

Bare Witness

The phrase “bear witness” is an idiom (an expression in the usage of a language that is peculiar to itself either in having a meaning that cannot be derived from the conjoined meanings of its elements (such as up in the air for "undecided") or in its grammatically atypical use of words (such as give way, ret), that means “If something bears witness to a fact, it proves that it is true” (Cambridge Dictionary).

The phrase bare witness is used eight times in the American Standard Version of the Bible: in which to bare witness may be expressed in 1) Words, i.e., which express that which is seen and testifies, or bares witness, to the facts: And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit (Jn. 1:32-33). 2) Statement, wherein God said, “And when he had removed him, he raised up David to be their king; to whom also he bare witness and said, *I have found David the son of Jesse, a man after my heart, who shall do all my will*” (Acts 13:22; 1 Sam. 13:14; Psa. 89:20). 3) The Lord did “bare witness unto the word of his grace, granting signs and wonders to be done by their hands”, i.e., Paul and Barnabas. 4) God, “left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness” (Acts 14:17), bearing witness through the things that can be seen by the eyes that testified to the goodness of God as it is expressed in His giving of good things.

That, being testified to, through the scriptures, What does the following reveal concerning God’s attitude toward the violation of the word of God by going beyond what is written (1 Cor. 4:6); by adding or taking away from what is written (Deut. 4:2), and/or teaching as doctrines the precepts of men (Matt. 15:8-9), and thereby making void the word of God through traditions.

When the Lord said, through the apostle Paul, “Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work” (2 Tim. 3:16-17), is it possible for an individual to understand that “Every scripture” and only the scriptures are complete? Understand the words of James, saying, “Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also” (3:1-2). ret