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HOW TO BECOME A

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# A Maranatha Book

2013

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Why Everyone Should Know  
How to Become a  
*Dynamic Speaker*

One of the remarkable things about the early church is they were irresistible speakers. People found it hard to resist the wisdom with which they spoke. They were anointed with boldness - with the Holy Spirit and power - and they were great preachers. “But how can they call on Him to save them unless they believe in Him?” asks Paul. “And how can they believe in Him if they have never heard about Him? And how can they hear about Him unless someone tells them? So faith comes from hearing, that is by hearing the Word of God.” (Rom. 10:14-15,17)

The Gospel must be spoken to others so they can hear and believe. Jesus promised all of His followers that an anointing would be given to them to speak messages from God. Jesus taught His disciples, “What you hear whispered in the ear, shout it from the housetops.” And He promised, “For it is not you who will be speaking—it will be the Spirit of your Father speaking through you.” (Matt. 10:20) Among His last words to His followers were these: “Go into all the world and preach the Good News to everyone, make disciples of all nations, teach them to observe everything I have taught you.” Then He gave

this promise, “I will be with you always even to the end of the world.”

Besides being able to tell the Gospel, we all need to be able to communicate effectively about everything in life, whether it is in a one-on-one conversation, in a small group setting, or before large audiences. We need to be able to tell our testimony of what God has done for us; we need to be able to communicate our point of view and get our ideas across. We need to be able to speak effectively so we can persuade others, address the media, give interviews, make sales, communicate at work, converse with our clients, make progress in school, grow in human relationships, and be successful statesmen or stateswomen, and be understood in our personal relationships, in our family, or in whatever circumstances we may encounter in our daily lives. As Christians, especially, we should be good - no, great - communicators.

This book was written to help people achieve these ends. In its short form, a portion of this book first appeared years ago as an article for a monthly periodical. It has been used by many who have wanted to get a handle on how to speak more effectively, regardless of the venue. It has even been used as required reading for a college course on speaking. Over the years, I have come across many inspirational thoughts as well as some simple yet profound things the Lord has shown me about speaking. I have always wanted to add them to this text, but either for lack of time or a lack of diligence, I just never got around to it.

Recently, I sat down to expand this book and to recall the things the Lord has shown me. Almost immediately the thoughts and ideas that I wanted to write down came flooding back into my mind, sometimes almost faster than I could write

them down. True to what Jesus promised, “The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.” (John 14:26)

### ***The Idea of Receiving***

What does it take to be a really great speaker? Good speaking most often is just like good writing - it is not about straining, trying to think something up - it is more about listening and receiving something from a Source greater than yourself, and then writing down or speaking what you are hearing. It is knowing God as your ongoing, unlimited supply. David, the great psalmist, spoke of his encounter with the Voice of God’s Eternal Spirit: “The heavens declare the glory of God; And the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world.” (Psalm 19)

Jesus explained it this way: “Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lamp-stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.” (Matt. 5:14-16)

Emerson describes the phenomena of receiving from God’s Eternal Voice in his essay, *The Poet*: “For poetry was all written before time was, and whenever we are so finely organized that we can penetrate into that region where the air is music, we hear those primal warblings, and attempt to write

them down...those of more delicate ear write down these cadences more faithfully, and these transcripts, though imperfect, become the songs of the nations.”

It is often our desire to appear smart, our wish to be thought of as a fabulous speaker, our desire to glorify ourselves, or our fear of what someone might think about us that can block the energy flow of God’s Spirit. All this is just another name for pride, which can cause us a great deal of problems. “Pride goes before the fall, and a haughty spirit before stumbling,”<sup>1</sup> the ancient Hebrew King reminds us. Whether we want to look great, or fear we are going to look bad, both attitudes are still pride - the second appears to be humble, but it is only in appearance, not in reality. Fear of failure and pride of accomplishment are just opposite ends of the same stick.

Dante, in *Purgatorio*, tells us about the place of the proud in the Eternal hereafter which he called “The First Terrace of the Mountain of Purgatory.” Here the proud are doomed to go around the “Mountain” on a narrow path with a big burden on their back. The burden is their ego - their desire for excellence - their desire to be recognized by others for doing things with perfection. Around the Mountain they must walk until they are willing to let the burden go. Dante tells us that on the First Terrace, the Mountain is made of white marble with many beautiful life-like sculptures carved on its side, which give examples of humility.

One sculpture is of Mary the mother of Jesus “to whom came the gracious verdict that reversed our woe, when the long-wept-for peace, by Heaven’s decree, to men was granted.” Before the archangel she bows low with the Latin inscription *Ecce Ancilla Dei*, that is to say, “Behold, the maid servant of God.” Another carving is of David, “the Psalmist, more and

less than king,” who is portrayed dancing before the Ark of God as he brought it up to Jerusalem “with garments girded high,” while Michal, his wife, from a palace window, looks on him with scorn. <sup>2</sup>

### ***The Motley Crew***

Under the feet of the proud, sculptured in the pavement, are “carvings as marvelous as those on the cliff face” of various figures who fell through the sin of pride. The penitent are bound to see these figures because of the burden on their backs that forces them to keep their faces toward the ground.

In the pavement there is a carving of “Lucifer, heaven’s noblest, raised by pride and cast from heaven like lightning.” There is Nimrod depicted “with the nations raging around him.” Under Nimrod’s direction the Tower of Babel was built in the plain of Shinar. Josephus, the Jewish historian of the first century, writes that the Jews understood that Nimrod encouraged people in the sin of pride and persuaded them not to believe that God was responsible for their happiness, “but to believe that it was their own courage which procured that happiness.” Josephus writes, “Nimrod also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power.”

The sages tell that Nimrod taught the people to trust in themselves and to secure their future by building a tower high enough to reach heaven so that the flood waters would never be able to destroy them. Because the people refused to go out and repopulate the earth as God had commanded, trusting in God’s promise of protection, God confused their language and



scattered them throughout the world. They formed nations which ultimately became antagonistic toward each other.

Engraved in the pavement is also a sculpture of Rehoboam fleeing for his life in his chariot, being pursued by his enemy. When he became King after his father Solomon died, the men of Israel asked him to lighten their tax burden. He rejected the counsel of the older men of the kingdom, who advised him to listen to the voice of the people, and instead took the advice of the proud young men. In pride he said, "Yes, my father laid heavy burdens on you, but I'm going to make them even heavier! My father beat you with whips, but I will beat you with scorpions!" As a result, the majority of Israel refused his kingship, and Israel was divided into two separate kingdoms - Israel and Judah.

Another scene engraved in the pavement depicts the downfall of Sennacherib who was King of Assyria and responsible for the kingdom of Israel becoming the "Lost Tribes." He was sent by God to take Israel into captivity because they had turned to idols. Nation after nation had fallen before him, and he had smashed and burned their idols and mocked their gods. Flushed with pride from all of his victories, Sennacherib thought too highly of himself. He came up to Hezekiah, King of the kingdom of Judah, and demanded his surrender as well. He sent this message to the people: "Do not let Hezekiah mislead you when he says, 'The Lord will deliver us.' Have the gods of any nations ever delivered their lands from the hand of the King of Assyria? Where are the gods of Hamath and Arpad? Have they rescued Samaria from my hand? Who of all the gods of these countries have been able to save their lands from me? How then can the Lord deliver Jerusalem from my hand?"

King Hezekiah spread the letter Sennacherib had sent before the Lord and asked God to deliver Judah. God listened and sent this word to Sennacherib by the prophet Isaiah:

Against whom have you raised your voice and lifted your eyes in pride? Against the Holy One of Israel! By your messengers you have ridiculed the Lord. You will not enter this city or shoot an arrow here. I will defend this city and save it.

Then the angel of the Lord went out and put to death a hundred and eighty-five thousand in the Assyrian camp. When the people got up the next morning—there were all the dead bodies! So Sennacherib, King of Assyria, broke camp and withdrew. He returned to Nineveh and stayed there. One day, while he was worshiping in the temple of his god Nisrok, his sons Adrammelek and Sharezer killed him with the sword, and they escaped to the land of Ararat. (portions of Isa. 36)

Sennacherib's portrait reminds us of Israel's disobedience which caused them to be scattered among the nations and of God's judgment on the wicked, who think they will not have to answer to God. The scene is of him sprawled dead on the pavement as his murderous sons withdraw as he too reaps the fruit of his pride.

Another carving is of King Saul, depicted as pierced and dead by his own weapon. He too disobeyed God and was brought down by pride. When God rejected him from being King, he showed no concern about it, except to plead with the

prophet Samuel saying, “Please come and honor me before the people.”<sup>3</sup>

Neither Mary the mother of Jesus nor David, who are both examples of true humility, cared what people thought about them - they were abandoned to God’s purposes. On the other hand, Satan and the rest of his crew were motivated by their desire to be great and to be admired. They turned others from being God’s servants to try to make them their own. They were lifted up in pride, which ultimately brought their downfall.

### *Playing to the Audience of One*

Once a master violinist was given a standing ovation after his performance. No matter how much the audience applauded, he refused to take a bow. Finally with head bowed low, he left the stage. Asked about it later he said, “My teacher was sitting in the balcony. I was waiting for him to stand in approval, for if I don’t have his approval, all the applause of the crowd is meaningless.”

As we depend on the Great Creator who makes His dwelling within us, we will be free from being dependent on the approval or disapproval of others. As A.W. Tozer points out, “This is how the martyrs could stand alone against the universal disapproval of all mankind and say, ‘my heart is full of gardens and fountains.’ ”<sup>4</sup> Like the master violinist, we will play to the audience of One. To this very thing, Jesus himself calls us: “If you try to save your life, you will lose it, but if you lose your life for My sake you will find it. Whoever wants to follow after Me must deny himself, take up his cross and follow Me, or he cannot be My disciple.”

What we need now more than ever is inspired oratory, inspired messages from the realms of the Eternal Spirit that will

call us to change the way we live. We need heaven-breathed messages to inspire our children and nations to stand in awe of God, and through His mighty power accomplish great things for God's kingdom, both on earth and in heaven - in the way God measures greatness.

As you will discover, the moment you realize that you are taking God as your Partner and as the Source of your inspiration will be the moment when you will find that whatever you need for the project you are attempting will be handed to you. When you accept God as your Helper, you will find that there is a Second Voice within, a Higher Harmonic, leading you onward and upward, and you will find help everywhere.

The purpose of this little book, then, is not just to learn effective methods of communication - it is to show how to receive and communicate great ideas and thoughts with others in such a way that it will bring life-changing results, and bring prosperity and blessing to whoever is willing to hear. Paul exhorted the early church, "Always be prepared to give an account of the hope that is within you." He reminds us that it is through "the foolishness of preaching" that the lost find eternal life.

That is why the Scriptures say, "How beautiful are the feet of messengers who bring good news! Who proclaim peace. Who bring glad tidings of good things, who say unto Zion your God reigns!" It is God's reign that we are all called to proclaim - and His kingdom's reign speaks to all areas of life and living. (Isa. 52:7)

## *One*

### On Fire with a Message!

As Christians, we are called to be the greatest communicators on earth. And why shouldn't we be? We have the greatest message to communicate to the world. Our words hold weight and power when they are based in Truth and are inspired and anointed by God's Holy Spirit. Down through the ages, Christianity has been known historically as "The Great Confession." Although the word "confession" is usually thought of in negative terms, such as acknowledging sin or wrongdoing, "confession" in the positive sense means to publicly declare a belief in something and stick to that belief, regardless of opposition or personal cost.

At the time of the founding of the United States, this was what our Founders understood as the meaning of the word *confessor*. In *Webster's 1828 Dictionary of the American Language*, the first American Dictionary ever written, Noah Webster, one of our Founding Fathers, defined *confessor* as "one who makes a profession of his faith in the Christian religion. The word is appropriately used to denote one who avows his religion in the face of danger, and adheres to it in defiance of persecution and torture. It was formerly used as synonymous with the word *martyr*."

History and the Bible are full of resplendent examples of those whose unforgettable words and fiery speeches have changed the course of nations and the destinies of peoples.

Who doesn't stand amazed at the boldness of Peter's confession on the day of Pentecost: "So let everyone in Israel know for certain that God has made this Jesus, whom you crucified, to be both Lord and Messiah!" Luke, the author of the book of Acts, tells us that Peter's words were so powerful they "pierced the hearts" of those who were listening - so much so that they cried out, "What shall we do?" And as a result, 3,000 people repented and were baptized in one day and the church began.

### ***John Huss, Priest and Martyr***

Consider the powerful words of John Huss in the fifteenth century. Because he refused the demand of an apostate Church to deny the Truth that he had been preaching from the Bible, he was led away to be burned at the stake. At a public trial, the Council of Bishops and the Emperor asked Huss to retract the things that he had been preaching from the Bible that contradicted the traditions of the Roman Church. Here is the bold account of the *Confession of John Huss* recorded by nineteenth-century historian Charles Coffin in *The Story of Liberty*:

The Archbishop reads one of the charges, "He has taught that a priest polluted with deadly sins cannot administer the sacrament of the altar, which is heretical."

"I still say that every act of a priest laden with deadly sins is an abomination in the sight of God," Huss answers.

Ah! That is a home-thrust. Bishops, archbishops, cardinals and priests who are living with women to whom they have not been married never will forgive this heretic for saying that.



Huss turns to the people and says, "The bishops want me to retract; but if I were to do so, I would be a liar before God."

"Silence, you stiff-necked heretic!" the archbishop replies.

They place a silver goblet of wine in his hand, and then take it away.

"O thou cursed Judas! We take from thee this chalice in which the blood of Christ is offered for the remission of thy sins."

There is no blanching in his cheeks. "Confiding in my God and Savior, I indulge the hope that He will not take from me the cup of salvation, and I trust that I shall drink of it this day in His kingdom," Huss replies.

Greater than Emperor, Pope or Archbishop is John Huss, standing there beneath the vaulted roof of the old hall. None so calm, so peaceful, so quiet of heart as he - soon to become one of Liberty's great sons. None so shamefaced, so insignificant, as Sigismund, Emperor of Germany. One word from his lips would set the prisoner free; but his craven heart has yielded to the demand of those who are thirsting for the blood of Huss.

Although the Emperor promised Huss safe conduct if he would come and defend his teaching, they have made him believe that he is not obliged to keep faith with a heretic. Yet, he knows that he is committing an act which, ever as he recalls it, will redden his cheeks with shame.

"Let him be accursed of God and man eternally," the archbishop pronounces.

In all the assembly of prelates there is not one kindly face or look of pity.

“I am willing thus to suffer for the Truth in the name of Christ.”

They place a paper cap upon his head - a mock crown - with figures of the devil upon it and this inscription: *This is a Heretic.*



The procession moves out into the street through a bonfire of Huss' books. He smiles when he sees the parchments curling in the air. They can burn the books, but Truth and Liberty will live forever.

“He goes as though he is on his way to a banquet,” Bishop Silvius says.

“What is that Huss is saying?”

“I will extol Thee, O Lord, for You have lifted me up and have not made my foes to rejoice over me.”

Huss turns to the people and says, “Do not believe that I have taught anything but the Truth.”

He is going to testify for the Truth, why should he fear? Truth and Liberty are eternal. Sticks are piled around him. The executioner stands with the torch.

“Renounce your error,” shouts the Duke of Bavaria.

“I have taught no error. The truths I have taught I will seal with my blood.”



“Burn him!”

The executioner lights the fire. What is it the people hear coming from the sheet of flame?

“Glory be to God on high and on earth peace good will toward men. We praise You, we bless You, we worship You, we glorify You, we give thanks to You for Your great glory.”

As the smoke circles his head, Huss utters his last words, “Thou who takes away the sins of the world have mercy on me.”<sup>5</sup>

Although the religious leaders of the day were able to kill the body of John Huss, the message of Truth that he brought kept speaking down through the years. Huss had preached the Truth. He had preached against the immorality of the clergy, the worship of relics, and buying pardons for the forgiveness of sin.

On the walls of the Chapel of Bethlehem where he was the priest, Huss had posted pictures to contrast his meaning. He

hung a painting of Jesus riding into Jerusalem on a donkey, and opposite it a painting of the Pope with his triple crown riding in his accustomed fashion of sitting on a throne, being carried on the shoulders of priests, with trumpets blaring to announce his entrance. Adjacent to this, Huss hung a picture of Jesus kneeling down washing the disciples' feet. Next to it was the Pope seated on his papal throne with people kneeling down kissing his feet. Huss had preached that Christ, not the Pope, was the Head of the Church. He preached that Church leaders should be examples of God-fearing integrity.

### ***John Huss, the Results of His Preaching***

The multitude of people who followed Huss continued to believe just as Huss had taught them. Under the leadership of Count Zinzendorf, the Hussites became known as the Moravians. They started a prayer chain that lasted one hundred years and sent out 2,500 missionaries all over the world. Their prayers helped birth the Protestant Reformation in the sixteenth century. The Moravians were instrumental in the conversion of John Wesley in the seventeenth century, who became the founder of Methodism. Wesley was the leader of the Great Awakening that swept England. On the shores of North America, his missionaries would fan the flames of Spiritual Awakening in the young British colonies. That was the Awakening that gave rise to American Independence.<sup>6</sup>

In the rest of Catholic Europe, the Bible continued its testimony in sackcloth and ashes, confined to the shelves of dusty monasteries, waiting for the next preacher of righteousness. Among Huss' last words as he was burning at the stake was this prophecy, "In one hundred years, God will raise up a man whose calls for reform will not be suppressed."<sup>7</sup>

The year was 1415. In 1515, one hundred years later, Martin Luther was made the official representative of Saxony for the Roman Church. In 1517, Luther nailed his *97 Theses of Contention* to the door of Wittenberg Chapel to call the Roman Church to reform the very same abuses that Huss preached against. As Martin Luther took up the hammer for Truth, it would be as if thousands of Husses had risen from the dead.

What does this tell us? Nothing can stop the Truth from having its way! No martyr's fire or opposition of man can extinguish its flame. William Cullen Bryant, nineteenth-century American poet, said it this way:

Truth, crushed to earth, shall rise again;  
The eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies among his worshippers.

God watches over His Word to perform it. It will strike the mark and accomplish everything the Lord sent it to do. "Is not My word like a fire?" says the Lord, "And like a hammer that shatters the rock." (Jer. 23:29)

### ***Martin Luther, Father of the Protestant Reformation***

Consider the immortal words of Martin Luther, Reformer and Father of the Protestant Reformation. Luther was called to

# Become a Great Communicator!

No matter who you are or where you are called to serve, everyone needs to learn how to communicate with others, whether in a one on one conversation, a small group setting, or before large audiences. If we have something important to say, we all need to be able to persuade others and get our point across.

What does it take to be a really great speaker? While there are basic principles, good speaking most often is just like good writing - it is not about straining, trying to think something up - it is more about listening and receiving something from a Source greater than yourself, and then writing down or speaking what you are hearing. It is knowing God as your ongoing, unlimited supply.

One of the remarkable things about the early church is they were irresistible speakers. People found it hard to resist the wisdom with which they spoke. They were anointed with boldness - with the Holy Spirit and power - and they were great preachers. Not only that - Jesus promised all of His followers that an anointing would be given to them to speak messages from God.

The purpose of this book, then, is not just to learn effective methods of communication - it is to learn how to receive and communicate great ideas and thoughts to others in such a way that our message will bring life-changing results, advance the kingdom of God on earth as it is in heaven, and bring prosperity and blessing to whoever is willing to be a hearer and a doer.

