365 Witness, Testimony (*Testis, Testimonium*)

Just men have testimony in this world from three things, namely from Christ, because man ought to live thus so others may be edified in testimony he offers for his goodness, 1 Tim. 3[:7]: “He must have a good testimony of them who are without.” A good craftsman wants to guard his work so that it may not be scorned by men. So, God wants that man use his members because the creator of those may be praised, Job 29[:11]: “The ear that heard me blessed me, and the eye that saw me gave witness to me.” It is true because often human judgment is deceived, because whatever is reddish is not gold, nor is the ostrich a hawk although it looks like it. The same one with the testimony of the neighbor needs another testimony from the interior conscience, 2 Cor. 1[:12]: “For our glory is this, the testimony of our conscience.”

¶ But again because man often is deceived about himself. For the frenetic thinks himself sane when a good physician judges him to be sick. Therefore, testimony is required by God, Job 16[:20]: “Behold my witness is in heaven, and he that knows my conscience is on high.” Therefore, blessed Paul frequently in his epistles says [Rom. 1:9]: “God is my witness.”

¶ Again, we have read that false testimony is prohibited, Exod. 20[:16] and Deut. 5[:20]: “Neither shall you bear false witness against your neighbor.” Such false testimony they had against themselves, four good persons.

First, Naboth. Wherefore he lost his “vineyard,” 3 Reg. 21[:1-20].

Second, Susanna. Dan. 13[:21] they said, “We will bear witness against” him.[[1]](#endnote-1)

Fourth, Stephen. Acts 7[:57]: “The witnesses laid down their garments.”

1. An example of a third good person is not given; it is probably meant to be Christ.

   Cf. Danny Praet, “Susanna, the Fathers and the Passio Sereni (BHL 7595-6): Sexual Morals, Intertextuality and Early Christian Self-Definition” in *Zeitschrift für Antikes Christentum* March 2011 vol. 14, pp. 556-580 (page 565, note 32): ... *Apostolicae Constitutiones* II 49,3 (292,12-294,19 M.), where Susanna, Naboth, Christ and Stephanus are all presented as victims of false accusations by false witnesses.

   Cf. Ambrose, *De Nabuthe Jezraelita* 11.46 (PL 14:745): 46. Deum, inquit, benedixit et regem **(III Reg. XXI, 10),** aequalis videlicet persona, ut sit aequalis contumelia. Benedixit, inquit, Deum et regem. Ne **[Col.0745B]**divitem maledicti nomen offendat, et sermonis ipso laedatur sono, benedictio pro maledicto vocatur. Quaeruntur duo testes iniquitatis. Duobus testibus et Susanna est appetita: duos testes et Synagoga invenit, qui adversum Christum falsa jactarent: duobus testibus pauper occiditur. Produxerunt igitur Nabuthe foras, et lapidaverunt eum **(Ibid., 13)**. Utinam vel in suis ei liceret mori! Pauperi ipsam dives invidet sepulturam.

   Cf. Giancarlo Pani, SJ, “The Tyrannical King and Poor Naboth: A never-ending story,” in *Church Thought* 8 November 2018

   [The Tyrannical King and Poor Naboth | LA CIVILTÀ CATTOLICA (laciviltacattolica.com)](https://www.laciviltacattolica.com/the-tyrannical-king-and-poor-naboth-a-never-ending-story/) [↑](#endnote-ref-1)