



**HOW DID LLOYD-JONES AND SANGSTER USE SCRIPTURE  
IN THEIR PREACHING RESPONSES TO THE OUTBREAK  
OF WORLD WAR II?  
TRIALLING ANALYTICAL APPROACHES TO  
THE HOMILETICAL USE OF SCRIPTURE**

EMMA SWAI  
*Foundation Year Lecturer*  
*Liverpool Hope University, UK*  
[swai@hope.ac.uk](mailto:swai@hope.ac.uk)

**ABSTRACT**

Both D. M. Lloyd-Jones and W. E. Sangster are distinguished figures in evangelical history, looked to as examples of men who used their preaching to respond to the issues of their day, in particular the outbreak of World War Two. Their sermons in response to this traumatic event were published towards the end of 1939, but the preachers' collections show an immediate disparity in the amount of Scripture being used. Analysing the use of Scripture is key when looking at homiletical exemplars in terms of learning from them. By the nature of any choices being both linguistic and theological, any approach must be interdisciplinary. So, in order to move towards establishing a methodology for analyzing how Scripture is used within the sermon, this article trials different methods to assess which may or may not be useful in constructing a way of systematically learning from successful preachers of the past.

Using the example of Grounded Theory, which advocates the creation of inductive categories, a new framework enabling analysis of the use of Scripture within a sermon has been created, Scriptural Categorization Analytics, and is applied to the sermon collections of Sangster and Lloyd-Jones in order to investigate the

effectiveness of this technique as a tool for studying the use of the Bible within sermons.

## INTRODUCTION

If modern preaching is to be “well informed” with “the proper ingredients,”<sup>1</sup> then it not only needs to be aware of current cultural situations, but also have a sense of ecclesial and homiletic history, an awareness of what has gone before. “Preaching history is immensely rich, and preachers can learn from each other;”<sup>2</sup> if preaching, or at least the preparation of and for preaching, “can indeed be learned,” then it is good practice to reflect on the sermons of others.<sup>3</sup>

Following on from the assertion that “Faithful engagement with Scripture is a standard by which preaching should be measured,”<sup>4</sup> then the use of Scripture is, or at least should be, key to any sermon preached within the church. That is not to define how Scripture is used, other than to assert Scripture should be present in some form.

This study originated from the observation that Scripture, as demonstrated by the quotation of or reference to biblical passages, did not seem to be overtly present in some of the sermons published in William Edwin Sangster’s *These Things Abide*,<sup>5</sup> sermons delivered and published in the autumn of 1939, in response to the outbreak of World War Two. According to Sangster’s own treatise on homiletics, *Power in Preaching*, preaching needed to be “Based squarely on the Bible,”<sup>6</sup> raising the issue of how Scripture, when present, is used within Sangster’s sermon collection.

Currently, there appears to be no existing method by which to analyse scriptural usage within a sermon. This study attempts to find a way to construct that analysis, by experimenting with ideas from different disciplines. In order to do this effectively, so that any method may be transferred and used to analyse sermons by other preachers, Sangster’s sermons cannot be looked at in isolation; any methods need to also be

trialled with a preacher who overtly uses Scripture more frequently.

Sangster's contemporary, D. Martyn Lloyd-Jones,<sup>7</sup> also published a collection of sermons at the outbreak of World War Two, *Why Does God Allow War?*<sup>8</sup> Not only were both collections of addresses originally presented and published against the same historical backdrop, Lloyd-Jones and Sangster preached in the same geographical area of London.<sup>9</sup>

According to their published sermons, Sangster and Lloyd-Jones apparently displayed very different approaches to the crisis, especially with regards to their use of Scripture within those homiletic responses. One obvious contrast, on a first reading of *Why does God Allow War?* and *These Things Abide*, is the evident use of Scripture, if Scripture is purely counted to be the written, or printed, Bible. Lloyd-Jones uses a large number of references and quotations, with Sangster using demonstrably less. The difference is so stark, that a modern reader cannot help but wonder why this is the case.

Often what is written about Scripture and homiletics focuses on either the importance of Scripture to preaching, or comments on generalities regarding usage, such as for exposition. Scholarship seems to ignore how the Bible is used linguistically and the purposes for which those linguistic choices are made. From trialling different methods, it is hoped that this study will provide some building blocks to facilitate this area of study.

Any study of preaching "should focus on the actual event;"<sup>10</sup> if preaching is a "multifaceted" spiritual event, then there are multiple "ingredients" and variables, including the congregation, the preacher, the sermon itself, and "the presence of Christ."<sup>11</sup> In essence, any retrospective analysis of a preaching event can really only focus on the sermon as constructed and preserved for publication. This means that, out of necessity, the sermons in this study have to be treated "as written texts produced by the participating preachers"<sup>12</sup> for the purpose of

analysis, despite being a text created for the purpose of preaching to a listening audience.

What this study aims to do is quantify where Scripture is used and categorise how, by using the example of approaches which initiate inductive categories from the data being analysed. Inductive categories from the sermon corpora will be created and, in so doing, construct an analytical framework of how Scripture is being used, bridging the gap between quantitative and qualitative through the closer examination of specific examples.

The identification, categorisation and analysis of Scripture usage raises the issue of whether a sermon can be biblical if Scripture is not quotationally present; this is, perhaps, a wider issue than can be tackled here, but by contrasting two contextually equivalent preachers, it is possible to demonstrate the usefulness of an analytical framework for evaluating biblical usage within a sermon. Any analytical framework may then potentially be used outside of the context in which it is constructed.

## CORPUS LINGUISTICS AND SCRIPTURAL IDEOLOGY

Where sermons have been analysed as a corpus previously, such as by Aleksandra Bizjak Končar in 2008, the focus has been on rhetorical analysis, studying linguistic features and rhetorical units.<sup>13</sup> Methods of communication, not usage of Scripture, have been investigated. However, corpus linguistics, as an approach, has the potential to profile a preacher and show their position on Scripture, creating a foundation for the specific analysis of how overt Scripture is used.

If language use reflects ideology, whether consciously or unconsciously, then the frequency of divine reference should reflect doctrinal beliefs, since corpus linguistics can show "how *x* is talked about"<sup>14</sup> if "*x*" were to refer to the divine. If the corpus linguistics data matches the doctrinal expectations for Sangster

and Lloyd-Jones, then it is reasonable to suggest that any corpus linguistics data regarding Scripture would be similarly valid.

For the purposes of this study, in that it is functioning as a test of the corpus linguistics approach, divine terminology will be limited to references to God, Jesus and the Holy Spirit using easily identifiable vocabulary. This is not all-encompassing, as there will inevitably be other references, for example to God using "He," but by using a list of obvious divine terminology the test data will show whether the approach can identify, through language, the doctrinal standpoints of Sangster and Lloyd-Jones, which are already known.

	<u>Sangster</u>		<u>Lloyd-Jones</u>	
References	315	[0.8%]	489	[1.8%]
God	206	65%	411	84%
Almighty*	5		1	
Lord	15	5%	32	7%
Jesus	24	8%	10	2%
Christ	42	13%	19	4%
Son*	1		10	2%
Spirit*	3		5	
Cross*	19	6%	1	

\*in reference to Jesus, God, Holy Spirit

A word list for each corpus was created in order to obtain quantitative data regarding the specified divine terminology; where there was potential as to an alternate meaning, a concordance was created and used to verify the usage being analysed. Numeric data for word usage was then used and compared to the total word count for each corpus, to produce a percentage value for divine reference within the sermons of each preacher, allowing the disparity in word count between Lloyd-Jones and Sangster to be somewhat negated; these are presented within square brackets.

Immediately it becomes evident that, despite a larger word count, Lloyd-Jones makes proportionately more direct reference to the divine within his sermons. Although both refer to "God" more than to "Jesus," Sangster refers to "Jesus" and "Christ" to a much higher degree: 21% of Sangster's divine references and to "Jesus" and "Christ" compared to 6% of Lloyd-Jones', 8% if "Son" is included. Perhaps surprisingly, the cross is missing from Lloyd-Jones' preaching, at least from a linguistic perspective.

Lloyd-Jones' and Sangster's doctrinal positions are well-known. As a Calvinist, Lloyd-Jones believed in the total sovereignty of God. With over eighty percent of his references to divinity being to God, the linguistic data from Lloyd-Jones' sermons reflects the Reformed perspective of a divine hierarchy, a position purporting that "The Father is of none, neither begotten nor proceeding" and "the Son is eternally begotten of the Father."<sup>15</sup> According to Lloyd-Jones himself, "Evangelistic preaching worthy of the name starts with God and with a declaration concerning His being and power and glory."<sup>16</sup> It does not, therefore, seem surprising that "God" is the most frequent of Lloyd-Jones' references to the divine, by a substantial margin.

As a Wesleyan Methodist, Sangster was much more focused on the centrality of salvation and the importance of faith in Christ. This is also reflected in the data, particularly with the prominence of Jesus Christ; the importance of God is not denied, but "Jesus," "Christ" and the "Cross" form 27% of Sangster's divine reference, noticeably including key aspects of salvation and a less hierarchical version of the Trinity. Sangster's language reflects a more soteriological perspective.

Quantitative data regarding the use of divine reference vocabulary suggests that, as an approach, corpus linguistics can indeed propose doctrinal positions from linguistic usage. Both preachers outlined, in their later treatises on preaching, that they felt sermons should be "based squarely in the Bible"<sup>17</sup> and contain "the message of the Bible."<sup>18</sup> It would be logical to then assume that both would practice biblical preaching and that Scripture

would feature heavily in their sermons. From a linguistic perspective, those relatively educated listeners would have expected both quoted scriptural references and references to the Bible itself.

It is impractical to use the word lists and concordance features of a corpus linguistics approach to identify biblical quotations and references. However, by creating a vocabulary list for biblical reference, similar to the one created earlier for divine reference, it is possible to look to corpus linguistics data for an indication as to the importance of the Bible as Scripture for each of Sangster and Lloyd-Jones. To this purpose, a scriptural reference vocabulary list has been used which includes: "Scripture," "Bible," "Gospel," "Testament," "Epistle" and "Word." In the case of "Word," the meaning was checked against a created concordance to verify that it referred to Scripture. Again, the vocabulary list being used is not all-encompassing, but the focus of this approach is to look for an indication of ideology as exhibited by language, something that will always be a suggestion needing to be looked at from other angles and using other approaches.

	<u>Sangster</u>	<u>Lloyd-Jones</u>
Scripture	1	4
Bible	6	34
Gospel	7	14
Testament	9	23
Epistle	2	4
word*	14*	23*
*checked against concordance re possible variance in meaning		

In five sermons, Lloyd-Jones refers to Scripture as an entity over a hundred times, whereas Sangster, in his fifteen

sermons, contains less than forty such references. It is quite a substantial difference which would, on the surface, suggest that Lloyd-Jones gave more importance over to Scripture. The Westminster Confession refers to “the infallible truth and divine authority” of Scripture, that it “ought to be believed, and obeyed” because “it is the Word of God.”<sup>19</sup> As a Calvinist, this was Lloyd-Jones’ standard; he adhered to Calvin’s notion that without Scripture “there can be no faith.”<sup>20</sup> Lloyd-Jones’ language and objective reference to the Bible certainly reflects its centrality, for him, within the sermon and supports the assertion that the written Bible was “the Word of God.”

By contrast, the data would suggest that Sangster did not place as much importance on the Bible, but this may well be a case of each preacher having a different focus for their preaching. For Sangster, rather than being a written word, “the Gospel is a meeting of God and man”<sup>21</sup> so if he had “to take a sublime truth and make it plain”<sup>22</sup> a sermon could still contain the Bible’s message without making explicit reference to the written word; he defined what a sermon was in relation to Scripture using the words of Bernard Manning—“A manifestation of the Incarnate Word, from the Written Word, by the spoken word.”<sup>23</sup> Christ, as “the Incarnate Word” was of primary importance, as was God meeting with man, so preaching could be legitimate without mentioning the Bible, as long as it was “honestly related” to it.<sup>24</sup> A lack of mentioning the entity of the Bible does not prove Sangster did not view the Bible as essential, more that he did not regard the explicit reference to it to be essential.

## THE HOMILETICAL LINGUISTIC USE OF SCRIPTURE BY LLOYD-JONES

Lloyd-Jones was famous as an expository preacher, one who practiced a “verse-by-verse approach.”<sup>25</sup> He attempted “to present and apply the truths of a specific biblical passage”<sup>26</sup> and in *Why Does God Allow War?* each sermon in prefaced by verse which is purported to be the text of the sermon that follows,



though other verses tend to be brought in throughout. Although Lloyd-Jones’ sermons are presented as being focused on a single text, realistically they include so many different texts that they are more accurately described as expository sermon “based on...a doctrine linked to various texts.”<sup>27</sup>

In order to identify where Scripture is used, it is necessary to employ three simple linguistic labels: quotation, paraphrase and reference. “Quotation” will be used where Scripture is quoted verbatim, “paraphrase” where a person, event or saying from Scripture is described or summarised using the preacher’s own words, and “reference” where a person, event or saying from Scripture is referred to in passing, possibly as part of a discussion or exegesis. Scriptural use has been identified, counted and categorised into one of these three groups. Each of these groups will need to be further sub-divided, but at this point of initial analysis, the three labels will suffice in providing an overview.

“Hymns” are counted, where they have been directly quoted, as a point of interests; in the case of Sangster they are often quoted instead of Scripture and according to Lloyd-Jones’ standpoint Scripture alone should be preached within a sermon.

	Scripture: quotation	Scripture: paraphrase	Scripture: reference	Hymns
Sermon 1: “Man in the Presence of God”	34 [9]	4 [1]	7	1
Sermon 2: “Facing the Unexpected”	13 [3]	-	38 [36]	2
Sermon 3: “The Mystery of God's Ways”	23 [4]	1	7 [4]	1

Sermon 4: "Why Does God Allow War?"	14 [4]	3 [1]	2	-
Sermon 5: "The Final Answer to All Our Questions"	47 [26]	3 [1]	10 [2]	-

[Square brackets indicate repetition]

As evidenced by the total occurrences of Scripture (45:51:31:19:60), Lloyd-Jones used Scripture extensively within all of his sermons. He rarely paraphrased and did not simply refer to Scripture without it being extensively quoted. The data appears to present an anomaly to this hypothesis in "Facing the Unexpected," however almost all of these references are to Manoah and his wife, as Lloyd-Jones pursues an expository discussion of the characters in Judges 13.22-23, quoted repeatedly in the sermon.

Despite a stated belief that nothing should be quoted except the Bible itself, Lloyd-Jones does quote hymns in three of his sermons. This indicates that either he was not as firm in his viewpoint as *Preaching and Preachers* suggests, or that he later changed his approach to adopt a stricter line.

## LLOYD-JONES AND BIBLE QUOTATIONS

On 24<sup>th</sup> October 1961, Lloyd-Jones addressed the National Bible Rally at the Royal Albert Hall in London and stated that it was "the standard and the language, the dignity and the glory of the old Authorized Version" which should be preached.<sup>28</sup> This appears to be a tenet he adhered to during his earlier preaching career also; every biblical quotation found in *Why Does God Allow War?* is from the Authorized (King James) Version. A belief in the

ability of the authority of the Bible to speak for itself appears to be illustrated when Lloyd-Jones, an advocate of expository sermons, does not explain key quotations. For example, in "The Mystery of God's Ways" he introduces 1 Peter 5.6-7 with "as Peter put it so perfectly..." and does not follow it with additional discussion, merely a qualifying statement imitating the language of the quotation, "Never doubt that he careth."<sup>29</sup>

Interestingly, despite extolling the authority of the Authorized Version, Lloyd-Jones was not always averse to "tweaking" the translation where he felt it to be appropriate; often this would be indicated, such as "the hope of [Christ's calling]" when using Ephesians 1.18,<sup>30</sup> but this was not always the case. In "The Mystery of God's Ways" he removes "and seducers" from 2 Timothy 3.13, simply replacing the words with an ellipsis.<sup>31</sup> Occasionally verses are quoted with words in a different order, as with Hebrews 11.13 in "The Final Answer to All Our Questions,"<sup>32</sup> or similar verses are merged but presented as one quotation, Psalm 107.6,13 in "Why Does God Allow War?"<sup>33</sup> This, though, is fairly unusual and normally Lloyd-Jones' scriptural quotations appear word for word as they would in the Authorized Version.

This is not to say that Lloyd-Jones always quoted the whole of a verse. Sometimes he included all of a piece of text, such as Matthew 24.6-7,<sup>34</sup> but Lloyd-Jones often simply picked out the section of the quotation which he wanted to use, weaving biblical phrases like "worse and worse" (2 Timothy 3.13)<sup>35</sup> into his sentences. Even with the occasional "tweak" or mistake, such as labelling Matthew 5.44 as the non-existent 'Matthew 6.44,'<sup>36</sup> Lloyd-Jones' biblical quotations were always referenced.

The variation in Lloyd-Jones' use of quotation, both in the use of whole or sampled quotations, indicates that further analysis is needed to identify the purposes behind why quotations were either used in full or included as phrases within Lloyd-Jones' sentences, instead of his own words. In each case, both separated and integrated quotations were used in different ways.

THE HOMILETICAL LINGUISTIC USE OF SCRIPTURE BY SANGSTER

For Sangster, according to *The Craft of the Sermon*, legitimate use of Scripture was for exposition, as a starting point, or as a motto for the message.<sup>37</sup> Yet, as already discussed, some of his sermons contained no scriptural reference at all. Readability disputes that this was for reasons of linguistic accessibility, but comprehensibility is obviously about more than language. Centrality of the biblical message does not necessarily translate as centrality of the Written Word and if, for Sangster, “the Word” is more than what is printed in the Bible, it is unsurprising that there is less overt Scripture within *These Things Abide*.

For clarity, the same three linguistic labels of quotation, paraphrase and reference will be used to initially categorise scriptural reference. As previously, “quotation” will be used where Scripture is quoted verbatim, “paraphrase” where a person, event or saying from Scripture is described or summarised, using the preacher’s own words, and “reference” where a person, event or saying from Scripture is referred to in passing, possibly as part of a discussion or exegesis. Hymns are again counted where they have been directly quoted, since they are treated by Sangster as effectively equivalent to Scripture.

	Scripture: quotation	Scripture: paraphrase	Scripture: reference	Hymns
Sermon 1: “When Oranges Are More Than Diamonds”	-	-	-	5
Sermon 2: “Star-Light On The Shadowed Way”	-	-	1	1

Sermon 3: "Gold From Dross"	7 [1]	1	4 [2]	5
Sermon 4: "God Forgive Us!"	1	-	-	-
Sermon 5: "When Hope is Dead - Hope On!"	5	-	7	1
Sermon 6: "Convictions - Not Opinions!"	-	-	-	2
Sermon 7: "Good Without God"	6	1	7	0
Sermon 8: "The Pledge of Those Glorious Scars"	10 [6]	4 [1]	11 [2]	3
Sermon 9: "Secret Sorrows"	-	-	-	0
Sermon 10: "Purifying the Atmosphere"	-	1	-	0
Sermon 11: "Drunk and Mad"	3	1	2	1
Sermon 12: "Does God Have Favourites?"	4	2	35 [17]	2
Sermon 13: "All Is Not Lost"	1	-	-	0

Whilst We Have Courage"				
Sermon 14: "The Fear of Death"	8 [2]	-	1	4
Sermon 15: "And After Death - What?"	14 [4]	1 [1]*	4	4

[Square brackets indicate repetition]

\*Sangster's paraphrase of John 14.2 directly follows his quotation of the verse itself, effectively repeating it but in Sangster's own words.<sup>38</sup>

The data on Sangster's scriptural usage clearly shows less overt preaching of the written Bible itself. Three of Sangster's sermons do not include Scripture, with "Star-Light on the Shadowed Way" only including a single reference within the question "What price will Moloch demand ere this lesson be fully learned?"<sup>39</sup> and "God Forgive Us" only including a version of Psalm 119.67 because it is embedded in a quotation from "the late Bishop of Durham."<sup>40</sup> Effectively a third of the corpus contains no overt use of Scripture; within the rest, only "The Pledge of Those Glorious Scars" and "After Death—What?" are numerically comparable with Lloyd-Jones. The number of references in "Does God Have Favourites?" distorts the data somewhat, because they are simply lists of groups of people, many in repetition, to illustrate that these peoples no longer existed, unlike the Israelites.

Interestingly, the lack of repetition appears to contribute to lower instances of scriptural usage. The exception to this is in "The Pledge of Those Glorious Scars;" Sangster's focus on "graven"<sup>41</sup> is reflected by the repetition of Isaiah 49.16.

Sangster did use Scripture; he quoted, paraphrased and referenced it, but the sermons in *These Things Abide* were certainly not expository. He told stories more than he overtly preached the

written words of the Bible. Whilst Lloyd-Jones may have criticised Sangster for his apparent lack of scriptural usage and non-expository style of preaching, especially as exemplified in this corpus, it is possible to assert since “other types of preaching that proclaim the biblical truth are certainly valid and valuable”<sup>42</sup> and Sangster does not contradict Scripture, just uses it less overtly, *These Things Abide* can still be considered “biblical.” Indeed, the presence of Scripture in sermons that are not expository suggests its overt usage can still be analysed even when the presence of overt Scripture is not central to the style of preaching being considered.

## SANGSTER AND BIBLE QUOTATIONS

The Bible was important to Sangster as “the story of God's dealing with man and man's experience of God”<sup>43</sup> but he took the perspective that it was the “source-book” for faith; whether someone specifically believed it to be the Word of God, or held it to contain the Word of God, was not particularly important. This more liberal attitude is reflected in his use of bible quotations.

Sangster, when he did quote Scripture, varied in which translation he chose. Often Scripture appears in the King James Version, but equally present is the American Standard Version. Exactly which translation Sangster chose to use is not always clear since, much more than Lloyd-Jones, he “tweaked” translations by taking out words or seemed to “merge” several translations together. Matthew 6.20 appears in “Does God Have Favourites?” without the words “for yourselves,”<sup>44</sup> possibly because Sangster discusses communities directly before the quotation and did not wish for his audience to take the Scripture as individually focused. He quotes Mark 2.5 in “The Fear of Death” as “Son, thy sins are forgiven thee,”<sup>45</sup> wanting the present tense of the ASV but the direct “thee” from the KJV. Tense is an interesting issue in Sangster's biblical quotations, something he often adjusts. The ASV and KJV both translate Psalm 73.22 as “I was a beast before Thee;” Sangster, albeit prefaced by “one must

borrow the language of the Psalmist," presents the quotation as "I am a beast before thee."<sup>46</sup> Changing the tense of the biblical quotation makes it present and more immediate for the sermon's audience. Whereas Lloyd-Jones identified and referenced every biblical quotation, Sangster rarely references and does not always even demarcate his. In some cases, scriptural quotations are presented but are not identifiable. "Daughter, thy purity is ever before Me" is quoted as God's words but the phrase does not appear to exist in biblical translations used by Sangster; it does, though, appear similarly quoted in a 1954 American newspaper.<sup>47</sup> The quotation is not unbiblical, after all it mirrors Mark 2.5 as quoted in the same sermon, but it seems as if Sangster is quoting what he sees as the biblical message, rather than quoting Scripture. Similarly, Sangster presents summaries of Scripture as quotations. For example, in "Good without God," Micah 6.6-8 is paraphrased as an apparent quotation: "Burnt offerings will not placate God," says Micah.<sup>48</sup>

When quotations are used by Sangster, they can often be found grouped together. Whether this be around Paul making "Faith, Hope and Love, the cardinal virtues of Christendom" through various epistle quotations in "When Hope is Dead—Hope On!"<sup>49</sup> or to briefly illustrate the difference between "sleep" and "death" by using the words of Jesus, in "And After Death—What?"<sup>50</sup> or to emphasise the agreement between prophets on the holiness of God, in "Good Without God"<sup>51</sup> Sangster always seems to have a definite purpose in his use of scriptural quotations.

## SANGSTER AND ALTERNATIVE POINTS OF REFERENCE

Sangster's argument for the validity of sermons which did not contain Scripture but were still in harmony with it, came from the idea that if people did not believe in the Bible then using Scripture would not create conviction.<sup>52</sup> If the Bible was not necessarily an acknowledged source of authority for his congregation and did not "deal in any direct way with many ethical and social problems" affecting that congregation,<sup>53</sup>



Sangster looked to find other references with which he could communicate biblical truth.

For many preachers, “the Bible remains the absolute authority for salvation even though it is not the only source of truth,”<sup>54</sup> but for Sangster “that which can clarify the Word of God, and carry conviction to a hesitating mind; that which can banish doubt and remove impediments from frustrated faith, is not to be airily set aside by anyone.”<sup>55</sup> As illustrated by previous data, hymns provided a valuable reference resource for Sangster in his preaching. Every hymn Sangster quotes appears in the 1933 Methodist Hymn Book, which states in its introduction that “Methodism has always been able to sing its creed.”<sup>56</sup> For Sangster and his contemporaries, the hymnal was “more than a utilitarian religious songbook; it [was] a theologically-conceived manual for Christian living”<sup>57</sup> so quoting hymns would have been like quoting from an expression of the Bible and of its doctrine. Sangster himself believed that hymn writing required “spiritual discernment.”<sup>58</sup> Hymns are simple, direct and “always, at least, vaguely familiar;” they can be grasped by listeners and possibly convey additional meaning by subsequent singing.<sup>59</sup>

The sermons in *These Things Abide* are not limited to religious points of reference; secular and cultural points of reference pervade Sangster’s sermons. To analyse this in detail is beyond the remit of this study, but the most effective demonstration of this is “When Oranges Are More Than Diamonds,” the first sermon in *These Things Abide*. Sangster, as indicated previously, does not mention Scripture in this particular sermon. Instead, he quotes hymns and literature, to be precise *The Hound of Heaven* by Frances Thompson,<sup>60</sup> because “there are sublime moments in preaching when the right poetic quotation can do what no prose can achieve.”<sup>61</sup> The familiarity Sangster uses to connect with his audience is not through Scripture, but through classic novels and historical or cultural figures. In this regard, Sangster offended Lloyd-Jones, who believed that “A sermon is meant to be a proclamation of the truth of God as mediated through the preacher. People do not

want to listen to a string of quotations of what other people have thought and said.”<sup>62</sup>

Different approaches to referencing Scripture, including quotation, on a very practical level prove that there is more to analyse than simply how that Scripture is referenced. Different reference forms can be employed for a variety of purposes, purposes which a preacher may deliberately chose to employ.

### SCRIPTURAL CATEGORISATION ANALYTICS— CREATING AN ANALYTICAL FRAMEWORK

Purely “empirical data can...be deceptive”<sup>63</sup> and a more qualitative analysis of how Scripture is used is necessary to begin to comparatively assess how Lloyd-Jones and Sangster employ Scripture with their message. In order to reach this point, the empirical data gathered so far regarding that usage needs further categorisation. However, categories beyond that of “quotation,” “paraphrase” and “reference” for the utilisation of an alternative source, such as Scripture, within a sermon text are not available. In order to further analyse in greater detail, therefore, new categories need to be devised; in order that these new categories specifically apply to the corpora of Lloyd-Jones’ and Sangster’s sermons, they need to be inductively created, effectively derived from the corpora as a collective.

The example of inductive categorisation can be found in the grounded theory approach. Although developed in the field of Sociology, it has been applied in empirical homiletics with regards to sermons. For example, H. J. C. Pieterse’s study into the sermons with Matthew 25.31-46 as a sermon text, within the Dutch Reformed Church and the Uniting Reformed Church in South Africa, looked into how that issue of poverty was approached. Pieterse then went on to categorise the communication of “how” the poor could be cared for, from the perspective of a “research gap” in homiletic literature whereby it was stated that the poor should be cared for but without an analysis of “how.”<sup>64</sup> Pieterse, though, was focused on how

poverty was discussed, using the sermon text as a way of selecting the corpora of sermons,<sup>65</sup> not specifically on how Scripture in general was being used.

Fundamentally, to use Theo Pleizier's terminology, the homiletic use of grounded theory looks to label "pieces of interviews to capture analytic ideas."<sup>66</sup> Pleizier reformulates the standard sociological enquiry questions to incorporate pre-theoretical assumptions that "religious realities can be studied empirically" and that the hearing of a sermon involves "homiletic interaction" and "divine-human dynamics."<sup>67</sup> These questions are as follows:

- What is relevant in the data for a homiletical study?
- What (property of a) socio-religious category is indicated in the data?
- What is religiously going on in the data?

Given that previous homiletic analysis using a grounded theory approach utilises a data set that included interviews, from listeners following a sermon, using grounded theory to analyse published sermons where those interviews are not available is practically impossible. However, the example of grounded theory in forming categories as they emerge from the data<sup>68</sup> allows for a necessarily inductive approach, given the lack of a pre-existing analytical framework for the practical linguistic usage of Scripture within sermons.

In reference to Pleizier's first question, regarding what is relevant in the data for study, the fact that the substantial disparity in the amount of explicit scriptural usage, between Lloyd-Jones and Sangster, is obvious to a reader suggests that scriptural usage should be a focus of investigation. His second and third questions are not relevant to this particular project; since the corpus being analysed consists purely of published sermon texts and the focus is on the use of Scripture, the socio-religious element cannot be analysed in detail. Additionally, given that the focus is on how Scripture is being used and not on

the effect of that usage, this project cannot, therefore, tackle the question of what is religiously going on for the hearer of any of the sermons. All that can be suggested is what the preacher is attempting to use Scripture for.

From a linguistic perspective, the empirical data shows a difference in each preacher's practical use of Scripture, in whether presented Scripture is quoted, paraphrased or simply referenced, but this does not propose any answer as to each preacher's purposes in using Scripture. Each practical linguistic category needs to be divided into categories identifying the preacher's purpose in using Scripture linguistically in that way. This can only be done inductively, since the labels are not already available, therefore making at least this aspect of a grounded theory relevant. "Categorization and classification...are probably the most fundamental operations in thinking and language;"<sup>69</sup> there needs to be a method of sorting.

Linguistically, quotations can be positioned within the language of the text or separated from the writer's own words. Integrated quotations consist of a single word or short phrase used within a preacher's own sentence, whereas separated quotations tend to be full sentences or verses from Scripture. Separation can be by presenting quotations as separate sentences or by keeping the verse quotation verbatim in its original form, which is introduced and constitutes a substantial section of the sentence—Scripture has not been broken up and employed instead of other possible linguistic choices.

Examples of separated quotations:

"this people refused to harbour a single idol and said, 'Holy, Holy, Holy is the Lord of Hosts.'"<sup>70</sup>

"sums up his teaching by saying, 'So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses'"<sup>71</sup>

Examples of integrated quotations:

“We do not consider our respective positions or remind ourselves that he is ‘the high and lofty One that inhabiteth eternity’”<sup>72</sup>

“God cannot forget His people because He has ‘graven’ them (or printed them) on the palms of both His hands.”<sup>73</sup>

Separated quotations can obviously be used and then explained, functioning as part of an exegetical discussion. Alternatively, they may be presented after a discussion, without being explained, to emphasise a point or to metaphorically underline what the preacher has said using Scripture. Integrated quotations can be specific words or phrases that are being examined as part of exegesis. Where the function of integrated quotations is not exegesis, and the quotation is not discussed in detail, it may be functioning as a thematic link to elsewhere in the sermon, reminding the audience of a point already made. Integrated quotations may also simply replace non-scriptural words, to complete the preacher’s sentence.

The proposed division of the "quotation" category can be outlined as follows:

<i>Quotation</i> Where Scripture is quoted verbatim				
<i>Separated</i> Quoted whole		<i>Integrated</i> Words or phrases functioning within a sentence		
<i>Exegesis</i> Discussed in some detail	<i>Emphasis</i> To highlight an idea	<i>Specific</i> As part of exegesis	<i>Associative</i> Not discussed exegetically; links to a theme elsewhere	<i>Incidental</i> Simply the words in the sentence

In itself, “paraphrase” would seem to be a relatively simple category, however within a sermon it evidently is used for different purposes. In “Man in the Presence of God” Lloyd-Jones very briefly summarises the story of Jannes and Jambres as an example of Jewish exorcists<sup>74</sup> and introduces his sermon on Romans 8.28 by summarising “the earlier part of the chapter.”<sup>75</sup> When Sangster paraphrases the story of Esau and Jacob in “Does God Have Favourites?” he inserts his own opinion both through the rhetorical questions he chooses to ask and the adjectives he uses to describe each character.<sup>76</sup> Less frequent, at least within the corpora used in this study, is the use of paraphrase for the purpose of comparison. In “The Mystery of God’s Ways,” after summarising the story of God’s people in Egypt, Lloyd-Jones directly compares the Israelites to “the many who actually hold that view today.”<sup>77</sup> Similarly, Sangster likens his depiction of war-torn Warsaw in “The Pledge of Those Glorious Scars” to Isaiah’s desolate Jerusalem.<sup>78</sup>

The division of the “paraphrase” category can be outlined as follows:

<i>Paraphrase</i> Where a person, event or saying from Scripture is described or summarised, using the preacher’s own words		
<i>Summary</i> Key information is provided, without comment within it, in the preacher’s own words.	<i>Commentary</i> Opinion is provided within the paraphrase, commenting on Scripture as the key information is provided.	<i>Comparison</i> Scripture is paraphrased alongside an alternative source, with direct comparisons being made through the paraphrase

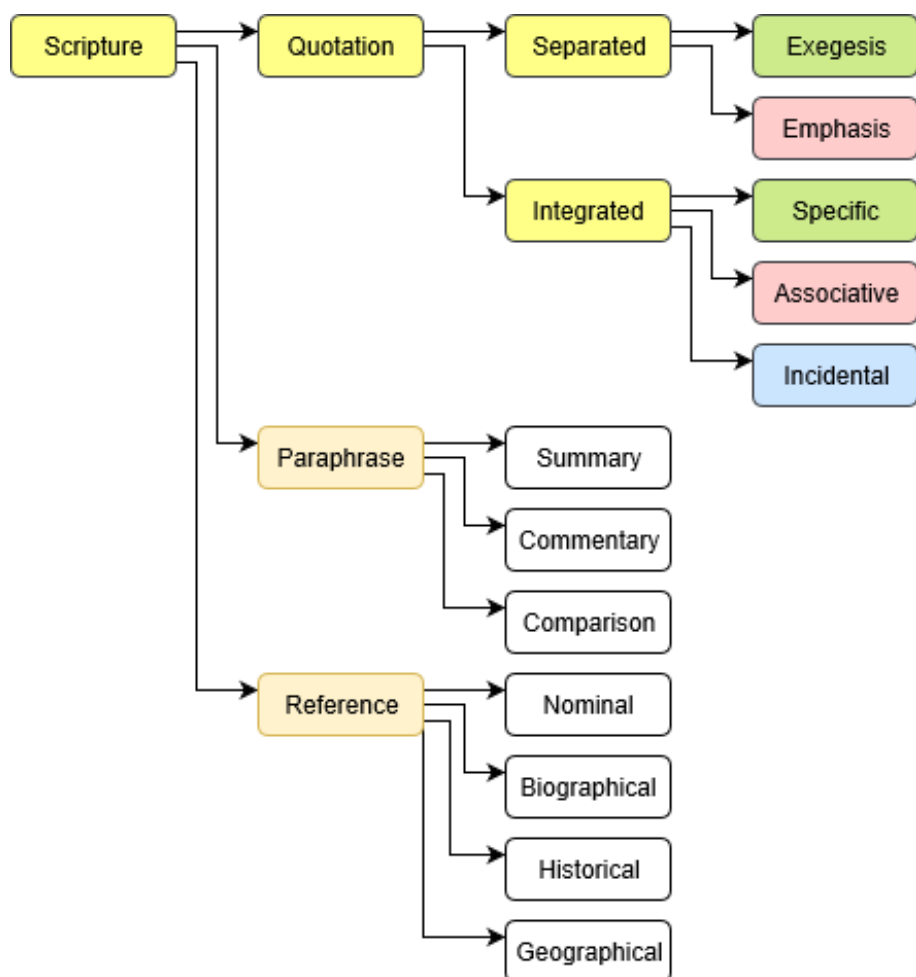
“Reference” is almost a usage of Scripture that the preacher pays little attention to; in a sense, they appear to remind

the audience the message is linked to Scripture or to introduce Scripture in some form or another. Where Scripture has been referred to in passing without further comment, it has been categorised as "reference". This being said, reference could still occur for a range of purposes. At this point of investigation, "reference" is initially subdivided as:

<i>Reference</i> Where a person, event or saying from Scripture is referred to in passing			
<i>Nominal</i> Book title	<i>Biographical</i> Person or character	<i>Historical</i> Story or event	<i>Geographical</i> Place

Combining the various subdivisions of the established usage categories creates an analytical framework to begin to study how Scripture is used within the sermons of Lloyd-Jones and Sangster, in the sermon collections *Why Does God Allow War?* and *These Things Abide*. Although it may not at present be all-encompassing, this new framework provides a starting point where there was previously no method to enable this. As a prototype, it needs a name: Scriptural Categorisation Analytics.

The following diagram depicts a summary of the categories and purposes assigned by the Scriptural Categorisation Analytics framework, which will be applied to the corpora used in this study in order to provide profile data on the preachers concerned. Also indicated, where applicable, are the purposes for which Scripture is used within each category.





"Direct Scripture" is the written Bible, as the original starting point of any scriptural usage. Where that usage is verbatim and therefore "quotation", this is indicated according to the key below. Additionally, where purposes such as being for exegesis coincide, this is also colour-coded.

-  Direct Scripture
-  Reworded/Incomplete Scripture
-  Exegetical in purpose
-  To highlight the message
-  Scriptural identity not relevant
-  Multiple purposes

Where categorisation needs further development and purposes have not yet been assigned, these have not been coded.

## SCRIPTURAL CATEGORISATION ANALYTICS— ANALYSING SERMONS

Scriptural Categorisation Analytics provides the framework created by the inductive categories obtained from the corpora of Lloyd-Jones' and Sangster's sermons. Placing both preachers within the framework allows for it to be tested as a method of analysis.

Scriptural Categorisation Analytics presents Lloyd-Jones as:

	Scripture											
	Quotation					Paraphrase			Reference			
	Separated		Integrated			Summary	Commentary	Comparison	Nominal	Biographical	Historical	Geographical
	Exegesis	Emphasis	Specific	Associative	Incidental							
Serm on 1:	6	10	7	7	4	3	1	-	2	5	-	-
Serm on 2:	1	5	2	-	5	-	-	-	-	38	-	-
Serm on 3:	5	10	-	3	5	-	1*	1*	-	7	-	-
Serm on 4:	3	4	-	2	5	-	1	2	-	2	-	-
Serm on 5:	8	13	10	10	6	2	1	-	1	9	-	-

\* Lloyd-Jones' summary of God's people in Egypt in "The Mystery of God's Ways" begins as a commentary, one which he dips in and out of throughout the sermon, but at points he uses it to compare the reactions of Israel to those of his contemporaries.

According to the data, Lloyd-Jones does not make passing references to places or to events; if either are mentioned they are within the context of another Scriptural usage. Nominal references are made within the course of Lloyd-Jones' sermons, but not to a significant degree. Biblical figures and groups of people, however, are referenced repeatedly. For example, in "The Final Answer to All Our Questions" Lloyd-Jones lists "Abraham, Jacob, Moses, David and all the others" in relation to the question

“Can the people whose lives we find recorded in the Old Testament be described as men and women who avoided the problems of life..?”<sup>79</sup> These apparent paragons of faith are used to bring authority to the assertion that problems are to be faced with faith. Conversely, the biographical reference within “Facing the Unexpected” stems from an intense discussion of the attitudes of Manoah and his wife (Judges 13.22-23) as alternative courses of action; they are not sources of authority. These different purposes behind the use of nominal references suggest that the categorisation could be further divided according to function.

A surface consideration of the data does not suggest anything of significance in terms of Lloyd-Jones’ use of paraphrase. However, the lack of paraphrase in comparison to quotation shows that where Scripture can be quoted, it is quoted verbatim. Looking beyond the purely quantitative, there is a difference in function where he uses “summary.” As previously mentioned, in “The Final Answer to All Our Questions” Lloyd-Jones summarises Romans 8 to provide the background to his sermon, as a way of introducing his message. He also summarises actual verses, providing references to these, where he wishes to be specific. Again, as already mentioned, in “Man in the Presence of God” Lloyd-Jones summarises 2 Timothy 3.8 as “Jannes and Jambres could enter into competition with Moses up to a point”<sup>80</sup> instead of quoting the epistle writer’s original words: “As Jannes and Jambres withstood Moses” (Authorised King James Version). This could have been because the appearance of the two characters in 2 Timothy 3.8 does not include the events which their reference is meant to be illustrating; Jannes and Jambres are traditionally magicians from Exodus 7<sup>81</sup> but are not mentioned by name anywhere other than in 2 Timothy. Lloyd-Jones is using the summary of 2 Timothy 3.8 as a summary of the events in Exodus 7, to provide an illustration of Jewish exorcists, the tradition of whom he thought his audience would be familiar with. “Summary,” therefore, could potentially be subdivided into “introduction” and “illustration.”

Lloyd-Jones’ scriptural quotations can be summarised as:

	Quotations					
	Separated		Integrated			Total
	Exegesis	Emphasis	Specific	Associative	Incidental	
Sermon 1	6	10	7	7	4	34
Sermon 2	1	5	2	-	5	13
Sermon 3	5	10	-	3	5	23
Sermon 4	3	4	-	2	5	14
Sermon 5	8	13	10	10	6	47

Given that “Exegesis” and “Specific” have been defined as having the express purpose of exposition, it is unsurprising that these categories should be found within a preacher who was known as being an expository preacher. Somewhat surprising, perhaps, are the relative high numbers found in the “Emphasis” and “Incidental” categories. Where the Bible is being used to underline a point, or where biblical words are incidental to the preacher’s sentence, it raises the query as to whether the preacher is using Scripture to “proof-text” the message instead of drawing the message from Scripture.

Effectively the concern is that “proof-texting is dogmatic cherry-picking, and eisegetical use of the Bible, or ecclesiastical imposition on ancient literature,”<sup>82</sup> using quotations “pulled from the Bible in support of a particular belief or doctrine.”<sup>83</sup> The key, though, is whether regard has been shown for the context of the passage being cited.<sup>84</sup> Quotation for emphasis, or quotation that is incidental can lend authority to the preacher’s words and “is not necessarily problematic;”<sup>85</sup> it has biblical precedent and therefore should not be too hastily dismissed.<sup>86</sup>

Some instances of Lloyd-Jones’ incidental quotation could be deemed unnecessary, such as using “the very elect” (Matthew 24.24)<sup>87</sup> instead of simply referring to believers. Using biblical terminology to insinuate authority is not necessarily proof-texting in a negative sense, but it is Scripture being used merely as language not practically as the Written Word which Lloyd-Jones’ values so highly. However, using phrases such as “everlasting love (Jeremiah 31.3)”<sup>88</sup> with a specific biblical

reference point does lend a sense of authority to the language and is relevant to the discussion which it is used for. The “incidental” category is one where a qualitative analysis is needed to avoid a misinterpretation of the data. The category also needs further subdivision, as appealing to the authority of the Bible is a valid purpose to be considered, despite being a problematic one since that appeal may or may not be appropriate.

Scriptural Categorisation Analytics presents Sangster as:

	Scripture											
	Quotation					Paraphrase			Reference			
	Separated		Integrated			Summary	Commentary	Comparison	Nominal	Biographical	Historical	Geographical
Exegesis	Emphasis	Specific	Associative	Incidental								
Sermon 1:	-	-	-	-	-	-	-	-	-	-	-	-
Sermon 2:	-	-	-	-	-	-	-	-	-	1	-	-
Sermon 3:	3	2	-	2	-	-	1	-	-	2	2	-
Sermon 4:	-	1	-	-	-	-	-	-	-	-	-	-
Sermon 5:	-	4	-	-	1	-	-	-	-	2	5	-
Sermon 6:	-	-	-	-	-	-	-	-	-	-	-	-
Sermon 7:	-	5	-	-	1	-	-	-	1	6	-	-
Sermon 8:	1	2	3	-	4	3	-	1	1	8	-	2
Sermon 9:	-	-	-	-	-	-	-	-	-	-	-	-
Sermon 10:	-	-	-	-	-	1	-	-	-	-	-	-
Sermon 11:	-	3	-	-	-	-	-	1	1	1	-	-

Sermon 12:	-	3	-	-	1	-	2	-	-	33	-	2
Sermon 13:	-	1	-	-	-	-	-	-	-	-	-	-
Sermon 14:	1	7	-	-	-	-	-	-	-	1*	-	-
Sermon 15:	8	3	2	-	1	1	-	-	1	2	1	-

\*Sangster refers to the Angel of Death, which is possibly a scriptural reference but equally could come from a prominence in contemporary culture; since the cultural reference may well originate from Scripture, the reference has been included.

Sangster's general lack of overt scriptural usage makes creating a profile using Scriptural Categorisation Analytics difficult. However, the data does provide some points of interest regarding Sangster's preaching. Paraphrase is not common within *These Things Abide*, though when it is used to give an overview of a biblical story, there is always commentary on that story; in "Gold From Dross" Sangster provides the key events of the Joseph narrative but his linguistic choices are very opinionated, thereby containing the commentary within the vocabulary itself.<sup>89</sup> On occasion, Sangster's commentary on a particular situation becomes a comparison to issues faced by his audience; in "Drunk and Mad" Sangster discusses "The trouble with alcohol" and links the "that all-embracing cordiality" to the Apostles in Acts 2, to enable the "sham...exuberance" to be put shame in comparison to the spiritual "gaiety" of the Apostles.<sup>90</sup>

In "Good Without God" Sangster presents a summary paraphrase of Micah 6.6-8 as a quotation. This is not the only occurrence of Sangster summarising particular verses; the last line of "Purifying the Atmosphere" is a summary of Psalm 30.5, not indicated to be Scripture but is recognisable as such. Where the purpose of "commentary" or "comparison" is almost self-

explanatory, this is not the case within the “summary” category. Using the two examples provided here, summary presented as quotation, to be seen as Scripture, is different to the final line of a sermon, used to underline a message. Summary paraphrase can be used to different purposes for Sangster, just as it can for Lloyd-Jones; within the constructed framework of Scriptural Categorisation Analytics, “summary” needs to be further divided according to purpose.

A problematic, and as yet uncategorised, scriptural reference linked to this issue appears in “Good Without God.” Sangster writes “‘Religion and morality,’ said the prophets, ‘belong together.’”<sup>91</sup> The presented quotation is not identifiable as a Bible verse so, given examples such as Micah 6.6-8, could be assumed to be a summary. However, Sangster does not specify which prophets, appearing to appeal to every prophet in the Old Testament. Since the supposed summary cannot be linked to a definite piece of Scripture it cannot be categorised; neither can ‘the prophets’ be acknowledged as a biographical reference because they cannot be identified.

Sangster’s use of scriptural reference also proves interesting; the categories apply, but his usage of them show that reference is not necessarily as straightforward as was first assumed. Geographical reference in sermons is rare, since places are normally the settings to a story being paraphrased. Sangster, though, uses them as a link to his audience’s assumed prior knowledge. “Bethel and Jabbok” function next to his commentary on Esau and Jacob as a reference to historical events outside of the narrative he is paraphrasing, with Jacob’s true character “only apparent after Bethel and Jabbok.”<sup>92</sup> Similarly, Sangster’s references to “Jerusalem” and “Zion” in “The Pledge of Those Glorious Scars” provide an anchor between Sangster’s comparison of Warsaw and “the Book of God.”<sup>93</sup>

Biographical reference is the most common, as discussed previously, and most often functions as part of discussion. Even in these cases, Sangster still assumes prior knowledge on behalf of his audience. “When Paul was imprisoned by Nero”<sup>94</sup> is never

expanded upon; it assumed the when, how and why is already known since the events are not provided. This example also illustrates that category boundaries are not always clear; “Paul” has been classed as biographical reference, however it could equally be deemed historical, with the assumption of a background narrative. Additionally, the following comment of “He transformed his prison...” could be used as indicative of a commentary, albeit a short one.

Sangster’s reference does not fit easily into categories, even his usage of historical scriptural reference is not uncomplicated. “The truth may even be nailed to a cross”<sup>95</sup> demonstrates his use of metaphor and, whilst a historical reference to the crucifixion, the purpose is not to refer to the event itself. It becomes evident, therefore, the purposes behind scriptural reference are important in the further division of the category; the particular purpose in “how” Scripture is being used needs to be brought further forward.

To look at the Scriptural Categorization Analytics presentation of Sangster’s use of quotation more closely:

	Scriptural Quotations					Total
	Separated		Integrated			
	Exegesis	Emphasi s	Specific	Associative	Incidental	
Sermon 1	-	-	-	-	-	0
Sermon 2	-	-	-	-	-	0
Sermon 3	3	2	-	2	-	7
Sermon 4	-	1	-	-	-	1
Sermon 5	-	4	-	-	1	5
Sermon 6	-	-	-	-	-	0
Sermon 7	-	5	-	-	1	6
Sermon 8	1	2	3	-	4	10
Sermon 9	-	-	-	-	-	0
Sermon 10	-	-	-	-	-	0
Sermon 11	-	3	-	-	-	3
Sermon 12	-	3	-	-	1	4
Sermon 13	-	1	-	-	-	1
Sermon 14	1	7	-	-	-	8
Sermon 15	8	3	2	-	1	14



Despite not having the reputation of being an expository preacher, and the sermons within *These Things Abide* not being expository in style, Sangster did use overt Scripture for the purpose of exegesis, as evidenced by the “Exegesis” and “Specific” data. Much more common, though, is his use of overt Scripture for emphasis. The majority of Sangster’s separated quotations are not explained, instead used at the end of a paragraph or discussion to underline a particular point in the message; Philippians 1.21 is used to end a paragraph outlining Paul’s devotion to Christ<sup>96</sup> and 2 Timothy 1.12 is used to bring “Does God Have Favourites?” to conclusion.<sup>97</sup> Technically, using unexplained Scripture to support the message could be described as “proof-texting” but if, as Sangster appears to have believed, the authority of the Bible spoke for itself, then it was up to the audience to link the Scripture to the message and in doing so engage with the quotation provided.

## CONCLUSIONS

“Most Christian preachers will affirm the central importance of Scripture as the basis for preaching, even though they express this in a variety of ways.”<sup>98</sup> If “his spirit uses the Word itself to fulfil his saving and sanctifying purposes”<sup>99</sup> and the Word is closely identified with Scripture, then how a preacher uses Scripture becomes important, if we are to judge the validity of that usage. Sangster and Lloyd-Jones are examples of how overt scriptural usage can vary both in terms of practical linguistic method and homiletic purpose. The methods trialled in this study have evidenced that whilst any analysis of these differences needs to be both quantitative and qualitative, an analysis is both possible and productive.

“Preaching is biblical whenever the preacher allows a text from the Bible to serve as the leading force in shaping the content and purpose of the sermon.”<sup>100</sup> If that text is not necessarily present within the sermon, it does not automatically follow that

the sermon is not biblical. If Scripture is a central consideration, language can be analysed for the attitude to Scripture contained within a sermon, which proved to be the case for Sangster and Lloyd-Jones.

As a new method, Scriptural Categorisation Analytics introduces a thought-provoking perspective on the homiletical use of the Bible. The data obtained from *These Things Abide* and *Why Does God Allow War?* indicates that profiling a preacher's purpose in quoting Scripture is possible and that Scriptural Categorisation can provide a method of analysing the purposes behind scriptural usage. It is not a perfect method and also relies, to an extent on some subjectivity in deciding exactly which category to place a usage of Scripture. This being said, there is no method currently attempting to analyse the use of Scripture within sermons in the same way. As a starting point, the framework does show that analysis is both possible and useful.

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