

ABSTRACT

PREACHER-AS-WITNESS:

THE HOMILETICAL APPROACH OF E. STANLEY JONES

by

Luke Molberg Pederson

Witness is a key metaphor that addresses postmodern yearning for authenticity and integrity in preaching in the current cultural milieu of the United States and Canada. The speaking and writing of twentieth-century world missionary and evangelist E. Stanley Jones provided a bountiful source of autobiographical material through which to explore Jones' self- understanding as preacher-as-witness. The purpose of the study was to describe Jones' homiletical self-understanding as witness to Jesus Christ, analyze the content of his speaking and writing as it pertains to preaching, and outline his sermonic approach.

Jones' underlying homiletical worldview was probed in its natural context through a grounded theory process of simultaneous data collection, analysis, and synthesis. All of Jones' twenty-seven published books were scrutinized as well as ten selected sermons in print and in audio and videotape formats spanning sixty years of Jones' preaching ministry. Samples of my own preaching were appended as examples of the integration of Jones' approach with postmodern praxis. The focus of the study was not on others' assessment of Jones, or critical evaluation of his preaching, but on his self- understanding as witness to Jesus Christ as a means to inform the present opportunity for preaching in a postmodern context.

The study clarified boundaries between the metaphors of testimony, confession, and witness, offered an extension of Thomas G. Long's work on the witness of preaching

as an underappreciated metaphor for preaching, and presented witness as a theoretical bridge between speaker-driven and audience-driven polarities in preaching. The preacher-as-witness, as revealed in Jones' speaking and writing, is an integrated person who, through immediate experience of Jesus Christ, speaks and lives out faith in him, respects but exercises discernment in the face of other religious and cultural traditions, centers unwaveringly on Jesus Christ, and introduces, interprets, and commends Jesus Christ in non-defensive public speech. Witness was Jones' operative homiletical worldview and furnishes a rich metaphor for preachers' self-understanding in the current postmodern context.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

PREACHER-AS-WITNESS:

THE HOMILETICAL APPROACH OF E. STANLEY JONES

presented by

Luke Molberg Pederson

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

Mentor

October 31, 2006

Date

Internal Reader

October 31, 2006

Date

Dean, Doctor of Ministry Program

October 31, 2006

Date

PREACHER-AS-WITNESS:
THE HOMILETICAL APPROACH OF E. STANLEY JONES

A Dissertation
Presented to the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry

by
Luke Molberg Pederson

May 2007

© 2007

Luke Molberg Pederson

ALL RIGHTS RESERVED

TABLE OF CONTENTS

Acknowledgements.....	vii
Chapter	
1. Problem	1
Statement of the Problem	1
Purpose Stated	3
Research Questions	3
Research Project	4
Biblical and Theological Foundation	4
Context and Biographical Overview	4
Jones as Witness	6
Jones as Preacher	8
Methodology	8
Data Collection and Analysis	8
Delimitations and Generalizability	9
Overview of the Study	9
2. Literature	11
Overarching Homiletical Framework.....	11
Conversational/Dialogical/Autobiographical Preaching.....	15
Philosophical and Theological Understanding of Witness.....	18
Biblical Understanding of Witness.....	24
<i>Martus</i>	33
Jones' Understanding of Witness	36
Literature on Jones	37

Biography	37
Theology.....	42
Missiology	47
Topical Studies	54
Jones' Methodology Applied	58
Hagiography	62
Qualitative Research Design Literature.....	65
Overview of the Method.....	65
Role of the Researcher.....	65
Data Collection.....	66
Data Organization.....	66
Data Analysis	68
Summary Guidelines for Qualitative Research	70
Validity, Reliability, and Credibility	71
Autobiographical Analysis in Qualitative Research	72
Autobiographical Reflection Research and Jones	73
3. Methodology	74
Problem	74
Purpose	74
Research Questions	74
Description of the Project.....	75
Instrumentation.....	77
Reliability	77
Validity	77

Data	78
Sources	78
Collection and Recording Procedures	79
Analysis	80
4. Findings	82
Jones' Books.....	82
Biblical Treatment of Witness.....	83
Theology of Witness.....	85
Reliance upon Scripture and the Holy Spirit.....	89
Requisite Firsthand Experience of Jesus Christ	91
Witness Embodied and Integrated in the Person of the Preacher.....	92
Congenial and Direct Presentation of Jesus Christ.....	93
Jones' Reflections on the Practice of Preaching.....	97
Summary of Jones' Treatment of Preacher-as-Witness in His Books	99
Jones' Sermons.....	100
Content Description and Analysis	101
Summary	115
Comparison of Jones' Books and Sermons	115
5. Discussion.....	118
Jones as Bridge.....	118
Contribution to Existing Literature	120
Preaching in General	120
Jones' Approach.....	121
Research Methodology.....	123

Limitations of Jones' Understanding of Witness	123
Unexpected Discoveries	124
Application of Findings to the Local Church Context	124
Opportunities for Further Study	125
Postscript	125
Appendix A: Introduction and Context.....	127
Works Cited.....	142
Works Consulted.....	152

ACKNOWLEDGEMENTS

I am indebted to many communities of encouragement who made possible this exploration into the work of E. Stanley Jones. The insights of my dissertation committee—faculty mentor Mike Pasquarello, Leslie Andrews, and Mike Rynkiewich—strengthened the work considerably. The persons of the Beeson Pastor Program were exceptional in their help at every stage of my studies. The personnel of the Doctor of Ministry office were dependable guides to completion of my dissertation, and Judy Seitz’s editing was indispensable. Archivist Grace Yoder efficiently accommodated my many inquiries about Jones’ papers, and Dorothy R. James and Janice Huber of library loan services gave me a great gift by filling my long-distance requests for books and articles. The people of West Hills Covenant Church have been gracious to me in allowing time for writing and provided capable members for my Research and Reflection Team—Micah Elliott, Janice Elsner, Becky Fiebach, Bill McCorkle, Steve Sethi, and Kay Stradinger—whose prayer, feedback, and companionship have made the dissertation-writing journey a pleasure. I am grateful most of all for the support of my family, especially my wife, Barbara, who amiably accepted my long hours of study, and our sons, Isaac and Eric, in whom I hope to have instilled regard for lifelong learning, a curiosity about Jones, and a love for the person of Jesus Christ to whom this work is dedicated and to whom I bear witness.

CHAPTER 1

PROBLEM

Statement of the Problem

The current cultural shift from modern hegemonic Christendom to postmodern religious diversity in the United States and Canada has implications for the preacher of the gospel. Lament has been raised in church circles in recent decades over the distrust of institutions in general, the church specifically, and the preacher in particular. The relevant matter for the preacher is not reclamation of diminished clerical privilege and influence. Concern about attrition in local congregations, as one symptom of the cultural shift, betrays the idolatry of cultural advantage inherent in the Christendom model and is an invalid argument for entertaining changes in approaches to preaching. The opportunity for the preacher in the changing cultural environment resides not in solicitous reaction to external cultural demands, nor in shoring up a crumbling ecclesiastical edifice, but in the preacher's self-understanding.

Since the publication of Jean-François Lyotard's essay on the postmodern condition, in which he defines postmodern as "incredulity toward metanarratives" (xxiv), broad and far-reaching analysis of postmodernity has ensued across academic disciplines. Effects of postmodernity on the Christian faith and on preaching have received considerable attention. David J. Lose offers an overview. The Enlightenment emerged in seventeenth century Europe, in part, out of weariness of religious wars. The modern movement sought to base society on reason and empiricism rather than religious foundationalism. The mediated and received tradition of premodern knowledge was supplanted by optimistic scientific methodology to discover and apply universal laws. Abuses of the wedding of knowledge and power during the modern period began yielding

to the emergence of postmodernity characterized by skepticism and outright rejection of modern assumptions.

Martyn D. Atkins develops ramifications for preaching in light of postmodern sensibilities. Atkins reiterates Lyotard's observation that postmodern persons eschew metanarratives and adds the insight that postmodern persons revel in diversity, local personal (micro) stories, pragmatism, relativity, and tolerance. Atkins describes the challenge of preaching in a postmodern environment:

Our postmodern, post-Christian environment is at best dismissive and at worst hostile towards preaching. It is critical of preaching by both definition and implication. From a postmodern perspective Christian preaching is at best impossible and at worst immoral.... It presents the Christian faith as a metanarrative, a good news story applicable to all people in every time and place. It presents this "big story" in terms of truth and ultimate reality, refusing the preferred way of provisionality and relativism. It is deemed to be inescapably authoritarian and paternalistic. These themes combined lead inevitably to preaching being regarded as manipulative and dehumanizing. (45)

Atkins offers a strategy for preaching in a postmodern context. In addition to the aforementioned characteristics, postmodern persons value also authenticity, relationality, and personality (54). As a result, "postmodern preaching ... will tend to be personal rather than abstract. It will be a sharing of self, as a person of faith.... Who we are as Christian people rather than simply as preachers is now very significant" (58). In an evocative description, Atkins refers to preachers as "incarnational micronarratives" who provide a means by which listeners can enter into the Christian metanarrative (72). Authenticity, not authoritarianism, is the passport.

Other authors echo Atkins' emphasis on the person of the preacher in responding to the challenge and opportunity of postmodernity. Graham Johnston advocates use of the "petite narrative" in response to the postmodern person's openness to various

viewpoints (110). Ronald J. Allen, Barbara Shires Blaisdell, and Scott Black Johnston encourage truth telling from the pulpit from a personal base of honesty, humility, and openness (69). The personal witness of the preacher matters in postmodern preaching.

Purpose Stated

Witness is a key metaphor that addresses postmodern yearning for authenticity and integrity in preaching. In the current cultural milieu, an effective middle way is possible for the preacher between functioning as a mere mouthpiece of God in message-driven preaching, on the one hand, and as a congenial conversationalist, on the other. The subject of the study is E. Stanley Jones' understanding of himself as preacher-as-witness. My intent has been to flesh out Jones' expressed and implied understanding of himself as preacher-as-witness, augment general homiletical literature on preaching as witness, contribute to critical research on Jones, and, perhaps most important of all, invite practicing preachers to reflect on their personal rationale for preaching. I appended samples of my own preaching to provide examples of integrating witness perspective and witness practice. The purpose of the study has been to describe Jones' self-understanding as witness, analyze the content of his speaking and writing as it pertains to preaching, and identify patterns in his homiletical approach.

Research Questions

I employed the following research questions to unearth Jones' self-understanding as preacher-as-witness.

1. What does Jones express explicitly and autobiographically about his understanding of his function as preacher?
2. What does the content of Jones' speaking and writing reveal about his self-concept of preacher-as-witness?

3. What patterns emerge from the data through synthesis of autobiographical evidence and content analysis of Jones' speaking and writing?

Research Project

The project was a historical description of Jones' homiletical self-reflection. I probed Jones' underlying homiletical worldview expressed orally and in print in its natural context, which informed his approach to preaching. Jones' method was inductive; this study, too, was one of discovery. The focus was not on others' assessment of Jones, nor on critical evaluation of his preaching, but on his self-understanding as preacher.

Biblical and Theological Foundation

Literature on preaching-as-witness is sparse. Recent forays in conversational, dialogical, and autobiographical preaching lean toward witness, but only Thomas G. Long forwards full embrace of the import of witness as a master image in preaching. The works of Allison A. Trites and other writers provide comprehensive and detailed treatment of the biblical concept of witness, *martus*, which depends on the confluence of the integrity of the witness and stated verbal testimony. Exploration of Scripture as a whole reveals the pervasiveness and significance of witness. Jones' use of the word witness on face value has a straightforward denotation in his first book The Christ of the Indian Road: "It is sharing with others what has been shared with us" (148).

Context and Biographical Overview

Preacher Jones was a precocious navigator of religious pluralism. His years as a missionary in India and then as worldwide evangelist in the early and middle-twentieth century exposed him to a broad spectrum of faiths and cultures. Jones preached the coming of the kingdom of God in the person of Jesus Christ with personal witness as the means. He negotiated the difficult cross-cultural terrain with a thriving faith in Jesus

Christ through an inner compass that I attribute significantly to his self-understanding of preacher-as-witness. I use the term “preacher-as-witness” intentionally rather than “preaching-as-witness” because the person and not the act of preaching made the qualitative difference for Jones’ effectiveness. Moreover, Jones’ self-understanding is more remarkable than his much-celebrated and imitated techniques of cross-cultural engagement and dialogue, such as mass meetings, round table conferences, and ashrams. Jones’ dialogical ministries were context-specific extensions of his central self-understanding as preacher-as-witness to Jesus Christ.

Jones is remembered primarily, but not exclusively, in Methodist circles as a world missionary and evangelist whose writings and innovative ashram concept continue to exert influence. Jones began as a denominational missionary of the Methodist Episcopal Church to India in 1907. After eight years of intense work pastoring an expatriate English-speaking church and working as district administrator among low caste Hindus, Jones’ health broke and he became dispirited. A respite from work did not restore his health, but God healed him, miraculously, and upon his return to work in India, he left the traditional model of mission work and began to minister enthusiastically and creatively as an evangelist-at-large among the educated classes of India.

Jones was a keen listener and perceptive student of the Christian movement among Indian Christians during the unrest of pre-independence India. Jones was an avid examiner of India and its religious thought and spent considerable time with Indian poet Tagore and with Gandhi. Jones was not the originator of his methods but an early adapter of Indian evangelistic methodologies and a vital interpreter to the West of his discoveries. Jones adopted the mass meeting lecture format and adapted it by including a question-and-answer time and by holding his lectures in neutral venues to attract diverse

audiences. A casual aside, suggested in conversation with Jones, prompted adoption of the round table concept—a method of political dialogue, and he adapted it by inviting personal reflections by leaders of various religions. Indian Christians had already adopted the ashram, an ancient Indian retreat practice. Jones adapted and franchised the model throughout the world by investing in it deep theological personal reflection.

Jones' methodologies have received the most acute attention, but his adapted methods found their genesis in his observations and autobiographical reflection in response to his context. Jones recorded his reflections in books—twenty-seven of them—beginning in 1925 and continuing throughout his life at an average, roughly, of one book every other year. He was working on his last book at his death in 1973 at age eighty-nine.

Jones' thought is eclectic and expansive. Jones' Christocentric preaching develops into a more comprehensive theology in later years with an emphasis on the kingdom of God. His renown gained him increasing access to high levels of governmental leadership throughout the world, and his ambassadorial efforts are well documented. His desire for Christian unity along the lines of his church federal union plan became for him during his exile in the United States of America during World War II, especially, a passion. Jones' thought never ossifies in over sixty years of active ministry.

Jones as Witness

Jones' singular adherence to his calling as witness to Jesus Christ was instilled early in his life experience. Jones tells in his own words, in characteristic autobiographical fashion, of a grounding moment, his very first sermon, which shaped his calling and life work:

The little church was filled with my relatives and friends, all anxious that the young man should do well. I had prepared for three weeks, for I was to be God's lawyer and argue his case well. I started on rather a high key and

after a half dozen sentences used a word I had never used before and I have never used since: Indifferentism. Whereupon a college girl smiled and put down her head. (I was very susceptible at that time of life as to what young ladies did or did not do!) Her smiling so upset me that when I came back to the thread of my discourse it was gone. My mind was an absolute blank. I stood there clutching for something to say. Finally I blurted out: "I am very sorry, but I have forgotten my sermon," and I started for my seat in shame and confusion. My ministry was starting as a dead failure. As a lawyer I had failed God. I had tripped up over "Indifferentism." As I was about to sit down, the Inner Voice said, "Haven't I done anything for you? If so, couldn't you tell that?" I responded to this suggestion and stepped down in front of the pulpit—I felt I didn't belong behind it—and said, "Friends, I see I can't preach, but you know what Christ has done for my life, how He has changed me, and though I cannot preach I shall be His witness the rest of my days." At the close a youth came up to me and said he wanted what I had found. It was a mystery to me then, and it is a mystery to me now that, amid my failure that night, he still saw something he wanted. As he and I knelt together, he found it. It marked a profound change in his life, and today he is a pastor, and a daughter is a missionary in Africa. As God's lawyer I was a dead failure; as God's witness I was a success. That night marked a change in my conception of the work of the Christian minister—he is to be, not God's lawyer to argue well for God; but he is to be God's witness, to tell what Grace has done for an unworthy life. A lawyer argues from legalities and second-hand informations [sic]; a witness speaks of vitalities and first-hand transformations. Not that the whole case rested on what happened to me, but it did rest on what had happened through Christ—I was to be His witness, not my own.

I shall always be grateful for that failure—that bump shook a lot of false conceptions out of my immature soul. (Along the Indian Road 19-20)

Jones' first preaching experience was formative according to Jones biographer Karl Jäder (23). Jones reflects on the experience at age seventy-five: "I saw the cue for my ministry. I was not to be a lawyer.... I was just to be a witness of what the grace of God could do with a bankrupt life. I hope to continue being a witness to Him. And I witness to you tonight" (What These Seventy-Five Years 27). Jones' humility, his conviction about Jesus, and the transparency by which he relates his preaching "failure" suggest that his understanding of witness is a hermeneutical key to his speaking and writing to help inform preaching in a postmodern context.

Jones as Preacher

Many consider Jones first and foremost a preacher. He is one of only ninety-five preachers over two thousand years chosen for Clyde E. Fant, Jr. and William M. Pinson, Jr.'s multivolume work 20 Centuries of Great Preaching. Jones theologian Paul A. J. Martin considers Jones foundationally a preacher (Walking the Indian Road 16). Social gospel proponent and Jones critic J. Neal Hughley acknowledges Jones as a tremendous preacher (21). Swedish Jones biographer Sigfrid Deminger describes Jones preeminently as a preacher (24). Eunice Jones Mathews and James K. Mathews state that Jones was fundamentally a preacher ("Remembrances" 193), and Mary Ruth Howes reports that Jones preached more than sixty thousand sermons in his lifetime (5). Jones is considered one of the most popular preachers of his generation (Thomas 250), and eyewitnesses of Jones' speaking report his spellbinding rhetorical gifts (Paranjoti 113). During one of Jones' speaking tours in the 1930s in Calcutta, he attracted upwards of one thousand persons each evening (Martin, Missionary 55). Jones was "probably the world's best known and longest-tested Christian missionary and evangelist" (Pickard, "Introduction" 17). Jones' renown as preacher is well attested.

Methodology

Following established qualitative research theory through a process of contemporaneous data collection, analysis, and synthesis, I endeavored to grasp and describe Jones' self-understanding as preacher-as-witness.

Data Collection and Analysis

The autobiographical speaking and writing of Jones provide the primary source material for the study. I examined all twenty-seven of Jones' published books spanning fifty years and comprising nearly eight thousand pages. I analyzed ten sermons of Jones

from published and archival sources, chosen for the completeness of the document, sampling across time and representation from a variety of venues.

In keeping with qualitative theory research tradition, I collected, analyzed, and synthesized data simultaneously. I immersed myself in the data by reading through all Jones' books and selected sermon manuscripts and by listening to and viewing chosen audio and videotapes of his addresses. In subsequent rereading, re-listening, and reviewing, I placed units of data (quotations) into categories emerging from the data through a process of constant comparison. I kept ongoing descriptive and reflective notations as I worked. Concerning Jones' sermonic material, I scrutinized one sermon manuscript, one audiotape, and one videotape to set the baseline for subsequent content analysis for the balance of the data. In my word processing program, I used the "find" function to identify and group decontextualized data (quotations) and to form preliminary categories. Through further grouping and regrouping of data and analytical reflection upon categories, I identified motifs of Jones' self-understanding and work. In sum, I read/listened to/viewed the sources of data in their entirety, identified units of information, coded, categorized, described, analyzed, and synthesized the data through descriptive and reflective note taking.

Delimitations and Generalizability

To date no extant content analysis of Jones' sermons exists (barring Fant and Pinson's brief introduction in their compilation on preaching), very little real work on Jones has been done according to Jones archivist William Kostlevy, and no examination of Jones and witness has been undertaken.

Overview of the Study

Chapter 2 provides a survey of general homiletical literature with an emphasis on

autobiographical preaching and witness. Scholarship on Jones is reviewed with attention given to Jones as preacher. Qualitative research theory is covered in detail with a focus on autobiographical analysis. Chapter 3 describes the project and further grounds it in qualitative research theory. Findings of the project are presented in Chapter 4, and Chapter 5 offers a discussion.

CHAPTER 2

LITERATURE

It is probably time for a *new* [original emphasis] new homiletic that will help preachers address our suddenly post-Christian world.
—Stephen Farris

The literature on preaching has expanded from dependence on a few celebrated authors in the mid-twentieth century to the current plethora of perspectives. I begin by drawing the thread of witness in homiletic theory and theology in the following pages with an overview and by engaging standard preaching manuals of the late nineteenth and early twentieth centuries. I then visit seminal works in inductive and narrative approaches, track preaching as conversation, dialogue, and autobiography, and focus on the philosophical, theological, and biblical understanding of witness. I conclude with a discussion of literature on Jones, capped by engagement with literature on qualitative research design.

Overarching Homiletical Framework

Lucy Atkinson Rose interprets preaching over the past century by identifying three predominant historical homiletical rubrics—traditional, kerygmatic, transformational—and modestly adds a fourth, conversational, as a way to describe the function of preaching.

Traditional preaching, the first rubric, is grounded in the classical discipline of rhetoric, has persuasion as its focus, and is interested in the preacher as communicator. In the United States in the first half of the twentieth century, in particular, the content of the sermon was seen as objective, propositional truth in God’s Word expressed clearly by the preacher. A gap was presupposed between preacher and audience in this understanding of preaching. The preacher was the “sender”; the congregation the “recipient,” or, as Rose

employs a baseball analogy, the preacher is the pitcher; the congregation the catcher. Operative words in traditional preaching as it continues today are persuade, convince, inform, explain, communicate (15). Biblical truth, discovered by the preacher, is presented propositionally for adoption by the listeners. A natural expression of this form of preaching is single-idea preaching.

A second homiletical rubric took shape in the mid-twentieth century with the work of Karl Barth. The focus in preaching changed from transmission of objective truth (as in traditional preaching) to the event of God's preached Word as a mediator of God's saving activity. The essence of God's Word, the *kerygma*, is active in the sermon. In kerygmatic preaching, the preacher is mere herald; God is the communicator. Distance between Word and congregation is maintained, however. Kerygmatic preaching adds "event" to traditional preaching's emphasis on persuasion, but in L. Rose's eyes, both traditional and kerygmatic preaching are cut from the same cloth.

The third and emerging main category of preaching, transformational preaching, is concerned with facilitating an experience for the worshippers that transforms their lives. The preaching-listening act is dynamic and relational and less fixed as with traditional preaching. The writings of Fred B. Craddock are formational here, as well as that of "preaching as narrative," as ways of experiencing the text of Scripture. The intent of transformational preaching is change in persons' lives, but distance between preacher and listener remains.

L. Rose seeks to eliminate the gap between speaker and listener inherent in the three main forms of preaching: traditional, kerygmatic, and transformational. Conversational preaching, in contrast to the other approaches, is communal, nonhierarchical, personal, inclusive, and scriptural (121). Conversational preaching is not

a technique but an attitude, a posture of putting one's perspective "out there" in the context of the gathered followers of Jesus to encourage further conversations.

Conversational preaching is reticent to speak for others, is open and receptive to others, and stresses personal experience. In L. Rose's own words, "Preaching's aim is week after week to gather the community of faith around the Word in order to foster and refocus its central conversations" (98). The preacher's task is not to teach, persuade, or change the congregation because an undesired distance between speaker and listener results. The preacher's role is that of common explorer, connected and in solidarity with the congregation. The gap experienced in traditional, kerygmatic, and transformational forms of preaching is bridged in conversational preaching by a sense of joint discipleship, in which the preacher is not the resident expert but an equal colleague in matters of living and believing (96). Conversational preaching emerges out of shared identity, shared priesthood, and shared tasks. The preacher, in this view, functions as a catalyst for genuine conversation in the gathered worshipping community as a whole.

L. Rose describes conversational preaching as intensely personal. "Conversational preaching is personal testimony, whether or not the preacher uses the personal pronoun 'I' in the sermon" (124). The effect of autobiographical sharing evokes a commensurate response in the listener and encourages further conversation of deep life issues. Rose states, "What is autobiographical and personal is at the core of preaching" (130).

The element of personal testimony and witness is present in preaching's traditional modern era in the influential works of Phillips Brooks and John Albert Broadus. Brooks is famous for his oft-quoted definition of preaching given during his Yale Lectures in 1877: "Preaching is the bringing of truth through personality" (5). Two realities are embodied in the person of the preacher for Brooks—"message" and

“witness”: “In these two words together,... we have the fundamental conception of the matter of all Christian preaching” (14). Broadus, with contemporizing help from Jesse Burton Weatherspoon in 1944, commits a section in the book to “Arguments from Testimony.” The role of the preacher is to become “a witness of what he himself has seen and heard and handled and tested out to a final faith” (169).

The homiletical “sea change” brought about by Karl Barth and his introduction of the kerygmatic event did not do away with the mediating importance of the preacher. The task of preaching, according to Barth in his lectures delivered in the early 1930s and published as Homiletics, is “simply to repeat the testimony by which the church is constituted. It has to be a witness to that witness” (62). The witness of preaching is no wooden puppetry, however, but a vital sharing of self: “Preachers ... must put *themselves* [original emphasis] in the pulpit, for *they* [original emphasis] are the ones who are called” (83). The foundation for Barth is, of course, God’s Word: “Preaching is a matter of following the way of witness demanded by the text” (113).

Craddock’s As One without Authority, first published in 1978 as a groundbreaking work in the genre of transformational preaching, calls for the renewal of preaching in a culture suspicious of authority. Media inundation and general degradation of language have contributed to the decline of preaching, but the monotony of deductive, outline, three-point preaching is equally culpable. Craddock tenders an inductive approach to preaching that incorporates movement and unity in the sermon with attentiveness to biblical genre. Preaching is an experience of the gospel that encourages the listener to reflect on life in a new way. The experience is prompted by the preacher’s capable use of imagery emanating out of study of Scripture, not the rote recitation of information about God. By these means, the preacher is able to speak with conviction

even as the support structure of Christendom is falling away.

Andre Resner, Jr. offers a solution to the cleft between preacher and congregation and the challenge of communicating in a postmodern environment. He notes that homiletical discussion since the work of Barth has been polarized between the self-sufficiency of God's preached Word and the rhetorical persuasiveness of the preacher. Resner seeks to ameliorate the divide between emphasis on the person of the preacher in rhetorical preaching and the exigency of God in theological preaching by applying the Apostle Paul's theology of the cross. Resner observes that the Apostle Paul made use of classical rhetorical approaches with a self-effacing, humble posture that Resner dubs "reverse-*ēthos*" (4). Resner's "bilingual" solution bridges the donatist error of depending on the preacher to persuade, on the one hand, and the docetic error of disembodied preaching, on the other.

The credibility of the preacher for Resner takes the form of self-effacement in a cruciform life that leads to effective witness. Pulpit autobiography properly used (according to the cross, not according to the flesh) is a natural expression of reverse-*ēthos*. The preacher stands before God, in community, as a witness (156). Resner's work on reframing the rhetoric/theology tension in preaching points in the direction of preacher-as-witness: Preaching is "the witness to the gospel as Christ's servant and God's steward" (179).

L. Rose's emerging fourth homiletical rubric, conversational, suggests parallel and sometimes intersecting perspectives of autobiographical and dialogical preaching, which are inherent in preaching-as-witness.

Conversational/Dialogical/Autobiographical Preaching

Richard L. Thulin makes a case for the use of "first-person singular narrative as a

vehicle for the proclamation of God's Word" (9). Reporting about the biblical witness is insufficient for effective preaching in Thulin's opinion, and he thrusts the witnessing aspect of preaching to the fore (68). Authority in preaching in the skeptical postmodern climate comes from the "the voice of a living witness" (14) who can attest to the accuracy of the biblical witness out of life experience. Thulin describes the counterintuitive dimension of autobiographical preaching. Rather than creating an intense and smothering intimacy with the preacher, appropriate distance for free listener response is created through the telling of personal story. The listener is able to identify with the preacher and come to her or his own conclusions in an atmosphere of openness.

"Effective preaching is personal," Warren W. Wiersbe writes. "Preachers must be more than *heralds* [original emphasis] who declare the King's message or *teachers* [original emphasis] who explain it. They must also be *witnesses* [original emphasis] who boldly testify to what the message means to them personally" (15). Generic sermons will not suffice for Wiersbe, as he provocatively and playfully asks the question why preachers do not just play recordings from the most gifted of preachers and spend sermon-preparation time golfing instead. The reason is that God's people need to hear a "*personal* [original emphasis] witness to the power of God's Word" from someone who has lived it close to their lives (15).

Ruthanna B. Hooke emphasizes the whole person of the preacher in her article on the "presence" of the preacher. Everything the preacher is comes to bear on the text—voice, body, and life experience (14)—and mediates God's message historically and incarnationally in the midst of the struggle for the preacher to become fully human in community (16).

Two feminist perspectives on preaching corroborate the emphasis on holistic

preaching. Christine M. Smith writes from a relational perspective and instructs, “[P]reachers ... need to bring the fullness of who they are to the task” (40). Lynn N. Rhodes establishes personal experience as the criterion for homiletical insight in a communal understanding of preaching. The telling of one’s experience evokes reflection on faith experiences on the part of others and expands understanding of preaching beyond mere announcement or as the peculiar work of the pastor. The sermon is the work of the whole people (48-49).

John S. McClure explores conversational preaching as a model (2). Preaching is not a stand-alone event in this view but a part of a continuing conversation at the local church and ecclesiastical levels and in public discourse (5). McClure encourages preachers in this model to move courageously out of the “relative professional and personal isolation of their pastors’ studies, or clergy lectionary groups, into the broader relational matrix of congregation and culture” (10). Rather than worry about relativism in ensuing conversations, he heartens preachers to be clear about what they believe and put that perspective out into the mix of pluralistic voices (11).

In a similar vein to McClure, Calvin Miller advocates release of preaching from the church to the marketplace through inductive, audience-sensitive preaching. His book is a practical guide to sermonizing, but he attends to the preacher’s inner life and preaching-as-witness as rare emphases in recent literature on preaching. Everything flows from the quality of the preacher’s relationship with Jesus Christ. Oratorical skills may impress many, but for Miller, greatness comes from a cultivated relationship with Jesus Christ. Miller states repeatedly throughout his work that “[p]reaching has as its primary function witness” (14). Witness is not merely doctrinal truth telling; it also has the power to create. Witness shapes the identity of the church, but it also creates the church in its

missional intent. “Witnessing is to reach as well as to teach” (22). The essence of preaching is witness.

The literature acknowledges witness as intrinsic to preaching, but the concept is undeveloped and entertained incidentally. With the following review, I continue to build the philosophical, theological, and biblical framework for Jones’ understanding of preacher-as-witness.

Philosophical and Theological Understanding of Witness

Paul Ricoeur provides a philosophical discussion of witness in a series of essays on the hermeneutics of testimony. Testimony is the interpretation of an experienced event by which the fact of observation is shared in narrative form. The conjoining of confession and narrative in testimony is a quality that gives it its uniqueness and its value as a tool for deciphering meaning. A witness testifies “that,” but also testifies “to,” so that “a witness may so implicate himself in his testimony that it becomes the best proof of his conviction” (113). When such testimony costs the witness his or her life, the witness becomes a martyr. The testimony of the witness is grounded in fact and not mere opinion. The act of witnessing links “testimony as confession (of faith) and testimony as narration (of facts)” (142).

Grounding in facts is imperative, as Ricoeur reveals, or one ends up in an endless tautology of interpretation. A founding event is essential. Testimony is not only perception of the event, but also its subsequent interpretive narration, as it moves things seen to the realm of things said (123). Testimony is always understood in a juridical sense as a proof for or against a claim and is “quasi-empirical” in that it does not postulate certainty but only probability (125). In rebuttal to the accusation that hermeneutics of testimony seems to be “blemished by relativity,” Ricoeur responds by saying it only

appears so because the scientific ideal “governs only one of the centers of reflection, namely knowledge of objects” (149). Testimony, the perception and interpretation of a founding event, provides a plausible case for meaning.

Ricoeur traces the confessional-narrational poles of testimony in the New Testament witness. Luke writes narratively of the life, death, and resurrection of Jesus; John tends toward the confessional pole in his gospel. The conversion experience of the Apostle Paul bridges eyewitness accounts of Jesus with those who subsequently encounter Jesus after Jesus’ ascension into heaven. Unity between testimony about fact and testimony of interpretation was never an issue for early Christianity. Only with the advent of historical criticism were Jesus and the resurrected Christ presented as discontinuous experiences (135-36).

Walter Brueggemann takes up the theme of preaching as testimony. He portrays the current context of preaching in the United States as living in “Babylonian Exile” (41). The church no longer enjoys wide-ranging societal influence and can be considered exilic. The threat of secularism (Babylon) is answered by applying testimony as a decentered mode of preaching in which an alternative identity and vision can be cultivated (41).

Brueggemann’s examination of biblical exilic texts begins with the precept that the “*rhetorical practice among exiles given in scripture is best understood as testimony* [original emphasis], first-person witnesses who offer an account of experience that depends solely upon the trustworthiness of the witnesses” (44). The Bible itself is testimony of a “new construal of reality, which lives outside imperial rationality” (45):

What happens in the Bible ... is a chain of witnesses, in which subsequent witnesses repeat and reiterate and interpret and extrapolate from what earlier witnesses have said. The preachers are the last in a long line of

witnesses, all of whom are dependent upon the primary witnesses, but who are also dependent upon every generation of witnesses in the chain. Witnesses of course always fall short of proof. They only seek to make a credible case and to offer a case that is more credible and more compelling than the case offered by other witnesses. (45)

The approach of rhetorical criticism is valuable in Brueggemann's estimation for postmodern exilic preaching. The distinctiveness of a given text of Scripture matters, without reference to "grand dogmatic claims" (61). In a perspective congruent with postmodern affections, "in a decentered community, preaching must focus precisely upon the particularity of the texts, without worry about larger reference or coherence" (62). Brueggemann suggests a modest, local, and subversive tone to preaching to exiles that avoids "spouting certitudes," is open, Yahweh focused, and allows the exiles a place to breathe (42-44). Exilic preaching is not insular or solely preservation minded: "[B]iblical preaching ... has never confined itself to its own believing community. It has characteristically reached beyond that community in order to issue a summons and invitation to those who live outside the community" (79).

Two series of lectures expound on the theological understanding of witness. John Claypool, in the Lyman Beecher Lectures on Preaching in 1979, articulates the calling of preachers: "[W]e are called to be *witnesses* [original emphasis] ... for all we can really do is relate, like a witness in a courtroom, our experience of the Almighty" (101). John R. W. Stott draws out the "double authentication" feature of witness in his 1975 Chavasse Lectures in World Mission. The gospel witnesses offer not only their personal testimonies but also that of the precedent Scriptures. The Hebrew Scriptures were the first witness to the events; theirs is the second (47). Testimony as followers of the historical Jesus (emphasizing the fact of Jesus' life) and the same Jesus of Scripture (the confessional Jesus) corroborates the testimony of the gospel eyewitnesses (48).

Dietrich Ritschl explores the biblical theological understanding of “witness” (*martus*) in contrast to proclamatory “herald” (*keryx*). Witness is a technical term in the language of the court. A witness “tells what he has seen; he testifies to what he has heard” (57). No distinction is possible between an “objective” and “subjective” witness. The witness testifies about an event and believes it to be true—to the extent that he or she is willing to die for it—hence, the inextricable connection between witness and martyrdom (58).

Ritschl cautions against collapsing proclamation into the solitary concept of witness. The twofold aspect of witness comes into play here. A witness can observe the work of God without subsequently “bearing witness” to it (59), so the herald is a necessary companion concept for Ritschl. The herald is one who “goes out as a messenger to proclaim and announce in the streets and market places the coming of his king.... The words of a herald are not an explication of his own theology or a confession of his own experience and Christian life” (61). The content of the herald’s message is Jesus Christ himself (63). Ritschl subsumes witness under herald in his biblical theology of preaching. His denigration of witness is misguided because the concept of witness includes the attesting aspect of heralding.

In contrast to Ritschl’s defensive and narrow advocacy of preaching as “herald,” Lose offers “confession” (*homologia*) as an expansive term useful explicitly for preaching in a postmodern context. Confession, for Lose, is an articulated summary of the church’s assertions about Jesus. Preaching is a specific type of confession.

Lose’s semantic, theological, and linguistic analyses of confession reveal commonalities with witness as an approach to preaching. Lose acknowledges general similarities between confession and witness: “Both convey the sense of God’s revelation

from personal experience.... Experiencing God's revelation personally leads inevitably to authentic and authoritative speech" (68). Semantic overlap between confession and witness is noted by Lose in the use of *homologia* as a term of the Greek court with legal overtones. Further commonality is pointed out by Otto Michel in his work on *homologia*: "We must not make too strong a differentiation from the word group *marturein-marturia* (witness). These solemn declarations belong to the circle of witness to Christ" (207). Moreover, Michel notes, "Primitive Christian proclamation (*kerygma*) and teaching (*didache*) are described and depicted as confessing (*homologein*) and witnessing (*marturein*)" (212). Confession and witness have much in common.

Confession and witness as approaches to preaching, on the other hand, have notable differences. Michel writes, "On the relation of *homologein* and *marturein* in the NT,... there is need for more precise inquiry" (212). Hermann Strathmann, in his discussion of *martus*, states that all *marturein* is a *homologein*, but not *vice versa*. He further asserts that the orientation of *martus* to evangelization is what differentiates it from *homologia*: "The point of *marturein* is that believers should be won" (497). Lose writes of confession as a function of reinforcing faith within Christian community.

I notice additional differences between confession and witness. While confession may reinforce faith within Christian community, witness connotes a reach beyond the walls of the church. Confession reinforces communal faith; witness evokes faith. Confession builds up the church; witness expands the church. Confession implies saying words; witness suggests a whole-life response. Confession focuses on the confessor; witness points beyond the self. Confession leans toward orthodoxy; witness is concerned with orthopraxy. I make a case, not for the supremacy of witness over confession, or for witness over herald, but for a comprehensive embrace of the many terms for preaching in

the New Testament.

In a sustained exploration of preaching-as-witness, Thomas G. Long suggests witness as a master metaphor encompassing the strengths of dominant images of the preacher (herald, pastor, storyteller). Preaching-as-witness has become tarnished, unfortunately, through connotations of aggressive forms of evangelism and through its direct association with a court of law (as apposed to the grace of the gospel). The specific forensic aspect of the image of preaching-as-witness, however, gives it its power. Long explains, a trial is held in a public place with the express purpose of getting at the truth. The main interest of the court is the truth, and access to the truth is through the witness who bears two credentials: The witness has observed something, and the witness is willing to tell the truth about it (43). The character of the witness is paramount as the life of the witness is inextricably connected to the testimony of the witness.

The authority of the preacher—to apply the image of witness to preaching directly—rests not in position or rank but in what the preacher has seen, heard, and experienced and her or his willingness to tell the truth about it. Long describes the act of preaching:

The one who has been sent to the scripture on behalf of the people and encountered firsthand the claims of the text now turns to tell the truth about what has been experienced. The move from text to sermon is a move from beholding to attesting, from seeing to saying, from listening to telling, from perceiving to testifying, from *being* [original emphasis] a witness to *bearing* [original emphasis] witness. (79)

Long's work is a recovery of the witnessing aspect of New Testament preaching.

The opinion of the academic community is positive and uniformly receptive to Long's book. One of the ten reviews I read states, "This is an exceptionally important book for the field of homiletics" (Greenhaw 11). Another reviewer summarizes well the

book's contribution:

[T]hink of the Christian preacher as ... a witness in a court of law. That image includes the essential element of authority that is implicit in the metaphor of the preacher as herald, but it limits the exercise of that authority to that which the preacher has seen and heard in the biblical text. The metaphor of witness also includes the important element of sensitivity to human need that is implicit in the metaphor of the preacher as pastor, but it circumscribes that relational quality with the understanding of the preacher as shaped by, a part of, yet called out from the congregation to witness to them of God's Word and deeds. And third, the image of the preacher as witness includes the valid attention to rhetorical form that is implicit in the metaphor of the preacher as storyteller without allowing form to control content, since preachers, like witnesses, are called to declare the truth in a way that will best convey that which they have witnessed. (Van Dyk 290)

Long's work is valuable not only as an introductory preaching textbook but also for its rejuvenation of the concept of preaching as witness.

Biblical Understanding of Witness

The Bible is the inspired deposition of God's acts in history. The corpus of Scripture, which itself serves as witness to God, contains the motif of the law court. The enthroned God presides over the cosmic courtroom and functions variously with other players as judge, prosecuting attorney, defense lawyer, and witness. God indicts God's people, and God defends them. God brings charges against God's people, and God exonerates them. God condemns the guilty, and God serves their sentence. God punishes, and God restores. Ultimately, the biblical court-record witnesses to a justice-loving God of compassion and long-suffering-ness toward humanity.

Expressions of witness in the biblical record are manifold and include nature, the verbal witness of God's prophets and other individuals, God directly, the Incarnation of Jesus and the witness of his life, death, and resurrection, the personal testimony of eyewitnesses of Jesus, the actions of Jesus' followers, neutral observers, the Holy Spirit,

and evil spirits.

Nature bears witness to God. The testimony of God brought the world into being—Yahweh spoke. In response, the created natural and moral universe bears witness to its Creator. The witness of Abel's spilled blood exposed the founding murder by Cain: "Your brother's blood cries out to me from the ground" (Gen. 4:10, NIV). The cries of God's people in slavery in Egypt reached God's ears (Exod. 3:7). God birthed a nation by miraculously parting the waters of the Reed Sea bearing witness through nature to the power of God (Exod. 14). The prophet Micah, recalling the people's deliverance from Egypt, brings God's indictment against the sin of the people with nature as witness: "Stand up, plead your case before the mountains; let the hills hear what you have to say" (Mic. 6:1). The Psalmist exults, "The heavens declare the glory of God; the skies proclaim the work of his hands" (Ps. 19:1). Nature witnesses.

The Law given at Mt. Sinai provided the basis from which the prophets brought their testimony. The requisite of two witnesses delineated in Deuteronomy 19:15-21 also inveighs against false testimony, the prohibition codified in the ninth commandment. The immediate breaching of the covenant by the people with the shaping of the molten calf presaged the continual struggle the people had with idolatry (Exod. 32) and the perpetual need for prophetic intervention.

The setting of the book of Job is a trial. In God's heavenly court, Satan asked for an opportunity to entrap Job. In his ensuing crushing losses, Job expressed suffering, but he refused to bear witness against God for his agony (Job 1:22). Job was arm-wrestled by his "friends" to take the witness stand in self-defense, but Job threw himself only on the mercy of the court. Job is a study in the discipline of resisting bearing false witness.

The prophets bore witness to the people and against the people as God's

spokespersons. Isaiah develops considerably the metaphor of the law court in his prophecy. God is judge (Isa. 2:4) in the international tribunal (Isa. 3:13) and adjudicates not only Israel but also Israel's surrounding nations (Isa. 15-23). In the face of the recalcitrance of the people, Isaiah appealed "to the law and to the testimony" (Isa. 8:20). God threatened the intransigent people, consigned them for a time to exile, but finally redeemed them in grace and compassion. Prophetic "witness against" the sin of the people was balanced by "witness to" God's love for the people, and the people were given assurance: "O Israel, I will not forget you. I have swept away your offenses like a cloud, your sins like the morning mist" (Isa. 44:21-22). Indispensably, Isaiah also foretold the coming witness of a person who will be called "wonderful counselor" (Isa. 9:6), and a suffering servant who bears the sins of the people (Isa. 53). God will bring justice for all nations through a person, Jesus. To fill out the prophetic gallery, Jeremiah plays prosecuting attorney for God, Ezekiel enacts God's subpoena, Daniel witnesses with his lifestyle of godly living, antitypical brooding Jonah testifies against the mercy of the Lord. The witness of the remainder of the prophets alternates between promised destruction and promised blessing, culminating in the prophecy of Malachi of the return of Elijah—John the Baptizer—the witness to the witness, Jesus.

The Gospels narrate eyewitness accounts of Jesus' life, death, resurrection, and ascension into heaven.

The Gospel of Matthew presents Jesus as the fulfillment of Old Testament prophecy. Matthew cites Isaiah: "'The virgin will be with child and will give birth to a son, and they will call him Immanuel'—which means, 'God with us'" (Matt. 1:23). The birth star and the Magi suggest continuity with Old Testament insight that nature bears witness to the world the new thing God is doing in the birth of the Savior. The prophetic

bridge from Old Testament to New is accomplished through John the Baptizer who comes preaching repentance and announcing the coming of a Savior (Matt. 3).

At John's baptism of Jesus, God bore direct verbal witness about God's Son, Jesus: "This is my son, whom I love; with him I am well pleased" (Matt. 3:17). This statement alludes conspicuously to the greatest of Israel's leaders, Moses, whose name means, "my son, whom I have drawn out of the water." Jesus is the promised fulfillment of the Law.

After his baptism, Jesus countered the Accuser by quoting the witness of Scripture and began preaching the nearness of the kingdom of God. Jesus bore witness to God his Father through his teaching and healing, and through demonstration of power over nature (Matt. 8).

When incarcerated, John inquired if Jesus is indeed the promised Savior. Jesus responded by referring to his actions—blind seeing, lame walking, lepers being cured, good news being preached to the poor (Matt. 11). Jesus pointed to his life activity as a witness to his identity.

As an Old Testament echo of the witness of God against the sin of God's people, Jesus warned the unrepentant in the cities where he had done most of his miracles, then bore witness to himself as the hope for the people (Matt. 11).

Satan takes on prominence in Matthew and the other canonical gospels, not as a mere member of God's heavenly court but as the malicious accuser of God's people. Satan, through the Pharisees, bore witness against Jesus by accusing him of being in league with demons (Matt. 12:24). Jesus rejoined by painting a law court scene: "[Persons] will have to give an account the day of judgment for every careless word they have spoken. For by your words you will be acquitted, and by your words you will be

condemned” (Matt. 12:36).

Jesus’ parabolic preaching bore witness against the unrepentant and to the goodness of God for persons receptive to the kingdom of God. In Matthew’s chapter on kingdom conduct, Jesus advised, in keeping with the tradition of the Law, that “every matter may be established by the testimony of two or three witnesses” (Matt. 18:16). When the chief priests and elders pressed Jesus about his identity, Jesus said that his authority is derived from God his Father (Matt. 21). Jesus bore witness to God, while simultaneously accepting the responsibility given him by God as judge of the nations (Matt. 25).

In the passion narrative of his gospel, Matthew contrasts true witnesses with false witnesses. The true witness Jesus was put through a mock trial by the high priest (Matt. 26). Many false witnesses testified against Jesus. When asked by the high priest if he was the Christ, the Son of God, Jesus answered, “Yes, it is as you say” (Matt. 26:64). When Pilate asked Jesus if he was the king of the Jews, Jesus replied, “Yes, it is as you say” (Matt. 27:11). When the chief priests and elders accused Jesus, he remained silent and bore no witness in his defense. Nature bore witness for Jesus at the moment of his death. The earth shook and the sky darkened. The centurion, a disinterested observer, bore witness, too: “Surely he was the Son of God” (Matt. 27:54). Again in comparison, the guards at the empty tomb who had witnessed the events surrounding the resurrection of Jesus from the dead reported what they had seen to the chief priests and elders. Their testimony was suppressed by bribes, however, and the rumor (false witness) was concocted that followers of Jesus had stolen his body during the night. The final inflection of Matthew’s Gospel, as Jesus commissions his followers to “Go make disciples of all nations” (Matt. 18:19), is witness.

Considerable overlap exists between the synoptic Gospels, of course, but notable accents emerge from Mark's and Luke's gospels. The theme of true witnessing and false witnessing continues in Mark's Gospel with the addition of the prominent testimony of demons. Jealous religious leaders bore witness against Jesus; evil spirits, surprisingly, bore witness to Jesus as God's Son (Mark 1:24; 5:7). Paradoxically, and pronounced in Mark's Gospel, is Jesus' repeated caution to those he healed not to tell anyone about him. An emphasis of Luke's Gospel is the eyewitnesses of Jesus. Positioned between angelic witnesses at Jesus' birth and at the empty tomb are stories of personal eyewitnesses of Jesus' life. Simeon and Anna witnessed at Jesus' presentation to the Lord (Luke 2). The criminal on the cross adjacent to Jesus bore witness to Jesus' innocence (Luke 23:41). Jesus' pair of traveling companions on the road to Emmaus witnessed to their friends that Jesus was raised from the dead (Luke 24:34). The synoptic Gospels rely on testimonial narratives in recounting the life of Jesus and add their own weight of witness.

John, in his Gospel, claims eyewitness testimony to the life of Jesus Christ (John 21:24) and offers evidence so the reader can make a decision about coming to faith in Jesus (John 20:31). The juridical framework of John begins with Baptizer John, who "himself was not the light; he came only as a witness to the light" (John 1:8). John opens the gospel with Baptizer John's testimony to Jesus as the Son of God (John 1:19; 1:32; 1:34) and establishes the theme of testifying. When Baptizer John points out Jesus as the Savior, his disciple Andrew leaves him to follow Jesus, and Andrew immediately tells his brother that he has found the promised Savior. In his gospel, John sets the witness of Jesus' life against the backdrop of an indictment against humanity: "The one who comes from heaven is above all. He testifies to what he has seen and heard, but no one accepts his testimony" (John 3:31a-32), and "This is the verdict: Light has come into the world,

but [humanity] loved darkness instead of light because their deeds were evil” (John 3:19).

The testimony of eyewitnesses is a vital refrain throughout John’s Gospel. The Samaritan woman at the well testified to Jesus as the Messiah (John 4:39). Jesus’ friend Martha said, “I believe that you are the Christ, the Son of God, who was to come into the world” (John 11:27). An eyewitness at the crucifixion of Jesus bore witness to Jesus as the fulfillment of scriptural prophecies (John 19:35-37), and the commentary about beloved believer Thomas—“Blessed are those who have not seen and yet have believed” (John 20:29)—provided continuity from the eyewitnesses of Jesus’ life and later generations of believers.

The testimony of Jesus is the linchpin of John’s case. John clarifies the identity of Jesus and Jesus’ relationship with God his Father and with the Holy Spirit. In apparent defiance of Sabbath laws, Jesus claimed parity with God (John 5:18), and Jesus, in his own words, laid claim to a function reserved only for God in the Hebrew Scriptures, that of judgment: “The Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father” (John 5:22-23). In one context, Jesus said, “I tell you the truth . . . before Abraham was born, I am!” (John 8:58), and in another, “For judgment I have come into this world, so that the blind will see and those who see will become blind (John 9:39). Jesus’ claim of divinity was no grasping for power: “By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me (John 5:30). Jesus stated his argument on the basis of two witnesses:

[Jesus] said, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.” The Pharisees challenged him, “Here you are, appearing as your own witness; your testimony is not valid.” Jesus answered, “Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. You judge

by human standards; I pass judgment on no one. But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me. In your own Law it is written that the testimony of two men is valid. I am one who testifies for myself; my other witness is the Father, who sent me.” (John 8:12-18)

Jesus anticipated the absence of his face-to-face witness following his ascension into heaven and prepared his followers beforehand for the witness of the Holy Spirit: “The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (John 14:26). The followers of Jesus themselves provided a corroborating witness: “[Y]ou also must testify, for you have been with me from the beginning” (John 15:27). The followers of Jesus articulated their witness beautifully in 1 John 1:1-4:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. We write this to make [y]our joy complete.

The scriptural mandate of two or more witnesses is maintained.

In the Acts of the Apostles, the witness of the Holy Spirit and the witness of the followers of Jesus go hand-in-hand. The resurrected Jesus Christ instructed his followers: “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). The witness of Jesus’ followers is linked to Holy Spirit empowerment.

“Witness” in the Acts of the Apostles is a specialized term. Luke uses a variety of words for communicating the good news of Jesus Christ in addition to witness in his early Church history: proclaim, preach, tell, speak, speak boldly, preach the good news,

preach the word of the Lord, preach the kingdom of God, reason (in synagogues), testify. The word witness, however, is reserved for eyewitnesses of Jesus' life. Replacement of Jesus' disciple-turned-traitor Judas Iscariot was paramount in order to regain the full complement of the Twelve. Matthias is chosen as the one who "must become a witness with us of his resurrection" (Acts 1:22). The Apostle Peter's first sermon claimed, "We are all witnesses of the fact [of the resurrection of the Christ]" (Acts 2:32). Peter reiterated his witness in subsequent public proclamation: "You killed the author of life, but God raised him from the dead. We are witnesses of this" (Acts 3:15). Further eyewitness witness is recorded in Acts: "The apostles continued to testify to the resurrection of the Lord Jesus" (Acts 4:33), and "We are witnesses of everything [Jesus] did in the country of the Jews and in Jerusalem" (Acts 10:39). Witness is attached to seeing Jesus visually.

The witness of the Apostle Paul is a special case. Writer Luke in the Acts of the Apostles portrays the appearance of Jesus to Saul as a unique exception to the eyewitness requisite for qualifying as a witness in Luke's understanding of the term. Speaking through Ananias, God said to Saul, "The God of our fathers has chosen you to know his will and to see the Righteous One and to hear words from his mouth. You will be his witness to all ... of what you have seen and heard" (Acts 22:14-15). Saul (now Paul) is established on a par with the eyewitnesses of Jesus' earthly life, and his message is congruent with the eyewitnesses of the pre-resurrection Jesus Christ: "We have testified about God that he raised Christ from the dead" (1 Cor. 15:15).

The witness of Paul, and other followers of Jesus in their letters to the early churches, is climaxed in the book of Revelation. Writer John appeals to the veracity of Scripture and the person of Jesus to make his final case for Jesus (Rev. 1:2). John names

Jesus as the faithful witness (Rev. 1:5; 3:14) whose death sets the template for his followers. Witness in Revelation takes on overt martyrdom overtones with the consoling vision of heavenly bliss (Rev. 7). To witness to Jesus Christ is to risk persecution, imprisonment, and even death.

Martus

I have provided a suggestive connotative overview of the witness motif in Scripture. I turn now to a critical study of the specific denotation of witness, *martus*, in an effort to encourage regard for witness in the mix of New Testament terminology for preaching.

Trites provides a comprehensive and detailed treatment of the concept of witness. Trites notes that “Marturia and its cognates greatly outnumber kerygma and karussein.... The word marturia and its cognates would ... better describe the primitive and indispensable core of the Christian message” (New Testament Concept 222). Trites traces the adoption of witness language in the New Testament from secular Greek and Old Testament antecedents. The context of the concept of witness is pervasively legal. In the Old Testament, legal disputes were resolved at the town gate by the calling of witnesses before the elders. The context of New Testament writings is juridical as well for Trites, citing the gospel of John as an example: “The issue under debate is plainly the Messiahship and divine Sonship of Jesus” (78). In a discussion of Luke’s work, Trites writes, “Luke-Acts presents the claims of Christ against a background of hostility, contention and active persecution” (132). Witness language is the language of the court.

With the court the context of witness, the traditional testimony of two is required. Trites describes the biblical blending of the witness of Scripture, the witness of the Holy Spirit, and the witness of the apostles. In a discussion of the Apostle Paul, Trites develops

Luke's presentation of Paul as witness to fact as well as witness to convictions (New Testament Concept 142): "Paul does not testify by giving eye-witness testimony to the events of the public ministry of Jesus, for he is not qualified to do so. Rather, he adduces scriptural evidence" (146). Trites highlights various pairings of witnesses to fulfill the juridical biblical mandate of two witnesses.

In a later work, Trites proposes many reasons for the importance of witness today. The eyewitness testimony of the first followers of Jesus highlights the historical basis of the Christian faith, engages a pluralistic world with the plausibility of Christ, and provides perspective on suffering and persecution associated with Christ (New Testament Witness 135-38).

In a technical work on the Acts of the Apostles, Peter Bolt asserts that writer Luke delimits the term witness (*martus*) explicitly to the twelve chosen disciples of Jesus and the Apostle Paul. The named twelve (Matthias now replacing Judas), who had been with Jesus from his baptism up to his crucifixion, who had eaten with him following his resurrection, and who had been instructed in the Scriptures by Jesus prior to his ascension, now bear oral witness to the life and ministry of Jesus and his resurrection from the dead. These twelve are uniquely chosen eyewitnesses whose testimony about Jesus' death, resurrection, and offer of forgiveness will reach beyond Judea to Samaria and to the ends of the earth. In Bolt's constricted view of witness, martyr Stephen does not qualify as witness but plays a subordinate role whose testimony is not so much "for Jesus" as "against his accusers" (203). The scene of Stephen's martyrdom, however, serves to introduce Saul (later Paul) who is converted and called by the risen Jesus as the thirteenth qualified witness to testify to the Gentiles.

Bolt's understanding of witness is grounded in the historical specificity of the

chosen twelve. Witness, in Luke's use of the term, is by definition unrepeatable and is nontransferable to the reader/hearer. The unique commission of the twelve and of Paul is not transferable, but their message is. The reader/hearer cannot claim, Paul's case excepted, to be a witness based on one's present experience of Christ. Paul's calling as witness is unique and excludes the reader/hearer as witness in this narrow understanding of the term.

The subsequent coming of the promised Holy Spirit beyond the circle of the twelve does not imply a broadening of the understanding of witness per Bolt since "equivalent possession does not imply equivalent roles" (212). The reader's/hearer's role is to bear testimony to what was proclaimed by the twelve and by Paul. The reader/hearer appeals to the witness of the uniquely chosen twelve and Paul as recorded in the apostolic speeches in the Acts of the Apostles. Succinctly stated, the readers/hearers are witnesses to the message of the original witnesses.

From my perspective, Bolt's view is too restrictive, underrates the work of the Holy Spirit in revelation, and ignores the validity of confessional (as opposed to eyewitness) witness.

Strathmann augments *martus* analysis. Strathmann asserts that no evident connection exists between the use of *martus* in the early Church and its use in the Septuagint or with second-century martyrdom. The use of *martus* in the New Testament applies the classical Greek connotation of witness specifically to the gospel as (1) witnessing to facts, and (2) witnessing to truths and convictions. In the first case, a witness is one who has direct connection with Jesus and can tell about it. The second use of *martus* has to do with evangelistic confession.

Strathmann makes the observation that in Luke's use of *martus* in his Gospel and

in the Acts of the Apostles the “declaration of specific facts ... and the evangelizing confession of their significance are indissolubly united in the concept of witness” (492). Facts and convictional truth are identical in this perspective. Jesus’ death and resurrection are rooted historically (fact), whose significance is attested to by the select eyewitnesses (confessional truth).

In contrast to Bolt, Strathmann does not ascribe factual, eyewitness authority to the Apostle Paul. Strathmann conceptualizes the difference between the Apostle Paul and the twelve chosen eyewitnesses along a continuum between fact and confession. The Apostle Paul is closer to the “confessional” end of the continuum, and the chosen twelve eyewitness closer to the “factual” end of the spectrum. The emerging separation between firsthand observation and confessional truth in the first century allows for ongoing witnessing by non-eyewitnesses.

In further contrast to Bolt, Strathmann concedes witness authority to martyr Stephen, “not because he dies; he dies because he is a witness of Christ” (494). Stephen thus paved the way for an expanded use of the word *martus* in the sense of one’s dying for confessed faith in Jesus. In Revelation *martus* denotes those who die for their evangelistic witnessing.

In the broader Johannine corpus of the New Testament, witness to the gospel of Jesus Christ is not primarily to the facts of Jesus’ life, essential as they are, or even important aspects of his life (e.g., birth, death, resurrection), but witness “is simply to the nature and significance of his person” (Strathmann 498).

Jones’ Understanding of Witness

Initial understanding of Jones’ concept of witness is suggested not only in his first preaching “failure” recounted already, but also in his first book:

If, as someone suggests, all great literature is autobiography, then all great appeals to the non-Christian world must be a witness.... [T]he genius and glory of Christian experience is that we have not earned it—it is a gift, absolutely undeserved and unmerited. When one accepts it he loses all thought of the part he has had in it, and rapturously thinks of the Giver. It is not boasting, it is testimony. It is sharing with others what has been shared with us. We are to be witnesses in behalf of Another. (Christ of the Indian Road 147-48)

As a final exclamation point in his last book, Jones writes about the event of his debilitating stroke suffered one year before his death: “The most amazing thing that came out of the shattered remnants of that night was this: I could go on. I could still be a witness.... I found that I was not merely a witness impaired, but a witness empowered” (Divine Yes 32, 35). Witness for Jones is an enduring life conviction framed in the metaphorical context of the law court.

Literature on Jones

I sorted the literature on Jones into six categories: biography, theology, missiology, topical studies, methodology (applied), and hagiography, and reviewed the literature chronologically by category with an eye for homiletical references. An attempt was made to highlight the unique contribution(s) of each of the works in this extensive survey of scholarly books, theses, dissertations, and periodical articles.

Biography

An early biography of Jones was published in 1940 as a chapter in Vocations and Professions. Jane A. Saxton highlights Jones’ conversion, academic studies, and early mission work, gives a brief description of his subsequent books, and provides a discussion guide of Jones’ books to date as an impetus for small group study in the period of unrest prior to World War II. The circumscribed study is an initial engagement with the life of Jones.

Sherwood Eddy, contemporary and coworker in evangelistic missions, contributes to literature on Jones by sketching out aspects of Jones' biography and by describing Jones' preaching missions of the late 1930s and early 1940s. Eddy observed Jones at close range during prolonged missions in India and China and offers valuable insight from those experiences. Eddy notes Jones' dependence on the "Inner Voice" for personal direction, mentions Jones' breakdown and healing, and then his decades of productive work. Jones' development prompts Eddy to write, "With a fine sense of balance he combines the rational and the mystical and, to a considerable degree, the individual and the social gospel in one living blend" (277). Eddy's overview of Jones' missions in the United States gives a sense of Jones' enduring interest in the United States: the Preaching Mission in 1936, the University Mission in 1938, the Christian Mission in 1940-41, and his "one-man" Sunday-Friday missions in cities across the country from 1942-45 (275).

Swedish author Karl Jäder supplies a comprehensive biography of Jones' life, work, and influence. Jäder places Jones in the larger context of world missions and mid-twentieth century discussions about appropriate cross-cultural approaches. Jäder exhibits high regard for Jones without spilling over into adulation in his book. Jones' childhood years, foundational experiences (e.g., initial failure at preaching), early missional years in India, physical breakdown, and recovery are addressed by Jäder, as well as Jones' declining the office of bishop, development of his theology and mission strategy, evolution as ambassador for the kingdom of God, and a survey of his books and critics.

Jäder dedicates an entire chapter to Jones' preaching in his biography and explicitly names witness as Jones' self-understanding as preacher (138). Jäder notes that Jones went through formative crises and experiences that shaped him into a theological empiricist (138). I return later to this indispensable insight into Jones' heuristic

methodology. Jäder admires Jones' brilliant simplicity as a communicator (137).

United Methodist Church bishop and Jones' son-in-law James K. Mathews states that Jones has always been a "preacher's preacher" (Mathews and Mathews, Selections 13). He suggests that Jones' writings are ancillary to his preaching and are, in effect, proclamation (16). More pointedly, Mathews uses "witness" language to summarize Jones' work: "Basically, throughout his career, Stanley Jones has been a witness" (18). The blending of personal experience with the message of the gospel was a powerful combination for Jones. Mathews' observations are pivotal in identifying Jones as preacher, as witness, and as authentic autobiographical communicator.

Daniel Swinson promotes critical evaluation of Jones' life and work and recounts Jones' early biography and later international prominence. Swinson finds characterization of Jones a difficult proposition but suggests, "[P]art of Jones' influence rests in this very elusiveness. He simply ignored the tribal taxonomists" (207). Swinson identifies an inner calm issuing from Jones' early grounding in the Methodist class meeting and from an imminent sense of God's direction (203).

William M. Pickard, Jr., in a concise biography of Jones, depicts Jones as a pioneer indigenizer in India and claims that Jones "was probably the world's best known and longest-tested Christian missionary and evangelist" ("Introduction" 17). Pickard reviews the most famous of Jones' activities, namely, his mass meetings, round table conferences, and adaptation of the Christian ashram. Pickard's notable contribution to Jones' biography is the enunciation of Jones' generous philanthropic giving from book royalties for the purposes of student scholarships and the building of churches and schools in India.

In 1994, James Mathews and his wife, Eunice (Jones' daughter), presented

previously unpublished material about Jones. Of particular interest are James' observations of Jones' preaching: "Stanley Jones was, of course, fundamentally a preacher.... He preached, we estimate, 60,000 sermons during his lifetime" (Mathews and Mathews, "Remembrances" 193). Mathews particularizes Jones' homiletical preparation:

It was to Sat Tal, even long before he had bought it and made it into an ashram, that he retired for about three months in the summer. I thought you might be interested in what he did there in preparation of his addresses. He would spend those three months very, very carefully reading and then composing five addresses, down to the last pleasantry, that might go into the addresses. It was not casual at all. Then, having spent those three months, he would go down to the plains and spend nine months in traveling around to the cities of India, particularly addressing the intelligentsia.... He would give these five lectures five days of the week. Then on Sunday he would give it to the church, usually training pastors and laity in evangelism. On Sunday he would preach several times, then take the Sunday night train to his next place, and there was the same thing over again the next week. This occurred year in and year out, so that along the way he had preached in this way in every city of India with 50,000 population or over. (189-190)

In response to the criticism that Jones repeated his addresses, Mathews says, "He used to cite John Wesley, who said one time that between the fortieth and fiftieth time he preached a sermon, he got it about the way he intended" (199). Mathews provides considerable additional biographical detail in this piece just as he did twenty years earlier. Mathews' distinct stated emphasis on Jones-as-preacher remains constant.

Arthur Gene McPhee casts light on Jones' life indirectly in his biography of J. Waskom Pickett, Methodist missionary to India and lifelong friend of Jones. In the monolithic tome, McPhee gathers details of Jones' years at Asbury College including Jones' participation in a series of revivals on campus, Jones' contract to teach at Asbury College upon his graduation, and ultimately his decision to go to India. Where Pickett's and Jones' lives continued to intersect, McPhee provides new insight. Particularly well

stated is McPhee's description of Jones' administrative chafing during early years in India—relieved somewhat by Pickett's arrival to assume Jones' pastoral post and Jones' resultant vocational satisfaction when released for exclusive evangelistic activity (67). Many years later when India's independence movement divided Pickett and Jones philosophically, pointed words were exchanged between them, but their friendship survived intact (498). McPhee identifies a cardinal contrast in the life trajectories of these missionary friends: Pickett focused on the dispossessed of India; Jones concentrated on the intellectuals.

Many speakers reflected on Jones' life at the opening of a second collection of Jones' papers given to the archives of Asbury Theological Seminary in 2001 (Life and Ministry of E. Stanley Jones). On the videotape of the event, Darrell Whiteman refers to Jones as a missiologist while Stephen A. Graham says Jones' "spiritual transparency" makes him noteworthy. Jones' daughter, Eunice, states, "He was a superb preacher of the gospel and was remarkably free from cant.... He really rang true as a person, as a parent, as a preacher, as a Christian." David Bundy explores the legacy of Jones and applauds his courage, his vision as a reformer, and his listening and learning abilities. Bundy speaks candidly, however, about the "borrowing" that Jones did in the 1910s in his writings from Indian Christian thinkers on the matter of indigenous characteristics of the Indian church. Nevertheless, Bundy reports, Jones was revered for being one of only a handful of missionaries who took Indian Christian thought and methodology seriously.

Stephen A. Graham unfolds his assessment of Jones' "spiritual transparency" by documenting Jones' life experiences in an extensive archival survey of Jones' correspondence in Ordinary Man, Extraordinary Mission: The Life and Work of E. Stanley Jones. He traces carefully the development of Jones' thought and ministry of

nearly seven decades and details, in particular, Jones' evangelistic travels. Graham attends to Jones' efforts at reconciliation, notably his pains to stave off war between the United States and Japan, and his diplomatic efforts for peace in newly independent India. Graham's descriptions of Jones' ambassadorial efforts reveal the natural extension and application of Jones' understanding of the kingdom of God in international relations. A significant contribution of Graham's book is emphasis on Jones' transparency as a person. Graham writes, "The most salient and spiritually significant characteristic of Stanley Jones ... was the transparent clarity and persuasiveness of his personal witness for Christ" (392). Jones' monumental accomplishments in life emerged from the quality of Jones' character cultivated through intimacy with Jesus Christ. The person of Jones, "the man himself" (390)—through his remarkable spiritual transparency—accounts for his effectiveness. The person of the preacher, rather than method, life experience, or approach, was the determining factor for Jones' amazing influence as witness to Jesus Christ.

Theology

Wesley Peter Hustad attempts an early incursion into Jones' theology by examining thirteen of Jones' published books. Hustad seeks perspective from Jones as a way to inform his denomination's infighting on the function of theology in missions. He scrutinizes Jones' writings through pre-chosen doctrinal categories to see if Jones passes the test of conservative orthodoxy. Despite the limited ambition of the study, Hustad perceives the development of Jones' thought through the decades and learns from Jones that arguments do not make converts, creeds are not the answer, and denominations are not the "end" of evangelism (81). Even with significant theological differences from Jones, Hustad is able to say, "His most convincing argument was the Christlike spirit in

which he presented the truth that he considered vital” (91).

Hughley provides a sardonic evaluation of Jones:

E. Stanley Jones is without doubt a perfect Christian romanticist in his view of man individually and collectively.... If the light of truth is turned on a little more fully by evangelism, education, mass appeal, conferences and fellowship meetings we may be sure that the Lord’s Year of Jubilee will arrive shortly upon the earth. (36)

Hughley has difficulty holding two or more truths in tension and is baffled, for example, by Jones’ simultaneous critique and commendation of the church. Hughley acknowledges, however, that “E. Stanley Jones is a tremendous preacher” (21). Jones’ evident homiletical strength was also his liability, in Hughley’s estimation, and Hughley thinks that Jones was overreaching in his political opinions and proffered solutions. The breadth and diversity of Jones’ speaking and writing was “set forth in a vast assortment of utterances and expositions which cannot be reduced to a consistent pattern” (28). To interject and speculate, the very spontaneity of Jones’ work, a distraction for Hughley in 1948, may become a vital attraction for postmodern readers.

An assessment of Jones’ theology was rendered from an Indian perspective.

Violet Paranjoti had occasion to have many contacts with Jones through the years in her native India. Her work is a theological primer with Jones’ thought as the basis for the book. Within its broad scope, Paranjoti’s firsthand personal accounts of Jones’ lectures and question-answer periods are recorded:

His addresses and his numerous books reveal the sound and excellent grasp he had of the theoretical and practical aspects of the religions prevailing in India. The question hour that followed each address was among the severe tests administered to him by some of those who heard him.... In giving thoughtful and appropriate answers, Dr. Jones gave the audience the impression that he was an inspired disciple of Christ. He rose to these most challenging situations and shone as Christ’s faithful witness. (2-4)

The specific choice of the word “witness” by Paranjoti is of interest for this study in describing his public addresses. The unique contribution of the book is the personal testimonies about Jones from the Indian intelligentsia, and among the statements is the following:

He held his audience spell-bound by his oratorical gifts, his winning manners, and above all, his dynamic messages. He had something unique to give, something of supreme importance, something that had come into his life and changed his life completely. And that is no other than the living Christ, Who came into his life and gave him a new and abundant life, a life of victory, which he dedicated to the Lord. (113-14)

Paranjoti comments on the theological substance of Jones’ public addresses: “The soundness of the content of his message contributed vastly to the success of his preaching:... a fine delivery, precision of expression, choice language, and sentence weighty with content, gripped the fascinated attention of his listeners” (5). Paranjoti’s firsthand accounts verify Jones’ effectiveness as a preacher.

In a published dissertation, Deminger conducts a carefully circumscribed study of the intellectual thought of Jones. Deminger characterizes his work as an “intellectual biography” and explores the influences that led to marked change in Jones’ thinking and missions methodology during the 1920s. The effect of Gandhi, poet Rabindranath Tagore, former Anglican missionary C. F. Andrews, Christian mystic Sadhu Sundar Singh, and sociologist Benjamin Kidd are singled out by Deminger for special consideration, but Deminger’s documentation of the influence of the Madras Group on Jones is paramount.

The Madras Group, an independent group of South Indians, began articulating an indigenous form of Christianity in the early twentieth century. Different from Farquhar’s fulfillment theory and Hogg’s theological contrast approach, the Madras Group offered a

third way (Deminger 132). Critical of Western cultural forms, the Madras Group developed a theology of experience and Christocentric ethic (170) for effective expression of Christianity in the Indian context (200). Deminger writes, “Jones’ dependency upon the Madras Group has hitherto not been sufficiently appreciated. It has however been of the greatest significance in the development of his personal interpretation of Christianity and for his view of missions” (196). Deminger demonstrates convincingly Jones’ appropriation of the outlook and methods of the Madras Group.

Jones, however, made his own unique contribution to indigenous expression of Indian Christianity. With the work of the Madras Group as the starting point, Jones “formulated his own theory for the shape of Christianity in a non-Christian cultural milieu. The decisive concept in this theory is ‘assimilation’” (Deminger 27). Deminger’s work is a compelling case for Jones’ transformation from conventional missionary to champion of indigenization.

Deminger describes Jones as appropriator, interpreter, and innovator, but he also writes, “Stanley Jones was foremost a preacher” (24).

A formidable dissertation, Missionary of the Indian Road: The Theology of Stanley Jones was published in 1996. The major work by Martin shows how Jones’ thought developed in the specific historical context of pre-independence India. The core of the study is Jones’ theological distinction between Christ and Christianity (Christendom) and, by extension, between the kingdom of God and the Church. The divergence is perhaps an oversimplification of Jones’ theological thought but is useful in sifting Jones’ prolific writings.

A personal experience of Christ, “disentangled” from the West, was the goal of Jones’ work. Martin writes, “For Jones ... it was not the superiority of Christianity but

the all-sufficiency of Christ that was the foundation of Christian mission” (Missionary 79). Jesus as the fulfillment of other world religions lay just below the surface of Jones’ thought, “but it was never applied to anything in Christianity or Western civilization except Christ,... which enabled Jones to acknowledge the goodness and truth in other religions without denying the all-sufficiency of Christ” (124-25). Jones’ view allows for God’s revelation through any means, not exclusively through the Bible and through the Church—a view, however, that retains its adherence to the uniqueness and centrality of Christ.

In time, Jones’ emphasis on a redemptive relationship with the person of Christ is augmented by focusing on the implications of applying universally the content of Jesus’ message. “Jones now perceived that the personal experience of Christ, of which he had made so much in his early work, was incomplete without the social and corporate dimension” (Martin, Missionary 97). The centrality of Christ was situated in the larger picture of the kingdom of God.

Martin offers critique of Jones’ theology on two important fronts. In Martin’s perspective, Jones’ neglect of the Old Testament for the purpose of presenting an unencumbered Christ in the Indian context has the effect of severing Jesus from history. Martin considers this omission a serious deficiency in Jones’ theology. In evaluating one of Jones’ methods, the round table conferences, Martin alleges narrow representation of Hindu participation, points out the virtual absence of Muslims, and questions the veracity of Jones’ conclusions (Missionary 230).

Jones as preacher comes within Martin’s purview in this principally theological work. Martin retells, as others did before him, the story of Jones’ initial preaching failure and the revelation that Jones was to be, not God’s lawyer, but God’s witness. As far as

Jones' success as evangelist is concerned, Martin writes, "[I]n terms of numbers who heard him and who responded to his appeal, it seems that his efforts were well-rewarded" (Missionary 54). Martin cites the reporting of meetings held at Albert Hall in Calcutta in 1935 where eight hundred to one thousand members of the educated classes came each evening (55).

An autobiographical theme emerges from Martin's treatment of Jones' preaching and writing. Martin observes that the culminating meeting in Jones' weeklong missions was routinely a recounting of his conversion experience and an invitation for others to experience the same (Missionary 55). Jones shared what he had found as a person and relegated response of his listeners to the direction of the Holy Spirit (205). In Jones' writings Martin notices an abundance of original personal illustration from his extensive experiences in India (69). The uniqueness of Jones lies in his intensely autobiographical reflection on his experiences.

In a follow-up paper, Walking the Indian Road, Martin develops the preaching aspect of Jones' work. Martin asserts the primacy of preaching for Jones, downplays Jones as systematic theologian (9), and reiterates the importance of Jones' personal experience of Christ in his preaching (10).

In his two works on Jones, Martin exposes the richness of Jones' thought developed over time and in specific contexts. Jones had a working and emerging theology, but, as Martin points out, Jones cannot be adequately defined solely as theologian. He was foundationally a preacher in his person, conviction, and style, whose "unique role [was] as an evangelist to the educated" (Walking the Indian Road 16).

Missiology

Jones' functional theology was contextually based and consistently missional. I

turn now to a review of missiological contributions to literature on Jones.

C. Chacko Thomas was first on the scene. In his overview of Jones' life and work, Thomas examines the impact of events in shaping his missional approach. Thomas' descriptive work is deeply appreciative of Jones but with an occasional hint of missionary exultation: "Jones has greatly contributed toward the evangelistic and missionary progress of the Mar Thoma Syrian Church, which is fast becoming the *vanguard of the advancing hosts of Christ* [emphasis mine] in India" (66). In spite of episodic time-bound language, discursiveness, and travelogue sidelights, Thomas' dissertation impresses me as an authentic and empathic portrayal of Jones. Strengths of the study are (1) its discussion of the emergence of Christian ashrams in the Indian context and Jones' appropriation of the method, (2) thorough description of Jones' evangelistic missions in the United States of America, and (3) his adept use of archival material and interviews with Jones and close associates. The study is a venture in systematizing Jones' missiology.

Thomas identifies cardinal events in Jones' life that shaped Jones' approach to missions. The first major event was his physical breakdown brought on by overwork and chronic appendicitis after 8 ½ years in India. Divine healing allowed Jones to resume his work, and he shifted from ministry to the low castes to that of the educated classes. Publication of *The Christ of the Indian Road* was the apex of Jones' early work with the intelligentsia, a period Thomas calls "the most epochal ... of Jones' life" (46). The opportunity to travel and speak alongside Eddy on several lengthy evangelistic missions in India and China was crucial to Jones' development. A two-month visit by Jones to the Hindu ashram of Maharishi Devandranath Tagore in 1923 prepared Jones well for the mass meetings he began to conduct across India (75) and for his eventual adoption of the

ashram form for Christian purposes. Thomas clarifies—given the Christian ashram’s subsequent success—that Jones did not invent the ashram but copied it from existing models (187). When Jones was denied a visa to India and was stranded in the United States during World War II because of his sympathy for Indian independence, Jones used the time to speak broadly throughout the country establishing his ashram movement and his plan for church union.

Thomas argues that Jones’ greatest influence is in the arena of Christian missions. He is impressed by Jones’ ability to resist dividing the world into Christian and pagan blocks according to geography and considers his receptivity to dialogue with non-Christian faiths a breakthrough (278). Thomas anticipates continued influence by Jones along the lines Jones established with his work with educated non-Christians (281).

Thomas comments on Jones-as-preacher: “Jones has been one of the most popular American preachers of his generation” (250). “The warmth of Jones’ personality, the contagion of his faith, originate in his personal experience of Christ, which has constantly remained the center of his evangelistic emphasis” (252). Thomas intimates that Jones’ autobiographical approach, grounded in early and ongoing experiences, was a primary missiological strategy for Jones.

In The Contribution of E. Stanley Jones, Richard W. Taylor outlines Jones’ contribution and presents long excerpts from Jones’ written works. Taylor paints a towering image of Jones: “He has made more, many more positive and remarkable Indianish contributions to Christian thought than anyone else, of any nationality, based in the vast and crucial Hindi-speaking region” (3). Taylor is no “Jones groupie,” so his appraisal is weighty. Jones, as Taylor observes, understood his calling to be evangelist to the intellectuals. In considering one of Jones’ methods to approach this elite demographic

group—his round table conferences, Taylor writes, “I know of nothing like this before in India” (10). Taylor is troubled by Jones’ “undertone of triumphalism” in Jones’ presentation of the dialogues, but “I guess that a little triumphalism in 1928 is not really surprising” (11).

Taylor couches the Christian ashram movement within the larger ashram dynamic in India: “The 1930s were the high-water-mark of Ashrams, all of which were Indianizing something—nationalism, cultural revival, social work, neo-Hinduism, Christianity” (Contribution 13). The early years of Jones’ Sat Tal Ashram were impressive: “Most of the great North Indian Christian rebels and nationalists were there in the core group year after year” (14). Taylor traces additionally Jones’ succeeding export of the ashram to the United States of America and concomitant development of his kingdom of God theology (23).

Taylor uses unique language in his evaluation of Jones. “Jones winds up in something that can only be called social pietism” (Contribution 26). Taylor makes the observation that Jones is not specific, however, about the means to achieve social change: “But, let’s be very clear about this, this does not detract at all from his justification for change which continues to be pitched at an important level of Indian Christian thought” (27). Taylor does not consider Jones’ theology “profound” nor “systematic,” but “very suggestive” (37).

Martin Ross Johnson takes a chronological tack to Jones’ accomplishments and thought. The exploratory study is one of the early descriptive dissertations on Jones that leaves a wide wake. With broad strokes Johnson describes Jones’ basal theological separation of Christ and Christianity and Jones’ consequential methodologies: his public addresses, round table conferences, and ashram efforts. Jones’ successful public

addresses were supplemented by round table conferences, which commenced with Jones' return to India after his 1924 furlough (70), and which Johnson considers innovative, successful, and unprecedented (283-84). Other examples of Jones' bold, innovative, and imaginative work, to use Johnson's adjectives, are Jones' establishment of his Sat Tal Ashram, his promotion of church federal union, and the crystallization of Jones' theology around the kingdom of God concept (256). Johnson is not timid, though, to critique Jones' kingdom of God accent as nebulous and vague (277).

With continued evenhandedness, Johnson offers a review of Jones' devotional books:

As a writer of devotionals Jones proved his ability to address a wide-ranging audience with perceptive, practical, psychologically aware, and substantially Biblical counsel. Gifted with the ability to create memorable phrases and aphorisms and probing such a wide-ranging spectrum of problems and felt-needs as he did, his place as a significant devotional writer is secure. (248)

To balance his positive assessment of Jones' devotional writings, Johnson notes Jones' redundancies in his writings (247).

Of particular interest, for the purposes of this project, is Johnson's treatment of Jones' use of autobiography. "In Jones' judgment it was not enough to preach something totally removed from one's own self. What was passed on had to be that which had gone through the stream of one's own experience and life" (64). Jones ended his weeklong addresses with his personal experience of Christ, since "[s]haring of personal experience was gripping to India" (66). For Johnson, Jones' autobiographical contextual theology was ahead of its time (282).

Plaudits for Jones come from South Indian evangelist and theological faculty member, Martin Paul Alphonse: "[Jones] was a superb evangelist and a master

communicator” (232). Alphonse’s thesis is an academic reflection on the implications of Jones’ work for evangelism in India. Alphonse’s undertaking seeks to answer the question whether or not Jones is a relevant role model in the current mission context of India today (232). Alphonse puts forward a masterful and nuanced interpretation of Hinduism and commensurate challenges to Christian evangelism in the Indian context.

A strength of the thesis is its attention to contextualization. Alphonse attributes the first use of the term “naturalization” to Jones (136). Against the backdrop of the “traditional trinity” of Jones’ approach—public addresses, round table conferences, and the Christian ashram, Alphonse points out that Jones was contextual in his methodology, but regarding content “he was a stubborn conservative seeking to make Christ the center” (148). Commenting on Jones’ first book, Alphonse ascribes its ideas primarily not to Jones but to Indian thinkers:

The classic The Christ of the Indian Road (1925), was not Jones’ interpretation of Christ from an Indian perspective. It is rather an inspiring report by him of how Indians, particularly the Hindus, themselves view Christ from their own socio-religious perspectives. (156)

For Alphonse, Jones helped the West see what Indian contextualizers were envisioning.

Of the many descriptors of Jones, Alphonse prefers “evangelist” and maintains that Jones’ concern was simply to make Christ known (186). Autobiography as a mode of communication is preeminent in Alphonse’s analysis: “Jones bore witness to Christ from his own experience. No sermon is more effective than sharing with someone what one has received of first hand [sic] in one’s personal life experience” (186). In contrast to the preponderance of literature on Jones that emphasizes significant events, influence of persons, and perseveration on methodology in seeking the core of Jones’ life and work, Alphonse insightfully concludes, “[Jones’] contribution to missiology came largely out of

the central call of his life to be an evangelist. Everything that he attempted in his life as a missionary was rooted in that single calling to evangelism” (134). Jones’ effectiveness emanated out of a strong sense of person and calling.

Charles W. Mark places Jones in missiological historical context and builds literature on Jones by examining Jones’ Christology in relation to Hinduism.

Jones’ work in India bridged the historical transition from the era of liberal Protestantism and its emphasis on church planting and the social gospel under the aegis of the fulfillment theory of missions to the era of neo-Protestantism and its accentuation of the uniqueness of the gospel and the development of indigenous native churches within the parameters of an enfleshment theory of missions (Mark 16). The shift in mission strategy occurred simultaneously with India’s renaissance and nascent nationalism (240). Theologically, the shift was precipitated by leaders of the Indian renaissance, such as Gandhi and Tagore who drew a distinction between Christ and Christianity, and who began applying Christ’s ethical principles to Indian society (76).

Jones began his work in India attempting to convert Hindus to a “church-type” Christianity (Mark 163). Jones’ attentiveness to religious and national sentiment, however, prompted him to alter his approach. Jones developed a lean Christology and mission dialogical method (round table conferences) in response to the religious and political awakenings in India. These developments, in Mark’s estimation, were unique, and he calls it “a real breakthrough in the Protestant missionary approach to Hinduism” (41).

Jones sought to naturalize Christianity in India, which Mark counts as a second significant breakthrough by Jones (170). Imagining the “Christ of the Indian Road” followed naturally from Jones’ appreciation of the work of Christ in Hindu culture and

thought. Jones found a Christological connection in the Indian context by presenting Christ and not a belief system (173) and worked a method—public lectures, which was not novel, but with a Jones “twist.” He would always hold his talks in neutral public places away from churches and any ecclesiastical venue. Jones was able to address indirectly in his lectures the “Great Tradition” of Hinduism, the repository of sacred writings and revered leaders. Jones also adapted the ashram form, a distinctively Indian tradition, with Christian content and as a logical extension of his round table conferences.

Mark outlines five stages in Jones’ encounter with Hinduism. Before World War I, Jones focused on “winning souls for Christ.” As Jones met Hindu leaders of the renaissance in the 1920s, he began reaching the intelligentsia with a focus on Christ. Worldwide revolutions in the 1930s coaxed Jones toward “kingdom of God” thought and reflection and action in the political sphere. Mobilization of the church toward church union in India and elsewhere was a preoccupation in the 1940s and 1950s, and Jones’ mature perspective was a comprehensive experience of life in its totality (285-86). In Mark’s summation, “Jones was not a systematic theologian but an evangelist. He sought to develop a working and witnessing theology for Christian Mission in India” (287).

Topical Studies

A short chapter in a book on prayer is suggestive of the breadth and influence of Jones’ speaking and writing. Cyril H. Powell presents a cursory and anecdotal overview of Jones’ life emphasis on prayer. Excerpts on prayer lifted from Jones’ books are complemented by reiteration of critical moments in Jones’ life, such as early healing from physical breakdown and subsequent remission of diabetes.

A thorough exploration of the topic of Jones’ ethics was carried out by Kenneth Ralph Thompson. Thompson traces the influences on Jones’ ethical thought, including

his personal early life experiences, work on the missionary field, and his response to world events and movements (11). The contribution of Jones, from Thompson's perspective, is in the area of applied ethics. Thompson says of Jones' thinking, "Ethical living is more important than doctrinal beliefs" (74). The authority and standard for Christian ethics is Christ, the embodiment of the program of the kingdom, expressed in love (107). Religion and ethics are inseparable for Jones according to Thompson (244), and Thompson supports his thesis by pointing to the practical emphases of Jones' books, Jones' universal acceptance of all races and nations and his "magnificent obsession," the kingdom of God (245). In a characterization of Jones not found elsewhere, Thompson sees in Jones "a unique combination of the mystic, the idealist, and the realist" (247). A collateral undertaking of the study was the bibliographic referencing of all of Jones' writings.

By way of critique, Thompson notes the a-systematic style of Jones and the absence of articulation of standard explications of Christian doctrine. Thompson takes Jones to task over social gospel issues, calls in Reinhold Niebuhr as a witness for the prosecution, and scolds Jones for his omission of a conservative theological agenda. The constructive criticism of the church by Jones is not palatable in any degree to Thompson. Jones' indefatigable optimism was a great virtue but also a liability for Thompson: "He offers many suggestions concerning the need for ... changes without offering a workable plan for bringing about those changes" (184).

In spite of his reservations, Thompson finds affinity with Jones in Jones' conviction that the Christian way is the natural way to live and that the moral universe supports this view (255). Thompson is impressed that Jones lived what he preached, but ultimately Thompson finds Jones paradoxical.

The topic of conversion in literature on Jones receives attention from three sources. Varghese M. Kattapuram studies conversion at the confluence of theology and psychology and offers an appraisal of Jones as exemplar of the uniqueness of evangelical conversion. Wonbong Paul Park examines Jones' published books and discovers various iterations of conversion formulae, all deriving from five stages: conditioning, decision, action, reconciliation, and growth (104). The thesis draws from many sources but focuses on the "nature, meaning, effects, and significance of conversion" as set forth by Jones (2). Philip Daniel recognizes the enduring influence of Jones as missionary indigenizer. Jones was one of seven missionaries surveyed in the study exploring theology of conversion in the Indian context.

Fant and Pinson authored the first of only two works in literature on Jones devoted exclusively to the preaching of Jones. They examine the person of Jones, his writings, and the content and delivery of his sermons. Strikingly, in this brief article, Fant and Pinson recount Jones' preaching failure while preaching his very first sermon and attribute his later preaching effectiveness to his testimonial self-disclosing style and use of personal illustration (315). They also notice the intertwining of Jones' writing and speaking: "Much of this [written] material was involved in his preaching, and much of his preaching became involved in these books" (314).

A key to understanding Jones' approach to preaching, according to Fant and Pinson, is recognizing that "his one consuming passion is to share the person of Jesus Christ" (307). He is missionary, first, and his writing and preaching serve that end. His sermons, at face value, are not technically superior in Fant and Pinson's estimation, but Jones' insight, his travel experience, and verbal abilities are evident (314). Fant and Pinson assess Jones as a "great missionary whose preaching is a part of his greatness"

(314). The missionary impact of Jones has been scrutinized, but his preaching to date has been overlooked (315).

Surendra Paul Parmar studied whether the ministry of Jones could be a model for contemporary missionary preaching in India. Parmar applauds Jones' "direct witness to Christ from his own experience" (102) and his reticence to criticize others' religious experience (103). Jones' nonconfrontational, positive approach, particularly in the round table conferences, holds promise in Parmar's opinion, as a contemporary method of evangelism. For Parmar, small group dialogue in a neutral setting presents favorable possibilities for pre-evangelism. In a critique of Jones' method, though, Parmar insists on a comprehensive follow-up plan for participants. The thesis provides an in-depth analysis and critique of Jones' method of one form of communication, his round table conferences. In this light, Parmar offers not so much an evaluation of Jones as a model for preaching as an appraisal of one of Jones' methods.

To round out this chronological topical survey, S. Graham's book The Totalitarian Kingdom of God is a study of the political philosophy and activity of Jones. Graham's ebullient portrayal of Jones' political impact borders on hyperbole. Of Jones' first book, The Christ of the Indian Road, Graham writes that the book "revolutionized the essential meaning and entire direction of Christian mission in the twentieth century" (4-5). Of his life and work, Graham suggests that Jones is "unquestionably one of the great evangelical Christian missionaries and churchmen of *all time* [emphasis mine]" (8). Of his kingdom of God theology, "Jones'... rediscovery of the kingdom of God ... is one of the turning points in the *history of Christianity* [emphasis mine]" (8). In the midst of these accolades of Jones, Graham makes the sweeping claim that Jones' political philosophy, "the totalitarian Kingdom of God is the key to all of his life and work" (162).

The work is reductionistic in its neglect of the development of Jones' thought over the decades but is useful in documenting the ambassadorial efforts of Jones during various world crises during the later decades of his life.

Jones' Methodology Applied

Discussion of Jones' methodology is a prominent aspect of Jones literature. The following literature review focuses on explicit applications and extensions of Jones' methodology.

In an article entitled "The Legacy of E. Stanley Jones," Taylor traces the enduring influence of Jones' methodologies. "His legacy to us," Taylor writes, "is both his style and approach, on the one hand, and his remarkable innovations, on the other" (102). Jones' "awesomely synthetic mind," as Taylor describes it, allowed Jones to apply indigenous innovations emerging in the Indian context and interpret them to a Western audience. Round table conferences were "in the intellectual air" in pre-independence India (103), Taylor says, and Jones' use of the method has shaped subsequent interreligious dialogue. The style of "group thinking" employed at Jones' ashram—to consider the effect of another of his methods—Taylor links directly to the approach used more recently at the Bangalore Christian Institute for the Study of Religion and Society (104).

The fusion of indigenous thinking and Jones' methodological experiments created a vibrant synergism for effective approaches to Indian intellectuals. "It is a measure of the fruitfulness of Jones's style that many Indian Christian theologians continue to be stimulated by him—whereas many foreign indigenizers lecture these same theologians on the limits they must not transgress rather than stimulating them" (Taylor, "The Legacy of E. Stanley Jones 102). Taylor notes that many Indian Christian leaders reference Jones

even today and that Jones' ideas are still on target because they were formed in context (106). Taylor's reckoning, in short, is that "Jones was above all a brilliantly innovative evangelist" (102).

An assessment of Jones' methodology was explored in 1990 by Pickard in "Evangelism for the Twenty-First Century." Pickard begins with the intent of mining Jones' approach for evangelism today and raises the question of effective means of evangelism in a culture of religious pluralistic ideology. Pickard proposes an answer in Jones' message and method that was shaped in a pluralistic setting.

Guiding principles for Jones from Pickard's perspective were a focus on Jesus and his message of the kingdom of God as ultimate reality conducted through dialogue with the intention of inviting others into a personal encounter with Jesus. Pickard emphasizes the theme of personal witness as a function of round table conferences. He writes, "The goal of all of Stanley Jones' preaching was simply to introduce persons to Jesus Christ" ("Evangelism" 24). In a fascinating migration of thought, Pickard begins by assessing Jones' message and method, but ends by pointing to Jones' person: "Jones was truly a 'Christ intoxicated' man, a worthy model for evangelism in the twenty-first century" (26). The person, not the method, is the model.

Mary Lou Codman-Wilson attempted a direct application of Jones' methodology among Buddhists and Hindus in Chicago in the 1980s. Her work summarizes her understanding of Jones' methodology and reports results of her field experiment.

A model for effective evangelism in the context of increasing religious diversity in the United States, Codman-Wilson believes, is to be found in Jones. She presents four interrelated elements of Jones' evangelistic approach in her article: (1) evangelism defined broadly, (2) the centrality of Jesus Christ, (3) true engagement and respect for

other religions, and (4) focus on personal experience grounded in Scripture (204).

The genius of Jones' approach for Codman-Wilson is Jones' consistent emphasis on relational rather than propositional truth. "When there are doctrinal differences of 'alternative absolutes,'" she writes, "arguing the validity of an opposing doctrine is an ineffective way to witness to the proponent of another religion" (208). Jones stresses the "who" of Christianity, rather than the "what" (209). Codman-Wilson contends that a relational approach in the context of religious pluralism is imperative (211), and Jones combines a Christocentric message with an ability to listen well (215). Mark makes the point in his dissertation that Jones engaged the "Great Tradition" of Hinduism through his lectures and question-and-answer periods. Codman-Wilson observes invaluablely that Jones also engaged the "Little Tradition" of Hinduism, the individual and personal experience of faith, through mutuality and openness in his round table conferences (217). Jones connected with both Hindu traditions in a personal, relational style.

At the Chicago Ashram in the 1980s, of which Codman-Wilson was the Associate Director, spiritual growth groups among Southeast Asians were conducted around several texts such as the Sermon on the Mount. Codman-Wilson writes about her observations at the Chicago Ashram:

In our efforts to build relationships and convey respect and openness to others, I believe now we failed to heed two of Jones's strengths. These were a passionate focus on Christ and dialogue based on religious experience. In the spiritual growth groups, people could discuss the books objectively as members of a Great Tradition culture and still not deal with the limits and benefits of their own religious experience. Thus, many discussions did not deal with issues of the heart... We followed Jones's model only partially and lacked the synergism brought by using the model as a whole. One part of the methodology alone is not sufficient to address religious pluralism today. Only when we have combined a broad evangelism with dialogical respect, a fervent commitment to Christ, and vital Christian experience, will we be able to bring those of other faiths to Christ. (217-18)

Some persons came to faith in Jesus Christ through the effort, but Codman-Wilson attributes the modest success of the experiment to incomplete application of Jones' comprehensive method.

David Bundy is a pioneer of critical analysis of Jones and contributed a cluster of three penetrating articles to literature on Jones.

The first published article by Bundy on Jones was "Transformation of a Missionary," a review of Deminger's Evangelist på Indiska Villkor. Bundy acknowledges Deminger's dissertation as an effort to address the paucity of scholarship on Jones. My interest here is not Bundy's evaluation of Deminger's work, which was favorable, or even Bundy's suggestions for further research, which were provocative, but to note a methodological caveat that Jones' published writings "are not theological treatises in the classical sense and to attempt to see a coherent system or perspective is counterproductive and perhaps unfair. Jones was a folk theologian, an evangelist" (330). Jones' eclecticism frustrates analysts but forms a magnetic postmodern mosaic of thought.

In keeping with Bundy's conviction that Jones' work defies systematization, Bundy applies a specific theoretical approach to Jones' writings in "The Theology of the Kingdom of God in E. Stanley Jones." Bundy expands Deminger's use of biography in understanding Jones' narrative theology by employing the method of French structuralism. In Jones' case, Bundy traces Jones' concept of the "kingdom of God" throughout Jones' works noting both "disjunction and conjunction ... as ... variously articulated ... to suggest the complexity of life and thought" (60). Bundy concludes from his survey that "Jones' controlling hermeneutic was his experience" and that he readily borrowed forms and thought to express that experience (73). Most notable were the

influences of Indian Christians H. A. Popley and G. E. Phillips on Jones' subsequent approach to evangelization of the middle classes (63) and D. M. Devasahayam's appeal for an indigenous Indian expression of Christianity extended assertively by Jones in his later thought (65).

Bundy attempts to describe Jones' mission theory in "Song of Ascents: Autobiographical Reflection and the Development of the Mission Theory of E. Stanley Jones," by turning his attention from biographical analysis *of* Jones to autobiographical reflection *in* Jones. Inherent in and essential to Jones' missiological approach is reflection on Scripture and personal experience, which he recorded in narrative form in his books (469). I revisit this article later as an important research design component. Bundy reiterates his observation from his article of eleven years prior that "scholarship on Jones is still in its initial stages" (471).

Hagiography

Jones provoked a large appreciative following that produced a significant volume of literature. A recent Google search yielded 18,900 results for "E. Stanley Jones." The hagiographical category of secondary literature on Jones can be characterized as a genre of self-help inspirational and illustrative literature.

I begin a necessarily selective chronological review with an exception to the general affirmative response to Jones. The Rev. James R. Graham, Jr. wrote a scathing criticism of Jones in 1939:

We are persuaded that Dr. Stanley Jones is an instrument more completely satisfactory to Satan than any other whom the Father of Lies has in the world today.... With a mind acquisitive as a vacuum cleaner, and as retentive as a filing cabinet, a personality winsome and vibrant, a tongue that drips the most luscious Oxfordian accent, a master of rhetoric, as facile of pen as of speech, emitting the glamour of world-travel and Oriental mysticism, Dr. E. Stanley Jones stands equipped to be a power

par excellence for God or the Devil, for Truth or Error. Unfortunately it is the last. (1)

Not all listeners were uniformly receptive to Jones' message.

In a completely different tone, Mathews and Mathews compiled selections from Jones' writings (Selections) to introduce a new generation of readers to Jones. Five hundred citations were organized into twenty-eight categories from Jones' non-devotional books.

Transformation, the official periodical for United Christian Ashrams International, provided and continues to offer perspective on Jones. An entire edition (Winter 1983) is committed to remembrances and appreciations of Jones in honor of the centennial of his birth. Family members, coworkers, and friends from around the world contributed their insights into Jones' biography, his theology, and his influence in this seventy-five-page publication. Six years later at the sixtieth anniversary of United Christian Ashrams International, a section of Transformation (Spring 1990) was allocated to Jones' legacy, one article of which I have already reviewed (Pickard, "Evangelism for the Twenty-First Century").

The remarkable personal impact that Jones had on many persons is reflected in Jimmie Rose's interview with Jones printed in 1984. With inflection typical of much of hagiographical literature on Jones, Rose writes, "We trust that the following pages will be inspirational and a blessing" (Preface). Jones' response to a question posed by Rose during the interview points to the deep-seated importance of witness in Jones' thought. "What can the layman do today to help bring about the great worldwide revival that you have prayed and worked for over the years?" "I think what they can do," Jones replied, "is to be a lay witness—not a lay preacher but a lay witness of what you have seen and

felt and heard and known and if you are that then you are at the core of things.”

Jones’ masterful use of language elicited many collections of his sayings. A compilation of excerpts from all of Jones’ books was made by a seminary class taught by Mathews and Mathews in the E. Stanley Jones School of World Mission and Evangelism at Asbury Theological Seminary in 1985. The resultant compilation, “The Theology and Missiology of E. Stanley Jones,” is organized topically and includes a list of sermon illustrations and aphorisms. The broad appeal of Jones is suggested by inclusion of excerpts from his writing in Devotional Classics edited by Richard J. Foster and James Bryan Smith. Whitney J. Dough offers selected Jones’ epigrams as homiletical aids in his mining of seven of Jones’ books. Howes creatively interacted with selected books by Jones by editing his work and constructing a daily devotional guide imitative of the style of some of Jones’ devotional books.

Jones’ life and writings continue to be a staple of sermon and devotional illustration. Of the Google search results on “E. Stanley Jones,” Jones was referenced in the following sermons/meditations (in no particular order and just to cite a few): 10 November 2002 by Alan J. Meenan at Hollywood Presbyterian Church; 8 April 2001 by George Bryant Wirth at First Presbyterian Church, Atlanta, Georgia; September 2004 by Ed Hird, St. Simon’s Anglican Church, North Vancouver, British Columbia, Canada; February 2005 by William Moore in the Louisville District Newsletter of the United Methodist Church, Kentucky Annual Conference; 11 August 2002 by Terry L. Brensinger, Grantham Church, Grantham, Pennsylvania. Jones’ writings have been quoted in recent Christian periodicals as diverse as Decision and Prism, and have made the suggested reading list of Alcoholics Anonymous.

The hagiographical category of literature on Jones could be expanded indefinitely,

but the above review suggests the breadth and quality of popular interest in Jones.

Qualitative Research Design Literature

I include the following survey of literature on qualitative research design in preparation for a detailed description of the methodology in Chapter 3.

Overview of the Method

Qualitative analysis is an established method of research. Barney G. Glaser and Anselm L. Strauss introduced a groundbreaking work in 1967 in which they propose formulating theory from data, rather than testing theory with data, in a process called “grounded theory” (1). Data is discovered through an inductive process by which a theory may emerge. Initial assumptions are open to reformulation as categories develop during research, which, in turn, direct further data gathering and analysis and revision of the emerging theory (40).

The emphasis in qualitative research is on holistic examination and description of a given phenomenon. In an overview of recent qualitative methodologies, Sharan B. Merriam describes qualitative study as “an intensive, holistic description and analysis of a bounded phenomenon” (xiv). William Wiersma outlines characteristics of qualitative research that find broad agreement in the literature: open, fluid, inductive, context specific, researcher dependent, short on *a priori* assumptions, long on *post hoc* conclusions (13, 198-99). “Meaning,” an additional characteristic of qualitative research highlighted by Wiersma, is underscored by John W. Creswell (145), further enunciated by Merriam (167), and corroborated by Robert C. Bogdan and Sari Knopp Biklen (29). Qualitative researchers are interested in how those observed understand their lives.

Role of the Researcher

Qualitative research depends heavily on the observational, intuitive, narrative, and

associative skills of the researcher, coupled with a high tolerance for initial ambiguity. The researcher is the primary instrument for data collection and analysis (Creswell 145). In historical research, for example, the researcher discovers data rather than produces it (Wiersma 219). Assumptions, biases, and values of the researcher are crucial to state at the outset and have ramifications for replicating the study (Creswell 159, 163). The researcher's experience, too, has impact on assessment of the study's validity (Merriam 167).

Data Collection

Overarching research questions establish boundaries for a given study, and possible sources of data are identified. Parameters of data collection, purposeful selection, and rationale for data use are made (Creswell 148). The data must be relevant (Yin 20). Collection, coding, and analysis are conducted concurrently, with the ratio of data gathering to data analysis diminishing as the study continues (Glaser and Strauss 72). Data collection is complete when "saturation" is reached (i.e., when no meaningful development of categories can be augmented by collection of further data (61) or because of "exhaustion of sources ... [or] over-extension" (Merriam 125-26).

Data Organization

A structured protocol is necessary when dealing with large amounts of narrative data common in grounded theory research.

Note taking. Prevalent in the literature is encouragement of the practice of making ongoing descriptive notations as well as reflective notations during data collection and analysis. The discipline of taking notes aids the sorting and formatting of data for analysis (Creswell 152-53). Simultaneous analysis of the data during collection, essential at the beginning of the study, ensures that nothing significant be overlooked

(Corbin and Strauss 6). The literature is agreed that the method of data collection and analysis in grounded theory research is one of constant comparison.

Coding. The process of categorization for the purpose of analysis is frequently referred to as coding. Specific coding protocols are described in varying degrees of detail in the literature.

Matthew B. Miles and A. Michael Huberman suggest an approach:

[C]odes emerge progressively during data collection. These are ... grounded empirically, and are especially satisfying to the researcher who has uncovered an important local factor. They also satisfy other readers, who can see that the researcher is open ... rather than determined to force-fit the data into preexisting codes. (62)

Data collection and coding proceed hand-in-hand.

Corrine Glesne offers a streamlined approach: reading through the data, choosing what seems to be noteworthy, giving it a name, and arranging the emanating “code clumps” in cogent order (136-37).

Evelyn Jacob prefers reducing data to a manageable size based on criteria for selecting the data, indexing the data, examining data subsets intensely, and then applying preliminary categories from that subset to the entire field of data. Repeated testing and modification of provisional categories progress as the data is analyzed (20-21).

Creswell, like Glesne, encourages the researcher to become familiar with the entire corpus of data. Then, in keeping with Jacob, after reading through the data, the researcher selects and scrutinizes one document and makes notes. As other documents are examined in turn, categorical topics begin to present themselves, and gathered data is placed in the emergent categories (155).

Renata Tesch, in concert with the methodologists already reviewed, proposes familiarity with the data as a whole, followed by a thorough examination of a first and

then subsequent documents. Tesch adds a coding nuance by focusing on the topic initially, not the content of each unit of data. By comparing units of data through physical manipulation (e.g., 3 x 5 cards, sheets of paper), a list of topics is drawn up, and each topic is studied successively. Finally, the researcher inspects the content of the coded data giving attention to commonalities, uniquenesses, contradictions, and missing information to define each category, performing recoding if necessary (142).

As this discussion of the literature reveals, categories and patterns emerging from the data in early stages of collection and analysis are considered provisional (Corbin and Strauss 7) as constant comparison is applied.

Data Analysis

Data analysis in qualitative research has an established tradition.

Units of data. An important form of initial data collection and analysis is lexical search based on hunches of engagement with the data: “Direct exploration of the data, lexical searching, reveals the dominant terminology used to describe the phenomenon under study” (Wiersma 213). Klaus Krippendorff advocates use of “syntactical” units of data because “they utilize distinctions made by the source” (61). Moreover, Krippendorff advises attending to “referential units ... to ascertain how an existing phenomenon is portrayed” (62). A flexible lexical approach allows the data to be shaped into context-specific categories.

Establishing categories. Merriam advises that after arranging the data in some skeletal fashion, topically or chronologically, and having read through it in its entirety, the researcher converses with the data while rereading by making notes, asking questions, and making connections (131). Resultant categories should be homogeneous and heterogeneous (135). Juliet Corbin and Anselm Strauss purport that whatever categories

arise, they should be “dense,” that is, “having many properties richly dimensionalized” (18). Tesch instructs, “Each category contains all pieces from the entire data body that are relevant to that category. The researcher now looks for the configurations within each category in order to describe their content, and for linkages across categories” (91).

Categorical conversation continues throughout the process.

Application of the comparative method and emerging theory. Continual application of the comparative method leads naturally to “the emergence of conceptual categories” (Miller and Dingwall 31). Tesch describes this process as decontextualizing-recontextualizing the data (118) as units of data are isolated from their original contexts (e.g., sermon quotations) and grouped in established categories for the sake of analysis and theorizing. “Fracturing the data forces preconceived notions and ideas to be examined against the data themselves” (Corbin and Strauss 13), and a larger “pool of meaning” is gained (Tesch 118).

Layers of categories show themselves throughout the process of analysis: readily evident “low level” categories show themselves at first; “higher level, overriding and integrating, conceptualizations” blossom later (Glaser and Strauss 36). Increasing abstraction and interrelationship between categories lead to “the core of the emerging theory” (40). Theory formation through comparison of categories is called “selective coding” by Corbin and Strauss by which all categories are unified around a central “category” (14). Miles and Huberman describe the dynamic: “The mental exercise involves connecting a discrete fact with other discrete facts, and then grouping these into lawful, comprehensible, and more abstract patterns ... moving up progressively from the empirical trenches to a more conceptual overview of the landscape” (261).

Strategies. A key factor in grounded theory research is a strategy of immersion

by which “categories are generated through prolonged engagement with the data” (Marshall and Rossman 154). Tesch exhorts, “The researcher immerses her/himself in the data, reads and rereads, and dwells with the data, so s/he may achieve closeness to them and a sense of the whole” (93). Interaction with narrative material may lend itself to the use of quotations as units of analysis. As a way to bring sense to the mass of information, “groups of quotes are arranged and rearranged, the ‘criterion attributes’ of each group are made explicit, and eventually the meanings of each group begin to consolidate and to constitute a definite category” (92).

Wiersma describes two common qualitative approaches—“funnel” and “modified analytic induction”:

The funnel approach begins with general research questions that initiate the study. The researcher explores possible sites, subjects, sources of data, and procedures for data collection. On the basis of results from initial data collection, the groups/sites/conditions are identified more specifically, thus providing increased focus on the phenomenon under study. This process leads to more narrow data collection, concentrating on those data that reflect the specific phenomenon that has emerged. This process may be repeated, becoming more focused until the conclusions are concentrated on a specific component or a limited number of components of the study. The data collection, analysis, and interpretation has become more focused, directed or narrow, from a more general beginning. (208)

In contrast to the funnel approach in which research begins with general questions, the modified analytic induction approach poses specific questions (Wiersma 209). Following initial data collection, a descriptive model is drafted that attempts to describe comprehensively the phenomenon under study. Continuing data collection and analysis lead to reformulation of the model until a satisfactory and complete description of the phenomenon is reached.

Summary Guidelines for Qualitative Research

Tesch provides a summary overview of guidelines for qualitative researchers:

1. Analysis is not the last phase in the research process; it is concurrent with data collection....
 2. The analysis process is systematic and comprehensive, but not rigid....
 3. Attending to data includes a reflective activity that results in a set of analytical notes that guide the process (memos)....
 4. Data are “segmented,” i.e., divided into relevant and meaningful “units....”
 5. The data segments are categorized according to an organizing system that is predominantly derived from the data themselves....
 6. The main intellectual tool is comparison.... The goal is to discern conceptual similarities, to refine the discriminative power of categories, and to discover patterns....
 7. Categories for sorting segments are tentative and preliminary in the beginning; they remain flexible....
 8. Manipulating qualitative data during analysis is an eclectic activity; there is no one “right” way....
 9. The procedures are neither “scientific” nor “mechanistic....” Qualitative analysis can and should be done “artfully”... even “playfully....”
 10. The result of the analysis is some type of higher-level synthesis....
- While much work in the analysis process consists of “taking apart,...” the final goal is the emergence of a larger, consolidated picture. (95-96)

In short, qualitative research is “making sense of narrative data” (4).

Validity, Reliability, and Credibility

Corbin and Strauss insist that a detailed description of the research process is imperative in grounded theory research to establish validity, reliability, and credibility and offer the following guiding questions to help the researcher describe how the study was carried out:

Criterion #1: How was the original sample selected? On what grounds (selective sampling)?

Criterion #2: What major categories emerged?

Criterion #3: What were some of the events, incidents, actions and so on that indicated some of these major categories?

Criterion #4: On the basis of the categories did theoretical sampling proceed? That is, how did theoretical formulations guide some of the data collection? After the theoretical sample was carried out, how representative did these categories prove to be?

Criterion #5: What were some of the hypotheses pertaining to relations among categories? On what grounds were they formulated and tested?

Criterion #6: Were there instances when hypotheses did not hold up against what was actually seen? How were the discrepancies accounted

for? How did they affect the hypotheses?

Criterion #7: How and why was the core category selected? Was the selection sudden or gradual, difficult or easy? On what grounds were the final analytic decisions made? (16)

Stated concisely, the method of grounded theory research is to gather information, ask questions, form categories, look for patterns, and develop theory (Creswell 96).

Autobiographical Analysis in Qualitative Research

I turn briefly now to a discussion of the qualitative subdiscipline of autobiographical research in establishing the groundwork for the project and as a theoretical justification for the use of Jones' autobiographical material as a source of data collection.

James William McLendon, Jr. makes a case for examination of the controlling images in a person's life as a way to understand his or her worldview:

A key to these biographies is the dominant ... *images* [original emphasis] ... by which each understood himself, faced the critical situations in his life, and chiseled out his own destiny. I take it that the convergence of such images in a particular person helps to form his characteristic vision or outlook. (89)

McLendon goes on to describe the work of biographical theology: "Our present business ... is to discover [significant motifs in a person's life] ... and to show, if we can, the sense in which it underlies and unifies his life" (152). Finally, "[t]heology ... has found in *autobiography* [emphasis mine] a peculiarly important source of illumination" (195).

Autobiography is a valuable source of data.

In an article that enlarges the methodology of biography-as-theology to biography-as-missiology, Ruth A. Tucker observes, "The writing of missionary biography and autobiography is more than simply the writing of a life. It is the story of what God has done through a life" (429). Isolated autobiographical reflection is not the

interest; rather, description of self and the self-in-the-larger-context is.

Autobiographical Reflection Research and Jones

An explicit connection between theories of autobiographical reflection and Jones' work is made by Bundy in "Song of Ascents." Bundy writes that Jones "articulated his mission theory in the context of autobiography" (468) and that "the power of Jones' theory was that it was developed in the context of his experience and communicated within the framework of autobiography" (471). Jones' experience reflected upon and articulated by him offers an abundant vein of material for study.

Jones' autobiographical approach to his speaking and writing provides data for description and analysis of his understanding of himself as preacher-as-witness.

Documentation and analysis of the sheer volume of his output requires a careful research strategy.

CHAPTER 3

METHODOLOGY

Problem

The cultural shift from monolithic modern Christendom to postmodern religious diversity calls for an invigorating metaphor for preaching that addresses postmodern yearning for authenticity and integrity.

Purpose

The purpose of the study was to describe E. Stanley Jones' self-understanding as witness, analyze the content of his speaking and writing as it pertains to preaching, and develop an understanding of his homiletical approach.

Research Questions

1. What does Jones express explicitly and autobiographically about his understanding of his function as preacher?

The autobiographical speaking and writing of Jones provided the primary source material for the study. Eight thousand published pages from Jones' twenty-seven books and scores of preserved sermons contain a plentiful source of data from which to extract and describe Jones' approach to preaching. Jones' autobiographical style affords a full and nuanced description of his perspective on preaching. In response to this research question, I tried to describe what Jones said he was doing while preaching.

2. What does the content of Jones' speaking and writing reveal about his self-concept of preacher-as-witness?

Analysis of specific samples of Jones' preaching provided a means by which to evaluate Jones' expressed understanding of preacher-as-witness in his writings.

Exploration of this question attempted to document—not what Jones thought he was

doing while preaching—but what he actually did while preaching.

3. What patterns emerge from the data through synthesis of autobiographical evidence and content analysis of Jones’ speaking and writing?

Comparison of Jones’ articulated self-understanding of preacher-as-witness in his writings with his actual practice of preaching revealed any congruence or divergence and yielded a description of Jones’ overarching homiletical worldview.

Description of the Project

The project crossed disciplines. It was ethnographic in that it sought to describe Jones’ view of the world, in this instance, Jones’ understanding of himself as preacher-as-witness. The focus of the study was not on others’ assessment of him, or a critical evaluation of his preaching, but on his internal understanding as preacher as revealed in his speaking and writing. The study was historical in that it engaged the data in its natural context, not in theoretical, survey, or experimental settings (Wiersma 218). The study was anthropological in that it sought to describe Jones in the context of his self-defined categories.

Jones had a heuristic approach: “[My] method of approach was trial and error” (Song 131), which is a key to understanding his self-concept of preacher-as-witness. Jones’ specific applied methodologies—ashram retreats, round table conferences, preaching tours, and lectures—are the outworkings of his understanding of himself as a witness to Jesus Christ.

Qualitative research subdisciplines are informative in describing further Jones’ autobiographical methodology. In the field of ethnography, Jones’ approach might be termed “autoethnography”:

Autoethnography begins with the self, the personal biography. Using

narratives of the self, the researcher goes on to say something about the larger cultural setting.... In autoethnography, researchers approach themselves as subjects.... Autoethnographers often use literary writing techniques to portray dramatically their experience. (Glesne 181-82)

The vocabulary of phenomenology describes an applicable parallel dynamic.

Phenomenographers examine how persons make sense of their place in their social environment. “Phenomenographers ... have provided quite detailed reports,... illustrative utterances ... [that] result [in] a sophisticated mapping of the ... different ways in which people experience ... and understand ... the world around them” (Tesch 92).

Jones’ expressed thought is descriptive of self in a larger context. Jones wrote and spoke not merely autobiographically because from his perspective that would be too self-absorbed. Jones sought to describe not only his place in the world but his place in God’s larger story by reflecting on his life (witness). Jones wrote two complete autobiographies, set them aside as inadequate, and finally wrote his “spiritual autobiography,” A Song of Ascents. Jones’ speaking and writing related self to the larger whole (i.e., Jones as witness to Jesus the harbinger of the kingdom of God). Jones’ methodology is more than narrow autobiography. It is self-examination to elucidate the work of Jesus Christ in and through him for the sake of the kingdom of God. Jones weaves his speaking and writing into a seamless tapestry as a witness of his person to Christ. Jones’ reflective approach provided data for description and analysis of his understanding of himself as preacher-as-witness.

In addition to the qualitative research subdisciplines discussed above, the language of cognitive anthropology points most closely to the methodology used in this study. Cognitive anthropologists seek to understand and describe the indigenous conceptual categories of a participant in a given culture (Jacob 22). The intent is to learn

how a person conceives of her or his world and its relationships. Imposition of external categories of the researcher is shunned in favor of the internal conceptual categories of the participant. Verbatim quotations are a staple of data collection as the researcher seeks to describe comprehensively a participant's internal conceptualization of the world (24). As Wiersma interjects, "'Meaning' is as perceived or experienced by those being studied, it is not imposed by the researcher" (198).

The project was a study of Jones' self-reflection. I probed Jones' underlying homiletical worldview expressed verbally and in print that shaped his approach to preaching. Jones' method was inductive. This study, too, was one of discovery.

Instrumentation

Through a grounded theory process of contemporaneous data collection, analysis, and synthesis, I endeavored to grasp and describe Jones' self-understanding as preacher-as-witness. As noted in the review of research design literature, the researcher is the primary instrument for data collection and analysis in qualitative research. The observational, intuitive, narrative, and associative skills of the researcher in discovering data are crucial.

Reliability

I explicated thoroughly my research protocol, so the project could be replicated. I described concisely the source of data, emergent categories, and suggestive patterns. The study was researcher-dependent and inductive in design, however, so conclusions drawn from the data may vary in subsequent studies.

Validity

My role in this qualitative study was to collect and analyze the data. Requisites for research effectiveness were openness to the data, suspension of bias, and flexibility to

go where the data led. Validity of the study “depends on the employment of a data ‘reduction’ process that leads to a result that others can accept as representing the data” (Tesch 304). In the end, validity is based on well-documented research and a comprehensive description (Wiersma 212). My preparation as researcher included formal training in homiletics and history, as well as parish preaching as a full-time pastor for nearly twenty years.

Data

Data sources, collection and recording procedures, and analysis protocols—which are themselves a synthesis of processes described in the literature on qualitative research theory—are outlined below.

Sources

The consistently autobiographical speaking and writing of Jones provided the primary source material for the study. Twenty-seven published books from 1925-1975 span fifty years of writing and thinking and comprise nearly eight thousand pages of primary data for collection, analysis, and synthesis. The Asbury Theological Seminary Library Archives were a valuable repository of Jones’ papers, including transcripts of sermons and addresses. Audio and videotapes of Jones’ speaking were available, notably from United Christian Ashrams International. Delimitation of data sources is described in detail below.

Jones’ books. Reputable publishers printed Jones’ books throughout the decades. Sales of Jones’ books are in the millions of copies, and periodic reprinting of Jones’ books displays an enduring interest in him. cursory review of Jones’ books revealed a style of writing replete with self-reflection. Focused reading with homiletics in mind yielded many units of data (quotations) for analysis. Review of all his books of a half-

century of autobiographical written reflection provided the possibility of a developmental analysis of Jones' understanding of self as preacher-as-witness.

Jones' sermons. A number of Jones' sermons in manuscript form were accessible in the Asbury Theological Seminary Library Archives. Audiotapes of scores of ashram sermons preached by Jones in the 1950s and 1960s were available through United Christian Ashrams International. Video footage of Jones is meager. I discovered in the Asbury Theological Seminary Library and Archives a handful of videotapes from the 1960s that give a visual impression of Jones' person and style of delivery. Gateway Films has produced also a videotape containing three of Jones' addresses. From these sources, I selected ten sermons preached by Jones from the 1910s through the 1960s. Criteria for selection were completeness of the source, sampling across time, and representation from a variety of venues. The sermon transcripts, audiotapes, and videotapes provided vital triangulation of data for the study.

Collection and Recording Procedures

The following collection and recording procedures were applied, heeding Creswell's urging for well-defined parameters for data collection, purposeful selection, and rationale for use. Descriptive and reflective notations during data collection and analysis were made in keeping with Corbin and Strauss' advice.

Books. Following Wiersma's lead in direct exploration of the data, I commenced a lexical search of keywords in Jones' books, noting the frequency and location of words such as witness, witnessing, preach, preaching, preachers, homily, homiletics, sermon, message, address, and other words that Jones used to describe his preaching. The contexts of identified salient units of data (quotations) were recorded by book and page number. A document database was created from what Jones wrote about preaching both explicitly

and implicitly and from which Jones' understanding of himself as preacher-as-witness was explored.

Sermon manuscripts, audio, and videotapes. Sermon analysis of topic and content revealed Jones' implicit understanding of himself as preacher-as-witness. I read the sermon manuscripts, noting the sources and page numbers of relevant data. For audio and videotapes, I identified and transcribed immediately units of analysis (quotations) from tapes while listening or viewing.

Analysis

The process of coding in the literature on qualitative research design is emergent in the collection and analysis phase. Miles and Huberman and Glesne suggest immersion in the data and on going openness to revision of identified categories. Tesch concurs with familiarity with the data as a whole, followed by close examination of one initial, then subsequent, documents.

In keeping with qualitative theory research tradition, I collected, analyzed, and synthesized data simultaneously. I immersed myself in the data and got a sweep of the whole by reading through all Jones' books and selected sermon manuscripts and by listening to and viewing the chosen audio and videotapes of his addresses. In subsequent rereading, re-listening, and reviewing, I placed units of data (quotations) into categories emerging from the data through a process of constant comparison. I kept ongoing descriptive and reflective notations as I worked. In my word processing program, I used the "find" function to identify and group decontextualized data (quotations) and to form preliminary categories. Through further grouping and regrouping of data and analytical reflection upon categories, I identified motifs of Jones' self-understanding and work.

With Jones' books, I began with the expressly autobiographical A Song of

Ascents to identify initial categories and to formulate an inceptive description of Jones' self-understanding as preacher-as-witness. I read the remainder of Jones' books using the data-recording procedure described above, and I assigned data to categories. As I studied, I arranged and rearranged data through constant comparison (commonalities, uniquenesses, contradictions, missing information), reshaped categories, and presented patterns and interrelationships.

Concerning Jones' sermons, I scrutinized one manuscript, one audiotape, and one videotape to set the baseline for subsequent content analysis of the balance of the data. Sermonic analysis focused on content.

I established a working rhythm of collection, analysis, and synthesis of data that resulted in conceptual categories of increasing abstraction. Units of data were analyzed through Tesch's process of decontextualization and recontextualization and grouped into established categories from which an initial framework could be forwarded. In summary, I read/listened to/viewed the sources of data in their entirety, identified units of information, coded, categorized, described, analyzed, and synthesized the data through descriptive and reflective note taking.

In an effort to integrate theory and practice, I appended some of my own sermons to demonstrate the practical application of my research.

CHAPTER 4

FINDINGS

Jones' Books

The metaphor of witness is the source of Jones' homiletical worldview and provides the motive and the means by which Jones communicates Jesus Christ. Jones' treatment of witness is predicated on divine revelation about witness received during his first preaching experience. Jones probed for decades the implications of his seminal moment of revelation that forged his perspective on preaching. Jones, consistent with his overall existential epistemology, tests and extends the revealed metaphor of witness through life practice and autobiographical reflection.

Jones describes preacher-as-witness in his books as an integrated person who through immediate experience of Jesus Christ, speaks and lives out faith in him, respects but exercises discernment in the face of other religious and cultural traditions, centers unwaveringly on Jesus Christ, and introduces and interprets Jesus Christ in non-defensive public speech. Jones understood himself as preacher-as-witness solely to the person of Jesus Christ—not as witness to Western culture, or to religion, or to the organized church. Jones describes in his twenty-seven books his remarkable sensitivity to the Holy Spirit and his adherence to the witness of Scripture to God's revelation in Jesus Christ. Jones' commitment to integrity in speaking—exemplified by speaking within his personal experience and his awe at the divine “given-ness” of his addresses—points to the humility of Jones' person and his celebration of the work of the Holy Spirit in his life. Jones viewed his preaching as the joyful experience of witnessing to Jesus Christ through the power of the Holy Spirit. Jones spoke person-to-person across cultures empowered by God beyond his natural abilities, and his conviction about Jesus Christ as the

manifestation of the kingdom of God found a hearing among relativistic audiences through his personal testimony. Jones' actualized experience of Jesus Christ provided the footing for him to be free from self-promotion, benevolent in his interactions with others, and magnanimous in public witness to the person of Jesus Christ.

Biblical Treatment of Witness

Jones' biblical commentary on witness discloses the imperative of witness as the bilateral interdependent dynamic of human and Holy Spirit witness. Witnessing requires firsthand experience of Jesus Christ, cooperation with and empowerment by the Holy Spirit with Jesus Christ as the object of the witness, heartfelt sharing with other persons with the intent of eliciting faith in Jesus Christ and responsiveness to the Holy Spirit.

The book of Acts, and the day of Pentecost in particular, form the core of Jones' scriptural analysis of witness. Jones identifies "witnessing" as the significant word by which to understand the thrust and structure of Acts (Way to Power 176). Jones interprets the giving of the Holy Spirit to Jesus' followers as a movement from dependence upon Jesus to cooperative interdependence with the Holy Spirit. During Jesus' earthly ministry, the disciples watched Jesus work—preaching, teaching, healing, a dependent mode. After Jesus' ascension into heaven, and before the giving of the Holy Spirit at Pentecost, Jesus' followers struggled with their independence (e.g., they drew lots to see who would replace Judas Iscariot as one of the Twelve, and they hid behind closed doors out of fear). The disciples were independent, but uncertain. Mature interdependence came with the indwelling of the Holy Spirit, by which Jesus chose to work through his followers: "[Jesus] was not going to work save through them, and they couldn't work save through Him— ... a cooperative endeavor. They would supply willingness, and He, power" (Mastery 43). Followers of Jesus witnessed in concert with the Holy Spirit.

Pentecost was the defining moment, in Jones' view, that transformed the followers of Jesus into irrepressible witnesses. Jones traces the evangelistic movement outward from Jerusalem to the change in the inner life of the disciples:

[C]hanges began at the right place—with the Christians themselves. All other proposed reformers start to change the world by starting to change others.... These men began with themselves—it was from the inside out and from themselves to others.... They were no longer religious busybodies meddling in other people's problems—they were radiant witnesses to a mighty solution.... They weren't meddling moralists; they were messengers, and their message was a witness. (Mastery 359)

The witness of the disciples was not an end in itself, however. Their witness was the by-product of an immediate experience of God through the Holy Spirit at Pentecost (Christ of Every Road 52). The disciples received the witness of the Holy Spirit and in that moment expressed their corroborating witness (Mastery 254-55).

Power given to the apostles by the Holy Spirit at Pentecost was power of specific ability, namely, power to witness to Jesus effectively (Divine Yes 74). The Holy Spirit prompts witness and empowers witness, but Jones insists the power is circumscribed—power only to witness to Jesus Christ. Jones writes, “If we begin to witness to ourselves, our denominations, our groups, then the power is turned off.... Only when we begin to witness to Jesus, does the power begin to flow” (Mastery 108). The source of power to witness from the Holy Spirit is conditional upon the content of the witness (i.e., Jesus Christ).

The Holy Spirit/human cooperative witness to Jesus Christ is a demonstration of the biblical mandate of two witnesses. Jones cites several passages of Scripture in support of the scriptural injunction of two witnesses. Jones notes God's testimony about Jesus at Jesus' baptism and comments, “[W]hen we and God witness to the same thing, then the power of God is available for us” (Mastery 108). Jones further references dual

divine/human witness to Jesus Christ in his analysis of Revelation 12:11 in which the accuser is overcome by the blood of the Lamb and by the word of the martyrs. Both are requisite—the blood of the Lamb and the word of testimony: “If the word of our testimony is silent,” Jones writes, “then the blood of the Lamb is silenced too and does not speak in our behalf” (Growing 318). The dynamic of two witnesses is not merely one-plus-one but genial reciprocity producing faith conviction. Jones points out that Romans 8:16 does not read “the Spirit bearing witness to our spirit” but with our spirit, a persuasive mutuality (Conversion 195).

Theology of Witness

Jones’ self-understanding of his function as preacher-as-witness is to the person of Jesus Christ. He writes, “[Jesus Christ] has become a central and decisive emphasis in my whole life and in my whole message” (Song 38). Jones encountered resistance to the gospel in some circles because of its close cultural connection to the West. In response, Jones decided to “refuse to know anything before that non-Christian world save Jesus Christ and him crucified” (92). When asked in an interview, “What have you that other people do not have,” Jones replied, “I have Christ” (95). Jones was unwavering about the centrality of Jesus Christ and stressed Jesus Christ’s uniqueness: “[W]hen you ask us to accept the basis that all religions are equally true, we are sorry, but we cannot. For we believe that there is something unique in Jesus Christ” (96). The difference between Jesus Christ and other religions for Jones is that Jesus Christ is the Word become flesh, and not merely the Word become word (97). Jesus Christ revealed in his person that “self-giving, redeeming, sacrificial love is the center of power in the universe” (139). Jones witnessed to the unique person of Jesus Christ.

The person of Jesus Christ as theological locus gives content to the meaning of

the kingdom of God. God is a Christlike God and the kingdom of God came only when the nature of God had been revealed in Jesus Christ and the standard established in the perfect life of Jesus Christ. Out of the person of Jesus Christ flows the kingdom of God; they are virtually synonymous. The kingdom of God is Christlikeness universalized (Unshakable Kingdom 52). Jones writes, “The Person [Jesus Christ] and the order were one and yet were distinctive—individualism and collectivism were put together in a living blend” (240). Jones describes graphically the symbiosis of the person of Jesus Christ and the program of the kingdom of God: “An individual gospel without a social gospel is a soul without a body and a social gospel without an individual gospel is a body without a soul. One is a ghost and the other a corpse” (40).

The kingdom of God is not mere ethical behavior; it is behavior emanating out of a primary relationship with Jesus Christ. Jones writes, “Jesus didn’t define the Kingdom in precise terms, perhaps because he was the definition” (Unshakable Kingdom 75). Jones embraces a Tertullian view that humans are created for the kingdom of God; “it is the built-in way to live” (220). Jones advocates a totalitarian view of the kingdom of God, language adopted from his exposure to the totalitarian systems of communism and fascism in the 1930s: “Here is a totalitarianism in which, when you obey it totally, you find total freedom. I do not argue. I only testify” (28). The key to kingdom living is self-surrender: “When you find Christ and his kingdom, you find yourself.... Bound to him and his Kingdom I walk the earth free; low at his feet I stand straight before everything and everybody” (210). The theological genius of Jones is that he claims universal relevance of Jesus Christ and the kingdom of God, perhaps a stumbling block to postmodern predilections, but postulates universal relevance not through argument, but through testimony, a method of communicating palatable to postmodern listeners.

Witness is the means by which Jesus Christ and the kingdom of God are presented effectively to others. Jones writes: “[A]ll great appeals to the non-Christian world must be a witness.... Christ must be interpreted through Christian experience” (Christ of the Indian Road 147-48). Of the singularity of witness, Jones states: “Philosophy reasons; moralism demands; music and art please; witnessing shares—shares at the depths.... [A]ll real preaching is testimony” (Song 66). The aim of witness is to invite faith in Jesus Christ and openness to the work of the Holy Spirit. Jones encouraged those responding to the call of Jesus Christ in his meetings to record their action. He asked them to write of their surrender to Jesus Christ and their commitment to witness for him to others. “That last [action] is important” (Conversion 223), Jones stresses, and needs to be put in writing, “I will witness for Him to others” (Conversion 223).

Jones learned by experience that he was ineffective as witness to Jesus Christ when he adopted an argumentative approach. He writes, “Christianity can no more be appreciated in a contention than sweet music can be appreciated in a dog fight” (In Christ 104). Jones extrapolates on the difference between contending and commending:

[Contending] points to oneself as the defender of the faith; the other points to Him as the Faith itself. One tries to win an argument and the other tries to win the [person]. One creates combativeness, the other creates conversion. One tries to show off himself—his cleverness, his ability to down an opponent, the other shows off Jesus and His ability to save. One goes round in circles in argument, the other puts the others’ feet upon the Way. (104)

Commending, not contending, Jones suggests, is the proper understanding of and effective means of witness to Jesus Christ.

Jones nuances his understanding of witness by contrasting “affirmation” and “testimony”: “Affirmation says ‘that’—something outside me, but testimony says ‘this’—something inside me.... [I]n preaching Jesus Christ we affirm the gospel as it was

in Jesus and we testify to the gospel as it is in us” (In Christ 248). Affirming the historical Jesus and testifying to the Jesus of personal experience are both present in preaching/witnessing, but “witnessing” takes precedence over “preaching” for Jones. “Preaching” may operate out of the head and degrade into vicarious experience; “witnessing” comes from the heart. Witnessing is primary (148). Personal experience of Jesus Christ and expression to others of that experience go hand-in-hand in preaching (How to Be a Transformed Person 263) and form the substance of Jones’ understanding of witness.

Specific demonstrations of Jones’ function as preacher-as-witness are manifested as “introducer” and “interpreter.” Jones writes of the “introducer” aspect of witness:

I spoke to a Hindu student one night in the aftermeeting of a series and asked him if he didn’t want to know Christ. “Yes,” he said, eagerly, “but I do not know how to go to him. I need someone to introduce me to him.” I suggested that I should love to introduce him to my Master. I saw quite vaguely then what is clear to me now: my chief business and chief joy is to introduce men to this Christ of the Indian Road.... To know him, to introduce him—this is my task. (Christ of the Indian Road 222-23)

An expression of Jones’ personal witness as “introducer” to Jesus Christ was through lectures and follow-up question-and-answer periods after which he gathered local leaders of diverse religious backgrounds in round table conferences hosted by him during his evangelistic travels. The gatherings consisted of twenty-or-so persons, one-quarter of which were Christian. Each person was invited to share, in turn, what he or she had found in personal experience in their religion without debate or attempts at persuasion. Each would witness to what they had found. The conferences were a remarkable testimony to the openness of Jones in providing a level playing field for all participants and his confidence that the person of Jesus Christ introduced and expressed through personal witness would be compelling for the listeners.

As complement to “introducer” as manifestation of witness, Jones writes, “I am a simple interpreter of Christ” (Christ’s Alternative 9). Jones warns, through mnemonic alliteration, that preachers can be “interpreters” or “interferers” in their witness to Jesus Christ. Jones advocates simple (not simplistic) and engaging witness to Jesus Christ, free from the “cleverness” of the preacher (Christ at the Round Table 173). The fine line between appropriate personal transparency and personal aggrandizement is easily breached and self-display rather than Christ-interpretation results (Victorious Living 276). The model of “interpreter” is Jesus himself: “Jesus was unfolding the nature of things.... He was interpreting, in His own person and words, the nature of reality” (Is the Kingdom 208). Jones’ interpretive work as preacher-as-witness may have its provenance in Jones’ understanding of the unfolding and interpretive work of Jesus.

Reliance upon Scripture and the Holy Spirit

Jones exhibited robust confidence in Scripture that clarified his calling and invigorated his on going work. He was given a passage of Scripture by the Holy Spirit early in his ministry confirming his being chosen by God, John 15:16, which he repeated silently before he began every address. The practice of silent recitation of the verse served to remind him (and God?) that his work was God’s as well as his own and gave him a profound sense of commission and divine resources (Song 383). Jones mentions a second passage of Scripture formative for him, Matthew 10:19-20, in which assurance is given about what to say in public speech. Jones writes of that passage, “That assurance was sufficient for me. I believed it” (Christ of the Indian Road 132). Jones trusted implicitly the promises of Scripture.

Jones attributes effectiveness of his Christocentric, unencumbered witnessing not only to Scripture but also to the empowerment of the Holy Spirit. Jones writes, “From

first to last the Christian faith is a religion of the Spirit” (Way to Power 33). The Holy Spirit is the indispensable and comprehensive origin, source, and essence of witness to Jesus Christ. Not only does the Holy Spirit create witnesses by revealing the truth of Jesus Christ, the Holy Spirit creates convincing witnesses to Jesus Christ whose contagion spreads to others (51-52). Cooperation with the Holy Spirit provides creative energy for witness in which “you can’t tell where your energy ends and where His begins,” and where the results of witnessing go well beyond one’s abilities and efforts (Christian Maturity 301). Witnessing to Jesus Christ is not a solitary endeavor; witnessing is delightful collaboration with the Holy Spirit. Jones writes that he is surprised at himself when he speaks and considers himself an ordinary man with ordinary speech having extraordinary impact because of the strengthening of the Holy Spirit (Song 25-26). Jones reflects on the contrast between preachers—one may inspire; another dissuade. The key to effective witness, for Jones, is receptivity to the Holy Spirit who “turns all that insipidity into inspiration, that dullness into dancing” (Way to Power 119). The message of the preacher-as-witness is vigorous utterance of good news prompted by the Holy Spirit.

Jones accessed the power of Scripture and the influence of the Holy Spirit through daily devotional practices. He set aside one half hour in the morning for prayer and Bible reading with pen in hand to write down received revelations. An hour in the evening was spent listening to the “Inner Voice” and journaling about the day. Of his devotional practice, Jones writes, “The praying was preaching ... in incubation.... The impression of the prayer hour became the expression of the preaching hour” (Way 209). Active devotional practices and compelling preaching-witness are linked for Jones.

Requisite Firsthand Experience of Jesus Christ

The act of witnessing emanates out of a personal, transformational, and continual encounter with Jesus Christ. Jones notes that many preachers preach “in quotation marks” rather than out of their intimate experience of Jesus Christ: “It is second hand and therefore second-rate” (How to Be a Transformed Person 84). Firsthand experience of Jesus Christ is essential to effective preaching and has primacy over all other matters: “‘Yourself’ is the first concern ... and secondarily... ‘all the flock.’ The best thing a minister can give to the flock is himself—a self which is warm, living, contagious with God” (263). Witness to Jesus Christ is articulated from life experience and actual encounter with Jesus Christ. Jones received his calling to be a witness at his first preaching experience and recognized that to be an effective witness would require a “living communion with Christ so that there would always be something to pass on” (Christ of the Indian Road 150). Conviction for authentic witness originated for Jones in personal experience of Jesus Christ. Jones states, “In the present struggle, we think the followers of Christ will conquer not only because they out-think, out-live and out-die the pagans, but because they out-experience them” (Christ’s Alternative 192-93). Firsthand experience of Jesus Christ empowered by and cooperating with the Holy Spirit in heartfelt sharing with others constitutes witness for Jones.

Vibrant relationship with Jesus Christ cannot be sidestepped and is the bedrock upon which witness stands. If attention is given to relationship with Jesus, “then we [preachers] will not be preaching to people—always an irritation—but we will be sharing with people—always an inspiration. It is the only method that will work” (Mastery 342). Jones enlightens further, “Nothing reaches the heart that does not come from the heart. To preach and to witness out of the overflow are the only effective preaching and

witnessing. Anything less than this reaches the head but not the heart” (343). The able preacher-as-witness nurtures a strong primary relationship with Jesus Christ.

The metaphor of courtroom witness is apropos in firsthand witnessing to Jesus Christ: “We must be witnesses,” Jones writes, “sharing facts which have happened in us and to us and not mere lawyers quoting laws or evidence from others” (Word 218). The preacher-as-witness, for Jones, is one who commends Jesus to others on the basis of personal experience. Jones makes the case that New Testament preachers spoke out of experience and interpreted their experience, informed not only by the texts of Scripture but the texture of their lives (220). Preaching is joyful witness to Jesus Christ from firsthand experience.

Witness Embodied and Integrated in the Person of the Preacher

Witness is verbal testimony of experience of Jesus Christ as well as lifestyle demonstration. Word and deed are integrated, for Jones, in the person of the preacher. “[P]reaching the Word’ is not preaching words out of the Bible” Jones writes, “it is preaching Word become flesh in Jesus and the Word become flesh in the proclaimer” (Word 193). The expression and embodiment of the message of the preacher is vital: “Christian preaching cannot rise above the Christian preacher” (315). The message must be incarnated. Jones states, “I do not sow a message apart from myself—I must be the message, embodied” (193). Preaching is witnessing to Jesus Christ from experience expressed and embodied in the person of the preacher. Jones emphasizes the importance of integration of word and deed in the preacher: “[I]f I act and do not speak, then I am a half-witness; just as I am a half-witness if I speak and do not act. To be a whole witness I must witness with my total life—deeds and tongue” (Way to Power 314). Witness in word and witness in deed are inseparable for Jones as preacher-as-witness.

The crisis of a stroke and subsequent physical infirmity during the last year of Jones' life provided the opportunity for him to reflect on the interplay of verbal witness and life witness. He came to the revelation that if he could not preach a sermon, he could be one (Divine Yes 26). He found that he was not a witness impaired but a witness empowered, and that “[w]hat I have proclaimed by voice, I have now found confirmed by life” (24). Verbal and life(style) witness, though always congruent in Jones's life, came together poignantly for Jones.

Jones' insistence on integration of word and deed in the person of the preacher resulted in his wise practice of speaking only from within his personal experience. Jones relates a second formative preaching “failure” onboard ship heading for America, broken in body and spirit after 8 ½ years of missionary work in India. Jones was preaching during the Sunday morning service when he had to sit down. He was speaking on the Apostle Paul's ability to abase and to abound. At another time, Jones said he could have preached the text but not in his current state. He lacked congruence between his inner and outer life (Song 88). Jones' commitment to integrity in speech and in life, as suggested by this anecdote, contributed to his effectiveness and to his regard. Jones disciplined himself to preach only what he was practicing (234). Jones summarized his approach to embodied and integrated preaching: “You get a hearing if you have a divine message, a human sympathy, and a life that illustrates the message” (Way 361). Jones exemplified all three qualities as preacher-as-witness.

Congenial and Direct Presentation of Jesus Christ

Jones began as pugnacious proponent of the Christian faith before developing into a congenial direct presenter of the person of Jesus Christ. In the first years of his mission work in India, Jones often engaged non-Christians in public debate. He writes that he

soon saw the futility of it: “In a debate one doesn’t want truth; he wants victory, and the barrenness of the victory soon becomes apparent” (Along the Indian Road 36). Jones arrived at congenial direct presentation of Jesus Christ as his ultimate approach to witnessing through life-shaking struggle. Jones’ conservative theological training hemmed him in early on and he refused to recognize the truth and beauty of other religions even as he studied them. He embarked, in response to the religious pluralism of India, on a pursuit of the truth wherever it is found. He came to recognize through his exploration that Jesus Christ is the fulfillment of all faiths and that all truth, found anywhere, points to Jesus Christ. Jones’ intellectual freedom in pursuit of the truth allowed him to appraise with appreciation other worldviews and no longer see them as a threat. Jesus remained ultimate Truth for Jones, but Jones’ openness to truth with a lowercase “t” permitted him to connect with others of different religious backgrounds with respect rather than with fear (32-33). Jones’ intellectual resolution to the question of the ultimate truth of the person of Jesus Christ served as an inner gyroscope for Jones and allowed him to be generous toward others’ perspectives (35). Jones came to the conviction that Jesus Christ is not the enemy of but the originator and preserver of any fine quality in a given civilization (Christ of the Mount 102). Jones realized that persons could be won by attraction to the person of Jesus Christ rather than debunking others’ traditions through debate or other methods.

Jones had thoroughgoing confidence in the person of Jesus to “take care of” himself as the universal human with universal appeal across religions, cultures, and races. Jones writes, “Jesus is religion. He is not a religion, or the religion, but Religion itself.... Jesus is the Son of Man” (Christ at the Round Table 295-97). Jones felt no compunction to defend or protect Jesus Christ but only to witness to Jesus Christ, the universal human

with universal appeal. Jones was not disabled by different viewpoints but depended on the intrinsic and unique nature of the person of Jesus Christ. Jones introduced, interpreted, and witnessed to Jesus Christ and trusted the Holy Spirit to persuade.

Jones' beneficence toward persons of other faiths and cultures was grounded philosophically by an application of Hegel's thesis-antithesis-synthesis formula. Jones observed two prevalent methods of evangelism, which he named "Destructive Criticism" and "Constructive Fulfillment," neither of which, in Jones' estimation, satisfactorily engaged persons nor preserved the centrality of the person of Jesus Christ. The limitations of evangelism through "Destructive Criticism" (thesis) had been countered historically by "Constructive Fulfillment" (antithesis), but Jones found effective resolution in his "Direct Method" (synthesis) (i.e., "the direct presentation of Christ as the fulfillment of the past and yet as the More, the Plus, the Other that saves us" [Christ of the Mount 126]). Jones found an authentic medial way—neither destructive nor syncretistic—that presented the essential and unique Jesus Christ while simultaneously retaining sincere reverence for other persons and their traditions.

Jones' initial missionary mandate to save souls from perdition (Christ of the Indian Road 35) met resistance in the Indian context due to abuses of Western colonialism. Jones sought to adjust his methodology over the years by narrowing his message from an emphasis on the whole counsel of Scripture from a Western perspective to that of an Indian-sensitive a-cultural Jesus Christ freed from Jewish parochialism and Western accoutrements. Jones did not reject the Old Testament witness or the culture that shaped his own faith, but in the context of India and subsequently the world, Jones' message became Jesus Christ and Jesus Christ alone. The focused message had implications for Jones' speaking. Jones began to present the person of Jesus Christ

personally as he appealed to his hearers from his experience. The “what” of Christianity took second place to the “who” of Jesus Christ (163) as Jones engaged his listeners person-to-person. His medium was basic humanity.

Jones took a personal approach when penetrating cultural, religious, and hierarchical boundaries. Jones did not speak to Hindus or Muslims or Americans, but to persons in spiritual need. Jones presented Jesus Christ “person to person and not preacher to audience” (Song 109-10). When asked in public address to compare religions, Jones always refused because inevitably conflict would arise and Jones found communicating Jesus Christ in a controversy difficult (Along the Indian Road 98-99). Through experience Jones learned that direct presentation of Jesus Christ, rather than debate about him or the teachings of Christianity, is an effective method of evangelistic witness.

Jones’ magnanimity in public address is noteworthy. Jones was centered in the person of Jesus Christ, which allowed him to be relaxed in his engagement with others. Jones did not need to defend Jesus Christ; in fact, he believed that Jesus Christ was self-verifying. Even in the tensest situations, Jones maintained aplomb because he had hold of something eternal (Victorious Living 207-08). A member of his audience pressed Jones on one occasion about the object of his lecture and his motive of converting others to Jesus Christ. Rather than apologizing, which was the expected response by his questioner, Jones replied that, of course, he was speaking to convert. He continued, “But I am convertible, and if you have something better than I have, I am a candidate for conversion” (Along the Indian Road 117). They laughed and became friends. Jones was affable, but unapologetic, about his witness to Jesus Christ: “Men who try to convert the East to a brand of tobacco ... often object to our converting people to Christ and his Kingdom. Well, I take my choice and pick my values” (117). Jones had clear conviction

about Jesus Christ graciously presented.

Jones' Reflections on the Practice of Preaching

Jones had a high view of preaching and held himself and others to a lofty standard. He offers critique of preachers in a humble spirit, recognizing his own susceptibility to the same perils. Impediments to the preacher-as-witness are many.

Preaching for compliments is one hindrance (How to Be a Transformed Person 82):

Preaching is at once the most life-giving and the most deadly thing in the world. Waiting for compliments at the close and secretly rejoicing in them de-Christianizes the whole performance—and leaves it a performance. I once saw a notice in a paper, blocked around with such thick black lines to call attention to it, that I thought it was an obituary notice. You can call attention to yourself in religion with such emphasis that you succeed in announcing only your own spiritual death. (Christ of the Mount 204)

Hubris is another obstacle. Jones describes the statue of preacher Phillips Brooks in front of Trinity Church, Boston, with Christ standing behind Brooks with his hand on Brooks' shoulder: "There is one flaw: Christ is smaller than Brooks" (346). Succumbing to criticism is yet another obstruction (Growing 108). Preoccupation with self hinders (Mastery 89). Expectations of personal perfection bind (Christian Maturity 311). Christian education without conversion is barren (Conversion 180). Failure to tap into the power of the Holy Spirit is another malady: "The preacher is a guidepost instead of a guide—he tells you what to do but does not show how to get the power to do it. The Holy Spirit is not in control" (Way to Power 53). Cut off from the source in the Holy Spirit, "[p]reaching in many modern pulpits is only amplifying the echoes: the echoes of outside prevailing culture are brought into the church; religious tones are put to them; and then they are amplified" (Christ of the American 213). Some preachers depend on technique to carry their preaching: "Many people are ruined by secondary successes—they become entangled in their techniques and never get to the goal" (Abundant Living 280). Inferior

preaching, in Jones' estimation, is exacerbated by a need to be liked, neglect of the leading of the Holy Spirit, and misguided reliance on oratorical technique.

Jones exhibits characteristic honesty and transparency in recounting his personal preaching pitfalls. Imitation of other preachers was an early stumbling block, as was an overreaching sense of responsibility. Frustrated by lack of response at an evangelistic camp meeting before coming to India, God invited Jones simply to keep the channels open and let God work through him. Jones did not have to make "it" happen; he simply needed to be receptive and let God work (Way to Power 364). When Jones found himself preoccupied with deciding "who was going where," he realized that he was not wise enough, nor his business to judge others. He learned that his task was to "[l]ive and preach redemption, and leave judgment to God" (Way 128). Jones adopted a "lecturer attitude" at one point upon his return to India from Europe, talking about "European conditions." He says he failed miserably, but the next night he focused on Jesus Christ and regained his stride (Along the Indian Road 214).

Competent witness was aided for Jones, in addition to the factors already considered, by specific practices. Jones managed criticism well (Way 132). He found a way to interrupt destructive self-evaluation (Way to Power 316). Jones' identification with Jesus Christ and the kingdom of God was not a matter deserving of self-assertion, but a response of humility for being chosen by God to preach (Abundant Living 251). He reaffirmed his representative capacity at the beginning of every address by praying silently his life verse. Jones was able to maintain constant Christ reference rather than self-reference in the midst of his autobiographical preaching (Victorious Living 98) through confidence in the self-verifying truth of the person of Jesus Christ (Choice 71).

Summary of Jones' Treatment of Preacher-as-Witness in His Books

Witness is Jones' homiletical worldview and the motive and the means by which Jones communicated Jesus Christ. Jones witnessed to the unique person of Jesus Christ disentangled from cultural and religious hindrances. Jones, outfitted by Scripture and the inner work of the Holy Spirit, spoke with integrity in speech and life of his experience of Jesus Christ. Jones' application of his experiential-reflective method, humility as a preacher, and his willingness to learn gave him access to diverse audiences through a contextually responsive approach of heuristic existential evangelism. Jones maneuvered the fine line between personal transparency and personal self-promotion and saw himself as "introducer" and "interpreter" of Jesus Christ as visages of witness. Jones' surrender of his person to Jesus Christ resulted in an integrated personality that shifted the center of reference from himself to Jesus Christ.

Jones found an effective middle way between the polarities of destructive evangelism and syncretism through his congenial direct method and appreciation with appraisal. Jones' personal pilgrimage from belligerent defender of Jesus Christ to gracious witness to Jesus Christ resulted in benevolent interactions with others, clear but kind critique of the twin dangers of destructive and syncretistic evangelism, and magnanimity in public witness to the person of Jesus Christ.

Jones survived early preaching pitfalls of imitation, judgment, and an overreaching sense of responsibility to emerge as a cordial witness to Jesus Christ. To use Jones' own alliteration, he shifted his approach from "contending" to "commending." Jones managed criticism well and was bolstered by his identification with something larger than himself, namely, Jesus Christ as the revelation of the kingdom of God.

Jones' biblical commentary on witness discloses the imperative of witness and the

bilateral interdependent dynamic of human and Holy Spirit witness. The metaphor of witness, explored by Jones, requires firsthand experience of Jesus Christ, cooperation with and empowerment by the Holy Spirit with Jesus Christ as the object of the witness, heartfelt sharing with other persons with the intent of eliciting faith in Jesus Christ and responsiveness to the Holy Spirit. Jones distinguishes “preaching” from “witnessing” by pointing out that preaching affirms the historical and scriptural Jesus, and witnessing testifies to personal experience of Jesus Christ. Both are present in preaching, but Jones gives witnessing precedence.

Jones’ Sermons

Jones preached continuously for over sixty years. I read, listened to, and viewed scores of his preserved sermons, and selected ten addresses delivered to various audiences spanning the length of his ministry. The earliest sermon reviewed was 1911 and the latest 1969. The content of Jones’ sermons was the focus of description and analysis in the chronological survey. Rationale for the choice of sermons was a media mix (print, audio, video) of high-quality representative sermons delivered to diverse audiences in each decade over the course of Jones’ ministry. The term “sermon” is defined broadly in the following discussion and incorporates articles and addresses by Jones. Jones’ audiences varied greatly in size and composition throughout his ministry and encompassed venues as wide-ranging as remote rural regions and major cities of the world. Jones spoke alternately to a few persons and to tens of thousands as he lived out his life calling as witness to the person of Jesus Christ. By Jones’ and others’ accounts, he was able routinely to gather audiences of considerable size, which suggests interest, at least, in his presentation of Jesus Christ.

Several patterns emerge from examination of selected Jones’ sermons. Jones

entertained a healthy interplay between context and content in his addresses, but the form of his addresses remained static. Jones typically based his addresses on a phrase from Scripture. Jones' sermonic approach was not so much exposing Scripture (exposition) as revealing Scripture (interpretation through current events), not as an end in itself but as witness to Jesus Christ. Jones' terse use of Scripture in his sermons belies Jones' saturation with Scripture as evidenced by his daily devotional practices. Jones' typically revelatory, rather than expository, speaking reflects his theology of the person of Jesus Christ more as revealer of God than as fulfiller of Scripture. Jones' scripturally based topical addresses relied on a five fold strand of witness: biblical-theological premise, interspersed with reports of interpersonal encounters, culminating in personal testimony, an invitation to surrender to Jesus Christ, and practical "how to" appropriation. A favorite inductive rhetorical device of Jones' was "not this, not this, not this, but this." Examination of Jones' sermons displays simultaneous narrowing of his understanding of preaching (witness) and a widening of its scope through its use in multiple contexts (e.g., general public, neutral venue mixed Christian/seeker audience, local church worship, nonreligious service organization). Overall, Jones' sermons are contextual in methodology, and Christocentric in content.

Content Description and Analysis

Jones wrote a series of homilies for the Methodist Episcopal Church, which was published in The Indian Witness in 1911. The audience was young leaders and coworkers in English-speaking mission efforts in India. Among the homilies is "Thought for the Month:... Numerous and Dangerous Foes," typical of Jones' hypervigilant posture during this early period when he was Secretary of the Commission of Aggressive Evangelism of the Epworth League. Four "ugly enemies of the soul" are detailed in the piece, with only

the final paragraph offering a remedy, namely the cross. The devil, the world, the flesh, and indwelling sin all receive specific treatment. Individual perseverance in overcoming temptations brings victory. To illustrate the hatred of the devil toward God, Jones tells the story of a (hypothetical?) man who got revenge on a neighbor by strangling, crushing, and desecrating his neighbor's child. The "world" is identified with New York City, "that surging struggling money-mad crowd" (716). The physical appetites of the "flesh" and indwelling sin are "hell-born," "hell-bent," "carnal," and "death" to use a few of Jones' descriptors (716). The intonation of the homily is spiritual warfare where struggle, danger, and terror are characteristic. The remedy is ascetic "crucifixion" of the self, with an undertone of personal guilt for anything less than total victory.

Jones' early stridency was ameliorated during his tenure in India through contact with the indigenizing Madras group, and he emerged a more sensitive presenter of Jesus Christ. Jones wrote an evangelistic tract explicitly for non-Christians in 1923 in preparation for an evangelistic campaign ("India's New Thought of Christ"). Jones' transition from destructive evangelism to direct presentation of Jesus Christ, to use Jones' categories, is evident in the writing. Jones cleaves Jesus Christ from Western civilization and makes the case that Jesus Christ is appealing to the people of India. Jones enumerates eight reasons in support of his position: (1) Gandhi draws moral and spiritual strength from Jesus; (2) Jesus is the spotless Incarnation of India's yearning; (3) Jesus offers authentic brotherhood; (4) Jesus fulfills the best in Hinduism; (5) God is like Jesus in character; (6) Jesus transforms people; (7) Hindu leaders speak of Jesus' greatness; (8) Jesus offers present power and realization, not perpetual seeking. Jones concludes the essay by informing his readers that he writes from experience and is not merely making statements about religion and spirituality. Jones witnesses to his personal experience of

Jesus Christ and invites his readers to do likewise. For those so inclined, he advises they procure a New Testament from a Christian and read for themselves. Jones employs effective use of parallelism and uses positive illustrations exclusively. The tract represents the profound shift in Jones' approach and attitude toward preaching, from forceful defender of the Christian faith to courteous introducer to the person of Jesus Christ.

Jones' renown following the publication of his first book launched him on worldwide evangelistic trips in the 1930s. Jones delivered a sermon at Community Church in Shanghai, China, in 1932 ("Beyond the Word Spoken") in the midst of ongoing Chinese civil war exacerbated by Japanese aggression culminating in an attack on Shanghai itself during the very year of Jones' sermon.

Jones begins his sermon with a disclaimer. He suggests that he is speaking to himself and inviting his audience to listen in. In humility, and recognizing the complexity of the Chinese situation, he says: "The only asset perhaps I have to bring to China is my colossal ignorance, and the only thing perhaps that I have to contribute is that I know nothing about your difficulties and that I shall blunder in with faith" ("Beyond the Word Spoken" 154). In response to the dire situation in China, Jones presents another reality to his listeners, that of God's activity.

Jones challenges the Christians in Shanghai living amidst civil and international war to face the situation and be encouraged. Jones bases his sermon on the raising of Jairus' daughter from the dead. Jesus refused to heed "fact" in that case, Jones says, and appealed to a higher "fact." Jesus Christ's followers today amplify his work and remake the world beginning with transformation of persons. The Christian, Jones exhorts, is a person of initiative, who refuses to see the "facts" as they are, but places another set of

facts over them. The sermon emphasizes change through personal initiative in Jesus' name.

Jones depends on his long experience in India to provide a foil for encouragement to the Chinese Christians. He preaches that the most common statement in India is the resigned "What can we do?" while in China he was told of a sign over a shop that said, "John Ching can do any earthly thing." More gospel resides in the Chinese statement, Jones states. Jones tells many stories of courageous Christians around the world in his sermon, including Burmese Christian missionaries in India who remained Christlike in spite of maltreatment. To conclude, Jones remarks that his presentation may sound like a fool's paradise but points out that Jesus was undeterred in his situation and spoke the word that raised the ruler's daughter from the dead. Jones personalizes his ending, saying, "I refuse to give myself to hopelessness, anxiety, and despair. I say that God lives," ("Beyond the Word Spoken" 155) and by implication invites his audience to do the same.

Jones enunciates personal initiative in the sermon and omits reference of dependence on the Holy Spirit. The tone harkens back to his early homiletical posture of human striving and "pulling oneself up by the bootstraps." In Jones' estimation, however, talk of surrender—even if to the person of Jesus Christ—may have been demoralizing for a profoundly dispirited Chinese people.

Jones embarked on a National Preaching Mission in the United States in 1936. The tour culminated with an evangelistic mass meeting at Madison Square Garden, New York. Jones presented a balanced individual and social gospel to the mixed audience of Christians and spiritual seekers. The era was pre-WWII, and the rise of communism and fascism dominated the political climate.

Jones opens his address by highlighting the condition of the "modern man"—

insecure, lonely, anxious. God has been dismissed, and the “strain, the confusion, the upset, the misery of this hour is speaking more eloquently than any preacher can ever preach from the platform” (Address 7). The antidote to the present situation, Jones suggests, is embracing the kingdom of God. Neglect of this primary teaching of Jesus through the centuries needs to be reclaimed, he urges, to bring unity to the message of the gospel. Many dualities are dissolved by a kingdom-of-God approach: heaven and earth, material and spiritual, secular and sacred, idealism and realism, science and religion. Divisions between church denominations can be ameliorated by a practical kingdom-of-God application of unity, equality, and diversity. Jones presents his plan of a federal union of churches in which all denominations would belong to the “Church of Christ in America,” but each branch organized according to its own polity.

Jones balances the social gospel, and national and denominational concerns, with an invitation for individual salvation. He tells of a note he received from two teenage girls just before he rose to address an audience recently in Kansas City. They asked for a word of help or one of them at least was going to commit suicide that evening. Jones says, “I didn’t see fourteen thousand people that night. I saw just two girls and I pleaded with God to give me a word for them” (Address 23). Jones says he does not see the huge audience at Madison Square Garden, but “I see you ... of the stricken heart, of the defeated will, of the impure soul, and I know that Christ can remake you” (23). Jones tells at length of his encounter with a woman whose life was a mess and who, after surrendering to Jesus Christ, became a radiant person. She told Jones, some years after the experience, “It works!” Jones adds that he offered God his bankrupt life and God took it. This way works for anyone who will try it, Jones says, and “I commend it to you.... I ask you then to take the Kingdom of God as a personal thing into your own life now and

then go out and make it a social thing in the life of your great city” (24-25). Jones presented a balanced gospel.

Jones conducted an aftermeeting for those who wanted to learn the steps into the kingdom of God. The four steps Jones enumerated were drawing near to God, self-surrender, receptivity, and continuous adjustment. Jones also suggests three simple daily habits—morning Bible reading, prayer, and doing something for someone else—to create a miniature kingdom of God in your life and circle of influence.

Jones’ frame of reference in this address is the unified gospel of the kingdom of God in Jesus, presented not through chastisement but through compassionate invitation and supported with practical “how to” steps of appropriation. Noteworthy is Jones’ explicit use of the word “commend” in presenting Jesus Christ.

Jones exhibited political courage and kingdom-of-God justice in his visits to Japanese Relocation Centers in the United States during WWII. Jones reflects on his preaching experiences in the ten camps he visited across the western United States in an article titled “Barbed-Wire Christians”: “I have never seen more attentive and responsive audiences anywhere in the world.... They hung on your words and pulled the message out of you by their sheer eagerness to find something to live by” (1365). Jones told his hearers that he was inwardly embarrassed because they were American citizens as he was and that he was free and they were not. In empathetic identification, Jones said that a wrong had been committed against them, that he had done all he could to avert war with Japan (which was extensive), and that he was trying to practice the philosophy of life he was presenting to them. Jones himself had not seen his family for three years because of the war and his sympathies with Indian independence.

When the head of one of the relocation centers tried to dissuade Jones by

suggesting no motive of appeal will be effective with the internees, Jones answered the challenge by speaking of the Christian motive to take whatever happens and make something out of it. Jones notes, “The Christian, with the cross at the center of his faith, does not have to have a just world. He can take the worst and turn it into the best” (“Barbed-Wire Christians” 1365). Jones lauds the internees by observing that they had a smaller crime rate than any other group in the country, more young people in college, few on relief during the Depression, and more serving in the United States armed forces than any other racial group. Jones considered the camps a monument to American stupidity, and notes that these Americans are called not just plain Americans but Japanese-Americans, Asiatics. “Then to distinguish ourselves from them, we called ourselves ‘Causasians’—people from the Caucasus, from Asia!” (1365). Jones sees in these interned Americans “a Christian faith that has the touch of the catacombs upon it.... They are showing us something.... A new Christianity is emerging out of these camps—the brightest spot in a terrible tragedy” (1366). The witness of these Christians in an unjust situation impacted Jones in his witness to Jesus Christ.

Jones addressed an audience of college students at Emory and Henry College in 1959. Jones structures his address to this young group around major life decisions, offers a philosophy of life, and concludes with an invitation to surrender to Jesus Christ.

Jones identifies four major life decisions, the first of which is life vocation. Jones tells of his call as a missionary to India, then advises the students in quiet and solitude before God to align their unique personhood with the needs of the world (Chapel Sermon). When choosing a mate, the second major decision of life, “[i]f it is love at first sight, you had better take another look, for you’ll have to look a long, long time.” Of the third major decision—life habits, Jones says, “Choose habits that further you, don’t fight

you.” The fourth major choice is choice of a life faith. Jones says, “Life without the great companion, God, is empty. When God goes, goal goes, goal goes, meaning goes, meaning goes, value goes. And you stand facing an empty universe.” By way of illustration, Jones tells the students that they have to eat to live; it is a forced option. Faith, too, is a forced option; one has to believe to live.

Jones offers a philosophy of life based on an intelligent Creator God, a Bible that is self-verifying in its claims, and on the complementary disciplines of science and faith. Jones caps these topics of interest to his audience with an invitation to personal faith in Jesus Christ. Among other stories, Jones tells of a woman who came to him twenty-five years previously (the same story used at the Madison Square Garden address in 1936) who wanted to be saved from sin, emptiness, despair, and gloomy meaninglessness. She was saved from her ennui in Jesus Christ. Jones summarizes his remarks for the students:

Now if you can find something better than Christ, you take it, but I've scanned the horizons of east and west and if there is anything better than Christ, I haven't seen it. It's Christ or nothing. And I commend my Savior to you. (Chapel Sermon)

Commendation, rather than criticism, is the underlying motivation for Jones' approach. Jones depended increasingly on the understated, intrinsic force of his personal witness to Jesus Christ.

Jones used emerging media as preaching witness. In a prerecorded television broadcast in 1962, Jones sat at a table in a studio with two Christian interviewers—reminiscent of his round table conferences—and spoke on the topic “Is Christianity Negative?” Jones' monologue, interspersed with questions by the interviewers, emphasizes Christianity as an affirmation of life, not an avoidance or escape from life.

Jones lays out Christianity as a positive, workable approach to life and bases his

words on a passage of Scripture, 1 Corinthians 3:21-23, which he translates, “All things belong to you. Paul, Apollos, Cephas, the world, life, death, the present and the future, all things belong to you, and you belong to Christ, and Christ belongs to God.” I paraphrase Jones:

All teachers belong to you. You don't belong to them. You can tire of disciples, but never Jesus. The world belongs to you—beauty, love, art, truth. You don't belong to the world; the world belongs to you. Life belongs to you if you belong to Jesus, life with a capital “L.” Death belongs to you; it is your servant to graduate you into a higher life. Christianity is negative in the sense that it says “no” on a lower level, in order to say “yes” on a higher level. You say “no” to yourself, and say “yes” to God. (Is Christianity Negative?)

This is the working way to live, Jones says, and “it works to the degree that I work it. I can use anything that happens to me” (Is Christianity Negative?). Then, in personal invitation, Jones urges the viewer to take the one thing that she or he owns, namely the self, and surrender it into the hands of Jesus, and then everything of consequence will be theirs. Jones affirms life and the way of Jesus Christ as a practicable way to live now and not only in eternity. Jones' holistic view is in marked contrast to his otherworldly emphasis of his first decade of work in India.

Jones was invited in 1965 by the Rotary Club of Härnösand, Sweden, to speak on the topic “Christianity and the World Situation.” Jones applies his cherished Hegelian formula to interpret the message of the New Testament in response to the challenges of the decade of the 1960s. Jones suggests to the group of civic and business leaders that if Christianity has anything to say it must be to the central need of the age: peace. Jones quotes the New Testament “to make peace by the creation in himself of a new man out of both parties” (“Christianity and the World Situation”) and gives the biblical context, namely, the conflicting divine prerogative of the Jewish nation and the might of imperial

Rome. The Apostle Paul, a Jew with Roman citizenship, steps into this situation, Jones says, and offers an alternative to unilateral domination. Both parties must change and come to a third position, and peace will result. Jones alleges that this universal principle, applied in every situation, will bring peace.

Jones supports his understanding of the Christian way by referring to the husband/wife relationship. One cannot dominate the other and have peace. Both must cooperate. Likewise with capital/labor relations, both must share management and profits and losses. Racial relationships throughout the world are tense. The best in all the races must be gathered up into a “third something.” Moreover, individualism and collectivism are each half-truths. Together, however, a new society can be born by gathering up the truths in each into a higher synthesis. The kingdom of God society is struggling to be born, Jones says. The Christian has the answer to the world situation through this biblically applied formula, and no other approach will work ultimately. Jones is “at home” speaking in secular venues as he is in Christian gatherings.

In contrast to the secular audience of the Rotary Club, Jones spoke to a Christian congregation gathered for worship in 1967 on a Sunday morning in southern California (Christianity Is Christ). Jones employs his usual oratorical approach, a scripturally based topical address, in this case grounded on the verse “a greater than the temple is here [Jesus]” (Christianity Is Christ). Jones seeks to clarify what constitutes Christian faith. Christianity is Christ, Jones insists—not doctrine, creeds, rites and ceremonies, or institutions. Christianity is simply Christ. Jones’ theology, as expressed in the sermon, begins with the person of Jesus Christ, not with God, because ideas about God get in the way. Nor are humanity and its problems the starting place. The God-man, Jesus Christ, is the point of departure.

Jones uses the phrase “a greater than the temple is here” as a stylistic refrain and substitutes various alternatives throughout the sermon for the word “temple.” For example, Jones says, “a greater than the church is here.” He states immediately that the church has no rivals as the greatest serving institution on earth, but the church does not save anyone. Jesus Christ saves persons. Anything short of Jesus Christ is idolatry. Miracles are another potential idol, and Jones counters, “I don’t believe in Jesus because of miracles, but in miracles because of Jesus” (Christianity Is Christ). Anything that does not take one by the hand and lead one to the feet of Jesus Christ is ultimately self-serving. Rites and ceremonies do not save, Jones says. The cross does not save; rather, the one who died upon the cross saves. The event of the resurrection does not save; humanity is saved by the resurrected Jesus Christ who carries the event. Jones states his love and regard for each of these aspects of the Christian faith but urges their proper place subservient to the person of Jesus Christ.

Jones embarks on a litany of human obstacles that Jesus, the one greater than the temple, overcomes: unsundered self, resentments, fears, grief, guilt, self-centeredness, inner drives, appetites, emptiness. Jones introduces a counterpoint refrain to provide structure—“But you say, ‘My situation is different’” (Christianity Is Christ)— to which Jones names yet another of the aforementioned impediments, and for which Jesus Christ is the answer.

Jones wraps up his rhetorical cadence of point-illustration, point-illustration with the story of a woman who knocked one of Jones’ books off her shelf just as she was going to commit suicide. She picked it up, began reading it, surrendered to Jesus Christ, and her life was transformed. Jones segues from the story to direct invitation to his listening congregation: “God’s love is pursuing everyone, everywhere. You are only one

step away from God. Turn around in repentance and faith. Maybe you came to hear a sermon and now you are confronted with an issue: ‘Shall I turn and say ‘yes’?’

(Christianity Is Christ).

Jones tells the congregation to bow their heads while he asks for persons to raise their hands if they would like a prayer of surrender to Jesus Christ said for them. He acknowledges the raised hands, and then says, “The raised hand may not mean much at all, or it may mean very, very much” (Christianity Is Christ). He encourages those who raised their hands to tell God to take them as they are and make them over and if they are not willing, to be willing to have God make them willing. Jones quotes Jesus in Revelation 3:20: “Behold, I stand at the door and knock. If any man will open the door, I will come in, and sup with him and be with him and he with me.” Jones then articulates a prayer that a new beginning be made for those who raised their hands. At the conclusion of the prayer, Jones tells those who prayed the prayer to go home and write in the flyleaf of their Bible: “On this the thirteenth day of August, 1967, I gave up my old way of life. I surrendered myself to Jesus Christ as my Lord and Savior. I am his forever. And by word and by life I will show him to others” (Christianity Is Christ). After signing the statement, he further advises them to find a church or tell their pastors what they did.

The invitation portion of Jones’ sermon seems uncharacteristically manipulative of those who did not raise their hands with Jones’ admonition for them to bow their heads and not look around. Perhaps time constraints prompted Jones to forgo an aftermeeting, which seems to be his usual pattern. The sermon, however, places Jesus Christ unequivocally at the center of Christianity, a resounding theme of his books.

In ashram context in 1969, and only four years before his death, Jones spoke of the work of the Holy Spirit. Jones bases his message titled “Purity and Power” on a single

phrase from Scripture, “For the Holy Spirit did not come upon any of them” (Purity and Power), and he explores the function of the Holy Spirit with this predominantly Christian audience on retreat. “Normal” Christianity today, Jones says, is belief and baptism, seldom more. The early Church recognized something more and that “something more” is the activity of the Holy Spirit. Normal Christianity is Holy Spirit filled, Holy Spirit empowered Christianity. Jones notes that some go above normal into “fever,” and when “feverish,” people say things that are irrational. This phenomenon scares other followers of Jesus Christ into anemia. Jones says, “I don’t want to be below normal. I don’t want to be above normal. I want to be normal. The norm is Jesus” (Purity and Power). The pattern is Jesus, and surrender to the Holy Spirit allows a person to be made into the likeness of Jesus. Separating Jesus and the Holy Spirit produces difficulty, Jones preaches. If Jesus and the Holy Spirit are held in close proximity, however, one triumphs. As Jones travels the country he finds the Holy Spirit with people, but not in them, and they are not overflowing. God’s destiny is for persons to receive the Holy Spirit. Begging God for the Holy Spirit is not necessary; the Holy Spirit is readily available.

The activity of the Holy Spirit functions primarily in the subconscious mind, according to Jones, where it works to purify. The first permanent manifestation of the Holy Spirit is purity of heart. The second demonstration of the Holy Spirit is power to witness to Jesus Christ. Jones, anticipating the often-contentious issue of speaking in tongues, asks, “Did Jesus have the gift of the Spirit? Yes. Did he speak in tongues? No. Then if he had the gift of the Spirit and didn’t speak in tongues, can I have the gift of the Spirit without speaking in tongues? Yes” (Purity and Power). Jones notes also that the Apostle Paul did not mention the gifts of the Spirit outside of 1 Corinthians, and Paul shifts his emphasis to the fruit of the Spirit—all moral qualities.

Jones redirects his theological treatment of the Holy Spirit at the end of his sermon to the personal level and speaks of the Holy Spirit from his own experience. One year after his “vertical” conversion, Jones says, he felt divided in his person. He began reading The Christian’s Secret of a Happy Life by Hannah Whithall Smith. An inner voice told him now is the time to find. He wanted to finish the book so he could ask intelligently for what he needed, but the voice persisted, “Now is the time to find.” Jones closed the book, knelt, and prayed. The Lord asked Jones, “Will you give me your all?” to which Jones replied, “Yes.” “Then take my all,” the Lord said, “take the Holy Spirit.” “I will,” Jones responded. Jones physically pushed back the doubts with his hands, then “wave after wave of divine fire seemed to be going through a portion of my being.... Life was on a permanently higher level” (Purity and Power). Jones’ conscious mind and subconscious mind were no longer warring with each other, and he emerged a unified person. “You take hold of the inner side and I’ll work out here” (Purity and Power), Jones says of his experience of personal integration in the Holy Spirit, “We had a partnership.” Jones further says to his audience: “It’s been the secret and power of my life” (Purity and Power).

Jones underscores his experience of the Holy Spirit by telling also of his experience of a three-day revival on the Asbury College campus while a student. “I suppose I was the most emotional of all those people in that college,” Jones remembers (Purity and Power). “I was swept off my feet—I’ve never done it before and I’ve never done it since. But right in the midst of it a change took place. The Holy Quiet came over me” (Purity and Power). Jones reflects, “So I’ve had emotion. I’ve had the quiet. I don’t ask for the emotion. I don’t ask for the quiet. I’ve been emancipated from both. I have Him. And he’s the Way.... I want the purest gift of the Holy Spirit and I want the power

of the Holy Spirit to witness to Jesus Christ” (Purity and Power). Jones concludes his ashram address by inviting those present to receive their birthright of the Holy Spirit.

Summary

Over the course of six decades of preaching, Jones developed from cocksure, hostile witness for the defense of Christendom to confident, but unpretentious, cooperative witness to the person of Jesus Christ. Jones’ approach, as documented in analysis of these ten exemplary sermons, changes over time from an early hypervigilant posture of spiritual warfare to contextually sensitive interpretation of Jesus Christ through autobiographical witness. His culturally disconnected aggressive evangelistic message yielded to contextualized direct presentation of Jesus Christ. Jones continued to recontextualize his message as he developed a full-orbed understanding of the kingdom of God in response, in part, to his exposure to rising fascism and communism. Jones struck a healthy balance between individual pietism and social gospel and demonstrated personal congruence between word and deed with his empathetic identification with Japanese-American internees during WWII. Jones’ “heady” talk to the students at Emory and Henry College revealed his sensitivity to context and exposed the understated, intrinsic force of his personal witness. Life themes for Jones emerge in his later addresses, namely, Jones’ ability to use anything that happens to him, his application of Hegel’s dictum in reconciliatory efforts, the centrality of Jesus Christ, and the elemental work of the Holy Spirit. Throughout, Jones’ transparent autobiographical witness provides a unifying thread for his theological and methodological development.

Comparison of Jones’ Books and Sermons

Content analysis of Jones’ sermons reveals congruence between Jones’ self-understanding as preacher-as-witness, as divulged in his books and actual witness while

preaching. The content of his sermons across six decades confirms Jones' development from defensive protector of the Christian faith to holistic evangelistic inviter. Jones' firsthand experience of Jesus Christ evoked earnest appeal for others to experience the same. Jones' reliance on the guidance of the Holy Spirit, a major emphasis in his writings, is pronounced in his addresses. Consistent integration of word and deed in the person of the preacher, another witness imperative for Jones in his writings, was exemplified in Jones' talks to the Japanese-American internees. Jones' commendation of Jesus to others on the basis of personal experience engaged his listeners person-to-person, and his autobiographical preaching exhibited his confidence in the self-verifying truth of Jesus Christ.

Jones' personal transparency in his writings is mirrored in his speaking. Jones' major change from traditional "destructive" missionary methods to indigenous Indian approaches in the 1920s demonstrates Jones' contextual sensitivity, and the paradigmatic shift is reflected in his sermons as well. The definitive turning point was Jones' exposure to the Madras group whose Christocentric and experiential theology Jones shaped and magnified with his own unique contribution. Jones' personal development from "contender" to "commender" in presenting Jesus Christ is shown graphically in the contrast between the first and second sermons analyzed. Jones wrote of "introducer" and "interpreter" facets of witness in his written work, and the content of his sermons bears out these emphases. Jones' frequent use of the word "commend" in his sermons underscores Jones' mature self-conception of his function as congenial witness.

Jones' biblical commentary on witness and the bilateral interdependent dynamic of human and Holy Spirit witness do not make their way into the specific sermons analyzed but are inherently evident. Firsthand experience of Jesus Christ, the core of

Jones' witness approach, finds expression in Jones' singular invitation to others in his sermons. Appeal to direct personal experience of Jesus Christ, mediated primarily through the Holy Spirit and supported through Scripture, is typical of Jones' witnessing perspective. Jones, consistent with his written work, introduced, interpreted, and witnessed to the person of Jesus Christ in amicable public speech.

CHAPTER 5

DISCUSSION

The metaphor of witness was a presiding influence in preacher Jones and promises to be a powerful metaphor for preaching in postmodern twenty-first century North America. Exploring witness through biblical and theological lenses, as well as Jones' life, yielded a rich and nuanced understanding of witness. The study extended Long's work on preaching-as-witness as an important aspect of the preacher's self-understanding. The metaphor of witness, internalized in the preacher's self-concept, casts new light on the function, aim, and motivation for preaching.

Jones as Bridge

Review of the literature on preaching revealed a dearth on preaching-as-witness. Most writers acknowledge witness as integral to preaching but do not develop the metaphor. A few exceptions, however, are noteworthy. Jones' witness approach confirms Thulin's regard for autobiography and authenticates Resner's emphasis on the humility of the person of the preacher. McClure's invitation to release preaching into the public sphere finds expression in Jones' round table conferences and public lectures. Miller's marketplace preaching concept is most exceptional of all as it integrates preaching-as-witness with an emphasis on the preacher's relationship with Jesus Christ. Miller reiterates Jones' emphases by identifying witness as the primary function of preaching and links effectiveness in preaching to the quality of the preacher's inner life with Jesus. The historical polarities of speaker-driven, pronouncement preaching and audience-driven, conversational endeavors described by L. Rose in four fold homiletical rubric—traditional, kerygmatic, transformational, and conversational preaching—are bridged in Jones' witness approach to preaching. Jones retains the transmission of objective biblical

truth in the person of Jesus in the event of preaching, with a disarming person-to-person autobiographical conversational style intent on inviting persons into a transformational encounter with Jesus.

The review of the literature on preaching also revealed that scholarship on witness to date occupies extremes of the spectrum. Autobiographical and conversational preaching, which hints at witness, is at one end of the continuum, and, at the other end, lies the highly technical lexical and exegetical work on *martus*, by Trites, Bolt and Strathmann. Witness, as a metaphor for preaching, links both extremes in fruitful combination—a fitting Hegelian synthesis. Jones bridges, as well, the narrational-confessional poles of Ricoeur through confessional testimony based on firsthand experience of Jesus Christ through the Holy Spirit. Brueggemann's development of the concept of testimony and Lose's of confession help define the shared boundaries among testimony, confession, and witness. Testimony relates always to what is said; confession implies what is said in community. Only witness integrates fully what is said with the sayer.

The study documented the breadth of literature on Jones and showed the many facets of Jones' person and work. Jones has been analyzed previously as ethicist, ambassador, missionary, and evangelist, just to name a few descriptors, and the literature ranges from hagiography to serious scholarship. Jones' biography, theology, missiology, methodology, and special topics have received attention in the literature and disclose the subtleties of Jones' person. Bundy attempts a unifying theory and suggests that personal experience was Jones' controlling hermeneutic. S. Graham forwards the kingdom of God as a unifying thread. I conclude that neither Jones' methodology nor his theology form the key to apprehending Jones' worldview and that his understanding of himself as

preacher-as-witness to Jesus Christ provides a fuller explanation. Witness bridged Jones' first preaching experience and his final word.

Contribution to Existing Literature

The study contributes to existing literature about preaching in general and about Jones' approach to preaching in specific.

Preaching in General

Delving into Jones has produced a greater grasp of witness as an apt and effective metaphor for preaching in a postmodern context. In the current cultural "courtroom," a compelling approach to preaching is the modest witness on the "stand" who has no agenda other than to tell truthfully what he or she has seen and experienced. In contrast to the agenda-ridden defense lawyer or attorney for the plaintiff, the witness is free to speak, not for God but of God. The difference is profound. Jones' witness in word and deed is autobiographical without being self-centered. He managed to avoid the dual errors of exalting Scripture to the diminishment of the work of the Holy Spirit or, conversely, overreliance on the Holy Spirit to the neglect of Scripture. Jones retained both in vital blend and punctuated their primary witness with his personal witness. Jones' view confirms the subsequent insights of Long's work on witness but with pronounced emphasis on integration of person and testimony.

An additional revelation from Jones' life with import for preaching in general is a shift in accent from the act of preaching to the person of the preacher (*preacher* not *preaching*). Brooks' concise definition of preaching, "the bringing of truth through personality" (5) could now read with Jonesian emphasis: the presentation of the Person [Jesus] through the preacher. The object of witness is always Jesus Christ for Jones; the medium is integrated personhood. Jones' ability to be intensely autobiographical without

being self-absorbed is a grace of God accessed in large measure through Jones' daily devotional practices and immersion in Scripture. Jones' practice of preaching simultaneously narrowed and expanded the sermon: narrowed its definition (witness) and expanded its use (multiple contexts). Jones' work refined understanding of witness to include presentation and interpretation of Jesus Christ, commendation rather than contention for Jesus Christ, and witness not as mere affirmation of an external conviction but as testimony of internal personal experience. Witness, from Jones' perspective, resists degradation into vicarious proclamation and arises authentically from firsthand acquaintance with Jesus Christ.

Jones' Approach

The study confirmed the centrality of Jesus Christ in Jones' thinking as observed by previous analysts. Jesus is the central issue for Jones around which all other issues orbit. By retaining Jesus at the center, all else falls into place for Jones. Primacy of witness in Jones' life is a unique contribution of this study. Jones witnessed out of personal experience to Jesus Christ, empowered by the Holy Spirit, and ethically informed by Scripture. With witness fixed as Jones' operative worldview, he was free to experiment with practical methods and theological interpretation. Jones was not the originator of his methods but an early adapter of indigenous Indian approaches and a prominent interpreter to the West of his discoveries. Jones' adopted and adapted methods have received much attention in the literature on Jones, but his methods found their genesis in his observations and autobiographical reflection in response to his context.

Jones' biblical interpretation of the work of the Holy Spirit contributes to understanding of witness. The power of the Holy Spirit is power of a particular variety (i.e., power to witness to Jesus Christ). The bilateral interdependent dynamic of human

and Holy Spirit witness reflects Jones' conviction of partnership with the Holy Spirit in witnessing.

The study documented the dramatic shift in Jones' perspective from defensive protector of Christendom to gracious presenter of the person of Jesus Christ. An important development middle to late in Jones' thought was kingdom-of-God emphasis. The person of Jesus and the ethical program of the kingdom of God were essentially synonymous and symbiotic in Jones' view. The outworking of new life in Jesus Christ took on importance for Jones beyond personal surrender, and adjustment to the kingdom of God was part-and-parcel of following Jesus. The wide-ranging scope of Jones' interests—the universal Jesus Christ expressed locally through culture, use of the Hegelian formula, critique of Western culture and the Church, individual and social aspects of following Jesus, salvation through obtainment not attainment, ladders for actualization of how to live, the self-verification of the Christian way, self-realization through self-surrender—were seen by Jones through the filter of witness and the conviction that that which is not shared fades. Witnessing is essential to spiritual health.

Many tributaries flowed into Jones' preaching—personal experiences, devotional practices, ashrams, travels around the world, and consistent and judicious use of autobiographical reflection. He was conversational in his preaching without being casual, personal without being sentimental, and intellectually rigorous without being pedantic. Jones' scripturally based, topical addresses relied on a five fold rhythm of presentation: biblical-theological premise, interspersed with reports of interpersonal encounters, culminating in personal testimony, invitation to surrender to Jesus Christ, and practical “how to” appropriation. Jones was saturated with Scripture, but his style was more revelatory than expository. Jones sought to connect person-to-person with a transparent,

vulnerable, and winsome approach.

Research Methodology

The project was an exercise in describing Jones' homiletical self-reflection as I probed Jones' underlying worldview expressed orally and in print in its natural historical context. The project underscores the value of autobiography as a tool of cognitive anthropology by describing Jones' preaching worldview through his self-defined conceptual categories. The study validates also the methodology of biographical theology as a useful tool of inquiry. Importantly, Jones sought to describe not only his place in the world, but his place in God's larger story by reflecting on his life.

Limitations of Jones' Understanding of Witness

Postmodern listeners may be receptive to authentic, transparent witnessing as modeled by Jones, but the uniqueness of Jesus Christ—an inescapable tenet for Jones—may be a theological stumbling block. Witness, in Jones' view, functions as a means to gain a hearing for the ultimate and universal claims of the person of Jesus Christ.

Jones also promoted a-cultural Christianity, minimizing cultural differences and emphasizing commonality based on essential humanity. Jones' perspective ignores the unavoidable mediating aspect of culture and encourages an untenable pan-cultural Christianity. Jones' dismissal, to great extent, of the cumbersome and culturally bound witness of the Old Testament in his witness, is a liability and reflects Jones' Marcionite leanings. Embrace of Jesus Christ entails, ultimately, incorporation of the larger story of God's relationship with humanity. Jesus Christ is not only revealer of, but also fulfiller of the witness of Scripture. Witness remains, however, a key doorway through which postmodern listeners can gain access to these larger questions about the person of Jesus Christ and his call on their lives. An inherent danger in the metaphor of witness for

practicing preachers is misunderstanding the function of preacher-as-witness and focusing on self as witness rather than on Jesus Christ as the object of witness.

Unexpected Discoveries

An unexpected discovery of the study was that the person of Jones, rather than his methods, is the model. The consistency of his form of addresses through the years, even as he experienced significant theological evolution, was a surprise as well. I did not anticipate Jones' unwavering confidence in the self-verifying dynamic of the Christian way, or his deep humility and transparency, or his dependence in later years on the understated, intrinsic force of his personal witness to Jesus Christ.

Application of Findings to the Local Church Context

Translating Jones' experience as itinerant evangelist to pastoral preaching in the local parish was not as daunting as it initially seemed. Jones, out of personal necessity, cultivated the ashram to provide a community for himself on the road, and his round table conferences kept him connected with the broader society. The immobile parish preacher has an advantage over Jones because he or she has access to his or her church community and the broader society on a regular basis. Local clergy have greater opportunity to marry word and deed in ministry than Jones in his travels. The word/deed dynamic bodes well for clergy in nourishing the postmodern value of authentic community. Jones did not preach community; he preached Jesus Christ. If postmodern yearning for community supersedes the primacy of Jesus Christ in local congregations, idolatry will result. Preaching Jesus Christ, as Jones modeled, however, provides the substance upon which authentic community can emerge.

Supreme value of Jones' model for the local parish is expansion of preaching venues. Jones extended preaching beyond Sunday morning and brought preaching out

into the community into neutral contexts. Golf clubhouses, restaurants, social halls, and workplaces all provide possibilities as locations for presentation of Jesus Christ. Jones communicated thought-out and thoughtful witness in religiously pluralistic contexts. Postmodern listeners may respond to the same approach.

Opportunities for Further Study

A natural corollary to this study would be to examine Jones' approach to preaching as a model for effective preaching in a postmodern context. One possibility would be to replicate Codman-Wilson's abbreviated study with her suggested adjustments. Another avenue might be to extend the model of preacher-as-witness to congregation-as-witness and explore what collective congregational witness might look like. Analysis of a greater number of Jones' sermons would fill out initial observations and confirm or modify evident homiletical patterns. Jones' theology, important but ancillary to this study, deserves greater scrutiny in spite of the demand of the breadth of his interests and eclectic style.

Postscript

Jones' witness approach to preaching developed significantly in the specific historical context of pre-independence India. Emphasis on the uniqueness of Jesus Christ and the development of indigenous churches during the era of Neo-Protestant mission efforts prompted Jones' direct witness to Jesus Christ from his own experience. Jones' person, rather than his methods, life experiences, or approach, was the determining factor for Jones' remarkable impact as witness to Jesus Christ. Jones' specific applied methodologies—ashram retreats, round table conferences, preaching tours, and lectures—were practical extensions of himself as preacher-as-witness to Jesus Christ. Jones' challenge in the formative 1920s, as Deminger notes, was expressing Christianity

effectively in the non-Christian cultural environment of India. The increasing cultural and religious diversity of North America provides a similar context, and the example of Jones offers “witness” as a key metaphor for the preacher’s self-understanding in response to the postmodern yearning for authenticity and integrity in preaching.

APPENDIX A

Introduction and Context

The following sermons were preached during Sunday morning worship services in the spring and summer of 2006 at West Hills Covenant Church, Portland, Oregon. I offer the sermons as examples of preacher-as-witness in the context of this forty-five year old, artistic, middle-class, and international missions-oriented church of 150 persons. I intend with these indigenous examples from my ministry context to embody Jones' witness themes of introduction, interpretation, and commendation in gracious public presentation of Jesus Christ through my person.

Exemplary Sermon #1

16 April 2006

John 20:1-18

“I have seen the Lord.” I am not quoting Mary Magdalene. I have seen the resurrected Lord Jesus face-to-face. I bear witness to Jesus today that he is alive and that I have been delivered from the disappointment of a world without God. Jesus lives; I have seen him. Jesus revealed himself to me thirty years ago. You may chalk that up to the imagination of an undeveloped adolescent mind, but I saw Jesus.

In John's account of resurrection day, there is a lot of activity, a lot of running going on. Mary Magdalene hastened to the tomb early in the morning to give Jesus a proper burial. Joseph of Arimathea had last-minute presence of mind at the death of Jesus to get permission from the authorities to inter Jesus' body. On the eve of the Sabbath, Joseph hastily wrapped the body of Jesus and placed him in a newly cut and unused rock tomb. Some of Jesus' female followers saw where Jesus had been placed, and they all hurried home to rest on the Sabbath.

Early the first day of the week, Mary Magdalene scurried to the tomb with spices and perfumes. She saw that the stone to the entrance of the tomb had been moved, and her first thought was not resurrection, but theft. She thought someone had stolen Jesus' body. Like any wise person who suspects breaking-and-entering, she did not enter the tomb but ran for help. Peter and John heard Mary's report, and they ran to the tomb, entered and found the tomb empty. Only the strips of cloth that had been used to wrap Jesus' body remained.

There is lots of running going on in this scene. Running here and there to make sense of life experiences. Maybe you are running, running away from something, or someone, or some painful experience; maybe you are running away from God. Perhaps you are running toward something; that opportunity for promotion has your attention and you will run, run, run, to get it. Maybe you are running after someone in a futile attempt at intimacy. Maybe you are running after God through heroic self-sacrifice, but God seems elusive and life seems as empty as the tomb that Mary discovered on Resurrection Day.

Running masks grief. Mary faced into her grief and simply stood there at the tomb, crying. When she was still, she was found by Jesus. The followers of Jesus were running around trying to find the body of Jesus. They were trying to find Jesus. Many people unsettled in their spiritual life do the same. They try this method, or that, this teacher or that teacher, this tradition or that tradition; they are on an endless search. Could that be you? But the experience of Jesus as Savior, as Deliverer, as Friend, comes most often—not by relentless searching, but by being still. You don't so much find Jesus as he finds you. Mary stands at the entrance of the tomb, the empty tomb an outward symbol of her inner emptiness, her search for Jesus coming up empty. She stops her

running, and simply stands there, sobbing. “Who is it you are looking for?” I ask you, “Who is it you are looking for?” Isn’t it Jesus? When Mary was still long enough, Jesus came to her. Can you stop running long enough for Jesus to find you and ask you, “Why are you crying? Who are you looking for?”

At age nineteen I sequestered myself for three days with two books, the Bible and Fyodor Dostoyevsky’s The Brothers Karamazov. I don’t know why I had the Bible there. It just seemed like the thing to read. I thought Dostoyevsky would be worth reading. Anyone who survived a ten-year sentence of hard labor in prison in Siberia with only the Gospels to read would have something to say.

I had been on a search for God. My childhood faith in Jesus had been interrupted by the disingenuousness and hypocrisy of my Christian friends and my perception of the church. Dostoyevsky’s critique of the church gave voice to what I was experiencing. I was on an earnest search for the truth. I wanted to know the truth—the truth about myself, the truth about the church, the truth about God, the truth about life. I wanted to live a real life, not a pretend life, not a self-serving life, but life in all its fullness, whatever that might mean.

I stood on a second-story balcony overlooking the snowcapped Cascade Mountains, and said, “God, if you are there, please reveal yourself to me. I want to know if there is something behind this world, involved in this world, or if it is just a vast emptiness.” I was fully expecting an instantaneous response from God. I could not have been more eager. I could not have been more honest. I could not have been more motivated to find a way. I sought God with my whole being, but the heavens were silent. No voice of God, no inner conviction, no gentle assurance, no ecstatic inflowing of the Holy Spirit. Silence. Silence that thundered in my mind and relegated me to numb

resignation that God may be real to others, but God would not be real to me.

I stopped searching for life. I was just existing. I went to work. I came home. I went to work. I came home. I tried to blunt the pain with alcohol and through friends looking for a “good time.” The emptiness persisted. There was more to life, and it was not available to me. This went on for months—I was just kind of existing.

Finally, I picked up Dostoyevsky’s novel that had sat on my shelf unread. I started reading about the Karamazov family, the decadent father and his sons, one a party animal, another an intellectual, the third a monk. Something started stirring in me, and when I finished the book, I felt an urge to read the Bible. I read and read and read. It was like a tall drink of water after a long hike, and one day in January 1976, the resurrected Jesus appeared to me in bodily form, and said to me, “I am the Truth.”

When I was still, when I stopped searching so hard, Jesus found me, and answered my quest for the truth. He has since revealed himself as the way and as life, but he found me.

Mary stood at the tomb. She stood. She stopped her frantic searching, and she was found by Jesus. When she returned to the other followers of Jesus, she could say, “I have seen the Lord.” For reasons unknown to me, I can also say, “I have seen the Lord.” I witness to Jesus Christ today, that he is alive and will reveal himself to you powerfully, in his timing, if you are willing to receive him. You can be delivered from whatever binds you and know the way, the truth, and life.

The witness of the first followers of Jesus is recorded in the Bible. I encourage you to take their testimony seriously. The church, in spite of its very real faults and inadequacies, holds at its core, personal witness to the saving power of Jesus Christ. You have heard my simple witness to Jesus Christ today. Will you add your witness? Will you

stop running, and let Jesus find you, and receive what he wants to reveal to you and to do in your life, and then add your voice to those who have found life in the risen Jesus? Will you take the risk of being still and be found by Jesus? You can have life in him. Be still. Surrender. Receive.

Exemplary Sermon #2

11 June 2006

John 3:1-17

Who is celebrating their birthday this month? Would you raise your hand? And now would you please stand up? I am going to sing “Happy Birthday” to you. [I sing *a capella*] “A happy birthday to you, a happy birthday to you; may you feel Jesus near every day of the year. A happy birthday to you, a happy birthday to you; have the best year you’ve ever had.” Have I embarrassed you almost as much as I have embarrassed myself? Please sit down. My all-time favorite birthday song is from ComedySportz [improvisational theater]. Judy S. [ComedySportz performer], come up here and sing it with me, would you? The song goes like this: [we sing this one-line, extremely short, unrehearsed, and impromptu song as a duet] “This is your birthday song; it isn’t very long.” Thank you, Judy!

I was born in October at the end of the month. The cutoff for school was November 1, so I was three days away from waiting another year to begin school. I was young for my grade, and I have been catching up ever since. My natural birth was October; my spiritual birth was January. On Easter Sunday, I told you that I saw the Lord—physically saw him. One of you e-mailed me about it, and said, “We tremble when our pastor says he has seen the Lord.” All I can do is report what I have experienced. What matters ultimately is not whether I have seen the Lord, but whether

you see the Lord in me. The proof of conversion is a changed life—a life more Christlike every day. My spiritual birth was January. You can have your spiritual birth this month, June. You can have your spiritual birth this week. You can have your spiritual birth today. You can have your spiritual birth this hour. You can have your spiritual birth this moment. You can be born again. Jesus says, “You *must* be born again.” Jesus puts it in the imperative. You did not choose to be born, but you must choose to be born again. It is a matter of the will. Are you willing to be born again? Are you willing to experience life in Jesus Christ that is beyond any reasonable human hope? Are you willing to experience life in incredible fullness? Are you willing to experience deep meaning in all that life throws at you? Are you willing? Then be born again.

[John 3:1-15 read here]

A man comes to Jesus. Now, that is not a very exciting story yet, but the man who comes is a Pharisee, so, the story gets a little more interesting. What would a Pharisee, a religious leader of the people, want with Jesus? Many Pharisees were openly hostile toward Jesus. What would a Pharisee, who has a name, Nicodemus, want with Jesus? The encounter with Jesus is intriguing because Nicodemus is not only a member of the most powerful religious group in Palestine, the Pharisees, he is a member of the ruling council. He would be like a United States senator, coming to visit evangelist Luis Palau secretly under cover of night.

We have impressions of what happens during the night. Did you see the feature in the news recently about West Hills church member Ken T. and his new dog Munson? Ken is a senior trainer with the police canine unit. Ken and Munson joined the search one night for a suspect in a drive-by shooting. In the third yard they checked, the high-tech infrared equipment didn't register anything, but Munson wasn't fooled. He came in,

barking and dancing. When the suspect didn't come out when Ken told him to, Ken gave Munson the bite command. This was the first time Ken had given Munson the command outside of training, and the bite was a bit tentative, but it convinced the man to give himself up. Ken and Munson are one of eight teams in the bureau, but Ken is quick to say that each of them likes to think his dog is the best. Ken has lots of stories about what goes on at night: homes are burgled, stores are robbed, graffiti goes up, general mayhem under cover of darkness, and also, lots of babies are born. Nicodemus came to Jesus under cover of night, and Jesus invited him to be born, spiritually born.

Nicodemus, this high-ranking religious leader, is clueless about what Jesus is talking about. "What do you mean born again? Am I supposed to crawl back into my mother's womb?" Nicodemus did what many do when their lack of spiritual understanding is exposed; he cracks a lame joke to deflect attention from himself. Just what is Nicodemus doing there, at night, with Jesus?

Nicodemus has spiritual curiosity. He sees, in Jesus, that something in his worldview is lacking. Something is missing. He doesn't want to give up his public image and reputation as an influential religious leader, so he's caught between two worlds: the world of spiritual integrity and the world of superficial religiosity. Many in the church face the same dilemma. When you begin to take pride in your spiritual maturity, you have already crossed the line into idolatry. You've begun to put your faith in your faithfulness. The only secure posture is that of humility and utter dependence on Jesus.

Nicodemus was drawn to Jesus—not by Jesus' teachings, but by Jesus' "doings." "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him (John 3:2). Jesus' pattern was to get out into public venues and meet human need. He didn't heal in order to gather

a crowd; the crowd gathered because he healed. He didn't feed five thousand to show off his ability; he met the need of human hunger and gained a hearing. Jesus incidentally attracted attention by serving others. He met human need. He didn't go around trying to build up the synagogue. He went around meeting need, and as a result, people sought him. Nicodemus came to Jesus, and Nicodemus was at that awkward place of trying to decide whether to be born again or not.

Maybe you are wrestling with this whole idea of new birth in Jesus and are wondering what it means for you. With natural birth, sometimes the baby comes out with a minimum of fuss and strain. Sometimes people are spiritually born with little fuss, no great trauma. But for others, being born again is a great struggle. It is a mighty wrestling match with God—wanting to believe, but just can't believe; wanting to place Jesus at the center of your life, but not wanting to give up control; wanting the joy of intimacy with God, but not really believing that kind of life is possible. There is great struggle; new birth is hard.

Just what is it that we are invited by Jesus to be born into? To be born again is to welcome the sovereignty of God over your life. God created you and placed you on this earth. You didn't choose to be born. But through life experience you have come to hear about God, and that God wants you to know God personally through Jesus and live with God eternally. God gives you and me a choice of whether we want to live eternally with God or say, "No, thanks. This life is enough for me. I don't want anything more." God will not coerce you. It is your choice. I want you to know, though—so you are not making a decision out of discouragement—that God so loved *you* that God gave his one and only Son for *you*, that if you believe in him, *you* will not perish but have eternal life. You can know God eternally beginning today.

“How can I do this?” you ask. You do it by beginning. God is already reaching out to you. You begin by saying, “God, I embrace what I know of you. Show me more. I know that you love me through your Son, Jesus Christ; help me respond to your love. I give you everything that I am, everything that I understand about myself, and everything that I don’t understand about myself. I am yours, God, all of me.” It may be there will be great release for you, with tears of regret over life squandered, or tears of joy that you have, at last, life in its fullness. Maybe you won’t feel anything at all, and the only way that you will know whether today is really the day of your spiritual birth is in the life you lead, and whether over time you are becoming more and more like Jesus Christ. If you sense a stirring in your heart to respond to God today, don’t ignore it—embrace it. Face the fear of the unknown. The baby in the womb doesn’t want to be born, but there is a remarkable world out there waiting for you, a world of eternal life beginning today. Receive it in Jesus’ name today and count this day, June 11, as the day of your spiritual birth. Some of you stood earlier to proclaim this month as your physical birthday. Maybe you, along with others, would like to stand now in response to the prompting of the Holy Spirit and proclaim this day as your spiritual birthday.

Exemplary Sermon #3

2 July 2006

Mark 5:21-43

Hundreds of persons have made their way onto the West Hills Covenant Church campus looking for something. Two years ago, the youth of the church created a geocache site here on campus. This cache, spelled c-a-c-h-e, is a hidden container filled with a logbook and small items to exchange. The site was posted online at <www.geocaching.com>. If you go to that site and type in the church’s zip code, 97221,

West Hills Crossing is the first site listed. Persons have found their way onto campus by entering the Global Positioning System coordinates into their personal GPS unit, which gets them close, within twenty feet or less, and then the hunt for the container begins. One hundred forty-three persons, at last count, took the trouble to go home, after finding the cache on this campus, and record their visit. Some even took photos and posted them on our site at <www.geocaching.com>.

Here is a sample of what some of our visitors said, from the logbook and from the online posting. Among the visitors was Grandpa Rocks and Grouchy Gramma, GeoCacheChick, Sausage Mahoney, Funnynose, Team Blunder, Tom, Betsey, Katie, and Anne with friends from Scotland: Greg, Greta, Carson, Hunter, and Beckett.

“Just finished a day at Alpenrose at the Quarter Midget Races. Been to Alpenrose many times, never looked down this street. Thanks.”

“Pdx Dave, PacRatPat, and Emily were here. During church services no less, but no muggles around.” (A geomuggle is someone who looks puzzled at a geocacher making circles with their GPS receiver as they close in on the treasure.)

(Another one on Sunday:) Afraid to disturb service, but wanted cache. Ex-lawyer without wife.”

“Nice quick find on lovely grounds.”

“Left Garfield for the kids. Thanks! God bless all of you!”

“We put a little woodpecker and traded for Sponge Bob.”

“Wonderful day for caching. Took an evil rubber ducky and pen.” (You can view that evil rubber ducky online. They took a picture of it, and posted it.)

“It’s very peaceful here. God bless, Jason of Joyson.”

Hundreds of persons have found their way onto the West Hills Covenant Church

campus in search of something. Why are you here? What are you searching for?

Jesus came proclaiming the kingdom of God, and he healed and he taught; his words and his actions were one and the same. After a long day of teaching on the shore of the Sea of Galilee, Jesus and his followers embarked to the other side of the lake, were caught in a furious storm, and Jesus, by his word, calmed the wind and the waves. In that account, the gospel writer Mark establishes Jesus' power over the forces of nature. Mark turns here in chapter five, beginning with verse twenty-one, to establish Jesus' power over chronic illness and over death. Mark 5 begins with the story about "deviled ham" in the region of the Gerasenes on the southeast side of the lake. Jesus and his followers then sailed back to the towns of northwest Galilee where a large crowd awaited them as they landed.

A man knifed his way through the crowd and thrust himself on the ground in front of Jesus, and said, "Please come and put your hands on my daughter so that she will be healed and live." Hands heal. There is healing power in touch. Touch, given with the right motives, and with the right source of power, heals. Turn to the person on your right and then on your left, take their hand, and say to them, "Be whole in Jesus' name."

I brought my sons to the Wilson Pool this past week during one of those hot, hot days. The pool was packed—body-to-body. Swimmers were bumping into each other constantly. There are many kinds of touch. There is accidental touch. There is incidental touch. There is welcome touch. There is unwelcome touch. There is abusive touch. There is healing touch. Touch can harm; touch can heal. Touch can inappropriately satisfy the desires of the lower nature, but Jesus' touch was always appropriate and always healing.

My wife and I made a decision, when our boys came along, not to use corporal punishment to discipline them. They've never had a spanking from us. We'll have to see

how they turn out! When I was a young boy, disrespectful and disobedient, and maybe even downright cruel sometimes, my father would give me a spanking. I would go away crying. I became afraid of my father. Then one year, he and my mother read a book on parenting and they stopped using force to raise us. The spankings ended. I'm not sure my behavior improved, but then again it didn't improve with the spankings, either. What did change was my relationship with my father. I was no longer afraid of him; his hands became the healing hands of the trained doctor, which he was, and not the instrument of pain. When my father stopped spanking me, genuine love could flourish.

It is never okay to hit a wife. It is never okay to hit a husband, unless in self-defense. Your boyfriend should not be hitting you. Hands are meant to heal. Jesus' hands are healing hands. Jairus knelt on the ground and begged Jesus to come and place his hands on his dying daughter.

What do you need from Jesus? What are you looking for?

Jesus sets out for Jairus' home. A large crowd pressed in on Jesus. In that crowd was a woman who had suffered from uncontrolled bleeding for twelve years. She had spent all her money trying to find a cure; she was impoverished and ostracized. She didn't have any money, and no one wanted to be around her. She was the lowest of the low, a poor woman, ritually unclean. The woman's social ostracism is described in Leviticus 15:25-28:

When a woman has a discharge of blood for many days at a time other than her monthly period or has a discharge that continues beyond her period, she will be unclean as long as she has the discharge, just as in the days of her period. Any bed she lies on while her discharge continues will be unclean, as is her bed during her monthly period, and anything she sits on will be unclean, as during her period. Whoever touches them will be unclean; he must wash his clothes and bathe with water, and he will be unclean till evening. When she is cleansed from her discharge, she must count off seven days, and after that she will be ceremonially clean.

Mark says the woman had uncontrollable bleeding, which meant she was perpetually cut off from society.

The woman sneaked up behind Jesus. She was used to making herself invisible. She thought, “If only I just touch his clothes, I will be healed.” She had spent all she had, she had no one in her life; Jesus was her last resort. “If I can just touch his clothes, he won’t even notice, and I will be healed.” She touched Jesus’ garment—many touched Jesus as he passed through the crowd—but this touch was different. It was the touch of expectation—that by just drawing close to Jesus, she would be healed. Hers was the touch of faith, and power went out from Jesus and healed her. Her faith didn’t heal her, Jesus did, but her faith was the conduit for healing to occur. Her hand extended out to Jesus, and her whole body was healed instantly. Healing exudes from the person of Jesus. This was incidental, unintentional contact on Jesus’ part, but the woman was healed.

It troubles me that Mark did not learn this woman’s name. She is a no name, no account, nobody. But Jesus stops for this no-name woman. She had been looking for Jesus, and now Jesus was looking for her. She had been physically healed; that was all she wanted from Jesus. In her shame, it was an act of sheer heroism that she would even think of approaching Jesus and touching him. She didn’t want to meet him. She wanted only what Jesus could give her, and Jesus gave her what she needed, but he gave her much more. He stopped. “Who touched my clothes?” he asked. His followers said, “Don’t be ridiculous. What do you mean, ‘Who touched you?’ the crowd is pressing in on you.” “Jesus kept looking around,” it says in verse thirty-two, “to see who had done it.”

The woman thought that Jesus might chastise her because she touched him. She was ritually unclean; to touch Jesus made him unclean. That would mean Jesus would be

socially ostracized for the remainder of the day and have to go through ritual washings. She was terrified to identify herself to Jesus. Finally, she came forward, “trembling with fear,” and told him the whole truth. Jesus can handle the whole truth about your life and make you not just well but whole. Jesus offered the woman wholeness, not just healing. He healed her body, but he also gave her a place in society. “Go in peace,” Jesus said, “Shalom, and be freed from your suffering.” Be freed, not just from your physical illness but from your suffering, all of the social, and emotional, and spiritual components of suffering. Jesus relieved her suffering.

There is never any halfway healing with Jesus. He always cures. How about today? Does Jesus still heal today? How about those who pray, and pray, and pray, and call out to Jesus, who is as available to us as he was to those in the first century, and healing does not come? Do we have to take a dispensationalist approach? —We now live in a different era. Is it a lack of faith on our part when healing does not come? How come some are miraculously healed and others are not? It seems so random, capricious almost.

I did a study some years ago about chronic illness. I was making a case for chronic illness as a genre of pastoral care. I studied a congregation and discovered a statistical correlation between chronic illness and experience of God. Chronically ill persons, by definition, do not get better, but what I discovered is that they have an enhanced experience of God. It may be small consolation for such suffering, but in that population, the ill knew God.

Maybe, just maybe, in our undue infatuation with the body, physical healing is not the ultimate goal. Close relationship with God is. I know chronically ill people who are more whole than physically robust persons. In the mystery of suffering while awaiting God’s perfect realm yet to come, we can be whole and still not experience physical

healing. What is it you seek?

Meanwhile, Jairus was waiting patiently for Jesus, perhaps not so patiently, as this socially ostracized unclean woman took up Jesus' time while his daughter, the daughter of the leader of the synagogue, no less, was dying. Time was of the essence, and the unthinkable happened. In their delay, Jairus' daughter, who also goes unnamed in this account, died. Jairus got the news, and was told, "Don't bother Jesus anymore; she's dead." Jesus overheard the report, and said, "Don't be afraid; just believe."

They moved on to the house, encountered the requisite wailers and mourners. Jesus dismissed them as unnecessary. They laughed at him. He sent them away nonetheless. He entered the room of the girl along with her mother and father and three of his disciples. "He took her by the hand." Jesus touched her, with appropriate healing touch, and she was made whole. The touch of Jesus healed her.

You and hundreds of others have made their way onto the West Hills Covenant Church campus. What are you looking for today? You matter to Jesus. He knows your name. Draw near to Jesus in courage, and he will respond to your need. In Jesus, you can be whole.

WORKS CITED

- Allen, Ronald J., Barbara Shires Blaisdell, and Scott Black Johnston. Theology for Preaching: Authority, Truth, and Knowledge of God in a Postmodern Ethos. Nashville: Abingdon, 1997.
- Alphonse, Martin Paul. "The Evangelistic Enterprise of E. Stanley Jones: A Missiological Review." Thesis. Fuller Theological Seminary, 1986.
- Atkins, Martyn D. Preaching in a Cultural Context. The Preacher's Library 4. Peterborough, England: Foundery, 2001.
- Barth, Karl. Homiletics. Trans. Geoffrey W. Bromiley and Donald E. Daniels. Louisville: Westminster, 1991.
- Bogdan, Robert C., and Sari Knopp Biklen. Qualitative Research for Education: An Introduction to Theory and Methods. Boston: Allyn, 1982.
- Bolt, Peter. "Mission and Witness." Witness to the Gospel: The Theology of Acts. Ed. I. Howard Marshall and David Peterson. Grand Rapids: Eerdmans, 1998. 191-214.
- Broadus, John Albert, and Jesse Burton Weatherspoon. On the Preparation and Delivery of Sermons. New York: Harper & Brothers, 1944.
- Brooks, Phillips. Lectures on Preaching Delivered before the Divinity School of Yale College in January and February, 1877. New York: Dutton, 1907.
- Brueggemann, Walter. Cadences of Home: Preaching among Exiles. Louisville: Westminster-John Knox, 1997.
- Bundy, David. "Song of Ascents: Autobiographical Reflection and the Development of the Mission Theory of E. Stanley Jones." Missiology 27.4 (1999): 467-73.
- . "The Theology of the Kingdom of God in E. Stanley Jones." Wesleyan Theological Journal 23.1-2 (1988): 58-80.

- . "Transformation of a Missionary." Rev. of Evangelist på Indiska Villkor: Stanley Jones och den Indiska Renässansen 1918-1930, by Sigfrid Deminger. International Review of Mission 75 (July 1986): 329-31.
- Christianity and the World Situation. Härnösand, Sweden Rotary Club address. Videocassette. Gateway Films, 1990.
- Christianity Is Christ. Audiocassette. Sermon. Ruston, LA: United Christian Ashrams, International, 1967.
- Claypool, John. The Preaching Event. Waco, TX: Word, 1980.
- Codman-Wilson, Mary Lou. "Witness in the Midst of Religious Plurality: The Model of E. Stanley Jones." Confident Witness—Changing World: Rediscovering the Gospel in North America." Ed. Craig Van Gelder. Grand Rapids: Eerdmans, 1999. 203-18.
- Corbin, Juliet, and Anselm Strauss. "Grounded Theory Research: Procedures, Canons, and Evaluative Criteria." Qualitative Sociology 13.1 (1990): 3-21.
- Craddock, Fred B. As One without Authority: Revised and with New Sermons. St. Louis: Chalice, 2001.
- Creswell, John W. Research Design: Qualitative and Quantitative Approaches. Thousand Oaks, CA: Sage, 1994.
- Daniel, Philip. "Theology of Conversion in the Indian Context." Diss. Fuller Theological Seminary, 1984.
- Deminger, Sigfrid. Evangelist på Indiska Villkor: Stanley Jones och den Indiska Renässansen 1918-1930. Örebro, Sweden: Libris, 1985.
- Dough, Whitney J., ed. Sayings of E. Stanley Jones: A Treasury of Wisdom and Wit. Franklin, TN: Providence House, 1994.

- “E. Stanley Jones.” Google search. 16 Feb. 2005 <<http://www.google.com/search?q=%22E.+Stanley+Jones>>.
- E. Stanley Jones School of World Mission and Evangelism Students, comps. “The Theology and Missiology of E. Stanley Jones.” Asbury Theological Seminary, 1985.
- Eddy, Sherwood. “E. Stanley Jones.” Pathfinders of the World Missionary Crusade. New York: Abingdon-Cokesbury, 1945. 270-77.
- Fant, Clyde E., Jr., and William M. Pinson, Jr. 20 Centuries of Great Preaching: An Encyclopedia of Preaching. Vol. 9. Waco, TX: Word, 1971.
- Farris, Stephen. Rev. of As One without Authority, by Fred B. Craddock. Homiletic 27.1 (2002): 35-36.
- Foster, Richard J., and James Bryan Smith, eds. “E. Stanley Jones (1884-1973).” Devotional Classics: Selected Readings for Individuals and Groups. San Francisco: Harper, 1990. 301-07.
- Glaser, Barney G., and Anselm L. Strauss. The Discovery of Grounded Theory: Strategies for Qualitative Research. Chicago: Aldine, 1967.
- Glesne, Corrine. Becoming Qualitative Researchers: An Introduction. 2nd ed. New York: Longman, 1999.
- Graham, James R., Jr. “The Need of a Twentieth Century Revival: The Cult of E. Stanley Jones and the Adulation of Kagawa.” Christian Beacon 4.10 (13 Apr. 1939): 1-2.
- Graham, Stephen A. Ordinary Man, Extraordinary Mission: The Life and Work of E. Stanley Jones. Nashville: Abingdon, 2005.
- . The Totalitarian Kingdom of God: The Political Philosophy of E. Stanley Jones. Lanham, MD: UP of America, 1998.

Greenhaw, David M. Rev. of The Witness of Preaching, by Thomas G. Long. Homiletic 15.1 (1990): 10-11.

Hooke, Ruthanna B. “‘I am Here in This Room...’: The Practice of Performance and the Learning of Preaching.” Homiletic 27.1 (2002): 13-21.

Howes, Mary Ruth. 365 Days with E. Stanley Jones. Nashville: Dimensions for Living, 2000.

Hughley, J. Neal. “Kingdom of God Idealism: E. Stanley Jones.” Trends in Protestant Social Idealism. New York: King’s Crown, 1948. 21-38.

Hustad, Wesley Peter. “An Inquiry into the Theology of E. Stanley Jones.” Thesis. Northern Baptist Theological Seminary, 1948.

Is Christianity Negative? Perspective Series. Atlanta, GA: Protestant Radio and Television Center, 1962.

Jacob, Evelyn. “Qualitative Research Traditions: A Review.” Review of Educational Research 57.1 (Spring 1987): 1-50.

Jäder, Karl. E. Stanley Jones: En Gudsrikets Ambassadör i Modern Tid. Stockholm: Nya, 1954.

Johnson, Martin Ross. “The Christian Vision of E. Stanley Jones: Missionary Evangelist, Prophet, and Statesman.” Diss. Florida State, 1978.

Johnston, Graham. Preaching to a Postmodern World: A Guide to Reaching Twenty-First-Century Listeners. Grand Rapids: Baker, 2001.

Jones, E. Stanley. Abundant Living. Nashville: Abingdon, 1942.

---. Address of Dr. E. Stanley Jones: National Preaching Mission, Madison Square Garden, December 7, 1936. New York: Greater New York Federation of Churches, 1936.

- . Along the Indian Road. New York: Abingdon, 1939.
- . "Barbed-Wire Christians." The Christian Century 60.24 (24 Nov. 1943): 1364-66.
- . "Beyond the Word Spoken." The Christian Advocate (16 Feb. 1933): 154-55.
- . A Chapel Sermon, ts., Emory and Henry College address, 29 Sept. 1959. Papers of E. Stanley Jones, Asbury Theological Seminary, Wilmore, KY.
- . The Choice before Us. New York: Abingdon, 1937.
- . Christ at the Round Table. New York: Grosset and Dunlap, 1928.
- . The Christ of Every Road: A Study in Pentecost. New York: Grosset and Dunlap, 1930.
- . The Christ of the Indian Road. New York: Grosset and Dunlap, 1925.
- . The Christ of the Mount: A Working Philosophy of Life. New York: Abingdon-Cokesbury, 1931.
- . Christian Maturity. Nashville: Abingdon, 1957.
- . Christ's Alternative to Communism. New York: Abingdon, 1935.
- . Conversion. Nashville: Abingdon, 1959.
- . The Divine Yes. Nashville: Abingdon, 1975.
- . Growing Spiritually. New York: Abingdon-Cokesbury, 1953.
- . How to Be a Transformed Person. New York: Abingdon-Cokesbury, 1951.
- . In Christ. Nashville: Abingdon, 1961.
- . "India's New Thought of Christ." The Indian Witness 54 (31 Jan. 1923): 81-82.
- . Is the Kingdom of God Realism? Nashville: Abingdon-Cokesbury, 1940.
- . Mastery: The Art of Mastering Life. Nashville: Abingdon, 1955.
- . Purity and Power, ts. Idyllwild, CA Ashram address. 1969. E. Stanley Jones Papers.
Asbury Theological Seminary, Wilmore, KY.

- . A Song of Ascents: A Spiritual Autobiography. Nashville: Abingdon, 1968.
- . "Thought for the Month—Progress in Character. September 17: Numerous and Dangerous Foes." The Indian Witness 42 (5 Sept. 1911): 716.
- . The Unshakable Kingdom and the Unchanging Person. Nashville: Abingdon, 1972.
- . Victorious Living. New York: Abingdon, 1936.
- . The Way. New York: Abingdon-Cokesbury, 1946.
- . The Way to Power and Poise. New York: Abingdon-Cokesbury, 1949.
- . What These Seventy-Five Years Have Taught Me: An Address at the Founding of the E. Stanley Jones Institute of Communicative Arts, Inc., on December 15, 1958. Atlanta, GA: Institute P, 1961.
- . The Word Became Flesh. Nashville: Abingdon, 1963.
- Kattapuram, Varghese M. "The Theology of Self-Surrender in the Writings of E. Stanley Jones." Thesis. Western Evangelical Seminary, 1964.
- Kittel, Gerhard, ed. Theological Dictionary of the New Testament. Trans. Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1967. 10 vols.
- Kostlevy, William. E-mail to the author. 22 Jan. 2003.
- Krippendorff, Klaus. Content Analysis: An Introduction to Its Methodology. Sage CommText Series 5. Newbury Park, CA: Sage, 1980.
- Life and Ministry of E. Stanley Jones. Videocassette. Opening of the Papers of E. Stanley Jones. Asbury Theological Seminary. Wilmore, KY. 29 Sept. 2001.
- Long, Thomas G. The Witness of Preaching. Louisville: Westminster, 1989.
- Lose, David J. Confessing Jesus Christ: Preaching in a Postmodern World. Grand Rapids: Eerdmans, 2003.
- Lyotard, Jean-François. The Postmodern Condition: A Report on Knowledge. Theory and

History of Literature Series 10. Trans. Geoff Bennington and Brian Massumi. U of Minnesota P, 1984.

Mark, Charles W. "A Study in the Protestant Christian Approach to the 'Great Tradition' of Hinduism—With Special Reference to E. Stanley Jones and P. D. Devanandan." Diss. Princeton Theological Seminary, 1988.

Marshall, Catherine, and Gretchen B. Rossman. Designing Qualitative Research. 3rd ed. Thousand Oaks, CA: Sage, 1999.

Martin, Paul A. J. Missionary of the Indian Road: The Theology of Stanley Jones. Bangalore, India: Theological Book Trust, 1996.

---. Walking the Indian Road: The Contribution of E. Stanley Jones to Missionary Theology in India. Cambridge, England: North Atlantic Missiology Project, 1998.

Mathews, Eunice Jones, and James K. Mathews. "Remembrances of Dr. and Mrs. E. Stanley Jones." Theology and Evangelism in the Wesleyan Heritage. Ed. James C. Logan. Nashville: Kingswood, 1994. 183-202.

---, comps. Selections from E. Stanley Jones: Christ and Human Need. Nashville: Abingdon, 1972.

McClendon, James William, Jr. Biography as Theology: How Life Stories Can Remake Today's Theology. Nashville: Abingdon, 1974.

McClure, John S. "Conversation and Proclamation: Resources and Issues." Homiletic 22.1 (1997): 1-13.

McPhee, Arthur Gene. "Pickett's Fire: The Life, Contribution, Thought, and Legacy of J. Waskom Pickett, Methodist Missionary to India." Diss. Asbury Theological Seminary, 2001.

Merriam, Sharan B. Case Study Research in Education: A Qualitative Approach. San

Francisco: Jossey-Bass, 1988.

Michel, Otto. "Homologeo." *Kittel* 5: 199-220.

Miles, Matthew B., and A. Michael Huberman. Qualitative Data Analysis: An Expanded Sourcebook. 2nd ed. Thousand Oaks, CA: Sage, 1994.

Miller, Calvin. Marketplace Preaching: How to Return the Sermon to Where It Belongs. Grand Rapids: Baker, 1995.

Miller, Gale, and Robert Dingwall, eds. Context and Method in Qualitative Research. Thousand Oaks, CA: Sage, 1997.

Paranjoti, Violet. As Evangelist on the Indian Scene: Dr. E. Stanley Jones. Bombay: Bombay Tract & Book Society, 1970.

Park, Wonbong Paul. "A Critical Analysis and Interpretation of Conversion as Seen in the Writings of Eli Stanley Jones, Viewed in the Light of Modern Christian Culture." Thesis. Howard U, 1970.

Parmar, Surendra Paul. "Elements of Missionary Preaching with Special Emphasis on E. Stanley Jones." Thesis. Gordon-Conwell Theological Seminary, 1995.

Pickard, William M., Jr. "Evangelism for the Twenty-First Century: The E. Stanley Jones Model." Transformation 25.1 (1990): 21-26.

---. "Introduction: Biographical Note on E. Stanley Jones." Sayings of E. Stanley Jones: A Treasury of Wisdom and Wit. Ed. Whitney J. Dough. Franklin, TN: Providence House, 1994. 17-21.

Powell, Cyril H. "Stanley Jones: Prayer and Surrender." Secrets of Answered Prayer. New York: Thomas Y. Crowell, 1958. 35-41.

Resner, Andre, Jr. Preacher and Cross: Person and Message in Theology and Rhetoric. Grand Rapids: Eerdmans, 1999.

- Rhodes, Lynn N. Co-Creating: A Feminist Vision of Ministry. Philadelphia: Westminster, 1987.
- Ricoeur, Paul. "The Hermeneutics of Testimony." Essays on Biblical Interpretation. Ed. Lewis S. Mudge. Philadelphia: Fortress, 1980. 119-154.
- Ritschl, Dietrich. A Theology of Proclamation. Richmond, VA: John Knox, 1960.
- Rose, Jimmie. Brother Stanley: An Interview with Dr. E. Stanley Jones. N. p.: N. p., 1984. N. pag.
- Rose, Lucy Atkinson. Sharing the Word: Preaching in the Roundtable Church. Louisville: Westminster-John Knox, 1997.
- Saxton, Jane A. "E. Stanley Jones—Missionary Evangelist." Vocations and Professions. Creative Personalities Series 1. Ed. Phillip Henry Lotz. New York: Association P, 1940. 121-35.
- Smith, Christine M. Weaving the Sermon: Preaching in a Feminist Perspective. Louisville: Westminster-John Knox, 1989.
- Smith, Hannah Whithall. The Christian's Secret of a Happy Life. Uhrichsville, OH: Barbour, 1999.
- Stott, John R. W. Christian Mission in the Modern World. Downers Grove, IL: InterVarsity, 1975.
- Strathmann, Hermann. "Martus." Kittel 4: 474-514.
- Swinson, Daniel. "E. Stanley Jones." Twentieth-Century Shapers of American Popular Religion. Ed. Charles H. Lippy. Westport, CT: Greenwood, 1989. 202-10.
- Taylor, Richard W. The Contribution of E. Stanley Jones. Confessing the Faith in India Series 9. Ed. M. M. Thomas and T. K. Thomas. Madras, India: Christian Literature Society, 1973.

- . "The Legacy of E. Stanley Jones." International Bulletin of Missionary Research 6 (July 1982): 102-07.
- Tesch, Renata. Qualitative Research: Analysis Types and Software Tools. New York: Falmer, 1990.
- Thomas, C. Chacko. "The Work and Thought of Eli Stanley Jones with Special Reference to India." Diss. State U of Iowa, 1955.
- Thompson, Kenneth Ralph. "The Ethics of Eli Stanley Jones." Thesis. Southwestern Baptist Theological Seminary, 1960.
- Thulin, Richard L. The "I" of the Sermon: Autobiography in the Pulpit. Minneapolis: Fortress, 1989.
- Trites, Allison A. The New Testament Concept of Witness. Society for New Testament Studies Monograph Series 31. Cambridge, MA: Cambridge UP, 1977.
- . New Testament Witness in Today's World. Valley Forge, PA: Judson, 1983.
- Tucker, Ruth A. "Biography as Missiology: Mining the Lives of Missionaries for Cross-Cultural Effectiveness." Missiology 27.4 (2004): 429-40.
- Van Dyk, Wilbert M. Rev. of The Witness of Preaching, by Thomas G. Long. Calvin Theological Journal 25.2 (1990): 290-92.
- Wiersbe, Warren W. The Dynamics of Preaching. Grand Rapids: Baker, 1999.
- Wiersma, William. Research Methods in Education: An Introduction. 7th ed. Needham Heights, MA: Allyn, 2000.
- Yin, Robert K. Case Study Research: Design and Methods. 2nd ed. Applied Social Research Methods Series 5. Thousand Oaks, CA: Sage, 1994.

WORKS CONSULTED

- Ahlstrom, Sydney E. A Religious History of the American People. New Haven, CT: Yale UP, 1972.
- Allen, Ronald J. Rev. of The Witness of Preaching, by Thomas G. Long. Encounter: Creative Theological Scholarship 51.4 (1990): 403-04.
- Athyal, Saphir P. "Southern Asia." Toward the Twenty-First Century in Christian Mission. Ed. James M. Philips and Robert T. Coote. Grand Rapids: Eerdmans, 1993. 57-68.
- Bernard, H. Russell. "Grounded Theory." Social Research Methods: Qualitative and Quantitative Approaches. Thousand Oaks, CA: Sage, 2000. 443-46.
- Breistad, Paul J. "With Stanley Jones in India." The Missionary Review of the World 53.6 (Jun. 1930): 411-15.
- Bundy, David. "The Totalitarian Kingdom of God." Rev. of The Political Philosophy of E. Stanley Jones, by Stephen A. Graham. Church History 69.2 (2000): 453.
- Buttrick, David. Homiletic: Moves and Structures. Philadelphia: Fortress, 1987.
- Casey, R. P. "Martus." The Beginnings of Christianity. Part 1: The Acts of the Apostles. Vol. 5. Ed. F. J. Foakes Jackson and K. Lake. London: Macmillan, 1933. 30-37.
- "Christ at the Round Table." Rev. of Christ at the Round Table, by E. Stanley Jones. The Christian Advocate 103.5 (2 Feb. 1928): 131-32.
- "Christ at the Round Table." Rev. of Christ at the Round Table, by E. Stanley Jones. Contributed editorial. The Christian Advocate 103.5 (2 Feb. 1928): 135.
- "Christ at the Round Table." Rev. of Christ at the Round Table, by E. Stanley Jones. The Indian Witness 58 (11 Apr. 1928): 235-36.
- "The Christ of the Indian Road." The Indian Witness 55.46 (18 Nov. 1925): 718.

“Churches Hold Hindu Ashrams to Prepare for Revival Tour.” Newsweek (2 Sept. 1940): 46-47.

Clines, Paul D. “Preaching for Discipleship in an Emerging Postmodern Culture.” Diss. Asbury Theological Seminary, 1999.

Conner, W. T. Rev. of Christ and Human Suffering, by E. Stanley Jones. The Baptist Standard 45 (26 Oct. 1933): 16.

---. Rev. of The Christ of Every Road, by E. Stanley Jones. The Southwestern Evangel 14 (Mar. 1930): 204.

---. Rev. of Christ’s Alternative to Communism, by E. Stanley Jones. The Baptist Standard 48 (9 Apr. 1936): 14.

Cooney, David Scott. “A Consistent Witness of Conscience: Methodist Nonviolent Activists, 1940-1970.” Diss. Iliff School of Theology and U of Denver (Colorado Seminary), 2000.

Cross, Paul Mark. “The Pedagogy of Proclamation: Homiletical Training among Pastoral Interns in the Evangelical Lutheran Church in America.” Diss. Asbury Theological Seminary, 2000.

“Dr. E. Stanley Jones as Leader and Learner.” The Christian Century 53 (21 Apr. 1937): 508-09.

Dudley, Jay F. “Going with the Grain: An Experiment in ‘People-Sensitive’ Preaching.” Diss. Asbury Theological Seminary, 1994.

Dunham, Robert E. Rev. of The Witness of Preaching, by Thomas G. Long. Journal for Preachers 14.4 (1991): 37-39.

Dykstra, Robert C. Discovering a Sermon: Personal Pastoral Preaching. St. Louis: Chalice, 2001.

- Erdahl, Lowell O. Unwitting Witness: Messages for Lent and Easter. Minneapolis: Augsburg, 1975.
- Eslinger, Richard L. A New Hearing: Living Options in Homiletical Method. Nashville: Abingdon, 1987.
- Fasol, Al. Rev. of The Witness of Preaching, by Thomas G. Long. Southwestern Journal of Theology 34.1 (1991): 87.
- Ford, James. "The Mystical Experience According to Rufus M. Jones, Supplemented by E. Stanley Jones and Others." Thesis. Bethany Biblical Seminary, 1941.
- Gooden, C. Mark. "Preaching Doctrine in a Postmodern World." Diss. Asbury Theological Seminary, 2003.
- Grenz, Stanley J. A Primer on Postmodernism. Grand Rapids: Eerdmans, 1996.
- Hendershot, Kathryn Reese. "E. Stanley Jones Had a Wife: The Life and the Missiological Contribution of Dr. Mabel Lossing Jones, Missionary to India 1904-1954." Diss. Asbury Theological Seminary, 2005.
- Hjelm, J. Robert. Rev. of The Witness of Preaching, by Thomas G. Long. The Covenant Quarterly 49 (1991): 30-31.
- Hodge, C. W. Rev. of The Christ of the Indian Road, by E. Stanley Jones. The Princeton Theological Review 24.4 (Oct. 1926): 677-83.
- Hogan, Lucy Lind. "Rethinking Persuasion: Developing an Incarnational Theology of Preaching." Homiletic 24.2 (1999): 1-12.
- Hunter, Gordon C. Books by Eli Stanley Jones: An Annotated Bibliography. Montgomery, AL: United Christian Ashrams International, 1992.
- . "Books That Write Themselves." Transformation 25.1 (1990): 15-16.
- "India's Vision of Christ." The Literary Digest (26 Feb. 1927): 30-31.

- Jones, E. Stanley. "Afterthoughts on the Preaching Mission." The Christian Century 54 (14 Apr. 1937): 483-85.
- . The Christ of the American Road. New York: Abingdon-Cokesbury, 1944.
- . Christ and Human Suffering. New York: Abingdon-Cokesbury, 1933.
- . "The Christ of the Kingdom." The Christian Century (3 May 1939): 571-73.
- . "Christ, The Missionary Motive." The Missionary Review of the World (Jan. 1925): 175-80.
- . E. Stanley Jones Radio Talks: Delivered at Asbury College Extension Studio of WHAS, Wilmore, Kentucky. Wilmore, KY: Radio Devotional League, Asbury College and Seminary, 1934.
- . "Evangelism among Educated Indians." The Indian Witness (4 Dec. 1918): 785-87.
- . "Evangelism in Modern India." The Message of Sat Tal Ashram 1931. Calcutta: Association P, 1932. 277-300.
- . Foreword. The Message of Sat Tal Ashram 1931. By E. Stanley Jones. Calcutta: Association P, 1932. 1-11.
- . Foreword. The Message of the Kingdom of God: Sat Tal Ashram Essays 1932. By E. Stanley Jones. Calcutta: Y.M.C.A. Publishing House, 1933. 1-5.
- . "The Influence of the Indian Heritage upon Christianity." The Indian Witness 54 (1923): 909+.
- . "The Influence of the Indian Heritage upon Christianity." The Indian Witness 55 (1924): 5+.
- . "Jesus Christ." The Missionary Imperative: Addresses Delivered at the International Missionary Conference, Memphis, Tennessee. Ed. Elmer T. Clark. Nashville: Cokesbury, 1929. 49-64.

- . "Jesus Is Lord: Evangelism Mission." Program, and Sermon Notes by Margaret Pederson. Augustana Lutheran Church. Minneapolis, MN. 9 Nov. 1969.
- . "The Kingdom of God in the New Testament." The Message of the Kingdom of God: Sat Tal Ashram Essays 1932. Calcutta: Y.M.C.A. Publishing House, 1933. 11-38.
- . Mahatma Gandhi: An Interpretation. Nashville: Abingdon, 1948.
- . Motives for Evangelism. Nashville: Tidings, 1966.
- . "The Motives of Missions." The Christian Message for the World Today: A Joint Statement of the World-Wide Mission of the Christian Church. Ed. A. L. Warnshuis. New York: Round Table, 1934. 182-203.
- . "Preaching in War-Torn China." The Christian Century 55 (1938): 10-12.
- . The Reconstruction of the Church—On What Pattern? Nashville: Abingdon, 1970.
- . "The Sacrifice of Self." The Missionary Imperative: Addresses Delivered at the International Missionary Conference, Memphis, Tennessee. Ed. Elmer T. Clark. Nashville: Cokesbury, 1929. 65-89.
- . The Strength of Sacrificial Love, or, The Cross of Jesus Christ—What Does it Mean? 1928. Madras, India: The Christian Literature Society, 1987.
- . "Thought for the Month—Progress in Character. September 10: Christian Athletics." The Indian Witness 42 (29 Aug. 1911): 696.
- . "Thought for the Month—Progress in Character. September 3: The Supreme Motive Power." The Indian Witness 42 (22 Aug. 1911): 676.
- . "Thought for the Month—Progress in Character. September 24: The Exemplary Life." The Indian Witness 42 (12 Sept. 1911): 736.
- . Victory through Surrender. Nashville: Abingdon, 1966.
- . What Is an Ashram? Atlanta, GA: Institute P, 1962.

- . "Why We Go as Foreign Missionaries." The Missionary Imperative: Addresses Delivered at the International Missionary Conference, Memphis, Tennessee. Ed. Elmer T. Clark. Nashville: Cokesbury, 1929. 19-48.
- . "Women—Two Pictures from India." The Missionary Review of the World Dec. 1918: 902.
- Kraft, Charles H. Communication Theory for Christian Witness. Nashville: Abingdon, 1983.
- Lischer, Richard. Theories of Preaching: Selected Readings in the Homiletical Tradition. Durham, NC: Labyrinth, 1987.
- . "Why I Am Not Persuasive." Homiletic 26.2 (1999): 13-6.
- Long, Thomas G. Testimony: Talking Ourselves into Being Christian. San Francisco: Jossey-Bass, 2004.
- . "The Use of Scripture in Contemporary Preaching." Interpretation 44 (1990): 348.
- Lose, David J. "Narrative and Proclamation in a Postliberal Homiletic." Homiletic 23.1 (1998): 1-14.
- Lowry, Eugene L. The Homiletical Plot, Expanded Edition: The Sermon as Narrative Art Form. Louisville: Westminster, 2001.
- Mathews, Eunice Jones. Presentation of Papers. Audiocassette. Opening of the Papers of E. Stanley Jones. Asbury Theological Seminary. Wilmore, KY. 29 Sept. 2001.
- Mathews, Eunice Jones, and James K. Mathews. Seminar on Missiology. Digital Video Disc. 6 Mar. 1996. Asbury Theological Seminary, Wilmore, KY.
- McDonald, Joseph. Rev. of The Divine Yes, by E. Stanley Jones. Library Journal 100.3 (1 Feb. 1975): 303.
- Miller, Calvin. Rev. of The Witness of Preaching, by Thomas G. Long. Leadership 21.2

(1990): 66.

---. Spirit, Word, and Story: A Philosophy of Marketplace Preaching. Grand Rapids:

Baker, 1996.

Mohler, R. Albert, Jr. Rev. of The Witness of Preaching, by Thomas G. Long. Preaching

5.5 (1990): 60-62.

Newbigin, Lesslie. The Gospel in a Pluralist Society. Grand Rapids: Eerdmans, 1989.

Newman, Barclay M., Jr. A Concise Greek-English Dictionary of the New Testament.

London: United Bible Societies, 1971.

Nielsen, Glenn. Rev. of The Witness of Preaching, by Thomas G. Long. Concordia

Journal 25 (1999): 95-98.

“Of Personal Interest.” The Indian Witness (11 Nov. 1925): 709.

“One Hope.” Time (12 Dec. 1938): 47.

Ostenson, Lois. “The Elements of Spiritual Power in the Devotional Writings of François de Fénelon and E. Stanley Jones.” Thesis. Biblical Seminary in New York, 1957.

Pasquarello, Michael, III. “Narrative Reading, Narrative Preaching: Inhabiting the Story.”

Narrative Reading, Narrative Preaching: Reuniting New Testament Interpretation and Proclamation. Ed. Joel B. Green and Michael Pasquarello, III. Grand Rapids:

Baker, 2003. 177-93.

Peterson, Eugene H. A Long Obedience in the Same Direction: Discipleship in an Instant

Society. Downers Grove, IL: InterVarsity, 1980.

“The Phenomenon of E. Stanley Jones.” The Christian Century 46 (28 Mar. 1929): 412.

Poteat, Gordon. Rev. of The Choice before Us, by E. Stanley Jones. The Journal of

Religion 18.3 (Jul. 1938): 321-23.

Reid, Robert Stephen. “Postmodernism and the Function of the New Homiletic in Post-

- Christendom Congregations.” Homiletic 20.2 (1995): 1-13.
- Reist, Benjamin A. “Ricoeur for Preachers.” Homiletic 8.2 (1983): 1-6.
- Richardson, W. W. “E. Stanley Jones Honored.” The Christian Century (12 Feb. 1964): 216.
- . “United Christian Ashrams.” The Christian Century (18 Aug. 1965): 1020.
- Ringenberg, William C. “Jones, Eli Stanley.” American National Biography. Vol. 12. Ed. John A Garraty and Mark C. Carnes. New York: Oxford UP, 1999. 192-93.
- Robinson, Haddon W. Biblical Preaching: The Development and Delivery of Expository Messages. 2nd ed. Grand Rapids: Baker Academic, 2001.
- “A Service of Celebration and Mission: Dr. E. Stanley Jones.” Board of Global Ministries. The United Methodist Church. 16 Feb. 1973.
- Smith, W. H. “Dr. E. Stanley Jones in Egypt.” The Indian Witness (18 Nov. 1925): 732.
- Stanley, John E. “Clergy Burnout: Lessons from Past Leaders.” The Christian Ministry 19 (1988): 22-23.
- “The Stanley Jones Testimonial Dinner.” The Missionary Review of the World 52.3 (Mar. 1929): 221.
- Stott, John R. W. Between Two Worlds: The Art of Preaching in the Twentieth Century. Grand Rapids: Eerdmans, 1982.
- Tson, Josef. “How Abundant Living Changed My Life—A Personal Testimony.” Transformation 25.1 (1990): 17.
- United Christian Ashrams International. “Missionary Extraordinary.” 29 Sep. 2004 <<http://ashram.modular.intuisite.com/site/Templates/template4.aspx?tabindex=1&tabid=67>>.
- Waznak, Robert P. Rev. of The Witness of Preaching, by Thomas G. Long. Homiletic

15.1 (1990): 9-10.

Wiersbe, Warren W. Preaching and Teaching with Imagination: The Quest for Biblical Ministry. Grand Rapids: Baker, 1994.

Willimon, William H. Pastor: The Theology and Practice of Ordained Ministry. Nashville: Abingdon, 2002.

Yasumura, Sabrow. "Three Months' Tour with E. Stanley Jones." The Japan Christian Quarterly 19 (1953): 222-24.