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A HOMILETICAL COMPARATIVE STUDY OF THE
PRINCIPLES AND METHODS OF COMMUNICATION IN
THE PREACHING OF JOHN R. W. STOTT AND
MARTYN LLOYD-JONES

by

MYUNG-SOO KIM

Promoter : Prof. Dr. J. S. Kellerman

May 2000

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THE PREACHING OF JOHN R. W. STOTT AND
MARTYN LLOYD-JONES**

by

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This thesis is submitted in fulfillment of the requirements for the degree

DOCTOR OF PHILOSOPHY

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Department of Practical Theology

at the

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Promoter : Prof. Dr. J. S. Kellerman

May 2000

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CHAPTER 1 : INTRODUCTION

1.1 Practical theological orientation

First what is theology? Providing a definition would assist in understanding the meaning of practical theology. A suggestable answer to the above question is that, theology is transferring God's Word into one's life. It is the study that connects God to us and God's Word to our lives. Essentially all theologies have to be practical. The diagnosis and prescription of life given by God should not be based on our knowledge but be founded on God's Word.

Practical theology is the field that deals with the praxis of the church's functioning in the word in detail. And it does so in the light of the Word of God as its norm and the ministry of Jesus Christ in and through his church. So, practical theology can be named "the flower of theology".

Practical theology studies the means by which the context of good news meets the Church and the world, and the Church as the community of faith preserves and protects its identity. In one sense it is a theology of practice and a dialogue between theory and practice, and practice and theory.

Practical theology is not practical training. Practical theology is the theology of praxis. It develops theological theories that function in praxis, and then it evaluates these theories and, if necessary, evolves new theories for praxis (Heyns and Pieterse, 1990:10). There must however be a need for normativity. Any theory for praxis has to be measured against the norm of the Word of God. But when the praxis is studied, reinterpreted, criticized and organized keeping the normativity of the Word of God in mind, only then will practical theology carry its original intention.

But, lately, there has been the problem of accepting and rationalizing anything that deals with the above factors. Viewing practical theology as means of a communication activity, the Church tends to accept methods

derived from other disciplines (sociology, psychology and behavioural sciences, etc) that are not necessarily relevant to theology, without first studying them critically. These disciplines may only assist in resolving the practical theological problem.

Although researchers within the Reformed tradition agree that practical theology is a communication activity of the church, they find it unique in a sense that its basis comes from the Bible. Namely, its process should be guided, informed and tested by the Scripture and Holy Spirit (Kim, 1997:3-4 ; Foshaugen, 1998:1-3).

Heyns and Pieterse (1990:1) define practical theology as " ... the branch of theology that considers those actions designed to ensure that God's word reaches people and is embodied in their lives. Its object is people's religious actions". This however, does not mean that they necessarily believe that the Bible is the norm for practising practical theology.

Venter (1997:6,15) mentions that practical theology came into being because of a crying need in the church for help in a particular situation. It came into being without the reflection of Scriptural revelation. Practical theology as a sub-section of theology, studies the communicative acts in the Scriptural revelation of God and the normative (Scripture and Church) and concrete ministry of this revelation in the church. Such an approach could be called a diaconological approach to practical theology.

This view on practical theology completes the hypothesis of the thesis. If practical theology is concerned with religious actions that communicate with others so as to make room for God in this world with reflection on Scripture, then the model or approach will help humans to encounter and experience God.

This thesis will analyse and compare the theory and practice of Stott and Lloyd-Jones's preaching and communication from the homiletical point of view. It is interesting to see how their principles and methods influenced the congregation from the angle of practical theology.

1.2 Topicality and problem

1.2.1 The topic of the research

Preaching has been recognized throughout the Christian Church as the central and distinctive element. Padilla (1981:216-7) states that: "Preaching continues to be as unavoidable to the Church as burning is to fire. If the Church ever ceased to preach, it would cease to be Church".

What concerns us is that, the level of the tide of preaching in the process of ebb and flow is so low today. It is stated by Stott (1982a:7) that "the standard of preaching in the modern world is deplorable". Lloyd-Jones (1982:11) also asks: "why this decline in the place and power of preaching; why this questioning of the necessity for any preaching at all?". The reason for this is to be found not only in the lack of confidence in preaching that comes from the biblical text, due to bad exegesis and hermeneutical application, but it also originates from the lack of proper and effective communication in the delivery of sermons. In a word, preaching is not a message unless it is properly delivered to the listeners. Therefore the communication of the sermon is of vital importance.

In fact, it is very difficult to determine how the communication should be conducted in modern preaching. But if we give due consideration to the principles and methods of preaching and communication in John Stott and Lloyd-Jones's sermons, who were effective communicators of the sermon, a solution can be found and this can help to restore the power of the pulpit in today's Church.

1.2.2 Stating the research problem

In essence the central problem to be investigated in this study are:

- * What can preachers learn from the elements of the preaching communication of Stott and Lloyd-Jones in order to improve their own technique in preaching and communication?
- * How do Stott and Lloyd-Jones communicate with their listeners when delivering sermons, in such a way that their preaching is

fresh and gains dynamic results?

- * How can their principles and methods of preaching and communication be a proper model for modern preachers?.

1.3 The purpose of the study

- * To investigate and compare the principles and methods of Stott and Lloyd-Jones's preaching and communication.
- * To analyse their principles and methods of preaching and communication homiletically.
- * This does not imply that only their principles and methods of preaching and communication will be investigated and analysed, but an evaluation within the broader spectrum of the Reformational and Biblical theology will also be done.

1.4 The basic hypothesis

- * Firstly, the basic hypothesis for this study is that the principles and methods of preaching and communication in Stott and Lloyd-Jones' homiletics are based on the Bible and they are practically valid to preaching.
- * Secondly, some elements of communication in the sermons of Stott and Lloyd-Jones may shed new light on the process of homiletics.
- * Finally, the results of their principles and methods of preaching and communication should serve as proper guidelines to modern preachers.

1.5 The method of research

This study is to identify, interpret, argue, evaluate and synthesize Stott and Lloyd-Jones's principles from writings, sermons, commentaries, articles and

other published data on this subject.

The methods by which this study will be undertaken are:

Firstly, to investigate Stott and Lloyd-Jones's works in literature by way of analysis, evaluation and comparison.

Secondly, to examine the recorded tapes of their sermons, interviews and the close scrutiny of all materials published by them on the overall subject of preaching.

Thirdly, where no explicit evaluation is given, it should be assumed that the writer agrees with John Stott and Lloyd-Jones positions. When the writer judges that certain matters are more important or relevant than others, an explicit evaluation, either in the positive or the negative, will be presented. These methodological principles will consistently be applied throughout this thesis.

It is hoped that the principles and methods of John Stott and Lloyd-Jones's preaching and communication would give an impetus to Reformed preachers to reconsider the principles and methods of their own preaching and communication.

1.6 The chapter division

Chapter 1 This chapter covers the motivation and purpose of this study, the relevancy of the subject, the method of study, as well as the basic hypothesis.

Chapter 2 This chapter will investigate theories of preaching and communication in general.

Chapter 3 This chapter will treat Stott's principles and methods of preaching and communication.

Chapter 4 This chapter will go into Lloyd-Jones' principles and methods of preaching and communication.

Chapter 5 This chapter will analyse and compare the preaching and communication in Stott and Lloyd-Jones' sermons.

Chapter 6 This chapter will contain the final results of this study and summarize the consequences in the final conclusion.

CHAPTER 2 : THE THEORY OF PREACHING AND COMMUNICATION IN GENERAL

Before we look deeper into the communication and preaching of Stott and Lloyd-Jones, I think one should have a basic theoretical knowledge of general sermonizing and communication, because it would be a useful guide in comparing and analysing their preaching and communication objectively. In this chapter the following issues will be dealt with:

- * The theory of preaching in general;
- * The theory of communication in general.

2.1 The theory of preaching in general

Generally speaking, preaching is a living process involving God, the preacher, and the hearer. In this section, we will deal with the definitions, elements, purposes and types etc., of preaching in general. We first study the different attempts to define preaching.

2.1.1 The definition of preaching

The classic definition of preaching was given by Phillip Brooks in 1877, *Yale Lectures on Preaching*. He says that "preaching is the communication of truth by man to men. It has in it two essential elements, truth and personality. It can omit neither of these two and still be called preaching. The truest truth, the most authoritative statement of God's will, communicated in any other way than through the personality of brother man to men is not preached truth" (Brooks, 1969:5).

Preaching, writes Mounce (1960:153), is that "timeless link between God's great redemptive act and man's apprehension of it. It is the medium through which God contemporizes his historic self-disclosure and offers man the opportunity to respond in faith".

Wiersbe modifies Brooks' definition as follows: "Preaching is the communication (know homiletics) of divine truth (know the Word of God) through human personality (know yourself) to human personality (know your people)" (Kroll, 1984:3).

According to Baumann (1990:13), "preaching is the communication of biblical truth by man to men with the explicit purpose of eliciting behavioral change".

Kromminga (1975:414) clearly defines that "preaching is the proclamation of the Word of God to men by men under assignment from God. It is the ordained means for the transmission of the Word of God to the world and serves also as an official means of grace for the edification of the church of Christ".

Craddock (1985:17-18) does not define a sermon in a word but explains what the sermon is, that is, 1) preaching is the concerted engagement of one's faculties of body, mind, and spirit; 2) preaching is both description and address; 3) preaching is both private and public; 4) preaching is both words and the Word.

Perhaps the best definition has been given by Dr. Phelps, who stated it thus: "A sermon is an oral address to the popular mind, upon the scriptural truth contained in the Bible, elaborately treated and with a view to persuasion" (Gibbs, 1967:160).

From the above-mentioned definition of preaching we can glean two truths. Firstly, preaching must have some content; that is, it must have a message from God. Secondly, this message must be communicated to people through God who has ordained man.

2.1.2 The biblical background of preaching

This section deals with the background against which the conception and mode of preaching in both the Old and the New Testament are described.

It is not the place for deep-founded arguments, but it is necessary to give a brief review of the idea and circumstances of preaching in both Testaments.

2.1.2.1 The sermon in Old Testament context

The practice of assembling the people of God to hear his Word expounded goes back to the Old Testament, was continued in the synagogues, and was then taken over and christianized by the apostles (Stott, 1982a:122).

Preaching in the Old Testament dates from the time of Moses (Jung, 1983:36). First of all, Moses gave the law to the priests with instructions to gather the people and read it to them, presumably explaining and applying it as they went along (Dt. 31:9-13). And then, he preached the Word that he received from God directly to the people: "These are the words Moses spoke to all Israel in the desert, east of the Jordan - that is, in the Arabah - opposite Suph, between Paran and Tophel, Laban, Hazeroth and Dizahab"(N.I.V. Dt. 1:1). "East of the Jordan in the territory of Moab, Moses began to expound this law"(N.I.V. Dt. 1:5). Moses began to explain to his people the Word of God as an instruction and a command.

In this sense, the book Deuteronomy can be regarded as a book containing a certain original form of preaching (Kim, 1973:236).

Ezra proclaimed God's word (N.K.J.V. Neh 8:5-10); the people responded and prostrated themselves before the Lord in worship. Especially in verses 7 and 8 we are given the method the Levites used in teaching the people the law of God. Verse 8 says, "so they read distinctly from the book, in the law of God; and they gave the sense, and helped them to understand the reading". In other words, this passage means that the law of God was interpreted by Levites. Later the synagogue services included readings from the law and the prophets, after which somebody preached.

Thus, this passage can be regarded as Ezra preaching to the people on an intimate basis.

As a result, preaching is dependent on both the Old and the New Testaments. It is a false choice to choose between the two. A preacher ought to know and preach from both Testaments. The Old Testament was normative Scripture to Jesus and it is normative as well for the church of today when properly understood (Baumann, 1990:95).

2.1.2.2 The sermon in New Testament context

There are sermons by various preachers in the New Testament, that is, Jesus Christ Himself, John the Baptist, the evangelist Stephen, and apostles such as Paul, Peter, and John and the author of Hebrews who remains anonymous. Coetzee (1995:10) says "we do have a couple of full-length inspired written sermons, such as Hebrews and 1 John".

Such sermons in the New Testament can probably shed essential light on a sound background to expository preaching.

Jesus was a preacher and a teacher. The founder of Christianity was himself the first of its preachers. Certainly the evangelists present Jesus as having been first and foremost an itinerant preacher (Stott, 1982a:16). "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness"(N.I.V. Mt. 9:35). " Jesus came into Galilee, preaching the gospel of God" (Mk. 1:14).

Jesus called and trained his disciples, then sent them forth saying, "Go...and preach as you go" (Mt. 10:5-7). Obeying his command, they went out to make other disciples (Mt. 28:19), and to witness (Ac. 1:8) by preaching. When they scattered because of persecution they "went about preaching the Word" (Ac. 8:4) (Jones, 1952:15).

He preached and he taught, that is to say, he expounded, applied and argued his message, and in so doing, displayed a distinctive style.

The history of the New Testament church begins on the day of Pentecost as recorded in the Acts and it is there that the study of preaching in the

New Testament church must be taken up. Preaching entered late into the life of ancient Israel, but it was there from the start in the life of the new Israel, the Church. "The Church came to birth with preaching and preaching came to birth with the Church"(Cleverley-Ford, 1979:53). The sermons or addresses in the early chapters of Acts are important, for they preserve for us the outline of the gospel message as proclaimed by the primitive Church.

The first sermon appears in Acts 2:14-40, a sermon by Peter on the day of Pentecost. The sermon seems to have included interpretation, exposition, and application. As an example of application, Peter firstly called his audience "Fellow Jews and all of you who live in Jerusalem(v.14. N.I.V.)", secondly "Men of Israel (v.22)", and thirdly he called them "Brothers(v.29)". This shows that Peter leads his audience step by step to a sense of intimacy. This also means that Peter intends to apply his sermon to the audience.

Paul used historical sketches (Ac. 13:16-41) (which covered the history of Israel as slaves in Egypt - through the Old Testament - up to Jesus) to show God's faithfulness to his promises to Israel, promises that were ultimately fulfilled in Christ. This passage is intended to show and expose God's promise to Israel, Scriptural proof from the Scriptures as to how those promises are fulfilled in Christ, and applying them against rejecting God's wonderful deed in Christ.

That the apostles after Pentecost gave priority to the ministry of preaching is specifically stated in Acts 6. They resisted the temptation to get involved in other forms of service, in order to devote themselves 'to prayer and to the ministry of the word'(v.4). For it was to this that Jesus had primarily called them (Stott, 1982a:17).

So the preaching and teaching in the ministry of Jesus, his apostles and the other preachers in the New Testament can be good examples for the biblical foundation of the modern preachers .

2.1.3 The element of preaching

2.1.3.1 The element of preaching in general

The concept of 'preaching' means to apply the event of the salvation completed through Jesus Christ, to Christian life and work in the light of the Word of God and the Holy Spirit. Therefore, the preacher must grasp what the content of the message he has to preach is. We can say that the content of the message contains two elements, that is, *kerygma* (κηρυγμα) and *didache* (διδαχη). Dodd (1980:7-8) says that "the New Testament writers draw a clear distinction between preaching and teaching ... Teaching (*didaskein*) is in a large majority of cases ethical instruction ... Preaching, on the other hand, is a public proclamation of Christianity to the non-Christian world". He prompts the theory that the early church distinguished sharply between proclamation in a missionary setting and teaching in an established church.

2.1.3.1.1 κηρυγμα

The New Testament documents were written to provide a record and interpretation of the historical events that revolved around Jesus. His birth, his ministry and teaching, his atoning death, his resurrection, his continuing presence in the person of Holy Spirit, the establishment of the Church, his promise that He would come again to bring history to fulfillment and consummate God's plan for a new heaven and a new earth - these constituted the *Kerygma*, the facts, they proclaimed (Jones, 1952:16). Dodd (1980:24) sums up that *kerygma* is a proclamation of the death and resurrection of Jesus Christ.

Kim (1992:20) clearly mentions that "*kerygma* is a proclamation that the preacher is publicly spreading 'good news', i.e., 'the gospel' is made known to the non-Christian world".

Baumann (1990:207) agrees with Dodd that kerygmatic preaching is called proclamatory or evangelical preaching. He suggests that Peter's sermon on Pentecost is the model of the *kerygma*, because his preaching contains the basic ingredients of the *kerygma* (Ac. 2:14-38) as follows: 1) a proclamation

of the death, resurrection, and exaltation of Jesus seen as the fulfilment of prophecy and involving man's responsibility; 2) the resultant evaluation of Jesus as both Lord and Christ, and 3) a summons to repent and receive forgiveness of sins.

Baumann (1990:207) continues that proclamation by declaring that "God was in Christ reconciling the world to Himself" (2 Cor. 5:19). It announces 'good news' to people caught in the web of sin and incapable of extricating themselves. It offers divine forgiveness to those who repent and believe. The history of the Christian church is eloquent testimony to the fact that it works. Proclamation is unashamed evangelistic preaching that calls men to make a personal decision regarding Jesus Christ as Saviour and Lord".

Therefore, the *kerygma* is directed primarily to unbelievers. Also the kerygmatic preaching is necessary because Christ has commanded it and people need it. The preacher has to consider the *kerygma* when he prepares his sermon and plans his ministry.

2.1.3.1.2 διδαχη

As we have seen in the previous section, the *didache* is teaching to believers or doctrinal preaching (the meaning of doctrine originally came from teaching). In other words, a teaching in the New Testament can be called a doctrinal sermon. According to Baumann (1990:211), doctrinal preaching can be defined as "the systematic pulpit exposition of the 'truth - about - God - in - relation - to - man'". Brooks (1969:129) declares the following to the preacher about doctrinal preaching: "Preach doctrine ... preach all the doctrine that you know, and learn forever more and more; but preach it always, not that men may believe it but that men may be saved by believing it".

Therefore, the didactic sermon is an essential element in our ministry of preaching.

Consequently, we cannot distinguish strictly between the *kerygma* and the *didache* as Dodd did, because the two elements are often linked together

within the same passage. For example, passages that clearly show this include Matthew 4:23; 9:35; Luke 20:1; Acts 5:42; 15:35; 28:31. Mounce (1960:42) rightly points out that the verbs *keryssein*, to herald, and *didachein*, to teach, are sometimes used interchangeably in the Gospels. For example one evangelist says Jesus was 'teaching in their synagogues', while another calls it 'preaching in their synagogues'. So, Mounce (1960:42,43) sums up the contemporary view well, when he says that *kerygma* is the foundation and *didache* is the superstructure, and that a complete building needs both. From such a perspective we may affirm that there is always a *didache* element implicit within the apostolic evangelical preaching (*kerygma*).

2.1.4 The purpose of preaching

Paul states specifically in 1 Corinthians 14:3 that the purpose of preaching is 'edification' itself (i.e., the building up of the body and each of its parts), 'assistance' (*paraklesis* = standing by another to offer whatever aid is necessary) and 'encouragement' (*paramuthia* = comfort, cheer). We are therefore in complete accord with the New Testament when we assert that the purpose of the sermon is the edification of the congregation, both as a whole and with respect to its individual members (Reu, 1967:99).

According to Baumann (1990:218-219), "the purpose of preaching is to address the whole man, a man who first of all needs to be redeemed by the power of Jesus Christ, a man who makes a personal decision to let Jesus Christ come into his life as Saviour and Lord. He needs also to be taught regarding the Christian faith. Then he requires the encouragement that the "Balm in Gilead" can soothe his aches and heal his hurts. Finally, he needs to know that God has a word for him regarding his society and his place in it as a Christian. He (1990:205) continues that the purpose of "explicit preaching is directed toward life-style changes".

Adams (1982:13) mentions that "the purpose of preaching is to effect changes among the members of God's church that build them up individually and that build up the body as a whole".

Therefore, preaching certainly must focus on both individual and complete changes. In a word, the purpose of a sermon is to change the lives of Christ's people and to build up his body, that is, his Church (Eph. 4:12).

2.1.5 The types of sermons

In this regard Braga (1981:21, 35, 53) brings some clarification when he states that topical preaching is one in which the main divisions are derived from a topic, independently of a text. A textual sermon is one in which the main divisions of the sermon are derived from a text consisting of a brief portion of Scripture. Each of these divisions is then used as a line of suggestion, and the text provides the theme of the sermon. An expository sermon is one in which a more or less extended portion of Scripture is interpreted in relation to one theme or subject. The bulk of the material for the sermon is drawn directly from the passage and the outline consists of a series of progressive ideas centred around that one main idea. And there is also the narrative sermon with a normative approach of understanding and communicating the Word of God.

2.1.5.1 The topical sermon

"The topical sermon is built around a subject, an idea that bears no analytical relation to any one particular passage of the Bible. It is frequently the easiest type of preaching because it requires the least amount of background and biblical research" (Baumann, 1990:101). It grants greater freedom to the preacher without the restriction of a text, and lends itself to unity better than any other form.

By using this sermon, the preacher is faced with a vast array of topics upon which to preach. He must choose his subject wisely, picking one that will speak to his hearers and that is thoroughly biblical.

Shedd (1995:126) says: "I cannot conceive of but two things which should cause the preacher any difficulty in regard to the abundance of subjects for his preaching. The first is the sterility of his own mind, the second is a

stilted and unnatural idea of what the sermon he is going to write must be".

In fact, there are some dangerous elements in this form of preaching; namely, the tendency on the part of the preacher to topical favourites and a tendency towards unbiblical preaching. And then the preacher can neglect to meditate deeply on the text itself and to pray, because he can easily get the source of a topical sermon from a newspaper, a best seller, or some magazine.

Consequently, the topical sermon is a very well-liked form due to its contemporary flavour and its concomitant pertinence to the listener. It is also popular with the preacher because of its relative ease in preparation. But from the important view that all preaching should be biblical, true to the context of the biblical text, this type of preaching has the danger of not being true to the Word of God.

2.1.5.2 The textual sermon

"Textual preaching - choosing a text and developing a subject based on the chosen text and then proceeding to develop the text in all of its fluidity and complexity - is the most essential requirement for preaching" (Harris, 1995:100). Perry (1979:67) says that "the textual sermon is an appropriate avenue for preaching the Word of God. This type of sermon is one in which the text is divided and the main divisions of the sermon are suggested by words and phrases of the text and the theme is taken from one passage of Scripture but the main divisions are drawn from parallel passages". Baumann (1990:102) supports it by the following statement: "The main theme and major sermon divisions come from the text. The thought of the sermon must always be consonant with the text".

He continues (1990:102) that "one of the values of this type of preaching is that it is biblical and therefore restrains the preacher from perpetrating an exclusive diet of personal ideas upon his congregation. It also affords the opportunity for study in depth; that is, an intensive scrutiny of a single biblical concept found in a verse or two of Scriptures". So textual preaching is a sermon that adheres closely to the original meaning in order to focus

on the whole sermon rather than on a simple text.

The basic problem with textual preaching is that there are unlimited opportunities for selectivity. Texts that interest the preacher will become the diet of the congregation. And texts that leave him cold will be neglected to both his and their loss (Baumann, 1990:102).

Ultimately, it can be concluded by the statement of Koller (1962:38): "Textual preaching has much to commend it; likewise, topical preaching. No one method should be employed exclusively. But as a prevailing method, for year-round ministering, expository preaching has the greater potential for the blessing and enrichment of both pastor and people".

The textual preaching is derived from the text itself and shows what the text itself says. Accordingly, textual preaching has much to commend it.

2.1.5.3 The expository sermon

The term 'expository preaching' is heard more frequently now than in previous years. Chang (1987:26) states that "every sermon should be expository preaching and he classifies preaching as textual expository preaching, topical expository preaching, and biographical expository preaching". But most ministers cannot be classified as expository preachers. So many preachers have attempted to define this term.

Chapell (1994:129) mentions clearly that "the technical definition of an expository sermon requires that it expounds Scripture by deriving from a specific text main points and subpoints that disclose the thought of the author, cover the scope of the passage, and are applied to the lives of the listeners".

According to Robinson (1993:30), an "expository" is the communication of the biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers."

Liefelt (1984:112) avers: "The true expository sermon will combine a faithful explanation of the passage in proper balance with and relationship to its application".

Borden (1992:63-64) mentions concretely that "expository preaching contains a clear statement of the primary biblical idea that is legitimately derived from a passage or passages. The structure of the sermon must be consistent with the structure of the text or texts and the sermon must be relevant to the hearers".

Gibbs (1967:242) cites the accurate definition of Byinton as follows: "An expository sermon is one based on a passage of Scripture, which it seeks to illuminate; from which it seeks to draw a concise and comprehensive theme and sermon points, and which applies to the lives of the people. The theme must cover all, and all the points must come out of the message". Daane (1980:49-56) stresses that all authentic preaching is expository preaching.

To sum up, the term expository preaching means here that a preaching text is taken from Scripture, interpreted and unfolded by sound, acknowledged exegetical methods in its context, and through a process of hermeneusis, and homileis is applied to the hearers in their concrete situation.

2.1.5.4 The narrative sermon

What is a narrative (or Story)? The narrative exists at a deeper, more abstract, level. Narrative is the shaping, the logical structure by which stories are patterned. Kellerman (1997a:19) mentions that "every human being has a story. It is the story of his life, of his beginning, and of the present and, finally, of the end, his death. It is a story with a plot, a beginning, middle and end". According to Long (1989b:71) a narrative, or story is a chain of connected events which leads to a conclusion. The Bible also is series of story events.

The form of preaching that occurs most frequently in the Bible is narrative. "The Bible itself, when taken as a whole, can be described as a story"

(Long, 1989a:37). And it is indeed a narrative understructure to the Scripture (Long, 1989b:66). Jensen (1980:128) mentions: "If the text makes its point in story form then we ought to seriously consider constructing a sermon that is faithful to the content and the form of the biblical text. . . Why should we de-story these stories in our sermons and simply pass on the point of the story to our listeners?"

The narrative, or story preaching is one of the cutting edges of contemporary homiletical research and literary production (Bass, 1982:183). Narrative style is superior theologically and communicationally. Theologically narrative is better because, at its base, the gospel itself is a narrative (Long, 1989a:36).

Jensen (1980:132) says the narrative or "story is itself the preaching". The preacher must trust that his own sermon will convey the meaning without loading it with explanation. This is done through hints and suggestive touches here and there.

Therefore, the narrative sermon is the dominant pattern of choice for biblical writers. It is a very interesting and dramatic type of sermon.

Preaching is part of the total worship event, which includes congregation, preacher, and channel. Accordingly, concern for the forms of preaching will do much to contribute to the effectiveness of the preached Word.

2.1.6 Abstract

- # From the definition of preaching, we can glean two truths. Firstly, preaching must have some content; that is, it must have a message from God. Secondly, this message must be communicated to people through God who has ordained man.

- # Preaching is dependent on both the Old and the New Testaments. It is a false choice to choose between the two. A preacher ought to know and preach from both Testaments. The Old Testament

was normative Scripture to Jesus and it is normative as well for the church of today when properly understood.

- # The *kerygma* is directed primarily to unbelievers and *didake* is teaching to believers. The *kerygma* is the foundation and *didake* is the superstructure, and a complete building needs both. The *kerygma* and *didake* preaching is necessary because Christ has commanded them and people need them.

- # The purpose of a sermon is to change the lives of Christ's people and to build up his body, that is, his Church.

- # A topical sermon is one in which the main divisions are derived from a topic, independently of a text. A textual sermon is one in which the main divisions of the sermon are derived from a text consisting of a brief portion of Scripture. Expository preaching means here that a preaching text is taken from Scripture, interpreted and unfolded by sound, acknowledged exegetical methods in its context, and through a process of hermeneusis, and homileis is applied to the hearers in their concrete situation. And a narrative sermon is a type of story containing a precept and truth.

2.2 The theory of communication in general

2.2.1 The definition of communication

The word 'communication' is derived from the Latin 'communis' which means, 'common', 'joint (common) ownership' (Schramm, 1964:3). In the Webster's New World Dictionary (Guralnik, 1984:287) 'communication' is defined as 'the act of transmitting', 'a giving or exchanging of information', and 'the art of expressing ideas'.

The word 'communication' has been used in a very broad sense to include all the procedures by which one mind may effect another. This, of course, involves not only written and oral speech, but also behaviour (Shannon and Weaver, 1949:95).

Frank (1968:23) suggests that an inclusive theory for communication simply is: "The eliciting of a response". This definition of communication is as true for intra-human organisms as it is for man. Communication is something we share with the entire animate world. Even man to machine, machine to machine, and man to man communication all fall within this same general definition of communication as "the eliciting of a response".

A definition by Hovland, Janis and Kelley (1964:12) suggests that communication is "the process by which an individual (the communicator) transmits stimuli (usually verbal) to modify the behaviour of other individuals (the audience)".

Reuel (1969:8) notes that communication occurs whenever there is a "meeting of meanings". Agreement may result but there is communication even when agreement is nonexistent.

Communication is defined in communication science, among others, as the process of sharing with another person one's message in a two-way transmission of ideas (Rogers, 1992:112)

Some theories define communication as the transmission of information, ideas, emotions, and skills, by the use of symbols, words, pictures, figures, and graphs (Chartier, 1981:13)

But some preachers have used the meaning of communication differently in their preaching. Sweazey (1976:46-51) says that "communication is not an act, but a process". It is what is happening in minds when meaning is being shared through a common system of symbols. At the moment of preaching, communication is the product of an exchange of messages through the sender-receiver-channel that occurs in many forms.

So it can be said that communicating in a sermon becomes an experience which the preacher shares with the congregation.

Chartier (1981:19) comments as follows by quoting the words of Miller: "Communication is one of those behavioral situations, in which a source transmits a message to receiver(s) with a conscious intent to affect the latter's behavior".

Therefore, communication in preaching is the sharing of mind with mind, the encounter of heart with heart, and soul with soul between the preacher and the listener in a mutual relationship. But it is also a process by which preachers and listeners of messages interact in a given situation.

2.2.2 The function of communication

The function of communication has generally been treated in other academic fields, such as human relationships, marketing strategies, linguistics, politics, etc.

The important function of communication is first of all to maintain a community in partnership with the constituent parts of society. In fact, it is impossible to cooperate with human beings without the function of communication and it is impossible for a community to exist without cooperation with one another. So two scholars (with a special interest in human communication involved in what has come to be called mass communication) have arrived at sets of functions that, although varying in nomenclature, seem quite similar in essence.

Lasswell states that "The communication process in society performs three functions: (1) surveillance of the environment, disclosing threats and opportunities affecting the value position of the community and of the component parts within it; (2) correlation of the components of society in making a response to the environment; (3) transmission of the social inheritance. In general, biological equivalents can be found in human and animal associations, and within the economy of a single organism"

(Lasswell, 1948:51).

Schramm, an exceptionally productive scholar in mass communication, transforms Lasswell's functions into information 'roles' within society: "The three information roles in society, the watchman role (to scan the horizon and report back); the policy role (to decide policy, to lead, to legislate); and the teacher role (to socialize new members, by which we mean to bring them into society with the skills and beliefs valued by the society...); ... the watchman, decision maker, and teacher functions..." (Schramm, 1964:38-39,126).

It is interesting that Lasswell first identifies his functions on the mass communications level and only later their presence on the biological level, rather than conversely. It seems as if both Lasswell and Schramm have an intuitive feeling for what may truly be human communication 'function', although they state the functions either obliquely or in terms of the social roles that carry out the functions.

Accordingly, we can by analogy aver that analogizing the functions of communication in Christianity are our common possession of God and his Word and maintaining his truth.

2.2.3 The purpose of communication

Aristotle states that the study of rhetoric (communication) is the search for "all the available means of persuasion" (Roberts, 1946, XI:6). He discusses other purposes that a speaker might have; nevertheless, he clearly implies that the prime goal of communication is persuasion, an attempt to sway other men to the speaker's point of view. This view of communicative purpose remained popular until late in the eighteenth century, although the emphasis switched from the methods of persuasion to what constituted the "good man" in the speaking situation (Berlo, 1960:8).

"Communication is a means by which information and meaning are conveyed and received between individuals and groups" (Reuel, 1963:56).

Chung (1992:233) says that "the main purpose of communication in a sermon is to cause the message to be transformed into action".

Kraft (1991:29) supports Chung's opinion by the following statement: "The prime goal of communication is not only to give information but also to stimulate people to act".

Therefore, to sum up: the purpose of communication is to inspire the listeners so that they translate the message into action.

2.2.4 The basis of communication in preaching

2.2.4.1 The biblical basis of communication

There is a sound foundation of communication in the Bible. In Genesis 3:9-11, there are two expressions, i.e. God called to Adam, "Where are you?" and he said, "So I hid". They are the biblical foundations of the communication between God and the human being, and the beginning of communication between them.

There are other good examples of communication in the Holy Scripture. A good model of communication is found in the Old Testament where God said, "Listen to my words: When a prophet of the Lord is among you, I reveal Myself to him in visions, I speak to him in dreams. But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles" (Nm. 12:6-8).

This dialogue denotes the will of God to Miriam and Aaron, when they unfavourably criticize their brother Moses who married a Cushite woman and they have doubts about Moses's leadership. This model of communication in the Old Testament shows God constantly communicating with his people, the Israelites, through dreams, visions and directly by his voice. These are the ways of God's communication and fundamental to biblical communication.

In the prophets' time God used them as channels in order to communicate between Him and his people. So the prophets in particular proclaimed the Word of God. Von Rad (1980:149) reminds us that "for the prophets the Word of God is a distinct reality that they encounter almost as something material. They therefore see the relationship of this word to history as something almost material, in any case as an extremely effective power". The prophets as communicators had a very important position and duty. "If there were no prophets, the word the prophets received did not reach its goal and therefore cannot be fulfilled. What made it such a tremendous responsibility was the fact that the prophet was thus the one who put the will of Jahweh into effect: Jahweh thereafter commits Himself to stand by the decision of his ambassador" (Childs, 1985:126).

Thus, communication in the Old Testament has the nuance of God speaking to man and man answering God. The Old Testament stresses not only the content of communication but also that the content is defined and communicated.

The background of the biblical communication is to be found in the fact that the source of the process of creation is the Word in the beginning; that implies the participation of God in history and also the positive acts which came to a climax when Jesus Christ became the Word incarnate (Jn. 1:1-3). We will return to this issue in detail in the section about the theological basis of communication.

We also find a sound model of biblical communication in the *Hebrews* sermon. The God of the Bible is a God who speaks. One of the well-known, outstanding characteristics of the Bible is the great recurrence of the expression: the word of God coming to man. The word is the symbol par excellence that stands for communication in human intercourse. The meaning of this constantly recurring speaking of God is not only that He is the Lord, who commands and thereby creates, but also that God wants a personal relationship and invites his people to join Him in a personal relationship as the fulfilment of human existence. "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, ... the express

image of his person" (Heb. 1:1-3). In these words the dialogue, the communication of God with man, is summed up in the light of the dispensation of Christ. God's relationship with man throughout history is seen from the angle of a continued discourse (Kraemer, 1956:15).

Above all, the source of communication is all Scripture which is inspired by the divine Author, the Holy Spirit. And the Holy Spirit is also the subject of communication, because only the Holy Ghost can explain the correct meaning of Scripture to the congregation. So the preacher should communicate with the congregation through Scripture, according to the Holy Spirit.

Consequently, the whole Scripture is the basis and source of communication; thus the Word of God speaks directly or indirectly to his people.

2.2.4.2 The theological basis of communication

To create humans as his image is to communicate with mankind mutually. So God had a deep a relationship with them after they were created by Him (Gn. 3:8-19).

"It is necessary to distinguish between creation, incarnation and inverbation. These furnish the theological roots of supplying form. In creation it is the creative Word of God which supplies form to creation. The eternal council of God allows the creation to acquire form. His Word has creative power and enforces form on it. God's eternal council assumes form in the creation of heaven and earth, and particularly in the creation of man in his image. The complete man as imagebearer of God is the apex of his creative work through his eternal Word" (Kellerman, 1978:30-31).

First of all, we can observe the theological foundation of communication in Jesus Christ's incarnation. Fant (1975:29) declares that "the incarnation ... is the truest theological model for preaching because it was God's ultimate act of communication. Jesus, who was the Christ, most perfectly proclaimed God to us because the eternal Word took on human flesh in contemporary situations".

God the Son became the message Himself in the flesh in order that He could send his message to the world. This verse, "In the beginning was the Word" from John 1:1, and then in John 1:14 "The Word became flesh and made his dwelling among us" means God's self-presentation. So Jesus' incarnation was the bridge, that is, He became the ultimate passage for the communication between God and men" (Kraft, 1991:21).

Jesus Christ is a good biblical example of communication. He remove the obstruction in the relationship between God and mankind, and He knew the mind of humankind (Jn, 2:25) and taught them the will of his Father (Lee, 1993:199).

The true and deepest sense of this manward divine urge permeating the whole Biblical record of God's peculiar character finds expression in the name Immanuel. This immediate, personal relationship, or, in other words, this communication of God with man as the foundation of the true life, finds a striking expression in another simile when there is mention of the deep awe for God's majesty, holiness, and greatness, in short, for the mystery and inaccessibility of God; there is on both sides, on the divine and on the human, a deep intimacy of tone and a close relation (Kraemer, 1956:15,16).

When we mention the communication in a sermon, we always have to remember Jesus Christ who is the subject and the object of communication during preaching. It is only Jesus who makes the communication in a sermon possible (Lee, 1988:293).

He (1988:295) continues that "all ways of communication which God used in the Bible are revealed in Jesus Christ who became the incarnated Word (Jn. 1:1-3). So He is a model of communication in a sermon and a central point of ultimate history in the Christian communication".

Hebrews' writer states that "in these last days He has spoken to us by his Son" (Heb. 1:1-2). Therefore, his Son Jesus Christ is the highest peak of the communication between God and men.

"And it is especially through the work of God the Holy Spirit that the redemption (which the incarnated Word came to accomplish) is fulfilled in the lives of people. That is the meaning of the exceptional happening of Pentecost-when the Holy Spirit was poured out and those who were filled with the Spirit began to speak in several tongues about the huge deeds of God. A happening on the level of the transcendent assumes form in the speaking of the Apostles. This is called an inverbation-happening. In this manner God continues to let his Word be known to all people. They must all hear that God in Christ, as the incarnated Word, brought new life and stature to man. In Him the image of God in man is made new" (Kellerman, 1978:31).

Consequently, the theological basis of communication is the creation of God, the incarnation of Jesus Christ and the inverbation of the Holy Spirit.

2.2.5 The form of communication

Closely related to content and delivery are the categories of verbal, nonverbal and dialogical communication. One of the most common systems for classifying the elements of communication is the separation of words from non-words. We will discuss the three elements of communication.

2.2.5.1 Verbal communication

Verbal communication may be defined as message behaviour in which words are used as symbols to represent objects, events, and ideas. Some of the variables often studied include language structure (e.g., grammar, linguistic analysis, syntax), message organization, word choice, and use of examples and illustrations. Verbal communication is obviously a primary tool for the preacher (Chartier, 1981:17). Blackwood (1948:193) denotes the importance of verbal communication as follows: "The popular effectiveness of a man's pulpit work depends largely on his ability to speak. The spiritual value, under God, comes mainly from the purpose of the speaker and the content of the sermon, but in the eyes of many laymen neither purpose nor content bulks so large as the ability to speak effectively".

Larson (1994:88) also states that it is no wonder that artistic speech is used by the contemporary preachers as a means of communication. It was certainly used by Jesus: "No one lights a lamp and hides it in a jar or puts it under a bed. Instead, he puts it on a stand, so that those who come in can see the light" (N.I.V. Lk. 8:16). Walter Ong (1967:1) affirms with clarity and conviction the power of the spoken word by the following statement : "Man communicates with his whole body, and yet the word is his primary medium. Communication, like knowledge itself, flowers in speech".

So we can concretely state some elements of verbal communication in a sermon.

(1) Speed

"Speech consists of more than words and sentences. The normal speed of talking is 120 to 190 words per minute. If it is over 200, it is difficult for the speaker to be understood" (Thompson, 1967:88). When the speed of voice constantly changes, the audience can be freed from monotony and the delivery can be effective.

(2) Pitch

"Pitch involves the movement of the voice up and down the scale, in different registers, with various inflections" (Robinson 1993:204). There is a taboo about delivering sermons only in a monotonous modulation with a low tone or a high timbre and also repeating the same patterns (Chang, 1987:169). The reason is that monopitch drones audiences to sleep or wears upon them like a child pounding the same note on the piano. Some ministers allow the pitch of their voices to rise when they increase their volume. They need to practice going down in pitch when they go up in force. The preacher has to change the pitch of his voice freely to prevent the audience from sleeping during the preaching. He has to change the tone and volume while preaching his sermon.

(3) Tone and volume

"The voice which looks like decorated coloured glasses is characterized as keeping up habitually a high tone, that is, the hearer can hear the narrative sentence as the interrogative sentence" (Baird, 1968:132). Unfortunately some preachers know no other way to underline their points, and their sermons sound like shouting sessions. They confuse volume with spiritual power, thinking God speaks only in the whirlwind. Like monopitch, the monotony of unvarying volume wears on a listener. Emphasis comes through variety. Dropping the voice to a near whisper can put an idea into italics as effectively as a loud shout. Intensity can be as effective as volume (Robinson, 1993:205).

Therefore, the preacher should use only one degree of force; but employing a wide range of volume can enhance his delivery. And then he should address his audience as though he was communicating something of great importance to an individual, but in a tone calculated to reach all in the building.

(4) Pause

The skilled speaker recognizes that pauses serve as commas, semicolons, periods, and exclamation points. Pauses are the punctuation marks of speech. To pause does have a meaning in preaching. It is like periods in sentences. It can often be used to emphasize something in the sermon. The pause after an important truth carries the meaning of: "Think of what I have said". The pause before the example story is told, is effective for the audience has a strong expectation about it. Robinson (1993:206) insists that "a pause before the climax of a story increases suspense; and a dramatic pause introduced when a speaker feels deep emotion, can communicate feelings more effectively than words". So the pause at a pertinent time of preaching expresses the preacher's emotions and intentions much better than powerful words. And then the pause should be long enough to call attention to the thought but not so long that the silence calls attention to the pause.

2.2.5.2 Nonverbal communication

The preacher cannot stand in the pulpit without using his body to preach, whether he wants to or not. Therefore the use of his body can either be a big asset or an obstacle. Every action with his words becomes a medium to deliver a message. So nonverbal communications are very important in delivery. Mehrabian (1971:44) has demonstrated that nonverbal behaviour has more effect than words in communicating feelings or attitudes to others. He has placed his findings in the form of the following equation: Total feeling : 7 % verbal + 38 % vocal + 55 % facial.

Chartier (1981:17) says that nonverbal communication refers to all other forms of message behaviour: (1) sign language, (2) action language, (3) object language, (4) space, and (5) time. Sign language is used when a gesture, for instance, a V made with two fingers is employed to convey an idea, such as "peace". Action language is the language of the body gesture, posture, or facial expression, which communicates an unintended message. Object language is the display of a tangible item, such as a clerical robe, communicating role and status.

The use of hands, head, limbs, and trunk is the heart of nonverbal communication. Gestures, words, voice inflection, and eyes provoke understanding by others. Body language, like a second language, supplements verbal-vocal codification (Chartier, 1981:84).

Therefore, nonverbal signals deliver more meaning than verbal language. In general the influence presented by words is not only weaker but also has less effect than nonverbal signals. When a preacher expresses his will with a good nonverbal signal, it can promote his communication.

Consequently, nonverbal communication is an indispensable element when preaching. Through the nonverbal communication the preacher can draw his listeners even deeper into his sermon. On the other hand, the danger exists that he can cause them to be indifferent to his message. Thus the preacher who can effectively use the nonverbal communication, can deliver his message more productively to his congregation.

2.2.5.3 Dialogical communication

Modern man has canonized dialogue. This development was inevitable. A dialogical climate has affected education at level-grade schools, all high schools, and colleges. And the electronic era in which we live has helped to create a dialogue-conscious society. That is by mean of the radio, newspapers, the telephone, television programs, etc.

The Church and its preaching, to the surprise of no one, have been influenced. Pastors who bemoan the fact that nothing seems to happen as the result of preaching will try anything to break the dull routine. Dialogue preaching(or communication) has emerged as one of the viable answers (Baumann, 1990:259).

Preaching is a two-way street. The sender and receiver (preacher and auditor) are involved in a dynamic relationship. It is not an active speaker and a passive listener. This monological illusion is being challenged in our day.

2.2.5.3.1 The definition of dialogue communication

Dialogue is a colloquy between two or more persons. It implies a form of mutual discourse.

Reuel (1963:37) says that "dialogue is that address and response between persons in which there is a flow of meaning between them in spite of all the obstacles that normally would block the relationship. It is that interaction between persons in which one of them seeks to give himself as he is to the other, and seeks also to know the other as the other is".

Thompson and Bennett (1969:9) define dialogue preaching as "an act within the context of public worship in which two or more persons engage in a verbal exchange as the sermon or message".

Preaching is not something that one person does, it is something that the community of faith does in concert, with each one having a role in this communication between man and God (Frank, 1968:29).

Dialogue communication, because it assumes the necessity of participation, has, through various means, set out to accomplish this dynamic interaction between persons.

Therefore, dialogue is more than a method, it is a principle. It is an approach to people.

2.2.5.3.2 The biblical basis of the dialogical communication

Communication as a dialogical involvement is not new. Dialogue was an early part of Hebrew ritual. The Psalms were frequently spoken, chanted, or sung in temple or synagogue worship. Liturgies developed in which there was an interchange between speakers or singers. Examples are to be found in Psalm 24 and Psalm 136. The prophet Isaiah offered a dramatic proposition to his audience, "Come now, let us reason together, says the Lord" (Is. 1:18). This was an appeal to dialogue with opportunity to share, respond, interact, and come to a basis of self-understanding, with the possibility of divine forgiveness" (Baumann, 1990:260).

Windham (1969:42) says that "of some 125 teaching incidents recorded in the gospels, approximately 54% were initiated by the hearers, the teaching that followed was not a lecture or sermon, but a conversation with question, answer, objection, debate, agreement and rejection".

The Apostles were constantly involved in animated conversation as they preached in the marketplace or synagogue. It seemed quite natural for someone to call out to Peter as he finished his sermon on Pentecost, "Brethren, what shall we do?" (Ac. 2:37). The democratic nature of the New Testament Church implied this type of participation. An act of sharing the Christian message seemed normal at Corinth. "When you come together,

each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification" (1 Cor. 14:26). "This is not a formula for a worship dominated by a preacher with a soloist mentality, but a suggestion for an orderly interaction of the laity concerning the application of faith to life" (Baumann, 1990:260).

To sum up, the greatest value of dialogue is the change that occurs in the lives of the participants. If the gospel was given to change people, and dialogue assists in the process, then no greater rationale for dialogue preaching (or communication) needs to be discovered.

Consequently, the gospel is changeless, but one should try dialogical communication in the way the truth is delivered. Because dialogical communication is an attempt to impress the truth.

2.2.6 The methods of communication

2.2.6.1 Deductive and Inductive methods of communication

2.2.6.1.1 The deductive method

The deductive structure is logical in form. It states a proposition, central idea or theme, and then develops it through the use of particulars such as exegesis, exposition, or illustration. There is little question about the direction of the preacher's thought. This is established at the outset and unfolded through the course of the sermon (Baumann, 1990:76).

Greidanus (1988:143) mentions that the most prevalent design is undoubtedly that of deduction: "After the introduction the theme is stated and its various aspects are developed one after the other, usually by way of 'points'. One advantage of deductive development is that the point of the sermon is clear from the beginning and can be reinforced throughout the sermon".

In the deductive way of delivering sermons the idea appears as part of the

introduction and the body explains, proves, or applies it. This deductive method is most appropriate when the congregation is in sympathy with, or agrees with the thesis of, the speaker. Preachers usually prefer the use of this method to the delivery form.

2.2.6.1.2 The inductive method

Baumann (1990:79) says that "the proposition, central idea, or thesis is not elaborated until the particulars have been worked through with the congregation and only at the conclusion of the journey is the thesis clearly enunciated".

Davis (1958:176) avers that "present particulars first; state the point last (induction)".

In an inductive arrangement, the introduction brings forth only the first point of the sermon; then with a strong transition each new point links to the previous point until the idea emerges in the conclusion. Inductive sermons produce a sense of discovery in listeners, as though they have arrived at the idea on their own. Induction is particularly effective with indifferent or hostile audiences likely to reject a preacher's proposition were it presented early in the sermon. When Peter addressed the throng at Pentecost - a crowd which had just recently crucified Jesus - he employed an inductive approach that God used in bringing five thousand to accept Jesus as Messiah and Lord (Robinson, 1993:125-126).

2.2.6.1.3 The inductive - deductive method

Induction and deduction may be combined in a sermon. The expositor develops his introduction and first point inductively, leading up to the statement of his idea. Then the remainder of the sermon proceeds deductively to explain, prove, or apply the idea. This method, one variation of the inductive-deductive arrangement, is the problem which will now be explored. Within the introduction and first point the preacher identifies a personal or ethical problem, explores its roots, and perhaps discusses

inadequate solutions. At the second point he proposes a biblical principle or approach to the problem, and throughout the remainder of the sermon, he explains, defends, or applies it (Robinson, 1993:127).

According to Davis (1958:176) "present particulars first, next state the theme, then work out its implications".

2.2.7 Abstract

- # Communication in preaching is the sharing of mind with mind, the encounter of heart with heart and soul with soul between the preacher and the listener in a mutual relationship.
- # The functions of communication in Christianity are our common possession of God and this Word and maintaining his truth.
- # The purpose of communication is to inspire the listeners so that they translate the message into action.
- # The whole Scripture is the basis and source of communication; thus the Word of God speaks directly or indirectly to his people.
- # The theological basis of communication is the creation of God, the incarnation of Jesus Christ and the immanence of the Holy Spirit.
- # The Gospel is changeless, but one should try verbal, nonverbal and dialogical communication in the way the truth is delivered. The above three modes of communication are an attempt to impress the truth.
- # 1) In the deductive method of communication in a sermon the idea appears as part of the introduction, and the body explains, proves, or applies it; 2) according to the inductive method the introduction introduces only the first point in the sermon, then with a strong transition each new point links to the previous point until the idea emerges in the conclusion; 3) induction and deduction may be combined in the communication of a sermon: the present particulars,

the next state, the theme, and then its implications.

This research provides a new insight into the life and work of Stott and Lloyd-Jones which gives rise to a fresh estimation of the principles and methods of their preaching and communication.

CHAPTER 3 : STOTT'S PREACHING AND COMMUNICATION

3.1 Introduction

John Stott is generally regarded as the greatest preacher who delivers the most effective and impressive sermons. In the field of evangelism and reformation, it is true that he is an acknowledged preacher of our time. But it is difficult to study or research the principles and methods of his sermons and communication in the praxis of preaching.

In 1988 one study was done by Groover for his dissertation, with the title, "The theology and methodology of John Stott as a model for pastoral evangelism". However, the purpose of his dissertation was to examine the work of John Stott as a pastoral evangelist and theologian in order to begin documenting his contributions to the field of evangelistic studies. Another study was done by An (1997) for his Th.D thesis under the title "Principles and methods in the homiletics of John R. W. Stott". However, the purpose of his thesis was to examine the principles and methods of his view on expository preaching, exegetical and hermeneutic. An's research concentrated on John Stott's expository preaching, exegetics and hermeneutics but not on his principles and methods of preaching and communication in the praxis of preaching.

Therefore, it is absolutely necessary to study and concentrate on his published sermons, because they contain important principles and methods on sermons and communication. In this chapter I will try to find the principles and methods used in his sermons and communication techniques in the praxis of preaching

3.2 A general sketch of Stott's life

3.2.1 Stott's birth and his family

John Robert Walmsley Stott was born on April 27, 1921, and he was raised at home with his two older sisters (Gorden, 1991:294). They lived in West Kensington, in London, and later moved to Harley Street, known for its consulting rooms of prominent physicians. It was not far from All Souls' Church, Langham Place, where he worshipped, strategically located near the BBC headquarters and all the major department stores of Oxford Street and Regent Street (Dudley-Smith, 1991:11; Catherwood, 1985:13).

Sir Arnold Stott (John Stott's father), was a distinguished physician. Stott was educated at Rugby School, Trinity College, Cambridge (Eden & Wells, 1991:13). John Stott describes his father as "a self-styled agnostic brought up under the influence of scientific secularism" (Capon, 1974:34).

Emily Caroline Holland (Stott's mother), married his father in 1911 (Groover, 1988:53). She was a devout Lutheran. Stott says of his mother: "My mother had been brought up as a devout Lutheran. She taught my sisters and me to go to church on Sundays, and to read the Bible and 'say our prayers' daily (Dudley-Smith, 1991:14). In Stott's book *Understanding the Bible*, he (1985:158) testifies that 'my mother brought me up to read a passage of the Bible every day. For her sake and out of habit I continued the practice until my late teens'.

3.2.2 Stott's school background

John Stott attended Rugby Secondary school, famous for the origin of the British game with the same name, from 1935 to 1940. Under its distinguished headmaster, Dr. Arnold, it became known for founding not only the popular sport named after it, but needless to say, as one older man has recalled, such a school was not at all sympathetic to evangelical Christianity (Catherwood, 1985:14).

After the completion of his studies at Rugby he attended Trinity College, Cambridge, from 1940 to 1944. There he studied modern language trips. This school seemed to have been a very suitable background for a career in the diplomatic service for which John's natural gifts, and his talent for

languages, fitted him so admirably. There is a photograph of him as head boy at Rugby in which one can discern a certain patrician cast of countenance before the grace of Christian humility had been long at work (Dudley-Smith, 1991:13-14). He received a Bachelor of Arts degree in 1943 and was elected as a senior Scholar.

Stott entered what is called a theological college known as Ridley Hall, at Cambridge. From 1944 to 1945 he studied theology to prepare himself to be ordained into the Church. He obtained a Master of Arts degree in 1947, with honours. In 1971 the Trinity Evangelical Divinity School in Deerfield, Illinois, proclaimed him a Doctor of Divinity. He also received a Lambeth D.D in 1983 (Groover, 1988:55).

3.2.3 His conversion and calling

John Stott was born and brought up by a pious mother who was a devout Lutheran. He regularly attended the All Souls Church, read the Bible and prayed daily (Dudley-Smith, 1991:14). He had by then already professed his faith and was a communicant member. Everybody assumed him to be a real Christian. But Stott confesses that "in fact, I found the whole exercise extremely unsatisfying. Convinced that there was more to religion than I had so far discovered, I used on half-holiday afternoons to creep into the Memorial Chapel by myself, in order to read religious books, absorb the atmosphere of mystery, and seek for God" (Dudley-Smith, 1991:14).

He goes on to describe a meeting of the school Christian Union to which he had been invited by a friend, John Bridger, a year senior to him. The Reverend E.J.H. Nash of the Scripture Union had come as visiting speaker. John wrote: "He was nothing much to look at and certainly no ambassador for muscular Christianity. Yet as he spoke I was riveted. His text was Pilate's question: 'What then shall I do with Jesus, who is called the Christ?' that I needed to do anything with Jesus was an entirely novel idea to me, for I had imagined that somehow he had done whatever needed to be done, and that my part was only to acquiesce" (Dudley-Smith, 1991:14).

The Reverend Nash, however, was quietly but powerfully insisting that

everybody had to do something about Jesus, and that nobody could remain neutral. Either we copy Pilate and weakly reject him, or we accept him personally and follow Him (Gordon, 1991:295).

Significantly, however, Nash did not even then press for a decision. He had the sensitivity and wisdom. Stott remembers, "to let me go, so that I could 'open the door' to Christ by myself, which I did that very night by my bedside in the dormitory while the other boys were in bed and asleep" (Catherwood, 1985:16).

Stott's spiritual growth: Nash began writing letters to him weekly and continued to do so for seven years. Stott wrote that Nash's expectations "for all those whom he led to Christ were extremely high. He could be easily disappointed. His letter to me often contained rebuke, for I was a wayward young Christian and needed to be disciplined. In fact, so frequent were his admonitions at one period that, whenever I saw his familiar writing on an envelope, I needed to pray and prepare myself for half an hour before I felt ready to open it" (Catherwood, 1985:17).

On Stott's expository sermon, *the message of 2 Timothy*, he (1973:29) remembers his spiritual fellowship with the Reverend Nash by saying the following: "I thank God for the man who led me to Christ and the extraordinary devotion with which he nurtured me in the early years of my Christian life. He (Nash) wrote to me every day. I believe he still does. I can only begin to guess what I owe, under God, to such a faithful friend and pastor".

And in his book *Basic Christianity*, John used the third person to describe what followed, his own experience of conversion to Christ: "A boy in his later teens knelt at his bedside one Sunday night in the dormitory of his school. In a simple, matter-of-fact but definite way he told Christ that he had made rather a mess of his life so far; he confessed his sins; he thanked Christ for dying for him; and he asked him to come into his life. The following day he wrote in his diary: 'Yesterday really was an eventful day! . . . Up till now Christ has been on the circumference and I have but asked him to guide me instead of giving him complete control. Behold, he

stands at the door and knocks. I have heard him and now he has come into my house. He has cleansed it and now rules in it . . .' And the day after: 'I really have felt an immense and new joy throughout today. It is the joy of being at peace with the world and of being in touch with God. How well do I know now that he rules me and that I never really knew him before. . . .' These are extracts from my own diary. I venture to quote them because I did not to think that I am recommending to you a step which I have not taken myself" (Stott, 1958:128-129; Dudley-Smith, 1991:14-15).

"Vocation is one of many biblical words which over the years has changed its meaning and become devalued. In popular usage it refers to our work or career. In biblical usage, however, 'vocation' has a much broader and nobler connotation. Its emphasis is not on the human (what we do) but on the divine (what God has called us to do). For 'vocation' is a Latin word, whose Anglo-Saxon equivalent is 'calling'" (Stott, 1992:131-132).

In the New Testament the Greek verb 'to call' occurs about 150 times, and in most cases of God calling human beings. In the Old Testament God called Moses, Samuel and the prophets; in the New Testament Jesus called the Twelve and later Saul of Tarsus. Today, although we are neither prophets nor apostles, he still calls us into his service. Our general calling is that of all God's people, and is therefore the same. Our particular calling is that of each one of us, and is therefore different. We all share in the same general call of God; we have each received a different particular call from God (Stott, 1992:132).

While John Stott was working as secretary and treasurer for Nash's Varsity and Public Schools Camps in 1938, he expressed his desire to the headmaster at Rugby to be ordained and enter the pastoral ministry. He believed that God had called him to work in these schools, and that the reason for his divine call was that the future leadership of church and state was to be found there. This was certainly very true of Stott's own generation (Catherwood, 1985:19).

In the months following World War II, Stott accepted a position as curate under Harold Earnshaw-Smith at All Souls Church, Langham Place. Within

six months, after he became a curate, Earnshaw-Smith became seriously ill and could not work full-time. During this time additional duties and responsibilities fell on the shoulders of his young curate.

In November 1945, the All Souls parish monthly magazine carried the information that John Stott was to be ordained in St Paul's Cathedral on Friday 21 December at 10.00 a.m. to become their new junior curate. Five years later, in April 1950, the monthly notes gave pride of place to the following brief announcement: His Majesty the King has been graciously pleased to appoint the Reverend J.R.W Stott, MA, to the living of All Souls, Langham Place (Dudley-Smith, 1991:11-12).

3.2.4 His ministry in All Souls Church

When John Stott was appointed rector in 1950, following the illness and death of the much-loved Harold Earnshaw-Smith, All Souls Church decided to invite John Stott as his successor. So he accepted a call from the All Souls Church to be a minister. On September 26th, 1950, Stott was appointed as the new rector at All Souls Church.

By that time, however, John had already begun to share with his people his own vision for their church life. His first sermon as rector-designate (on Acts 2:44: 'All who believed were together') had been a five-point manifesto of what he looked to see developing yet more fully among them, a church together in study, in fellowship, in worship, in prayer and in evangelism (Dudley-Smith, 1991:17).

During the years that John Stott was rector the All Souls Church expanded considerably, apparently due to John Stott's preaching. Oliver Barclay points out that it was the preaching ministry of All Souls that brought the church to people's attention. Stott was at the height of his preaching powers at Westminster Chapel. The chapel was to remain London's main preaching centre for some time to come. But in Anglican circles, expository sermons such as those being preached at All Souls Church, were a new phenomenon, because of the sad decline of preaching in the church of England that had continued since the end of the nineteenth century

(Catherwood, 1985:21).

Stott was rector of All Souls Church at Langham Place in London for twenty-five years from 1950 to 1975, and since then has been rector emeritus (Dudley-Smith, 1991:21; Stott, 1981a:157).

3.2.5 Stott's evangelistic ministry

"Evangelism is not an optional extra for those who like that kind of thing. It is not an acceptable pastime for the person who likes making a fool of himself on a soap box in the open air, or titillating his ego by addressing a large gathering in a public hall. Evangelism is sharing the good news of what God has done for us all. It is the sacred duty of every Christian" (Green, 1979:14).

John Stott himself briefly sketched the story of the founding of the Church of England's Evangelical Council (1960), as well as the Evangelical Fellowship in the Anglican Communion (1961) in his chapter in *Evangelicals Today* - though in a typically self-effacing manner. In the mid-60s he also devised and inspired the series of twenty-two small books, *Christian Foundations*, which were another indication of a desire among Anglican evangelicals 'to address themselves to themes, theological and practical, which are of vital significance in the Christian Church.

But all this - and much more - was to lie ahead in the future with the Langham trust, the London Lectures in Contemporary Christianity, care and counsel, the Evangelical Literature Trust and an important role in the International Congresses on World Evangelisation at Lausanne (1974) and Manila (1989) (Dudley-Smith, 1991:20).

Officially John Stott was the chairman of the Drafting Committee for the Lausanne Covenant. Unofficially he has been called 'chief architect' (Wang, 1987:1).

John Stott personally worked day and night during the congress so that by the middle of the meeting the third draft was ready for signing. The great

importance of Lausanne '74 for John Stott was not the covenant but the movement which grew out of the congress. The covenant did help to originate the movement and define some crucial terms, but writing a covenant was not the main purpose of the Lausanne Committee for World Evangelisation (Groover, 1988:89).

He still has a world-wide ministry through preaching, lecturing and writing. Moreover, he has not stopped his efforts to spread evangelisation to the world. He founded the London Institute for Contemporary Christianity in order to disseminate the Gospel to the whole world. The London Institute for Contemporary Christianity, of which John Stott was the founding Director, was launched in 1982. John Stott has sought to help evangelical Christians to relate their biblical faith to the modern world. He expressed this in the statement of distinctives of the London Institute: We aim to help Christians develop both a Christian critique of its assumptions, values and standards, and a Christian response to its challenges (Eden & Wells, 1991:29).

John Stott, who stands as one example of vitality of the tradition at its best, has always insisted that Evangelical spirituality is by definition Christ-centred: 'The hallmark of authentic Evangelicalism has always been zeal for the honour and glory of Jesus Christ. With that, I think, we shall be safe' (Dudley-Smith, 1991:26).

3.3 Stott's preaching in general

3.3.1 The importance of preaching

Preaching is indispensable to Christianity. Without preaching a necessary part of its authenticity has been lost. For Christianity is, in its very essence, a religion of the Word of God (Stott, 1982a:15). He (1982a:16) continues to say that "it has been recognized throughout the Church's long and colourful story, even from the beginning, that preaching is central and distinctive to Christianity". The Christian consensus down the centuries has been to magnify the importance of preaching, and to resort to the same

arguments and vocabulary in order to do so. We can hardly fail to be inspired by this common testimony (Stott, 1982a:47).

In addition, Kellerman (1997b:1) says: "Preaching has always been important to the christian church. Preaching has been and will be one of the primary acts of the church. It is at the heart of Christianity". "I continue to believe in preaching and to maintain that there is no substitute for it, and no power or stature or sustained vision or close fellowship with God in the church without it" (Logan, 1986:3). Preaching is an essential part and a distinguishing feature of Christianity, the sermon is distinctively a Christian institution (Dargan, 1985: I. 12, 552).

But in the tide of preaching, in the entire process of ebb and flow, the general level is low today. It is stated by Stott (1982a:7) that "the standard of preaching in the modern world is deplorable". Williams (1973:1-17) verdict is even harsher: "The sermon is out".

But if we give due consideration to the principles and methods of John Stott's general preaching, a solution can be found and this can help to restore the power of the pulpit in the modern world.

3.3.2 The definition of preaching in Stott's sermons

John Stott (1992:208) defines preaching as follows: "To preach is to open up the inspired text with such faithfulness and sensitivity that God's voice is heard and God's people obey him".

His definition contains three aspects of preaching:

- 1) the two convictions about the biblical text,
- 2) the two obligations in expounding it, and
- 3) the two expectations as a result.

Firstly, the first conviction about the biblical text is that it is an inspired

text. 'To preach is to open up the inspired text'. 'Inspiration' describes the means by which God chose to reveal himself, namely by speaking to and through the biblical authors. Our second conviction is that the inspired text is also a partially closed text. If to preach is 'to open up the inspired text', then it must be partially closed or it would not need to be opened up (Stott, 1992:211).

He (1992:211) clearly explains: "The Reformers' insistence on the perspicuity of Scripture related to its central message, namely the gospel of salvation through faith in Christ crucified. That is as plain as day in the Bible. But they did not maintain that everything in Scripture is equally plain. How could they when Peter wrote that some things in Paul's letters 'are hard to understand'? If one apostle did not always understand another apostle, it would hardly be modest for us to claim that we see no problems! Consequently, the church needs 'pastors and teachers' to expound or open up the Scriptures, and the ascended Christ still gives these gifts to his church".

Accordingly, God has given us in Scripture a text which is both inspired (having a divine origin and authority) and to some degree closed (difficult to understand).

Secondly, Stott states that the definition of preaching moves on from two convictions about the biblical text to two obligations in expounding it. To preach is to open up the inspired text with faithfulness and sensitivity. The main reason why the biblical text is partially closed and hard to understand is that a wide and deep cultural gulf yawns between the ancient world in which God spoke his Word and the modern world in which we listen to it (Stott, 1992:212).

Consequently, we have to plunge fearlessly into both worlds, ancient and modern, biblical and contemporary, and to listen attentively to both. For only then shall we understand what each one is saying, and so discern the Spirit's message to the present generation (Stott, 1982a:145). But, if we grasp the origin of a text, without going on to grapple with its contemporary message, we surrender to antiquarianism, unrelated to the

present realities of the modern world. If, on the other hand, we begin with the text's contemporary message, without first having accepted the discipline of discovering its original meaning, we surrender to existentialism, unrelated to the past realities of revelation. Instead, we must ask both questions, first being faithful in working at the text's meaning and then being sensitive in discerning its message for today (Stott, 1992:216).

Thirdly, after the two convictions about Scripture, and the two obligations in expounding it, come two expectations in consequence. If we do open up the inspired text with faithfulness and sensitivity, what can we expect to happen?. First, we expect God's voice to be heard. This expectation arises from our belief that the God who has spoken in the past also speaks in the present through what he has spoken. Our second expectation is that God's people will obey him. The Word of God always demands a response of obedience. We are not to be forgetful hearers, but obedient doers, of God's Word (Stott, 1992:217).

We want to conclude Stott's definition of preaching. It contains two convictions (that the biblical text is an inspired text which yet needs to be opened up), two obligations (that we must open it up with faithfulness to the text itself and sensitivity to the modern context), and two expectations (that through the exposition and application of the written Word God himself will speak, and that his people will hear his voice and respond to him in obedience).

3.3.3 The theological background of Stott's preaching

3.3.3.1 His theological influence

If we want to be preachers, theology is what we need. If our theology is right, then we have all the basic insights we need into what we ought to be doing, and all the incentives we need to induce us to do it faithfully (Stott, 1982a:92).

Stott grew up in a theological background, was ordained, and has served

his adult life in the Anglican church of England. In a word, he has been deeply influenced by his lifelong interest in the history of the Anglican church of England. We have seen in his biographical background, he has never left the Anglican church of England since his childhood (3.2.1).

We can obviously understand the influences of his theological background on that church. In his article, *'I believe in the Church of England'*, he clarifies four reasons. Firstly, the Church of England is a historical church. Secondly, the Church of England is a confessional church. Thirdly, the Church of England is a national church. Finally, the Church of England is a liturgical church.

Therefore, John Stott was strongly influenced by the theology of the Anglican church of England.

3.3.3.2 His conviction about God as basis of theology

John Stott (1982a:93) says: "Behind the concept and the act of preaching there lies a doctrine of God, a conviction about his being, his action and his purpose. The kind of God we believe in determines the kind of sermons we preach".

He states three things about God: (1) God is light. 'This is message we have heard from him and proclaim to you, that God is light and in him is no darkness at all' (1 Jn. 1:5). (2) God has acted. That is, he has taken the initiative to reveal himself in deeds. To begin with, he has shown his power and deity in the created universe. But God has revealed yet more of himself in the redemption than in creation. (3) God has spoken. He is not only communicative by nature, but has actually communicated with his people by speech. It is the constantly reiterated claim of Old Testament prophets that 'the Word of the Lord' came to them. The modern theological tendency is to lay much emphasis on the historical activity of God and to deny that he has spoken; to say that God's self-revelation has been in deeds not words, personal not propositional; and in fact to insist that the redemption is itself the revelation. But this is a false distinction, which Scripture itself does not envisage. Instead, Scripture affirms that God has

spoken both through historical deeds and through explanatory words, and that the two belong indissolubly together. Even the Word made flesh, the climax of God's progressive self-revelation, would have remained enigmatic if it were not that he also spoke and that his apostles both described and interpreted him. Here then is a fundamental conviction about the living, redeeming and self-revealing God. It is the foundation on which all Christian preaching rests. We should never presume to occupy a pulpit unless we believe in this God (Stott, 1982a:93-96).

We want to conclude with Stott's conviction of God: God is light (and so wanting to be known), that God has acted (and thus made himself known), and that God has spoken (and thus explained his actions) (Stott, 1982a:96; 1976:40).

3.3.3.3 His conviction about Jesus Christ as the basis of theology

3.3.3.3.1 Jesus is Lord

In the matter of the conviction of Jesus Christ, Stott lays down a general proposition that 'Jesus is Lord' (1992:90; 1981d:55). "I think the fundamental truth underlying each is that *Jesus Christ is Lord*" (Stott, 1981d:55). Indeed, it is well known that the earliest, shortest, simplest of all Christian creeds was the affirmation 'Jesus is Lord'. Those who acknowledged his lordship were baptized and received into the Christian community. For it was recognized, as Paul wrote, on the one hand that 'if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved' (Rm, 10:9), and on the other that 'no-one can say, "Jesus is Lord", except by the Holy Spirit' (1 Cor. 12:3) (Stott, 1992:86).

John Stott (1992:90) confesses: "Jesus is Lord", namely that he is Saviour as well as God. The tradition in some evangelical circles is to distinguish sharply between Jesus the Saviour and Jesus the Lord, and even to suggest that conversion involves trusting him as Saviour, without necessarily

surrendering to him as Lord. The motive behind this teaching is good, namely to safeguard the truth of justification by faith alone and not to introduce works-righteousness (obeying Christ as Lord) by the back door. Nevertheless this position is biblically indivisible. Not only is Jesus 'our Lord Saviour', one and indivisible, but his lordship implies his salvation and actually announces it. That is, his title 'Lord' is a symbol of his victory over all the forces of evil, which have been put under his feet. The very possibility of our salvation is due to this victory. It is precisely because he is Lord that he is able also to be Saviour. There can be no salvation without lordship. The two affirmations 'Jesus is Lord and Jesus saves' are virtually synonymous".

Besides, Stott (1977:21) says that Christ Jesus is Lord three times over: first, by right of his Godhead, sharing the throne of God; second, by right of his historical ministry, ushering in the kingdom of God; and third, by right of his supreme exaltation, sitting at the right hand of God. Jesus Christ is three times Lord, and thus deserves our full homage and our adoration.

On another occasion he (1996a:81; 1975:48) says that Lord is *historical* (he really lived, died, rose and ascended in the arena of history), *theological* (his life, death, resurrection and ascension all have saving significance) and *contemporary* (he lives and reigns to bestow salvation on those who respond to him). Thus the apostles told the same story of Jesus at three levels - as historical event (witnessed by their own eyes), as having theological significance (interpreted by the Scriptures), and as modern message (confronting men and women with the necessity of decision). We have the same responsibility today to tell the story of Jesus as fact, doctrine and gospel.

3.3.3.3.2 Preach Jesus

The first important question which confronts the preacher is : what shall I say?. John Stott says: "We must preach Christ" (1982a:151). In another place, Stott (1996a:80) stresses this matter more strongly: "It is impossible to preach the gospel without proclaiming Christ".

Richard Baxter (1950:136) states that "If we can but teach Christ to our people, we teach them all". In Spurgeon's (1980:82-83) lectures to his students, he asks himself, 'what shall we preach?' and he replies: "Of all I would wish to say this is the sum; my brethren, preach Christ, always and evermore. He is the whole gospel. His person, offices and work must be our one great, all-comprehending theme. The world needs still to be told of its Saviour, and of the way to reach him . . . Salvation is a theme for which I would fain enlist every holy tongue. I am greedy after witnesses for the glorious gospel of the blessed God. O that Christ crucified were the universal burden of men of God".

Preach Christ. Preach Jesus plainly and gratefully, and you will not be tempted to preach about man and his pretended powers and dignity. Preach Jesus in all the Bible: Lord is the subject matter of the whole Scripture. He is there. Until you have found Him in your preaching portion, you are not ready to preach. Search Him out; preach Jesus - and hearts will burn (Adams, 1982:152).

It should be plain from these examples that the one we preach is not Christ-in-a-vacuum, nor a mystical Christ unrelated to the real world, nor even only the Jesus of ancient history, but rather the contemporary Christ who once lived and died, and now lives to meet human need in all its variety today. Therefore, we must preach the Jesus Christ of today (Stott, 1982a:154).

3.3.3.4 His concept about the Bible as the basis of theology

3.3.3.4.1 The Bible is God's written word

John Stott understands the nature of the Bible primarily in the light of his Calvinistic Reformed heritage. He (1982a:25-26) says: "The English Reformers were strongly influenced by Calvin. To a great extent they accepted his teaching that the sacraments derive their efficacy from the Word and lack efficacy without it, that Word and sacraments are indispensable marks of the Church, and that the priesthood is essentially a

ministry of the Word. Thus, the Anglican Article XIX declared that 'the visible church of Christ is a congregation of faithful (i.e. believing) men, in which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance. . . .' And the Bishop, while ordaining candidates to the presbyterate, not only gave a Bible to each as a symbol of his office, but exhorted him to be 'studious . . . in reading and learning the Scriptures' and authorized him by the power of the Holy Spirit 'to preach the Word of God and to minister the holy sacraments in the congregation'.

And Stott (1982a:96-97) continues: "Scripture is God's Word written. 'God's Word written is an excellent definition of Scripture. For it is one thing to believe that 'God has acted', revealing himself in historical deeds of salvation, and supremely in the Word made flesh. It is another to believe that 'God has spoken', inspiring prophets and apostles to interpret his deeds. It is yet a third stage to believe that divine speech, recording and explaining the divine activity, has been committed to writing".

The Bible is equally the word of God and the word of man, as in a similar (though not identical) way Jesus Christ is both the Son of God and the son of man. The Bible is God's written Word, God's Word using man's words, spoken through human mouths and written by human hands (Stott, 1982a:97). Then when he composes his sermons he always has in mind the main principles of preaching, that is, triangle of Scripture, tradition and the modern world. His first concern is to true to the Word of God, allowing it to say what it has to say and not asking it to say what he might want it to say. There is no alternative to the careful exegesis of the text. He has always tried to understand Scripture, not only in its own light and in the light of tradition, but also in relation to the contemporary world (Stott, 1996a:11,12).

We believe the written Word. We trust that God has revealed Himself through the written Word, not only in the glory and order of the created universe, but supremely in Jesus Christ his incarnate Word, and in the written Word which bears a clear and variegated witness to him. And then Bible is 'God's word written', his self-disclosure in speech and writing, the

product of his revelation, inspiration and providence. This conviction is indispensable to preachers as communicators (Stott, 1992:209, 210).

3.3.3.4.2 His confession about the Scripture

He (1982b:10) confesses that "the Bible is a book, indeed the book, for today. A recognition of its unique inspiration and consequent authority has until quite recently, been part of the historic faith of all Christian churches. Certainly submission to the authority of Scripture, or, as I think we should express it better, submission to the authority of God as it is mediated to us through Scripture, has always been and still remains a major hallmark of evangelical Christians. We believe its instruction. We embrace its promises. We seek to obey its commands. Why so? Mainly because we believe the Bible is the Word of God, but also because he speaks to us through it with a living voice".

God has not left us to grope our way in the darkness; he has given us a light to show us the path. He has not abandoned us to flounder in heavy seas; Scripture is a rock on which we may stand. So, we thank you for the Scripture. (Stott, 1992:170). He (1981b:30) says that "the Bible that gives us the mandate, the message, the model, and the power we need for world evangelization".

3.3.4 The characters of preaching in Stott's sermons

John Stott says there are two characters in preaching; *kerygma* or preaching and the *didache* or teaching. Is there a difference, then, between *kerygma* and *didache*? Certainly the two words are not interchangeable.

3.3.4.1 The *Kerygma*

Stott (1982a:122) explains it clearly by citing the words of Dodd: "In the New Testament the *kerygma* (preaching) was the proclamation of the death and resurrection of Jesus, according to the Scriptures and in an eschatological setting, with a summons to repent and believe".

Peter's sermon on Pentecost contains the basic ingredients of the kerygma (Ac. 2:14-38): (1) A proclamation of the death, resurrection, and exaltation of Jesus, seen as the fulfilment of prophecy and involving man's responsibility. (2) The resultant evaluation of Jesus as both Lord and Christ. (3) A summons to repent and receive forgiveness of sins (Baumann, 1990:207).

Mounce (1960:77,84) suggests that 'in simplest outline' it consists of three parts, which he summarizes as follows: (1) A proclamation of the death, resurrection and exaltation of Jesus, seen as the fulfilment of prophecy and involving man's responsibility. (2) The resultant evaluation of Jesus as both Lord and Christ. (3) A summons to repent and receive forgiveness of sins. Or, putting the three together, he defines the primitive *kerygma* as a proclamation of the death, resurrection and exaltation of Jesus, which led to an evaluation of his person as both Lord and Christ, confronted man with the necessity of repentance, and promised the forgiveness of sins'.

Preaching exists, not for the propagating of views, opinions and ideals, but for the proclamation of the God's Word. It is decree of the mighty acts of God (Stewart, 1946:5).

Stott (1987:58) says: "The true herald of God is careful first to make a thorough and thoughtful proclamation of God's great deed of redemption through Christ's cross, and then to issue a sincere and earnest appeal to man to repent and believe".

Therefore, the first part of our simplified *kerygma*, then, is the proclamation of Jesus as Saviour and Lord. The second part is the appeal to men and women to come to Him in repentance and faith.

3.3.4.2 The *Didache*

Stott (1982a:122) states that "the *didache* (teaching) was instruction - mostly ethical - given to converts".

Dodd, in his book *The apostolic preaching and its developments*, has drawn a rigid distinction between the *kerygma* and *didache*. He defines *didache*, as 'ethical instruction' to converts (1980:7).

Stott (1982a:123-124) explains: "Paul gives Timothy specific instructions not only about the conduct of public prayer (1 Tm. 2:1 ff.) but also about preaching: 'Till I come, attend to the public reading of Scripture, to preaching, to teaching' (1 Tm. 4:14). The clear implication is that after the reading from the Bible, and arising out of it, there should be both *paraklesis* (exhortation) and *didaskalia* (instruction)".

Why is doctrinal (or teaching) preaching necessary? Baumann (1990:212) says, doctrinal (teaching) preaching is the finest form of evangelistic confrontation. It is also helpful in confirming faith. It is through definition, clarification, and careful exposition of scripture that the church is intellectually equipped to be the light of the world and the salt of the earth. The goal of doctrinal preaching is the maturity of Christians, who are thereby enabled to give an answer for the faith that is within them.

Therefore, task of *Didache* (teaching) is responsibility of the pastor, because the pastor had this liability to feed the flock. If modern ministers were to take seriously the New Testament (Titus 1:9; 1 Tm. 3:2) emphasis on the priority of sermon and teaching, not only would they find it extremely fulfilling themselves, but also it would undoubtedly have a very wholesome effect on the church (Stott, 1982a:124).

3.3.5 The purpose of preaching in Stott's sermons

Why do we preach? What do we hope to accomplish by our preaching? Stott (1982a:325) states that "the main objective of preaching is to expound Scripture so faithfully and relevantly that Jesus Christ is perceived in all his adequacy to meet human need".

Tizard (1958:40-41) supports this matter in his book, *Preaching - the art of communication*: "the chief effect of every sermon should be to unveil Christ, and the chief art of the preacher to conceal himself".

The function of the preacher is to draw the Word of God out of the Bible, in order that the congregation may receive his Word with joy. Then the Lord will speak, and the people will hear him; the Lord will manifest himself, and the people will see him; and , hearing his voice and seeing his glory, the people will fall down and worship him (Stott, 1982a:328).

Consequently, the aim of his preaching is to unveil Christ, and hearing his voice, glorify him, fall down and worship him.

3.3.6 The types of preaching in Stott's sermons

Granted that pastors are preachers and teachers, what sort of sermons are they to preach?. The textbooks on homiletics tend to give a long list of options. There are topical sermons, textual sermons and expository sermons, they say. Some are evangelistic or apologetic or prophetic, others doctrinal or devotional or ethical or hortatory, while somewhere down the line 'exegetical' or 'expository' sermons are included. Stott himself cannot acquiesce in this relegation (sometimes even grudging) of expository preaching to one alternative among many.

3.3.6.1 His emphasis on expository preaching

John Stott avers that preaching should always be expository preaching. He (1982a:125) emphasizes the point: "It is my contention that all true Christian preaching is expository preaching". In another place Stott (1981c:44) says that "Christian preaching is not the proud ventilation of human opinions; it is the humble exposition of God's Word".

He (1982a:125) maintains constantly that if by expository preaching is meant a verse-by-verse explanation of a lengthy passage of the Bible, then indeed it is only one possible way of preaching, but this would be a misuse of the word. Properly speaking, 'exposition' has a much broader meaning. It refers to the content of the sermon (biblical truth) rather than its style (a running commentary). To expound Scripture is to bring out of the text what is there and expose it to view. The expositor prizes open what appears to be

closed, makes plain what is obscure, unravels what is knotted and unfolds what is tightly packed. The opposite of exposition is 'imposition', which is to impose on the text what is not there. But the 'text' in question could be a verse, or a sentence, or even a single word. It could equally be a paragraph, or a chapter, or a whole book. The size of the text is immaterial, so long as it is biblical. What matters is what we do with it. Whether it is long or short, our responsibility as expositors is to open it up in such a way that it speaks its message clearly, plainly, accurately, relevantly, without addition, subtraction or falsification.

The most important aspect of expository preaching is that it conveys the Biblical revelation of God and his will. Another important aspect is that it teaches God's Word in the setting chosen by the Holy Spirit. Expository preaching also meets the needs of the human being (Liefelt, 1984:7-8).

Dargan (1985, III:459) states that Stott is one of the strongest preachers at the heart of the twentieth century by expository preaching: "To Stott the Bible is the textbook for the pulpit, and in the context of liturgical worship such expository preaching complements and endorses what the worshipper confesses in creedal statement. This is where authority is found and made articulate in modern dress, for the preacher has no other source of power".

Consequently, Stott finally summarizes the necessity of expository preaching: nothing is more necessary today, either in the tired churches of the West or in the vibrant churches of many Third World countries, than a faithful and systematic exposition of Scripture from the pulpit (1992:286).

3.3.6.2 The benefits of expository preaching

3.3.6.2.1 The principal benefits of exposition

Stott (1982a:126) emphasizes that a preacher can get four benefits from expository preaching.

Firstly, exposition sets limits. It restricts us to the scriptural text, since

expository preaching is biblical preaching. We are not expounding a passage from either secular literature or a political speech or even a religious book, let alone our own opinions. No, our text is invariably taken from God's Word. Killinger (1985:14) says that "normally the preacher who wishes to preach biblically will launch his sermon from a particular segment of Scripture".

Secondly, exposition demands integrity. Not everybody is persuaded of this. It is commonly said that the Bible can be made to mean anything one wants - which is true only if one lacks integrity.

Charles Simeon of Cambridge explains integrity of exposition by stating: "Be most solicitous to ascertain from the original and from the context the true, faithful and primary meaning of every text" (Smyth, 1940:176). For this is what he took pains to do himself.

Thirdly, exposition identifies the pitfalls we must avoid at all costs. Since the resolve of the expositor is to be faithful to his text, the two main pitfalls may be termed forgetfulness and disloyalty. The forgetful expositor loses sight of his text by going off at a tangent and following his own fancy. The disloyal expositor appears to remain with his text, but strains and stretches it into something quite different from its original and natural meaning (Stott, 1982a:129-130).

Fourthly, exposition gives us confidence to preach, If we were expatiating upon our own views or those of some fallible fellow human being, we would be bound to do so diffidently. But if we are expounding God's Word with integrity and honesty, we can be very bold (Stott, 1982a:132).

Wingren (1960:201-203) expresses this admirably when he writes: "The expositor is only to provide mouth and lips for the passage itself, so that the Word may advance . . . the really great preachers . . . are, in fact, only the servants of the Scriptures. When they have spoken for a time . . . the Word . . . gleams within the passage itself and is listened to: the voice makes itself heard . . . the passage itself is the voice, the speech of God".

3.3.6.2.2 The benefits of systematic exposition

John Stott (1982a:315) says that a preacher can get three benefits when he follows the practice of systematic exposition, that is to say, of working steadily through a book of the Bible or a section of a book, either verse by verse or paragraph by paragraph.

The first advantage of this scheme is that it forces us to take passages which we might otherwise have overlooked, or even deliberately avoided. In other words, it covers a variety of subjects and needs without suggesting that the preacher is singling out individuals. Moreover, it breaks the bonds of preachers' preferences. It has a built-in variety, particularly when consecutive expository preaching is done from a book or number of chapters (Baumann, 1990:103).

The second benefit of systematic exposition is that people's curiosity is not aroused as to why we take a particular text on a particular Sunday. Stott (1982a:315,316) appeals from his own practice. He has never previously preached on the subject of divorce, although he has been in the pastoral ministry for twenty-five years. He had steered clear of topic because it is a burning contemporary issue, as well as a difficult and complex subject. But when he led his congregation through the sermon on the Mount (Mt. 5: - 7:), here staring him in the face was Matthew 5:31,32. He could not possibly skip those verses and so began his sermon about the topic of divorce. He recalls that "if I had suddenly, out of blue, preached on divorce, my congregation would inevitably have wondered why. But as it happened, their attention was not distracted by such questions. They knew that I was seeking to expound Matthew 5:31,32 only because they were the next consecutive verses in the sermon series" (Stott, 1978:92-99).

The third benefit is probably the greatest. It is that the thorough and systematic opening up of a large portion of Scripture broadens people's horizons, introduces them to some of the Bible's major themes, and shows them how to interpret Scripture by Scripture. Alexander (1988:230-250) supports this matter: "Expository preaching ensures the highest level of Biblical knowledge for the flock, ... allows for handling broad theological

themes, and ... guards against misinterpretation of the biblical text". Forsyth (1967:19) explains it as follows: "One of the great tasks of the preacher is to rescue the Bible from the textual idea in the mind of the public, from the Biblicist, atomist idea which reduces it to a religious scrap book, and uses it only in verses and phrases . . . He must cultivate more the free, large and organic treatment of the Bible, where each part is most valuable for its contribution to a living, evangelical whole, and where that whole is articulated into the great course of human history".

Accordingly, the modern Church needs to listen attentively to God's Word, since its health and maturity depend upon it. So preachers must expound the Word of God; it is to this we have been called. Whenever we have done so with integrity, the voice of God is heard, and the Church is convinced and humble, restored and reinvigorated, and transformed into an instrument for his use and glory (Stott, 1982a:133).

3.4 Stott's communication in general

Great content, set forth in the most logical order and with the exact words appropriate to it, can be grossly distorted, or even totally destroyed, by careless, lackluster, inappropriate, or conflicting delivery. But if we give due consideration to the principles and methods of communication in Stott's preaching, a solution can be found and this can help to restore the power of the pulpit in modern times.

However, in contrast to his legitimacy as a great man and evangelical preacher, there is a dearth of communication evaluation of his preaching. To evaluate his communication principles and methods, an intensive study of his published sermons is not only necessary but also imperative. It will be the main task of this section.

3.4.1 The preacher as communicator of communication in Stott's sermons

John Stott (1982a:80) mentions that the process of communication "since the

source and the encoder are usually the same person, and the receiver and the decoder, I prefer to simplify this model to four ingredients, namely the source (who communicates), the message (what he has to communicate), the code and channel (how he communicates) and receiver (to whom the communication is addressed)".

And, Stott (1982a:81) says the 'preacher (or source) as communicator', is a pastor (though could be a lay preacher) who believes himself called by God to preach, and whose call has been recognized by the Church, which therefore authorizes him by a solemn commissioning to exercise his ministry, and prays that God will confirm his call by empowering him with the Holy Spirit. This, then, is no ordinary communication 'source'. At least in the ideal this preaching person stands in the pulpit, divinely called, commissioned and empowered, a servant of God, an ambassador of Christ, a Spirit-titled witness to Christ.

We need, to gain in the Church today a clearer view of God's revealed ideal for the preacher, what he (preacher as communicator) is and how he is to do his work. So we will be considering his image.

3.4.1.1 The preacher as communicator is a pastor

Stott (1982a:116-117) declares the following about the pastor as communicator: "It is urgent to reassert the New Testament teaching that Jesus Christ still gives overseers to his Church and intends them to be a permanent feature of the Church's structure. 'It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do'(1 Tm. 3:1 NASB). Moreover, in seeking to reestablish this truth, it would be helpful simultaneously to recover for these overseers the New Testament designation 'pastor'. 'Minister' is a misleading term because it is generic rather than specific, and always therefore requires a qualifying adjective to indicate what kind of ministry is in mind".

So 'pastor' remains the most accurate term. The objection that it means 'shepherd', and that sheep and shepherds are irrelevant in the bustling cities of the twentieth century, can best be met by recalling that the Lord

Jesus called himself 'the Good Shepherd', that even city-dwelling Christians will always think of him as such, and that his pastoral ministry (with its characteristics of intimate knowledge, sacrifice, leadership, protection and care) remains the permanent model for all pastors (Stott, 1982a:117).

The Good pastor, who models his ministry on the good shepherd, has at least seven characteristics. First, the good shepherd knows his sheep. Secondly, the good shepherd serves his sheep. Thirdly, the good shepherd leads his sheep. Fourthly, the good shepherd feeds his sheep. Fifthly, the good shepherd rules his sheep. Sixthly, the good shepherd guards his sheep. In the seventh place, the good shepherd seeks his sheep (Stott, 1992:280-289).

Consequently, wherever there are sheep, whether lost or found, there is a need for pastors to seek and to shepherd them. Following the example of the good shepherd himself, human pastors will endeavour to know and serve, to lead, feed and rule the sheep of Christ's flock, to guard them from marauding wolves and to seek them when they have gone astray. And then, however little they have been recognized, appreciated or honoured on earth, or have wished to be, they will receive from the Chief Shepherd, when he appears, 'the crown of glory that will never fade away'(1 Pt. 5:4) (Stott, 1992:290).

3.4.1.2 The preacher as communicator is a steward

What, is the preacher? He is a steward. 'This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found trustworthy' (1 Cor. 4:1,2). The steward is the trustee and dispenser of another person's goods. So the preacher (communicator) is a steward of God's mysteries, that is, of the self-revelation which God has entrusted to men and which is now preserved in the Scriptures. The Christian preacher's message, therefore, is derived not directly from the mouth of God, as if he were a prophet or apostle, nor from his own mind, like the false prophets, nor undigested from the minds and mouths of other men, like the babblers, but from the once revealed and now recorded Word of God, of which he is a privileged

steward (Stott, 1987:17). Schippers (1944:17) supports: "A steward never comes with his own authority or with his own message. He is backed by a higher power; he is the mouth-piece of his Lord. In like manner Christ stands behind the preachers of his Word with his authority".

Stott (1987:22) explains this matter further: "The Christian ministry is a sacred stewardship. The presbyter-bishop was described by Paul as 'God's steward' (Tt. 1:7). Paul regarded himself and Apollos as 'stewards of the mysteries of God' (1 Cor. 4:1) and, although Paul was steward of a special 'mystery' which had been personally revealed to him, (Eph. 3:1-3, 7-9) this is not a designation for apostles only, since he applies it to Apollos as well as to himself, and Apollos was not an apostle like Paul. 'Steward' is a descriptive title for all who have the privilege of preaching God's word, particularly in the ministry".

Mysterion in the New Testament is not a dark, unexplained enigma, but a truth which has been made known, which can only be known because God has disclosed it, which has been hitherto concealed but is now revealed, and into which God has initiated men. So 'the mysteries of God' are God's open secrets, the sum total of his self-revelation which is now embodied in the Scriptures. Of these revealed 'mysteries' the Christian preacher is the steward, charged to make them further known to the household (Stott, 1987:22).

Therefore, the steward as communicator of the mysteries of God is the faithful in studying and preaching the Word and in letting men feel the authority of God in and through it; faithful to the householder who has appointed him to the task.

3.4.1.3 The preacher as communicator is a herald

The Bible itself uses a variety of images to illustrate what a Christian preacher as communicator is. The commonest is that of the herald or town crier (*keryx*), who has been given a message of good news and been told to proclaim it. So in the market square or some other public place, without fear or favour, he lifts up his voice and makes it known (Stott, 1982a:135).

'We herald Christ crucified' and 'we herald . . . Jesus Christ as Lord' are two of Paul's most direct descriptions of his evangelistic preaching (1 Cor. 1:23; 2 Cor. 4:5) (Stott, 1982a:135). Similarly, in the Pastoral Epistles in which he urges Timothy like a steward both to 'guard the good deposit' and to 'entrust' it 'to faithful men who will be able to teach others also' (2 Tm. 2:2), he twice says that he has been 'appointed a preacher' (keryx, herald) of gospel (1 Tm. 2:7; 2 Tm. 1:11) (Stott, 1987:33). In another place he (1994a:54) says: "It is well known that the commonest New Testament word for preaching is *kerysso*, to act like a herald (keryx) and make a public proclamation".

Long (1989a:25,26) emphasises that "what becomes truly important about preaching, viewed as an act of ministry, is the message, the news the herald proclaims. A herald has but two responsibilities: to get the message straight and to speak it plainly".

Stewart (1946:5) states: "Preaching exists, not for the propagating of views, opinions and ideals, but for the proclamation of the mighty acts of God". Mounce (1960:52) has written: "The concept of heralding, is the characteristic way throughout the entire New Testament of referring to the ongoing proclamation of the Christ-event".

Therefore, a herald as communicator of the Word is bound to be also a zealous herald of the good news of salvation in Christ.

3.4.1.4 The preacher as communicator is a witness

The Christian preacher as communicator is a 'witness'. It is important to think of the preacher as a 'witness' against the background of the whole scriptural teaching on the subject. "I do not think we could do better than take for the basis of our thinking the words of Jesus recorded in John 15:26,27 (A.V.): 'But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning'" (Stott, 1987:60-61).

Stott (1987:61) says that "the 'witness' is a legal metaphor. It takes us into the lawcourts. We see the judge on his bench and the prisoner on trial in the dock. We hear the case argued by barristers, first the prosecution, then the defence, who call witnesses to substantiate what they say".

Let us remember that a Christian witness is a witness to Christ. It is not self-testimony; and if we do speak from our own experience, it is only to exemplify our teaching about Christ. John the Baptist may in this respect be regarded as the perfect illustration of the witness. It is written of him, 'He came for testimony, to bear witness to the light. . . . He was not the light, but came to bear witness to the light' (Jn. 1:7,8, cf. vv. 15, 19) (Stott, 1987:77-78).

Accordingly, the Christian preacher as communicator is privileged to testify to and for Jesus Christ, defending Him, commending Him, bringing before the court evidence which they must hear and consider before they return their verdict (Stott, 1987:61).

3.4.1.5 The preacher as communicator is a father

Paul did not hesitate to call himself the 'father' of the Corinthians, the Galatians and the Thessalonians, as well as of certain individuals, and there is no doubt that a father's qualities, particularly of gentleness and love, which the Apostle mentions, are indispensable to the preacher as portrayed in the New Testament (Stott, 1987:80).

Stott (1987:80-81) explains that "for example, if the 'steward' brought us in imagination into a house, the 'herald' into a public place in the city, and the 'witness' into the law courts, the 'father' brings us back into the house again. However, the father's relation to his children is, of course, quite different from the steward's to the household. It is one of affection rather than duty, and what is new in the 'father' metaphor should now be apparent".

And he (1987:81) continues: In "the 'father' metaphor the preacher becomes

concerned about his family, about the people to whom he is ministering the word, and about his relationship to them. Preaching involves a personal relationship between preacher and congregation. The preacher is not like an actor who declaims from the stage, while the audience remains spectators. Nor is he only a herald, shouting his proclamation from the housetops, as it were, a middleman between king and people, while the people remain unknown to him and he to them. He is a father to his children. A loving family relationship exists between them. They belong to each other. And before, during and after the sermon the preacher is, or should be, conscious of this relationship in which he is involved".

We could love our congregation with his love. And such love will make us care for our people, as a father cares for his children. Such love also will make us understanding and gentle, simple and earnest, consistent in our example and conscientious in our prayers.

3.4.1.6 The preacher as communicator is a servant

In referring to the preacher (communicator) as a 'servant', I have in mind one particular verse of Scripture, namely, 1 Corinthians 3:5, where Paul writes: 'What then is Apollos? What is Paul? *Servants* through whom you believed, as the Lord assigned to each' (Stott, 1987:100).

Men are called to preach not themselves but Christ Jesus as Saviour and Lord (1 Cor. 1:23; 2 Cor. 4:5). What matters, therefore, is Christ Himself who is proclaimed, and not the men who proclaim Him. We are mere servants. We are 'servants through whom you believed, as the Lord assigned to each' (1 Cor. 3:5). We are 'servants through whom you believed', the agents through whom God works, or the instruments by which He arouses faith in the hearers of the Word. The function of the preacher, as of John the Baptist, is 'to bear witness to the light, that all might believe through him' John. 1:7 (Stott, 1987: 102-104).

Thus he (1987:104-105) explains that "the preacher as an agent, a servant through whom God works, is thought of the preacher as an ambassador through whom God addresses his appeal to men (2 Cor. 5:20). That men

can be channels of God's grace and power is suggested many times in the New Testament (e.g., Acts 15:12, 'through them'; cf. Acts 14:27, 'with them'). But what is meant by this idea is more elaborately worked out by Paul in 1 Corinthians 3. We are 'servants through whom you believed, as the Lord assigned to each'. That is, each servant has a different task assigned to him, but the Lord works through each. The particular assignments of Paul and Apollos are now described. 'I planted, Apollos watered, but God gave the growth' (1 Cor. 3:6). The Apostle resorts to a simple agricultural metaphor. The Corinthian church is 'God's field' (1 Cor. 3:9), but, although the field was his he permitted men to labour in it".

What are Christian preachers as communicators? Paul asks. They are just 'servants through whom you believed, as the Lord assigned to each' - that is, agents through whom God has worked to elicit your faith. This being the case, the glory is not due to the agent through whom the work is done, but to the Lord who does the work by his own power (Stott, 1987:124).

3.4.1.7 Summary

The business of a preacher as a communicator is not to do what he likes or what pleases him, but it is to help those who listen to his preaching. In this respect the preacher's ministry resembles that of the Baptist, preparing Christ's way, rejoicing in his voice, leaving him with his bride, and constantly decreasing in order that he may increase.

John Stott is concerned about the preacher's message and his authority as communicator, the character of the proclamation he is called to make, the vital necessity of his own experience of the Gospel, the nature of his motive, the source of his power, and the moral qualities which should characterize him, notable humanity, gentleness and love. This is the preacher's image as communicator. Besides, we will recognize, 'God is the supreme communicator' (Stott, 1979:ix).

3.4.2 The definition of communication in Stott's preaching

Stott (1982a:67) defines communication as follows: "Two people are talking

to one another, they are not only listening to each other, but watching each other's facial expressions and gestures, perhaps touching or holding each other, and even smelling each other's characteristic smell. These have their equivalents in the preacher - congregation relationship".

Kellerman (1997b:25) supports this matter: "What is communication? One of the most important activities that keep us busy every day, is communication. When we wake up in the morning we start to communicate by speaking to the family in the house. And wherever we go during the day we are continuously busy communicating by speech or gestures with other people. We try to convey that which is in our minds and the feelings in our hearts to somebody else. And we want the other to exactly understand what it is that we mean, feel or want. And this we do by words and deeds, by gestures or as it is called, body language".

Baumann (1990:27) explains it: "There is a continuous interaction between source and receiver. At points the receiver becomes the sender and the sender becomes the receiver so that there is a dynamic interplay between them. Communication is multidimensional. There is no simple A sends X to B. It is a dynamic, moving process".

Therefore, his definition of communication in a sermon is a continuous interaction between preacher and congregation.

3.4.3 The purpose of communication in Stott's preaching

Stott (1982a:81) describes the purpose of communication follows: "A profound empathy between preacher and congregation, arising from their common faith. The shepherd is commissioned to feed the flock, the steward to dispense to the household. Both sides know this. It is partly for this purpose that they have assembled. Expectation is in the air. So the pulpit prayer before the sermon is (or should be) no empty formality. It is rather a vital opportunity for preacher and people to pray for one another, put themselves into the hand of God, humble themselves before him, and pray that his voice may be heard and his glory seen".

The Word of God is expounded in its fulness, and the congregation begins to glimpse the glory of the living God, they bow down in solemn awe and joyful wonder before his throne. It is preaching (or communication of sermon) which accomplishes this, the proclamation of the Word of God in the power of the Spirit of God (Stott, 1982a:83).

Therefore, Stott's purpose of communication in a sermon is that God's voice may be heard and his glory seen.

3.4.4 The theological basis of Stott's communication

John Stott directly mentions the theological foundation of communication in his book. He (1992:194) states that "God took this into account when he desired to communicate with his people. That is, when he spoke, he neither used his own language (if he has one), nor expressed himself in terms of his own heavenly culture, for such communication would have been unintelligible to human beings on earth. Nor did God shout culture-free maxims out of a clear, blue sky. On the contrary, He humbled himself to speak in the languages of his people (classical Hebrew, Aramaic and common Greek), and within the cultures of the ancient Near East (the Old Testament), Palestinian Judaism (the Gospels) and the hellenized Roman Empire (the rest of the New Testament)". And we should rejoice in the divine condescension, that God should have stooped to our level in order to reveal himself in linguistically and culturally appropriate terms. This truth applies both to the incarnation of his Son, who took human flesh, and to the inspiration of his Word, which was spoken in human language (Stott, 1992:194).

In another place (1982a:145) he says that "in Scripture he spoke his Word through human words to human beings in precise historical and cultural contexts; he did not speak in culture-free generalities. Similarly, his eternal Word became flesh, in all the particularity of a first-century Palestinian Jew. In both cases he reached down to where the people were to whom he desired to communicate. He spoke in human language; he appeared in human flesh. Thus the great doctrines of inspiration and incarnation have established a divine precedent for communication".

Chartier (1981:33) supports that "it was necessary for God to become embodied in human flesh in order to reveal himself to humanity at the deepest levels. The incarnation was his primary mode of communication about his nature".

Therefore, Stott's theological basis of communication is God speaking in human language and the incarnation of his Son.

3.4.5 Bridge-building for effective communication in Stott's sermons

3.4.5.1 The need of bridge-building in communication

Stott says that both the biblical world and the modern world need bridge-building for the effective and accurate communication of God's message.

Preaching is not exposition only but it is communication, not just the exegesis of a text but the conveying of a God-given message to people who need to hear it. The term bridge building in itself is non-biblical in the sense that it is not obviously used in the Bible, but we hope to show that what it lays upon us is a fundamentally biblical task. "The metaphor is that of bridge-building" (Stott, 1982a:137).

He (1982a:137-138) explains this matter: "Now a bridge is a means of communication between two places which would otherwise be cut off from one another by a river or a ravine. It makes possible a flow of traffic which without it would be impossible. What, then, does the gorge or chasm represent? And what is the bridge which spans it? The chasm is the deep rift between the biblical world and the modern world. . . It is across this broad and deep divide of two thousand years of changing culture that Christian communicators have to throw bridges".

He (1982a:139) furthermore explains: "Although I have spoken of an unbridged chasm between the biblical and the modern worlds, that throughout the history of the Church Christians have tried to relate the biblical message to their particular culture; and that each new Christian generation has entered into its predecessor's labours. . . Nevertheless, the world is now changing so rapidly that each rising generation feels challenged by the width of the gulf and by the need to construct a new bridge". In a word, there must be a bridge between the ancient text and its world, and the message for today and our age.

Thus, bridge-building is necessary to make the personal connection between the eternal truth and our daily lives as experienced at present. So, the preacher as communicator has to pay attention to both contexts, to then and now, to biblical and modern.

3.4.5.2 The communicator's task of bridge-building

With regard to the task of communicator Stott (1982a:138) writes: "Our task is to enable God's revealed truth to flow out of the Scriptures into the lives of the men and women of today". So, "we have to plunge fearlessly into both worlds, ancient and modern, biblical and contemporary, and to listen attentively to both. For only then shall we understand what each is saying, and so discern the Spirit's message to the present generation" (Stott, 1982a:145).

Thus he (1982a:144) urges: "We should be praying that God will raise up a new generation of Christian communicators who are determined to bridge the chasm; who struggle to relate God's unchanging Word to our ever-changing world; who refuse to sacrifice truth to relevance or relevance to truth; but who resolve instead in equal measure to be faithful to Scripture and pertinent to today".

Therefore, Christian communication or true preaching bridges the gulf between the biblical and the modern worlds, and must be equally earthed in both.

3.4.6 The form of communication in Stott's sermons

3.4.6.1 Verbal communication

Stott (1982a:68) explains verbal communication clearly as follows: "For myself I believe the faculty of speech to be a distinctively human gift, a marvellously versatile means of communication, and a reflection of the divine image we bear. For though doves can coo, donkeys bray, monkeys squeal and pigs grunt, only human beings can speak. According to the Bible, the living God himself is a speaking God. He has communicated with us by speech, and he means us to communicate with one another in the same way. To decline to do so would immeasurably impoverish us, and diminish our dignity to that of birds and beasts".

Verbal communication does have great power. Language can help, hinder, encourage, inspire, deceive, enslave, divide (Baumann, 1990:161). And, the verbal communication occurs in many different relationship: intimate conversations, small groups, as well as public occasions such as corporate worship. But preaching is certainly one use of the spoken word. Any power that is implicit in human speech is capable of being exercised when words are shaped into a communication of preaching. One unique characteristic of the spoken word is also a distinctive mark of communication in sermons: it exists only at the moment of being spoken and heard. This is really a tantalizing thought. A sermon exists only at the instant in which it is being spoken by the preacher as communicator and heard by the congregation (Pennington, 1976:49).

Hall (1971:1) emphasizes that the verbal communication is "a more potent form of religious communication than any other medium I can think of".

Thus, Stott believes the faculty of verbal communication to be a distinctively human gift. and a versatile means of communication in preaching.

3.4.6.2 Nonverbal communication

Communication is nonverbal as well as verbal. "Nonverbal communication is essential to preaching . . . Nonverbal communications either involve the congregation in the sermonic event, or they shut them out. The preacher in using nonverbal communications effectively will better be able to communicate the Gospel" (Chadwick, 1976:140).

Stott (1982a:264) says that "communication is by symbol as well as speech". With regard to nonverbal communication, he (1982a:78) writes: "The two sacraments of Baptism and the Lord's Supper are divinely provided visual aids, 'visible words' dramatizing the grace of God in salvation through Christ. Some preachers use either the blackboard or overhead projectors to great effect, while others use films or slides, and soon video-cassettes will be readily available. Brief dramatic presentations, which illustrate some truth of a lesson or sermon, can make a powerful impact. There is a biblical precedent for them in the acted parables of Ezekiel. Some churches are also reintroducing liturgical 'dance', although I think 'mime' would be a more accurate word, since the action is a silent expression of worship".

On another occasion Stott (1982a:78-79) explains that then there are two other visual aids which God himself has designed. First, he means the pastor to be a visual aid to the congregation. Titus was told, "show yourself in all respects a model of good deeds". We preachers cannot expect to communicate verbally from the pulpit if visually out of it we contradict ourselves. McLaughlin (1970:12) maintains: "Modern communicators support the notion that the sum total of a man's words and deeds constitutes a message. When there is an inner contradiction between words and deeds, the deeds tend to communicate much more effectively than the words'. Secondly, God means the congregation to be a visual aid to the world. If we want our gospel to be credible, we must embody it". Unfortunately, as Reid (1969:108) has rightly written, 'whether the church likes it or not, it is - in nonverbal modes - communicating all the time'.

Consequently, Stott recognizes it. Communication is by way of symbol or nonverbal as well as by oral communication.

3.4.7 The methods of communication in Stott's sermons

3.4.7.1 The Holy Spirit

"The Holy Spirit, not the preacher, makes any given sermon effective, successful, even great" (Logan, 1986:130). John Stott (1996b:60) says that 'there cannot be understanding without the Spirit of truth and no effective witness without the power' of the Holy Spirit. So, Stott attaches very great importance to the Holy Spirit in the act of delivering the sermons, since he regards preaching (communication) as an activity under the influence and power of the Holy Ghost.

3.4.7.1.1 The necessity of the Holy Spirit

All Reformed preachers, from Calvin to Kuyper, even modern preachers, have agreed that preaching should be guided by the wisdom and power of the Holy Spirit. The work of the Holy Spirit makes preaching effective and applicable (Whitesell, 1963:145). Also, "A close link between the preacher and Holy Spirit must be maintained for effective preaching. The Spirit is the energizer, the dynamite (*dunamis*) of powerful preaching. We need the unction, the anoint of the Spirit, lest our words, eloquent or otherwise, bounce off recalcitrant hearts and evaporate" (Sproul, 1986:125).

Stott emphasizes the need of the Holy Spirit for effective communication of a sermon. He (1982a:329) says: "Our greatest need as preachers is to be 'clothed with power from on high' (Lk. 24:49), so that, like the apostles, we may 'preach the gospel . . . by the Holy Spirit sent down from heaven' (1 Pt. 1:12), and the gospel may come to people through our preaching 'not only in word, but also in power and in the Holy Spirit and with full conviction'" (1 Th. 1:5).

So it is very important to deal with the role of Holy Spirit in Stott's communication of preaching because an absolute need of the Holy Spirit is the essence of true communication of a sermon. Stott makes it clear that in the act of preaching, or the communication of the sermon, an unshakeable

reliance upon the power of the Holy Spirit is the most crucial factor.

3.4.7.1.2 The prayer for guidance of the Holy Spirit

"All the time we shall be praying, crying humbly to God for illumination by the Spirit of truth" (Stott, 1982a:222). He (1982a:88) exhorts us: "We need to pray more persistently and expectantly for grace from the Holy Spirit of truth. Christian understanding is not possible without his enlightenment, nor is Christian assurance possible without his witness".

Venter (1995:11) stresses that "the absolute requirement for the writing of a sermon is prayer for the guidance of the Holy Spirit, the Holy Spirit inspires the Word. Therefore it is also the Holy Spirit that has to open the Word for the preacher and the preacher for the Word. Also, it is the Holy Spirit that has to open the Word for the congregation and has to render the congregation receptive to the Word".

The Holy Spirit can guide us in choosing the right Scripture passages for each occasion; guide us in the selection of books to buy and use in studying the Bible; give us illumination and insight in studying the passage; aid our memory to recall parallel passages and fitting illustrations; . . . give us boldness and confidence at the time of delivery; inspire us with new thoughts during delivery and cause us to omit less appropriate ones. . . The Holy Ghost can convict, convert, comfort, inspire, reprove, correct, and instruct in righteousness. . . How foolish to try to prepare sermons and preach them apart from the prayer for guidance of the Holy Ghost! (Whitesell, 1963:144-145).

On Stott's expository sermon, The message of Galatians, he (1994b:152,153) says: "It is the Spirit who does the leading", "the Spirit leads us". Therefore, preachers as communicators must pray to be guided or led by the Spirit.

3.4.7.1.3 The power of the Holy Spirit becomes clear through our weakness

Stott says in order to receive his (the Holy Ghost's) power, we have first to admit, and then even to revel in, our own weakness. He (1992:68) confesses: "It is this last paradox which, has struck me most among all the varied ways in which the New Testament authors express the same truth. 'power through weakness'. It is a recurring theme, perhaps even the dominant theme, in Paul's Corinthian correspondence".

Stott (1992:68) states: "In what, then, did he put trust? He tells us in 1 Corinthians 2:4-5. His confidence was not in 'wise and persuasive words' (N.I.V.) or 'plausible words of wisdom' (R.S.V.). That is, he relied neither on the wisdom nor on the eloquence of the world. Instead of the world's wisdom he preached Christ and his cross (verses 1-2), and instead of the world's rhetoric he trusted in the powerful demonstration which the Holy Spirit gives to the Word. For only the Holy Spirit can convince people of their sin and need, open their eyes to see the truth of Christ crucified, bend their proud wills to submit to him, set them free to believe in him, and bring them to new birth. This is the powerful 'demonstration' which the Holy Spirit gives to words spoken in human weakness".

'This theme of "power through weakness" is a vital element in Paul's Corinthian correspondence. In both extant letters the apostle emphasizes that it is through human weakness that divine power operates best' (Stott, 1992:68). There are two main passages in which it recurs: "And I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, that your faith might not rest in the wisdom of men but in the power of God" (1 Cor. 2:3-5). "But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us" (2 Cor. 4:7).

All of us who are communicators as Christian preachers are finite, fallen, frail and fallible creatures, in biblical language 'pots of earthenware' (2 Cor. 4:7 N.E.B.) or 'jars of clay' (N.I.V.). The power belongs to Christ and is exerted through his Spirit. The words we speak in human weakness the Holy Spirit carries home by his power to the mind, heart, conscience and

will of the hearers (Stott, 1982a:334). So, preachers as communicators confess the power of the Holy Ghost through weakness.

3.4.7.1.4 The dependence on the Holy Spirit for effective communication in preaching

Every preacher desires to be effective. He hopes the people will listen to his communication of his sermons, understand them and respond to them in faith and obedience. But on what does he rely for this effect?. Stott (1982a:335) replies: "Relying on the power of the Holy Spirit".

He (1982a:285) mentions that 'fire in preaching depends on fire in the preacher, and this in turn comes from the Holy Spirit. Our sermons will never catch fire unless the fire of the Holy Spirit burns in our own hearts and we are ourselves "aglow with the Spirit" ' (Rm. 12:11).

And, Stott (1982a:330) says that "in order to be filled with the Spirit, we have first to acknowledge our own emptiness. In order to be exalted and used by God, we have first to humble ourselves under his mighty hand" (1 Pt. 5:6).

Spurgeon (1973:122) states that "it were better to speak six words in the power of the Holy Ghost, than to preach seventy years of sermons without the Spirit". Stott (1982a:335) quotes the words of Spurgeon: "We might preach till our tongues rotted, till we should exhaust our lungs and die, but never a soul would be converted unless there were a mysterious power going with it - the Holy Ghost changing the will of man. O Sirs! We might as well preach to stone walls as preach to humanity unless the Holy Ghost be with the word, to give it power to convert the soul".

Consequently, Stott has emphasised the power of the Holy Spirit in his preaching throughout his ministry career. Also, he confesses his absolute reliance on the power of the Holy Ghost in the communication of his sermons.

3.4.7.2 Illustrations

For Stott the only reason for using illustrations in the communication of preaching is that they help to make the truth plain and clear. He stresses this point in connection with illustrations from the Old and New testament, and the history of the church.

3.4.7.2.1 An example of the Old and New Testament

Stott (1982a:236-237) says that 'the Bible teems with illustration, particularly similes. Think of the Old Testament'. "As a father pities his children, so the Lord pities those who fear him" (Ps. 103:13). "The wicked . . . are like the chaff which the wind drives away" (Ps. 1:4). "I will be as the dew to Israel; he shall blossom as the lily, he shall strike root as the poplar" (Hs. 14:5). "They shall mount up with wings like eagles" (Is. 40:31). "Is not my word like fire, says the Lord, and like a hammer which breaks the rock in pieces?" (Jr. 23:29).

Or take the New Testament. 'You are the salt of the earth. You are the light of the world' (Mt. 5:13). 'As the lightning flashes and lights up the sky from one side to the other, so will the Son of man be in his day' (Lk. 17:24). 'Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones' (Mt. 23:27). 'We were gentle among you, like a mother taking care of her children' (1 Th. 2:7). 'What is your life? For you are a mist that appears for a little time and then vanishes' (Ja. 4:14).

The list could be multiplied many times. Above all, there are the parables of Jesus. The best-known ones like the Prodigal Son and the Good Samaritan are an integral part of the average person's understanding of Christianity. 'With many such parables he spoke the word to them, as they were able to hear it; he did not speak to them without a parable, but privately to his own disciples he explained everything' (Mk. 4:33-34).

3.4.7.2.2 An example of history of the church

The use of illustrations in preaching as a method of communication has had a long and honourable record in the history of the Church. Stott (1982a:237) says that "the great preachers of the fourth and fifth centuries like Chrysostom, Augustine and Ambrose used them. This tradition was further developed in the thirteenth century by Francis of Assisi, Dominic and their friars. At that time collections of *exempla* for preachers were made and circulated (Smyth lists more than fifteen), forerunners of the modern 'treasury of sermon illustrations'". They included Bible stories, anecdotes from classical literature, historical examples, legends of the saints, animal fables and lessons from nature.

Accordingly, Stott (1982a:239) says that "illustrations transform the abstract into the concrete, the ancient into the modern, the unfamiliar into the familiar, the general into the particular, the vague into the precise, the unreal into the real, and the invisible into the visible".

3.4.7.2.3 Some reflections on using illustrations

There is certainly a danger in using illustration. These are principally two. The first is that they can be too prominent, thrusting themselves into the light instead of casting light on some obscurity (Stott, 1982a:240). Jowett (1912:141) explains it: "They are not to be 'like pretty drawing-room lamps, calling attention to themselves' but rather 'like street lamps, scarcely noticed, but throwing floods of light upon the road'". For this is the severely practical function of illustrations.

The second danger attached to illustrations applies particularly to analogies which are either improperly or inappropriately applied. In every analogy we have to make it plain at what point the likeness is being suggested. For example, when Jesus told us to 'become like children', he did not mean that we are to be childlike in every respect. He was not recommending the immaturity or naughtiness or irresponsibility or innocence or ignorance of a child, but only its 'humility'. That is, we are as dependent on grace as a child on its parents. For there are other biblical passages in which we are

forbidden, rather than encouraged, to become like children (e.g. Jr. 1:6; 1 Cor. 3:1,2; 14:20; Heb. 5:11-14). So it is always dangerous, and often misleading, to 'argue from an analogy', that is to say, to give the false impression that because two objects or events are analogous at one point, they must therefore be analogous in all (Stott, 1982a:241).

Therefore, the illustration is a skilfully disguised restatement of the preacher's thesis. If handled appropriately, the listener comes to a clear understanding of the truth. So, we have to find the balance between too many and too few.

3.4.7.3 Imagination

We human beings find it very difficult to handle abstract concepts; we need to convert them either into symbols (as in mathematics) or into pictures. For the power of imagination is one of God's best and most distinctive gifts to mankind (Stott, 1982a:238).

Beecher (1972:127,134) puts it in this way: "The first element on which your preaching will largely depend for power and success, you will perhaps be surprised to learn, is *Imagination*, which I regard as the most important of all the elements that go to make the preacher. By 'imagination', he went on to explain, he meant that power of the mind by which it conceives of invisible things, and is able to present them as though they were visible to others".

Stott (1982a:239) explains Paul's example on this matter: "Paul referred to his preaching of the Cross to the Galatians as a 'public portrayal' before their very eyes of Jesus Christ as the one who had been crucified (Gi. 3:1). Now the crucifixion had taken place some twenty years previously, and none of Paul's Galatian readers has been present to witness it. Yet by his vivid proclamation Paul had been able to bring this event out of the past into the present, out of hearsay into a dramatic visual image".

3.4.7.4 The method of argument and persuasion

3.4.7.4.1 Argument

The gospel is the truth from God, which has been committed to our truth. Our responsibility is to present it as clearly, coherently and cogently as we can, and like the apostles to argue it as persuasively as we can (Stott, 1992:59).

Stott (1982a:76) says that "*dialegesthai*, to *reason* or *argue*, is a verb frequently used by Luke to describe the evangelistic preaching of Paul. 'He argued with them out of the Scriptures', particularly with Jewish people. Presumably it was a vocal dialogue in which he presented his case, some questioned it, others contradicted it, and he replied to their questions and criticisms".

3.4.7.4.2 Persuasion

How are we touched at these deeper levels? What is there about a message that moves us to take some affirmative action? These questions raise the issue of persuasion, which is another interesting area of study in communication.

Stott (1982a:253-254) defines persuasion in this way: "We need also to be aware that people hear sermons through different 'filters'. Some will be receptive to our message. Others will be resistant to it because they perceive it as a threat to their world view, or culture, or family unity, or personal self-esteem, or sinful way of life, or economic lifestyle. Sensitive to these blocks, we may well need in the conclusion to resort to 'persuasion', a common description of the preaching of the apostles. We may seek to persuade by argument (anticipating and answering people's objections), or by admonition (warning them of the consequences of disobedience), or by indirect conviction (first arousing a moral judgment in them and then turning it upon themselves, as Nathan did with David), or by pleading (applying the gentle pressure of God's love)".

Therefore, preachers as communicators, as God's mouthpiece, have the task of persuading on God's behalf, and the role is a vital one since where there is no persuasion people will perish. Preaching is the art not of browbeating, but of persuading, in a way that shows both respect for the human mind and reverence for the God who made it (Logan, 1986:58).

3.4.7.5 Repetition (Redundancy)

Stott (1982a:245) says the following about repetition: "The apostles were not afraid of judicious repetition. 'To write the same things to you is not irksome to me', said Paul, 'and is safe for you'. Peter was of the same opinion: 'I intend always to remind you of these things, though you know them . . . I think it right, as long as I am in this body, to arouse you by way of reminder . . .'" (Phlp. 4:1;2; 2 Pt. 1:12,13 cf. 3:1,2).

And he (1982a:245-246) continues that a more recent preacher as communicator has described his liturgic method in these terms, "First I tell them what I am going to tell them. Next, I tell them what I have to tell them. Thirdly, I tell them what I have told them'. Thus, his people get told the same message three times, which is fine, especially if he is able to disguise his repetitions a little bit by saying identical things in different words". A good carpenter can drive a nail home with one mighty blow; most find it safer to hammer it in with a series. Just so, preaching needs to be driven home by the hammer-blows of redundancy.

Chartier (1981:68-69) expresses the same concern when he says: "Repeat the key concepts of the message. The principle of redundancy is important. Very important! The words 'very important' were redundant; they repeated the idea in a slightly different manner in order to make the concept more explicit. Redundancy is particularly important in oral communication, where words are spoken only once. Obviously, a preacher should repeat only when necessary, since congregants would become bored with unnecessary repetition or elaboration. However, there should be enough repetition to ensure clear reception of ideas. Intentional repetition is an excellent way to achieve clarity of communication".

Consequently, preaching should not be merely a redundancy. But it is fine, if communicator is able to disguise his repetitions a little bit by saying identical things in different expressions.

3.4.7.6 Earnestness

Earnestness is needed in preaching communication. Earnestness is deep feeling, and is indispensable to preachers (Stott, 1982a:273). Not that the need for earnestness is restricted to Christian communication, or even to speech. Every serious attempt to communicate requires us to put feeling into it (Stott, 1982a:274).

More eloquent still are those passages in *The Reformed Pastor* (1656) in which Richard Baxter both bemoaned his own lack of earnestness and exhorted his fellow-pastors to bestir themselves: "I marvel how I can preach . . . slightly and coldly, how I can let men alone in their sins, and that I do not go to them and beseech them for the Lord's sake to repent, however they take it, and whatever pains or trouble it should cost me. I seldom come out of the pulpit but my conscience smiteth me that I have been no more serious and fervent" (Baxter, 1950:110).

On another occasion he (1950:106) says of Pastors, "how plainly, how closely and earnestly should we deliver a message of such a nature as ours is, when the everlasting life or death of men is concerned in it . . . What! speak coldly for God and for men's salvation? . . . Such a work as preaching for men's salvation should be done with all our might - that the people can feel us preach when they hear us".

Thus, earnestness is the quality of the preacher who cares. So, we 21st century preachers, should learn to be earnest again.

3.4.7.7 The method of using humour as communication

John Stott's uses humour in his preaching. He (1982a:288) insists that 'humour is legitimate', if used in the right places and about the right thing.

3.4.7.7.1 Jesus and humour

Stott (1982a:287) states that "the place to begin our enquiry is the teaching of Jesus, for it seems to be generally agreed that humour was one of the weapons in the armoury of the Master Teacher".

The humorous element in the teaching of Jesus is clearly demonstrated. A good example is Jesus' caricature of the Scribes and Pharisees who were conscientious in minute duties, while altogether neglecting 'the weightier matters of law'. Their lack of proportion was like people drinking, who would 'strain out a gnat and swallow a camel' (Mt. 23:23,24). Even if Jesus only used the expression and attempted no description, he must have had his listeners in fits of laughter. Because of the precedent set by Jesus, it is hardly surprising that the use of humour in preaching and teaching has had a long and honourable tradition (Stott, 1982a:288).

"It is very important to understand, that the evident purpose of Christ's humour is to clarify and increase understanding, rather than to hurt. Perhaps some hurt is inevitable, especially when . . . human pride is rendered ridiculous, but the clear aim is something other than harm . . . Truth, and truth alone, is the end . . . The unmasking of error and thereby the emergence of truth" (Trueblood, 1965:49-53).

3.4.7.7.2 The necessity of humour

Stott (1982a:291) describes the need of humour in the following manner: "Humour should definitely not be prohibited in the pulpit. On the contrary, provided that we are laughing at the human condition, and therefore at ourselves, humour helps us to see things in proportion".

"Thus humour can be a genuine preparation for the gospel. Since it can contribute to the awakening within human hearts of shame over what we are and of longing for what we could be" (Stott, 1982a:292), therefore we should use it gladly in the cause of the gospel.

3.4.7.7.3 The value of humour

What is the value of humour if used in the right places and about the right things?. Stott (1982a:289-290) says that in the first place, it breaks tension. Most people find it hard either to maintain mental concentration or to endure the build-up of emotional pressure for a prolonged period. They need to relax for a few moments, and one of the simplest, quickest and healthiest ways to secure their relaxation is to tell a joke and make them laugh.

Secondly, laughter has extraordinary power to break down people's defences. A man comes to church in a stubborn and rebellious frame of mind. He is determined not to respond to a missionary appeal or to change his mind over some issue. You can tell it from his face. See those pursed lips and that furrowed brow; they are symbols of his unyielding resistance. Then suddenly he laughs, in spite of himself, and his resistance collapses.

Thirdly, the greatest benefit of humour is that it humbles us by pricking the bubble of human pomposity. Knox (1984:26-27) mentions that "satire is born to scourge the persistent and even recurrent follies of the human creature as such Laughter is a deadly explosive which was meant to be wrapped up in a cartridge of satire, and so, aimed unerringly at its appointed target, deals its salutary wound".

3.4.7.7.4 The danger of humour

Humour is legitimate. Nevertheless, we have to be sparing in our use of it and judicious in the topics we select for laughter. It is always inappropriate for finite and fallen human beings to laugh about God, whether the Father, the Son or the Holy Spirit. It is equally unfitting for sinners to laugh about the cross or resurrection of Jesus by which their salvation has been achieved, or about the solemn realities of the last things, namely death, judgment, heaven and hell. These topics are not in themselves amusing, and are trivialized if we try to make them funny. People may also stop taking us seriously. Our ministry then will be as ineffective as Lot's who urged

his sons-in-law to escape from Sodom because the Lord was about to destroy it, but "he seemed to his sons-in-law to be jesting" (Gn. 19:14) (Stott, 1982a:288).

Brooks (1969:55,57) condemns "'the clerical jester' who 'lays his hands on the most sacred things, and leaves defilement upon all he touches'. An irresponsible buffoon like that has never grasped that 'humour is something very different from frivolity'".

Therefore, the aim of humour is to clarify and increase the understanding of gospel.

3.4.7.8 The method of dialogue as communication

Modern man of the present age has canonized dialogue. This development was inevitable. A dialogical climate has affected education at all levels—grade school, high school, and college. The electronic era in which we live has helped to create a dialogue conscious society. Also, we need to remember the dialogue as a method of communication in preaching. That is, a true sermon is not the monologue which it appears to be. The communication is a two-way process. The sender and receiver, preacher and auditor are involved in a dynamic relationship. A sermon is a two-way street. Stott (1982a:60) says that "I want to argue that true preaching is always dialogical".

He (1982a:61) explains the dialogical communication of preaching: "It refers to the silent dialogue which should be developing between the preacher and his hearers. For what he says provokes questions in their minds which he then proceeds to answer. His answer raises further questions, to which he replies again. One of the greatest gifts a preacher needs is such a sensitive understanding of people and their problems that he can anticipate their reactions to each part of his sermon and respond to them".

3.4.7.8.1 His use of dialogical communication from the Scriptures

A dialogue between speaker and listeners, or between writer and readers, often develops in Scripture. In the Old Testament we find it in the Book of Malachi. "I have loved you", says the Lord. But you say 'How hast thou loved us?' (1:12) Again. "You have wearied the Lord with your words. Yet you say 'How have we wearied him?'" (2:17) And again, "Will man rob God? Yet you are robbing me. But you say 'How are we robbing thee?' In your tithes and offerings'" (3:8) (Stott, 1982a:62-63).

In the New Testament Jesus himself often used a similar method. Several of his parables ended with a question, and probably in this case he expected the people to reply audibly. He engaged them in a dialogue. For instance, 'Which of these three, do you think, proved neighbour to the man who fell among the robbers?' and 'When therefore the owner of the vineyard comes, what will he do to those tenants?' (Lk. 10:36; Mt. 21:40) Or after he had washed the apostles feet, he asked them, 'Do you know what I have done to you?' (Jn. 13:12) (Stott, 1982a:63).

The past master at this art, however, was the apostle Paul, and the best example is his letter to the Romans 3:1-6; cf. vv.27-31). Throughout its early chapters, as he dictates to Tertius, he is conscious of Jewish objections to his argument. Many times he voices their objection and answers it (Stott, 1982a:63).

3.5 Conclusion

John Stott had no doubt that the first vocation of the pastor was to preach. He says that preaching has the indispensable and permanent place in the purpose of God for his Church (Stott, 1982a:89). The highest service that the preachers may attain to on earth is to preach the Word of God. And this is the best service that ministers may render unto God.

Although preaching as a means of communication conforms to all other means, it is nevertheless peculiar. There is no other form of

communication which resembles it and therefore could replace it (Stott, 1982a:81). So, Stott emphasizes the importance of bridge-building in preaching as communication between God and listeners, or between the Bible-age and the modern world.

- # So, from our study of this chapter as a whole one is almost tempted to say that if a preacher as communicator gives enough time and attention to the communication principles and methods of John Stott, he will recover the sense of awe, fear joy and adoration in hearing God.

CHAPTER 4 : LLOYD-JONES'S PREACHING AND COMMUNICATION

4.1 Introduction

Lloyd-Jones became known across the Atlantic as an expository preacher from the middle of the 20th century. He was acknowledged as the prince of expository preaching and his sermons were declared the superior culmination of the public exposition (Strong, 1976:410,413). Today, Lloyd-Jones is accepted as "a scholar in his own right" (Marshall, 1972:282). Compared to his achievements as a preacher, not much work based on the principles and methods of his preaching and communication has been done.

So this chapter will consider and discuss the principles and methods of his sermons and communication.

4.2 A general sketch of Lloyd-Jones' life

4.2.1. Martyn Lloyd-Jones was born in Wales

Martyn Lloyd-Jones, the great expository preacher and pastor, was born on December 20th, 1899, as the second son of Henry and Magdalene Lloyd-Jones. Because his life began in Cardiff in South Wales, he always regarded himself first and foremost as a Welshman. He moved with his family - his parents and his brothers Vincent and Harold - to Llangeitho in 1905 (Catherwood, 1985:51). Before they came to Llangeitho, they attended a congregational church. After that his family joined the Calvinistic Methodist church.

4.2.2 School days

Martyn's early childhood was happy. He was more interested in playing football with the boys than in schoolwork. He attended the County

Intermediate school at the near-by town of Tregaron, four miles from Llangeitho. At the school itself, however, his talents blossomed and, thanks to the teaching there, he began to realise for the first time that he had an above average ability. His favourite teacher was the history master, S. M. Powell, and throughout his later ministry Lloyd-Jones urged his fellow Christians again and again to know their history (Catherwood, 1985:51-52).

The year 1913 had a special meaning for Martyn: firstly, he decided to become a medical doctor and secondly, Llangeitho church invited the Calvinistic Methodist group for the 200th celebration service, which had an influence on Martyn and left him with an interest in Calvinistic Methodism.

After that, Martyn had to move to London because of his father's business. In the summer of 1916 Martyn received good examination results, and he subsequently entered the medical school in London.

In 1921 he obtained his M.B., B.S. with distinction, and his M.D. and M.R.C.P. not long after that. The same year, as the result of an especially brilliant piece of diagnosis, he was appointed Horder's junior house physician, and two years later, aged only twenty-three, became his chief clinical assistant. Lloyd-Jones' ability was recognized by the most brilliant doctor of that time, Lord Horder (Catherwood, 1985:55).

4.2.3 His conversion and calling

After Lloyd-Jones's brother Harold died, followed by the death of his much-loved father (Murray, 1983:59), Martyn agonized about death and started looking for God's providence. Afterwards, he went back and forth between Westminster chapel and Charing Cross chapel. In Westminster chapel he was impressed by a sermon of Dr John A. Hutton (Murray, 1983:61). He gave the assurance that through the power of God, people's lives are changed and Martyn, for the first time, realized that God is directly active and intervenes in the relationship between God and men. The most powerful influence of all in his complete change of direction was the reality of sin, the evidence that something is profoundly wrong with man himself. There was also the growing recognition of his own sinfulness. He

saw from his own experience that there is a wrongness in man's very desires. Further, from the Scriptures he was convinced that he was actually dead to God and opposed to God. He realized that the ruling principle of self-centredness and his wrong relationship to God was the problem of his life (Murray, 1983:61-63). At the age of 23, his life changed completely.

From his own experience Lloyd-Jones believed that a man should enter the ministry only if he cannot stay out of it. One of the things he never did, was to encourage anybody to consider the pulpit ministry. He firmly believed that such a decision must be a personal calling from God (Henry, 1980:162).

In his own case a sense of that calling came before he was converted. From time to time in his youth, but more particularly in his 18th, 19th year, he thought about it almost as a premonition. After he became a Christian, this awareness of God's call came to him more intensely. From the beginning of 1925 he had a very great struggle. "It went on throughout my last 18 months in medicine" (Henry, 1980:155). The reason for his hesitation to answer this call was because of his desire for this world.

By June 1926 the struggle was over. Immediately he discussed his future ministry with his own pastor. While the London Presbytery of the Calvinistic Methodists was still busy considering this, another invitation had arrived in November, from the secretary of the Bethlehem Forward Movement Church in Aberavon. At last Lloyd-Jones, on December 22, sent an 'official' acceptance of the call from the Clamorgan West Presbytery to be a minister at Aberavon. Thus his inner calling was confirmed by the Church (Murray, 1983:106-110, 124-125).

4.2.4 The first period of his pastoral life in Aberavon

In 1926 he gave up his successful doctors' career, and at the beginning of 1927, he preached his first sermon in Aberavon Sandfield Bethlehem Church in Southern Wales.

It was during the time of the depression and many of the people of Sandfields were unemployed, economically as well as spiritually poor. Almost 90 per cent of the inhabitants of Sandfields did not attend any place

of worship at that time (Murray, 1983:118). In the mid-1920's when he commenced his ministry the theological climate among the ministers in Wales was no longer that of historical Calvinism, but actually an old optimistic liberalism (Thomas, 1979:218).

But gradually the congregation of the Forward Movement of the Presbyterian Church in Wales grew with a steady stream of conversions. Some notorious people became glorious Christians and many church-members became children of God. There was an exceptional unction of the Holy Spirit on his ministry from the very beginning. At that time he preached evangelistic sermons (Jung, 1986:6).

For eleven and a half years during his ministry the church grew from 93 members to 530 members and the average attendance at worship was 850. And for Lloyd-Jones himself, according to Murray (1983:226), probably the clearest lesson he gained from this period was the lifelong conviction that the power of the Holy Spirit is able to reach and convince all classes of people.

4.2.5 He moved from Aberavon to Westminster Chapel

After a successful pastorate of 11 years in Aberavon, he received, an invitation from Dr George Campbell Morgan to tend a six-months pulpit in Westminster chapel. A few months later Lloyd-Jones was appointed a successor to Campbell Morgan. His ministry lasted for 30 years. During this time, he was known as a preacher as well as an effective Christian leader.

After difficult times [the second world war], the Westminster church was started with roughly 500 people (Henry, 1980:157). By 1947 the Chapel averaged 1500 in the congregation in the morning service, and 2000 every Sunday night (Catherwood, 1985:67). After 1951, Lloyd-Jones' time of retirement, the church had an attendance of up to 2500 people at worship services. Throughout his ministry in London he always preached 45-minute sermons twice on Sunday and once on Friday evenings (Jung, 1986:7). However for many listeners the sermons were too short. He could not limit his preaching ministry to London. During the week he preached in all parts of the British Isles.

Lloyd-Jones became not only the historical successor to Campbell Morgan at Westminster Chapel in London, but also the homiletical successor to his title as "the prince of Expositors" (Keith, 1975:271).

4.2.6 His inter-denominational Evangelistic ministry

Lloyd-Jones' fame was acknowledged by many regions in the country. He helped in the establishment of the "Banner for Truth" publishers and an Evangelical magazine. He played an active part in the formation of the London Bible College, and later also the London Theological Seminary which was established in memory of his achievements.

He was a great influence for good in the Inter-Varsity Fellowship and worked as chairman of the group from 1947 till 1959 (Catherwood, 1981:9).

As a consequence of his remarkable preaching and ministry at the Westminster Chapel, he founded the Westminster Fellowship, a group of people who were anxious to meet and to discuss theological and pastoral questions (Caiger, 1981:14).

Through his powerful leadership a group of young ministers and theologians produced a regular forum for discussion: the Puritan and Reformed conference, which met regularly each year under his chairmanship (Jung, 1986:8).

Finally, Lloyd-Jones was able to offer an invaluable lead to his own native Wales, which led to the emergence of the Ministers' Fellowship associated with the Evangelical Movement of Wales (Davies, 1981:26).

The influence of Lloyd-Jones is not only nationwide, but worldwide and this influence will persist to succeeding generations

4.2.7 After the Westminster Chapel and his last days

In 1968 Lloyd-Jones retired from Westminster Chapel. Despite this, he preached for 12 more years and he worked as a chairman in the Westminster Fellowship and the Westminster Council. Before his death, his

13 important sermons series and the lecture of the conference at Westminster Theological Seminary in Philadelphia, in the U.S.A. were published. There he delivered a major lecture series, now published as the book *"Preaching and Preachers"* (Catherwood, 1985:94).

In February 1981 Dr Lloyd-Jones told his family that his earthly task was done. He ended the treatment he received during his illness and cancelled his newspapers from February 28th. "Don't pray for healing", he asked the family, "don't try to hold me back from the glory". He died peacefully in his sleep on March 1st, 1981' (Catherwood, 1985:105-106). After his 81 years of pilgrimage in this world he had "an abundant entrance into glory" (2 Pt. 1:11) (Jung, 1986:5; Catherwood, 1985:106).

"He died but through his faith he is still speaking" (Heb. 11:4). Truly by the grace of God he was one of the greatest preachers and the prince of expository preachers of the 20th century.

4.3 Lloyd-Jones' preaching in general

4.3.1 The importance and need of preaching

Preaching was Lloyd-Jones's ruling fervour; all his faculties roused themselves for this task. This was the thing to which he was called, and it was the great passion of his life. Lloyd-Jones (1982:9,11) confesses that "preaching has been my life's work. I have been forty-two years in the ministry, and the main part of my work has been preaching. The work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called. You cannot read the history of the church, even in a cursory manner, without seeing that preaching has always occupied a central and a predominating position in the life of the church, particularly on Protestantism".

"The primary task of the church and of the Christian minister is the preaching of the Word of God": This was what he (1982:19) believed. The preacher is set apart by the church to perform this particular function, to carry out this particular task. Lloyd-Jones (1982:29) urges: "That is given primacy and is emphasised, and it must surely of necessity be the case".

Here he (1977a:90-92) shares his conviction with the Puritans and Reformers in general and with John Calvin (1967:1048) in particular, who calls preaching "the church's chief sinew, indeed its very soul". The sermon, is essentially concerned with bringing out the truth of the Scriptures. It is essential that we should realize the all-importance of sermons (Lloyd-Jones, 1991:373).

In his book *The Puritans*, Lloyd-Jones (1991:380) says: "The Puritans also asserted that the sermon is more important than the sacraments or any ceremonies. . . Let us remember that some of them, and Calvin in particular, held a very high view of the Lord's Supper. He believed in a spiritual Real Presence in the Lord's Supper; but he said that 'the communion without a sermon is but a dumb show'. In other words, the Puritan view was that the sacraments sealed the Word. They did not convey it: they sealed it. It is the preaching that conveys the Word to us, and the sacraments seal it, confirm it to us, certify it to us. So we must give supremacy to the preaching over against a sacrament".

Therefore Lloyd-Jones (1982:9,19,23,37) puts a wholly uncompromising emphasis on the fact that preaching is the greatest and most instant need in the congregation of the church, the important task of the church, the primary task of the preachers of the church, ". . .preaching into the primary position", ". . .the preaching over against a sacrament" (Lloyd-Jones, 1991:380).

4.3.2 The definition of preaching in Lloyd-Jones' sermons

What is preaching? "What do I mean by preaching? Let us look at it like this" (Lloyd-Jones, 1982:53). Preaching is meant to deliver the message from God to people listening. Lloyd-Jones(1982:53) emphasizes that any true definition of preaching must say that a man is there [standing in a pulpit] to deliver the message of God, a message from God to those people [sitting in pews]. He, the preacher, is not only to influence their minds, or only their emotions, or merely to bring pressure to bear upon their wills and to induce them to some kind of activity. He is there to deal with the whole person; and his preaching is meant to affect the whole person at the very centre of life. Preaching should make such a difference to a man who is listening that he is never the same again: in other words, it is a transaction

between the preacher and the listener. It does something for the soul of man, for the whole of the person, the entire man; it deals with him in a vital and radical manner.

"Preaching should be a transaction between preacher and listener with something vital and living taking place. It is not the mere imparting of knowledge, there is something much bigger involved. The total person is engaged on both sides; and if we fail to realise this our preaching will be a failure" (Lloyd-Jones, 1982:54-55). And he (1982:56) continues: "That is an excellent statement of my view of preaching; that is what preaching is meant to do. It addresses us in such a manner as to bring us under judgment; and it deals with us in such a way that we feel our whole life is involved, and we go out saying, 'I can never go back and live just as I did before. This has done something to me, it has made a difference to me. I am a different person as the result of listening to this'".

Therefore, in a word, according to Lloyd-Jones' definition, a sermon is that which deals with the total person; the listener becomes involved and knows that he has been dealt with and addressed by God through this preacher as communicator. Something has taken place in him and in his experience, and it is going to affect the whole of his life (Lloyd-Jones, 1982:56).

4.3.3 The theological background of Lloyd-Jones' preaching

4.3.3.1 The theological influence

There are some events in Lloyd-Jones' life which irresistibly influenced his character, thoughts and convictions. Thus one should recognise that understanding these formative influences on him is essential to understanding him as a preacher in general and his view on preaching.

At the age of thirteen a booklet on the ministry of Howell Harris, one of the foremost figures of the eighteen-century revival in Wales, had the greatest influence upon Lloyd-Jones. This first reading of the history of Welsh Calvinistic Methodism, in which he was brought up, awakened his lifelong interest in history, especially in church history of the time of the great revivals and in the biographies of the great saints and preachers (Murray, 1983:60).

Lloyd-Jones (1991:195,209,211,212) explains the Calvinistic Methodism: "Methodism is divided into two groups, Calvinistic and Arminian. In Wales they were all Calvinists. In England they were not all Calvinists. On the Calvinistic side you have the great names, Whitefield, Berridge, Toplady, Romaine, and the two Hill brothers, Rowland Hill and Sir Richard Hill, and also the Countess of Huntingdon. The Methodism in Wales was entirely Calvinistic. I (Lloyd-Jones) argue that Calvinistic Methodism is also true Calvinism. True Calvinism is bound to emphasize the element of revival, the 'givenness' of the activity of God, the visitations of God. The true Calvinist is concerned about revival. Why? Because he is concerned about the glory of God. The glory of God! This is the great thing which dominates all the thinking of the Calvinist".

In his later years Dr Lloyd-Jones spoke of the two principles by means of which he had sought to determine his decisions: "First, my understanding of the Scripture and, second, my reading of the Calvinistic Methodist revival of the eighteen-century. These things governed me and when anything presented itself to me, if it did not fit into that framework, I had no difficulty over my duty. When I saw something which was so different from the high spirituality and the deep godliness of the Methodist Fathers I did not have a struggle over whether to follow it or not" (Murray, 1983:195). Here Lloyd-Jones stands in the tradition of Reformed and Calvinism.

4.3.3.2 His conviction about God as the basis of theology

Lloyd-Jones gives the impression that he believes in the living God who not only rules but also still intervenes directly today among the people. He (1981e:22) asks: "Do we really believe that God can still act? That is the question; that is the ultimate challenge. Or have we, for theological or some other reasons, excluded the very possibility? Here is the crucial matter. Do we individually and personally really believe that God still acts, can act and will act - in individuals, in groups of individuals, in churches, localities, perhaps even in countries? Do we believe that he is as capable of doing that today as he was in ancient times - the Old Testament, the New Testament times, the book of Acts, the Protestant Reformation, the Puritans, the Methodist awakening, 1859, 1904-5? Do we really believe that he can

still do it? You see, it is ultimately what you believe about God. If he is the great Jehovah - I am that I am, I am that I shall be, unchanged, unchanging, unchangeable, the everlasting and eternal God - well, he can do it".

Lifelong convictions of Lloyd-Jones give the impression that he believes in the living God, the acting God who reveals himself to men in their predicament, who proclaims his answer in Jesus Christ, and who does intervene directly among men even today.

4.3.3.3 His conviction about Jesus as the basis of theology

The central theme of the preaching is the crucifixion, death and resurrection of Jesus Christ. Lloyd-Jones (1981c:11) says that the only way of being reunited to God is to know that Christ has died for our sins, borne our punishment, borne our guilt. In him we are reunited to God.

He (1986:106,107) confesses through one of his sermons from the *Epistle to Timothy*: "The only way to live life, the only way to die, is to know Jesus Christ, to believe in him. I know him in whom I have believed. I believe that he is very God and very man".

And, he preached the Lord Jesus Christ, because it is the only thing that works. On the tomb in Wales, where he lies buried with his wife's family and ancestors, the Doctor asked for this to be carved on his tombstone. "For I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. 2:2) (Catherwood, 1992:85).

Therefore, Lloyd-Jones had one all-embracing concern. It was to live for Lord Jesus Christ, to die, to surrender all, to run the race and complete his life's work.

4.3.3.4 His concept of the Bible as the basis of theology

The Bible is ultimately, the revelation, the record and the explanation of what God has done for the salvation of mankind (Lloyd-Jones, 1978:82). He always respected the Bible. The reason was the anchorage in Scripture. He (1982:172) declares: "Read it because it is the food that God has provided

for your soul, because it is the Word of God, because it is the means whereby you can get to know God. Read it because it is the bread of life, the manna provided for your soul's nourishment and well-being".

In another place (1996:10) he says that the Scripture is our textbook, it is our only origin, it is our only authority. We know nothing about God and about the Christian life in a true sense apart from the Scripture. We can draw various deductions from nature (and possibly from various mystical experiences) by which we can arrive at a belief in a supreme Creator. But it is agreed by most Christians, and it has been traditional throughout the long history of the church, that we have no authority save this Book. Here, in the Scripture, is our sole influence.

In his expository sermon on *Romans two*, Lloyd-Jones (1989b:171) says: "What a privilege it is that we have these Scriptures, New Testament as well as Old? Do we realise the advantage of having an open Bible? Do we realise the advantage and the privilege of having the living oracles of God? Let me ask a further question: do we realise that our Bible is the Word of God? That is what the Scripture is saying". He (1990:243) states that the Scripture is God's Word, a Holy book which transcends all our categories and increasingly supplies our finite minds from its inexhaustible store of treasures.

He (1982:187) believes that in preaching, the message should always arise out of the Scriptures directly. So he believes in preaching from and through the Bible itself instead of preaching through and from the doctrine and Catechism. He also thinks that the text is not merely the starting point from which he may proceed to his own ideas, but it is the sole source of his message (Keith, 1975:252). From the beginning to the end what he says comes out of the specific text in the Bible, for he believes that it alone is the origin of the authority of his preaching.

As regards the Bible Lloyd-Jones (1982:75) declares: "My whole argument is that it should be clear to people that what we are saying is something that comes out of the Bible. We are presenting the Bible and its message. . . We are always to give the impression, and it may be more important than anything we say, that what we are saying comes out of the Bible, and always comes out of it".

From our study of the Biblical background of Lloyd-Jones's as the basis of his theology, we learn all about his belief that Scripture is our only authority, bread of life, preaching and living, and the Word of God.

4.3.4 The characters of preaching in Lloyd-Jones' sermons

Lloyd-Jones (1982:62) emphasizes that preaching must contain the two characters of the message: "the essential message must be divided into two main sections. It is very important that we should recognise these two main sections in the message of the Bible".

He thinks that the first is the *kerygma* which determines the evangelical aspect of preaching and the second is the *didache* which means the teaching aspect. He (1982:62) mentions that here is a major section which we must always draw, and this must always be a controlling factor in our preparation of our preaching and message.

4.3.4.1 The *kerygma* preaching

Kerygma concerns the salvation of man. It describes the announcement of the gospel. Lloyd-Jones (1982:62-63) explains it: "What do I mean by this first message of salvation, or evangelistic preaching? *Kerygma* preaching is first of all a proclamation of the being of God. That, in turn, leads on to preaching the Law. The character of God leads to the Law of God — God's whole relationship to the world and to man. All this is designed to bring people to a conviction of sin, and to lead them to repentance. And that in turn should lead them to faith in the Lord Jesus Christ as the One and only Saviour. That is the message of salvation, that is called evangelistic preaching".

Lloyd-Jones (1982:151) states: "I contest that very strongly and urge that there should always be one evangelistic service in connection with each church every week". He made it an absolute rule without any hesitation whatsoever.

Throughout his whole ministry he usually preached an evangelistic sermon on Sunday evenings (1982:148). This practice of his can readily be applied

to churches in the third world, because there are more people who seek the truth in the evenings; however, where Christianity has already become a traditional religion it is better to preach a *kerygmatic* sermon on the Sunday morning, and the best occasion for evangelistic services is at the holy communion when many nominal Christians come to participate in it. In the light of Lloyd-Jones's practice it is totally wrong to connect an evangelistic sermon predominantly with a mission field.

Accordingly, Lloyd-Jones's *kerygma* preaching focuses on the salvation of man from sin.

4.3.4.2 The *didache* preaching

Didache means teaching. Lloyd-Jones defines *didactic* preaching as that which builds up those who have already believed — the edification of the saints (1982:63).

He called *didache* the instructional or experimental preaching. He preached it on a Sunday morning as well as one evening during a week. He (1982:63) says that "there is the preaching which is instructional teaching but mainly experimental. That I generally did on a Sunday morning. There is a more purely instructional type of preaching which I personally did on a week-night".

Even though he did not emphasise the doctrinal preaching, from the beginning of his ministry, his preaching was regarded as a strong doctrinal one (Murray, 1983:329). However, a typical example of his instructional sermon can be found in the one on 'Romans' which he delivered regularly on Friday evenings (Jung, 1986:123).

Although Lloyd-Jones presents the total range of biblical doctrine (1982: 68-9), the biblical dogma of holiness can be pointed out as one of the main objects of his instructional sermons. We think that the reason why he emphasizes the doctrinal sermon is because it usually includes: 1) an intensification of a need, which awakens interest; 2) definition, exegesis, exposition, illustration; and 3) application of the doctrinal to modern life.

Consequently, Lloyd-Jones's *didactic* preaching focuses on building up his

people as the body of Jesus Christ.

4.3.5 The purpose of preaching in Lloyd-Jones' sermons

The purpose of Lloyd-Jones's preaching is not merely to give knowledge or information. It is to give men and women a sense of God and his presence and to bring out something of the glory and the moving aspect of the truth. The business of preaching is to bring the impact of truth forcibly upon the minds of people and to make such truth live (Lloyd-Jones, 1982:97; 1977a:92,96; 1976a:112).

He(1982:98) explains it more clearly as follows: "I can forgive a man for a bad sermon, I can forgive the preacher almost anything if he gives me a sense of God, if he gives me something for my soul, if he gives me the sense that, though he is inadequate himself, he is handling something which is very great and very glorious, if he gives some dim glimpse of the majesty and the glory of God, the love of Christ my Saviour, and the magnificence of the Gospel".

The first and primary object of preaching is not only to give knowledge or information but to produce an impression. The main benefit obtained by preaching is the impression made upon the mind at the time when it is delivered (Lloyd-Jones, 1976b:112). In other words the purpose of preaching is ultimately to bring man face to face with God. It is what is called today an existential meeting with God. It is a living encounter with the reality of God. It is a personal, immediate, a real meeting with God (Lloyd-Jones, 1976a:110).

Lloyd-Jones provides another general purpose of preaching. "What is the purpose of preaching? What are you doing; what are you trying to do; what is your object? it is, is it not, to help these people, and to bring them to God, and to a knowledge of God, and to build them up in our 'most holy faith'" (1982:198).

To sum up, his viewpoint of the purpose of a sermon is to bring his people into a personal, immediate, a real meeting with God, and to build them up in a holy life.

4.3.6 The types of preaching in Lloyd-Jones' sermons

Thus Lloyd-Jones (1982:72,75) urges that preaching should always be expository, all sermons must be expository, a preacher must be expository, a communicator starts with exposition. He (1981b, I:7) says: "I am profoundly aware that the great need of the Church today is a return to expository preaching". Lloyd-Jones (1992:41) states that "we need to remind ourselves frequently that it is the preaching and exposition of the Bible that really establishes its truth and authority".

And his expository sermon is governed by at least five basic homiletical principles (Jung, 1986:235-237) : (1) the sermon must arise out of a text; (2) It must be a complete entity; (3) It must declare the truth plainly; (4) It must contain the element of explanation; (5) and it must have the element of application.

Fant and Pinson (1971, 2:269-270) mention that "Lloyd-Jones is an expository and textual preacher, and the whole concern of his sermon will be to make us attend to the message which his text contains". Here again Lloyd-Jones stands in the tradition of the Reformers. The great reformation was emphatically a reformation of the pulpit in particular and a revival of expository preaching (Dabney, 1979:85).

Therefore, in a word, Lloyd-Jones's pattern of preaching is expository. It is based on the correct exegesis, and the theme and instruction which are from the text itself should be explained and applied to the hearers in their concrete situation.

4.4 Lloyd-Jones's communication in general

4.4.1 The preacher as the communicator of communication in Lloyd-Jones' sermons

The following question may will be asked regarding this topic: "Who is to preach? Or in scriptural terms, Who is sufficient for these things?, for the delivering of this message as we have defined it, and in the manner which we have indicated? Here is a most important question, and especially today

when some say that we do not need the church at all and talk about a religionless Christianity. But even amongst those who still believe in the church this question needs to be asked, who is to do this preaching? The first principle I would lay down is that all Christians are clearly not meant to do this" (Lloyd-Jones, 1982:100).

And Lloyd-Jones (1982:102-103) continues that certain persons only are set apart and called upon to deliver the message, as it were, on behalf of the church in an official manner. That act is confined to the elders, and only to some of them - the teaching elders, the elder who has received the gift of teaching, the ministers and the teachers. It is clear that the sermon in the Scripture was confined to the Apostles and the prophets and the evangelists and these others.

4.4.1.1 The preacher as communicator is a minister

Lloyd-Jones says the following about the minister as communicator: "The Christian minister is the preaching of the Word of God" (1982:19). The preaching is the primary task of the minister of the church (Lloyd-Jones, 1982:26).

He (1982:28-29) explains as follows: "If salvation is the greatest need of man, if his ultimate need is something that arises out of this ignorance of his which, in turn, is the result of rebellion against God, well then, what he needs first and foremost is to be told about this, to be told the truth about himself, and to be told of the only way in which this can be dealt with. So I assert that it is the peculiar task of the minister, to make all this known. The minister alone is the one who can do this. He is only one who is in a position to deal with the greatest need of the world. Paul puts it in 1 Corinthians 4:17ff.: He says of himself that 'a dispensation of the gospel has been committed unto me'". That is what he was called for - this dispensation of the gospel, this message had been given to him.

The whole contention of Lloyd-Jones is that it is the minister as communicator who alone can make it known. The minister is set apart by the church to serve this particular function, to perform this particular task (Lloyd-Jones, 1982:29).

Therefore, the primary task of the minister as communicator is to preach and to proclaim this, to show man's real need, and to show the only remedy, the only cure for it (Lloyd-Jones, 1982:26).

4.4.1.2 The preacher as communicator is an ambassador

Who is an 'ambassador for Christ' (Lloyd-Jones, 1982:28). The preacher as communicator is an ambassador. He (1982:53) states: "That man is there to deliver the message of God, a message from God to those people. If you prefer the language of Paul, he is 'an ambassador for Christ'. That is what he is. He has been sent, he is a commissioned person, and he is standing there as the mouthpiece of God and of Christ to address these people". An ambassador is not a man who voices his own ideas or his own opinions or views, or his own desires. The very essence of the position of the ambassador is that he is a man who has been 'sent' to speak for somebody else. The preacher is the communicator of a message; he is commissioned to do this, he is sent to do this (Lloyd-Jones, 1982:61).

Lloyd-Jones (1982:83) casts more light on this matter; the preacher as communicator should never be apologetic, he should never give the impression that he is speaking by their leave as it were; the preacher should not be tentatively putting forward certain suggestions and ideas. That is not to be his attitude at all. The communicator is a man who is there to declare certain things; he is a man under commission and under authority. The preacher as communicator is an ambassador, and he should be aware of his authority. He should always know that he comes to the congregation as a sent preacher.

An ambassador as communicator is not just standing there to voice certain of his own ideas and opinions, nor to give any kind of theoretical or academic disquisition on the teaching of the Scripture. He is there, primarily, to address people who have come together in order to listen to him and to what he has to say (Lloyd-Jones, 1982:121). So this is delivering the Word of Lord as an ambassador of God.

4.4.1.3 The preacher as communicator is a witness

Lloyd-Jones approaches the subject by stating that the preacher is a witness. The preacher is never just an advocate. The task, the business of the advocate, the attorney, is to represent somebody in the Court of Law. He is not interested in this person, may not even know him, and has no personal interest in him. He is not involved personally, he is not really concerned (1982:89).

"Now that must never be true of the preacher. . . We have an incomparable case, as we have seen; we have our systematic theology and this knowledge of the truth. What wonderful opportunity for arguing, reasoning, demonstrating and proving the case and refuting all objections and counter-arguments. But if the preacher gives the impression that he is only an advocate preaching a case he has failed completely. The preacher is a witness. That is the very word used by our Lord himself, 'ye shall be witnesses unto me'; and this is what the preacher must always be at all times" (Lloyd-Jones, 1982:89).

In another place (1984:90) he mentions that the preacher as communicator must see himself as a witness. This will make his ministry compelling, giving it passion, fervour and conviction.

We preachers must always be witnesses of Christ Jesus at all times. Because, the preachers called to the ministry are witnesses to the Lord Jesus Christ.

4.4.2 The necessity of anointing a preacher as communicator

Lloyd-Jones emphasized the need of the 'anointing or unction' of a preacher as communicator in order to increase the power of his preaching act (communication). What is this 'anointing'? Lloyd-Jones refers to it as a 'divine afflatus' which drives the preacher to the point where he has so surrendered himself to the dynamic power of God that he is driven along as he proclaims the message (Lloyd-Jones, 1984:122; Catherwood, 1986:50).

The need for anointing confirms that there is more to preaching than speaking. The former might be well prepared and laced with good material,

but that does not guarantee an effective and powerful delivery. When Paul wrote to the Thessalonians, he recalled the time when he was with them in the same way he had reminisced when writing to the Corinthians. He remembered the nature of his preaching. This had been "not simply with words but also with power, with the Holy Spirit and with deep conviction" (1 Th. 1:5). The vital statement is not simply with words. Successful preaching goes beyond speaking out.

Lloyd-Jones often stressed this. He emphasized Paul's point of view and advised preachers that as Sundays approach they should give careful attention to the preparatory groundwork, but they also ought to seek the Spirit to bless what is going to be declared: "The man should prepare his two sermons and put all his abilities and knowledge into them; but he should realise that unless the Spirit comes upon them, they will be of no avail. The Spirit generally uses a man's best preparation. It is not the Spirit or preparation; it is preparation plus the unction and the anointing and that which the Holy Spirit alone can supply" (Lloyd-Jones, 1977b:135).

He (1982:97) exclaimed: "Preaching is theology coming through a man who is on fire". The best description is "logic on fire! eloquent reason!". The combustion and blaze depend on anointing for ignition. As Elijah awaited a fire-bolt from heaven to set ablaze his well-prepared and deliberately water-drenched offering, so the preacher longs for an empowering on his preaching.

With respect to the meaning of a special endowment of power for preaching, he (1982:305) says it "is the Holy Spirit falling upon the preacher in a special manner. It is an access to power. It is God giving power, and enabling, through the Spirit, to the preacher in order that he may do this work in a manner that lifts it up beyond the efforts and endeavours of man to a position in which the preacher is being used by the Spirit and becomes the channel through whom the Spirit works".

Therefore, basically, anointing or unction is what propels the preacher along. It makes the communication (act) of preaching special and it prompts greater boldness, clarity and power in communication when preaching.

4.4.2.1 The anointing by the Spirit for investigation and preparation

Lloyd-Jones (1981d:248) urges the preacher as communicator to prepare his message carefully. Study the Word of God, think it out, analyse it, put it in order, do your utmost. He (1977b:135) avers that "you will always find that the men whom God has used signally have been those who have studied most, known their Scriptures, and given time to preparation. You are to do your best and your utmost; but you must not rely upon what you do. You must rely upon the Spirit".

He always emphasizes that the unction of the Holy Spirit is not an alternative to painstaking preparation but comes after and upon that preparation: "Careful preparation, and the unction of the Holy Spirit, must never be regarded as alternatives but as complementary to each other" (Lloyd-Jones, 1982:305). "It is not the Spirit or preparation; it is preparation plus the unction. . ." (Lloyd-Jones, 1977b:135).

Therefore, one should be careful not to despise the Holy Spirit's working in the delivery of the message, as well as in one's preparation.

4.4.2.2 The anointing by the Spirit for prayers

The preacher, preaching in the power of the Spirit, can never be separated from the prayers and his anointment. Through prayers come a blessing.

Lloyd-Jones (1975c:282) says that "we must pray for the blessing and seek it, express a longing for it". "Seek Him! Seek Him! what can we do without Him! Seek Him! Seek Him always" (Lloyd-Jones, 1982:325).

And he (1982:325) continuously says: "This 'unction', this 'anointing', is the supreme thing. Seek it until you have it; be content with nothing less. Go on until you can say, 'And my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of the power'".

There are times when, entirely outside his control, the preacher as communicator is given a special authority, special power, an unction which is unusual. And there are good reasons for its bestowal. There are circumstances which he himself is not always aware of, which he only discovers afterwards. Somebody may have come to the congregation who needed a particular message or word, and the preacher, without knowledge on his part, is guided to say something which is just appropriate to that particular state of mind and circumstance. "There is, therefore, this special endowment of power which is called 'the anointing'. It is something that one should seek and covet, it is something for which one should be constantly praying" (Lloyd-Jones, 1977b:116).

Sargent (1994:101) mentions that "one man who always wanted power from on high to descend upon his preaching was the Apostle Paul. Amazingly, and with great humility, he asked his own converts to intercede for him. 'Pray also for me', he asks one of the Christian communities, 'that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the Gospel...'" (Eph. 6:19). Though an experienced and highly successful preacher as communicator at the time of writing, Paul still requested the prayer of others for an endowment of power as he expounded the Gospel of God.

Thus, we (preachers as communicators) will always be hoping, praying and expecting to be lifted up beyond ourselves, given a passion, a train of thought and spiritual insights beyond our usual abilities. If it comes, we will thank God. If it does not, we will still thank the Lord. We are called to do our best, to work within the parameters of our responsibility, diligence in study, godliness in life and faithfulness in prayer. After this we can do no more. We wait for the Lord to take what we have offered and use it.

4.4.2.3 An example of anointing in the Scriptures

We gain some background information by taking an excursion into the pages of the Old and New Testaments, because our enquiry will furnish us with a Biblical perspective, enabling us to uncover the constituents of

anointing without which we will be hard pressed to understand Lloyd-Jones' concept of preaching.

"In the Old Testament the high priest was anointed. The Hebrew word rendered 'anoint' (*masah*) is used some sixty-nine times. Sacred objects likewise were set apart and consecrated before they could be used in the service of the Tabernacle or the Temple (Ex. 30:32-33). Anointing indicates the favour of God (Ps. 23:5). Anointing conveys the idea of setting aside and authorising for God's service" (Sargent, 1994:20).

When anointing was applied to a person, it was similar to baptism in the New Testament. It was understood as 'an outward sign indicative of an inward grace'. The copious pouring of the unguent on the priest had little value if there was not an inner anointing which marked the man as a religious leader of the Israelite Community. An effusion of oil meant nothing without an infusion of grace. The same might be said of the prophetic office. Though no oil was applied, a man needed to give more proof of legitimacy for entry into the office than merely a verbal claim. Isaiah spoke personally as well as predictively when he declared: "The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor" (Is. 61:1) (Sargent, 1994:20).

Consequently, a man who was both appointed to office by the Lord and anointed for his service was vital for the nurturing of the redeemed community in the Old Testament. His anointing gave him an authority and a boldness which are the necessary ingredients of a ministry noted for its unction.

In the New Testament, we commence with John the Baptist, because he is the forerunner of the Saviour. In Luke 1, we are told that a message was given to his father Zacharias to this effect: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just "

(Lk. 1:15-17).

Reacting to these words, Lloyd-Jones puts it this way: "This is an excellent summary of the position of the prophets of the Old Testament. Those men were aware of an afflatus which came upon them; the Spirit took hold of them and they were given a message, and the power to deliver it. It is the great characteristic of the prophets, and John was the last of the prophets. So we are told about him that he was endued in this very special way with the Holy Ghost and his power to do his work" (Lloyd-Jones, 1982:306).

Next we must observe what happened in the case of our Lord Himself. This is a point which is very often missed. We refer to the way in which the Holy Spirit descended upon Him as He was coming up out of the river Jordan after John the Baptist had baptized Him. The Spirit came upon Him in the form of a dove. He Himself explained afterwards what this meant, when He spoke in the Synagogue in his home town of Nazareth as recorded in Luke 4:18 ff. "the Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor... " What we wish to emphasise is that He says that what happened to Him at the river Jordan was that He was anointed by the Spirit to preach this Gospel of salvation, "to preach the acceptable year of the Lord".

This is a most meaningful statement. It reflects great light, of course, upon the whole meaning and purpose of the incarnation; but what is significant is that even our Lord Himself, the son of God, could not have exercised his ministry as a man on earth if He had not received this special, peculiar "anointing" of the Holy Spirit to perform his task. It is true even of Him (Lloyd-Jones, 1982:306-307).

Luke, gives an account of what our Lord had said to the assembled disciples in the upper room. He told them, "this is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have

been clothed with power from on high" (N.I.V. Lk. 24:46-49). This leads to Acts 1:8, and to the fulfilment of that, as recorded in Acts 2. The significance of this, as we see it, is that here we have men who, were already in a perfect position and condition to act as preachers. They had been with our Lord for three years, they had heard all his discourses and instructions, they had seen all his miracles. All of them had witnessed the crucifixion and the burial, and above all they were all witnesses of the fact of his physical resurrection.

"We would have thought these men therefore were now in a perfect position to go out to preach; but according to our Lord's teaching they were not. They seemed to have all the necessary knowledge, but that knowledge was not sufficient, something further was needed, was indeed essential. The knowledge indeed is vital for you cannot be witnesses without it, but to be effective witnesses you need the power and the unction and the demonstration of the Spirit in addition" (Lloyd-Jones, 1982:308).

Therefore, the New and Old Testament prove, what Lloyd-Jones has insisted is the preacher's need: the anointing of the Holy Spirit for effective communication.

4.4.2.4 The evaluation of the anointment

Lloyd-Jones was criticised for arguing so forcefully for the need of anointment seemingly to the exclusion of all else. Peter Masters makes an assessment of him at this point: 'All that mattered was that the preacher should have an unction and an anointing of the Spirit, and every blessing would then follow'. He went on to suggest that Lloyd-Jones failed to encourage his congregation in personal evangelism. All they had to do was to turn up faithfully and hear him preach (Masters, 1988:32).

Nonetheless, the fact remains that hundreds of people came to the Lord as a result of Lloyd-Jones's preaching and brought friends to hear what he had to say. "The multitudes who came to the Chapel were tangible evidence bearing out Lloyd-Jones's assertion that people gather to hear

preaching which has the unction of the Spirit" (Masters, 1988:34).

Accordingly, Lloyd-Jones believed passionately that Apostolic power for preaching the Gospel is still available within God's sovereignty today. Therefore, it should be requested earnestly by every minister.

4.4.3 The definition of communication in Lloyd-Jones' preaching

Although Lloyd-Jones did not define the term "communication" exactly, we receive a hint of his idea of communication from his homiletic book, *Preaching and Preacher*. We note that he prefers the terms "interplay", "exchange" "transaction" and "give and take" to the term "communication".

There are more expressive words than communication: "A direct contact between the people and the preacher, and an interplay of personalities and minds and hearts. There is the element of give and take" (Lloyd-Jones, 1982:227). Preaching "should always be a transaction between communicator and listener with something vital and living taking place. It is not the mere imparting of knowledge; there is something much bigger involved. the total person is engaged on both sides" (Lloyd-Jones, 1982:54).

On another occasion he (1982:84) says that "the preacher while speaking should in a sense be deriving something from his congregation. There are those present in the congregation who are spiritually-minded people, and filled with the Spirit, and they make their contribution to the occasion. There is always an element of exchange in true preaching".

Vos (1994:46,47) verifies Lloyd-Jones's viewpoint of communication that preaching as a communication process is a communicative interplay between speaker and listener. "There is a continuous interaction between source and receiver. At points the receiver becomes the sender and the sender becomes the receiver so that there is a dynamic interplay between them" (Baumann, 1990:27).

Consequently, according to Lloyd-Jones the communication in a sermon is a reciprocal process and a living contact which take place between the

preacher and his congregation.

4.4.4 The purpose of communication in Lloyd-Jones' preaching

Lloyd-Jones does not directly use the term *communication* in his sermons and works, but he does draw the attention to the implications of communication. The purpose of delivering the content of a sermon is something that one recognizes when hearing the Word of God.

As we have seen above (about the purpose of communication in general), Lloyd-Jones also mentions that exactly the same purpose of communication in a sermon should always be characterized by persuasion and action (Lloyd-Jones, 1982:91). A preacher does desire to convince his hearers about the truth of his message; he wants them to see it; he is trying to do something to them, to influence them. He is dealing with these living souls and he wants to move them, to take them with him, to lead them to the truth (Lloyd-Jones, 1982:92).

Communication of preaching addresses us in such a manner as to bring us under judgment; and it deals with us in such a way that we feel our whole life is involved, and we go out saying, "I can never go back and live just as I did before. This has done something to me, it has made a difference to me. I am a different person as the result of listening to this". That is his whole purpose when communicating with his listeners (Lloyd-Jones, 1982:56).

Accordingly, Lloyd-Jones (1982:84) says that there is an interplay, action and response, and this often makes a very vital difference (variation) by means of the effective communication in a sermon. Chartier (1981:15) supports this matter 'this view can be presented via an "archer-target" metaphor. The archer's (preacher's or communicator's) arrows carry God's Word (sermon) to the target (listener), with the effect of changing the listener's attitudes, beliefs, or behaviors (conversion)'.

4.4.5 The theological basis of Lloyd-Jones' communication

The theological foundation of communication was not directly mentioned by Lloyd-Jones in his works and sermons. We can offer a suggestion that all his sermons were formulated on a sound theological basis for the effect of communication. For example: In the *exposition of 2 Timothy* he (1986:99) says that "this is great thing, you see! The 'appearing'! '... the appearing of our Saviour Jesus Christ'. That babe in the manger there in Bethlehem is none other than the son of God, the eternal son of God. 'In the beginning was the Word, and the Word was with God, and the Word was God ... All things were made by Him; and without Him was not any thing made that was made'. The eternal Word of God! But this is the message - 'The Word was made flesh, and dwelt among us' (Jn. 1:1,3,14). The babe in Bethlehem is 'the Word made flesh'. He is the eternal son of God 'appearing'! He has entered into time, He has come into the world, He has taken on Him human nature. He has become 'incarnation, He has added manhood to the godhead! Here is the whole mystery - the 'appearing'". Lloyd-Jones thinks about Jesus Christ as the Word which was incarnated as a completed expression of God's communication with human beings.

Preaching should always be under the Spirit - his power and control. You will find that the Spirit who has helped you in your preparation may now help you, while you are speaking, in an entirely new way, and open things out to you which you had not seen while you were preparing your sermon (Lloyd-Jones, 1982:85).

So this theology of "incarnation" and being "under the Spirit - His power and control" becomes the theological background of communication in his sermons. As we have stated previously (2.2.4.2), Lloyd-Jones's viewpoint about the theological basis of communication is identified with the general theological basis of communication.

4.4.6 The element of freedom for effective communication in Lloyd-Jones' sermons

By the term "the element of freedom", Lloyd-Jones describes the main character of communication when preaching under the power of the Holy Spirit. He attaches great importance to this element of freedom in the act

of delivering the sermon, since he regards preaching as an activity under the influence and power of the Holy Spirit.

According to Lloyd-Jones (1982:83), although the sermon has been prepared carefully, the preacher must still be free in the actual delivery of the sermon and he must not be too closely tied to his preparation. He says that preachers must know freedom in the pulpit - freedom from the restraints of time, freedom from being tied to notes prepared in the study, freedom to go where the Holy Spirit is directing them. In the act of preaching there must be the unknown, dangerous, vulnerable element which leaves the preacher at the mercy of the Spirit.

The Holy Ghost then takes over and the result is: "The preacher is as a man possessed and he is aware of this. I do not hesitate to make this assertion. I would say that I only begin to know something about preaching on those occasions when, as it were, I am looking on. I am speaking, but I am really a spectator. I am amazed at what is happening. I am listening, I am looking on in utter astonishment, for I am not doing it. It is true preaching when I am conscious that I am being used; in a sense, I am as much a spectator as the people who are listening to me. There is this consciousness that it is outside me, and yet I am involved in it; I am merely the instrument and the vehicle and the channel of all this" (Lloyd-Jones, 1989a:276-277).

Thus he (1982:84) argues that he must be free, free in the sense that he must be open to the inspiration of the moment. This means freedom in the Spirit while preaching. Lloyd-Jones (1982:85) states that, "you will find that the Spirit who has helped you in your preparation may now help you, while you are speaking, in an entirely new way, and open things out to you which you had not seen while you were preparing your sermon".

Lloyd-Jones believes that because of this element of spiritual freedom a preacher is able to receive something from his spiritually-minded congregation who are filled with the Spirit. The responsiveness and eagerness of his congregation often lifts him up and enlivens him. Therefore the preacher must be open to this, lest he misses one of the most glorious

experiences that ever befalls a preacher (Lloyd-Jones, 1982:84-85).

Jung (1986:182) gives witness to Lloyd-Jones's position on this matter. Lloyd-Jones believed in "the element of freedom" as the controlling principle of his preaching, especially in the act of the delivery of the sermon.

Thus again Lloyd-Jones (1982:190-191) urges: "With all your preparation and forethought you have to maintain 'the freedom of the Spirit' and try to keep yourself open and sensitive to his every movement. So, to me, a printed programme would have been ridiculous because of the constant possibility of interruptions and variations, and the development of certain themes in an entirely unforeseen manner either during preparation or actually while preaching. Whatever your decision with regard to this matter, keep yourself free".

Accordingly, Baumann (1990:285) insists that when a man works under the direction of the Holy Spirit, he has the freedom to speak as the Spirit directs. He may change his content in the dynamic event if the Holy Ghost so dictates. He is not limited to his manuscript or his preparation, although generally the Spirit uses what has been faithfully prepared in the study. However, the Spirit may illuminate the spokesman as he delivers the message, and in those moments the preacher should feel a freedom to move as the Holy Spirit directs.

Actually Lloyd-Jones uses this as the governing criterion by which every decision is made regarding his entire preparation of the sermon and regarding the 'act of the communication' in particular.

4.4.7 The forms of communication in Lloyd-Jones' sermons

4.4.7.1 Verbal communication

Preaching is a verbal communication. As Lloyd-Jones put it: 'Preaching is something that one recognises when one hears it. So the best we can do is to say certain things about it' (Lloyd-Jones, 1982:81).

He explains as follows: "A sermon is not an essay and not meant, primarily, for publication, but to be heard and to have an immediate impact upon the listeners. This implies, of necessity, that it will have certain characteristics which are not found and are not desirable in written studies. To prune it of these, if it should be subsequently published, seems to me to be quite wrong, for it then ceases to be a sermon and becomes something quite nondescript. I have a suspicion that the majority of printed books of sermons have clearly been prepared for a reading rather than a listening public. Their flavour and form are literary rather than sermonic" (Lloyd-Jones, 1996:vii).

Here Lloyd-Jones is keenly aware of the fact that there is a difference in verbal and written communication and regards the preaching as a form of intercourse designed for oral communication.

4.4.7.2 Nonverbal communication

With regard to nonverbal communication Lloyd-Jones (1982:82) writes that "in preaching all one's faculties should be engaged, the whole man should be involved. I go so far as to suggest that even the body is involved".

In connection with this he (1982:82) says that "I am reminded as I say this of something once said by one of my predecessors at Westminster Chapel in London, Dr John A. Hutton. he believed that a preacher should preach with the whole of his body - and that this was certainly true of him. He told us that he preached as much with his legs as with his head, and that if we watched him we would discover that this was true. Watching him one found that it was true! . . . The point I (Lloyd-Jones) am making is that there was something in what he said, the whole man was involved. He did not stand like a statue and just utter words through his lips; the entire person was engaged - gestures, activity and so on".

So, the use of hands, head, limbs, and trunk is the heart of nonverbal communication. Body movement has a communicative effect; indeed, the human body is a versatile instrument, capable of conveying a wide range of thought and feeling (Chartier, 1981:83,84), and Lloyd-Jones has the same opinion. Therefore, Lloyd-Jones is keenly aware of the importance of nonverbal communication.

4.4.7.3 An emotional communication

In verbal communication an invisible element of emotion is of great importance, because a human being is characterized by three factors, that is, intellect, emotion and will. So the preacher should not ignore these three elements of personality in the delivery of his message.

Baumann (1990:158) insists that preaching which speaks of the great, vital issues of love, grace, salvation, and human destiny should, in the direct presentation of these truths, enlist legitimate emotional ingredients. To eliminate feeling and visceralness from a sermon is a caricature of life and its complexity. Halverson (1968:359) also emphasizes the element of emotional communication in a sermon by stating: "Sermons without passion, which do not stir the inner man, which do not sing or lament, which neither shout in victory nor beg for mercy, which neither exult in faith nor grope for meaning, can hardly ... be called sermons".

Lloyd-Jones (1982:93) mentions that in preaching this element of emotion is, a very vital one. It is what has been so seriously lacking in the modern times, and perhaps especially among Reformed people. We tend to lose our balance and to become over-intellectual, indeed almost to despise the element of feeling and emotion. We are such learned men, we have such a great grasp of the Truth, that we tend to despise emotion.

He (1978:288) asserts that "as Christians we cannot read his (Paul's) letters without being moved. The emotion seems to come through and to grip us also".

In conclusion, he (1982:94,95) notes that it is an emotion not an emotionalism, and continues this element of emotion, this element of being moved, should always be very prominent in preaching. So he considers that passion and pathos are indispensable constituent elements of a sermon.

4.4.7.4 The logical communication

First of all, logical communication in a sermon is very important, because human beings like to listen to rational and logical speech. Cronkhite

(1969:42) notices that "the best persuasive speech is probably one which is both logical and as emotional as possible".

Russell (1962:32), who places great emphasis on the reasoning power of man, maintains that "the truly rational individual cultivates a habit of taking account of all relevant evidence in arriving at a belief. When certainty is unattainable, a rational man will give most weight to the most probable opinion, while retaining others which have an appreciable probability in his mind as hypotheses which subsequent evidence may show to be preferable". It is a goal toward which every preacher ought to aspire.

Catherwood (1982:4-5) points out that Lloyd-Jones' vast reading and his medical training as a diagnostician gave him an analytical and logical mind. However, Lloyd-Jones himself thought that his logical mind was inherited as a Welshman's character (Murray, 1983:315).

"Lloyd-Jones unfolds his message with such a logical argument that the simplest can follow him and the learned can but marvel at his profundity" (Harrison, 1981:12; Lewis, 1983:9).

Therefore, whenever he preached a sermon, he always grasped his audience with his passionate, keen and dialectic message. He seemed to acknowledge that it was important to consider logical communication in his sermons.

4.4.7.5 The deductive and inductive

Lloyd-Jones freely used both forms (deductive and inductive) in his sermons. But when he preached an evangelizing message, he preferred the deductive form. In other words: the central propositions (God, law, etc.) were explained and applied in the body of the sermon. He (1982:62-63) believed that evangelistic preaching worthy of its name, starts with God. It must start with a declaration concerning his being and power and glory, by contrasting Him with idols, exposing the emptiness and the uselessness of idols.

And it must also start with a deductive declaration concerning the Lord's character and holiness, by preaching his law: "The essence of evangelism is

to start by preaching the law; and it is because the law has not been preached that we have had so much superficial evangelism. True evangelism, I say, because of the doctrine of sin, must always start by preaching the law. This means that we must explain that mankind is confronted by the holiness of God, by his demands, and also by the consequences of sin... So evangelism must start with the holiness of God, the sinfulness of man, the demand of the law, the punishment meted out by the law and the eternal consequences of evil and wrong-doing" (Lloyd-Jones, 1978:102, 1981a:235).

Lloyd-Jones (1975a:114) agrees with the Puritan form: "In their (Puritan) preaching of the Gospel they generally started with a presentation of the law. So they expounded the law of God, showing its relevance, and by means of it they brought men and women to an understanding of what sin really means in the sight of God".

On the other hand, he uses the inductive form for communication. He (1982:206) says that "sometimes you may start with the situation today, and outline and delineate that, and then ask, 'Well, now, what have the Scriptures to say about this?'. If there is some acute problem or situation that has arisen in your local church, or in a more general way, that is not a bad way of dealing with it. It will arrest interest, it will focus attention. That shows that the Scriptures are always contemporary, that they are never out of date, and that they never fail to deal with any situation whatsoever.

In his sermon on *Romans*, Lloyd-Jones (1975a:179) describes the inductive method by saying: "That is undoubtedly the better method, the method to be followed in any realm and department of thought. It is always right to listen to the evidence before you give a verdict. He is a very poor judge who starts with his verdict, and then proceeds to turn down everything that opposes it, instead of listening first to all the arguments, and giving them their full value. And any ordinary fair-minded man would follow the same procedure".

When he preaches the doctrine to the members of his congregation who have logical minds, he leads them by means of the inductive method.

To sum up, he pertinently uses both as useful forms according to the situation of a congregation.

4.4.8 The methods of communication in Lloyd-Jones' sermons

4.4.8.1 The Holy Spirit

4.4.8.1.1 The necessity of the work of the Holy Spirit in communication

Knox (1957:89) mentions that "True preaching from start to finish is the work of the Spirit". "The Holy Spirit inspires preparation, grants unction in delivery, and produces all significant results that follow the preaching event" (Baumann, 1990:277). He (1990:278) continuously says: the Holy Spirit "is the life of preaching"; "without the Holy Spirit all is vain"; "without his working, I would quit"; "he is uppermost". The ministry of the Holy Spirit was recognized particularly in the preparation of sermons (Forty-five percent of the respondents), delivery of sermons (forty-nine percent), and the results that come from preaching (fifty-one percent)".

Lloyd-Jones regards the role of the Holy Spirit concerning communication in preaching as equally important. He believes that the art (communication) of preaching should always be under the power and control of the Holy Spirit.

Since the ultimate goal of preaching is not to provide information, but to introduce people to the living God, Lloyd-Jones (1977a:102) believes firmly that "the supreme need of our day and generation is the declaration of the Word of God in the power of the Holy Spirit".

The cruciality of the Holy Spirit in preaching has never in theory been denied among Protestants since the emphasis placed thereon by Luther (Wilson, 1977:154) and Calvin (1975:239,499), but in practice it has often been ignored. Thus, again, Lloyd-Jones's appeal is to: "Seek Him! Seek

Him! what can we do without Him? Seek Him! Seek Him always. But go beyond seeking Him; expect Him. Do you expect anything to happen to you when you get up to preach in a pulpit? ... seek this power, expect this power, yearn for this power; and when the power comes, yield to Him. Do not resist. Forget all about your sermon if necessary. Let Him loose you, let Him manifest His power in you and through you. I am certain, as I have said several times before, that nothing but a return of this power of the Spirit on our preaching is going to avail us anything" (Lloyd-Jones, 1982:325).

Lloyd-Jones (1980:298) mentions the following from Ephesians with regard to expository preaching: "I take leave to say in all humility, that there is nothing more blessed under heaven than to know something of the power of the Holy Spirit. I am sorry for those who have never known it, as they have preached and tried to expound the Scriptures. There is an almost inexpressible difference between preaching in one's own strength, and preaching in the power of the Spirit. This can happen also in conversation, and in all the activities and endeavors of the Christian".

According to Lloyd-Jones this absolute need of the Holy Ghost is the essence of true preaching. Any denial of this, whether in theory or in practice, turns preaching into something other than true preaching. In theory no Reformed preacher rejects the absolute necessity of the Holy Spirit.

4.4.8.1.2 The dependence on the Holy Spirit for effective communication of preaching

This whole matter of dependence on the Holy Spirit in the life of a preacher as communicator is very important for effective communication in preaching. Lloyd-Jones (1977b:135) asserts: "You will find always that the men whom God has used signally have been those who have studied most, known their Scriptures best, and given time to preparation. You are to do your best and your utmost; but you must not rely upon what you do. You must rely upon the Spirit".

He (1989b:276) says that the preacher as communicator is taken up; he is in this realm of the Holy Spirit, and God is giving a message through this man to the people. It is not an inspired utterance in the sense that the Scriptures are, but in another sense, it is an inspired utterance because the Spirit gives and uses it. Thus a vital element in the sermon is a reliance on the Holy Ghost.

Thus one should be careful not to despise the Holy Spirit's working in the delivery of the message as well as in one's preparation. We must be dependent on the Holy Ghost.

4.4.8.1.3 Communication and the role of the Holy Spirit in Lloyd-Jones's sermons

Lloyd-Jones states that in his sermons the Holy Spirit acts as a medium between God and the people.

A man can preach without the Holy Spirit; "I can expound the word with intelligence, but that is not enough. We need the demonstration of the Spirit and of power ... what a man can never do is what God does. The Holy Ghost sent down from heaven, the descent of power, this uniqueness, this special manifestation of the presence, and of the power of God" (Lloyd-Jones, 1987:185).

Whitesell (1963:144-145) supports this view that the Holy Ghost gives us joy in concentrating on the text and the strength to push through the writing or verbalizing of the sermon; gives us boldness and confidence at the time of delivery; inspires us with new thoughts during delivery and causes us to omit less appropriate ones. He can unify the audience, create attentiveness, open hearts, and apply the Word in both expected and unexpected ways. The Holy Spirit can convict, convert, comfort, inspire, reprove, correct, and instruct in righteousness. He can fix the Word in the minds and memories of hearers so that it becomes fruitful like the seed on good soil. How foolish to try to prepare sermons and preach them apart from the power of the Holy Ghost.

Lloyd-Jones believes that preaching is valid and effective only in the power of the Holy Spirit. Therefore, his belief in the empowerment of the Spirit, both in the preparation and the delivery of his sermons, shaped his ministry.

4.4.8.2 The use of the illustration

Illustration is a method used to help make the truth clear and obvious in verbal communication. Lloyd-Jones used illustration in his communication of the sermon. He (1982:233) justified and qualified the use of illustration in his book on preaching: "The illustration is meant to illustrate truth, not to show itself, not to call attention to itself; it is a means of leading and helping people to see the truth that you are enunciating and proclaiming still more clearly".

Lloyd-Jones did make use of illustration though he exercised and advised caution. So he has the example of our Lord for justification. Remember how the Lord would envisage and cause his hearers to see the situation he so graphically described, especially in the parables, a method of teaching to which he was drawn: "a sower went out to sow and behold..." (Lloyd-Jones, 1981b:216). Also, Lloyd-Jones refers to Paul's employment of analogy in Romans 6. He argues that Paul himself claimed to use illustrations in order to help his readers grasp the point. Lloyd-Jones adds, "and that is the only reason for using illustrations or analogies" (Lloyd-Jones, 1979a:243).

He again alludes to the manner in which the Puritans used this device. "These men used illustrations to illustrate and not merely to adorn the sermon. Nothing so prostitutes preaching as to use illustrations merely to draw attention to illustrations" (Lloyd-Jones, 1991:386).

Illustrations were used to help his hearers to grasp what seems a difficult concept occurring in a sermon on Paul's famous text, "all things work together for good to them that love God, to them who are the called

according to his purpose" (Rm. 8:28). This is a wonderful text. There are times when it seems utterly impossible to apply. The insensitive use of such a Scripture can cause a good deal of harm. Think of the faithful, loving wife who is suddenly and unexpectedly bereaved, or the father whose children are killed in a train crash. How can such events work together for good? Lloyd-Jones in his helpful exposition has recourse to a word picture from an elderly preacher of former years: "How can you say that things which are working in opposite directions are for my good?" The old preacher answered by using the illustration of a watch. He said, "Take your watch and open it. What do you see? You see that one wheel is turning in an anti-clockwise direction, but it is attached to another wheel that is working in a clockwise direction. You look at this machinery and you say, 'This is mad, this is quite ridiculous; here are wheels turning in opposite directions; the man who made the watch must have been a madman'. But he wasn't. He has so arranged this watch and put in a main-spring to govern all the wheels, that when it is wound up, though one wheel turns this way, and another that way, they are all working together to move the hands round the face of the watch. They appear to be in contradiction but they are all working together to the same close (Lloyd-Jones, 1975d:169).

This story is an excellent illustration. Legitimacy of illustration revolves around making the obscure and difficult passages plain and easier to comprehend.

Illustrations should never be used as an end in themselves. The sermon should not justify the illustration. Rather, the illustration will act as a window, creating interest, stimulating the imagination, holding the attention, and clarifying the truth. Therefore, Lloyd-Jones is never guilty of using it as a means of entertainment. His illustrations are used sparsely and carefully to make the truth clear; whenever he uses it, it is more or less necessary.

4.4.8.3 The use of the imagination

4.4.8.3.1 The benefits of the imagination

Lloyd-Jones spoke about the use of imagination in preaching communication. He (1982:235) says that we must now give some consideration to the place of imagination in a sermon. People today have become so scientific that there is but little room left for imagination. This is most regrettable, because imagination in preaching is most important and most helpful. He is ready to agree that it can be dangerous; but imagination is a gift of God. There would not be many poets were it not for the gift of imagination; and if you believe in winning all forms of culture for Jesus Christ do not despise the imagination. He thinks that "imagination has a real place in preaching the truth, because what it does is to make the truth lively and living" (Lloyd-Jones, 1982:235).

Sargent (1994:157) supports this view that the imagination is a helpful method of communication, provided the preacher does not exploit it by engaging in flights of fancy! He is justified in suggesting what the larger framework in a narrative may have been. This intuitive approach needs spiritual sensitivity and should be employed cautiously, but it can help the hearer to see facets of the narrative which might not immediately be obvious to them. "A sanctified imagination is a great boon for a preacher and brings benefits to the congregation, enabling them to concentrate and be alert" (Sargent, 1994:206).

An example of Lloyd-Jones's restrained yet graphic use of the imagination centres on Herod: "Ever and again Herod would go down to the prison to visit John. He knew that in doing so he was displeasing Herodias and most of the members of the court. Yet, he went and continued to go. There seemed to be a strange fascination for him in the prison with its remarkable prisoner and his extraordinary preaching. He felt himself drawn there" (1990:155). In another place we see one more, for instance, Lloyd-Jones's imagination of the Prodigal Son: "Never has a more hopeless picture been drawn than that of this boy lost in the far country, amidst the husks and the swine, penniless and friendless, utterly hopeless and forlorn, utterly desolate and dejected" (1990:228).

The goal of imagination is to fix the picture firmly into his listeners' minds and make them more capable of fastening on to the truths embedded within the story.

4.4.8.3.2 The danger of the imagination

The use of the imagination can be particularly dangerous. Lloyd-Jones (1982:236) puts it in this way: "The danger is that imagination tends to run away with us and one can easily cross the line from which it has been helpful, to that point, once more, where it draws attention to itself and you have lost contact with the truth which gave origin to it. In the end it is the imagination, and your statement of what you have seen with your imagination, that influence the people rather than the truth".

Thus he (1982:239) urges that the preacher as communicator always knows himself when he is taking delight in the story or the flight of imagination itself rather than in what it is meant to illustrate. The moment that point is reached you must stop; because we are not concerned just to influence people or to move them; our desire must be that the truth should influence them and move them. So, any true preacher as communicator will consider Lloyd-Jones's opinion of imagination.

4.4.8.4 The use of the persuasion

Lloyd-Jones avers that the preaching of a preacher must always be characterised by persuasion. He (1982:91-92) says that clearly the whole purpose of this sermon is to persuade people. The communicator as preacher does not just say things with the attitude of take it or leave it. He desires to persuade the listeners of the truth of his message; he wants them to see it; he is trying to do something to them, to influence them. He is not giving a learned disquisition on a text, he is not giving a display of his own knowledge; a preacher is dealing with these living souls and he wants to move them, to take them with him, to lead them to the truth.

On another occasion he (1986:42) explains it: "When I preach, I do not tell

stories about myself or anybody else, I do not just make people sing choruses and try to work them up - I *reason* (persuade) with them". Accordingly, his communication of preaching approaches the congregation in a convincing fashion.

4.4.8.5 The use of the repetition

Repetition is another method of Lloyd-Jones's communication when preaching. Lloyd-Jones thinks that repetition is essential to a true understanding. He (1979b:26) regards it as "the very essence of good teaching". Lloyd-Jones (1979b:26) explains it: "We all think and assume that we know certain things, but when we are examined about them we often discover that we do not know them. So, though we may know things theoretically, somehow or another when we are in trouble, or in difficulty, we fail to apply the knowledge. It therefore becomes necessary that we should be reminded again of them".

Lloyd-Jones (1982:71) emphasizes that "repetition in an essay is bad, but I would stress that repetition in a sermon is good. It is a part of the very essence of teaching and preaching that there should be repetition; it helps to drive the point home and to make it clear".

He (1975a:152; 1981b:141) finds repetition important, because men are all so slow to grasp the truth and are so prone to forget things. He (1981b:241) thinks that our Lord, as a perfect teacher, knows the same thing; he knew the importance of repetition. He knew how dull we are, how slow we are, and how ready to think we know a thing, when in reality we do not, and how therefore we need to be reminded constantly of the same fact. We know something of the difficulty in remembering these vital principles.

This observation is made from the Lord's method of repetition: "There was never a teacher in this world like the Lord Jesus Christ! The great art of teaching is the art of repetition; the true teacher always knows that it is not enough to say a thing once, but that it needs to be repeated. So he says it three times, but each time in a slightly different form. His method

is particularly interesting and fascinating, and as we proceed to consider it we shall see exactly what it is" (Lloyd-Jones, 1981b:109).

Marshall (1972:282) reviews Lloyd-Jones's use of repetition, stating that if there is some iteration in so minute an exposition, the thoughts deserve repeating in order to imprint them on the mind and heart. Besides, he is not writing a commentary but is preaching a series of sermons and repetition contributes to the value of a preaching (Bremer, 1975:89).

4.4.8.6 The use of the question

Lloyd-Jones's preaching (or communication) method which he consistently employed was the use of questions. It can take him and the congregation from one theme in an address to another. It also causes the congregation to think through the answers. Questions arrest attention and are useful for applying the truth of what has been considered. Questions can affirm what has been covered and become a bridge to the next section. The method is also very effective at the end of the communication.

In Lloyd-Jones's lectures on preaching, he highlighted the value of this method. He wished to help the student preacher improve his delivery and maintain the interest of his congregation by generously using the interrogative mood. Then he would be able both to apply and develop the message as he proceeded with the main thrust of the sermon. This approach prevented him from giving the impression that he was dealing with abstract, academic, or merely theoretical matters or that he conceived of the congregation in a passive fashion. The preacher was handling the living truth. The congregants were not spectators. Ideally, they were to be involved. The use of questions helped to secure the goal (Lloyd-Jones, 1982:77).

In his Ephesians series, he advocates this method for general Bible study: "one of the secrets of enjoying the study of the Bible is to discover the art of asking questions" (Lloyd-Jones, 1980:82).

Most frequently Lloyd-Jones applies the truth to his listeners by way of questions: "I would ask a question at this point: Do we individually know the riches of God's grace? Have we any experience of them? Are we aware of them? I am not asking whether we have all read the Epistle to the Ephesians; I am asking whether we know individually the riches of God's grace?" (Lloyd-Jones, 1978:174).

We cite another example; this comes from a sermon on Second Timothy: "Are you relying on anything in yourself at this moment? If you are, you are not a Christian. Are you relying on the fact that you have been brought up in a Christian country? God have mercy upon you! If you still think this is a Christian country, I am afraid we are not speaking the same language. Are you relying upon the fact that you were christened when you were a child, or that you were baptized when you were older - is that what you are relying on? Are you relying upon the fact that you are a member of a church and that your name is on a roll - is that it? God have mercy upon you! Anyone can do that, especially today, when there is no longer strictness in these matters. Are you relying upon the good you have done? Are you relying upon the fact that you have never got drunk, that you have never committed adultery, that you are not a murderer - are these the things on which you are relying" (Lloyd-Jones, 1986:137).

Lloyd-Jones (1975b:369-370) thinks that to raise a series of questions is a particularly good way to communicate the truth and to bring it home to the minds and the hearts of the listeners, as Paul used to do (1 Cor 1:12,20; 2:4-5,16).

4.4.8.7 From the general to the particular

As is his habit, Lloyd-Jones invariably begins the communication in his sermons with the general, followed by the particular. This is the most characteristic element of his method. He (1978:208) avers: "It is only when we are clear about the general theme, and grasp it, that we can truly appreciate and enjoy the particular".

According to him, the wise teacher always sets forth his general principles first and never neglects to work them out in detail. General principles are not enough by themselves; therefore one must also come down to the particular (Lloyd-Jones, 1981d:13).

We examine his evangelistic sermon in which he states that the churches are futile and sparsely attended today. Why? Because they no longer believe in the power of God to convert and change men, here and now, but believe instead that the world and people are improving slowly. And yet, they persist in calling themselves Christians, which forces one to the conclusion that there must be something amiss with the common idea of what constitutes a Christian, and of what deliverance means. "For the majority of people, it means that they should avoid sin and do as much good as they can do to one another, and that Christ has become a benevolent reformer who provides us with an example which we ought to imitate (from general statement). Well, now, let us consider what Christ really did think and say about this question of salvation. Read the gospels again and I am sure that you will agree with me that nothing is more obvious, nothing stands out more strongly than the truth stated in my text tonight, namely, 'that with men it is impossible' and that it is possible only with God, or, as Paul puts it, 'it is the gift of God'. Let us consider some of the things Christ says (in the particular statement)" (Lloyd-Jones, 1990:6).

Lloyd-Jones did not stop with a general statement, but he always went on to a particular declaration. Therefore, we can deduce from the above statement that his sermons led from the general to the particular.

Starting with basic principles was a method he derived from our Lord Himself. Having touched on the question of righteousness in general (Mt. 5:17-20), He goes on to deal with six detailed and specific questions (Mt. 5:21-28), as Lloyd-Jones showed (1981b:180-181,221).

This is the Apostle's invariable practice: Paul, the Apostle, never goes on to the particular without first laying the foundation of general principles; only after he has made the general principles clear does he come down to the particulars and the details (Lloyd-Jones, 1977b:170; 1978:364; 1980:197)

4.4.8.8 The negative first, then the positive

The employment of the negative is a helpful tool for the preacher endeavouring to secure a point in a particular statement. Lloyd-Jones consistently applied this style of teaching. It is one of the most striking features in his sermons. Generally, his formula seemed to be: the more complex the text, the more effort is required in establishing what the text does not contain.

In his point of view making positive statements can never be enough — preachers should first be negative in order to correct that which may be regarded as false teaching (Lloyd-Jones, 1978:260).

The widespread occurrence of false views made it essential for him to begin his sermons with certain negatives (Lloyd-Jones, 1975a:80; 1980:242).

Even though it is not pleasant to be negative and not enjoyable to have to denounce and expose error, he (1980:240) saw it as imperative to utter warnings in order to save the souls and promote the spiritual well-being of his people. Furthermore, he (1980:222) was compelled to issue negatives in order to arrive at the positive and the perfect.

The glorious aspect of Christianity is that its message does not stop at the negatives but it always includes the positives. Lloyd-Jones (1981c:9-10) proclaims: "but I cannot leave you on a negative. Let me come to the positive". "But again, I thank God that He did not stop at the negatives... and I must not". He (1981b:79) uses it: now what do the Scriptures mean by the expression 'the world'? It does not mean the physical universe, or merely a collection of people; (negative). It means an outlook and a mentality; it means a way of looking at things, a way of looking at the whole of life (positive).

In almost every sermon on the beatitudes, he first delivers his theme negatively and then positively. In other words, the main pattern of his whole sermon communication is constructed according to this method.

It was the practice of Jonathan Edwards from whom Lloyd-Jones drew so much inspiration to employ this tool, so Lloyd-Jones was not unique in applying it. In the pursuit of his thesis on the nature of the affections, Edwards spent the central part of his book showing what they are not, then he proceeded to show what they are. Lloyd-Jones comments, "that is typical Edwards - the negative and the positive" (Lloyd-Jones, 1991:363).

This homiletical communication method does have Scriptural support. The classic example is found in the ministry of our Lord. There are several occasions when he led off with negatives. A reading of the sermon on the Mount will furnish the enquirer with many instances - Matthew 5:17;6:1-4.

Sometimes our Lord will reverse the order, beginning with the positive and then moving on to the negative. An excellent example of this order is found in Mt 7:24-25 (positive) and 26-27 (negative).

Lloyd-Jones (1975c:42,58; 1979a:132,165) thinks that this "negative first, then positive" is a characteristic method of Paul the Apostle (Rm. 6:11,13,18; 8:5; Eph. 5:18; 6:4).

Besides rigidly sticking to this method, Lloyd-Jones had a particular theological view of the men to whom he is speaking. In his view, men are not like a tabula rasa. They have already been infected by the wrong view of God and life as a whole. Therefore he deems it necessary that, before he brings a positive message, he should first examine and refute possible misunderstandings or wrong ideas concerning the message which he is about to bring to them. So, Lloyd-Jones' method of communication can be termed: 'negative first, then the positive'.

4.5 Conclusion

Up to now, we have researched Lloyd-Jones's preaching and communication. So, we think that the preacher as a communicator should stand in the presence of God in order to receive the message. And he first listens to the voice of the Lord in his Word, and then

conveys to the congregation his experience of God's inspiration. This means that the preacher may rightfully demand, in the name of God, both a hearing and a response.

- # The preacher as a communicator should not be so restricted by his notes but must also wait for the divine prompting. During the act of preaching the Holy Spirit can inform the mind, quicken the reason and reveal aspects of application of which the preacher was totally unaware in his preparation. This should be seized and delivered.

- # 'Logic on fire! Eloquent reason!' These were the two expressions used by Dr Lloyd-Jones, in his classic work *Preaching and Preachers* to describe what preaching was all about. Martyn Lloyd-Jones was always affectionately known as 'the Doctor' and it was a most fitting appellation. He was a doctor of medicine, not of theology, and it was this that gave his sermon and communication a unique cutting edge.

- # Lloyd-Jones's preaching and communication was with fervency, pathos, passion, and prayer flowing from a preacher's heart.

- # Lloyd-Jones was 'The greatest expository preacher of the Word of God in the English world', and 'Reformed preaching at its finest'. He was considered the best preacher in this century in Reformed circles. So, we hope that the principles and methods of Lloyd-Jones' preaching and communication will give an impetus to modern preachers to reconsider the principles and methods of their own sermons.

CHAPTER 5 : AN ANALYSIS AND COMPARISON OF PREACHING AND COMMUNICATION IN JOHN STOTT AND LLOYD-JONES'S SERMONS

5.1 Introduction

In chapters 3 and 4, we have dealt with Stott and Lloyd-Jones' principles and methods of preaching and communication. In this chapter, we will analyse and compare John Stott and Lloyd-Jones' from a homilectical point of view.

The main subjects to be investigated in this chapter are the following:

- * An analysis and comparison of John Stott and Lloyd-Jones's lives,
- * An analysis and comparison of their preaching,
- * An analysis and comparison of their communication,
- * The evaluation of preaching and communication in their sermons.

5.2 An analysis and comparison of the lives of John Stott and Lloyd-Jones — a sketch

5.2.1 John Stott: a biographical background

John R. W. Stott was born on April 27, 1921. He lived in West Kensington, in London, and later moved to Harley Street. He attended All Souls' church, Langham Place. He and his sisters went to church on Sundays, read the Bible and prayed daily (3.2.1).

After the completion of his studies at Rugby school, he entered Trinity

College, Cambridge. He received a Bachelor of Arts degree in 1943, and a Master of Arts degree with honours in 1947. In 1971 the Trinity Evangelical Divinity School in Deerfield, Illinois, proclaimed him a Doctor of Divinity (3.2.2).

He experienced the conversion to Christianity when he was almost 17 years old (1982a:12, 3.2.3). And in the months following World War II, Stott accepted a position as curate under Harold Earnshaw-Smith at All Souls' church, Langham Place. Within six months he became a curate because Earnshaw-Smith fell ill and could not work full-time. In December 1945, Stott was ordained their new junior curate (3.2.3).

In 1950 he accepted a call from the All Souls' church to be a minister (3.2.4). He was the rector for 25 years from 1950 to 1975 (3.2.4).

He helped the world wide evangelistic ministry. He is a member of the Church of England's Evangelical Council, of the evangelical Fellowship in the Anglican Communion, of the International Congresses on World Evangelisation at Lausanne (1974), and of the Inter-Varsity Christian Fellowship (3.2.5).

In spite of his high age, John Stott still has a world-wide ministry through preaching, lecturing and writing. He has always insisted that Evangelical spirituality is Christ-centred by definition. He has always been filled with zeal for the honour and glory of Jesus Christ (3.2.5).

5.2.2 Lloyd-Jones: a biographical background

Martyn Lloyd-Jones was born on December 20th, 1899, in Cardiff in South Wales, and he moved with his family to London (4.2.1, 4.2.2). He attended the Calvinistic Methodist church in Llangeitho. After he moved London, he attended the services in Westminster Chapel (4.2.2, 4.2.3).

Lloyd-Jones was more interested in playing football with the boys than in schoolwork when he attended the County Intermediate school. In 1916 he received good examination results, so he entered the medical school in

London (4.2.2). In 1921 he obtained the Bachelor of Medicine degree with distinction, and that of Doctor of Medicine not long after that (4.2.2).

From his own experience he found that there is a wrongness in man's very desires. Furthermore, from his reading of Scriptures he was convinced that he was actually dead to God and opposed to Him. When he was 23 years old, his life changed completely (4.2.3). In 1926 he gave up his successful medical doctor's career, and accepted the call from Aberavon Sandfield Bethlehem church in Southern Wales (4.2.4). After a successful pastorate of 11 years in Aberavon, he received an invitation from Westminster Chapel in London. Lloyd-Jones was minister of Westminster Chapel in London for 30 years from 1938 to 1968 (4.2.5, 4.2.7).

During his career he helped the 'Banner for Truth' publications and an Evangelical magazine; he was a great influence to the good as the chairman of the Inter-Varsity Fellowship. He attended the Puritan and Reformed conferences, the Ministers' Fellowship associated with the Evangelical Movement of Wales. His 13 important sermons series and the Westminster Fellowship, and the lecture read at the conference of the Westminster theological Seminary in U.S.A. were published (4.2.6).

After his 81 years of pilgrimage in this world he had 'an abundant entrance into glory' on Sunday 1 March, 1981. He died but through his faith he is still speaking' (Heb. 11:4) (4.2.7). He can be considered the greatest preacher of Reformed theology in the 20th century.

5.2.3 An analysis and comparison of their lives

John Stott was born in London, but Lloyd-Jones was born in Wales. Stott studied modern languages and theology; but Lloyd-Jones studied medicine and he became a medical doctor. So, Lloyd-Jones had no formal training in theology (Sargent, 1994:180). His medical knowledge often shows through in his exposition sermons.

John Stott was converted when 17 years of age and Lloyd-Jones when he was 23 years old. Stott was called when 24 years old, Lloyd-Jones when he

was 26 years old. They both spent a long time in one local church ministry.

And each led an active life in the Inter-Varsity Christian Fellowship. They influenced many Reformed and Evangelical preachers of the 20th century by many expository sermons series, lectures, preaching, and writing. John Stott still lives to exert a strong Evangelical influence during this century.

5.3 An analysis and comparison of their preaching

5.3.1 The importance of preaching

5.3.1.1 John Stott's viewpoint

John Stott mentions that it has been recognized throughout the church's long and colourful story, even from the beginning, that preaching is central and distinctive to Christianity (3.3.1). He (1982a:10) says that 'preaching has an unbroken tradition in the church of nearly twenty centuries' and (1982a:9) also stresses 'the indispensable necessity of preaching both for evangelism and for the healthy growth of the church'.

5.3.1.2 Lloyd-Jones's viewpoint

Lloyd-Jones confesses that 'preaching has been my life's work, the main part of my work has been preaching. The work of preaching is the highest and the greatest and the most glorious calling to which anyone can ever be called. The primary task of the church and of the Christian minister is the preaching of the Word of God' (4.3.1).

'The most urgent need in the Christian church today is true preaching; and as it is the greatest and the most urgent need in the church, it is obviously the greatest need of the world also' (Lloyd-Jones, 1982:9).

5.3.1.3 The points of similarity and difference

With regard to the importance and need of preaching John Stott and Lloyd-Jones have the same opinion. They emphasize that preaching is central to and has a predominating position in the life of the church; it is an essential part and a distinguishing feature of Christianity because it is, in its very essence, a religion of the Word of God. Therefore, nothing, it seems to us, is more important for the life and growth, health and depth of the modern church than a recovery of preaching. For the health of the church depends on preaching.

5.3.2 The definition of their preaching

5.3.2.1 John Stott's viewpoint

Preaching is to open up the inspired text with such faithfulness and sensitivity that God's voice is heard and God's people obey him (3.3.2). He explains this definition as follows: It contains two convictions (that the biblical text is an inspired text which yet needs to be opened up), two obligations (that we must open it up with faithfulness to the text itself and sensitivity to the modern context), and two expectations (that through the exposition and application of the written Word God Himself will speak, and that his people will hear his voice and respond to Him in obedience) (3.3.2).

5.3.2.2 Lloyd-Jones's viewpoint

Preaching does something for the soul of man, for the whole of the person, the entire man; it deals with him in a vital and radical manner (4.3.2). Preaching should be a transaction between preacher and listener with something vital and living taking place. It is not a mere imparting of knowledge, there is something much bigger involved. The total person is engaged on both sides. Therefore, preaching is that which deals with the total person, the hearer becomes involved and knows that he has been dealt with and addressed by God through this preacher as communicator. Something has taken place in him and in his experience, and it is going to affect the whole of his life (4.3.2).

5.3.2.3 The points of similarity and difference

John Stott's definition of preaching is that God's people will hear his voice and respond to him in obedience. Lloyd-Jones says that preaching deals with the total person. It is going to affect the whole of his life.

5.3.3 The theological background of their preaching

5.3.3.1 John Stott

Stott grew up in a theological background, was ordained, and has served his adult life in the Anglican church of England. In a word, he has been deeply influenced by his lifelong interest in the history of the Anglican church of England (3.3.3.1).

He states three things about God: God is light (and so wanting to be known), God has acted (and thus made himself known), God has spoken (and thus explained his actions) (3.3.3.2). And he believes that Jesus is Lord. Jesus is the Saviour as well as God (3.3.3.3.1).

The Bible is equally the words of God and the word of man, as in a similar (though not identical) way Jesus Christ is both the Son of God and the son of man. The Scripture is God's written Word, God's Word using man's words, spoken through human mouths and written by human hands (3.3.3.4.1).

5.3.3.2 Lloyd-Jones

At the age of thirteen a booklet on the ministry of Howell Harris, one of the foremost figures of the eighteen-century revival in Wales, had the greatest influence upon Lloyd-Jones. This first reading of the history of Welsh Calvinistic Methodism, in which he was brought up, awakened his lifelong interest in history, especially in the church history of the time of the great revivals and in the biographies of the great saints and preachers (4.3.3.1).

Lloyd-Jones believes in the living God, the acting God who reveals himself to men in their predicament, who proclaims his answer in Jesus Christ, and who does intervene directly among men even today (4.3.3.3).

The Bible is ultimately the revelation, the record and the explanation of what God has done for the salvation of mankind. Lloyd-Jones always respected Scripture (4.3.3.4).

5.3.3.3 The points of similarity and difference

Their theological influence is different. Stott grew up in the Anglican church of England, but Lloyd-Jones is the product of Calvinistic Methodism in Wales.

Their conviction about God as the basis of theology is similar. Stott believes in God and Jesus Christ, Lloyd-Jones also trusts the living God and Jesus. Moreover, both of them have an implicit faith in the Bible.

They grew up under different theological influences, but they have the same faith and submission to the triune God, and the Holy Bible. So, contemporary preachers as communicators can learn much from their example - some modern ministers do not believe in the Holy Trinity and mistrust the Word of God; this leads to the degeneration of their religious teaching.

5.3.4 The characters of their preaching

5.3.4.1 John Stott's viewpoint

He says there are two characters in preaching; *kerygma* or preaching and the *didache* or teaching (3.3.4). *Kerygma* (preaching) is the proclamation of the death and resurrection of Jesus Christ (3.3.4.1). The *didache* (teaching) is instruction, mostly ethical, given to converts (3.3.4.2).

5.3.4.2 Lloyd-Jones's viewpoint

He emphasizes that preaching must contain the two characters of the message: the *kerygma* which determines the evangelical aspect of preaching and second is the *didache* which means the teaching aspect (4.3.4). He explains it: *kerygma* preaching is first of all a proclamation of the being of God. And it focuses on the salvation of man from sin. He called *didache* the instructional or experimental preaching. so, it focuses on building up of God's people as the body of Jesus Christ.

5.3.4.3 The points of similarity and difference

According to Stott's the two divisions of preaching are the *kerygma* (preaching - is the proclamation of Jesus as Saviour), and the *didache* (teaching - as ethical instruction to converts). Lloyd-Jones has the same opinion about the characters of preaching on Stott's viewpoint. Both elements are essential to true preaching. Therefore, there must always be a controlling factor in our preparation of our sermons and messages. And, both *Kerygma* and *didache* belong to the essence of Reformed theology and cannot be separated.

5.3.5 The purpose of preaching in their sermons

5.3.5.1 John Sott's viewpoint

The main objective of preaching is to expound Scripture so faithfully and relevantly that Jesus Christ is perceived in all his adequacy to meet human need (3.3.5). But the sermon's purpose is more than to unveil Christ; it is also to unveil him in such a way that people are drawn to come to him and to receive him (Stott, 1982a:325).

5.3.5.2 Lloyd-Jones's viewpoint

The purpose of preaching is to give men and women a sense of God and his presence and to bring out something of the glory and the moving aspect of the truth (4.3.5). It is to help these people, and to bring them to God,

and to a knowledge of God, and to build them up in the 'most holy faith'.

5.3.5.3 The points of similarity and difference

According to Stott, the aim of preaching is much more than the unveiling of Christ; it is to hear the Lord's voice; to glorify Him, to fall down and worship Him.

Lloyd-Jones's purpose is to create an awareness of God and his presence in his listeners in order to inspire them to lead a holy life.

5.3.6 The types of preaching in their sermons

5.3.6.1 John Stott's viewpoint

John Stott asserts that all true Christian preaching is expository preaching (3.3.6.1) and (1981c:44) that "Christian preaching is not the proud ventilation of human opinions; it is the humble exposition of God's Word" (3.3.6.1).

5.3.6.2 Lloyd-Jones's viewpoint

He urges that preaching should always be expository preaching, all sermons must be expository, a preacher must be expository (4.3.6). His pattern of preaching is expository types.

5.3.6.3 The points of similarity and difference

Expository preaching is not merely an exposition of a verse or passage, nor a series of comments on it, nor even a collection of excellent and true statements and remarks on it. Exposition has a much broader meaning. It refers to the content of the sermon which should be a biblical truth rather than a running commentary. To expound expository preaching is to bring out of the text what is there and expose it to view. Whether the text is long or short, the preacher's responsibility as an expositor is to open it up in such a way that it speaks its message clearly, plainly, accurately,

relevantly, without addition, subtraction or falsification. So, they emphasize expository preaching.

5.4 An analysis and comparison of their communication in preaching

5.4.1 The preacher as communicator in their sermons

5.4.1.1 John Stott's opinion

What is the preacher as communicator? (1) He is a pastor. The good pastor, who models his ministry on the good shepherd, has at least four tasks. Feeding, guiding (because sheep easily go astray), guarding (against predatory wolves) and healing (binding up the wounds of the injured) (Stott, 1982a:120; 3.4.1.1).

(2) The preacher is a steward. 'This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found trustworthy' (1 Cor. 4:1,2). The steward is the trustee and dispenser of another person's goods. Therefore the preacher as communicator is a steward of God's mysteries, that is, of the self-revelation which God has entrusted to men and which is now preserved in the Scriptures (3.4.1.2).

(3) The preacher is a herald. A communicator of the Word of God is a messenger who is bound to be also a zealous bearer of the good news of the salvation in Jesus Christ (3.4.1.3).

(4) The preacher as communicator is a witness. He is privileged to testify to and for Jesus Christ, defending Him, commending Him, bringing before the court evidence which they must hear and consider before they return their verdict (3.4.1.4).

(5) The preacher is a father, the perfect example of gentleness and love: these qualities are indispensable to the preacher as portrayed in the New

Testament (3.4.1.5).

(6) What is a preacher?. A preacher is merely a servant through whom a believer comes to faith, an agent used by God to elicit your faith. (3.4.1.6).

5.4.1.2 Lloyd-Jones's opinion

In the view of Lloyd-Jones the preacher as communicator: (1) is a Christian minister performing his primary task, i.e. preaching the Word of God (4.4.1.1).

(2) The preacher is an ambassador: he does not just stand in the pulpit to voice certain of his own ideas and opinions, nor to give any kind of theoretical or academic disquisition on the teaching of the Scripture. He is there, primarily, to address people who have come together in order to listen to what he has to say. So this is delivering the Word of the Lord as an ambassador of God (4.4.1.2).

(3) Lloyd-Jones approaches the subject by stating that the preacher is a witness. That is the very word used by our Lord himself, 'you shall be witnesses unto me'; and this is what the preacher must always be at all times (4.4.1.3).

5.4.1.3 The points of similarity and difference

Stott and Lloyd-Jones emphasize the importance of the preacher as communicator. Because there cannot be a greater jewel in a Christian society than an earnest, faithful and constant preacher of the God's Word.

So, the preacher's portrait as communicator is always that of a pastor, father, minister, an ambassador and a witness of Christ Jesus at all times.

5.4.2 The necessity of anointing a preacher as a communicator in preaching

5.4.2.1 John Stott's view

Our greatest need as preachers is to be 'clothed with power from on high' (Lk. 24:49), so that, like the apostles, we may preach the gospel. . . by the Holy Spirit sent down from heaven' (1 Pt. 1:12), and the gospel may come to people through our preaching 'not only in word, but also in power and in the Holy Spirit and with full conviction' (1 Th. 1:5) (3.4.7.1.1).

5.4.2.2 Lloyd-Jones's view

He emphasized the need of the anointing or unction' of a preacher as communicator in order to increase the power of his preaching act (communication). What is this 'anointing'? He referred to it as a 'divine afflatus' which drives the preacher to the point where he has so surrendered himself to the dynamic power of God that he is driven along as he proclaims the message (4.4.2).

5.4.2.3 The points of similarity and difference

The ministry of these two evangelists was shaped by their belief that they were empowered by the Holy Spirit in the delivery of their sermons. They were never satisfied to preach only the word: the most vital spark in their communication was the accompanying power of the Holy Ghost. All true preachers expect an afflatus of the Spirit to rest on them. Therefore, to anticipate the anointing of this power from on high in the act of expounding the Word should be one of the most sought-after phenomena.

5.4.3 The definition of communication in their preaching

5.4.3.1 John Stott's notion

He defines communication, as the act of two people talking to each other. This definition includes their facial expressions and gestures, perhaps their touching or holding each other, and even smelling each other's characteristic

smell. These have their equivalent in the preacher-congregation relationship (3.4.2). Accordingly, his definition of communication in preaching is the interaction between preacher and congregation.

5.4.3.2 Lloyd-Jones's idea

Communication is a direct contact between the people and the preacher, an interplay of personalities and minds and hearts. There is the element of give and take: Preaching is always an interaction between communicator and listener: (4.4.3) Lloyd-Jones averred that communication in a service is an interactive process and a living contact which takes place between the preacher and his congregation.

5.4.3.3 The points of similarity and difference

They have similar opinions about the definition of communication. Stott says that communication is the interaction between preacher and audience. Lloyd-Jones is of the opinion that communication is a process of give and takes, and an interplay between communicator and listener.

A communication is not merely one way of delivering a message. It is an exchange between preacher and congregation.

5.4.4 The purpose of communication in their preaching

5.4.4.1 John Stott's judgment

He holds that the purpose of communication is to create a vital opportunity for preacher and people to pray for one another, put themselves into the hand of God, humble themselves before him, and pray that his voice may be heard and his glory seen. The Word of God is communicated in its fulness, and the congregation begins to glimpse the glory of the living God, they bow down in solemn awe and joyful wonder before his throne (3.4.3).

5.4.4.2 Lloyd-Jones's judgment

True communication is always an element of exchange (Lloyd-Jones, 1982:84). So, there is an interplay of action and response, and this often makes a vital difference (variation) to the effective communication in a sermon (4.4.4).

5.4.4.3 The points of similarity and difference

Stott's notion of communication is that of a profound empathy between preacher and congregation (3.4.3). They put themselves into the hand of God, humble themselves before him, and his voice may be heard and his glory seen. In Lloyd-Jones's view it is an interplay, and response, which makes a behavioural change. But their final estimation is the same. Communication in preaching has the explicit purpose of eliciting a life-style change (2.1.1).

5.4.5 The theological basis of their communication

5.4.5.1 John Stott's belief

God has stooped to our level to reveal himself in linguistically and culturally appropriate terms. This truth applies both to the incarnation of his Son, who took on human flesh, and to the inspiration of his Word, which was spoken in human language (3.4.4). Thus the great doctrines of divine stimulus and incarnation have established a divine precedent for communication (3.4.4).

5.4.5.2 Lloyd-Jones's belief

Jesus Christ is the eternal Son of God 'appearing'! He has entered into time, He has come into the world, He has assumed human nature. He has become the 'incarnation', He has added manhood to godhead! Here is the whole mystery - the 'appearing' (4.4.5). Lloyd-Jones says that Jesus Christ is the Word which was incarnated as a completed expression of God's communication with human beings (4.4.5).

5.4.5.3 The points of similarity and difference

Both Stott and Lloyd-Jones regard the incarnation of Jesus Christ as the theological basis of their communication. God wants to speak the human language. So, the Son of God became flesh.

5.4.6 The effective communication in their sermons

5.4.6.1 John Stott's estimation

He says that both the biblical world and the modern world need bridge-building for an effective and accurate communication of God's message (3.4.5.1). The communicators have to plunge into both worlds, ancient and modern, biblical and contemporary, and to listen attentively to both. For only then shall we understand what each is saying, and so discern the Spirit's message to the present generation (3.4.5.2). It is to enable God's revealed truth to flow out of the Scriptures into the lives of the men and women of today (3.4.5.2).

5.4.6.2 Lloyd-Jones's estimation

'The element of freedom'. This is how Lloyd-Jones describes the main character of communication when preaching under the power of the Holy Spirit. He attaches great importance to this absence of reserve in the act of delivering the sermon, since he regards preaching as an activity under the influence and power of the Holy Spirit (4.4.6).

5.4.6.3 The points of similarity and difference

John Stott emphasizes only the bridge-building between the biblical and modern worlds. Because, preaching is not an exposition but also communication, not just the exegesis of a text but the conveying of a God-given message to living people who need to hear it.

Lloyd-Jones believed in this openness as the controlling principle of his preaching, especially in the act of the delivery of the sermon.

5.4.7 The form of communication in their preaching

5.4.7.1 John Stott's impression

He clarifies verbal communication clearly as follows: (1) He believes the faculty of speech to be a distinctively human gift, a marvellously versatile means of communication, and a reflection of the divine image we bear. According to the Bible, the living God himself is a speaking God. He has communicated with us by speech, and he means us to communicate with one another in the same way (3.4.6.1).

(2) Communication is nonverbal as well as verbal: Communication is by symbol as well as by speech. Two sacraments of the Baptism and the Lord's Supper are divinely provided visual aids, 'visible words' dramatizing the grace of God in salvation through Christ (3.4.6.2).

(3) Earnestness is a deep emotion, and is indispensable to a preacher. Not that the need for emotion is restricted to Christian communication, or even to speech. Every serious attempt to communicate requires us to put emotion into it (Stott, 1982a:273-274).

5.4.7.2 Lloyd-Jones's point of view

He says the following about the form of communication. (1) Preaching is a verbal communication. as he put it: preaching is something that one recognises when one hears it (4.4.7.1).

(2) With regard to nonverbal communication Lloyd-Jones writes that in preaching all one's faculties should be engaged, the whole man should be involved. He goes so far as to suggest that even the body is involved (4.4.7.2).

(3) Lloyd-Jones mentions that in preaching this element of emotion is, a very vital one. It is an emotion, not an emotionalism, and this element of being moved, should always be very prominent in preaching.

(4) Logical communication in a sermon is very important, because human beings like to listen to rational and logical speech. He unfolds his message with such a logical argument that the simplest can follow him and the learned can but marvel at his profundity (4.4.7.4).

(5) He freely used both forms (deductive and inductive) in his sermons. (4.4.7.5).

5.4.7.3 The points of similarity and difference

According to these theologians what is needed today, then, is the same synthesis of verbal and nonverbal communication, emotion and logical communication, deductive and inductive forms.

5.4.8 The methods of communication in their sermons

5.4.8.1 The Holy Spirit

5.4.8.1.1 John Stott's viewpoint

Every preacher desires to preach effective sermons. He hopes the people will listen to his sermons, understand them and respond to them in faith and obedience. But on what does he rely for this effect? (Stott, 1982a:328; 3.4.7.1.4). Stott says he relies on the power of the Holy Spirit (3.4.7.1.4).

5.4.8.1.2 Lloyd-Jones's viewpoint

He also regards the role of the Holy Spirit concerning communication in preaching as very important. He believes firmly that the supreme need of our day and generation is the Spirit (4.4.8.1.1). Without the stimulus of the Holy Ghost our preaching will always be of no avail.

5.4.8.1.3 The points of similarity and difference

The Spirit inspires effective communication in preaching. This is Paul's testimony: "I did not come proclaiming to you the testimony of God in lofty words or wisdom. . . I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, that your faith might not rest in the wisdom of men but in the power of God" (I Cor. 2:1, 3-5).

So, Christian preaching is not possible without the Holy Spirit's illumination, nor is preaching power possible without his witness.

5.4.8.2 Illustrations

5.4.8.2.1 John Stott's opinion

The use of illustration in preaching as a method of communication has had a long and honourable record in the history of the church. So, he says that illustrations transform the abstract into the concrete, the ancient into the modern, the unfamiliar into the familiar, the general into the particular, the vague into the precise, the unreal into the real, and the invisible into the visible (3.4.7.2.2).

5.4.8.2.2 Lloyd-Jones's opinion

He justified and qualified the use of illustration in his book on preaching: "The illustration is meant to illustrate truth, not to show itself, not to call attention to itself; it is a means of leading and helping people to see the truth that you are enunciating and proclaiming still more clearly" (1982:233; 4.4.8.2).

5.4.8.2.3 The points of similarity and difference

They both used the illustration in their sermons. But they used it for

illustrating the truth, or making it visible (Stott, 1982a:237; Lloyd-Jones, 1982:233). Therefore, illustrations should never be used as an aim in themselves. The preaching should not justify the illustration. Rather, the illustration will act as a window, creating interest, stimulating the imagination, holding the attention, and clarifying the truth.

5.4.8.3 Imagination

5.4.8.3.1 John Sott's assumption

We human beings find it very difficult to handle abstract concepts; we need to convert them either into symbols (as in mathematics) or into pictures. For the power of imagination is one of God's best and most distinctive gifts to mankind (3.4.7.3).

5.4.8.3.2 Lloyd-Jones's assumption

He says that we must give some consideration to the place of imagination in sermons. People today have become so scientific that there is but little room left for imagination. This, is most regrettable, because imagination in preaching is most important and most helpful. Lloyd-Jones agrees that it can be dangerous; but urges us to remember that imagination is a gift of God. There would not be many poets were it not for the gift of imagination; and if you believe in winning all forms of culture for Jesus Christ do not despise the imagination. He thinks that imagination has a real place in preaching the truth, because what it does is to make the truth lively and living (4.4.8.3.1).

5.4.8.3.3 The points of similarity and difference

They think that imagination in preaching is to stimulate people's thinking and to help them to see things clearly in their minds. But we will remember a limit that can be crossed which makes further use of the imagination illegitimate.

5.4.8.4 Persuasion

5.4.8.4.1 John Stott's belief

We may well need to resort to 'persuasion', a common description of preaching. We may seek to persuade by argument (anticipating and answering people's objections), or by admonition (warning them of the consequences of disobedience), or by indirect conviction (first arousing a moral judgment in them and then turning it upon themselves, as Nathan did with David), or by pleading (applying the gentle pressure of God's love) (3.4.7.4.2).

5.4.8.4.2 Lloyd-Jones's belief

The communicator as a preacher does not just say things with the attitude of take it or leave it. He desires to persuade the listeners of the truth of his message; he wants them to see it; he is trying to do something to them, to influence them. He is not giving a learned disquisition on a text, he is not giving a display of his own knowledge; the preacher is dealing with these living souls and he wants to move them, to take them with him, to lead them to the truth (4.4.8.4).

5.4.8.4.3 The points of similarity and difference

They agree that preaching should be persuasive. Persuasion, is an activity in which communicator and listener are conjoined, in which the communicator consciously attempts to influence the behaviour of the listener by transmitting audible and visible symbolic cues (Scheidel, 1967:1). So, the design of a sermon is to persuade. All preaching is persuasive by its very nature.

5.4.8.5 Repetition (or Redundancy)

5.4.8.5.1 John Stott's point of view

He says the following about redundancy: recapitulation is valuable. People's memories need to be stimulated. The apostles were not afraid of judicious repetition. . . the preacher as communicator should be able to disguise his repetitions a little bit by saying identical things in different words. For how can we lodge a truth in people's minds except by 'dinning it into their heads continually?' Some deft carpenters can drive a nail home with one mighty blow; most find it safer to hammer it in with a series. similarly Just so, truth needs to be driven home by the hammer-blows of repetition (Stott, 1982a:245; 3.4.7.5).

5.4.8.5.2 Lloyd-Jones's point of view

He stresses that repetition in a sermon is a sound method. It is a part of the very essence of teaching and preaching that there should be repetition; it helps to drive the point home and to make it clear (4.4.8.5).

5.4.8.5.3 The points of similarity and difference

Repetition (or Redundancy) is still another great characteristic of Stott and Lloyd-Jones's method of communication. They think that repetition is essential to a true understanding. And the very essence of good teaching. They find repetition important, repetition because men are all so slow to grasp the truth and are so prone to forget things. Consequently, the greatest need in the church and for all the people concerned is to be reminded of what we know.

5.4.8.6 Humour

5.4.8.6.1 John Stott's notion

He uses humour in his preaching (3.4.7.7). Stott explains that humour should definitely not be prohibited in the pulpit. On the contrary, provided that we laugh at the human condition, and therefore at ourselves, humour helps us to see things in proportion. Thus humour can be a genuine preparation for the gospel. Since it can contribute to the awakening within

human hearts of shame over what we are and of longing for what we could be, we should press it gladly into service in the cause of the gospel (3.4.7.7.2). But he exhorts us to be sparing in our use of it and judicious in the topics we select for laughter (Stott, 1982a:288; 3.4.7.7.4).

5.4.8.6.2 Lloyd-Jones's notion

He (1982:241) mentions that "I (Lloyd-Jones) would not dare to say that there is no place for humour in preaching; but I do suggest that it should not be a very big place because of the nature of the work, and because of the character of the Truth with which we are dealing. The preacher is dealing with and concerned about souls and their destiny".

5.4.8.6.3 The points of similarity and difference

Stott says that using humour is an acknowledged liturgical method. But, there is hardly a trace of humour in Lloyd-Jones's sermons. On the contrary, he (1982:241) says "the man who tries to be humorous is an abomination and should never be allowed to enter a pulpit. The same applies to the man who does it deliberately in order to ingratiate himself with the people". So, we will use humour in the right places and to say right things.

5.4.8.7 The various methods of communication in their sermons

5.4.8.7.1 John Stott's view

(1) Earnestness. It is needed in preaching communication. Earnestness is deep feeling, and is indispensable to preachers (3.4.7.6). Earnestness is the quality of the preacher who cares (Stott, 1982a:275).

(2) Dialogical communication. He says that "I want to argue that true preaching is always dialogical". He explains that "it refers to the silent dialogue which should be developing between the preacher and his hearers"

(3.4.7.8). "We want to provoke people to think, to answer us and argue with us in their minds, and we should maintain such a lively (though silent) dialogue with them that they find it impossible to fall asleep" (Stott, 1982a:62).

5.4.8.7.2 Lloyd-Jones's view

(1) Zeal. The preacher "must impress the people by the fact that he is taken up and absorbed by what he is doing. He is full of matter, and he is anxious to impart this. He is so moved and thrilled by it himself that he wants everybody else to share in this. So he does it with energy, with zeal, and with this obvious concern for people" (Lloyd-Jones, 1982:89).

(2) Communication through questions. He thinks that to raise a series of questions is a particularly good way to communicate the truth and to bring it home to the minds and hearts of the listeners (4.4.8.6).

(3) From the general to the particular. Lloyd-Jones invariably begins the communication in his sermons with the general, followed by the particular. This is the most characteristic element of his method. He avers that it is only when we are clear about the general theme, and grasp it, that we can truly appreciate and enjoy the particular (4.4.8.7). He thinks that the wise teacher always sets forth his general principles first and never neglects to work them out in detail. General principles are not enough by themselves; therefore one must also come down to the particular (4.4.8.7).

The negative first, then the positive. In his point of view making positive statements can never be enough — preachers should first be negative in order to correct that which may be regarded as false teaching (4.4.8.8). He proclaims but "I cannot leave you on a negative. Let me come to the positive. But again, I thank God that He did not stop at the negatives... and I must not" (Lloyd-Jones, 1981c:9-10; 4.4.8.8).

5.4.8.7.3 The points of similarity and difference

(1) The preacher as communicator is involved all along, and that is why

there must be this element of zeal or earnestness.

(2) Stott avers that today people have canonized dialogue. Therefore the modern preacher should practice dialogical preaching. On the other hand Lloyd-Jones advocated the use of questions. Questions arrest attention and are useful for applying the truth of what has been considered. And questions can affirm what has been covered and become a bridge to the next section. So, it is a very effective as a method of communication.

(3) Two of great characteristics of Lloyd-Jones's method of communication can be termed from the general to the particular and the negative first, then positive. But, it can be said that he is too rigid in this matter.

5.5 Conclusion

5.5.1 John Stott

- # He stressed (i) the supreme importance of preaching, (ii) the life-giving power of the Trinity God and the Bible, and (iii) the primacy of the expository preaching.
- # (i) The definition of preaching is to hear God's voice and respond to Him in obedience, (ii) the purpose of preaching is to glorify Him, to fall down and worship God.
- # Also, Stott emphasizes (i) the importance of the preacher as communicator, (ii) preaching as bridge-building both for the biblical and the modern world, (iii) the power of the Holy Ghost, (iv) the use of dialogue as communication.
- # He notes that (i) the definition of communication is the interaction between preacher and audience, (ii) the aim of communication is a profound empathy between preacher and congregation, who put themselves into the hand of God, humble themselves before him, so that

his voice may be heard and his glory seen.

5.5.2 Lloyd-Jones

- # He believes in: (i) the foremost importance of preaching (ii) the rescue and wisdom granted by the Trinity God and the Scripture, (iii) the expository sermon which is best.
- # Lloyd-Jones states: (i) the definition of preaching deals with the total person and affects the whole of the audience's life, (ii) the design of preaching is to create an awareness of God and his presence in his listeners in order to inspire them to lead a holy life.
- # He also stresses (i) the important of minister as communicator, (ii) the preacher's need of the anointing of Holy Spirit for effective communication, (iii) the power of the Spirit (iv) the use of general to the particular and the negative first, then the positive.
- # Lloyd-Jones mentions that (i) the definition of communication is give and take, an interplay between communicator and listener, (ii) the purpose of communication is an interplay, and response, and makes a behavioural change.

5.5.3 The evaluation of their preaching and communication

5.5.3.1 John Stott

- # He accentuates the importance of preaching. Preaching is central and distinctive to Christianity, even from the beginning. So, all preachers need it.
- # we need a clearer view of God's revealed ideal for the preacher, what he is and how he is to do his work.
- # True preaching bridges the gulf between the biblical and modern worlds. The modern preacher's task is to enable God's revealed truth

to flow out of the Bible into the lives of the people of today.

5.5.3.2 Lloyd-Jones

- # He was essentially a logical preacher (4.4.7.4). He emphasized that "the Bible is full of logic and we must never think of the Christian faith as something purely mystical . . . Christian faith is essentially thinking (1981b: 129,130).
- # The comprehensive interplay is an important facet in Lloyd-Jones's approach to communication (4.4.3) because the problem of engaging the modern congregation's attention is a constant challenge to every preacher as communicator.
- # The preacher as communicator is taken along by the Spirit. Anointing is the key. It held the pivotal place in Lloyd-Jones's convictions. But he has been criticised for arguing so forcefully for the need of unction seemingly to the exclusion of all else.
- # His belief in the empowering of the Holy Ghost both in the preparation and delivery of sermons shaped his ministry.

Thus, John Stott and Lloyd-Jones's principles and methods of preaching and communication set a good example to modern preachers. Because they are useful principles and methods to engage the ever - wandering minds of the present age people. But there is a need for more understanding of, and sensitivity to, the modern world around us.

CHAPTER 6 : FINAL CONCLUSIONS

6.1 The aim of the study

The aim of this thesis has been to make an adequate study of the principles and methods of Stott and Lloyd-Jones's preaching and communication and to analyse and compare the principles and methods of their preaching and communication. An evaluation within the broader spectrum of the Reformational and Biblical theology has also been done.

6.2 Conclusions drawn from their preaching

6.2.1 From Stott's preaching

6.2.1.1 He holds that preaching has been the cornerstone of Christianity since the beginning of time.

6.2.1.2 Preaching can be defined as the revelation of the theme inspired by the Holy Spirit in such a way that the listeners hear God's voice and come to obedience.

6.2.1.3 God is light, he has acted and spoken. Jesus, too, is God, our Saviour. The Bible is God's Word transcribed in the languages of man and pronounced by his servants.

6.2.1.4 For Stott there are two important terms in preaching; *kerygma* or preaching and the *didache* or teaching. *Kerygma* (preaching) is the proclamation of the death and resurrection of Jesus Christ. The *didache* (teaching) is instruction, mostly ethical, given to converts.

6.2.1.5 The most vital aim of preaching is to make clear the teachings of the Bible - it must be done so precisely and purposefully that Jesus Christ is highlighted as the sole provider of all human needs. Furthermore the lesson must result in disclosing Christ so explicitly that people are irresistibly attracted to Him and feel the urge to exalt Him.

6.2.1.6 Authentic Christian preaching is expository by nature: It is not the vain airing of shallow human views but the genuine and humble elucidation of God's Word.

6.2.2 From Lloyd-Jones' preaching

6.2.2.1 The fundamental charge of the Christian church and its ministers is to proclaim the gospel.

6.2.2.2 The act of preaching is defined as the pronouncement of a serious religious exhortation by a minister.

6.2.2.3 Lloyd-Jones retained to the end his unwavering faith in the living God who has always manifested himself in man's life beset with difficulties, who has confirmed his love for the faithful by sacrificing his only Son and who has mediated consistently and directly among men. He also clung to the Holy Writ, the most conclusive statement of man's redemption.

6.2.2.4 Preaching must contain the two characters of the message: The *kerygma* preaching is first of all a proclamation of the being of God. And it focuses on the salvation of man from sin. He called *didache* the instructional or experimental preaching. So, it focuses on the building up of God's people as the body of Jesus Christ.

6.2.2.5 The exalted goal of each sermon preached should be to arouse a feeling of God's presence in the gathering, and to instill into them a sense of his sublimity and the deeply stirring notion of the truth. The purpose of the discourse should also be broadened to help the people by bringing them to God, providing them with knowledge of him and bolstering up their faith.

6.2.2.6 Lloyd-Jones insists that all preaching and all preachers must invariably be expository.

6.3 Conclusions drawn from their consideration of communication in sermons

6.3.1 John Stott's notion of communication

6.3.1.1 He states the following about the preacher's image as a communicator. (1) The preacher is a pastor. (2) The preacher is a steward. (3) The preacher is a herald. (4) The preacher as communicator is a witness. (5) The preacher is a father. (6) He is also a servant.

6.3.1.2 Our greatest need as preachers is to be 'clothed with power from on high' (Lk. 24:49), so that, like the apostles, we may preach the gospel . . . by the Holy Spirit sent down from heaven' (1 Pt. 1:12), and the gospel may come to people through our preaching 'not only in word, but also in power and in the Holy Spirit and with full conviction' (1 Th. 1:5).

6.3.1.3 The verb 'communicate' denotes the act of imparting to or sharing with another person or other persons a part or a share of knowledge, thoughts, etc.. Preaching is the medium of transmitting by word expression and gesture the deeper meaning of the Gospel to avid listeners.

6.3.1.4 The final purpose of the divine service is disclosed: It provides the liturgist and his congregation with an excellent opportunity for mutual prayer and humiliation. While the Word is communicated the almighty God is revealed in all his majesty, overwhelming the listeners, filling them with breathless adoration.

6.3.1.5 It is a continuous source of wonder to true Christians that their God was gracious enough to lower himself to their humble status by allowing his Word to be spoken in the human languages and his Son to be incarnated. What a magnificent incentive for his followers to emulate.

6.3.1.6 Theology should span the gap between the world of the Bible and modern times in order to convey the purport of God's Word. Those who seek to transmit his message should explore and attune themselves to both worlds, the old and the new. Only when these spheres have been fully probed will we be able to understand one another and to grasp the Spirit's urgings to the present generation. Then the full tide of God's truth as revealed in the Scriptures will flood the life of modern man.

6.3.1.7 Stott stresses the following three forms of communication:

(1) the ability to speak distinguishes man from the world of animals: he uses it to share his feelings, thoughts, ideas with his fellow-man. By doing this he demonstrates his obedience to God who sets the perfect example by constantly talking to his loved ones.

(2) Communication is both verbal and nonverbal, by speech as well as by symbol. The sacraments are holy representations revealing God's infinite mercy manifested through the sacrifice of his only Son.

(3) All preachers must display earnestness, an absolutely necessary passion. This does not imply that seriousness is unique to Christian preaching or is limited only to speech. But all sincere communication calls for an honest show of feeling.

6.3.1.8 It is the ambition of every preacher to deliver impassioned sermons which will elicit a rapturous response from his hearers; such a reaction, however, can only be inspired by the Holy Spirit.

6.3.1.9 Illustrations have been used with good effect throughout the history of the church. They throw the light of intelligence upon abstract or obscure or vague concepts, making clear that which is difficult to understand.

6.3.1.10 The imagination, that is, the creative faculty of the mind, is the most priceless power granted to man.

6.3.1.11 The act of presenting winning arguments (persuasion) is an effective method of making the listeners believe.

6.3.1.12 Recapitulation without redundancy: the repetition of the main points of a sermon is a recognized method of making them unmistakably clear.

6.3.1.13 Humour. It is an invaluable aid in helping us to evaluate human affairs and we should employ it joyfully in spreading the Word.

6.3.1.14 There are a few basic concepts of communication in Stott's preaching: (1) Earnestness. It is needed in preaching communication: earnestness is deep feeling, and is indispensable to preachers. (2) Inspired preaching is dialogical: there will always be a continuous silent conversation between speaker and hearer. The listener has been stimulated so deeply by the sermon that he enters into a soundless exchange of thought with the preacher.

6.3.2 Lloyd-Jones's notion of communication

6.3.2.1 He stressed the fact that the roles played by a minister as a communicator are those of a preacher, an envoy and of one who testifies to the truth.

6.3.2.2 The unction of the minister as a communicator was of the deepest importance to Lloyd-Jones: In his view it enhances the impact of the preacher's sermon. This anointment is the divine communication of religious knowledge which incites the liturgist to such an extent that he gives himself over completely to this heavenly inspiration while he is delivering his sermon.

6.3.2.3 A deeply personal bond must develop between the preacher and his congregation during the sermon. Lloyd-Jones insisted that in true preaching there should be a constant interaction of the total being of the persons involved and the mutual willingness to respect one another's views. These are exciting moments which give rise to vital and enduring perceptions.

6.3.2.4 According to Lloyd-Jones there is always some measure of give and take in positive communication. The objective of this interchange is, therefore, to perform actions which elicit reactions - this notion forms the basis of all the meaningful exchanges of thought and feeling in a sermon.

6.3.2.5 The theological basis of Lloyd-Jones's faith is the fact that Jesus Christ left the eternity of his divine status to assume the physical dimensions of the human race. This miracle is the absolute climax of God's constant communication with mankind.

6.3.2.6 Freedom. It was Lloyd-Jones's firm conviction that the inspiration of the Holy Spirit provides the liturgist with a much greater latitude in the scope of his sermons.

6.3.2.7 Verbal communication takes place by word of mouth, but all the powers of body and mind are involved in non - verbal communication. Another important facet is the show of emotion on the part of the minister which should be manifest to all. In addition, all preaching should be consistent and based on sound reason. Lloyd-Jones freely employed both the deductive and the inductive forms in his sermons.

6.3.2.8 The ministrations of the Holy Spirit are of the essence in our day and age.

6.3.2.9 The main concept at issue in the Christian religion is that of the Biblical truth and all the methods of communication are aimed at preaching it clearly to the listeners: The judicious use of illustrations, the imaginative presentation by the preacher as well as his persuasive power, and the sensible employment of repetition all testify to the veracity of the gospel.

6.3.2.10 Humour. Because he was thoughtful by nature, Lloyd-Jones disapproved of the indiscriminate use of humour in a sermon: The fate of man's soul depends on the soberness of the message he listens to.

6.3.2.11 Lloyd-Jones advocated the following methods of communication:

(1) The preacher should be completely engrossed in his chosen text. Therefore he must display a burning fervour to transmit the material of his sermon that he is bursting to expound to the people entrusted to his ministerial care.

(2) He can also inculcate his theme by means of asking a series of rhetorical questions to which he himself supplies the answers.

(3) Characteristically Lloyd-Jones usually proceeded from the universal to the specific in his discourses: it is only after the broad spectrum of the topic has been explicated in detail that the listener can understand the

details.

(4) The purpose of Lloyd-Jones' employment of the negative in his sermons was aimed at condemning false views which might mislead the listeners. Having exposed these errors, he delivered his theme positively.

6.4 The conclusions drawn from the analysis and comparison of preaching and communication in Stott and Lloyd-Jones' sermons

6.4.1 Their preaching

6.4.1.1 They emphasize that preaching is central to and has a predominating position in the life of the church; it is an essential part and a distinguishing feature of Christianity because it is, in its very essence, a religion of the Word of God

6.4.1.2 The definition of their preaching is that God's people will hear his voice and respond to him in obedience. And that preaching deals with the total person. It is going to affect the whole of his life.

6.4.1.3 They grew up under different theological influences, but they have the same faith and submission to the triune God, and the Holy Bible

6.4.1.4 There must always be a controlling factor in our preparation of our sermons and messages. And, both *kerygma* and *didache* belong to the core of Reformed or Evangelical theology and cannot be separated.

6.4.1.5 The aim of preaching is much more than the unveiling of Christ; it is to see Him, hear the Lord's voice; to glorify Him, to fall down and worship Him. And it is to create an awareness of God and his presence in his listeners in order to inspire them to lead a holy life.

6.4.1.6 Expository preaching is to bring out of the text what is there and expose it to view. Whether the text is long or short, the preacher's responsibility as an expositor is to open it up in such a way that it speaks its message clearly, plainly, accurately, relevantly, without addition,

subtraction or falsification. So, they therefore emphasize expository preaching.

6.4.2 Their communication

6.4.2.1 They stress the importance of the preacher as a communicator. Because a true preacher as a communicator will always be a pastor, a steward, a herald, a father, a servant, a minister, an ambassador and a witness of Christ Jesus.

6.4.2.2 Their belief in the empowering of the Spirit in the delivery of their sermons shaped their ministry. All true preachers as communicators invariably anticipate that an afflatus of the Spirit and a divine empowerment will be on them. So, the anointing of the Holy Spirit (or of the power from on high) in the act of expounding the Word should be one of the most sought-after phenomena.

6.4.2.3 The definition of communication in their preaching is that it is not a one-way delivery of the message. It is an exchange (or interaction) between preacher and congregation.

6.4.2.4 Their final aim of communication is the same. Communication in preaching has the explicit purpose of eliciting a change in the listener's way of life.

6.4.2.5 They regard the incarnation of Jesus Christ as the theological basis of their communication. God wanted to speak the human language. So, the Son of God became flesh. This is the perfect model of theological communication.

6.4.2.6 We must remember their effective communication, because, we need the bridge-building between the biblical world and modern world, And we must also allow the element of freedom of the Spirit during sermon time.

6.4.2.7 What is needed today then is the same synthesis of verbal and nonverbal communication, emotion and logical communication, deductive and inductive forms.

6.4.2.8 The Spirit has created effective communication in preaching. This is Paul's testimony: "I did not come proclaiming to you the testimony of God in lofty words or wisdom. . . I was with you in weakness and in much fear and trembling; and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and power, that your faith might not rest in the wisdom of men but in the power of God" (I Cor. 2:1, 3-5).

6.4.2.9 They used illustrations in their sermons. But they used them to illustrate the truth. Therefore, illustrations should never be used as a aim in themselves. The preaching should not justify the illustration. Rather, the illustration will act as a window, creating interest, stimulating the imagination, holding the attention, and clarifying the truth.

6.4.2.10 They judged imagination in preaching to be most important and helpful to stimulate people's thinking and to help them to see things clearly in their minds.

6.4.2.11 They agreed that preaching should be persuasive. Persuasion, is an activity in which the communicator and the listener are conjoined and by which the communicator consciously attempts to influence the behaviour of the listener by transmitting audible and visible symbolic cues. So, the design of a sermon is to persuade. All preaching is persuasive by its very nature.

6.4.2.12 Repetition (or Redundancy) is still another great characteristic of their method of communication. Repetition is essential to a true understanding and good teaching. The greatest need in the church and for preachers is to be reminded of what we know.

6.4.2.13 Stott says that humour is acknowledged. But, there is hardly a trace of humour in Lloyd-Jones's sermon. So, we will use humour in the right places to say the right things.

6.4.2.14 The basic methods of communication in their sermons are the

following: (1) The preacher as communicator is involved all along, and that is why there must be this element of zeal or earnestness.

(2) Today people have canonized dialogue. So, for a modern preacher it is worthy to try dialogical preaching. Lloyd-Jones's use of questions is a very good method of dialogical communication. Questions arrest attention and are useful for applying the truth of what has been considered.

(3) Two of the greatest characteristics of Lloyd-Jones's method of communication can be termed as the general to the particular and the negative first, then positive.

6.5 The consequences of the final conclusions - Guidelines for preachers

6.5.1 A preaching understanding is needed

Preaching has an unbroken tradition in the church of nearly 21 centuries. We have very much to learn from the great preachers (John Stott and Lloyd-Jones, etc.) of the past and present whose ministry God has so signally blessed. The fact that our reality differs from theirs is no reason why we should not share their ideals.

6.5.2 A bridge-building and anointing is needed

True preaching is bridging the gulf between the biblical world and the world of today. The contemporary preachers's task is to study the ancient texts and apply them to the present day. Thus to deliver the Word of God effectively we need anointing. Anointing in the Scripture has always equipped somebody for his God-given business. So, we have to learn from Stott and Lloyd-Jones's examples.

6.5.3 An experimental Reformed or Evangelical approach is needed

The modern church and preachers desperately need men of the stock of

Stott and Lloyd-Jones, Reformed or Evangelical, equipped with a theology and borne along by the Holy Spirit which enable them to proclaim the glorious gospel of the blessed God.

6.5.4 An electronic age and supplement of preaching and communication

The 21st century is a new age, namely the electronic age. Television, computers, internet, E-mail, etc, have changed communication and preaching. A few Korean churches and many U.S.A. churches use the internet network. So, people say that "the day of preaching is over. It is a dying art, they say, an outmoded form of communication. Not only have modern media superseded it, but it is incompatible with the modern mood" (Stott, 1982a:50). But, preaching has something unique and irreplaceable about it. Therefore, we modern preachers have to argue the reasonableness and demonstrate the relevance of what we declare. Then people will listen respectfully. But, modern preachers as communicators shall certainly have to fight for their congregations' attention. It definitely needs to be supplemented.

6.6 Final statement

It is clear that this study has proved that preaching and communication of the gospel are still very important at the beginning of the 21st century. Preachers can learn from Stott and Lloyd-Jones and in that way fulfil their calling: "Preaching is the flower of Christianity!"

6.7 Fields for further study

6.6.1 A comparative study of the communication principles and methods of Paul and Jesus.

6.6.2 A comparative study of the preaching and communication principles and methods of Billy Graham (U.S.A.) and Yong Ki, Joe (Korean Full Gospel church).

6.6.3 A comparative study of the preaching and communication of a Reformation preacher (Calvin) and a Puritan preacher (B.B. Warfield).

6.6.4 A comparative study of the preaching and communication principles and methods of modern preachers and Reformation preachers.

ABSTRACT

* A HOMILETICAL COMPARATIVE STUDY OF THE PRINCIPLES AND METHODS OF COMMUNICATION IN THE PREACHING OF JOHN R. W. STOTT AND MARTYN LLOYD-JONES

For the purposes of achieving the aim of this study the following objectives have been pursued: (1) The investigation and comparison of the principles and methods of Stott and Lloyd-Jones's preaching and communication (2) The analysis of their principles and methods of preaching and communication in their homilies. (3) An evaluation within the broader spectrum of the Reformational and Biblical theology has also been completed.

* **Stott and Lloyd-Jones's preaching emphasises the following:** (1) They emphasize that preaching is central to and has a predominating position in the life of the church. (2) The definition of preaching is that God's people will hear his voice and respond to Him in obedience with the total person. (3) They have the same faith and submission to the triune God, and the Holy Bible. (4) There must always be a controlling factor in our preparation of our sermons and messages. And, both *kerygma* and *didache* belong to the essence of Reformed or Evangelical theology and cannot be separated. (5) The aim of preaching is much more than the unveiling of Christ; it is to see him, hear the Lord's voice; to glorify Him, to fall down and worship Him. And they emphasize expository preaching.

* **Stott and Lloyd-Jones's communication emphasises following:** (1) They emphasize the importance of the preacher as a communicator. Because, we preachers will always be pastor, steward, herald, father, servant, minister, ambassador, witness of Christ Jesus at all times. (2) Their belief in the empowering of the Spirit in the delivery of sermons gave shape to their ministry. (3) The definition of communication in their preaching is that it is not a one-sided delivery of the message. It is an exchange (or interaction) between preacher and congregation. (4) Their final views on communication is bringing about a change in the Christian way of

life. (5) They regard the incarnation of Jesus Christ as the theological basis of their communication. The Son of God became flesh. It is a good model of theological communication. (6) We must remember their effective communication. Because, we need the bridge-building between the biblical world and modern world, And the element of freedom of the Spirit during sermon time. (7) The Holy Spirit makes communication in preaching effective. The Holy Ghost is the most excellent communicator.

It is clear that this study has proved that preaching and communication of the gospel are still very important at the beginning of the 21st century. Preachers can learn from Stott and Lloyd-Jones and in that way fulfil their calling: "Preaching is the flower of Christianity!"

*** Key Words of this study**

Preaching, Communication, Principles, Methods, preacher, communicator, Sermon, Preacher as communicator.

OPSOMMING

'N HOMILETIESE EN VERGELYKENDE STUDIE VAN DIE BEGINSELS EN METODES VAN KOMMUNIKASIE IN DIE PREDIKING VAN JOHN R. W. STOTT EN MARTYN LLOYD- JONES

Om die doelwit van hierdie studie te bereik, is die volgende ondersoek gedoen:

- (1) 'n Ondersoek en vergelyking van die beginsels en metodes van Stott en Lloyd-Jones se prediking en kommunikasie,
- (2) 'n Analise van die beginsels en metodes van hulle prediking en kommunikasie in hulle homelietiek,
- (3) 'n Evaluering van bogenomede beginsels en metodes binne die breër spektrum van die Gereformeerde en Bybelse teologie.

* Stott en Lloyd-Jones se **prediking** beklemtoon die volgende:

- (1) Die prediking staan sentraal in die lewe van die kerk en neem 'n oorheersende plek in.
- (2) Die definisie van prediking is dat God se volk sy stem sal hoor en sal reageer deur met hulle totale wese aan Hom gehoorsaam te wees.
- (3) Ons vind by albei dieselfde geloof en onderwerping aan die drie-enige God en die Heilige Skrif.
- (4) By die voorbereiding van preke en boodskappe moet daar altyd 'n beherende faktor wees. *Kerugma* en *didache* behoort beide tot die essense van Gereformeerde of Evangeliese teologie en kan nie van mekaar geskei word nie.
- (5) Prediking is baie meer as die onthulling van Christus; dit is om Hom te sien, sy stem te hoor, Hom te verheerlik, om neer te val en Hom te aanbid. Hulle beklemtoon ook verklarende prediking.

* Beide Stott en Lloyd-Jones se **Kommunikasie** lê klem op die volgende:

- (1) Die belangrikheid van die prediker as kommunikator, want die predikante sal altyd pastor, opsiener, herout, vader, dienskneg, dienaar, ambassadeur, getuie vir Jesus Christus te alle tye wees.

- (2) Hulle geloof dat die Gees krag verleen by die prediking het hulle bediening gevorm.
- (3) Die definisie van kommunikasie in hulle prediking is dat dit nie 'n eensydige bring van 'n boodskap is nie, maar 'n uitruiling of wisselwerking tussen prediker en gemeente.
- (4) Hulle uiteindelijke doelwit is om verandering teweeg te bring in die Christelike lewe.
- (5) Hulle beskou die menswording van Jesus Christus as die teologiese begronding van hulle kommunikasie. Die Seun van God het mens geword. Dit is 'n goeie voorbeeld van teologiese kommunikasie.
- (6) Ons moet hulle kommunikasie model in gedagte hou, want ons het 'n brug nodig tussen die wêreld van die Bybel en die moderne wêreld en ook die element van vryheid wat tot die prediking behoort.
- (7) Dit is die Heilige Gees wat kommunikasie in die prediking doeltreffend maak. Die Heilige Gees is die heel beste kommunikator.

Dit is duidelik dat hierdie studie bewys het dat prediking en oordrag van die Evangelie steeds baie belangrik is aan die begin van die 21ste eeu. Predikers kan van Stott en Lloyd-Jones leer en so hulle roeping vervul: "Prediking is die blom van die Christendom!".

* Sleutelwoorde in hierdie studie:

Prediking, Kommunikasie, Beginsels, Metodes, Prediker, Kommunikator, Preek, Prediker as kommunikator.

ABBREVIATION

1. The Old Testament

Gn.	Genesis
Ex.	Exodus
Nm.	Numbers
Dt.	Deuteronomy
Neh	Nehemiah
Ps.	Psalms
Is.	Isaiah
Jr.	Jeremiah
Hs.	Hosea

2. The New Testament

Mt.	Matthew
Mk.	Mark
Lk.	Luke
Jn.	John
Ac.	Acts
Rm.	Romans
1 Cor.	1 Corinthians
2 Cor.	2 Corinthians
Gi.	Galatians
Eph.	Ephesians
Phlp.	Philippians
1 Th.	1 Thessalonians
1 Tm.	1 Timothy
2 Tm.	2 Timothy
Tt.	Titus
Heb.	Hebrews
Ja.	James
1 Pt.	1 Peter
2 Pt.	2 Peter
1 Jn.	1 John

3. Other Abbreviations

A. V.	Authorized Version of the Bible, 1611 ('King James')
B.S.	Bachelor of Surgery
M.B.	Bachelor of Medicine
M.D.	Doctor of Medicine
M.R.C.P.	Membership of the Royal College of Physicians
NASB	New American Standard Bible
N.E.B	New English Bible
N.I.V.	New International Version
N.K.J.V	The New King James Version
R.S.V.	Revised Standard Version
U.S.A.	The United States of America

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