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A Training Program for Lay Evangelists in the Principles of Communication

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ABSTRACT

A TRAINING PROGRAM FOR LAY EVANGELISTS IN THE

PRINCIPLES OF COMMUNICATION

by

Carl Fletcher

Adviser: Norman Miles

ABSTRACT OF GRADUATE STUDENT RESEARCH

A Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: A TRAINING PROGRAM FOR LAY EVANGELISTS IN THE
       PRINCIPLES OF COMMUNICATION

Name of researcher: Carl Fletcher

Name and degree of faculty adviser: Norman Miles, Ph.D.

Date completed: June 1992

Problem

Many dedicated lay people who are involved in
evangelism often lack good communication skills.
Consequently their effectiveness is impaired and the gospel
work does not advance as it should. This study is
undertaken to discover some of the principles of
communication which can help lay evangelists to communicate
the gospel more effectively.

Method

With the help of Biblical resources and selected literature on the subject, the project, in part one, examines some of the modes of Biblical communication found in both the Old and the New Testaments. In part two, the project presents a training program in the principles of communication. This training program consisting of six lectures and deals with the following topics: (1) Jesus and Paul as Communicators, (2) Principles of Persuasion as illustrated in the Bible, (3) Appealing to Motives and Needs, (4) The Use of Language, (5) The Use of the Voice, and (6) Non-Verbal Communication.

Conclusions

The use of communication principles in evangelism is Biblical and will help evangelists to become more effective.

Andrews University

Seventh-day Adventist Theological Seminary

A TRAINING PROGRAM FOR LAY EVANGELISTS IN

THE PRINCIPLES OF COMMUNICATION

A Project Report

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Carl Fletcher

June 1992

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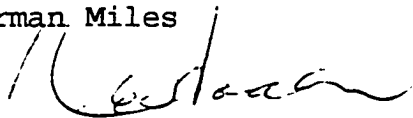
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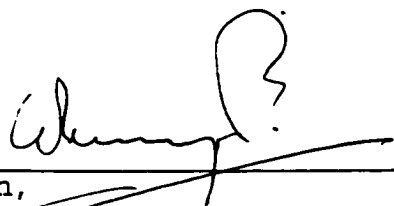
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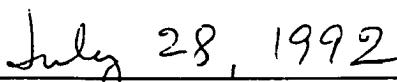
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SDA Theological Seminary

July 28, 1992
Date approved

To my mother who loved me so much. To my father who gave me a vision of greatness, but most of all to God, whose providence has given me a thrilling and fulfilling life, and whose promises are making all my childhood dreams and youthful aspirations come true.

TABLE OF CONTENTS

iv

v

vi

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INTRODUCTION

The evangelistic work of the church is the
responsibility of both the professional evangelist and the
laity.[1] Not until both of them unite together in the Gospel
work can the church hope for the divine commission to be
completed. Hence the Christian church, and in particular
the Seventh-day Adventist church, seeks to engage its
professionals and its laity in the work of evangelism.

The church recognizes that in order for the
evangelisitic work of the church to be successful, training
of both the professional and the lay person is necessary.
A major purpose of this training is to help the church to
communicate the gospel in a such a manner that unbelievers
will understand the claims of Christ in the clearest and
most appealing manner. Therefore training in the field of
communication is essential for both the professional and lay
evangelist.

The training of the professional pastor/evangelist
usually takes place at the seminary or college level whereas
the training of the laity when it takes place at the local
church level, is often conducted by the seminary-trained

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[1]Matt 28:19-20.

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professional. However, seminary and college training often contains inadequate instruction in the vital area of communication. Hence the professional is not able to pass on to the layperson that which he has not studied.

As a professional pastor/evangelist and a full-time trainer of lay evangelists for several years, I have discovered that some of the greatest skills lay evangelists lack are communication skills. I have also found that with adequate training the laity can become skilled communicators of the Gospel. Hence, this project develops a program in communications for training lay evangelists which can be used by professional pastor/evangelists.

This training program has been moulded by my four years as a Conference evangelist where my special responsibilities were to train the youth and the laity in evangelism. During these years, I sought to train them in many forms of evangelism with the aim of making them as well rounded and competent as possible. In my experience, a lay evangelist was anyone who sought to win another to Christ by any means, whether by preaching in a crusade, door-to-door witnessing, giving Bible studies, child evangelism or by just talking to a friend. With this definition of a lay evangelist in mind, I have sought to include in this project general principles of communication which the laity can use in whatever type of evangelism they may engage.

In order to lay a biblical foundation for this

project, the first two chapters outline some of the Biblical modes of communication found in the Old and the New Testaments. Chapters 3 to 8 are a series of six lectures which teach lay evangelists communication principles. The six lectures in chapters 3 to 8 are designed to be used in six training sessions with lay evangelists and cover the following subjects: (1) Jesus and Paul as Communicators, (2) Principles of Persuasion, (3) Appealing to Motives and Needs, (4) The Use of Language. (5) The Use of the Voice, and (6) Non-verbal Communication. Each lecture also contains classroom exercises and homework assignments which are intended to help the students implement the communication principles they have learned.

The first lecture focuses on the communication skills of Jesus and Paul because they are the best examples of how to communicate the Gospel. The remaining lectures deal with practical principles which evangelists can use in both personal and public evangelism as they seek to communicate the gospel within the framework of the doctrinal beliefs of Seventh-day Adventists.

This project does not deal with the subject matter to be communicated (i.e., the biblical message), but rather seeks to impart principles which can be used to communicate the biblical message.

CHAPTER 1

SELECTED FORMS OF BIBLICAL COMMUNICATION

IN THE OLD TESTAMENT

The Christian faith has a special interest in communication because it is concerned with the restoration of a broken relationship between God and humanity. Restoration of that relationship is impossible without communication.[2] Originally God walked in the garden and spoke with humans face to face[3], but when man fell, communication with God was drastically affected.[4] No longer could God and humankind communicate face to face but now they had to communicate indirectly. Hence, God had to communicate through such mediums as prophets, signs and symbols, and eventually through the Incarnation.[5] The purpose of these mediums was to restore and heal the broken relationship between God and humankind and eventually to

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[2]Daniel T. Jenkins, "The Word, the Media, and the Marketplace,"The Princeton Seminary Bulletin, vol 4, no.2 (1983): 88.

[3]Gen 1-3.

[4]Robert E. Webber, God Still Speaks (Nashville: Thomas Nelson Publishers, 1979), 205.

[5]Ibid.

4

restore all relationships affected by the fall.[1] Through the atonement, Christ broke the power of evil that holds sway over the human race so that full communion with God could be achieved.

A major purpose of Christian communication is to show to mankind how the relationship between God, humanity, and God's creation can be restored.[2]

From God to Humankind

God is not limited to one mode of revelation and at different times He communicated in "sundry manners"[3] to show His will to humankind. Below are some examples of the many forms used by God:

The Audible Voice

On rare occasions the revelation from God to humankind was sometimes audible.[4] In the Old Testament, God audibly spoke on two notable occasions: [5] (1) at Mount Sinai when He revealed the ten commandments,[6] and (2) at the

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[1]Ibid.

[2]Ibid.

[3]Heb 1:1

[4]F. B. Huey, Jr., <u>Yesterday's Prophets for Today's World</u> (Nashville: Broadman Press, 1980), 61.

[5]James David Chase, "Radio Spot Evangelism: The Development of a Research-based Radio Spot Series for Nominal and Non-Christians" (D.Min. Project Report, Andrews University, 1977), 8.

[6]Exod 19:9;19-20.

burning bush when God gave Moses his commission to go down to Egypt.[1] When the prophets appeared before Israel with a message, they often said, "The word of the Lord came to me saying," or "Thus saith the Lord". While it is possible that this word at times was an audible voice, it was probably "the still small voice" speaking through the mind.[2]

Visions

Visions which were usually given to the prophets were disclosures of the Word by Yahweh.[3] For instance, Obad 1:1 equates word and vision by saying: "The vision of Obadiah. Thus says Yahweh." [4] Similar introductions can be found in Isaiah and Amos. Jeremiah says in chap 28:31: "This is the word that the Lord hath shown me." Ezekiel begins his writing by saying: "I saw visions of God."[5]

The content of the visions was generally communicated to Israel as the Word of the Lord. At times they were written down for future generations to understand as in the case of some of the prophecies in the books of Daniel and Revelation. Often the visions contained

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[1]Exod 3.

[2]Huey, 60-61.

[3]R.F. Johnson, "Visions," IDB (1990), 4:791.

[4]Ibid.

[5]Ezek 1:1.

metaphors such as Ezekiel's valley filled with dried bones[1], or Jeremiah's rod of almond[2], the boiling pot[3], and the two baskets of figs.[4]

Whatever their content, visions were a basic form of God communicating to man through the prophets. The Lord said: "If there be a prophet among you, I the Lord will make myself known to him in a vision."[5]

Dreams

Dreams were one of the legitimate channels by which God communicated His will to chosen individuals.[6] Dreams or "visions of the night" were a common mode of revelation in both Israel and the ancient Near East.[7] They were especially prominent in the books of Genesis.[8]

The dreams reported in the Bible can be classified topologically as either simple dreams communicated in plain language (see 1 Kgs 3:5ff; Matt 1:20; 2:12; Acts 9:10), or symbolic dreams which often could only be interpreted by

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[1]Ezek 37:1-14.

[2]Jer 1:11-12.

[3]Jer 1:13-16.

[4]Jer 24:1-10.

[5]Num 12:6.

[6]I. Mendelsohn, "Dreams," IDB (1990), 1:868.

[7]Huey, 61.

[8]Gen 28:12; 37:5,9; 40:5.

professionals[1] (see Gen 40:5-22; Dan 2). The source of night visions was recognized as God although false prophets had dreams which prophesied lies.[2]

Urim and Thummin

Through Urim and Thummin God communicated answers to questions humans posed.[3] Clear examples of the use of Urim and Thummin are found in 1 Sam 23:9-12; 30:7-8. In both cases David placed a direct question before the Lord. In the first instance, David asked: "Will Saul come down as thy servant has heard?", and "Will the men of Keilah surrender me and my men into the hand of Saul?" In the second instance after David's and his men's homes had been burned down and their families taken captive, David asked, "Shall I pursue this band? shall I overtake them?" The reply was, "Pursue for you shall surely overtake them."

The chief priest and the whole priestly class had access to Urim and Thummin, and all the rulers of Israel consulted the chief priest in times when decisions of national importance had to be made.[4]

Although the precise physical appearance of Urim and Thummin is not certain, it is likely that they were two

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[1]Mendelsohn, 1:868.

[2]Huey, 62.

[3]Mendelsohn, "Urim and Thummin," 4:739.

[4]Ibid., 740.

stones that decorated the priest's garment.[1] The technique used in employing the Urim and Thummin is not mentioned in the Bible.[2] However, by some mechanical device they could be used to discern God's will. Since the word "urim" comes from the Hebrew word "curse", and "thummin" comes from the word meaning "perfection", it has been suggested that "urim" represented a negative answer and "thummin" a positive one.[3]

Direct voice from an angel

In the Old Testament, angels often spoke to men in a direct voice. For instance, an angel's voice told Jacob to return to Canaan.[4] Hagar was told by an angel that she was going to give birth to Ishmael.[5] An angel also appeared to Samson's parents and gave instructions about his birth.[6]

From Human to Human

By proclamation

The Hebrew word nabhi, translated "prophet" and used three hundred times in the Old Testament means a

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[1]Huey, 64.

[2]Mendelsohn, "Urim and Thummin," 4:740.

[3]Huey, 64.

[4]Gen 31:11-13.

[5]Gen 16:11.

[6]Judg 13:3-5.

"proclaimer".[1] It has similar meaning to the New Testament word knpusseiv, which is used about sixty times and means to make proclamation as a herald.[2]

The prophets were proclaimers of God's message and delivered the Word with authority and urgency. Their preaching was directly inspired by God and they went as a herald with a personal message from the King of kings.[3] The content of their preaching was built around some profound doctrine, yet was relevant to everyday life.[4] After they denounced the sins of the people and brought messages of threatened judgment, they also brought messages of hope and comfort. Sometimes the three occurred together, as in the case of Nathan and David where David's sin was rebuked, and judgment was given him with the comforting statement: "Thou shalt not die[5]."

Although they preached to the masses, they appealed basically to the individual and wanted radical change to take place within the individual.[6] While they preached about the future, often it was in order that people

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[1]Otto Justice Baab, Prophetic Preaching: A New Approach (Nashville: Abingdon Press, 1958), 14.

[2]P. H. Menond, "Preaching," IDB (1990), 3:868.

[3]Baab, 15.

[4]Ibid.

[5]2 Sam 12:1-14.

[6]Walter C. Kaiser, Old Testament in Contemporary Preaching (Grand Rapids: Baker Book House, 1973), 94.

might change in the present.[1] The language they used was often graphic containing metaphors and apt illustrations in order to fix the truth into the hearers' minds.[2]

By spoken parables

A parable is an extended metaphor or simile, frequently a brief narrative generally used in biblical times for teaching.[3] The most familiar type of parable is a brief narrative which forcefully illustrates a single idea.[4]

Parables in the Bible differ from metaphors and similes. A metaphor is a word or phrase literally denoting one kind of object in place of another by the way of suggesting a likeness or an analogy between them.[5] Simple metaphors are statements such as "go tell that fox"; compound metaphors include statements such as "give and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back" (Luke 6:38).

The transition from a metaphor to a parable is illustrated in Matt 12:43-45 where Jesus says: "When the

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[1]Baab, 17.

[2]Ibid. 17.

[3]L. Mowry, "Parable," IDB (1990), 3:649.

[4]Ibid.

[5]Webster's New International Dictionary (1961), s.v. "Metaphor."

unclean spirit has gone out of a man, he passes through waterless places seeking rest, but finds none."[1]

The simile contains contrast and comparison and uses the words as or like, (e.g. "that Satan might sift you like wheat")[2]. An example of a transition from a simile to a metaphor is the comparison of a scribe to the "householder who brings out of his treasure what is new and what is old."[3]

Although parable usage in the OT is much less frequent than in the NT[4], there are some notable parables which were used by the prophets to bring home their message with greater effect. Well-known parables include the potter's wheel in Jer 18, the vineyard parable in Isa 28, Ezekiel's watchman parable in chap 33, and Nathan's parable of the ewe lamb in 2 Sam 24.

The purpose of parables was to communicate God's truth in such a way as to arouse people's interest in divine truth.[5] Using familiar objects such as a potter's wheel,

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[1]Ibid.

[2]Matt 12:43-45.

[3]Ibid.

[4]Ibid.

[5]Ellen G. White, _Christ's Object Lessons_ (Washington, D.C.: Review and Herald Publishing Association, 1900), 20-21.

the prophet could illustrate a spiritual message. God
revealed the unknown through the known.[1]

The parables of the Bible are simple and so varied
that they appeal to a wide variety of people from different
walks of life.[2]

By figurative language

The Hebrew language is a language of the senses
and emotions and therefore is alive with imagery that
abounds in metaphors and symbols.[3] Following is a
description of some of the major figures of speech.

The metaphor. Metaphors give strength, force,
and beauty to the Hebrew poetry.[4] The Hebrew prophet's
speech abounded in metaphorical expressions which were
usually drawn from nature and experience, and helped to
bring their message home forcibly.[5]

The books of Isaiah, Jeremiah, Ezekiel, Hosea,
Amos, Micah and Joel contain some of the most powerful
metaphors. For example in Isa 11:4 it says: "He shall smite

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[1]Ibid., 17.

[2]Ibid., 24.

[3]William Cosser, Preaching the Old Testament (London:
Epworth Press, 1967), 60.

[4]J. G. McIvor, The Literary Study of the Prophets
(London: James Clarke and Co.), 78.

[5]Ibid.

the earth with the rod of his mouth; And with the breath of his lips will he slay the wicked."

Another example in Jer 6:28-30 states:

> They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.
> The bellows are burned, the lead is consumed of the fire; the founder melteth in vain; for the wicked are not plucked away.
> Reprobate silver shall men call them, because the Lord hath rejected them.

Hos 4:17-19 presents: "Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually. . . . The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices."

The simile. A simile is a figure of speech where one thing is likened to something of a different kind or quality.[1] Similes in the Bible are not as common as metaphors, yet in the Old Testament there are some noted examples of similes.[2] Isa 31:4 is one:

> As the lion and the young lion, growling over his prey, If a multitude of shepherds be called forth against him, He will not be dismayed at their voice, Nor abase himself for the noise of them:
> So will Jehovah of hosts come down to fight
> Upon Mount Zion, and the hill thereof.

Ps 1:1-3 is another good example:

Blessed is the man that walketh not in the

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[1]Webster's New International Dictionary (1961), s.v. "Simile."

[2]McIvor, 6.

counsel of the ungodly, nor standeth in the way of
sinners nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord; and in
his law doth he meditate day and night.
And he shall be like a tree planted by the rivers of
water, that bringeth forth his fruit in his season;
his leaf also shall not wither, and whatsoever he
doeth shall prosper.

Personification. Personification is presenting or

conceiving something as a person[1]. It is one of the most

common figures of speech in Hebrew prophetic literature[2].

Habakkuk's ode found in Hab 11:10,11, is a fine example:

The mountains saw thee and they were afraid;
The tempest of the waters passed by;
    The deep uttered his voice,
And lifted up his hands on high.
The son and moon stood still in their habitation;
At the light of thine arrows as they went,
At the shining of thy glittering spear.

Apostrophe. An apostrophe is a direct address to

an object.[3] A good example is found in Isa 47:1 which says:

"Come down and sit in the dust, O virgin daughter of Zion;

Sit on the ground, throneless, O daughter of the Chaldeans."
The sword song of Jeremiah offers another good example :

O thou sword of Jehovah,
How long will it be ere thou be quiet?
Put up thyself into thy scabbard,
Rest and be still.
How canst thou be quiet,
seeing that Jehovah hath given thee a charge
Against Ashkelon and the sea shore?
There hath he appointed it.

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[1]Ibid., 84.

[2]Ibid.

[3]Ibid., 85.

Interrogation. Interrogation is natural to poetry and oratory and tends to heighten feeling.[1]

Amos uses interrogation with great skill in Amos 3:3-6:

> Shall two walk together
> Except they have agreed?
> Will a lion roar in the forest
> When he hath no prey?
> Will a young lion cry out
> If he hath taken nothing?
> Can a bird fall in a snare on the earth
> Where no sin is set for him?
> Shall a snare spring up from the ground
> And hath taken nothing at all?
> Shall the trumpet be blown in a city
> And the people be not afraid?
> Shall evil befall a city
> And Jehovah hath not done it?

Exclamation. Exclamation is an act of crying out expressive or strong feelings.[2] Isa 14 contains a number of exclamations. Two examples will suffice. The first one in vs. 4 says: "How hath the oppressor ceased. The golden city ceased." The second in vs. 12 states: "How art thou fallen from heaven, O, Lucifer, the son of the morning. How art thou cut down to the ground, which didst weaken the nations."

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[1] Ibid. 86.

[2] Webster, s.v. "Exclamation."

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Onomatopoeia. Onomatopoeia is the use of words the sound of which suggest the sense.[1] In the Old Testament it was used to represent sound, motion, and feeling.[2]

Two good examples are found in Isaiah. The first is an example of sound and motion found in Isa 27:12:[3] "Hoy hamon ammim rabbim kahamoth yammim yehemain" which means: "Ah the uproar of many peoples which roar as the rushing of the waters." The second is the soothing voice of consolation found in Isa 40:1: "Nahamu nahamu amni, dabbern al lebh Jerushalaim" which means: "Comfort ye, comfort ye my people; speak comfortably to Jerusalem."

Paronmasia. Paronmasia is playing on words and is one of the most frequent rhetorical devices to be found in Hebrew literature.[4]

Some of the best examples of paronmasia may be found in Mic 1:10-13:

    Tell it not in Gath (Tell Town)
    Weep not at all:
    At Beth-le-apharah (Dust-town) have I rolled myself in
    the dust.
    Pass away, O inhabitant of Shapir (Beauty) in
    nakedness and shame:
    The inhabitant of Zaanan (March town) is not come
    forth:
    The wailing of Bethezel (Nearby house) shall take you
    from the stay thereof.

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[1]Webster, s.v. "Onomatopoeia."

[2]McIvor, 90.

[3]Ibid.

[4]McIvor, 91.

For the inhabitant of Maroth (Bitterness) waiteth
anxiously for good,
Because evil is come down from Jehovah, unto the
gate of Jerusalem.
Bind the chariot to the swift steed, O inhabitant of
Lacish (Horse town),
She was the beginning of sin, to the daughter of Zion;
For the transgressions of Israel were found in thee.[1]

Apocalyptic language

Before we study apocalyptic language, let us make

some general comments. The word "apocalypse" is derived

from Rev 1:1 which means unveiling.[2] Common characteristics

of this form of literature are:

1. Its authority rests on visions and dreams rather

than on the "word of the Lord" as do many other Old

Testament writings.[3] These dreams and visions were always

in written form as opposed to the "word of the Lord" which

was usually delivered orally by the prophets.[4]

2. Symbolism is used frequently and often comes in

the form of animals or numbers. At other times familiar

objects such as metals, statues, and wheels take on a

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[1]Ibid., 91-92.

[2]Baker 50.

[3]Ibid., 51.

[4]William Barclay, The Revelation of John,
(Philadelphia: Westminster Press, 1976), 1:3.

symbolic meaning.[1] This symbolism was often unintelligible to God's enemies against whom some of it was directed.[2]

3. It deals with cosmic rather than national issues.[3] The Hebrew prophets thought primarily in terms of this present world. As well as calling for repentance and obedience, they were concerned with social, economic, and political justice whereas the apocalyptical writers dealt with the dissolution of this world rather than its reformation.[4] The age of prosperity would come as an act of direct intervention by God. Then God's chosen people would be vindicated and receive what was rightly theirs. Included in the cosmic scheme are battles between: God and Satan, good and evil angels, truth and falsehood, the defeat of evil, and the inauguration of God's righteous rule.[5]

4. There is an eschatological emphasis where heavenly secrets are revealed concerning events which will attend the end of the world.[6] For instance, Elijah will announce the Messiah's coming.[7] The earth will tremble at

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[1] Dan 2:32-41.

[2] Barclay, 4.

[3] M. Rist, "Apocalyticism," IBD (1962), 1:160.

[4] Barclay, 5.

[5] Rist, 1:158.

[6] Baker, 50.

[7] Barclay, 6.

the Messiah's glory,[1] and there will be a resurrection from
of the dead.[2]

Having outlined some general characteristics of
apocalyptic literature, we now look at the main
characteristic of apocalyptic literature which is
symbolism.[3]

The word symbol comes from the Greek word
symballein which means "to make a comparison.[4]" Striking
symbolism, which is partly obscure in meaning but for the
most part intelligible, is the major characteristic of
apocalyptic language.[5] It is especially used by seers when
outlining the course of history without employing historical
names.[6] In the Old Testament, the most striking apocalyptic
symbolism is found in the book of Daniel.[7] In Dan 7:1-18,
the past and the future are represented by weird beasts[8],
some of which are mythological in origin.[9] A lion, a bear,

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[1]Ibid.

[2]Ibid., 9.

[3]Baker, 508.

[4]Baker, 508.

[5]Rist, 1:160.

[6]Baker, 152.

[7]See Dan 7-11.

[8]V.H. Kooy, "Symbolism, Symbolics," IDB, 4: 475.

[9]Rist, 1:160.

a leopard, and a dragon are used to symbolize kingdoms and kings.[1]

Also present in the book of Daniel is the symbolic use of numbers which was considered to have mystical significance among ancient peoples.[2] The way numbers are expressed in Daniel indicates symbolism.[3] For example, in Dan 7:25 the phrase "time, two times, and half a time" is phrased in a peculiar way, whereas in Scripture when an interval of three and a one-half years is indicated it is expressed by the natural phrase: three years and six months.[4] The same is true of the 2300 days mentioned in Dan 8:14 because periods of more than a year are never expressed as days in the Bible.[5] Examples of other Old Testament passages where numbers are used symbolically are: the four guardians around the throne in Ezek 10, and the four chariots patrolling the earth in Zech 6:1-8.[6]

As well as using symbolism, apocalyptic·language is usually dramatic in character[7] telling a story by describing

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[1]Dan 7:17, 23.

[2]Rist, 1:160.

[3]Ford, 301.

[4]Ford, 301. See also Luke 4:25; Jas 5:17.

[5]Ford, 301.

[6]IDB, 4:564.

[7]Ibid., 58.

the actions of people or objects.[1] In the apocalyptic
section of Isa 24 for instance, the earth reels to and fro
like a drunkard (vs. 20); in vs. 22, the kings of the earth
are being shut up in prison. Joel has the nations coming
down to the valley of Jehoshophat[2], while Amos has the Lord
sending a famine on the land,[3] and Daniel has beasts coming
out of the sea.[4]

By dialogue

Dialogue is a well-established literary form
throughout the Old Testament in narrative, prose, and poetic
material.[5] Well-known examples are Yahweh's dialogue with
Abraham concerning the fate of Sodom and Gomorrah,[6] the
dialogue between the ten spies and Joshua and Caleb,[7] the
discussion over Micah's lawsuit; [8] and practically the whole
book of Malachi.[9]

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[1]Webster, s.v., "Dramatic."   .

[2]Joel 3:12.

[3]Amos 8:11.

[4]Dan 7:3.

[5]John T. Willis, "Dialogue between Prophet and Audience
as a Rhetorical Device in the Book of Jeremiah." Journal for
the Study of the Old Testament 33 (October 1985):63.

[6]Gen 18:22-23.

[7]Num 13:25-14:10.

[8]Mic 6:1-8.

[9]Willis, 63.

V.E.Gonzalez, in his D.Min. project on seven Old Testament preachers[1], noted that four of them included dialogue in their addresses: Moses, Joshua, Elijah, and Jeremiah.

In Deut 29:24-8, Moses introduced a dialogue to call attention to the importance of his sermon.[2] In Josh 24:16-27, there is a dialogue which developed naturally between Joshua and the children of Israel as they were moved by Joshua's personal appeal to choose whom they would serve.[3] In 1 Kgs 18: 21-40, Elijah's whole sermon, addressed to Israel and the prophets of Baal, is developed in a dialogue style[4] as, like Joshua, he calls upon Israel to choose whom they will serve.

In Jer 8:12-22 and 9:12-16, dialogue is introduced in order to stress the point concerning what would happen to Israel if they broke the covenant.[5]

Summary and Conclusions

The purpose of Christian communication is to restore the broken relationship between God and humankind,

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[1]Emilio Vilimar Gonzalez, "A Design for a Segment on the Methods of Selected Old Testament Preachers to be Included in a Course in Homiletics" (D.Min. project report, Andrews University, 1990), 7.

[2]Gonzalez, 56.

[3]Ibid., 58.

[4]Ibid.

[5]Ibid., 65.

and to create a dialogue between the two. God, Who tried to restore this relationship through various methods, sometimes spoke audibly, while at other times angels spoke to humans on His behalf. God gave dreams and visions to prophets who conveyed His message plainly to people. They proclaimed, they dialogued, they spoke in parables, and they pointed sinners to the "Messiah". The prophets spoke "the word of the Lord," using the graphic language and imagery of the Hebrew tongue which contained such devices as similes, metaphors and personification. We conclude that a study of the Old Testament forms of communication will be informative to those who wish to communicate God's message today.

CHAPTER 2

SELECTED FORMS OF BIBLICAL COMMUNICATION

IN THE NEW TESTAMENT

From God to Humankind

Visions

Visions are, in general, imparted to a prophet and
contain communications that are not usually accessible to
the majority of God's people.[1] They are the revelation of
the Word and will of God to men by the inspiration of the
Holy Spirit.[2] Whereas a dream usually happens at night, a
vision usually occurs when one is awake, although the one
receiving the vision can oscillate between the sleeping and
awake state.[3]

In the New Testament, the apostles and prophets
alike were given visions.[4] As in the Old Testament, New
Testament visions were often given when people needed

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[1]B. D. Napier, "Vision," IDB (1962), 4:791.

[2]Merril F. Unger, "Vision," Baker's Dictionary of
Theology, 791.

[3]Ibid.

[4]T. Chriton Mitchell, "Vision," Beacon Dictionary of
Theology, 541-2.

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guidance. Cornelius is guided to Peter,[1] Paul is guided to Macedonia,[2] and the seven churches of Revelation were given guidance by John's vision.

Other instances of visions include when Peter was taught by a vision not to look upon the Gentiles as unclean[3] and when Paul was given the vision of Christ on the road to Damascus.[4]

The Audible Voice

As previously mentioned, the revelation from God to man is sometimes audible.[5] On the road to Damascus, Christ spoke directly to Saul so that even his travelling companions heard God's voice.[6] At the transfiguration, God's voice came from a cloud saying: "This is my beloved Son, whom I have chosen; listen to Him."[7] At Christ's baptism, God's voice also was heard saying: "Thou art my beloved Son; with thee I am well pleased."[8]

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[1]Acts 10:1-5.

[2]Napier, "Visions", 791.

[3]Acts 10:10-16.

[4]Acts 9:3-8.

[5]Huey, 61.

[6]Acts 9:4-7.

[7]Luke 9:31.

[8]Luke 3:22, RSV.

The Holy Spirit speaking

Several times in the New Testament the Holy Spirit speaks directly to people. In the book of Acts, the Spirit told Phillip to go and join the Ethiopian's chariot[1]. Later it told Peter to go and meet three men[2], and then told the church at Antioch to set apart Paul and Barnabus.[3]

At other times the Spirit speaks, but seemingly through inspiration.[4] When Paul says "the Spirit speaks expressly," in 1 Tim 4:1, he is emphasizing that his words are inspired by the Spirit.[5] When Paul was in Tyre and the disciples warned him through the Spirit not to go down to Jerusalem, their warning was also by the inspiration of the Spirit.[6]

Direct voice from an angel

In the New Testament the Greek word <u>angelos</u> is used 171 times to refer to supernatural beings.[7] These supernatural beings often communicate God's messages to men

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[1]Acts 8:29.

[2]Acts 10:19-20.

[3]Acts 13:2.

[4]International Critical Commentary on the Pastoral Epistles, p. 47.

[5]Ibid.

[6]Acts 21:4.

[7]Alex R. G. Deasley, "Angel," <u>Beacon Dictionary of Theology</u>, 36.

in a direct voice. An angel appeared to Zechariah to announce John's birth[1] and later to foretell Christ's birth[2]. At the tomb, an angel told the women not to be afraid[3]. When Peter was in jail, an angel told him to follow.[4] In the book of Revelation, the whole apocalypse is related to John by an angel.[5]

The Incarnation of Jesus

In the New Testament, God's mode of communication is through His Son Jesus Christ Who is the Word Who became flesh.[6] Heb 1:1-2 says: "When in former times God spoke to our forefathers, He spoke in fragmentary and varied fashion through the prophets. But in this final age He has spoken to us through His Son."

The incarnation of Jesus is not only the mode of God's communication, but is also the climax of His self communication as well as the focal point of His communication with man.[7] Therefore, His incarnation is

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[1]Luke 1:13.

[2]Luke 1:26-37.

[3]Matt 28:5.

[4]Acts 12:8.

[5]Rev 1:1.

[6]Kund Jorgensen, "Models of Communication in the New Testament," Missiology: An International Review 4 (October 1976):467.

[7]Webber, 96.

supremely relevant as a means of communicating the gospel.[1]
In fact, all forms of communication used by God are
expressed in His personal communication with man through
Jesus Christ.[2]

The symbols and ceremonies in the Old Testament,
which God used to communicate to man, pointed to Christ.[3]
The prophets all prefigured Christ;[4] the law became a
schoolmaster to draw people to Christ.[5] The history of
Israel pointed to Christ.[6] In addition, the New Testament
draws a line backward from Christ to creation and a line
forward from Christ to the consummation, with Christ in the
center.[7]

As God communicates in space and time so Christ
appeared in space and time.[8] He was born in Bethlehem (Matt
2:4-5) forty-two generations from the time of Abraham (Matt
1:17), grew up in Nazareth (Matt 2:23) after the death of

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[1]Thomas F. Torrance, "Models of Communication in the
New Testament," Scottish Journal of Theology 3 (1950): 298.

[2]Webber, 96.

[3]Heb 8-10.

[4]Ibid.

[5]Gal 3:24.

[6]Hans K. LaRondelle, The Israel of God in Prophecy
(Berrien Springs, Michigan: Andrews University Press, 1983),
64-65.

[7]Webber, 96-7.

[8]Ibid., 97.

Herod (Matt 2: 14), taught in Galilee (Matt 3:13) announcing
that His time had come, and died in Jerusalem (Luke 13:33)
at about the ninth hour (Matt 27:45).

As God communicates through flesh and blood, so God
communicates His presence through a visible body[1], in one
Who is the image of the invisible God.[2] Therefore, the
incarnation is not only the crowning act in God's
communication process, it is also the event in which all
other forms of God's communication with men are embodied.[3]

The incarnation covers the whole life of Christ[4],
all of which becomes part of the communication process to
man. This is what John taught when he stated in John
1:1,14; that, "the Word became flesh and dwelt among us and
we beheld His glory." It was not just a matter of becoming
a man that was important, but the fact that God dwelt among
us so that He could communicate His glory. Jesus shared our
history and became an historical person like all other
persons.[5] In doing so He experienced all the basic
experiences we experience[6] so that in His humanity He could
truly communicate with us.

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[1]Webber, 97.

[2]John 1:1,2,14,18; Col 1:15.

[3]Ibid.

[4]Jorgensen,469.

[5]Jorgensen, 468.

[6]Heb 4:15.

The Incarnation as dialogue

Humanity was created for dialogue with God.[1] In the beginning, God not only appeared to, but spoke to humanity on a regular basis. This communication not only consisted of informing the human race about its role in creation,[2] or with advice about what food to eat[3], but God also brought the animals to Adam to see what he would call them.[4] Hence, there was verbal interaction between God and humanity. When Adam and Eve sinned, there was a breakdown in dialogue between God and the human race. When Adam and Eve heard God's voice, they were afraid.[5] The open dialogue between God and humankind became less regular and God began to communicate through mediums such as prophets.[6] Although God could no longer dialogue with people face to face, God constantly sought for dialogue with them.[7] God said to His children in Old Testament times: "Come let us reason together." (Isa 1:18.). The Old Testament is a history of God trying to reestablish this dialogue.[8] When God spoke to

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[1]Jorgensen, 468.

[2]Gen 1:28.

[3]Gen 1:29-30.

[4]Gen 3:8-10.

[5]Gen 3:8-10.

[6]Num 12:6.

[7]Jorgensen, 469.

[8]Ibid., 470.

Abraham, the father of the faithful, he heard Him; dialogue followed and God set up His covenant with him.[1] As Israel, about to settle in the promised land, assembled on Mt. Ebal and Mt. Gerizim, she was warned not to break the dialogue God had set up with Abraham. "If you will hearken diligently to the Lord your God," was the condition regarding the blessings they could receive in the land promised to Abraham.[2] Stephen, when recounting the history of Israel, accused the Jews and their forefathers of not listening to the Holy Ghost.[3]

Therefore, in a final attempt to set up dialogue again with man, God sent the Word in human form, with the command, "This is my beloved Son, hear ye Him."[4] Israel, as God's own people, had become God's chosen communication partner, and as a representative of mankind, Christ's communication partner.[5] Christ, who through His Word was the Creator, was returning as the Recreator to bring redemption reestablishing the lost dialogue between God and man.[6] Christ, being the express image of God[7], was fully

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[1]Gen 15.

[2]Deut 29:1.

[3]Acts 7:51

[4]Mark 9:7.

[5]Jorgensen, 470.

[6]Ibid.

[7]Heb 1:3.

qualified to speak on behalf of God, and being a Man was able to speak God's message in a way acceptable to people. Consequently, great crowds flocked to hear Him,[1] religious leaders sought Him secretly,[2] lawyers discussed with Him,[3] and men frequently asked Him questions and dialogue sprang up.[4] Yet to those who rejected Him and were responsible for His crucifixion, He answered not a word.[5] While to those who accepted Him and His message and called upon His name[6], He spoke secrets kept hidden from the foundation of the world.[7]

The Incarnation as identification

In order to bridge the communication gap between man and God, Jesus Christ entered into our world and became One with us.[8] He fully identified Himself with us, and by doing so took upon Himself all the struggles, temptations,

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[1]Matt 5:1.

[2]John 3:1.

[3]Matt 22:35.

[4]See Matt 16:13-19, for example.

[5]Matt 27:14; Mark 14:61.

[6]2 Tim 2:22.

[7]Matt 13:35.

[8]John R. W. Stott, "Communication, Context, and the Centrality of Jesus Christ," The Japan Christian Quarterly 51 (Summer 1985):155.

and basic experiences of humanity,[1] yet still being without sin. He knew what it was like to cry, to die, to experience joy, to be disappointed. He not only suffered for us, but suffered like us. He entered into our basic feelings of pain, loneliness, and hostility.[2]

As well as entering this world as a human being, He broke down all the barriers that human beings had placed between themselves. Unlike the Pharisees, He identified with sinners and touched untouchables.[3] He allowed a prostitute to wash His feet and allowed lepers to approach Him. He spoke to people of despised races and was open to anyone who approached Him.

Although Christ identified with us He did not lose His identity as God[4]. Talking of Jesus, the apostle Paul says: "God was in Christ reconciling the world to Himself."[5] The Incarnation as identification has a double application as it is both identification with man and God.[6] When Christ identified Himself with people, they often acknowledged Him as God and worshipped Him.[7] It was Christ's task to so

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[1]Jorgensen, 472.

[2]Stott, 155.

[3]Ibid., 154.

[4]Ibid., 155.

[5]2 Cor 5:19.

[6]Jorgensen, 471.

[7]John 9:38.

identify with both God and people that He would bring the two together.

Methods of Teaching and Preaching

Kerygma as proclamation

Kerygma is the straight-forward proclamation of God's testimony in such a way that the hearer, through the power of the Spirit and the content of the Word, encounters Christ.[1]

According to C. H. Dodd, the testimony, or content which is to be proclaimed, is:

> The prophecies are fulfilled, and the new age is inaugurated by the coming of Christ. He was born of the seed of David. He died according to the Scriptures, to deliver us out of this present evil age. He was buried. He rose again on the third day according to the Scriptures. He is exalted at the right hand of God as son of God and Lord of the quick and the dead. He will come again as Judge and Savior of men.[2]

Various Scripture passages confirm this content of kerygma. In 1 Cor 15, there is a clear summary of the kerygma. It is the death, burial, and resurrection of Christ and the fact that He died for our sins.[3] In Peter's first four sermons, recorded in Acts 2-4, the following points form the kerygma:[4]

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[1]Torrance, 311.

[2]C. H. Dodd, The Apostolic Preaching and Its Developments (New York: Harper & Bros., 1962), 17.

[3]Jorgensen, 475.

[4]Ibid., 475-6.

1. The age of fulfillment has come through the life, death, and resurrection of Christ.

2. Through the resurrection, Christ has been exalted at the right hand of God.

3. The Holy Spirit is the sign of Christ's present power and glory.

4. The Messianic Age will shortly end with the Second Coming of Christ.

5. Humankind must repent and ask for forgiveness.

6. The presence of the Holy Spirit as a sign of salvation.

In Mark 1:14-15, the kingdom of God is conceived as coming in the events of the life, death, and resurrection of Christ.[1]

As the _kerygma_ is proclaimed, God's spirit convicts the hearers, and the _kerygma_ either becomes a savor of life unto life or a harbinger of death unto death.[2] The Word of God does not return void and has one or the other effect on the hearer.[3] Individuals may repent and turn to Christ in all His fullness, or they may disbelieve, reject, and reap damnation to themselves.[4]

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[1]Jorgensen, 475.

[2]Torrance, 312.

[3]Ibid.

[4]Ibid.

Didache

C. H. Dodd and Joachim Jeremias have emphasized the difference between kerygma and didache. While kerygma is the public presentation of the gospel to a non-Christian world (which upon hearing and acceptance individuals were saved), didache focuses on the saved congregation.[1] It includes ethical instruction, exposition of theological doctrine about the sacraments, and eschatology--although the main difference from kerygma is the manner of address and the audience rather than the content.[2] According to Jeremias, the Sermon on the Mount was used as didache for instructing newly baptized converts after kerygma had already taken place.[3] For example, when Jesus tells His followers that they are the light of the world it is because they have accepted Jesus as the Light of the World.

The gospel of John contains much instruction on what it is like to become a disciple of Jesus. Discipleship demands surrender and consecration; therefore, didache is not just the sharing of moral instruction, but is rooted in faith in Jesus as Savior.[4]

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[1]Jorgensen, 476-7.

[2]Ibid., 477.

[3]Ibid.

[4]Ibid.

Parabole

All parables contain a comparison[1], and are
generally extended metaphors spoken in a narrative context.[2]
Jesus' parables often began with the phrase "It is like" or
"as",[3] and then narration followed. For example, in Matt
13:44-47, three short parables compare the kingdom of heaven
to hidden treasure, to a merchant, and to a net. In each
instance, a brief narration follows. In the case of hidden
treasure, the man sells all and buys a field[4], the merchant
buys a pearl of great price[5], and the net gathers from the
sea every kind.[6]

Generally, Christ took the objects that people were
familiar with, and with skill and artistry compared them to
heavenly things,[7] wrapping them in a story to gain the
people's attention. His parables were from life experiences
and nature.[8] In the gospels, there are over forty parables

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[1]Vassal George Kerr, "The Contextualization of an
Understanding of Biblical Preaching in the Jamaican
Situation" (D.Min. Project Report, Andrews University,
Berrein Springs, Michigan, 1979).

[2]Stott, 275.

[3]L. Mowry, IDB. 3: 651.

[4]Matt 13:44.

[5]Matt 13:46.

[6]Matt 13:47.

[7]White, 17.

[8]Ibid.

which are common to life.[1] As He took His listeners onto
familiar ground, they would say: "Yes this is the way it
is", reflecting the realism. Then He would invest the
everyday items with a new depth of meaning.[2] His
presentations were often dramatic and vivid, creative and
original[3]. With Christ, parable teaching as an art form
reached its highest state.[4]

Jesus chose parables as a method of teaching,
partly because it was a popular and respected medium in His
day[5] often used by the rabbis. Through parables, Christ
could appeal to every hearer and catch the attention of
varied minds.[6] Not everyone was able to understand the
truths He had to teach, and sometimes parables made it
easier for them.[7]

Not only did people not understand, but they also
did not want to accept the truths He taught. For these
people, parable telling was a method which would pierce to

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[1]Catherine Leary, "Parables and Fairytales," Religious
Education 81, no. 3 (Summer 1986): 493.

[2]Claudia Grauf-Grounds, "Language as Change Agent:
Metaphor in the Work of Jay Hayley and in the Parables of
Jesus," Journal of Psychology and Theology 10 (Fall 1982):
216.

[3]Mowry, "Parable", 3:652.

[4]Leary, 493.

[5]White, 21.

[6]Ibid.

[7]Ibid.

the heart, yet would not crush them.[1] It would keep the
unbeliever in suspense, until a more convenient time when
they could reflect on its meaning and understand its
teaching.[2] Unbelievers were not judged and damned on the
spot, but were reserved unto judgment on the last day, to be
judged by Christ's words.[3] This way unbelievers were given
freedom to still believe if they chose.[4]

Because there was a certain mysterious element in
the parables, Jesus used them in order to forestall His
enemies[5], conceal His meaning, and give it to a chosen few.[6]

As a learning device, parables were excellent
because they teased the mind into active thought in order
that the message might be discovered by the receptors
themselves.[7] Involving the listeners in participation[8]
fixed the truth more firmly in the memory.[9]

Although Jesus' parables used the common and
ordinary world, He used them in order to inform people of

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[1]Torrance, 304.

[2]Ibid.

[3]Ibid.

[4]Ibid.

[5]White, 22.

[6]Ibid.

[7]Jorgensen, 478.

[8]Grauf-Grounds, 219.

[9]Leary, 494.

God's world.[1] Thus, people were pointed to God's creation where they could behold God.[2]

The central message of the parables was the kingdom of God.[3] Included in the message was preparation for the kingdom, as well as warnings concerning the serious nature of the judgment when joy will come to the oppressed and the fate of the wicked will be decided.

Through the parables, Jesus not only showed the eschatological significance of the kingdom, but announced that the kingdom of God had come and that His hearers could accept Him now and make a full decision.[4]

Jesus, in telling parables, was telling others about His entire life and person.[5] He was the Good Samaritan and the Pearl of Great Price. The treasure hid in the field was He, and the father of the prodigal was none other than His Father. In fact, Jesus's entire life was a parable about the kingdom of God, and people's response to His parables was a response to Him. Parables were not told just to convey information about the spiritual kingdom, but implied in every parable was involvement on the part of the

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[1]White, 17.

[2]Ibid., 24-25.

[3]Kerr, 16,18.

[4]Torrance, 303.

[5]Grauf-Grounds, 216.

hearer, which asked the question: "What will you do or say to this?"[1]

Apocalyptic language

As mentioned previously, apocalyptic literature is characterized by dreams and visions, cosmic issues, eschatology, and symbolism. The major characteristic of this language is symbolism.[2] As we look at the book of Revelation, which contains most of the apocalyptic language of the New Testament, we see it brimming with striking symbolism.[3]

The first chapter introduces and explains the symbolism of the seven stars and the seven churches,[4] and is followed by messages symbolized by Balaam[5] and Jezebel.[6] In chaps. 4 and 5, God's sovereignty is symbolized by the divine throne.[7] His grace is symbolized by a rainbow[8], and His omnipresence by seven spirits sent out in the earth.[9]

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[1]Ibid.

[2]Frederick W. Danker, "Symbolism, Symbolics," Baker's Dictionary of Theology, 508.

[3]IDB., 4:67.

[4]Rev 1:20.

[5]Rev 2:14.

[6]Rev 2:20.

[7]J. W. Bowman, "Revelation", IDB, 4:67.

[8]Rev 4:3.

[9]Rev 9:6.

In chap. 12, the kingdom of evil is characterized by the dragon and his angels,[1] and the people of God by the New Jerusalem.[2]

The symbolic use of numbers is also present in abundance in the book of Revelation, which contains the only number in Scripture declared to be symbolic, the mystic 666.[3] The number seven is used with seals, spirits, trumpets, and bowls;[4] the number four, with guardians around the throne[5] and winds.[6] Ten is the number of horns that the beast has[7] and forty-two months he is allowed to continue.[8]

A secondary characteristic of apocalyptic language is drama, and the book of Revelation pursues the dramatic form with a relentlessness not found elsewhere in apocalyptic writing.[9] Scenes are constantly changing. Chaps. 5-10, 12-14, and 15-22 all have John seeing some new event happening--from an angel coming down with a key to the

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[1]Rev 12;7.

[2]Rev 21:7.

[3]Baker, 381.

[4]Bowman, IDB, 4:59.

[5]Rev 4:6-7.

[6]Rev 17:1.

[7]Rev 13:1.

[8]Rev 17:1.

[9]Bowman, IDB, 4:59.

bottomless pit[1], to an angel coming down from heaven,
lighting the whole earth with his glory;[2] from the woman
clothed with the sun[3], to a woman sitting on a scarlet
colored beast[4]; from the New Jerusalem descending, to the
river of life flowing--almost every chapter takes its
readers to a new scene with new action.

The Holy Spirit's Role in Communication

Christian communication does not begin with
getting the message across, but with getting the message.[5]

This message is given by the Holy Spirit, Who
passes it on to the communicator. The Holy Ghost gives the
message to the communicator, who generally expresses it in
their own words.[6] As well as giving the message to the
communicator, the Holy Ghost also empowers the communicator
to deliver the message.[7] On the day of Pentecost, the
disciples received power[8] and spoke the word with boldness.[9]

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[1]Rev 20:1.

[2]Rev 18:1.

[3]Rev 12:1.

[4]Rev 17:3.

[5]Jorgensen, 483.

[6]1 Pet 1:21.

[7]Raymond W. McLaughlin, _Communication for the Church_ (Grand Rapids: Zondervan Publishing House, 1968): 198.

[8]Acts 1:8.

The power and boldness continued in the early church as long as the Spirit was received by the believers.[1] As the disciples inspired by the Holy Spirit, spoke the Word with boldness, the Holy Spirit brought the words home to the listeners.[2] In the gospel of John, this "partnership" in communication is expressed by Jesus: "He the Holy Ghost shall testify of me: and ye shall bear witness."[3] The words were spoken by the disciples but were brought home by the Holy Spirit. Paul said: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost."[4] To the believers in Corinth, Paul stated: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."[5]

Although the apostles spoke the words of truth and used persuasive arguments to show Jesus was the Messiah, it was not their persuasion which converted people, but the Holy Spirit.[6]

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[9]Acts 4:31.

[1]Acts 8:14-19.

[2]Jorgensen, 482.

[3]John 15:26-7.

[4]1 Thess 1:5-6.

[5]1 Cor 2:14.

[6]Chase, 17.

Summary and Conclusions

God sent His Son to communicate a knowledge of Himself and to reconcile man. The incarnation of Christ had been prefigured by the prophets, and was not only the final communicative act of God to humankind, but also both the climax of His communication to the human race and the focal point of all communication. Through the Incarnation, God and humanity was in Christ in order to bring God and humanity together. By identifying with God and entering into human experience, Christ was ideally situated to communicate between the two. He also learned human language and used it better than any person had ever used it before. Dialogue between God and humanity was restored.

The apostles and the early church communicated the kerygma to unbelievers proclaiming the Messianic age. Christ had died, been buried, and resurrected. Now humanity can experience Him personally, and repent and receive forgiveness of sins. Humans will then receive the Holy Spirit as a sign of salvation.

Whereas kerygma offered a choice to unbelievers, didache focused on those who had already chosen. Didache was the Christian teaching that new believers received. It included ethical teachings, theological doctrine, the sacraments, and eschatology. Both kerygma and didache were rooted in the acceptance of Jesus Christ as Savior.

Jesus proclaimed and taught about the kingdom of God, partly through parables. With great skill, Christ used this form of communication in order to explain the spiritual truths of His kingdom. Taking the common place, He caught the interest and imagination by giving unexpected spiritual application. His parables pointed to Him and involved people in decisions about Christ and His kingdom.

The Holy Spirit's role in communication is first to give the message to the communicator. The communicator is then empowered to communicate the message in his own words. As people communicate, the Holy Spirit acts as a mysterious mediator between the speaker and the listener. Although the speaker may persuade, it is the Holy Spirit who converts the listener.

We, therefore, conclude that there is a need for Christians to engage in communication with the world in order to reconcile it with God. In order to do this effectively a study of Christ's methods will be of the greatest benefit to the Christian communicator as one learns their art from the Greatest Communicator who ever lived.

In order to communicate with man effectively, the Christian communicator should not only study Christ's methods, but should live close to both God and to man in order to reconcile the two.

CHAPTER 3

MAJOR COMMUNICATORS IN THE NEW TESTAMENT

In the last two chapters we laid a Biblical foundation for Christian communications. The subsequent chapters deal with the practical aspects of the project (i.e. A training program for lay evangelists in the principles of communication). The six chapters each consist of a one-and-a-half hour lecture in communication principles aimed at helping lay evangelists to communicate the gospel more effectively. Each lecture contains classroom exercises and homework assignments to help the student to put the lecture material into practice.

Jesus as a Communicator

Today our objective is to learn some of the communication principles Jesus and Paul used as they spread the gospel. We are going to see how Jesus met people's needs in order to talk to them about spiritual matters. We will also see that He mixed with people in order to familiarize Himself with their lives. As He mixed He found relevant illustrations to convey His spiritual truths, as we will illustrate from two of His parables.

48

We will then look at Paul's method of "being all
things to all men" as well as how he used familiar objects
to convey spiritual truths. Then we will study two ways he
appealed to people, and finally we will show how he
communicated by his lifestyle. First, let us look at Jesus
as a communicator.

There are at least two fundamental reasons why
Christ was such a successful communicator: (1) He tried to
meet people's needs, and (2) He mixed with them in their
familiar social setting.[1]

Meeting people's needs

In all His relations with people, Christ tried to
meet their needs. Early in His ministry, He added to the
social enjoyment of a wedding feast by transforming water
into wine.[2] Near the end of His ministry, He healed the
high priest's servant's ear,[3] showed sympathy and care for
His mother,[4] and offered a thief paradise.[5] During His
three-and-one-half-year ministry He not only healed
countless sick people, He fed crowds of people with food

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[1] James F. Engel, What's Gone Wrong with the Harvest, (Grand Rapids: Zondervan, 1975), 36-37.

[2] John 2.

[3] Luke 22:51.

[4] John 19:20-27.

[5] Luke 23:43.

when they were hungry and weary.[1] When fishermen were caught in a dangerous storm, He calmed the waters.[2] Once, when Peter loaned Christ His boat, He rewarded Peter with a catch of fish so large that Peter had trouble gathering it all.[3] He blessed children and assured mothers of His concern.[4] He appealed to humanity's desire for wealth by offering him treasure in heaven.[5] To satisfy humanity's need for recognition, He told them that their names were written in heaven.[6] For people's mental anguish, He offered trust and with the demoniacs, He not only cured their minds but also gave them a purpose in life.[7] He gave acceptance to people such as tax collectors, prostitutes, and lepers who were rejected by society, making them some of His closest friends. The Bible sums up Christ's ministry among people by saying that He went about doing good and healing all who were oppressed.[8]

This loving ministry of Christ formed a basic bond of trust and love between Himself and humanity, and opened

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[1]Matt 15:32.

[2]Matt 8:23-27.

[3]Luke 5:2-6.

[4]Mark 10:14.

[5]Luke 10:20

[6]Mark 5:1-20.

[7]Mark 5:1-20.

[8]John 10:38.

up the door of communication about spiritual matters. So, to the paralytic, He could say "Rise and take up thy bed and walk" as well as "thy sins are forgiven thee".[1] Because He fed people bread, He could declare Himself the Bread of Life.[2] As He provided for the needs of fishermen, He could then instruct them to be fishers of men.[3] Because He treated the woman caught in adultery kindly, she listened to Him when He said "go and sin no more".[4] Spirituality often sprung up in the people He helped, as in the case of the blind man who eventually worshipped Him.[5] Often He linked faith to His good deeds, asking people before He healed them: "Do you believe I can do this?" Or, as in the case of Bartimaeus, He declared that his faith had made him whole and immediately healed him.[6]

Wherever He was and whoever He was with, Jesus tried to meet people's needs. As He did people often became more receptive to His spiritual message.

To help a person with their needs you must do at least two things: first, you must find out what their needs are, and second, satisfy their needs in a manner which will

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[1]Mark 2:10-11.

[2]John 6:35.

[3]Luke 5:2-6; Matt 4:19.

[4]John 8:11.

[5]John 10:8.

[6]Matt 9:27-39.

be acceptable to them. To find out what people's needs are you must mix with them as Jesus did. As you do you will notice that people may have both long-term and short- term needs. A widow may be permanently lonely while at the same time need temporary help when her car is broken down. A person who may have a permanently poor self image may have a short term need for you to carry their bags to the car if they are over loaded.

Short-term help such as opening a door for a person or carrying their bags, can often be offered spontaneously and may open up the door to further friendship. Helping people with their long-term needs often involves developing friendship and trust, and may require commitment.

Although people have needs, not everyone will want you to help them with their needs. Those who need help do not want to be patronized so we must be tactful when offering assistance.

He mixed with people

A second vital part of Christ's ability to communicate was that He mixed with people in order to familiarize Himself with their lives. He did this because He knew that by using things which were familiar to them, He could communicate the unfamiliar things of His kingdom.[1]

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[1]J. D. Douglas, ed., The Work of an Evangelist (Minneapolis, Minnesota: World Wide Publications, 1983), 90.

At home,and as He visited people in their homes, He learned about cooking; he noticed how dough rose, and knew the importance of salt in flavoring food. He saw children ask parents for bread and noticed that brothers were sometimes envious of each other. He understood how some servants were unreliable, while some were faithful. He watched funerals and attended weddings. He noticed women as they wept, and people as they cleaned.

Christ not only familiarized Himself with the home, but also with the work place.[1] He knew about farming, sewing, reaping, barns and fields, sheep, oxen, cocks, mustard seed, and figs. He was familiar with the market place, with its pearl merchants and fortune hunters. He was acquainted with fishermen, builders, rich land owners, and common workers. He knew about the whole work scene of His audiences.

Christ also observed the social conditions of His day. He knew about crime, unjust judges, widows, the banquets of the rich, and the poverty of the poor.[2]

He also knew about the world of nature where His audience lived.[3] He observed the wind in the trees, admired the lilies, and knew the habits of the foxes, serpents, sparrows, and camels.

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[1]Ibid.

[2]Ibid.

[3]Ibid.

Christ familiarized Himself with the total life of people. He used this knowledge to illustrate spiritual truths so that they would be fixed in the memory.[1]

A more in-depth look shows how Christ did this via two of His parables: the parable of the sower[2] and the parable of the shepherd who had one hundred sheep.[3]

Parable of the sower

In the parable of the sower, Jesus is standing on a boat with the crowd standing on the beach listening to Him. In the background is a hillside and a plain, where both sowers and reapers are working.[4] He then began to tell the parable of the sower.

First, He said, some seed fell by the wayside. It was common in Palestine for seed to be blown into all kinds of places by the wind and sometimes it was blown out of the field altogether. The first lot of seed fell on the pathway, or the wayside. It was recognized as a public right of way where seed would be trodden on and die or would, through neglect, be eaten by birds.[5] Jesus used the

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[1]White, 26-27.

[2]Matt 13:18.

[3]Luke 15:3-10.

[4]White, 34.

[5]William Barclay, The Gospel of Matthew, Daily Study Bible Philadelphia: Westminster Press, 1976), 2:58.

wayside to represent the hearts of inattentive hearers whose gospel seed was snatched away by Satan.[1]

Sometimes seed fell on stony ground.[2] This was not ground filled with stones, but ground with a thin skin of earth on top of an underlying shelf of limestone rock[3] which was found in some places in Palestine. On such ground seed would germinate quickly because of the ground heat. Yet having no depth, its roots could find no nourishment from the rock, and the seed would starve and die. Jesus used this to represent people who rejoice when they hear the gospel, but who have no root and fall away because of trouble or persecution.[4]

The third type of person is represented by thorns.[5] In Israel, the thorny ground could be deceptive. When the sower was sowing in the turned-over ground, it looked clean enough. But below, lay fibrous roots of couch grass, bishop's weed, and perennial pests ready to spring to life.[6] The seeds and the weeds grew together and choked the good

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[1]White, 44.

[2]Matt 13:5.

[3]Barclay, 58.

[4]Matt 13:21.

[5]Matt 13:6.

[6]Barclay, 58.

seed. The thorns represented the cares and riches of this world.[1]

Finally, the good ground in Palestine was ground which was deep, clean, and soft, where the seed could gain entry, find nourishment, and grow unhindered.[2] This represented Christians who would grow and bear fruit.

Jesus used the familiar occupation of a sower to illustrate people's various responses to the preaching of the gospel.

Parable of the shepherd

In the parable of the shepherd who had one hundred sheep, Jesus did not quote sources from the Old Testament such as David's example from Ps 119:176, "I have gone astray like a lost sheep; seek thy servant." Instead he appealed to the witness of their own experience. He said in Luke 15:4-5 "Which of you, having a hundred sheep, and losing one, does not go and leave the ninety nine, and finds the one that was lost, and carries it home on his shoulder, rejoicing."

In Israeli villages, the sheep were communal and had several shepherds.[3] When a shepherd lost a sheep, he was personally responsible for that sheep and might risk his

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[1]Matt 13:22.

[2]Barclay, 58.

[3]Ibid., 200.

life to find it.[1] He would not return with the other shepherds, but would track the straying sheep for miles, probably in desert areas or along dangerous cliffs.[2] The other returning shepherds would inform the villagers of the whereabouts of the missing shepherd. The whole village would be on watch for his return, and when they saw the shepherd coming with the sheep on his arm, a cry of joy and thanksgiving would rise from the whole community.[3]

The example of the faithful shepherd was in stark contrast to the attitude of the Pharisees who would not associate with the common people.[4] They were forbidden to have the common people as guests, or to have any business dealings with them.[5] Neither would they accompany them on a journey, lend them money, or show them sympathy.[6]

Again, Jesus used the familiar occupation of a sower to illustrate people's various responses to the preaching of the gospel.

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[1]Ibid.

[2]Ibid.

[3]Ibid., 201.

[4]Ibid., 199.

[5]Ibid.

[6]White, 185.

<u>Paul as a Communicator</u>

We are now going to look at four of the ways Paul communicated the gospel. First, by being "all things to all men". Second by using familiar objects, third, by using appeals, and fourth, by setting a good example. Let us first look at Paul's ability to be "all things to all men".

<u>All Things to All Men</u>

One of Paul's basic method's of communicating the gospel was to be "all things to all men."[1] In other words, he tried to come as close as he could to the thinking and circumstances of men, so that he could form common ground with them, and from there introduce the gospel. This principle of adapting the gospel to the minds of people seems to be basic to everything he did. When he was speaking in Antioch to people who were in touch with Jewish history, he used the Old Testament to prove to them that Christ was the Messiah.[2] In Athens, he was speaking to Greeks who had no knowledge of the Jewish Scriptures and He therefore used their local form of worship to teach them about the true God.[3] He said he was declaring to them "THE UNKNOWN GOD", Whom they ignorantly worshipped. When he was in Lystra and the people were not familiar either with the

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[1]Rom 9:22.

[2]Acts 13:16-41.

[3]Acts 17:23.

Greek culture or with Jewish history, he quoted from nature
instead because they were acquainted with it.[1] He talked
about the earth, sea, rain, food, and seasons.

When he was speaking to Gentiles, his themes were
sometimes different from Christ's themes, because his
audience was non-Jewish. For instance, "The kingdom of God"
is a dominant theme in Christ's teachings while with Paul,
the concept of the kingdom of God was less prominent. One
reason for this is that the pagan view of God did not
portray God with a kingdom in the same way that Christ
described the kingdom of God. However, because the word
"Lord" was a familiar title in many of the pagan cults, Paul
used it to describe Jesus.[2] In 1 Cor 8:4-6 he said: "There
are many Lords, . . . yet one Jesus Christ." Other titles,
such as Messiah and Son of Man which the pagans were not
used to, Paul did not use.

In order for Paul to be all things to all men, he
had to mix with them and get to know them. Paul was brought
up in Tarsus which was a very cosmopolitan city. He,
therefore, had the opportunity to get to know different
kinds of people. His trade as a tent maker brought him into
contact with different types of men and women. Paul also
learned about people, situations, and places.[3] His letters

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[1]Acts 14:15-17.

[2]1 Cor 8:4-6.

[3]Engel, 38.

contain phrases such as "word has reached me," "I hear that," "your letter said." Paul studied his audiences and knew precisely their situation and how to relate to them.[1]

Paul learned about people by mixing with them, coming as close as he could to their thinking in order to from a common bond through which he could communicate the gospel.

So being "all things to all men" means that we form common ground by identifying with people as closely as we can. For instance, while visiting some of the houses around my church I asked a mother if she would send her children to our Sabbath School. She said she was a Roman Catholic. I told her that we were Catholics too, but not Roman Catholics. We were Catholics because we belonged to a universal church. The mother ended up sending her children for many years to our Sabbath School. Later that day I met an animal rights activist with whom I formed common ground by telling him that I believed in vegetarianism.

In order to form common ground we need to learn about people's interests. When we do, we can also find illustrations from their interests which will help us to teach them the gospel clearly. For instance, if we are talking to an electrician, we could say that the Bible fills a person with light just as electricity fills a room with light. Or if we're speaking to a car mechanic we could

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[1]Ibid., 39.

compare a broken car to a broken life, and Jesus to a body repair man.

Paul used familiar objects in his letters, in the form of metaphors, to illustrate the gospel. These metaphors from human society drew on subjects such as the military, slavery, the market place, athletic games, agriculture and architecture.

Use of military metaphors

Paul's world was under the shadow of the greatest military the world had seen.[1] Wherever you went you would likely see battalions of Roman soldiers.[2] One would often see troops on the march either escorting prisoners or keeping the peace. Therefore, Paul used the Roman military machine to illustrate spiritual truths. When Roman soldiers captured a city, they would pull down the opposition military strongholds. It was a common sight to see these disbanded military forts.[3] Paul, therefore, told the Corinthians that in the Christian warfare, we are to pull down strongholds that oppose the knowledge of God.[4]

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[1]John S. Howson, The Metaphors of St. Paul and Companions of St. Paul, (Cambridge, Mass: Riverside Press, 1872), 3.

[2]Ibid.

[3]Howson, 17-18.

[4]2 Cor 10:4-5.

Once the Romans had captured an area and pulled down its military strongholds, it was not unusual for rebellions to break out. If this happened, the Romans would persist in their conquest until complete subordination had been established.[1] After speaking about Christians pulling down strongholds, Paul, in his zeal for complete subordination to Christ, goes on to say: "Having in readiness to revenge all disobedience."[2]

Once complete subordination was achieved, the captives were then brought into complete obedience. Paul completes the metaphor by saying, that in the Christian warfare, "Every thought must be brought into captivity to obedience to Christ."[3]

Metaphors from nature

Paul also used metaphors from nature, which were almost all connected with human labor rather than to aesthetic beauty.[4] A prime example of this are Paul's references to agriculture. In 1 Cor 3:6-9, he uses a simple metaphor to illustrate the gospel work which all those who grew crops would be familiar with. He says: "I planted, Apollos watered, and God gave the increase." Here is

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[1]Howson, 18.

[2]2 Cor 10:5.

[3]Ibid.

[4]Howson, 48.

presented a succession of providential gospel teachers who had tasks assigned according to the seasons. Yet all gospel workers relied on God Who gave the increase.

In Rom 11:16-24, the Jewish nation is compared to an olive tree. These trees were the most common and most useful in the Mediterranean world.[1] The Gentiles, coming out from the wilderness, are compared to wild olive branches which are grafted on to the main stock.[2]

Sowing and reaping are used as common metaphors by Paul. In Gal 6:7-8, Paul says that whatever we sow we will reap--meaning that whatever we do we will receive it back. Continuing this theme in 2 Corinthians[3], he says that "He that soweth sparingly reapeth sparingly." In 1 Cor 15:35-38, he compares the sowing of seed to the resurrection of the body.

Fruit is used several times in Paul's epistles as metaphors. Using fruit as an analogy for positive spiritual qualities, He gave the Galatians a list of character traits the Holy Spirit assists us to develop.[4] He also told the Romans that they should give him some fruit at his visit[5]

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[1]William Barclay, The Letter to the Romans (Philadelphia: Westminster Press, 1977), 149.

[2]Ibid., 150.

[3]2 Cor 8:15.

[4]Gal 5:19-23.

[5]Rom 1:13.

and said to the Corinthians that it is the gospel that
brings forth fruit.[1]

Metaphors from Greek games

Paul also used metaphors from the Greek games.[2] In
Corinth and Athens where Greek populations lived, there was
a gymnasium and a stadium where both runners and athletes
trained and competed.[3] A successful Greek runner received
as a mark of victory a crown of green leaves which was
placed on his head by the judge. The winning of this crown
was a subject of pride and congratulations and usually came
as a result of thorough training and self denial.[4] In 1 Cor
9:24-27, Paul takes the Greek games and applies them to the
Christian life. He says that we should run in order to
obtain a prize which is an incorruptible crown. This is in
contrast to the Greek wreath which fades away. This crown,
he says, is a certain prize and to make sure that he wins
it, he is temperate and keeps his body in subjection and in
good condition. Using various metaphors, which were drawn
from familiar objects, Paul was able to communicate the
gospel clearly to people.

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[1]Col 1:6.

[2]Howson, 70.

[3]Ibid.

[4]Ibid.

Paul's appeals

A third way Paul communicated was through his appeals. Using love and confidence statements as two of his methods, Paul appealed to men to follow his counsel, and in turn the counsel of God.

Love was the basic method Paul used to appeal to his converts.[1] In all of his epistles, he showed a shepherding love for them,[2] and was convinced that without love, all he did would be useless.[3] He pictured himself as a concerned father[4], an unselfish parent[5], and a caring nurse.[6] He told the Phillipians that he "greatly longed after them"[7]. He told the Corinthians that he loved them abundantly[8] and told Philemon that he would be responsible for any financial debt that Onesimus had incurred.[9] In a genuine way he used his love to appeal to them to follow his godly counsel.

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[1]Kenneth A. Stone, "The Apostle Paul's Methods of Leading Believers to Spiritual Maturity," (M.A. thesis, Columbia Bible College, 1965), 32.

[2]Phil 1:8.

[3]1 Cor 13.

[4]1 Thess 2:11.

[5]1 Cor 12:14.

[6]1 Thess 2:7.

[7]Phil 1:8.

[8]2 Cor 12:15.

[9]Phlm 18.

Paul told the Corinthians that he did not seek any of their material goods, but instead sought their good. He said that as their parent, he should be laying up goods for them and not they for him.[1] He said that he loved them abundantly and would gladly be spent for them.[2] He continued by saying that he did all this for their edifying[3] because he wanted them to stop their envyings, their strives, backbitings, whisperings, uncleanness, fornication, and lasciviousness.[4]

When he was appealing to Philemon to take back his runaway slave, Onesimus, he called Philemon a beloved brother[5], and told him that he always prayed for him.[6] He then told Philemon that he was asking him to take Onesimus back for love's sake;[7] not to receive him as a servant, but as a beloved brother.[8]

To the Phillipians, he first told them that he longed over them[9] and hoped that their love would grow[10] so

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[1]2 Cor 10:14.

[2]2 Cor 12:15.

[3]2 Cor 12:19.

[4]2 Cor 12:20-21.

[5]Phlm 2.

[6]Phlm 4.

[7]Ibid., 9.

[8]Ibid. 16.

[9]Phil 1:8.

that they would be sincere and without offence and filled
with the fruits of righteousness.[1]

When he wrote to the Thessalonians, he told them
that he cherished them as a nurse cherishes her children[2]
and would have given his own soul to them. Why did Paul
talk about his love for them? In 1 Thess 2:10, he says:
"That you walk worthy of God."

Confidence statements

As well as using love to appeal to his converts
Paul expressed genuine confidence in them in the form of
confidence statements. These confidence statements were
used to persuade hearers to his point of view.[3] They also
reinforced the main appeal of his letters[4] as well as
bringing a sense of obligation to the congregation.[5]
Frequently, they were found in the closing section of his
letters, often adjacent to the letter's requests.[6] Some of

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[10]Ibid., 1:9.

[1]Phil 1:10-11.

[2]1 Thess 2:7.

[3]Stanley N. Olson, "Pauline Expressions of Confidence
in His Addresses," Catholic Biblical Quarterly 47 (April,
1985): 282-295.

[4]Ibid., 288.

[5]Ibid., 289.

[6]Ibid., 284.

the confidence statements Paul wrote to the congregation are:

1. We have confidence you will do all things we command (2 Thess 3:4).

2. Having confidence you'll do more than I say (Phlm 21).

3. I know your readiness concerning ministering to the saints (2 Cor 9: 1-2).

4. I have confidence in you through the Lord (Gal 5:10).

5. I have perfect confidence in you in all things (2 Cor 7:16).

Communication by example

Another basic communication principle which Paul used consciously and unconsciously to communicate the gospel was the type of life he lived. Paul was kind, helpful, loving, self sacrificing, and willing to suffer for the good of others.[1] He really cared for people and addressed his converts with phrases such as "beloved", "little children", "brethren", "my very heart". He referred to himself as a friend, a brother, a mother, a father, and a nurse.[2] His epistles are full of great ethical values by which he was

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[1]Desmond Ford, "A Rhetorical Study of Certain Pauline Addresses" (Ph.D. diss., Michigan State University, 1960), 500.

[2]Ibid.

constantly urging the church to live. His words had power because he was living values that he was urging on to others.[1] Luke, who recorded many of Paul's deeds in the book of Acts, pictured him healing the sick,[2] being concerned about a jailer,[3] living according to a good conscience,[4] not taking advantage of other's ignorance,[5] and being loved, kissed, and wept over by the flock he cared for.[6]

Paul knew that through God's grace, his life was a constant communicator of the gospel. Confidently he could say, "Be imitators of me as I imitate Christ."[7]

Paul communicated the gospel resoundingly by the silent witness of his life. He was not an armchair general giving orders, but a soldier on the battlefield exercising all the Christian virtues. When he encouraged Timothy to take his share of hardship, it was because he had been stoned, shipwrecked, beaten, whipped, imprisoned--all willingly for the sake of the gospel.[8] When he asked the

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[1]Ford, 503.

[2]Acts 19:12.

[3]Acts 16:28.

[4]Acts 23:1; 24:16.

[5]Acts 14:11-15.

[6]Acts 20:37.

[7]1 Cor 11:1.

[8]2 Cor 11:23-27.

churches to give money to the unfortunate, it was because he took no money for his preaching. He boldly said to the Thessalonians: "You are witnesses how holy, justly and unblamably we behaved ourselves."[1] The quality of his Christian life was a wonderful witness to the people to whom he was trying to communicate Christianity.

Paul's communication of the gospel by "being all things to all men", by using metaphors derived from familiar objects, by using appeals and personal example, were all important methods Paul used to spread the gospel.

Conclusion

Both Jesus and Paul learned and used the best methods to communicate the gospel. These methods helped to bring them success.

Classroom Exercises

1. Break into groups of four; individually think of your immediate friends, acquaintances, and workmates. Write down the appropriate steps you can take to help them with their needs. After ten minutes, share your plans with the group.

2. Think of three different classes or types of people living in your town. For example, you can classify them by ethnic origin or by class strata (working, middle, or upper). Make a list of their probable occupations and

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[1] 1 Thess 2:10.

interests; then think of at least four illustrations you can use from their jobs to explain the gospel to them.

3. Imagine you are a modern-day apostle Paul. You are holding a city crusade and among your audience are the following people: a bus driver, a baker, a businessman, an attorney, a doctor, a housewife, a women's rights activist. You have to visit them in their homes. Using Paul's principle of "all things to all men", how would you relate to each one?

Homework Assignments

The objective of this assignment: Lay evangelists will recognize felt needs.

1. Try to notice what the needs of the people you meet this week are. Where appropriate, try to meet these needs. (Needs can be filled by holding a door open for someone, visiting someone in hospital, a sympathetic look and listening patiently to someone's troubles.) Once you have met these needs, look for appropriate opportunities to share Christ with them. Next week we'll split into groups of four and briefly share our experiences.

The objective of the next assignment is to give practice in talking to people about their leisure activities with the aim of using this knowledge to introduce them to Christ.

2. Talk to the people you meet this week about their leisure activities. Bring a list of these activities

72

to class next week and share how you could use this knowledge to introduce them to Christ.

The objective of the assignment below is to give practice in learning about specific groups of people one wishes to witness to so that the witness can be more effective.

3. Choose a particular group of people you would like to witness to and find out as much about them as you can.

Classroom Demonstration

1. The lecturer engages three people in conversation, asking them about their occupations and interests. Then the teacher relates the gospel to their occupations and interests.

2. Three people speak about imaginary needs, and the lecturer directly relates the Scriptures to their needs.

CHAPTER 4

PRINCIPLES OF PERSUASION AS ILLUSTRATED

IN THE BIBLE

Today our objective is to learn about three

principles of persuasion: logos, pathos and ethos, so that

we can more effectively persuade people to become

Christians. Logos is the use of logical proof. Pathos is

the emotional atmosphere the speaker creates, and ethos is

the effect the speaker has upon the listeners because of his

personal attributes. We are going to explain these three

principles and see how some of the Bible writers used them,

so that we too can reach people effectively. First, by way

of introduction, let us look at the role persuasion played

in the apostle Paul's ministry.

The greatest evangelist in the early church was the

apostle Paul, and a significant part of Paul's evangelism

was persuasion. In the epistle to the Corinthians, Paul

said: "We persuade men."[1] In Acts 19:8, it says that Paul

spent three months in the synagogue persuading people about

the kingdom of God. Paul reasoned with people and persuaded

men. In Acts 18:4, he says that "he reasoned in the

synagogue and persuaded the Jews and the Greeks." Paul not

only used persuasion in the synagogue, but he used it before

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[1]2 Cor 5:11.

73

dignitaries. As Agrippa said to Paul: "Almost thou persuadest me to become a Christian."[1]

So we see that persuasion was an important part of Paul's evangelism, and hence is important to the spread of the gospel. For this reason, we will look at some aspects of the art of persuasion and how lay evangelists can use it. However it is important to remember that without the help of the Holy Spirit, no persuasion will be effective in converting people. In order to persuade people for Christ, we need not only persuasive words but also the power of the Holy Ghost. Paul said: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost."[2]

Although no conversions can occur without the Holy Spirit's presence, the Holy Ghost will be able to use us more effectively if we use the principles of persuasion as demonstrated in the Bible. However, if we violate the principles of persuasion in our evangelism, we may even work against the truth and the gospel. Wayne Minnick in The Art of Persuasion says: "People may reject truth and justice if it is presented by a bumbling and inarticulate speaker and the advocates of error speak with craftiness and skill. Then folly may appear to be wisdom."[3]

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[1]Acts 26:28.

[2]1 Thess 1:5-6.

[3]Wayne C. Minnick, The Art of Persuasion (Boston: Houghton Mifflin Co., 1968), 15.

We need to study the basics of persuasion in order
to reach people effectively for Christ. Let us look at
logos first.

Logos

Ellen White compares logical proof to the steel
girders of a building.[1] Logical proof provides the basis
for any argument or persuasion. It appeals primarily to the
reason, and when it has been provided, the hearer must be
convinced in his own mind that what the speaker has said is
correct.

In the gospel of Matthew which was written
primarily to Jews, Matthew tries to provide logical proof
that Jesus is the Messiah by appealing to the prophecies of
the Old Testament about the Messiah. He says Jesus was born
in Bethlehem as written by the prophet: "In Bethlehem of
Judea . . . out of thee shall come a governor".[2] Matthew
offers other logical proof in stating that Jesus was born of
a virgin as spoken by the prophet Isaiah.[3] Matthew again
appeals for proof to the Old Testament by saying that Jesus

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[1]Leslie Gilbert Hardinge, "An Examination of the
Philosophy of Persuasion in Pulpit Oratory Advocated by
Ellen Gould White" (M.A. thesis, Seventh-day Adventist
Theological Seminary, Washington, D.C. 1950), 131.

[2]Matt 2:6.

[3]Matt 1:22-23.

came out of Egypt as "spoken of the Lord by the prophet saying, 'out of Egypt have I called my son.'"[1]

In the book of Hebrews, the writer goes through the entire ceremonial system, showing that it pointed to Christ's death and sacrifice. The writer gives logical proof that Christ is the Lamb of God.[2] In Paul's epistles, he argues that if salvation is by faith, then works have no place.[3]

In order for logical proof to be accepted by the listener and to be easily comprehended by his mind, the following points need to be kept in mind:

1. Logical proof needs to be well organized. You must have a stated purpose for your talk and all the logical proof must relate to that purpose. It is a good idea to write out your purpose and have it constantly before you so that as you write, it will remind you to keep to your theme.

Try to link your points together so that point A leads logically to point B. For instance, take the simple example of the life of Christ. If this were your subject, it would be logical for you to talk about His birth first, then go on to His youth, His manhood, and finally His death and resurrection.

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[1]Matt 2:10

[2]See especially Heb 8 and 9.

[3]See Gal 4 and 5.

2. Give examples to illustrate your logical proof. For instance, when Paul was trying to say that salvation is by faith and not by works, he uses the example of Sarah who gave Abraham a child by faith, whereas Hagar produced Ishmael by man's works.[1]

3. When giving logical proof, generally speaking, more change occurs when your conclusions are stated explicitly than if the audience is left to draw its own conclusions.[2]

4. If your audience is in favor of the position you are promoting, then you do not need to present both sides of the argument unless you believe that they will hear the other side anyhow. In that case, you can prepare for that eventuality by countering the opposing arguments.[3] Jehovah's Witnesses are expert at doing this with their members.

5. If your audience is against your present position, then it is best to present both sides of the argument in order to appear fair, while at the same time countering the arguments which oppose your present view.[4]

6. It is important to understand what the group norms and loyalties of the audience are.[5] If you can show

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[1] Gal 4:30-31.

[2] Chase, 68.

[3] Ibid.

[4] Ibid.

[5] Ibid.

them how your argument supports their group norms then they will be more likely to receive your message. If, however, your message is contrary to the group norm and the listener doesn't see the relationship between the two, it's better not to point out the difference as the listener will call up his defence.

When the apostle Paul preached to the Ephesians, Demetrius the silversmith stirred up opposition against him by appealing to the loyalties of the populace to the goddess Diana. Thus Demetrius appealed to group loyalties to counteract Paul's message.[1] On the other hand, Paul used group loyalties to his advantage when he told the Pharisees that he was a Pharisee and had been arrested because of his belief in the resurrection. The Pharisees ended up saying that they found no fault in him.[2]

Logical proof persuades people of the validity of your arguments. To use it effectively it must be well organized, well illustrated, explicitly stated, and take into account group norms.

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[1]Acts 19:23-29.

[2]Acts 23:6-9.

<u>Pathos</u>

Pathos is the emotional atmosphere that the speaker creates largely by his words. It emphasizes the qualities that excite a range of feelings and impulses such as love, sympathy, generosity, kindness, and adoration,[1] and helps to bring the person into a suitable frame of mind so that they can be more easily persuaded.

In the Old Testament, there are some excellent uses of pathos to win the people back to God and deliver them from sin and trouble. Through the prophet Isaiah, God says to Israel:

> Can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee. Behold I have graven thee on the palms of my hands; thy walls are continually before me.[2]

God's love for Israel is portrayed with great feeling by the prophet Jeremiah :

> Is Ephraim my dear son?
> Is he a darling child?
> For as often as I speak against him
> I do earnestly remember him still:
> Therefore my heart yearneth for him;
> I will surely have mercy on him, saith Jehovah.[3]

The prophet Hosea, when speaking of Israel's "adultery" and God's plan to get her back, says:

> Behold I will allure her and bring her into the wilderness, and speak comfortably unto her;

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[1]Webster, s.v. "Pathos."

[2]Isa 49:15-16.

[3]Jer 31:10.

And I will give her vineyards from thence,
And the valley of Achor for a door of hope;
And she shall sing there as in the days of her
youth.[1]

In the New Testament, Paul uses pathos well when he
writes to Philemon about the slave Onesimus. Paul begins by
painting a picture of himself as being old, a slave and
prisoner of Jesus Christ, who is also in bondage in Rome.
He calls Onesimus the son he got in his bonds, and asks
Philemon to receive him as though he were from Paul's own
bowels. "Don't receive him as a slave," Paul says, "but as
a beloved brother." If Onesimus owed him anything, then
Paul would repay it, even though Philemon owed himself to
Paul.[2]

The apostle John uses pathos when he says: "Behold
what manner of love the Father has given unto us that we
should be called the sons of God"[3] Peter uses pathos as he
talks about the day of the Lord, saying that "the Lord is
longsuffering not wishing that any should perish."[4]

The purpose of pathos is that it will bring hearers
into a suitable frame of mind so that they can more easily
accept the gospel.

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[1]Hos 2:14.

[2]See the letter to Philemon.

[3]1 John 3:1.

[4]2 Pet 3:9.

When Ellen White speaks of pathos, she looks upon
it as the seed plot of logic.[1] She believes it should
precede and accompany a clear evidential presentation.[2] One
of her favorite themes is that the cross of Calvary should
be presented and should accompany any logical
presentations.[3] She says:"No discourses should ever be
preached without presenting Christ and Him crucified as the
foundation of the gospel."[4] She also says:

> Theoretical discourses are essential, that people may
> see the chain of truth, link by link, uniting into a
> perfect whole. Once a sinner beholds the love of
> Christ in the sacrifice of God's Son and yields to the
> divine influence a change takes place in his life.[5]

This can be done by a speaker by showing fresh
insights into the suffering and the love of Christ on the
cross. For instance, as a speaker describes how the Romans,
with a whip containing bone beat Christ, sympathy is
aroused. Then, as the speaker describes Christ standing
there betrayed, denied, and forsaken by His disciples,
rejected by the crowd, and humiliated by the Roman soldiers
as they slap Him and take off all His clothes, pity is
aroused. After showing Christ walking up the long route to

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[1]White, 157-8; idem to Dr. Harvey Kellogg, 8 January
1899, Letter 4, Ellen G. White Research Center, Andrews
University, Berrien Springs, Michigan.

[2]White, Gospel Workers, 171-2.

[3]Ibid., 157-8.

[4]Ibid.

[5]White, Acts of the Apostles, 245.

Calvary and feeling such inscrutable agony as His cross is pushed violently into the ground, wonder is aroused as He shows concern for His mother. As the speaker shows the crowd mocking, abusing, and hating Him and then portrays Christ asking His Father to forgive them, love is aroused.

Pathos, which brings the hearer into a receptive frame of mind, is used by the prophets in the Old Testament and the apostles in the New Testament. It should accompany logic and should engage the listener's emotions.

Ethos

Ethos is the effect that the speaker has on the audience because of the speaker's personal attributes. According to Aristotle, ethos contains three qualities: virtue, goodwill, and competence. Virtue includes sincerity and integrity, and helps to persuade the audience about the moral worth of the speaker. Goodwill helps to form good relationships and a sense of identification with the audience. Competence includes sound judgment, objectivity, and a mastery of one's subject. It persuades the audience that a speaker knows what he/she is talking about.

As a person speaks, the audience forms a mental image of him/her which either persuades or dissuades the audience to the veracity of the message.

What kind of personal characteristics should evangelists possess so that audiences will be persuaded about the truth that they present?

Of supreme importance to the audience when the Scriptures are shared with them is the effect the Bible has had on the speaker's own life. Ellen White says that the most conclusive argument in favor of truth is a consistent Christian life.[1] Referring to preachers, she says that after having preached the truth, they should begin to live it.[2] In the letter to the Corinthians, Paul told the believers to follow him as he followed Christ.[3] Paul's teaching had a great affect because it was accompanied by a Christ-like life. Thus, Christian evangelists must first make sure that their lives are in accord with the truth that they speak.

When evangelists are living a consistent Christ-like life, many of the qualities which help to persuade people will be shown in their lives. Aristotle listed some of these qualities under the heading of virtue[4]:piety, sincerity, integrity, humility, naturalness, courage, and perseverance.[5] In fact, all the Christian virtues would tend to persuade people that the Bible message is true.

Closely related to the qualities of character that help to persuade are qualities of goodwill. Personality

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[1]White, _Ministry of Healing_, 494.

[2]White, 2 _Testimonies_, 336-7.

[3]1 Cor 11: 1.

[4]Ford, 523.

[5]Ibid., 525-6.

traits such as cheerfulness, friendliness, and a sense of humor are persuaders, as are voice animation, delivery, personal appearance, and grooming.[1] Goodwill can also be developed if it is felt by the audience that the speaker is concerned with their interests and identifies with their concerns. Another persuader is the competence shown by the speaker. If he/she shows mastery of the subject, has a good knowledge of it, and exercises sound judgment and objectivity, he/she will be more likely to influence the audience.

Evangelists who have ethos live consistent Christian lives and are cheerful, friendly and have a sense of humor. They develop their voices and are concerned about their appearance. They cultivate goodwill with the audience and are perceived by them as being competent.

Conclusion

Logos, pathos, and ethos were used effectively by the Bible writers to persuade people. The Holy Spirit will be able to use us more effectively if we use these three principles when we talk to people about the gospel.

Classroom Exercises

1. Think of a preacher you know who has an effective spiritual ministry. List the personal qualities

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[1]Ibid., 502, 525.

he brings to the pulpit. How could you develop such qualities?

2. Read a portion of the speech (to be handed out), then split into groups of four and discuss whether the appeals were based on logic, emotion, or personal credibility.

Homework Assignments

The objective of this assignment: Lay evangelists will evaluate logos, pathos and ethos in a sermon.

1. Analyze the sermon you hear this week on the basis of persuasion. Was the sermon logical? If so, what were the arguments? How did the speaker use emotion? Evaluate the speaker's ethos.

The objective of this assignment is to help the student evaluate and note how the speaker used the principles of persuasion.

2. Write out at least two of the logical arguments used. Write down how the speaker used pathos. Make a list of the speaker's personal attributes which enhanced his ethos. Hand in your notes next class for evaluation.

The objective of this assignment is to give the student practice in using the principles of persuasion and to offer the student an helpful evaluation.

3. Taking the principles of persuasion, write a two-page paper in which you advance an argument about which you feel strongly. Hand it in next week and the instructor

will offer helpful evaluation before you present the paper to the group.

CHAPTER 5

APPEALING TO MOTIVES AND NEEDS

Today our objective is to look at some of the basic
motives and needs of people and learn how to apply the
gospel to these motives and needs. We will see how the
Bible appeals to men's motives in order to get them to
follow God. We will see that Jesus appealed to motives and
needs in order to persuade people to become Christians[1]. If
we preach the gospel by appealing to the needs and motives
of people, we will make the gospel more desirable to them.
All have basic desires and needs which they want to fulfill
or to satisfy. These are called needs.

Maslow's Hierarchy

One of the most helpful ways of understanding what
these needs are has been provided by the psychologist Maslow
who grouped people's basic needs into five categories: (1)
physiological, (2) safety, (3) a feeling of belonging and
love, (4) esteem, (5) self-actualization.[2]

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[1]Engel, 37.

[2]Ibid., 70.

According to Maslow, people seek to meet these needs in an ascending order until they finally seek self-actualization. If we as evangelists can appeal to these needs then people will be more receptive to our message. Now we will take a more detailed look at each of these five categories of need.

1. Physiological needs. These are the most basic of needs, and humans will try to fulfill them first.[1] Physiological needs deal with basic bodily desires such as hunger and thirst, shelter and clothing, excess heat and avoidance of pain, and with normal bodily functions such as elimination.[2]

2. Safety needs.[3] Safety needs deal with physical safety and emotional assurance.[4] In times of war, natural disasters, civil disobedience, epidemics, and crime waves, these needs may be interrupted.[5] These needs also include orderliness and routine, rather than disorder and change, and a preference for the familiar rather than the unknown.

3. People have needs of love and belonging.[6] Maslow divided this category of needs into two sections: (a) love and

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[1]Ibid.

[2]Ibid.

[3]Ibid.

[4]Ibid.

[5]Minnick, 211.

[6]Ibid., 212.

affection between individuals, and (b) to belong to a larger group that one feels part of, such as a church or an ethnic group. If these needs are not met, isolation and rejection can be manifest and mistrust and suspicion arise, causing the individual to see the world as a dangerous and threatening place.[1]

4. A need for esteem.[2] This desire includes the desire for strength, achievement, adequacy, independence, and freedom, along with confidence with which to face the world.[3] Recognition, attention, importance, and appreciation, as well as a desire for reputation and prestige are included in this category.[4]

5. A need for self-actualization.[5] Even though all the previous needs have been met, people still seek self-actualization. Self-actualization deals with ultimate individual fulfillment through creative activities.[6] For instance, there are those who become great pianists or distinguished politicians. One may want to be a writer or a good football player.[7] Whatever brings a sense of

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[1]Ibid.

[2]Engel, 70.

[3]Pinnock, 212.

[4]Ibid.

[5]Engel, 70.

[6]Ibid.

[7]Pinnock, 212.

fulfillment, one may seek it in this self- actualization
phase.

How can we draw people to Christ by preaching to these basic
categories of need? Let us first look at Bible promises
which can be used to appeal to all of humanity's needs as
listed in Maslow's hierarchy. Then we will look at how
these Bible promises can be skillfully used.

Bible Promises and Needs

Let us look at God's promises to meet our
physiological needs. Hunger, thirst, food and clothing
promises are provided for in Matt 6:29-33:

> Why be anxious about your clothes? . . . if God
> clothes the grass of the field . . . will He not all
> the more clothe you ? . . . do not anxiously say,
> "What are we to eat? What are we to drink? What are
> we to wear? . . . because your heavenly Father knows
> that you need all these things. Set your mind on
> God's kingdom and His justice before everything else,
> and all the rest will come to you as well."

Although this promise of God is real, we should not
give the impression to people that they do not have to work
for food and clothes. Often God fullfills His promise by
giving us the opportunity to work. However, if we put His
kingdom first and do all we can to obtain life's
necessities, God will fullfill His promise.

Some of the Bible promisies that meet the desire
for one's own physical safety and for orderliness and
routine are:

> God alone is my refuge and place of safety. He will
> shield you under His wings. . . . Don't be afraid of

dangers by day or the dark nor disasters in the morning. Though a thousand fall at my side, though ten thousand are dying around me, evil will not touch me. . . . I choose the God above all gods to shelter me . . .. He orders His angels to protect you wherever you go.[1]

God often works through government agencies, welfare programs, and the family, to ensure refuge and safety. However there are crisis times such war where only God's direct intervention may protect us. Although during war God may choose not to protect us.

In order to maintain routine and order, a speaker can use the texts which talk about security in God, such as Malachi 3:6: "I am the Lord I change not"; or Hebrews 13:8: "Jesus Christ is the same yesterday, today, and forever."

Although routine and order are supplied to some extent by our daily work and recreation programs, the world is full of change, and God is the only ultimate security we have.

To fulfill the human needs of belonging and love, Christianity is particulary qualified. The appeal is two-fold, encompassing both interpersonal relationships as well as belonging to a larger group. Loving other people as Christ loved them will generally enhance our personal relationships. People will see that we care about them and will value our frienship more. Often they will treat us better because we have been good to them. A Bible promise

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[1] Ps 91: 1-11, The Living Bible.

for interpersonal relationships is: "Love one another as I have loved you, so you are to love one another."[1]

Although the church has many shortcomings, it can be an extended family for individuals. It can also help individuals to become part of a large group of like-minded people. A promise for belonging is:"There are many members but one body."[2]

Obviously there is more to belonging and love, but the brief ways mentioned above show how some of these needs can be met by the Bible.

In order to meet the need for self-esteem and the speaker can focus on the fact that humanity was created in the image of God and was redeemed by the death of Christ. Gen 1:26 can be helpful: "Man was created in God's image", as well as 1 John 3:1: "Look at the kind of love God has given us that we should be called the sons of God." Another text which places immense self-worth on people is John 3:16: "God so loved the world that He gave His only begotten Son."

Self-actualization and self-fulfillment needs can be appealed to by texts such as: "I came to give more abundant living",[3] or "I can do all things through Christ who strengthens me."[4]

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[1]John 13:34, NEB.

[2]1 Cor 12:20.

[3]John 10:10.

[4]Phil 4:13.

Another pertinent text is: "Whatever your hand finds to do, do it with all your might."[1]

<u>Motivation Skills</u>

Using Bible texts to appeal to humanity's basic needs is a good way of attracting them to Christ. But it must be done skillfully. First the speaker does not have to quote the text directly, but can take the thought of the text and express it in language which is familiar to the listener. For instance, instead of saying "He will give thee the desires of thine heart" he/she could say, "God has promised to give us what we really want out of life." Second, according to Schoonmaker, formerly professor of psychology at Carnegie-Mellon University in Pittsburg, there are three important principles to be taken into consideration when working with people's basic motives:

1. People behave to satisfy their real motives and not the motives they should have. Therefore, when trying to change someone's behavior, find out what motivates them and focus on their real motives.[2]

Jesus did this with the rich young ruler. He saw through the religious questions he was asking and appealed

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[1]Eccl 9:10.

[2]Ibid.

to his desire, which was wealth, and offered him treasure in heaven.[1]

2. People's behavior is often caused by a combination of motives; therefore, try to appeal to as many motives as possible.[2] In the New Testament, Jesus appealed to many of His disciple's motives. For their desire for recognition, He said to rejoice for their names were written in heaven. For their desire for material goods, He said that no one had left lands or houses for His sake that had not gotten one hundred times more lands and houses.[3] For their desire for belonging He called them friends.[4]

3. Both rewards and punishments can motivate behavior, but can have different effects.[5] Rewards reduce tension and create a desire to remain in a situation. Punishments increase tension and create a desire to avoid a situation. Therefore, emphasize rewards and minimize punishments.[6]

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[1]Matt 19:21.

[2]Schoonmaker, 21.

[3]Mark 10:30.

[4]John 15:15.

[5]Schoonmaker, 21.

[6]Ibid.

Base Tactics

Third, when appealing to people's motives, there
are some tactics which Ellen White advises us not to use:[1]

1. Fear--when used as terror tactics, such as the
threat of everlasting hell fire

2. Irresponsible excitement--where feeling is in
control and the mind is bypassed, the conscience hasn't been
convicted and the deepest emotions haven't been touched by a
reasoned presentation of the love of Christ.[2]

3. Sensationalism-which arises from speculations or
theories which are not based on a thorough exposition of the
Bible[3] or reality.

4. Exhibitionism--distracting the listener from the
truths of the Scriptures and attracting them unnecessarily
to the antics or the delivery of the preacher

5. Sentimentality--arousing emotion through foolish
anecdotes and stories which have no substance to them.[4]

6. Witticisms--amusing remarks that draw the
hearer's attention away from conviction and from Christ and
do not contribute to the spiritual message.[5]

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[1]Hardinge, 147-151.

[2]White, Evangelism, 138,164.

[3]Ibid, 138; idem to S. N. Haskell, 6 Febuary 1902,
Letter 17,1902, Ellen G. White Research Center, Andrews
University, Berrien Springs, Michigan.

[4]White, Evangelism, 150-151.

[5]Ibid., 211.

Worthy Motives

However, worthy motives that Ellen White counsels us to use are:[1]

1. Freedom through Christ from bad habits.

2. The helpfulness of Christ to inspire others to be helpful.

3. New experiences. (Christ supplies the ultimate realization such as the gospel feast, living water, fruit from the tree of life, and the new birth.)

4. Recognition. (Jesus recognizes you and considers you to be of worth.)

5. Power. (Christ gives you power over sin.)

6. Security. (Christ promises His continual presence.)

7. The judicious use of fear to arouse men to listen to the word of God.

If evangelists fulfilled all the wants and desires of humanity and did not fulfill their need for God, there would still be a void in their lives. Solomon's experience is a testimony to this.

Conclusion

If we appeal to people's basic motives and needs the gospel will appear attractive to them. These needs are: physiological, the need for safety, a feeling of

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[1]Ibid.

belongingness and love, self esteem and self

actualisation. One way for evangelists to appeal to these

needs is skillfully to share the Bible promisies which apply

to these needs. This must be done in a balanced manner,

pointing out both God's promise and the individual's

responsibilty. Also we must appeal to worthy rather than to

base motives.

Classroom Exercises

1. Using the concordances provided, try to match

the following list of needs with appropriate Bible texts.

List of Needs:

Food
Shelter
Clothing
Excess heat
Sickness
Order
Change
War
Disaster
Disease
Love
Affection
Group identity
Self-respect
Strength
Achievement
Independence
Freedom
Recognition
Attention
Appreciation
Reputation
Prestige
Self-fulfillment
Creativity

2. List ways to create an atmosphere of belonging

and love at evangelistic meetings and in church.

3. People are attending your meetings who are searching for self-fulfillment. Discuss how you can appeal to this desire in your preaching.

Homework Assignments

The objective of this assignment: Lay evangelists will seek to discern the guiding, basic motivation in six people and apply the gospel to those motivations.

Think of six non-Adventist friends you associate with on a regular basis during the week. What motivates them? Try to apply the gospel to their basic motives. Next week we will, for a short time, divide into groups of four in which you can share your experiences.

CHAPTER 6

THE USE OF LANGUAGE

Language is the tool of speakers and the medium
through which they convey their message, therefore, our
objective is to learn how to use language more effectively
by making it clear, vivid and forceful. If the style is
clear, vivid, and forceful, then the listeners will be in no
doubt as to what the speaker said. They will also be more
likely not only to remember the words and ideas, but also
more inclined to accept the view which is presented.
Therefore, we need to look at the use of language, to see
how we can make it clear, vivid, and forceful.

Clarity

The public speaker should make clarity a primary
goal.[1] To achieve this, the communicator should say exactly
what he/she means[2] with words which are clear and familiar
to the hearer.[3] Clear speech uses concrete language and
familiar words. It is economical and accurate and uses

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[1]Joseph A. DeVito, Human Communication(New York: Harper
& Row Publishers, 1988), 351.

[2]Ayres, 251.

[3]Ibid., 176.

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appropriate transitions. Let us look at these characterisitcs in more detail.

      1. The speaker should usually use concrete language. Concrete language is more tangible[1] and specific[2], and gives the hearer a clearer picture of what is meant. The opposite of concrete language is abstract language, words which refer to concepts, qualities, or objects[3]; and are often vague.[4] Words such as pen, potato, ear, and window are concrete words whereas humility, science, progress, and philosophy are abstract words.[5] Below are parts of proposed speeches about litter which demonstrate the difference between abstract words and concrete words.[6] This first paragraph uses abstract words:

> When someone tosses litter into the street, it becomes a problem for the municipal authorities. Weather conditions make the situation worse. Because of economic pressure, civic payrolls have declined. Litter may remain uncollected for long periods of time. Littering is a concern for everyone."

This paragraph says the same thing but uses concrete words:

> Every time one of us throws a McDonald's wrapper, a used paper cup, or a cigarette butt into the street, a

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[1]Lucas 216.

[2]Jeffrey, 438.

[3]Lucas, 216.

[4]Ayres, 176.

[5]Lucas, 216.

[6]Ibid.

sanitation worker has to come along and pick it up.
If it rains before the clean-up truck gets to the
street, the McDonald's wrapper becomes a soggy mess.
Our city has 15 percent fewer sanitation workers than

it did three years ago because of the major's budget-
trimming measures. So your McDonalds wrapper may lie
in the street for two or three weeks until it turns
green and you step on it. If you or I hadn't thrown
the wrapper there to begin with, then the city would
have no mess to clean up.

As can be seen from the above illustrations,
concrete language is generally more interesting[1] more
vivid,[2] gets the reader's attention easier,[3] and is simpler
to understand.[4]

2. The speaker should use familiar words and
terms.[5] Winston Churchill, the great British war leader and
orator, advised speakers to speak in "short, homely words of
common usage."[6]

Below are examples of unfamiliar and familiar words
which have the same meaning.[7]

innocuous	harmless
elucidate	clarify
erstwhile	former

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[1]Jeffrey, 438.

[2]Ibid., 439.

[3]Lucas, 216.

[4]Ibid.

[5]DeVito, 352.

[6]Lucas, 215.

[7]DeVito, 353.

eschew	avoid
utilize	use
ascertain	find out

3. Clear speech is economical.[1] Economical speech avoids meaningless words and redundancies.[2] Below are some examples[3] with the redundant words underlined:

red _in color_

2 p.m. _in the afternoon_

we _first_ began the game

the full _and complete_ picture

I _myself personally_

spoken _verbally_

you _who are listening_

Phrases and sentences should also be trimmed to give the most concise meaning.[4] Here are some illustrations:[5]

extremely difficult = hard

coming on the scene = emerging

a whole lot= many

once upon a time = once

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[1]Ibid.

[2]Ibid.

[3]Ibid.

[4]DeVito, 352.

[5]Lucas, 217.

Uneconomical speech also includes such verbal clutter as "er", "um", and "you know".[1]

Speakers need to rework their speeches, eliminating superfluous words and phrases so that the style will be clearer to the audience.[2]

4. Clear speech is accurate. If the speaker makes grammatical, pronunciation, or factual inaccuracies then the listener is distracted from the message and the clarity is blurred.[3]

5. Speakers should use the accepted meaning of words rather than their technical meanings.[4] For instance, the words: flesh, field, mystery, grace, and pneumatic all have accepted meanings in everyday speech and yet refer to something different in the field of religion. A secular audience, hearing the gospel for the first time, may think that flesh refers to the skin and not to sin, pneumatic to air and not to spirit, the field as a place where cows graze and not a pastoral district, and grace to a girl's name rather than to God's unmerited favor.

6. In order to make a speech as clear as possible, speakers need to use transitions to show their listeners

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[1]Ayres and Miller,177.

[2]DeVito, 353.

[3]Ibid.

[4]James Howard McBurney and Ernest J. Wrage, The Art of Good Speech (New York: Prentice Hall, 1953), 359.

exactly where they are moving next.[1] Phrases such as "my next point", and "now let us consider" can help to clarify ideas. Transitions can also be used to link ideas by such statements such as "closely related to that point is . . ." They can also preview parts of the speech for the audience. For example, the speaker may say: "I'm now explaining the problem of drug abuse, so that later on I can offer some solutions." Transitions can also emphasize points. The speaker can say: "Above all I want you to remember this . . ." They can also preview and summarize, so that the arguments become clearer in the audience's mind.

So remember that clear speech usually uses concrete language and familiar words and terms. It is economical and accurate and uses the accepted meanings of words rather than their technical meanings. It also uses transitions.

<u>Vividness</u>

A speech may be clearly understood by an audience yet still not be interesting.[2] Good speech uses vivid language that appeals to the imagination, illuminating the thoughts and maintaining the interest.[3] Such speech is more easily remembered.[4] In order to produce vivid speech, we

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[1]Ayres and Miller, 154.

[2]Lucas, 218.

[3]McBurney and Wrage, 359.

[4]Jeffrey, 440.

can use emotive words as well as figurative language and imagery.[1] Let us look at each of these.

Emotive words

Emotive words are often expressed in the form of active and strong verbs. These help speech to be more interesting and arresting. All forms of the verb "to be"--is, are, was, were, will be, etc.--are passive and need to be replaced with verbs of action.[2] Instead of saying "The Prime Minister was at the podium," say "The Prime Minister stood at the podium." Instead of saying "The letter was on the chairman's desk for one month," say "The letter languished on the chairman's desk for three days."

As well as using active verbs, it is better to use strong verbs.[3] Instead of using "said," stronger words such as "yelled," "screeched," "whispered," or "commented," may be more appropriate. A good way to tell if one is using a lot of weak verbs is to see if there are many adverbs. If so, eliminate the adverbs and try to introduce stronger verbs.[4]

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[1]Ibid.

[2]DeVito, 353.

[3]Ibid.

[4]Ibid.

Figures of speech

Figures of speech are excellent ways to make language more colorful.[1] Some of these are:

1. <u>Metaphors</u>. A metaphor is an implicit comparison between things that are different yet have something in common. However, a metaphor does not use the words "as" or "alike". For instance, "The evening of life" is a metaphor for old age.[2] Another one is: "Walt Disney was the spoonful of sugar that sweetened life's medicine."[3] Jesus used metaphors when He said, "I am the water of life," and " I am the living vine."

2. <u>Similes</u>. A simile is an explicit comparison between two things that are different, using the words "as" or "like". An excellent simile, written by a student describing John Kennedy's funeral procession, is: "The American flag was draped over his coffin like a mother's arm draped around her child."[4] Other similes are simpler, such as the famous quote about Muhammed Ali by Budini Brown: "Floats like a butterfly, stings like a bee."

When using similes care must be take not to use-worn out ones such as:[5] "fresh as a daisy," "light as a

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[1]Ibid.

[2]Ayres, 176.

[3]Lucas, 220.

[4]Ibid.

[5]Lucas, 220.

feather," "blind as a bat," "busy as a bee," "happy as a lark," and "strong as an ox."

3. Antithesis. Antithesis is the presentation of contrary ideas in parallel form[1] such as the one used by J.F. Kennedy: "Let us not negotiate out of fear. But let us not fear to negotiate," or: "It is the duty of a newspaper to comfort the afflicted and afflict the comfortable," which was spoken by Daniel J. Boorstin. John F. Kennedy's most famous antithesis was: "Ask not what your country can do for you, ask what you can do for your country." Antithesis can give your ideas extra impact as well as a special touch of class.[2]

4. Alliteration Alliteration is the repetition of initial consonants of close or adjoining words.[3] For example: "five, fat females" is a alliteration. Winston Churchill used alliteration to fortify Britain during the war with Germany. He said: "The task is heavy, the toil is long, the trials will be severe."

5. Parallelism. Parallelism is the similar arrangement of a pair or a series of related words or sentences.[4] It gains impact by the repetition of a definite

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[1]DeVito, 354.

[2]Lucas, 223.

[3]DeVito, 354.

[4]Lucas, 222.

pattern of words, phrases, or sentences.[1] Jessie Jackson used it well when he said: "The denial of human rights anywhere is a threat to human rights everywhere. Injustice anywhere is a threat to justice everywhere." Winston Churchill also used it effectively during World War 11 when he said:

> We shall not flag or fail. We shall go to the end, we shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence in the air; we shall defend our island, whatever the cost may be; we shall fight on the beaches, we shall fight on the fields and in the streets, we shall fight in the hills.[2]

6. <u>Climax</u>. Climax is the arranging of individual phrases or sentences in ascending order of forcefulness.[3] For example: "As a child he lied, as a youth he stole, as a man he killed."

7. <u>Repetition</u>. Repetition is the use of the same word or set of words at the beginning or end of successive clauses or sentences.[4] At the end of his term of office, Ronald Reagon said: "We <u>left</u> America safe, we <u>left</u> America free--<u>still</u> a beacon of hope to mankind, <u>still</u> a light to the nations. Martin Luther King, Jr. said:

> <u>Now is the time</u> to reap the promises of democracy. <u>Now is the time</u> to rise from the dark and desolate valley of segregation to the sunlit path of

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[1]Ayres and Miller, 180.

[2]Ayres, 180.

[3]DeVito, 354.

[4]Lucas, 27.

racial justice. <u>Now is the time</u> to lift our nation from the quicksand of racial injustice to the solid rock of brotherhood.

8. <u>Personification</u>. Personification gives human attributes to inanimate objects.[1] For example: "The land mourns, the trees clap their hands, the desert shouts for joy."

9. <u>Irony</u>. Irony is the use of a word or sentence whose meaning is the opposite of what is spoken.[2] An example of this would be: "I'm so glad to see you all today" to people who were all late.

10. <u>Rhetorical questions</u>. Rhetorical questions are those which don't have an answer but are asked to secure some desired effect.[3] They can be used to arouse the congregation to thought. For instance, a politician may say to an audience: "Do you have more money than you did four years ago? Are your children better educated? Is society safer?"

<u>Imagery</u>

An excellent way to speak vividly is by the use of imagery, which appeals to the visual, auditory, and tactile senses.[4] With imagery, the speaker can create pictures in

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[1]DeVito, 354.

[2]Ibid.

[3]Ibid.

[4]DeVito, 354.

the audience's mind which will help them experience the speaker's ideas.[1]

Visual imagery describes a person or an object and paints a picture. To use it well, give details about the color, size, shape, weight, or bodily and facial expressions.[2] Bring the person or object to life so that the audience can see the blood on Jesus' body and the look of forgiveness on His face.

Auditory imagery lets the audience hear the sounds in the story.[3] It does this by using terms which describe the sounds such as the sheep bleating, the radio blasting, and the baby screaming.[4]

Tactile imagery is the imagery that refers to touch, temperature, and texture.[5] Let the listeners feel the rain falling on their heads, the cold biting wind, and the rough chin of the unshaven man.

So to make your language vivid use strong and active verbs. Also use figures of speech and visual, auditory and tactile imagery.

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[1]Lucas, 179.

[2]DeVito, 354.

[3]Ibid.

[4]Ibid.

[5]DeVito, 354.

Forcefulness

Forceful speech eliminates weak words or phrases, or cliches and bromides. It intensiifes the speech by using colorful words. It uses climaxes and speaks in appropriate language. Therefore it makes a speech more persuasive[1], more interesting,[2] and more capable of holding the hearer's attention. Forceful speeches achieve their purpose better.[3] Therefore let us look at several ways to make our speeches more forceful.

1. To achieve forcefulness, speakers should eliminate weakeners,[4] those words or phrases that weaken sentences. For instance, saying: "Somehow I feel that the school board is corrupt," would not gain as much impact as saying: "The school board is corrupt," or saying: "I'm slightly uncertain but I think they're the best party to vote for" is weaker than saying: "It is the best party to vote for."

Rewrite sentences in order to make them stronger.[5] Instead of saying "When you get right down to it, and consider it, from all angles, you realize it's hard work that brings success," simply say: "Hard work brings

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[1]DeVito, 354.

[2]Ibid., 357.

[3]Ibid.

[4]Ibid.

[5]Ibid.

success." Instead of saying "I know I am being direct but the food in this cafeteria needs to be improved," say "The cafeteria food tastes bad and has to be improved."

2. Eliminate cliches and bromides. Cliches are overused phrases that have lost their impact and part of their meaning and tend to bore the listener. Some examples are: "have a nice day," "the truth of the matter," "once bitten twice shy," "tell it like it is," "once seen never forgotten," "don't look a gift horse in the mouth."

Bromides are sentences that, like cliches, have been overused and are worn out.[1] They are unoriginal and uninspiring.[2] Some examples are: "If I can't do it well, I won't do it at all," and "the best things in life are free."

3. Vary intensity by using the right words.[3] A change in the use of words can intensify the speech. For instance rather than saying, "The man hit the woman;" you could say "The man smacked the woman in the teeth." Rather than saying "You are a little ignorant," you could say "You know absolutely nothing." You can describe a situation as unpromising or as hopeless. Whichever way you choose will have an effect on the reception of the audience and their feelings toward the situation. Varying the intensity by using different words gives different meaning to events,

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[1]Ibid.

[2]Ibid., 358.

[3]Ibid.

people, and places and effects the audience's reaction and understanding of them.[1]

4. Use climaxes. Climaxes can bring home the significance of your words, and can also be a way of highlighting a point.[2] A major climax is a high point of a speech, emotionally and intellectually.[3] In describing the physical suffering by Jesus, a speaker might describe the pain Jesus was feeling from the whippings he had received and from the exhausting night he had had, and climax it by saying: "They thumped the cross into the ground and His whole body writhed in agony and pain."

Minor climaxes can occur in a speech and will be more effective if they lead up to a major climax.

5. Use appropriate language. Appropriate language is a way to avoid distractions and minimize credibility loss with the audience.[4] In order to speak appropriately, the speaker should first of all know his audience. A speaker should ask what attitudes the audience has and what would be the appropriate way to make a point. Adapt information to their thinking. Be aware of their level of knowledge. If you are speaking to a group that is unfamiliar with the

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[1]Ibid., 358-9.

[2]McBurney and Wrage, 371-2.

[3]Ibid., 372.

[4]Ayres and Miller, 184.

Bible, then you would not use Bible terms such as grace or sin, for they would not be understood.

The event is also relevant. If the audience came to hear a lecture about archaeological discoveries in the Middle East, then a talk containing evangelistic appeals would not be appropriate. Similarly if the speaker is introduced as a lecturer, then the the audience does not expect to hear a preacher.

Venue is important. Audiences identify certain places with certain activities and with certain language. In a church one may ask for an "offering" while in a lecture theater, one could ask for a "collection". In church, language would be more "biblical", while in a public hall it may be more secular.

Whatever group of people a speaker is dealing with, he/she should not use offensive language,[1] such as vulgarity, racism, sexism, and slang. When dealing with ethnic groups, it is important to use terms they accept. American Indians prefer the term "native Americans" and American blacks prefer the term "African-Americans." Some women are offended by such words as mankind instead of humankind, or chairman instead of chairperson. Even terms for females which arise from a masculine form offend some women such as actress, poetess, Jewess, and Negress.

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[1] DeVito, 355.

The style of the speech may also be inappropriate if it is too formal.[1] Informal language is better, utilizing such contractions as "I'd" rather than "I would", and personal pronouns instead of impersonal expressions such as "I hoped" instead of "it was hoped". In addition, omit phrases which are more appropriate for written style such as: "the aforementioned", the "latter", and the "former." The speaker should appear to be speaking, rather than reading.[2] So to achieve forceful speech the speaker should go over his words and eliminate weakeners, cliches, and bromides. He should insert words that will intensify his speech, and climaxes to highlight his points. He should make sure he has used appropriate language thereby minimizing distractions.

Conclusion

In order for language to be an effective tool it needs to be clear, vivid and forceful.

Classroom Exercises

1. Rewrite the following in more concrete language: (a) the President of the United States, (b) the Senator from Massachusetts, (c) the world's oldest newspaper, (d) in the Spring, (e) the motor car city, (f) the State University, (g) about that time.

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[1]Ibid.

[2]Ibid.

2. Make your language more vivid by changing the following verbs: ran, said, asked, got, saw, look, struck, rode, touched, dislike, tell, killed.

3. Make the following statements more forceful: (a) that could be true, (b) she seems confused, (c) you may be right, and (d) they don't seem as though they're being helpful.

4. You are asked to explain Christianity to a secular audience. Explain the following religious words in concrete terms: (1) grace, (2) sin, (3) dispensation, (4) saved, (5) sanctification, (6) glorification, (7) covenant, and (8) redemption.

Homework Assignments

The objective of this assignment: Lay evangelists will identify in the two speeches, the factors of clarity, forcefulness, vivid and appropriate language in preparation for using those same factors in their own presentations.

In the two speeches handed out to you, one is by Winston Churchill and one is by Martin Luther King, Jnr. First, study the speech by Winston Churchill and write down how Churchill used both clarity and forcefulness in his speech.

In the speech by Martin Luther King, note how he used vivid language to create interest and to inspire action. What appropriate language does he use to enlist the support of Whites? Hand in a report of your assessments at

the next class and I will evaluate them.

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CHAPTER 7

THE USE OF THE VOICE

The way a person uses his/her voice can mean the difference between an effective speech or a lack lustre speech.[1] Therefore, our objective today is to learn how to use our voices more effectively by studying volume, pitch, rate and pause. Some may not feel that they have a good voice, but some of the world's best speakers such as Abraham Lincoln and Winston Churchill, had problems with their voices. They overcame their problems by constant practice and became influential speakers.

Therefore, a person can become a much better speaker by learning to develop his/her voice. So we are going to study how to use volume, pitch, rate and pause in our speeches. Studying and practicing these aspects of speech will help us to become effective speakers. Before we examine each these in more detail, let us outline six general principles of voice production for which speakers should aim.[2]

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[1] Jeffrey, 362.

[2] Jeffrey, 363.

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1. The speaker's voice should help the audience to understand easily what he is saying.

2. The voice should create interest in the speaker's message.

3. The speakers's vocal usage should reinforce his ideas.

4. The voice should seem natural and spontaneous.

5. The voice should not distract the listener.

Now let us examine four aspects of delivery: volume, pitch, rate, and pause.

Volume

Volume is determined by the amount of air supporting the tone of the voice and the amount of force with which the air is expelled.[1] Using volume correctly will not only help the speaker to be heard distinctly but will also bring interest, variation and comprehension into our speeches. Incorrect use of volume can bring the opposite results. Therefore let us look at the mistakes we can make with volume and some of the ways we can acquire appropriate volume.

There are at least four basic mistakes people make with volume: (1) they speak either too loudly, or (2) they speak too softly, (3) their volume is not varied enough, and (4) their sentences tend to trail off in volume at the end.

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[1]Ibid.

If a speaker speaks too loudly, this will interfere with the audience's concentration and they may feel intruded on psychologically.[1] If he/she speaks too softly, the hearers will strain to hear which will hinder the effectiveness of the speech.[2] If the volume is correct, but the speaker does not vary it, the audience will tend to be bored and may receive the impression that each part of the speech is of equal importance.[3] Trailing off at the end of sentences will hinder comprehension. As well as these four basic external influences that can hinder the production of good volume, such as background noise, bad acoustics, and distance. The following are ways to acquire appropriate volume:

1. We we can learn to breathe from the abdomen.[4] By expanding the back muscles at the bottom of the rib cage, and gradually controlling the exhalation of the breath by lifting up the diaphragm, speakers will be assured of a constant supply of air and will not be constantly short of breath. To acquire this skill may require practice daily. Please see me after the lecture.

2. We can adjust the volume by taking into account the size of the room and the audience, the number of

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[1]Ibid.

[2]Lucas, 236.

[3]Jeffrey, 364.

[4]Ibid.

listeners,[1] and the distance of the listeners from the speaker.

3. We can adjust the volume to overcome distracting noises.[2] There are many competing noises such as outside traffic, air conditioners, and noise from other rooms. Some of these will be constant; others will be temporary. A good speaker will be constantly on the alert for background noise and adjust his voice accordingly.[3]

4. Speakers should vary their volume to bring interest, emphasis, and variation into the speech. Variation of volume will help to keep the listener's interest. It will also help to place stress on key words and ideas.[4] This can be done either by raising or lowering the volume. Sometimes raising or lowering the volume will keep awake potential sleepers in the church. Variation of volume will also change repetitious patterns of loudness, such as starting sentences loudly and ending them softly, or repeatedly beginning a speech in a soft manner and always ending loudly.

5. Monitor your volume effectiveness. You can do this in at least two ways. Watch the audience--if they are sitting on the edge of their seats with puzzled looks, they

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[1]Ibid.

[2]Ibid.

[3]Ibid.

[4]Ibid.

probably cannot hear and you are speaking too softly. If the front pews are holding their ears, you are speaking too loudly. Another way to monitor your volume is to take a friend with you who will give you an accurate report on your volume. You may also wish to have a honest feed-back session from your congregation about your delivery.

      6. If you have a persistent volume problem, try to find out if there is a deeper reason for it. People who are hard of hearing tend to speak too loudly. Sometimes the pitch range of a speaker hinders the volume, in which case one should consult a trained speech therapist.[1] Sometimes, the problem is due to shyness and insecurity[2]. Whatever the problem, try to find someone who is competent enough to help you.

Pitch

      Pitch is the highness or lowness of a person's voice as perceived by the listener.[3] You can hear pitch clearly if you listen to notes on a piano. The keys on the far left are low pitch and the keys on the right are high pitch. The variations of pitch in the voice are called inflexions and give voice melody, warmth, and vitality.[4]

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[1]Ibid., 365.

[2]Ibid.

[3]DeVito, 366.

[4]Lucas, 237.

Abrupt changes in the pitch are called steps, and gradual changes are called slides.[1]

A singer varies the pitch of voice when singing to make the song more interesting and attractive, and the speaker should do the same. When pitch is used correctly, the speaker can bring out many nuances to a speech.[2] Variations in pitch can affect the meanings of words, convey emotion, and show whether the speakers are being sincere or sarcastic, whether they are questioning or making a statement.[3] Therefore we need to learn what good pitch can convey and how to use it effectively.

Many beginner speakers tend to speak in monotonous tones[4], which is just as bad as a singer who sings in a monotonous tone.[5] Other speakers have a pitch that is either too low, too high, or too patterned.[6] For instance a patterned speaker would be one who always ends on the same pitch. Some speakers strain their voices by using a very

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[1] Alan N. Monroe, <u>Principles and Types of Speech</u>, (Chicago: Scott, Foresman & Co., 1962), 94.

[2] Jeffrey, 357.

[3] Lucas, 237.

[4] Jeffrey, 366.

[5] Ibid., 367.

[6] DeVito, 366.

high pitch.[1] Others are nervous and speak either higher or lower than is normal.[2]

To use pitch effectively, begin by bringing out the meanings of words or sentences.[3] For example, an upward inflexion of the voice can indicate uncertianty, indecision, suspense, and disbelief.[4] A higher pitch can indicate weakness, excitement, and irritation.[5] For instance in the sentence: "It cannot be", the pitch can be raised higher on "cannot" and higher again on "be", to indicate disbelief. A downward inflexion can indicate firmness, determination, certainty, finality, confidence, assurance, poise, and strength.[6] For instance in the sentence: "I shall not be moved" the speaker can lower the pitch on "moved" to emphasize his determination. Questions generally have an upward inflexion, whereas statements have a downward inflexion.[7] Pitch can also be used to:

1.   Change the meaning of a sentence just by raising the pitch on one word.[8] For instance, one question

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[1]Jeffrey, 365.

[2]Ayres and Miller, 206.

[3]DeVito, 367.

[4]Monroe, 95.

[5]Ibid., 94.

[6]Ibid., 95.

[7]DeVito, 367.

[8]Ibid.

where the pitch is raised on just one word can ask four different questions. In the following examples, stress the underlined word:

1. Is <u>this</u> the man you want me to marry?

2. Is this the <u>man</u> you want me to marry?

3. Is this the man you want <u>me</u> to marry?

4. Is this the man you want me to <u>marry</u>?

2. To indicate a change in thought or in subject matter.[1] For instance, with a talk with three sections in it, a new section can begin with a new level of pitch from the preceeding sentence. This will help to indicate to the audience that a new idea is being presented.

3. To bring more interest to your subject. For instance, there is a speech in Job 28 about wisdom. It begins in vs. 12 with the questions: "But where can wisdom be found? And where is the place of understanding?" The first question can be spoken in a higher pitch and the second in a lower pitch. This will increase the listener's attention.

How can we develop good pitch? The first thing we can do is to determine our own pitch patterns.[2] This is easiest done by recording a speech and listening to it. It is also beneficial to get a second opinion on our speech levels from an informed friend. Once we have listened to

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[1]Case, 99.

[2]Jeffrey, 367.

and analyzed our pitch levels, we need to embark on a program that develops flexibility and variety in pitch.[1]

This can be done by finding out your pitch range. This is easily done by taking the sentence:"It's dark in here," and repeating it about twenty times, starting at your lowest pitch and raising a little each time until you reach your highest pitch. Most people have a wide range of pitch in their voices and this exercise will confirm that they have a wide range, as well as giving practice in pitch variation.

Take a sentence and try to bring variation of meaning into it by raising or lowering pitch levels on key words. Try the sentence: "I'm not going to the park with him, tonight"

There are at least six different meanings you can give to the sentence if you vary the pitch on key words each time. Also try taking a longer passage and see what different meanings you can derive from varying pitch.

Another good way to develop pitch is to record TV or radio announcers[2] and try to copy their pitch patterns. As we learn language by hearing others, this helps to develop natural pitch patterns. The more you can practice

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[1]Ibid.

[2]Ibid.

variation in pitch the more it will come naturally to you as you speak.[1]

Another excellent way to develop good pitch is to study your speech and try to bring out the meaning through the use of pitch. If you do this, your speech will have a good variety of pitch in it.[2]

Finally, good pitch comes easier if the speaker does not read his speech and either speaks from memory or from notes. Monotony at times comes from over-dependence on a manuscript.[3] Learn to speak from notes, and, if possible, from memory.

Rate

Rate is the speed at which you speak[4] and takes into account fluency and pauses.[5] It is measured by the words per minute (wpm) a speaker uses and the average speaker uses 140-160 wpm.[6]

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[1]Monroe, 96.

[2]DeVito, 367.

[3]Jeffrey, 366.

[4]Ibid., 370.

[5]Ayres and Miller, 208.

[6]DeVito, 366.

A good speaker uses rate to give emphasis[1], to help clarity and retention[2], and to create moods.[3] Therefore we are going to study how we can use rate effectively.

Speakers make errors with rate by either speaking too slow or too fast, or by lacking variety in pace.[4] Using vocalized pauses such as "um" and "er" is another mistake, as are awkward hesitancies and non-fluent language.[5]

So how can we use rate effectively in our speech?

1. Vary the rate according to the occasion.[6] If you are covering the Indianapolis car race, your speech would be quicker than if you are giving a eulogy at a funeral.

2. Practice your speech frequently before you deliver it. This will help you to become familiar with the content and thus your fluency will increase. It will also help you to locate awkward sentences, tongue twisters, or constructions that will mar your flow. Practice will help you to overcome these obstacles.

3. As you read your speech note the areas where the rate needs to be either increased or slowed down. Main

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[1]Ibid.

[2]Ayres and Miller, 208.

[3]Lucas, 237.

[4]DeVito, 366.

[5]Jeffrey, 370.

[6]Lucas, 237.

ideas and complicated thoughts need a slower rate. Familiar material can be passed over quickly. As you read, denote moods. Fear, surprise, urgency, and happiness can be portrayed with a faster rate; while sadness and disgust, by a slower one.

4. Record your speech and play it back and analyze your rate. Is the rate appropriate and does it make your speech more interesting? If not, make the appropriate changes.

5. Avoid excessive verbal pauses and do not fill your space with sounds such as "uh", "ar","uhum," and "you know".

Pauses

Pauses are spaces in the normal fluent stream of speech.[1] They can be used effectively to give emphasis to an idea.[2] Used at the right time, it can help a point stick in the audience's mind and, at times emphasize a depth of feeling that no words can.[3] Mark Twain once said that no word was ever as effective as a rightly timed pause.[4] Pauses, used to clarify a thought, give the listeners the

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[1]DeVito, 370.

[2]Lorreta A. Malandro, <u>Nonverbal Communication</u> (Reading, Mass: Addision-Wesley Publishing Co., 1983), 90.

[3]Ibid.

[4]Lucas, 238.

impression that the speaker has poise and self-control.[1]
Pauses can also help to vary rate.[2]

One of the major misuses of pauses is to fill them
with words that are not tied to the purpose of the speech.
These should be eliminated. Another type of faulty speech
is one with too few or too many pauses. This makes the
speaker either sound hurried or uncertain.[3] Haphazard use
of pausing is just as confusing as the haphazard use of
punctuation as in written language.[4] So let us look briefly
at the misuse and the correct use of pause.

To develop a good use of pause, it is helpful to
listen to accomplished speakers and notice how they use
pause to modulate the rate and rhythm of their messages.[5]

Here are some principles an accomplished speaker
will use:

1. Use a pause to indicate transitional points.[6]
Pausing can signal to the audience that you are moving on to
a new point or idea. It can help to separate main issues,
as well as act as a transition of the introduction to the
body, from the body to the conclusion.

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[1]Monroe, 90.

[2]Ayres and Miller, 210.

[3]Ibid.

[4]Monroe, 90.

[5]Lucas, 238.

[6]DeVito, 370.

2. A pause can be used at the end of an important assertion.[1] A pause here can help the audience think about what has been said.

3. Pausing after rhetorical questions provides time for the listeners to think how they would answer the questions.[2]

4. A pause used before an important idea can signal the audience that something important is coming.[3] Used after an important idea, it heightens the impression of its importance.

5. Good pauses come between thought groups not in the middle of them.[4]

Conclusion

So today we have learned many principles of good voice production as well as many of the errors which we need to avoid. In order to develop good volume, pitch, rate and pause we need to practice these principles regulary.

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[1]Ibid.

[2]Ibid.

[3]Ibid., 371.

[4]Monroe, 90.

Classroom Exercises

1. To practice volume, repeat the sentence "I will magnify my voice." Start softly at first, until you reach your loudest level. Then say the sentence at its softest level, then its loudest level, and finally at a moderate level.

2. To practice flexibility in pitch, repeat the following sentences starting at your lowest pitch and each time speaking higher, until the last sentence is said at your highest pitch.

   a. It's dark in here.

   b. I don't like the look of it at all.

   c. Let's go in and see what we can find.

   d. All right, you go first, I'll follow.

   e. Come over here. Look what I've found.

3. Vary the rate on the following statement in order to express different meanings: "There goes the last one."

   a. To express regret

   b. To express excitement

   c. Stating a fact

4. Use pause to emphasize the following underlined words:

   a. The exam's next <u>week</u>.

   b. So that's the <u>man</u> you want me to marry.

   c. The <u>police</u> officer is here.

d.   You stole the <u>ring</u> from her.

CHAPTER 8

NON-VERBAL COMMUNICATION

One form of communication that can be more important than words[1] is non-verbal communication.[2] Non-verbal messages are sent to our listeners by our posture, our appearance, our gestures, our body movement, our facial expressions, and our eyes. Some experts feel that listeners place five times as much credence on non-verbal communication than they do on our words.[3] Moreover, when a speaker's body language is inconsistent with his words, listeners tend to believe the body language.[4]

Therefore, our objective is to learn how to use non-verbal communication so that it will reinforce and enhance our verbal communication. Although much body language is spontaneous, correct body language can be learned so that it becomes natural for one to use correctly.[5]

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[1]Lucas, 211.

[2]Malandra, 6.

[3]Lucas, 211.

[4]Ayres and Miller, 243.

[5]Monroe, 49.

Body language can help speakers to explain concepts to their audience.[1] It can also help them to know whether the audience is understanding them.[2] Practicing correct nonverbal communication can also make speakers seem more poised and confident, as well as giving emphasis to their words.

It also is important for speakers to understand the meaning of non-verbal communication so that they can assess their listener's reactions correctly and understand what they are thinking.[3]

Therefore, today, we are going to study non verbal communication through body movements:posture, appearance, gestures, facial expressions, and eye movements.

Posture

A speaker's posture should indicate stability and assurance[4] and give the impression that he/she is alert, at ease, and in command.[5] In order to do this, speakers should stand straight, with equal weight distributed on each foot.[6]

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[1]Malandra, 122.

[2]Ibid.

[3]Lucas, 242.

[4]Ayres and Miller, 213.

[5]Monroe, 51.

[6]Ayres, 213.

They should be poised but not stiff, relaxed but not sloppy.[1] We shouldn't criss cross our legs or shift weight continuously from one foot to another[2] and, generally, not have hands in pockets.[3] A good tip to help one to stand erect is to use the neck to push the head upwards. This will have a corresponding effect on the whole body.[4]

Appearance

Appearance evokes feelings and ideas to people[5] and is a potent method of non-verbal communication.[6] The way we dress can work for or against our verbal communication.[7] Our appearance should compliment our words and if it does, our audience is more likely to be receptive to what we say.[8] On the other hand the most effective speaker will find it difficult to counteract a poor appearance.[9]

How should evangelists dress to give the most favorable impression to their words? The first rule in

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[1] Ibid.

[2] Ibid.

[3] Monroe, 51.

[4] Ibid., 51.

[5] Ayres, 215.

[6] Hedwig Jemison, "Clothing Men of the Cloth," Ministry, July 1980, 5, 6.

[7] Ibid., 5.

[8] Lucas, 243.

[9] Ibid.

dress is to dress for the occasion.[1] When preachers are down on the beach with the young people, they will dress differently than when they are in the pulpit. However, some people do have certain expectations of how preachers should dress, especially when they are delivering God's word.

John T. Molloy, author of the book <u>Dress for Success</u>, did some research involving preachers and their clothing.[2] He found that the public image of a preacher was a person dressed in a conservatively cut two-piece suit, black, navy, or dark grey in color, with a white shirt and a conservative tie.[3] The conclusion was that if people expect a man to dress in a certain manner and he does not dress in that manner, then they are less likely to believe what he says.[4] Although none of you are full-time clergymen, you probably will be conducting you're own evangelistic meetings and seminars, and you should dress appropriately. Because further research by Molloy showed that preachers who dressed as expected were considered more effective, more sympathetic, better educated, and were the ones most people preferred to be their minister.[5] A major reason for this is that white, solid, pale colors such as pale blue, evoke a

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[1]Ibid.

[2]Jemison, 6.

[3]Ibid.

[4]Ibid.

[5]Ibid.

feeling of responsibility, credibility and effectiveness.[1] When speakers are publicly delivering God's Word, either as clergy or laypeople, it would be wise for them to remember this research.

There are other principles of appearance that preachers should follow: appearance should not distract their hearers.[2] Every moment they spend admiring or disapproving a speaker's clothes or hair, is a moment of concentration lost on his/her words. They need to avoid an extreme or flashy appearance.

Neatness, cleanliness, and tidiness are important. Ellen White advised us that if preachers present God's word looking untidy and unkempt, souls may be lost.[3]

Gestures

Gestures can help a speaker to clarify and reinforce ideas[4] as well as hold the attention of the audience.[5] It is not necessary to have a vast repertoire of gestures but a variety of purposeful ones can add impact to a speech.[6]

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[1]Ibid.

[2]Ayres and Miller, 216.

[3]White, Testimonies for the Church, 2:610-13.

[4]Monroe, 55-58.

[5]Ibid., 54.

[6]Lucas, 244, 245.

Gestures should appear natural and spontaneous[1], coming from within.[2] However, they also need to be disciplined and should not draw attention to the speaker or distract from the message.[3] Avoid the extremes of random movement and stiffness.[4] In order to develop good gestures, it is helpful to practice so that they will occur naturally.[5]

Below are a few general types of gestures that can be used by speakers:[6]

1. Pointing a finger can give double force when making an accusation or issuing a challenge.

2. Speakers can give. When we give a present, we give it with the palm of our hand facing upwards. This gesture can be used to present an idea or to request support. This gesture can have even greater impact when used with the pointing gesture. One hand points to the audience while the other offers them an idea.

3. Speakers can reject. When we reject something, we push our arm down with the palm turned down. Using this

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[1]Ibid.

[2]Monroe, 53.

[3]Lucas, 245.

[4]Monroe, 53.

[5]Ibid., 53-54.

[6]Ibid., 55-58.

as a gesture can reinforce such statements as:"That idea is heresy."

4. Clenching the fist can be used for expressions of strong anger and determination. It can be used for such statements as:"We must fight for God's cause until the end."

5. Speakers can caution. When a friend becomes angry we calm them by lightly placing our hands on their shoulder. Similarly, a hand placed on an imaginary shoulder will serve to caution an audience against arriving at too hasty a judgment or against making too much noise. With this gesture one can say: "Don't take this too seriously," or, "Wait a minute, and I'll make that point clear," or, "Before you decide let me show you another side." By using this gesture, speakers can check their hearer's thoughts and get them to listen.

6. Speakers divide. By moving the hand from side to side with the palm held vertically, speakers can separate facts or ideas into different parts. Using the statement: "We must be neither too fanatical, nor too lukewarm," one hand would be moved to one side for fanatical, and one to the other side for lukewarm.

7. A speaker may describe a shape or a movement by descriptive gestures. Speed can be demonstrated by moving the arm through the air rapidly or the height of a child by holding the hand high enough to rest on his head. Descriptive gestures often imitate.

8. Speakers can walk. Walking can be an effective way to stress an idea,[1] as well as a way to convey purpose and confidence to the listeners.[2] Walking can send a message from a speaker and can indicate transition.[3] When a speaker is about to pass from one point to another, this can be signaled and made more emphatic by moving the weight from one foot to another or by the lateral movement of a step or two.[4] Walking a step forward can indicate to the hearers that a speaker is coming to a more important point which he/she does not want the audience to miss.[5] A backward movement can indicate to an audience that they can relax a minute and let the point sink in until the speaker moves on to the next point.[6]

When speakers walk up to the platform, their walk should indicate poise, confidence, and purpose. They should not appear hurried and should give themselves time to get comfortable at the podium.[7] When the speech is over they need not rush off abruptly, but can pause and then walk

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[1]Ayres and Miller, 214.

[2]Monroe, 53.

[3]Monroe, 52.

[4]Ibid.

[5]Ibid.

[6]Ibid.

[7]Ibid., 53.

firmly back to their seats, thereby indicating the solidity of the speech's content.[1]

Facial Expressions

According to research, 55 percent of the impact of a spoken message comes from facial expressions.[2] This is especially relevant to lay evangelists who often speak to small audiences. Facial expressions can be used to reinforce the ideas and emotions that speakers wish to convey.[3] Therefore they must be careful to ensure that their facial expressions are compatible with the message. If they are not, the listeners will judge them as being insincere.[4] For instance, when describing a funeral or a death, it is as inappropriate to laugh as it is to look sad when talking about a happy event.

Generally, the way people feel about a subject is expressed in their faces and the human face is capable of clearly expressing happiness, surprise, fear, anger, contempt, bewilderment, and determination.[5]

Sometimes, however, because of nervousness, speakers do not reinforce their messages by the use of their

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[1]Ibid.

[2]Ayres and Miller, 213.

[3]Jeffrey, 342.

[4]Ibid.

[5]DeVito, 149.

faces. This nervousness should be overcome.[1] One way to do this is for speakers to take a few moments before the beginning of a speech and immerse themselves in its sentiments and emotions.[2] As the speech continues, speakers should attempt to feel what they are saying. This can take their minds off their own nervousness and allow the facial expressions to flow freely.

Jesus used facial expressions to reinforce His messages. Ellen White says His looks showed sympathy, love, and compassion.[3] When leaving the temple, His countenance took on a sternness never seen before.[4] Jesus also looked upon the faces of His hearers to gauge their reaction to His messages.[5]

Although speakers can gauge people's reactions well by looking at their faces, they must keep in mind that people can regulate their facial muscles in order to disguise their true feelings. Often they do this automatically.[6] However, the eyes often reveal spontaneous

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[1]Jeffrey, 342.

[2]Jeffrey, 342.

[3]White, The Desire of Ages, 254.

[4]Ibid., 157.

[5]Ibid., 255.

[6]Malandro, 153.

and naked response, and are the easiest parts of the face to inform us of the intents and thoughts of the heart.[1]

Eye Contact

Scientific research has shown that the eyes are the most reliable source of non-verbal communication. This is because the eyes are capable of showing our emotions[2] and are not as easy to control as are other parts of the face.[3] Good speakers maintain good eye contact with their audiences. This will help the audience to see that they are sincere and truthful in what they say and will also help speakers to convey to their audiences what they feel about their subjects.

To maintain good eye contact with the listeners, the speaker needs to look at the audience 80 to 90 per cent of the time. Speakers who have greater degrees of eye contact are perceived as more skilled, informed, experienced, and friendly.[4] Whereas speakers who have little eye contact can appear aloof, unfriendly and even untrustworthy.[5]

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[1]Malandra, 159.

[2]Ibid., 163

[3]Ayres, 214.

[4]Malandra, 170.

[5]Ayres and Miller, 214.

Good eye contact requires that speakers learn their material so thoroughly that they can speak from outlines or abbreviated notes, or even extemporaneously. As they speak, they should look at the faces of the audience and not above them. Neither should they look at the ceiling, out the window, or down at the floor. They should also look evenly at every section of the audience,[1] overcoming the mistake of looking too much at one section.

As speakers maintain good eye contact with the audiences, it will help them to gauge the reaction to their words as registered in the listeners' faces.[2] If speakers maintain good eye contact throughout their speeches, the audiences will reveal that they are interested, happy, and comfortable with what they hear. If they are constantly looking away from the speaker, this may indicate that they are bored, embarrassed, sad, guilty, or uncomfortable about what is being said.[3]

As well as reinforcing the speaker's message and receiving feedback, the eyes can be used to indicate to others that it is their turn to speak or respond.[4] This can be used effectively in a seminar situation where a lecturer may ask a question and then lock his/her eyes on a

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[1]Ibid.

[2]Malandra, 170.

[3]Ibid.

[4]DeVito, 151.

respondent. It can also be used judiciously when making an appeal at an evangelistic crusade.

Another use for eye contact is to compensate for increased physical distance.[1] By using eye contact, speakers overcome the psychological problem of increased distance between the speaker and the listener. This can be helpful when speaking in a large auditorium.

Conclusion

Through good non verbal communication the speaker can use posture, appearance, gestures, facial expressions and eye movements to reinforce and enhance the gospel message.

Classroom Exercises

1. Use non-verbal communication to convey the following messages:

    a. I beg you, please give it to me.

    b. We'll finish the job whatever the cost.

    c. You are the culprit.

    d. We must put that idea out of our heads.

    e. Every penny I had has gone.

2. Selected individuals are asked to:

    a. Walk up to the podium in a manner to indicate confidence and purpose.

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[1] Ibid.

b. At the podium they take one step forward for emphasis and say: The sacrifice of Jesus is the basis of our salvation.

c. Then they step backwards indicating to the audience that they're allowing the point to sink in.

3. Split into groups of three and read Psalm 23 trying to convey the following facial expressions:

a. Serenity--vss. 1-3.

b. Certainty--vs. 4.

c. Joy and gladness--vss. 5-6.

4. Deliver a one minute speech to your group maintaining even eye contact with them 80-90 per cent of the time.

Homework Assignment

The objective of this assignment is to give the student practice in reinforcing a speech with non-verbal communication.

1. Using part of a speech you or someone else has written, study the speech with the aim of reinforcing the ideas it contains with non-verbal communication. Practice the non-verbal communication in the mirror. Present a five minuite section of your speech in class. (Make sure that it is reinforced by non-verbal communication.)

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148

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