

WHAT IS A GOOD TESTIMONY?

Intro. Redeemed supposed to say so. What is a good testimony?

I. It is relevant

A. To audience.

Pentecost, 2:15

Lame man, 3:12

Eunuch, 8:35.

B. To circumstances. 25:8 charge was treason and temple. P spoke to this, 24:10. If missions conference speak to that. ⁵⁻⁶

II. It is well expressed

Realize the record of P is inspired, but note--

A. Courteous, 3:17; 22:1 after 21:31-32.

23:2-5. Always be a Xn gentleman or lady.

Doesn't mean you can't be firm, cf Stephen's serenity, 6:15.

B. Grammatical, 26:4

C. Tactful. Felix, 24:10.

Agrippa, 26:3

III. It is Scriptural.

A. Peter, 3:13-15. 5 names for Lord. Things He did.

B. 92 words of 4:8-12.

C. Phillip, 8:35.

D. Ananias, 22:14.

E. Paul, 26:6-8 (promise, hope, Res., God).

IV. It is Grounded in personal experience.

A. Paul's always go back to what God did for Him on Damascus road.

26:15-16

17:1. 12-14

V. It Glorifies the Lord.

Peter, Philip, Paul all stand out in the record, but it is their God whom we remember as having accomplished what was done thru them. Be suere impression left is ~~is~~ what God has done and who he is, not who you are.

26:4--isasi, the classical form instead of Koine oidasi.

"St. P, too, when he was called to speak before King Agrippa, and Queen Berenice, and the Praeses (or Procurator) Festus, and the most distinguished society of Caesarea and of the whole province, took care (if we trust, as we ought to do, Luke's account in Acts. xxvi.) not to employ vulgar inflections of the verbs, but to say ἴδασιν πάντες Ἰουδαῖοι, not οἴδασιν. In his epistles, he constantly has οἴδασιν - ατε - ασι, but his school master at Tarsus had warned him against such vulgarisms: "ἴδασιν, ἴστε, ἴδασιν," he ~~saz~~ must have said, "are the true forms which you must employ if you care to be considered a cultivated speaker or writer." Blass in Bruce 441.