

# HOW TO GIVE YOUR PERSONAL TESTIMONY<sup>1</sup>

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Do you want to know the best way to present salvation to all sorts of people? The answer is your personal testimony. The reasons are simple.

1. **People are most interested** in a true human-interest story (they can identify with other people best), and
2. **You are interested** in sharing with others what Christ and salvation mean to you personally.

You may be giving your testimony to a friend, a co-worker, someone that you meet on the street, or in a church service. Here are some guidelines that will make your testimony the kind that others will like and that will bring glory to Christ:

1. Realize what is at stake: **the destiny of the souls of men**. You are representing Jesus Christ (2Cor 5:18-21).
2. **Ask the Lord to give you wisdom and guidance** in preparing and presenting your testimony.
3. Begin with an interesting, attention-getting sentence and close with a good conclusion. Include relevant, thought provoking facts and experiences.
4. Give it in such a way that others will feel associated with you. See item #8.

5. Give enough details to arouse interest.
6. You should always have a general outline already in your mind. By this, we mean that you can give your testimony in 2-3 minutes to an hour or more. You never know when or for how long you may be called on to give a testimony.
7. **If you are the first or only one to give a testimony, always give the plan of salvation.**
8. **Be sure your experiences are scriptural** before you share them with others. Interpret your experiences by the Word of God and **not vice-versa. The Bible is our authority.**
9. Be lovingly enthusiastic. Let them know you really believe in what you are saying. Don't bore people with the greatest thing in the world.
10. **Speak loudly and clearly**, in a relaxed tone of voice.
11. **Smile often.** A smile tells a person, "I like you," and "You're worth smiling at." Ask the Lord to give you a happy, radiant face (Ephesians 4:15)
12. Avoid mannerisms when you speak, such as: rubbing your nose, playing with your ring, jingling coins in your pocket.
13. **Feature Christ**, and not yourself.
14. Have a good appearance: clean, good posture, smell good. Be full of life.

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<sup>1</sup> Compiled by Eric Dooley from various sources.

# Testimony Of History

**Laurie J. Sears**



## **Testimony Of History:**

*Psychoanalysis and Holocaust Testimony* Dori Laub, Andreas Hamburger, 2017-03-31 Psychoanalytic work with socially traumatised patients is an increasingly popular vocation but remains extremely demanding and little covered in the literature In *Psychoanalysis and Holocaust Testimony* a range of contributors draw upon their own clinical work and on research findings from work with seriously disturbed Holocaust survivors to illuminate how best to conduct clinical work with such patients in order to maximise the chances of a positive outcome and to reflect transferred trauma for the clinician *Psychoanalysis and Holocaust Testimony* closely examines the phenomenology of destruction inherent in the discourse of extreme traumatization focusing on a particular case study the recording of video testimonies from a group of extremely traumatized chronically hospitalized Holocaust survivors in psychiatric institutions in Israel This case study demonstrates how society reacts to unwanted memories in media history and psychoanalysis but it also shows how psychotherapists and researchers try to approach the buried memories of the survivors through being receptive to shattered life narratives Questions of bearing witness testimony the role of denial and the impact of traumatic narrative on society and subsequent generations are explored A central thread of this book is the unconscious countertransference resistance to the trauma discourse which manifests itself in arenas that are widely apart such as genocide denial the disappearance of the hospitalized Holocaust survivors and of their life stories mishearing their testimonies and ultimately refusing them the diagnosis of traumatic psychosis *Psychoanalysis and Holocaust Testimony* provides an essential multidisciplinary guide to working psychoanalytically with severely traumatised patients It will appeal to psychoanalysts psychoanalytic psychotherapists and trauma studies therapists

'Behind' the Text: History and Biblical Interpretation Zondervan, 2011-04-19 Christianity believes in a God who acts in history The Bible tells us the story of God's actions in Israel culminating in the ministry of Jesus of Nazareth and the spreading of the gospel from Jerusalem to Rome The issue of history is thus unavoidable when it comes to reading the Bible Volume 4 of the Scripture and Hermeneutics Series looks at how history has dominated biblical studies under the guise of historical criticism This book explores ways in which different views of history influence interpretation It considers the implications of a theology of history for biblical exegesis and in several case studies it relates these insights to particular texts Few topics are more central to the task of biblical interpretation than history and few books open up the subject in so illuminating and thought provoking a manner as this splendid collection of essays and responses Hugh Williamson Regius Professor of Hebrew University of Oxford England breaks new ground in its interdisciplinary examination of the methodology presuppositions practices and purposes of biblical hermeneutics with a special emphasis on the relation of faith and history Eleonore Stump Robert J Henle Professor of Philosophy Saint Louis University United States This volume holds great promise for the full fledged academic recovery of the Bible as Scripture It embodies an unusual combination of world class scholarship historic Christian orthodoxy bold challenges to conventional wisdom and the launching of fresh new

ideas Al Wolters Professor of Religion and Theology Redeemer University College Ontario Canada The essays presented here respect the need and fruitfulness of a critical historiography while beginning the much needed process of correcting the philosophical tenets underlying much modern and postmodern biblical research The result is a book that mediates a faith understanding both theoretical and practical of how to read the Bible authentically as a Christian today Francis Martin Chair Catholic Jewish Theological Studies John Paul II Cultural Center Washington D C Not only is history central to the biblical story but from a Christian perspective history revolves around Jesus Christ All roads of human activity before Christ lead up to him and all roads after Christ connect with him A concern with history and God s action in it is a central characteristic of the Bible The Bible furnishes us with an account of God s interactions with people and with the nation of Israel that stretches down the timeline from creation to the early church It tells us of real men women and children real circumstances and events real cultures places languages and worldviews And it shows us God at work in human affairs revealing his character and heart through his activities Behind the Text examines the correlation between history and the Bible For the scholar student and informed reader of the Bible this volume highlights the importance of history for biblical interpretation and looks at how history has and should influence interpretation *The Testimony of History for the Roman Catholic Church* ,1924

**Indirect Testimony of History to the Genuineness of the Gospels** Frederic Huidekoper,2015-06-15 Excerpt from Indirect Testimony of History to the Genuineness of the Gospels The history of mankind evinces that civilization has been highest in communities where conscience and hopefulness have been most developed It further shows that these have been most developed in communities having most faith in a Moral Ruler of the universe to whom mankind are responsible and in whom they can trust Yet further no community without belief in revelation has ever believed in such a Ruler If we now turn to the question of revelation we find at least two communications one through Moses and a later one through Jesus which claim to be from God and the evidence for which internal or external claims respectful attention The one through Moses is so buried in a remote antiquity as to furnish us with little or no external evidence save what we find in the Old Testament and in the influence which Judaism exercised on Greek civilization About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works [History of the Philosophy of History](#) Robert Flint,1894 **The Testimony of History for the Roman Catholic Church** Catholic Club of New York. Library Committee,195? **Indirect Testimony of History to the Genuineness of the Gospels (Classic Reprint)**

Frederic Huidekoper,2016-06-27 Excerpt from Indirect Testimony of History to the Genuineness of the Gospels The history of

mankind evinces that civilization has been highest in communities where conscience and hopefulness have been most developed. It further shows that these have been most developed in communities having most faith in a Moral Ruler of the universe to whom mankind are responsible and in whom they can trust. Yet further no community without belief in revelation has ever believed in such a Ruler.

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Baptism Tested by Scripture and History ... William Hodges, 1875

**Situated Testimonies** Laurie J. Sears, 2013-06-30

The Indonesian writer Pramoedya Ananta Toer made a distinction between a downstream literary reality and an upstream historical reality. Pramoedya suggested that literature has an effect on the upstream flow of history and that it can in fact change history. In *Situated Testimonies*, Laurie Sears illuminates this process by considering a selection of Dutch Indies and Indonesian literary works that span the twentieth century and beyond and by showing how authors like Louis Couperus and Maria Dermoet help retell and remodel history. Sears sees certain literary works as situated testimonies bringing ineffable experiences of trauma into narrative form and preserving something of the dread and enchantment that animated the past. These literary works offer a method of reading the emotional traces that historians may fail to witness or record: traces that elude archival constructions where political factors or colonial conditions have influenced processes of what is preserved and how it is shaped. Sears uses Donna Haraway's notion of situatedness to reiterate the idea that all of us speak from somewhere. Testimony, especially eyewitness testimony, is a gold standard in historical methodology and the authors of literary works are eyewitnesses of their time. But the works of authors like Tirta Adhi Soerjo and Soewarsih Djojopoespito are first of all written as literature and literary or stylistic devices cannot be ignored. Sears finds substantial evidence of the movement of psychoanalytic theories between Europe and the Indies/Indonesia throughout the twentieth century. She concludes that far from being only a Jewish or European discourse, psychoanalysis is a transnational discourse of desire that has influenced Indies and Indonesian writers for more than a century. Psychoanalytic ideas and the suggestion by French psychoanalyst Jean Laplanche and Indonesian author Ayu Utami that memories like literature can move us back and forth in time have inspired Sears' thinking about historical archives, literature, and trauma. Soekarno's words haunt this book as he haunts Indonesia's past. *Situated Testimonies* rewrites portions of the literary and social history of Indonesia over a sweep of many decades. Historians, scholars of literary theory, and Indonesianists will all be interested in the book's insights on how colonial and postcolonial novels of the Indies and Indonesia illuminate nationalist narratives and imperial histories.

*The Saturday Review of*

*Politics, Literature, Science and Art*, 1878      Historical Lectures on the Life of Our Lord Jesus Christ Charles John Ellicott, 1877      *History of the United States from the Compromise of 1850...* James Ford Rhodes, 1904      **Wounded Scholar, Healing Witness** Idit Gil, Stefanie Hofer, 2025-09-03 This edited book focuses on the role of scholars in studying their own individual traumas exploring the complex interplay between personal trauma and scholarly engagement It gathers a diverse range of contributions including an essay seven articles and an insightful interview The authors discuss the emotional ethical and intellectual challenges they faced in the research and representation of their traumas They examine how personal and collective wounds shape individual identities community narratives and broader societal dynamics in Europe Asia Australia and the Americas from the 1930s to the present The causes of trauma are multifaceted and include the current war in the Middle East school shootings in the USA the AIDS crisis in South Africa genocides such as the Holodomor and the Holocaust nuclear warfare during the Second World War and childhood abuse Following the diverse methodologies employed in trauma studies this volume reflects multidisciplinary backgrounds and will be beneficial for students scholars and researchers of literature film studies history psychology musicology and visual art The chapters in this book were originally published as a special issue of *Life Writing*      *History of the Reformation* Philip Schaff, 1892      **Indirect Testimony of History to the Genuineness of the Gospels** Frederic Huidekoper, 1879      **History and Digest of the International Arbitrations to which the United States Has Been a Party, Together with Appendices Containing the Treaties Relating to Such Arbitrations, and Historical and Legal Notes...: Digest** John Bassett Moore, 1898      *A Commentary on the Holy Bible* John Roberts Dummelow, 1909      History of the Sabbath and First Day of the Week John Nevins Andrews, 1887      Library of Universal History Israel Smith Clare, 1896      **Studies in the History of Christian Apologetics** James Macgregor, 1894

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