

# **PUBLIC SPEAKING APPLICATION AND PRACTICE**

*J. Parnell McCarter*

*“Wherefore, putting away falsehood, speak ye truth each one with his neighbor...”-  
Ephesians 4:25*

**FIRST EDITION**

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**The Puritans’ Home School Curriculum**

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# **SECTION ONE: COURSE GRADE SHEET**

## PUBLIC SPEAKING APPLICATION AND PRACTICE

Student Name: \_\_\_\_\_

ASSIGNMENT #	ACTIVITY	SCORE (ON 100-POINT SCALE)
1	<i>Preparing a Speech Outline</i>	
2	<i>Delivering a Book Report</i>	
3	<i>Preparing and Delivering an Apologetic Speech</i>	
4	<i>Preparing and Delivering a Speech in Defense of Creationism</i>	
5	<i>Preparing and Delivering a Speech on Other Topics Addressed in Scripture</i>	
6	<i>Preparing and Delivering a Speech in Defense of Paedobaptism</i>	
7	<i>Preparing and Delivering a Speech in Defense of the Doctrines of Grace</i>	
8	<i>Preparing and Delivering a Speech on Another Doctrinal Topic</i>	
9	<i>Preparing and Delivering a Speech on a Topic of Your Choice</i>	
<i>Sum of Scores on All Assignments</i>		
<i>Average Score on Assignments (Sum of Scores on All Assignments/9)</i>		
<i>Letter Grade Equivalent of Average Score on Assignments*</i>		

\* Grading in this course should be done on a 100-point scale, with letter grades assigned as follows:

Letter Grade	Score on 100-Point Scale
A+	97 - 100
A	94 - 96
A-	90 - 93
B+	87 - 89
B	84 - 86
B-	80 - 83
C+	77 - 79
C	74 - 76
C-	70 - 73
D	60 - 69
F	0 - 59

## **SECTION TWO: ASSIGNMENTS**

In this course students will be preparing and delivering speeches, using the information learned in the course Public Speaking Theory as a foundation and framework. Speeches will be graded using the Speech Rating Sheet on the next page. Students should study this rating sheet in order better to understand what will be expected and how speeches will be rated.

## SPEECH RATING SHEET

Speaker Name: \_\_\_\_\_

Assignment #: \_\_\_\_\_

Speech Topic: \_\_\_\_\_

MEASURE #	MEASURE OF SPEECH QUALITY	SCORE (ON 10-POINT SCALE)*
1	Professional appearance and attire (clothing, hair, etc.) appropriate for the occasion	
2	Made sure audience was ready and began with good posture	
3	Made good eye contact with the audience throughout the speech	
4	Spoke clearly, calmly and confidently, with good use of vocabulary, and without verbalized pauses	
5	Spoke loudly enough for people to hear throughout the speech, and with emphasis where appropriate	
6	Good stance and appropriate movement and gestures throughout the speech	
7	Efficient, effective, and maximum use of speaker time	
8	Organized and structured speech (such that one could outline the introductory statement, body, and concluding statement)**	
9	Assertions well evidenced, supported and exemplified	
10	Biblical, truthful and logical speech content	
<i>Sum of All Scores (Maximum possible score: 100 points)</i>		

\* Scale: from 10 as excellent and of highest quality to 5 as fair to 1 as very poor.



## **ASSIGNMENT 1 : PREPARING A SPEECH OUTLINE**

An important part of public speaking is preparing the speech to be delivered. It is important that the speech is well organized, so that listeners can readily follow the train of thought of the speaker. One useful tool in preparing a well organized speech is first to prepare a logically ordered and organized outline of the speech to be delivered.

In Assignment 2 of this course you will be asked to deliver a 4-5 minute speech reviewing a book you have recently read. Assignment 1 sets the stage for Assignment 2 by asking you to prepare an outline for the speech reviewing a book you have recently read. Write your outline on the sheet on the next page.

**SPEECH OUTLINE**

Speaker Name: \_\_\_\_\_

Topic: \_\_\_\_\_

I. Introductory Statement: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

II. Body of Speech:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
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\_\_\_\_\_  
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\_\_\_\_\_

III. Concluding Summary Statement: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

## **ASSIGNMENT 2: DELIVERING A BOOK REPORT**

In the previous assignment you prepared the outline for your book report speech. In this assignment you must deliver a 4-5 minute speech reviewing a book you have recently read. It is important that before you actually deliver the speech to the teacher (or an audience) that you practice delivering it by yourself. It is a good idea that you practice delivering it in front of a mirror, so you can see how you will appear in your delivery. In practicing for the actual speech, keep in mind the criteria for rating speeches on the Speech Rating Sheet.

### **ASSIGNMENT 3: PREPARING AND DELIVERING AN APOLOGETIC SPEECH**

One speech all Christians should be prepared to give is one in which he explains why he is a Christian. As I Peter 3:15 says, "...[be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you..." Such a speech is called an apologetic speech. By apologetic, we do not mean in this context a contrite speech. Rather, we mean a speech offered in defense of Christianity. The next page provides some suggestions for defending the Christian faith in speech.

Assignment 3 is the preparation and delivery of a 4-5 minute apologetic speech. First remember to write an outline of your speech. You will need to turn in the outline to your teacher. Next prepare the speech itself. After this, practice delivering the speech. And, finally, deliver the speech to your teacher.

## **SUGGESTIONS FOR DEFENDING THE CHRISTIAN FAITH (APOLOGETICS)**

1. The rationale and the manner: “But sanctify the Lord God in your hearts: and [be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” – I Peter 3:15

2. A divinely inspired example from Acts 17-

Introductory Statement: “Then Paul stood in the midst of Mars' hill, and said, [Ye] men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.”

Body of Speech: “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands...Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.”

Concluding Statement: “And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead.”

3. An uninspired summary of the Biblical testimony (from the Westminster Confession of Faith, chapter 1): “IV. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God (who is truth itself), the Author thereof; and therefore it is to be received, because it is the Word of God. V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.”

4. A thought to consider: Every man places foundational faith in something. The only sure foundational faith is in the infallible Word of God, for God alone is all knowing and always truthful. Man must depend upon the Word of God if he is to have true knowledge of the world. All other foundations are shaky and result in incoherent contradictions.

## **ASSIGNMENT 4: PREPARING AND DELIVERING A SPEECH IN DEFENSE OF CREATIONISM**

Besides being able to defend the Christian faith in general, Christians should also be able to defend chief tenets of the Christian faith. One such tenet is creationism. The next page provides some suggestions for defending creationism against evolution.

Assignment 4 is the preparation and delivery of a 4-5 minute speech in defense of creationism. First remember to write an outline of your speech. You will need to turn in the outline to your teacher. Next prepare the speech itself. After this, practice delivering the speech. And, finally, deliver the speech to your teacher.

## SUGGESTIONS FOR DEFENDING CREATIONISM AGAINST EVOLUTION

There are suggestions for defending creationism against evolution in the resource [A Puritans' Home School Curriculum Concise Study of 'The Case Against Darwin' : Teacher's Manual](http://www.puritans.net/curriculum/) at <http://www.puritans.net/curriculum/> . Here are excerpts from that resource:

“...There is a distinct difference between a presuppositionalist versus evidentialist approach to the science of origins. An evidentialist approach- whether carried out by an evolutionary scientist or a creation scientist- pretends we can prove from the natural data alone the order and timing of biological and geological origins. The presuppositionalist approach recognizes the variables are so many, the possible explanatory models are so great, the data is often so vague, and human nature is so fallen, that man cannot prove from natural data alone the order and timing of origins. Men should be able to recognize that nature was created by God (though sinful men often even deny this), but this is quite different from knowing the order and timing of origin ... A primary flaw of the Darwinian evolution theory is that it relies upon this flawed evidentialist approach to science...

In order therefore to attain any knowledge of the order and timing of origins we must begin with a presuppositional faith in God's word and in its account of origins. We may be able to hypothesize beyond the Biblical account, but we should recognize there are some significant obstacles to our deriving any firm conclusion from the natural data itself. Darwin's theory of evolution fails most fundamentally because it fails to recognize the necessity of presuppositional faith and it fails to acknowledge the limitations of deriving knowledge of the timing and order of origins from the natural data alone...

James Perloff's 2001 article in WorldNetDaily entitled "The case against Darwin" does a good job of concisely presenting the record of natural data as it relates to Darwin's theory of evolution..." (Here is an example: "Biochemistry is also giving Darwin problems. Michael Behe, biochemist at Lehigh University, has written a book entitled "Darwin's Black Box: The Biochemical Challenge to Evolution." In this book, Behe describes how certain biochemical systems are so complex that they cannot have evolved step-by-step; he calls this "irreducible complexity." For example, blood clotting swings into action when we get a cut. The formation of a blood clot is a complex, multi-step process that utilizes numerous proteins, many with no other function besides clotting. Each protein depends on an enzyme to activate it. So to paraphrase Behe very simply: What evolved first -- the protein or enzyme? Not the protein; it cannot function without the enzyme to switch it on. But why would nature evolve the activating enzyme first? Without the protein, it serves no purpose. Furthermore, if blood clotting had evolved step-by-step over eons, creatures would have bled to death before it was ever perfected. The system is irreducibly complex. Behe demonstrates that other human biochemical systems, such as the immune system and vision, are also irreducibly complex -- they cannot have evolved step-by-step -- and give clear evidence that they resulted from intelligent design...")

## **ASSIGNMENT 5: PREPARING AND DELIVERING A SPEECH ON OTHER TOPICS ADDRESSED IN SCRIPTURE**

There are a variety of topics addressed in scripture, and Christians should be able to defend the Christian position on these topics. The next page provides some sample topics.

Assignment 5 is the preparation and delivery of a 4-5 minute speech on one of the topics noted on the next page, or on a topic similar to these. The speech should be on a topic addressed in scripture. First remember to write an outline of your speech. You will need to turn in the outline to your teacher. Next prepare the speech itself. After this, practice delivering the speech. And, finally, deliver the speech to your teacher.



## DEFENDING THE CHRISTIAN FAITH ON VARIOUS TOPICS

Whether the topic concern politics, personal ethics, salvation, law, theology, science, business, the environment, entertainment, attire, culture, family relations, or any other subject, we should always first and foremost direct our attention to the Bible, for it is the foundation of all human knowledge. Our Christian witness must not be confined just to the topic of personal salvation, because God’s word is not so confined. Many varied topics thus afford us the opportunity of Christian witness. Here are just some examples:

<b>Field</b>	<b>Sample Topic</b>	<b>Ideas for Addressing Topic in Christian Manner</b>
Politics	Should states sponsor lotteries to raise revenues?	The Bible defines right and wrong. It says that it is wrong to try to get wealth by vain means instead of labor (Prov 13:11). It also treats the casting of lots as a holy ordinance of the Lord (Prov 16:33, Acts 1:26), so lotteries violate the Third Commandment (Exo 20:7). The state should not promote that which is wrong.
Theology	Is the doctrine of the Trinity true?	Scripture is the foundation of our knowledge of God. It teaches doctrine of the Trinity (Mt 28:19 and I Jn 5:7).
The Environment	Should there be laws against pollution?	Gen 1:28-29 assigns man stewardship over God’s creation here on earth, so such laws are appropriate.
Law	Can morality be legislated?	It depends what one means by the question. If the question is asking whether people can be made righteous by legal fiat, apart from the grace of God, then the answer is no. But if the question is asking whether morality is involved in civil legislation, then the answer is clearly yes. And the Bible defines morality and provides guidelines for civil legislation. Specifically, civil legislation should uphold the Ten Commandments.
Science	Did the world come into existence 4 billion years ago?	No. The only eye-witness of what happened in this time is the Triune God, and He has indicated in Genesis that the earth is young ( approximately 6000 years old).
Entertainment	Is it ok to get drunk as part of our recreation and entertainment?	The Bible defines right and wrong. It says that it is wrong to try to get drunk (Eph 5:18). So we should not get drunk as part of our recreation.
Attire	Is it all right for ladies to wear bikinis?	No. God wants post-Fall mankind to be attired (Gen 3:21). Modest attire is commanded (I Tim 2:9).
Family Relations	Are husbands and wives to have the same roles in the home?	Scripture is the foundation of our knowledge of ethics. We must respect divinely mandated roles (Exo 20:12). Men and women have been given different roles (Eph 5:24-25).

So our speeches in speech and debate should first acknowledge the foundational position of God’s word, and then explain the implications of God’s word on the topic in question.

On almost every topic scripture provides principles by which we should evaluate the point in question.

## **ASSIGNMENT 6: PREPARING AND DELIVERING A SPEECH IN DEFENSE OF PAEDOBAPTISM**

Assignment 6 is the preparation and delivery of a 4-5 minute speech in defense of paedobaptism. Information on the next page should help you in preparing the speech. Remember to write an outline of your speech. You will need to turn in the outline to your teacher. Next prepare the speech itself. After this, practice delivering the speech. And, finally, deliver the speech to your teacher.

## IN RESPONSE TO OUR BAPTIST FRIENDS

**The principle of covenant headship, which entails imposing covenant claims and duties upon those under one's covenant leadership, is still in effect.**

The guiding principle of scriptural interpretation is that all of Old Testament commands and principles are still in effect unless they have been positively rescinded in the New Testament (Matthew 5:18, II Timothy 3:16). A principle does not have to be re-stated in the New Testament to still be in effect, as we see in the prohibition against bestiality, for example. The principle of covenant headship- exemplified by Joshua when he said, 'as for me and my house, we will serve the Lord'- has never been rescinded. Rather, Christian parents have always been required to place God's covenant sign on the children under their authority and rear them in the fear of God. Baptism in the New Testament economy, like circumcision in the Old Testament economy, is the visible mark of such service to the Lord (Colossians 2:11-12). Just as the visible people of God of all ages were symbolically baptized when they crossed the Red Sea (I Corinthians 10:2), so the people of all ages today are commanded to be baptized and serve the Lord (Matthew 28:19).

**Our Baptist friends wrongly assert that God would never put a sign of being born again and regenerated (which water baptism is) on someone who has not made profession of faith.**

Baptists are wrong because it is obvious in scripture that God did this very thing in the case of circumcision. Circumcision in the Old Testament economy was applied not only to believers but also to their infant children. This outward circumcision was a sign or picture of inward circumcision of the heart (Romans 2:28-29). But inward circumcision of the heart is but another way of expressing being born again and regenerated (Deuteronomy 30:6, Deuteronomy 10:16). Therefore, it is simply un-Biblical to assert God would never put a sign of being regenerated on someone unless they evidenced being regenerated by a profession of faith. Of course, we should never confuse the sign (whether circumcision or water baptism) with the thing signified (in this case, regeneration). Esau and Demas are but two of many scriptural examples who received the sign yet later evidenced by their lives that they had not really been born again. God in his sovereignty has determined to put his visible claim and mark of salvation on many who are not elect. We must follow his commands and guidelines regarding the administration of sacramental signs, and not our own faulty human logic.

**Our Baptist friends wrongly assert that God would never put a sign of faith (which water baptism is) on someone who has not made profession of faith.**

Baptists are wrong because it is obvious in scripture that God did this very thing in the case of circumcision. Circumcision in the Old Testament economy was applied not only to believers but also to their infant children. This outward circumcision was a sign not only of regeneration but also faith. Romans 4:11 calls circumcision a "seal of the righteousness of faith." By seal it means an emblem or outward sign of faith. Thus God in

his sovereignty determined to put this emblem or sign of faith on the visible covenant seed who had not yet professed faith, and on many like Esau and Absalom who never would have true saving faith.

**Our Baptist friends wrongly assert that profession of faith must in ALL cases precede water baptism because of passages like Mark 16:16 and Acts 2:38.**

It is true based upon passages like Mark 16:16 and Acts 2:38 ("he that believes and is baptized shall be saved" and "repent ye and be baptized") that all who profess faith in Christ should be baptized. But it is wrong to deduce from that proposition that in ALL cases baptism should be administered only to those who have already made profession of faith. There are at least 5 reasons the Baptist conclusion is wrong. First, it involves a logical fallacy. For example, we cannot logically deduce from the proposition that "adults go to bed at night" that "NO children go to bed at night." So we cannot rightly deduce from passages like that "those who profess faith should be baptized" that "NO ONE can ever be baptized who has not professed faith." Second, it is contradicted by the example of Abraham and his descendants. Abraham was circumcised as a sign of the faith he had already professed (Romans 4:11), yet this SAME sign was also administered to infant children who had not already professed faith. Third, it is contradicted by the instances of New Testament household baptisms (I Corinthians 1:16, Acts 16:15, Acts 16:33). Fourth, it contradicts the Biblical principle of covenant headship whereby the members of the covenantal unit are set apart by God (albeit not necessarily saved) when the covenantal head is set apart (I Corinthians 7:14). Finally, it flies in the face of divine preparatory lessons regarding baptism. In order to teach and prepare the New Testament church for the sacrament of baptism, God chose the baptism of Israel in their crossing of the Red Sea (I Corinthians 10:2). This baptism included not only the adult Israelites who had faith to cross the Red Sea, but it also included their children and infants. This instance alone is enough to de-bunk the myth that there is no explicit incident of infant baptism in scripture.

**Our Baptist friends wrongly assert that God has used believers' baptism as his instrument to make a more holy people in the New Covenant administration.**

Baptists use passages like Hebrews 8:8-10 ("the days come, saith the Lord, that I will make a new covenant...I will put my laws into their mind, and on their heart also will I write them...all shall know me...") to make this assertion. Baptists are right that Hebrews 8:8-10 is pointing to a change that has occurred from the Old Covenant economy to the New Covenant economy. But the problem for the Baptist assertion is that there is nothing in the verse that implies that believers' baptism is a means by which God brings this change about. What is suggested in Hebrews 8:8-10 as the factor leading to the change? It is the fact that God will write his law into their hearts. I Corinthians 3:3 suggests a similar idea, when it speaks of "the Spirit of the living God" writing his law on the "tables that are hearts of flesh." This would seem to point to the post-Pentecostal out pouring of the Holy Spirit (Acts 2). Of course, the fullness of the New Covenant promise will not be realized until the New Heavens and New Earth, for there will always be tares

among the wheat until the Day of Judgment. But the greater gift of the Holy Spirit is a seal and down payment of that complete fulfillment to come (Ephesians 1:13-14). The point is, there is nothing to suggest that passages like Hebrews 8:8-10 are proof of the Baptist position.

## **ASSIGNMENT 7: PREPARING AND DELIVERING A SPEECH IN DEFENSE OF THE DOCTRINES OF GRACE**

Assignment 7 is the preparation and delivery of a 4-5 minute speech in defense of the doctrines of grace. Information on the next page should help you in preparing the speech. Remember to write an outline of your speech. You will need to turn in the outline to your teacher. You will need to turn in the outline to your teacher. Next prepare the speech itself. After this, practice delivering the speech. And, finally, deliver the speech to your teacher.

## NO COMPROMISE WITH GOD'S GRACE

Sadly, many churches today deny the total grace of God in the salvation of Christians. They deny the following Biblical truths (often remembered by the acronym TULIP and called the 'doctrines of grace')-

- **Total Depravity** of man before conversion. Men are dead in their trespasses and slaves to sin. Without God's total and effectual grace they will remain so. (Romans 3:10-11, Ephesians 2:1-5, I Corinthians 2:14, Jeremiah 17:9)
- **Unconditional Election** by God of those whom He saves. God does NOT elect to save men because he foresees who will believe. Rather, of His own volition God chooses those whom He will mercifully save. (Romans 9:11, I Timothy 1:9, Ephesians 1:4, John 15:16-17 ). Even faith itself is a gift of God's grace (Ephesians 2:8). God by His grace plants it in the heart of man (Philippians 2:13).
- **Limited Atonement**, or Particular Redemption by Jesus Christ of the elect. Christ died effectually for His elect- taking on Himself their guilt- not merely giving the possibility that people might be saved. (Matthew 1:21, Romans 5:8, John 10:29).
- **Irresistible Grace** of God in the salvation of His people. The Holy Spirit converts sinners so they repent and believe. Those whom God has chosen to save before the foundation of the world He does save. (Ephesians 2:4-5, John 6:44, Acts 16:14 )
- **Perseverance of the Saints** through the work of the Holy Spirit. All those whom God has saved will surely persevere to the end by the power of the Holy Spirit, living a life of evangelical faith and obedience. (II Timothy 4:18, Romans 8:30, Jude 24 and 25).

But Christ's people must not compromise that salvation is totally the work of God and an exhibition of his grace.

- It is a denial of what the Bible teaches. (Ephesians 2:8-10)
- It denies God the glory he alone is due (Ephesians 1:6)
- It puts in jeopardy the Biblical gospel. If salvation is dependent on some work of man (even if faith itself is that work of man), then human salvation rests on human works instead of the grace of God in Jesus Christ. But human works can save no man, because no human works can satisfy God's perfect justice. (Romans 3:19-20)



## **ASSIGNMENT 8: PREPARING AND DELIVERING A SPEECH ON ANOTHER DOCTRINAL TOPIC**

Assignment 8 is the preparation and delivery of a 4-5 minute speech on a doctrinal topic covered in some of the following pages. You may choose then among the following topics for your speech:

- Psalmody in worship
- Paedocommunion
- Civil government's duty with respect to the Ten Commandments
- The Lord's Day
- Cessation of divine verbal revelation

Feel free to use information on the following pages to help prepare your speech.

Remember to write an outline of your speech first. You will need to turn in the outline to your teacher. Next prepare the speech itself. After this, practice delivering the speech. And, finally, deliver the speech to your teacher.

## SING SPIRIT-INSPIRED PSALMS

**God's rule for worship is that we should only worship Him as He has commanded, without addition or subtraction of worship elements or ordinances (Matthew 15:1-9, Colossians 2:22-23, Exodus 20:4-5).**

We should not incorporate elements into our worship which God has not commanded.

**God commands the inclusion of Spirit-inspired psalms in our public worship of Him.**

There is divine authority for the use of Spirit-inspired psalms, as shown by I Chronicles 16:4, 7; II Chronicles 29:30; Psalm 105:2; Psalm 9:1-2; and Nehemiah 12:24. Jesus Christ and His Apostles used them to praise God. The 'hymn' of Matthew 26:30 and Mark 14:26 refers to Psalms 113 to 118, the great 'Hallel' of the Passover celebration. The hymns, songs, and psalms of Ephesians 5:19 and Colossians 3:16 refer to the Old Testament Psalms, which in the Greek version Bible bore these titles. Paul uses the term 'spiritual' to modify these terms. Here, as elsewhere, the Apostle Paul used the word 'spiritual' in the sense of 'of the Holy Spirit.' These hymns, songs, and psalms were to be thus Spirit-inspired, the very 'word of Christ' (Colossians 3:16) and 'the song of Jehovah' (Psalm 137:4).

**Nowhere does God command merely human-inspired psalms in our public worship of Him. So, in accordance with the regulative principle of worship, we should not add into our worship what God has not commanded.**

God has not blessed man when we have sought to add elements into our worship which He has not commanded. Man's depravity inevitably leads him to add songs promoting various and sundry errors and heresies.

**For the good, peace and ecumenicity of Christian public worship, we should sing the Spirit-inspired Psalms which God has provided us in His divinely-appointed hymn book, the Book of Psalms.**

These, and these alone, are what we are to "teach and admonish *one another*" with in our church worship song.

## **PAEDOCOMMUNION: ANTI-BIBLICAL AND ANTI- CONFESSIONAL by Dr. Francis Nigel Lee**

Let me state why I, with John Calvin, oppose paedocommunion. But first, to note age thresholds, it would be helpful if the reader would study the following passages preferably in the original Hebrew or Greek: Gen. 2:17-24; 14:13-24; 17:23-27; 22:2-19; Ex. 12:3-4, 8-11, 26-27,37, 43-48; Num. 9:2-13; Prov. 22:6; Lam. 2:12; 4:4; Luke 2:40-52; 22:1-20; John 6:2-4,10,53; Acts 22:3; I Cor. 5:7-13f; 10:1-22; 11:1-10,20-34; 13:11; 14:20-37; Phil. 3:5; I Tim. 2:8-15; 6:12f; Heb. 5:12 to 6:2; I John 2:12f; and Rev. 2:20f.

I oppose all attempts to reconstruct the clearly antipaedocommunionistic teaching of our Westminster Confession 28:1 & 29:3,8 & 31:4 and our Westminster Larger Catechism QQ. 169-177. True Presbyterians and other men of like persuasion respect Calvin's views in his Commentaries on Ex. 12:24-43; Lam. 2:12; John 6:53 & Heb. 6:2; in his Sermons on Deuteronomy 16:1-8 cf. vv. 16f; and his Institutes IV:13:6 & IV:16:30 & IV:19:4f.

In summary:

- 1, infant baptism signifies regeneration (but not conversion);
- 2, one's first communion at teenage signifies conversion (not regeneration);
- 3, Eucharist replaces the Passover (but not circumcision);
- 4, the 1st-century B.C. Hebrew Essenes (and even the Pharisees), like the Karaites till today, restricted their Passovers to their (post-)adolescent males after prior catechization terminating in their Bar Mitzvah not before age 13 (cf. Prov. 22:6's chanoch with Luke 2:40-47 and 22:1-20);
- 5, no females nor any pre-teenagers ever partook of the Passover till it was thus deformed by Post-Christian Liberal Judaism (+/- 200 A.D.);
- 6, there is absolutely no trace whatsoever of paedocommunionism in patristic writings but only in pagan sources prior to 250 A.D.;
- 7, novel paedocommunionism is a ritualistic heterodoxy of the "Eastern Orthodox" and kindred denominations quite opposed to truly-orthodox Reformed Theology;
- 8, the practice of paedocommunionism abolishes the need first of catechization and then of profession of one's faith before one's own very first manducation at the sacrament;
- 9, paedocommunionism ultimately leads to an uncatechized Church (which Calvin says cannot long continue without catechizing); and
- 10, Calvin in his Institutes (IV:16:30) accordingly concludes against the Anabaptists: "They object that there is not greater reason for admitting infants to Baptism than to the Lord's Supper to which, however, there are never admitted.... The Supper is intended for those of riper years, who, having passed...infancy, are fit to bear solid food.... They cannot partake worthily without being able duly to discern the sanctity of the Lord's body. Why should we stretch out poison instead of vivifying food to our young children? ... Circumcision, which as is well known corresponds to our Baptism, was intended for infants. But the Passover for which the Supper is substituted...was duly eaten only by those who were of an age sufficient to ask the meaning of it (Exod. 12:26). Had these men the least particle of soundness in their brain, would they thus be blind as to a matter so very clear and obvious?"



## **ENFORCING BOTH TABLES OF THE LAW: ITS DEFENSE BY AUGUSTINE AND CALVIN**

Arguably the two greatest theologians in church history, Augustine and Calvin, upheld the scriptural principle that it is the duty of the civil government to enforce the commandments addressing man's duty to God as well as man's duty to man found in the Ten Commandments.

### **Augustine's Defense**

CHAP. 5.--19. But as to the argument of those men who are unwilling that their impious deeds should be checked by the enactment of righteous laws, when they say that the apostles never sought such measures from the kings of the earth, they do not consider the different character of that age, and that everything comes in its own season. For what emperor had as yet believed in Christ, so as to serve Him in the cause of piety by enacting laws against impiety, when as yet the declaration of the prophet was only in the course of its fulfillment, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and their rulers take counsel together, against the Lord, and against His Anointed; "and there was as yet no sign of that which is spoken a little later in the same psalm: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling."

(1) How then are kings to serve the Lord with fear, except by preventing and chastising with religious severity all those acts which are done in opposition to the commandments of the Lord? For a man serves God in one way in that he is man, in another way in that he is also king. In that he is man, he serves Him by living faithfully; but in that he is also king, he serves Him by enforcing with suitable rigor such laws as ordain what is righteous, and punish what is the reverse. Even as Hezekiah served Him, by destroying the groves and the temples of the idols, and the high places which had been built in violation of the commandments of God;(2) or even as Josiah served Him, by doing the same things in his turn; (3) or as the king of the Ninevites served Him, by compelling all the men of his city to make satisfaction to the Lord;(4) or as Darius served Him, by giving the idol into the power of Daniel to be broken, and by casting his enemies into the den of lions;(5) or as Nebuchadnezzar served Him, of whom I have spoken before, by issuing a terrible law to prevent any of his subjects from blaspheming God.(6) In this way, therefore, kings can serve the Lord, even in so far as they are kings, when they do in His service what they could not do were they not kings. 20. Seeing, then, that the kings of the earth were not yet serving the Lord in the time of the apostles, but were still imagining vain things against the Lord and against His Anointed, that all might be fulfilled which was spoken by the prophets, it must be granted that at that time acts of impiety could not possibly be prevented by the laws, but were rather performed under their sanction. For the order of events was then so rolling on, that even the Jews were killing those who preached Christ, thinking that they did God service in so doing, just as Christ had foretold,(7) and the heathen were raging against the Christians, and the patience of the

martyrs was overcoming them all. But so soon as the fulfillment began of what is written in a later psalm, "All kings shall fall down before Him; all nations shall serve Him," (8) what sober-minded man could say to the kings, "Let not any thought trouble you within your kingdom as to who restrains or attacks the Church of your Lord; deem it not a matter in which you should be concerned, which of your subjects may choose to be religious or sacrilegious," seeing that you cannot say to them, "Deem it no concern of yours which of your subjects may choose to be chaste, or which unchaste ?" For why, when free-will is given by God to man, should adulteries be punished by the laws, and sacrilege allowed ? Is it a lighter matter that a soul should not keep faith with God, than that a woman should be faithless to her husband ? Or if those faults which are committed not in contempt but in ignorance of religious truth are to be visited with lighter punishment, are they therefore to be neglected altogether ? - From Aurelius Augustine's A Treatise Concerning The Correction Of The Donatist; Or Epistle CLXXXV A Letter Of Augustine To Boniface.

### **Calvin's Defense**

The duty of magistrates, its nature, as described by the word of God, and the things in which it consists, ... extends to both tables of the law, did Scripture not teach, we might learn from profane writers; for no man has discoursed of the duty of magistrates, the enacting of laws, and the common weal, without beginning with religion and divine worship. Thus all have confessed that no polity can be successfully established unless piety be its first care, and that those laws are absurd which disregard the rights of God, and consult only for men. Seeing then that among philosophers religion holds the first place, and that the same thing has always been observed with the universal consent of nations, Christian princes and magistrates may be ashamed of their heartlessness if they make it not their care. We have already shown that this office is specially assigned them by God, and indeed it is right that they exert themselves in asserting and defending the honor of him whose vicegerents they are, and by whose favor they rule. Hence in Scripture holy kings are especially praised for restoring the worship of God when corrupted or overthrown, or for taking care that religion flourished under them in purity and safety. On the other hand, the sacred history sets down anarchy among the vices, when it states that there was no king in Israel, and, therefore, every one did as he pleased (Judges 21:25). This rebukes the folly of those who would neglect the care of divine things, and devote themselves merely to the administration of justice among men; as if God had appointed rulers in his own name to decide earthly controversies, and omitted what was of far greater moment, his own pure worship as prescribed by his law. Such views are adopted by turbulent men, who, in their eagerness to make all kinds of innovations with impunity, would fain get rid of all the vindicators of violated piety. In regard to the second table of the law, Jeremiah addresses rulers, "Thus says the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood" (Jer. 22:3)...In here explaining the duties of magistrates, my exposition is intended not so much for the instruction of magistrates themselves, as to

teach others why there are magistrates, and to what end they have been appointed by God. We say, therefore, that they are the ordained guardians and vindicators of public innocence, modesty, honor, and tranquility, so that it should be their only study to provide for the common peace and safety. Of these things David declares that he will set an example when he shall have ascended the throne. "A froward heart shall depart from me: I will not know a wicked person. Whoso privily slanders his neighbor, him will I cut off: him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walks in a perfect way, he shall serve me" (Psalm 101:4ñ6). But as rulers cannot do this unless they protect the good against the injuries of the bad, and give aid and protection to the oppressed, they are armed with power to curb manifest evil-doers and criminals, by whose misconduct the public tranquility is disturbed or harassed. For we have full experience of the truth of Solon's saying, that all public matters depend on reward and punishment; that where these are wanting, the whole discipline of states totters and falls to pieces. For in the minds of many the love of equity and justice grows cold, if due honor be not paid to virtue, and the licentiousness of the wicked cannot be restrained, without strict discipline and the infliction of punishment. The two things are comprehended by the prophet when he enjoins kings and other rulers to execute "judgment and righteousness" (Jer. 21:12; 22:3). It is righteousness (justice) to take charge of the innocent, to defend and avenge them, and set them free: it is judgment to withstand the audacity of the wicked, to repress their violence, and punish their faults. - From Calvin's Institutes of the Christian Religion Book IV.

## **THE LORD'S DAY : THE CHRISTIAN'S SABBATH**

### **There is a Lord's Day in the New Covenant**

In the New Covenant there is a Lord's Day (Revelations 1:10), or day dedicated to the worship of the Lord every week, just as there is a Lord's Supper (I Corinthians 11:20), or supper dedicated to the remembrance of the Lord every week. However we understand Paul's statement in Romans 14:5, we must interpret it in light of such passages as Revelations 1:10 and I Corinthians 16:2, in which the Lord's Day is treated special. Scripture does not contradict scripture, and Paul does not contradict Paul. The most reasonable interpretation of passages like Romans 14:5 is that the Apostle Paul is combating Judaizers who were seeking to force all the Jewish ceremonial days upon Christians, as well as the seventh day Sabbath.

### **The Lord's Day is the Christian's Sabbath**

The Lord's Day is what in New Testament Greek is *mia sabbaton* [literally, "first of Sabbaths"] (I Corinthians 16:2, Acts 20:7, John 20:1, John 20:19), or first day of the week sabbath. It replaced the seventh day of the week Sabbath of the Old Testament (Colossians 2:16), while retaining its basic substance. There has always been, and always will be, a sabbath for God's people, inasmuch as sabbatizing is an attribute of God (Genesis 2:2), just like love, holiness and justice. In the words of Hebrews 4:9, "there remains therefore a sabbatismos (or Sabbath rest) to the people of God." Jesus Himself assumed there would remain a Sabbath for His people after His ascension (Matthew 24:20).

### **The Sabbath Commemorates God's Creations for All Mankind, Not Just the Jews**

Jesus said "the Sabbath was made for man" (Mark 2:27). It should be noticed He did not say it was made just for the Jews. This is because it was inaugurated for the purpose of commemorating an event that benefited all mankind, not just one particular ethnic group: God's Original Creation. God established the Sabbath in Genesis 2:3, and thus it became a Creation Ordinance. Like all Creation Ordinances, the Sabbath Ordinance applies to all mankind, now just the Jews. For example, Jesus assumed the universal and continuing validity of marital union in Matthew 19:4-6, based upon the fact it was an ordinance established at Creation (Mark 10:6). The rationale for Jesus' teaching on divorce should not be denied relating to the issue of the Sabbath. Just as the seventh day of the week Sabbath commemorated the Original Creation, the first day of the week Sabbath primarily commemorates the New Creation referred to in II Corinthians 5:17. This New Creation was inaugurated by Jesus' resurrection on the first day of the week (Matthew 28:1, Mark 16:2, Luke 24:1, John 20:1), and the gift of the His Spirit on Pentecost



Sunday (Acts 2:1). Men from every race, tribe, and tongue that have been saved by the Lord Jesus Christ have great reason to commemorate His work on our behalf.

### **The Sabbath is Commanded in the Ten Commandments, God's Eternal Moral Law**

The Sabbath command is one of the Ten Commandments, God's eternal moral law for all mankind. For the Jews in the first covenant these commands were written on tables of stone, but in the New Covenant they are written on the hearts of believers (Hebrews 8:10, II Corinthians 3:3).

### **The Day of Delight**

Jesus, the Lord of the Sabbath (Mark 2:28), taught extensively on how the sabbath should be kept. It should not be regulated by an array of Pharisaical do's and don'ts not found in the Bible (Luke 6:7-10). Rather it should be dedicated to worship, rest from normal week's labors, and acts of mercy and necessity (Mark 1:21, Matthew 24:20, Matthew 12:12, Matthew 12:1-2). In the words of the prophet Isaiah, "if thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Isaiah 58:13-14)

# **IS THERE CONTINUING VERBAL REVELATION FROM GOD?**

## **Cessation of the Apostolic Office and Its Implication**

The word 'apostle' literally means 'one who is sent.' In its broad sense, apostles in the scripture refer to those men who were sent by God to proclaim the gospel of Jesus Christ to men. More often than not in scripture, however, the word 'apostle' is used in a much more restricted sense. In this more restricted sense it refers to a particular office and those who occupied the office. The office of Apostle was quite limited in the extent of those who qualified. Apostles in this more limited sense were the so-called 'founding fathers' of the Christian faith (Ephesians 2:20). In other words, their teachings and writings served as the foundational precepts of the Christian faith, just as the founding fathers' of our country wrote the foundational Constitution of the U.S. Among the qualifications to occupy this office, Apostles had to witness the resurrected Christ ( Acts 1:22), to live during the time of Christ's ministry on earth (Acts 1:21), and to be divinely appointed for this office (Acts 1:24).

I Corinthians 15:1-11 becomes very crucial when we consider the very strict requirements of Apostolic office. I Corinthians 15:1-11 outlines those who witnessed the resurrected Christ. Since this is one of the unique requirements of Apostolic office, what we are in fact reading in I Corinthians 15 is a list of those who are potentially eligible for the office. This is why in verses 8-9 the Apostle Paul links his witnessing of the resurrected Christ to his apostleship: "...He was seen of me also... for I am the least of the Apostles..." Since witnessing the resurrected Christ is a requisite qualification of apostleship, it is quite significant that in I Corinthians 15:8 the Apostle Paul writes: "And last of all He was seen of me..." If the Apostle Paul was really the last man to witness the resurrected Christ as he testifies, then he is the last man to be eligible for apostleship. Yea, he is the last appointed Apostle in human history! Indeed, this is precisely what the Apostle Paul believed and taught under divine, infallible inspiration.

The implication of the cessation of the Apostolic office, with its concomitant apostolic gifts, is not small. The cessation of the Apostolic office means we cannot assume that because certain offices and gifts existed in the New Testament, they necessarily exist in today's church life. Often this is the underlying assumption of those advocating continuing revelation (Roman Catholics, Pentecostals, etc.). In order to determine whether there is still divinely-inspired, verbal revelation through Apostles, prophets, tonguespeakers, etc., we must rely on Biblical testimony, not on the false assumption that 'if it existed in the New Testament, it must exist today.'

## **Sola Scriptura**

One of the battle cries of the Protestant Reformation was sola scriptura, or scripture alone. The Roman Catholic Church advocated continuing revelation through the pronouncements of certain officials of the Church. However, the Protestants denied such continuing revelation, arguing that the Bible was sufficient and complete. In other words,

direct, verbal, and infallible revelation from God had ceased with completion in New Testament times of the Bible. It is not our purpose here to provide an extensive proof of sola scriptura, but to reveal simply three Biblical passages which indicate its correctness. Jude 3 testifies to "...contend for the faith which was once (for all) delivered unto the saints." This passage indicates that the Christian faith, or body of divinely-revealed truths, is not being periodically released over human history, but was pronounced during the time of Christ for all time. Hebrews 1:2 and 2:3-4 confirm this testimony. It indicates that the gospel has been revealed through the Son of God, and those who witnessed Him on earth. The implication of the Hebrews passages is simply this: no one can possibly utter revelation greater than the Son of God Himself. Who is needed to add to what He said, both personally and through His Apostles? We must heed the New Testament message because it is the final word to man from God Incarnate. (It should also be noted in Hebrews 1:4 that the purpose of the signs and miracles in the New Testament was to confirm the authority of the Apostolic message.) Finally, in the last book of the Bible, written by probably the last living Apostle at the time, Revelations 22:18 emphasizes the danger of adding to God's word.

We would be wise to heed well one of the closing admonitions of Revelations before we fall into the error of joining those who advocate continuing, divinely-inspired, verbal revelation: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book..."

## **ASSIGNMENT 9: PREPARING AND DELIVERING A SPEECH ON A TOPIC OF YOUR CHOICE**

Sometimes people have difficulty coming up with possible topics for speech or debate. Here are just some for your consideration:

<b>Field</b>	<b>Topic</b>
Politics	Should the US have free trade with China or raise tariffs against Chinese imports?
Politics	Should the US have open borders or restrict immigration?
Politics	Should the US withdraw its military forces from Iraq now?
Politics	Should abortion be outlawed at the federal level, or left up to each state to decide?
Politics	Should marijuana be legalized for medicinal purposes?
Politics	Should gambling be made illegal?
Politics	Should the government mandate that family take care of patients like Terry Schiavo or should it leave it up to the family to decide?
Politics	Should there be "Sunday blue laws"?
Politics	Should the US remain in the United Nations?
Theology	Is pre-millennialism or post-millennialism true?
Theology	Is presbyterian church government or independent/congregationalist church government the proper model?
Politics/Economics	Should the US return to the gold standard?
Politics/Economics	Should taxes be raised or spending cut to reduce the budget deficit?
Politics/Economics	Is NAFTA a good or bad thing?
The Environment	Should the US have adopted the Kyoto Treaty relating to global warming?
History	Was the US mistake in the Vietnam War ever getting into it or not fighting it to victory?
Agriculture	Should the government subsidize US farming?
Agriculture	Should the US allow imported food products from nations with lower agricultural standards?
Agriculture	Are the advantages of organic farming justified or hyped?
Entertainment	Should people watch the Star Wars movie or not?
Diet/Nutrition	Should people use the Adkins' diet?

Assignment 9 is the preparation and delivery of a 4-5 minute speech on one of a topic of your choice. First remember to write an outline of your speech. You will need to turn in the outline to your teacher. Next prepare the speech itself. After this, practice delivering the speech. And, finally, deliver the speech to your teacher.