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ABSTRACT

THE CULTURAL SHAPE OF PREACHING: A RATIONALE FOR
A COURSE IN BIBLICAL PREACHING EMPHASIZING
CULTURALLY CONTEXTUALIZED PROCLAMATION
IN EAST AFRICA

by

Per W. Naesheim

Chairman: Russell L. Staples

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE CULTURAL SHAPE OF PREACHING: A RATIONALE FOR
A COURSE IN BIBLICAL PREACHING EMPHASIZING
CULTURALLY CONTEXTUALIZED PROCLAMATION
IN EAST AFRICA

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This project seeks to set out a rationale for culturally contextualized preaching in East Africa, with a specific focus on Kenya, and on this basis develops a syllabus for a college course in Biblical preaching.

A survey of contemporary East African culture shows it to be still largely based on traditional African patterns but modified by many outside influences. When compared with the cultural context of the Bible or with Western society, East African culture shows significant differences. An understanding of this is necessary in order to preach effectively in Kenya.

Many preachers, both missionaries and East Africans

educated in a Western tradition, have in the past failed adequately to contextualize their preaching. Today there is consensus that contextualization is needed but disagreement as to how it is to be carried out. This study supports the approach which grants Scripture authority over culture. Legitimate contextualization, therefore, is a process of taking the authoritative Biblical message and communicating it in terms relevant to people's cultural context.

Preaching is the medium of choice for communicating the Gospel and is particularly well suited to adapt the communication to different situations as the Gospel enters a given culture.

The Bible provides the justification for contextualization and the basic guidelines for its accomplishment. Jesus set the basic pattern in the incarnation. His preaching reveals how sensitive he was to his hearers' world and how he adapted his approach to meet them within their frame of reference. However, he was not bound by culture and often pronounced judgment on traditional ways and values. The apostle Paul followed a similar pattern.

Preachers today should follow the Biblical model. This involves personally becoming a part of the context of the respondents and preaching a message that is relevant to people's felt and real needs. The methods of communication must be those that are effective in East Africa. These include expressing the message with reference to the hearers' world view, using proverbs, aphorisms, folk tales, local history and literature, concrete forms of expression, dynamic equivalents, rhythm, ritual, and song, dialogue, and group-oriented appeals for decision.

Andrews University
Seventh-day Adventist Theological Seminary

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A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

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INTRODUCTION

Jesus gave preaching a high priority. At the beginning of his ministry he "came into Galilee, preaching the gospel of the kingdom of God."¹ To his disciples he declared: "Let us go on to the next towns, that I may preach there also; for that is why I came out."² Throughout his ministry he "went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom"³

Jesus also called his followers to preach. To one potential disciple who needed his priorities set straight Jesus said, "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God."⁴ When he first sent out the twelve he instructed them to "preach as you go, saying, 'The kingdom of heaven is at hand.'"⁵ In the great commission he challenged them to "Go

¹Mark 1:14. See also Matt 4:17 23. (Scripture quotations throughout are from the Revised Standard Version unless otherwise indicated.)

Buttrick remarks, ". . . It is a fair presumption that Jesus could have written books. Instead 'Jesus came preaching'. He trusted His most precious sayings to the blemished reputation and precarious memory of His friends Of a truth, it is a printed New Testament that remains, but its vital power is drawn from a word and a Person. Being spoken, that word was sharp to pierce where the written word would have made no mark." George Buttrick, Jesus Came Preaching (New York: Charles Scribner's Sons, 1936), p. 16.

²Mark 1:38. See also Mark 1:39; Luke 4:43, 44.

³Matt 9:35. ⁴Luke 9:60. ⁵Matt 9:7.

into all the world and preach the gospel to the whole creation."¹

The apostolic church accepted this challenge. Peter's powerful sermon on the day of Pentecost testifies to this.² So does the reaction of the apostles when other duties threatened to force them to "give up preaching the word of God."³ They immediately suggested the appointment of the seven deacons in order that the apostles could be able to devote themselves "to prayer and to the ministry of the word."⁴ Paul also prioritized preaching.⁵ "Necessity is laid upon me," he said. "Woe unto me if I do not preach the gospel."⁶

Preaching is not, however, something the New Testament Church invented. John the Baptist preached before Jesus did.⁷ In this he continued an Old Testament tradition, for the ancient prophets were also preachers.⁸ The roots of Christian preaching, then,

¹Mark 16:15. Cf. Matt 28:19-20.

²Acts 2:14-40. ³Acts 6:2.

⁴Acts 6:4. However, the deacons appointed did not simply limit themselves "to serve tables" (v. 2). Many of them became great preachers too. Stephen spoke with such wisdom and spiritual power that the opponents of the church could not withstand him (Acts 6:10). His sermon in Acts 7 is certainly one of the great sermons of the New Testament. Philip later preached powerfully in Samaria (Acts 8:5, 6) and became known as "Philip the evangelist" (Acts 21:8).

⁵Dibelius remarks regarding Paul: "Preaching was, in fact his calling, and with a fine singlemindedness he made it his life's work, everything else being subordinated to it" (M. Dibelius, Paul [Philadelphia: Westminster Press, 1962], pp. 87,88).

⁶1 Cor 9:16. ⁷Cf. Matt 3:1; Luke 3:18.

⁸See for example, Neh 6:7; Jer 7:2; and Jonah 3:2.

go back into the Old Testament. "A clear line extends from Old Testament prophecy to the sermon in the church."¹

Preaching has continued to be important also in later Christian history. Fant observes that preaching "has a longer continuous history of virtually unanimous practice among all groups, Protestant and Catholic, than any other element in her /the church's/ worship."² Many would agree with the assessment that "whenever Christianity has made substantial progress, great preaching has led the way."³ This study accepts that assessment and rests on the conviction that preaching continues to be a singularly important activity for the church today.⁴

A second conviction which underlies this study is that preaching must be contextualized in culture. Briefly stated this means that in the proclamation of the Gospel the preacher must find categories of expression and ways of communication within the culture to which he preaches.

¹Yngve Brilioth, A Brief History of Preaching (Philadelphia: Fortress Press, 1965), p. 3.

²Clyde E. Fant, Preaching for Today (New York: Harper and Row, 1977), p. 1.

³Henry C. Brown, Gordon H. Clinard and Jesse J. Northcutt, Steps to the Sermon (Nashville: Broadman Press, 1963), pp. 28,29. It can of course be argued whether it is strong preaching that produces a strong church or vice versa. A fair conclusion from church history is that a vibrant church and good preaching go together. Cf. Edwin C. Dargan, A History of Preaching, 2 vols. (Grand Rapids: Baker Book House, 1954), 1:12,13.

⁴Beyond the few remarks made here this study does not attempt an apology for preaching itself. Among helpful books that take up that question would be, Clyde E. Fant, Preaching for Today; Thor Hall, The Future Shape of Preaching (Philadelphia: Fortress Press, 1973); and John Killinger, The Centrality of Preaching in the Total Task of the Ministry (Waco, Texas: Word Books, 1969).

The study is focused on a particular cultural context. It arises from my particular relationship as a teacher in the Department of Religion at Adventist University of Eastern Africa in Kenya. One of the courses I teach for the first time in this situation is Biblical preaching. The need to develop a syllabus and teach a course that will meet the needs of prospective ministers and give them the best possible start to become effective preachers in East Africa has given the impetus to this study.

Preaching always takes place within a specific cultural context. Ideally it is responsive to the situation of the hearers. Unfortunately the latter has not always happened in East Africa. Western models have often been followed, even by African preachers, and inadequate attention has been given to the local context. Relevant preaching demands acquaintance with the cultural milieu. Chapter I of this study, therefore, briefly surveys East African culture, particularly as found in Kenya.

Chapter II explores the meaning of contextualization and provides a justification for it based on Scripture and supported by the experience of the church. The chapter also evaluates various approaches, showing that legitimate contextualization must maintain the sovereignty of the Gospel as a judge of all culture.

Chapter III is devoted to a definition of preaching, its nature and function. It is shown that preaching is the medium of choice for the communication of the Gospel, and that as a living and dynamic word, it is especially suited to address changing situations as the Gospel enters different cultural contexts.

The Scriptures give us both the justification for

contextualization and the basic guidelines for carrying it out. In chapter IV the preaching of Jesus and of the apostle Paul is studied, and the evidence of their responsiveness to the social and cultural situation of their hearers is examined.

In the final chapter the findings of the entire study are applied to preaching in East Africa. Attention is given to implications for the preacher as God's medium, for the content of the message, and for the methods of communication to be used. While all of these aspects belong together and are important, in this study primary attention is given to methods of communication.

The conclusions reached in the theoretical discussion in the body of the study receive a practical application in the syllabus for a two-term course in preaching, found in the Appendix. The course is part of a four-year post-secondary Baccalaureate program.

The study is based primarily on published sources and is not the product of field research. However, behind it lies my experience of approximately ten years as a teacher in Africa. This background has created an awareness of problems and possibilities and a certain feeling for the issues involved.

Preaching is a vast field and the task of exploring a cultural context is likewise immense. Many aspects of the topic are left untouched and no claim is made here for exhaustiveness. But it is hoped that, in spite of its limitations, the study and the course it develops may help prospective ministers of the Seventh-day Adventist church to preach more effectively, to preach so that the Gospel can become both relevant and attractive to East Africa's people.

CHAPTER I

FOCUSING ON THE CONTEXT: KENYA

To set the stage for our study we must look at the context which it is focused. For the most part we shall deal with the country of Kenya. Two observations should be made, however, regarding this focus. First, we are aware that even within Kenya there are many different societies. Not everything we say can be equally applicable to all of them. Secondly, there are some characteristics common to most or all of Kenya's cultural groups which are shared also by other East African peoples.¹ This is so because all the nations of East Africa have been a part of "the same large process of cultural growth."² Thus much that we say

¹One obvious reason for some of these similarities is that the present national boundaries between Kenya and its neighbours do not necessarily correspond with cultural dividing lines. Thus there are instances where the same people with practically identical cultures have been separated by national boundaries into two nations. The Masai people, for example, are found both in Kenya and Tanzania. A brief discussion of how the present borders between the East African nations were established is found in John D. Kesby, The Cultural Regions of East Africa (London: Academic Press, 1977), pp. 1-5.

²Basil Davidson, A History of East and Central Africa (Garden City, N.Y.: Doubleday and Company, 1969), p. 1. Davidson includes both East and Central Africa in this statement.

about Kenya applies to all or most of East Africa.

Land and People

Kenya covers an area of 569,250 sq. km. and has a population of 14,300,00.² The land may be divided into four geographical areas: The coastal lands, the plains and plateaus, the Lake Victoria margins, and the highlands.

The coastal lands make up the narrow strip of lowlands along the Indian Ocean. The characteristic vegetation is a moist, wooded grassland or savanna. In cultural terms this area forms a distinctive unit having had a long history of contact across the Indian Ocean and beyond. It has thus, until recently, been exposed to the influences of the outside world more than any other part of East Africa. One important and enduring result of this was the development of the Swahili language. This language evolved on the coast and is today the lingua franca of all of East Africa, being spoken in several dialects throughout the area. Essentially a Bantu

¹Adrian Hastings rightly warns us, however, of the danger of "generalizing when the beliefs and customs of different people remain so very diverse", as is the case in much of Africa. He insists that we should recognize "Africa's rich variety." At the same time some legitimate generalizations can be made. There are certain recognizable common elements. But the recognition of similarities must not be allowed to blind us to all the variety which is also there. Cf. Adrian Hastings, Church and Mission in Modern Africa (New York: Fordham University Press, 1967), pp. 63-70.

²Unless otherwise noted, statistical and other information in this section regarding the geography, economy, and people of East Africa is taken from Africa South of the Sahara 1978-79 (London: Europa Publications Limited, 8th ed., 1978), and W. T. W. Morgan, East Africa (London: Longmans, 1973).

language it also contains a large Arabic vocabulary in addition to Portuguese, Hindi, and English loan words.¹

The plains and plateaus cover the largest portion of Kenya's land area. "Semi-arid or subhumid, with a population rarely very numerous but seldom entirely absent" ² the wide plains are the most characteristic aspect of the East African landscape. The human pattern is dispersed and nomadic. The people are by and large pastoralists.

The Lake Victoria margins are the lands surrounding this the largest of Africa's fresh water bodies. Generally adequate rainfall supports a dense population of both Bantu and Nilotic stock.³ The former are chiefly agriculturalists, the latter pastoralists or agriculturalists, depending on ecological conditions.

The highlands comprise a large part of Central and Western Kenya. Favourable climatic conditions have made these areas attractive to human settlement. The highlands have thus supported dense populations of settled agriculturalists, provided pastoralists with both permanent pasture and a retreat when the dry season drove them from the plains, and been a refuge for weaker peoples, including hunter-gatherers.

Kenya's economy depends chiefly upon "direct harvesting of the biological environment by means of agriculture, animal husbandry,

¹ Encyclopaedia Britannica, 15th ed., s.v. "Kenya," by Simeon H. Ominde.

² Morgan, p. 211.

³ Nearly a third of the population of East Africa (i.e. Kenya, Tanzania, and Uganda) live here on less than a tenth of the land area.

forestry, and fishing."¹ Agriculture and animal husbandry are by far the most important.² Modern methods, such as fertilization and irrigation, are not widely used. Most people follow traditional patterns, using the hoe as the chief implement, practicing fallowing³ and depending entirely on natural rainfall. Many pastoralists migrate with the seasons to reach the best available pastures. Traditional agriculturalists and pastoralists have developed great skill in adapting to the natural environment. Yet, being directly dependent on nature, they are very vulnerable to nature's capriciousness in the form of changing climatic patterns and diseases of crops and livestock.

About 90 percent of the population lives in rural areas. Traditional economy with its close ties to the land has favoured rural settlement. So has traditional social organization in which villages grew up around the basic social unit, the extended family.

Except for a few towns on the coast that were part of a Swahili-Arab commercial culture the evolution of urban centers in Kenya is a recent development.⁴ It was set in motion during the colonial period. In recent years, as the industrial and service sectors of the economy have grown, urbanization has proceeded at a

¹Morgan, p. 86.

²It has been estimated that around 90 percent of the labour force are still engaged in these occupations.

³Or, "shifting agriculture." Cf. Morgan, p. 92.

⁴Christopher Wrigley, "Changes in East African Society," in History of East Africa, 4 vols., ed. Roland Oliver et al. (London: Oxford University Press, 1965-), vol. 3, ed. D. A. Low and Alison Smith (1976), p. 533.

steadily increasing rate. Yet towns in some respects form an alien element in a traditionally rural society. For many East African town dwellers the farm in the tribal homeland is still the focus of their living, more than their town home and job. Others, particularly among those who have been born and raised in the towns, have few ties with the countryside.

Problems and tensions of town living are many. The pull of the tribal homeland, scarcity of jobs and adequate housing, frictions between diverse groups crowded together in the city, rising crime, separation of husbands working in the town from wives and children left behind in the village are among the most serious.¹

The population of Kenya is comprised of a large number of different tribes. Most of these may be classified in a few major categories based on the language group to which they belong. To a certain extent each major language group is also characterized by

¹Some studies that deal with, or include discussions on, urbanization in East Africa include, H. Miner, ed., The City in Modern Africa (New York: Praeger, 1967); P. C. W. Gutkind, "The Energy of Despair: Social Organization of the Unemployed in Two African Cities: Lagos and Nairobi", Civilizations, 17:3 (1967), 186-214; A. W. Southall, "The Growth of Urban Society", Transformation of East Africa: Studies in Political Anthropology, ed. S. Diamond and F. Burke (New York: Basic Books, 1967), pp. 463-493; A. W. Southall, ed., Social Change in Modern Africa (London: Oxford University Press, 1965), pp. 1-24; A. W. Southall, "Population Movements in East Africa", Essays on African Population, ed. Kenneth M. Barbour and R. M. Prothero (London: Routledge & Kegan Paul, 1961), pp. 157-192; A. W. Southall and P. C. Gutkind, Townsmen in the Making (Kampala: East African Studies no. 9, 1956).

A discussion of urbanization and its problems and challenges to the Christian church is found in Aylward Shorter, African Culture and the Christian Church (London: Geoffrey Chapman, 1973), pp. 14-43.

particular social and cultural traits.

The Bantu group is the largest of these and includes the majority of East Africa's population. In Kenya they are concentrated in the West, Central, and Southeastern regions of the country.¹ Traditionally Bantu speakers favoured an agricultural economy, but cattle keeping has also become important where ecological conditions have encouraged it.

Nilotic-speaking peoples have migrated from the Southern Sudan to occupy a large area of Kenya that stretches from North-western through Central parts of the country and into Tanzania.² Originally they seem to have been more or less nomadic pastoralists. Some groups, like the Karamojong, Turkana, and Masai tribes, are still strongly cattle-oriented. Others have adopted a largely agricultural economy as they have moved into natural environments favourable to it.

In Northeastern Kenya another large group of people speak Cushitic languages which have extended southward from Ethiopia and Somalia. These people are largely pastoralists who keep camels as well as small stock.³

¹The largest Bantu-speaking tribes in Kenya are the Kikuyu, Kamba, Meru, Gusii, Luhya, and Mijikenda (Nykia). Of these the Kikuyu tribe is the most numerous. Cf. Encyclopaedia Britannica, s.v. "Kenya."

²The largest Nilotic-speaking tribes in Kenya are the Luo, Masai, Kalenjin, and Turkana. The most numerous group is the Luo. Cf. Encyclopaedia Britannica, s.v. "Kenya."

³In addition to the native African peoples we have mentioned there are a number of minority groups of non-African stock in Kenya. Few of these have adopted much of East Africa's traditional culture and we have chosen to leave them outside of the view of this study. They comprise a small proportion of the total population.

Social structure is similar within all these groups. Patri-lineal succession is the general rule.¹ The general pattern of residence is virilocal (the wife residing with her husband and his family) which consists of a fairly large number of people related by descent in one line from a living, or recently dead, common ancestor. Within the extended family there is a very strong sense of cohesion. Plural marriage is the traditional pattern, although for various social, religious, and economic reasons it is no longer as widely practiced as earlier.

Land is of great importance to people, both to settled agriculturalists and nomadic pastoralists. Particularly in the case of the latter rights of usage are more common than outright ownership. Traditionally land was rarely sold, but remained within the family from generation to generation. Even when people settle in the towns, rights to the land in the home village are seldom abandoned. One important reason for holding on to the land is the traditional belief that the ancestors who are buried on the land inhabit it in spirit form.

¹A few East African peoples follow the practice of matrilineal succession. To these belong the Bantu tribes Yao, Makua, and Makonde, along the Povuma valley and the Luguru, Nguru, and Kaguru around Morogoro in Tanzania.

History

Contemporary East African culture must be seen against the background of the history of the region.¹ Increasingly it is being recognized that this history did not begin with the arrival of the white man in Africa,² but goes back far beyond that event.³ Little is yet known about earliest history but considerable information is becoming available about the period from about A.D. 1000. During most of this period East Africa was almost totally isolated from the outside world. Growth and development, however, took place as the result of interaction between the indigenous societies.⁴ These were "centuries of deep indigenous growth. They saw the emergence, reinforcement and maturity of a host of peoples and their ways of life."⁵ Contemporary East African culture is chiefly the product of this history.

There have also been significant influences from outside forces. At first these were felt only along the coast. Arab and Persian Muslim traders quite early established themselves here and

¹Unless otherwise indicated information in this section regarding the history of East Africa is based on Davidson and Oliver et al.

²The two histories referred to above are among recent works which attempt to present East African History based on this recognition.

³Dr. Leakey suggests that Africa was in fact the cradle of mankind. Cf. Louis B. Leakey, "The Evolution of Man in the African Continent", Tarikh, 3:1966, referred to in Davidson, p. 5. The evidence for this is scanty, but at least there is ample evidence to warn us against the false conception that Africa has no significant history before it was explored by the white man.

⁴Shorter, p. 16. ⁵Davidson, p. 4.

and eventually--perhaps by the late thirteenth century--Islamic centers came into being in such places as Mombasa, Zanzibar, and Kilwa.¹ Here developed "the civilization of the Swahili, a Muslim civilization that was also African."²

From the late fifteenth to the mid-eighteenth centuries the Portuguese dominated much of the coast. Portuguese colonists brought the first Christian influence to East Africa. But neither traders nor missionaries gained a permanent foothold on the coast. No serious attempt was made to penetrate the interior.

Only in the nineteenth century did outside influences reach the interior. Early in the century the need for ivory and slaves brought traders up to the great lakes.³ European explorers and missionaries came in the middle of the century. They were followed by philanthropic, commercial, and eventually imperialist ventures. In the scramble for Africa that ensued, with Germany and Britain the main contestants in East Africa, what is Kenya today eventually became a British colony. It remained under colonial rule for three quarters of a century until independence was achieved on December 12, 1963.

The colonial period must be seen in perspective. The people

¹By this time these and other coastal towns had one thing in common, "they were all Muslim." (Gervase Mathew, "The East African Coast until the Coming of the Portuguese," in History of East Africa, vol. 1, ed. Roland Oliver and Gervase Mathew [1966], pp. 113-114). See also Ibn Battuta, Travels in Asia and Africa, trans. H. A. R. Gibb (London: Routledge, 1929), p. 12.

²Davidson, p. 89. See also pp. 133-140 where he gives a description of Swahili civilization.

³Carole E. DePre, The Luo of Kenya (Washington, D. C.: Institute for Cross Cultural Research, 1968), pp. 11-12.

of East Africa are the children of their own past "so that even those intrusions or interruptions which have seemed most traumatic and significant of change, such as the colonial period, were in truth no more than episodes or stages in a long continuity of growth."¹ What makes the colonial experience so significant an episode, however, is the vast number of totally foreign elements it so suddenly introduced. It "resulted in a disruption of traditional societies. . . on a scale hitherto quite unknown."² But it is a mistake to suppose that it swept away traditional culture. The challenge that confronted the newly independent nations at the end of the colonial period was "the immense task of building anew after the 'shaking of the foundations' of the previous civilization which their peoples had evolved, and of seeking at the same time to share in the vast technological revolution which is bringing a whole new set of changes in this latter part of the twentieth century."³

Contemporary East African culture is shaped by this desire to build for the future in continuity with Africa's own past. Independence has given the people the opportunity to do this in their own way. During the colonial period there had been pressure to accept Western culture. Some nationals, particularly of the younger generation,

¹Davidson, p. 3.

²Gerald G. Brown, Christian Response to Change in East African Traditional Societies (London: Friends Home Service Committee for Woodbrooke College, 1973), p. 1.

³Ibid.

were interested in learning Western ways,¹ but increasingly came to resent the colonial rulers who brought and imposed the new patterns. Few today would wish to turn the clock back to pre-colonial times. Most want to share in what is perceived as desirable aspects of Western culture. After independence, however, it is no longer imposed but chosen by nationals themselves.

Coupled with imposition of Western culture had been some suppression of traditional culture. As Anderson observes, "Uhuru² awakened a new pride in Africa's cultural heritage."³ In fact, this did not spring up after independence but was a major motive for seeking to overthrow British control. During the struggle for freedom there was a great revival of traditional culture.⁴ Independence has provided the stage for it to find unrestrained expression and development. There is now ". . . a revived sentiment of African-ness growing, a mood of criticism, a desire to be different, to offer a characteristic contribution to the world. . . ."⁵

¹Anderson gives the example of the Jeanes School at Kabete in Kenya which tried "to teach Africans to learn their own traditions, history and culture." But it was not too popular among the students, for they "were not seeking education for that purpose; they wished to revise, or maybe overthrow their traditions." Many East Africans "were determined to make adjustments to the new world crowding in on them, or if possible to catch up" (William B. Anderson, The Church in East Africa 1840 - 1974 [Dodoma, Tanzania: Central Tanganyika Press, 1977], p. 84).

²Uhuru is the Swahili word for "freedom".

³Anderson, p. 174.

⁴See for example Anderson, p. 132.

⁵Hastings, p. 97. Hastings's comment is not specifically about Kenya, but generally about the newly independent nations of Africa.

Independence, therefore, "meant the beginning of a cultural revolution."¹ The political revolution set in motion a social and cultural revolution "that is still only beginning."² It has been a rather peaceful revolution, as the political revolution that initiated it in Kenya was also a comparatively mild struggle, but nonetheless a wide-ranging and deep change.

In this revolution it is becoming obvious that Western culture has only had a limited penetration. Its technology and material benefits have generally been welcomed, but on the deeper levels Africans have retained many of their own values and much of the traditional world view.³ With the removal of Western domination there has been renewed emphasis on the basic elements of traditional culture.⁴ This means that all imported culture will, more than ever before, be cast in an East African mold.

¹Anderson, p. 178. ²Hastings, p. 104.

³Shorter speaks of four cultural levels. The most superficial level is the industrial-technical. It concerns techniques, fashions and modes of behaviour. Either because they do not affect a person directly or because they are ephemeral these things are easily changed. A deeper level is the domestic-technical level. This concerns man's home life, his diet, his habits of eating and sleeping and how he spends his leisure time. The value level goes even deeper. This has to do with priorities and the worth an individual gives to persons, things and actions. The final level is the ultimate cultural coding of the person. It is the view which society teaches him about man and man's relationship to the world, to other men and to facts of ultimate concern. Changes on these two deeper levels of culture do not happen easily. See, pp. 20, 21.

⁴F. B. Welbourn, East African Christian (London: Oxford University Press, 1965), p. 35.

Culture

We now turn to a brief description of some characteristic features of the traditional culture, particularly as it is found in Kenya. This further delineates the situation in which the Christian preacher must speak.

Basic to the traditional world-view is the concept of the oneness of the universe. No marked dividing lines are drawn between the natural and the supernatural; they are inseparably involved in one another in a cosmic community.¹ About the Kikuyu tribe Kenyatta writes that the people "maintain a close and vital relationship with spiritual entities. Their daily lives, both as individuals and groups, are influenced at all points by belief in the supernatural."² The secular and the sacred are intertwined. According to Leakey, "Of all the tribes of Kenya it is fair to say that their religious beliefs and practices are so completely interwoven with their social organization that it is hard to say where religion begins and social custom ends."³

Belief in a Supreme God or Creator who has made and upholds the world is common. The Kikuyu Ngai⁴ and the Luo Nyasaye⁵ are terms that refer to such a God.

¹Brown, p. 3.

²Jomo Kenyatta, Facing Mount Kenya (Nairobi: Heinemann Educational Books, Ltd., 1978), p. 231.

³L. S. B. Leakey, Kenya, quoted in Brown, p. 7.

⁴Cf. Samuel G. Kibicho, "The Continuity of the African Conception of God into and through Christianity: A Kikuyu Case-study," in Christianity in Independent Africa, ed. Edward Fashole-Luke, Richard Gray, Adrian Hastings, and Godwin Tasie (Bloomington: Indiana University Press, 1978), pp. 370-388.

⁵Cf. Brown, p. 27.

The ideas about the Supreme God are varied, but most peoples conceive of him as both immanent and transcendent, both evil and good. As the final cause of all things he is seen to be ultimately responsible for evil.¹ Thus people can see their misfortunes as coming from God--or at least permitted by him--and feel His fearful presence in unfortunate circumstances. At the same time God is known to be good and kind. So his help is also sought in life's crises. But for the most part the Supreme God is pushed into the periphery of life. He is kept at a distance and enters little into men's daily activities.² According to Kenyatta, Ngai ". . . is a distant Being and takes but little interest in individuals in their daily walks of life. Yet at the crises of their lives he is invariably called upon."³ Kato's words apply to East Africa: "Even some tribes with a strong belief in the Supreme Being . . . do not have a clear concept of that Supreme Being nor do they worship him. Fear and superstition dominate their whole approach to the so-called 'cult of the Supreme Being'."⁴

The understanding of man in East Africa centers around the concept of community. Man is not so much an individual as a member

¹Cf. Harry Sawyerr, Creative Evangelism (London: Lutterworth Press, 1968), pp. 16-21.

²Cf. Malcolm J. McVeigh, God in Africa (Cape Cod, Mass.: Claude Stark, Inc., 1974), p. 132ff.

³Kenyatta, p. 234.

⁴Byang H. Kato, Theological Pitfalls in Africa (Kisumu, Kenya: Evangel Publishing House, 1975), p. 35. In the context Kato gives specific examples both from East and West Africa.

of a community. This community has a horizontal and vertical dimension: it includes the living and the dead. Traditionally each man was "defined, both for private and public purposes, by the nexus of vertical and horizontal relationships which met in him."¹

The horizontal dimension of this community is experienced in the relationship to age-group, family, clan, and tribe. The individual is because he participates in these groups. This provides his identity. His uniqueness as an individual "is a secondary fact about him: first and foremost he is several people's relative and several people's contemporary."² Individuals are expected to affirm and sustain the community which in turn affirms and upholds the individual, giving him a sense of belonging, security, well-being, and success.³

The vertical dimension of community involves the ancestral dead. These discarnate spirits are thought to be in permanent relationship with the living,⁴ "forming one community with them."⁵ The ancestral spirits are credited with power to help or harm the living and must be revered and placated in order for evil to be averted and harmony maintained. The living are constantly aware of this need to maintain a right relationship with the dead. It is taken into account in every act and aspect of life and is acted out

¹Welbourn, East African Christian, p. 191.

²Kenyatta, p. 309. ³Cf. Shorter, p. 171.

⁴Cf. Kenyatta, p. 223, where he writes for instance regarding the ancestral spirits, "With them we constantly commune."

⁵Shorter, p. 60.

regularly in symbolic rituals in which prayers and sacrifices are made to the ancestors.¹ The ancestral spirits are thought to inhabit trees, mountains, waterfalls, rivers, and animals. In some societies there is also a belief in free nature spirits who are also thought to inhabit natural objects. These spirits likewise must be revered.²

Ritual is highly important in East African society. Ritual is a means of dramatizing and celebrating experiences and expectations through symbolic action.³ It has two dimensions: "What it 'says' and what it 'does'".⁴

That is to say, rituals are believed, on the one hand, to be instrumental in accomplishing practical things, such as curing illness, increasing fertility, removing impurity, and changing people's social status. On the other hand, they are also important expressions of human experience. They say something about such things as how and why men worship, expel illness, settle disputes, manipulate divinities, and change people's social status.⁵

An important group of rituals are the so-called rites de passage. These are "aimed at helping individuals pass safely from one state to another, and since all transition was regarded as potentially dangerous in a spiritual sense the individuals had to be helped and safeguarded at such times by the use of elaborate ritual

¹Brown, p. 3. ²Ibid.

³Cf. Shorter, p. 122.

⁴Benjamin C. Ray, African Religions: Symbol, Ritual and Community (Englewood Cliffs, N.J.: Prentice Hall, 1976), p. 78.

⁵Ibid.

and taboo. . . ."¹ In most societies the most significant rite of passage involved passage from youth to manhood.² Other regular stages of life, such as birth, marriage, and death are also marked by appropriate ritual. Ritual ceremonies likewise accompany other regular occurrences such as planting and harvesting.³

Rituals are also of great importance in the face of unusual, inexplicable, and disastrous occurrences. Serious illness, epidemics, crop failure, barrenness, the birth of twins, and many other happenings call for special rituals of cleansing and purification. These things are not considered accidental but are thought to have a personal causation.⁴ When people know they have neglected their responsibilities towards the ancestral spirits, the affliction is naturally seen as coming from the ancestors. At other times the cause may be sought in social tensions and strained relationships between individuals and groups. Most frightening of all is the suspicion that someone is employing witchcraft to bring evil upon his enemies.

Those who are able to deal with the various causes of evil command great respect.

¹Brown, p. 4.

²Cf. Joseph Muthiani, Akamba from Within (New York: Exposition Press, 1973), pp. 101, 102; Kenyatta, p. 130 ff. Among many peoples in Kenya this rite involves circumcision, such as the Kikuyu (Kenyatta, p. 130 ff.) and Akamba (Muthiani, p. 102) tribes. Others do not practice circumcision, such as for instance the Luo tribe (Brown, p. 27).

³Cf. Kenyatta, p. 252-260.

⁴John Taylor, The Primal Vision (Philadelphia: Fortress Press, 1963), p. 79.

The work of the diviner, the herbalist, the medicine man and the witch-doctor was therefore of diagnosing and interpreting the source of the evil which was afflicting an individual or a group, and relating it to a particular spirit as the cause of the trouble, or to the work of a sorcerer or a witch, or to the hidden malice of a neighbour, or to some evil force infiltrating into a group from outside.¹

Once the cause has been pinpointed appropriate ritual can be performed to cleanse away the evil, break the sorcerer's spell, or eradicate the witch.

All rituals "promote psychological and sociological integration."² They give people a means of handling life's crises and celebrating life's blessings. They help people realize and consolidate their solidarity with family, clan, and tribe, both by eradicating disruptive tensions and by reinforcing the bonds of community.

Communication

The way people communicate is culturally determined and thus a part of culture. But because this study deals with communication, it is appropriate to discuss this under a separate heading.

For most people in Kenya the spoken word is the principal means of communication. In part this is because around three quarters of the population is illiterate.³ But even to most of those who can read and write, oral communication remains very important.⁴ The oral style is characterized by a love for symbolism and myth.⁵

¹Brown, p. 5. ²Ray, p. 78.

³1975 estimate. Emphasis on education in Kenya is steadily increasing the literacy rate.

⁴Cf. Shorter, pp. 18, 83.

⁵All language may be described as symbolic in that words are signs that stand for or symbolize certain ideas. By symbolism, however, we here have in mind the kind of creative expression in

So, for example, in place of an abstract expression "ignorance will not be dispelled unless you ask", the East African finds a symbolic expression much more congenial: "The one who did not ask ate wax."¹ It expresses the same thought by picturing the ignoramus who fails to separate honey from the comb. Symbols are thus characterized by appeal to concrete experiences, objects, and actions. To one familiar with their context the basic meaning is clear. At the same time they leave room for further discovery and personal interpretation.

This way of speaking also evidences a preference for indirectness. Taylor notes that African people "instinctively prefer to speak on many occasions in oblique allusions and proverbs."² Hastings calls it the sapiential way of expressing truth: through proverbs, enigmatic sayings, and mythical stories.³ It is not a device for veiling or obscuring communication. It is simply a different style than the very direct style which the Western mind is most familiar with. It is clear enough for those who are on the same cultural wavelength. It also credits the listener with the ability and imagination to penetrate and appropriate the meaning of symbolic communication.

The art of story-telling is well developed and an immensely

which word images are used to portray something beyond the conventional signification of the words. The context usually supplies a clue to the symbolic meaning. Shorter gives the example of the song of girls among the Kimbu of Tanzania at puberty rites which includes the phrase, "the maker of bead necklaces is pleasing to me." The context suggests the meaning of the symbolism. They are not singing of their desire for literal bead necklaces, but of their hope to have virile husbands that can give them many children. Shorter, p. 89.

¹Ibid. ²Taylor, p. 36. ³Hastings, p. 64.

important form of communication.

Story-telling is the chief way that social and moral values are inculcated by parents and grandparents in the African home, and adults take a pride in the art of story-telling and recitation.¹

Communication is most commonly dialogical in character. Traditionally there was hardly such a thing as "one-way communication". Communication must involve the community. One illustration of this is the immense popularity of the story-song format. This is a story punctuated by a refrain in which the whole audience joins.² In Africa there is no sharp distinction between speaker and listener, performer and audience. There are different roles, but none are simply listeners. All are participants.

We have spoken above about rituals. Obviously these are also important means of communication. In ritual the message is expressed through symbolic action. Many rituals include singing, the playing of drums and other instruments, and dancing.

Rhythm plays an important role in communication. In Africa a closeness to and dependence on nature's rhythms encourages a love for rhythm in all of life. It finds expression in literature, music, song, and dance. It is also important in the spoken word. Weber's observation is apropos: "This rhythmic element. . . is so important for illiterates, because rhythm, like writing is a means of fixing and communicating a message."³

¹Shorter, p. 83. ²Ibid., p. 84.

³H. R. Weber, The Communication of the Gospel to Illiterates (Madras, India: The Christian Literature Society, 1960), p. 70.

Christianity in East Africa

We have already noted that outside influences have made an impact upon East Africa although they have not changed some of the most basic elements of its culture. Religion has been an important aspect of these outside influences. The question of the impact of Christianity on Kenya is of particular importance to the Christian preacher.

Along with Christianity Islam has also played a significant role. As noted earlier Islam early gained a foothold along the Kenya coast. There it is still a strong element. In the rest of the country there are comparatively few Moslems. Islam has, however, been apt at making a synthesis of the old and new which enables Africans to adopt it without major disruption to the traditional life-style. About 3 percent of the population of Kenya are Moslems.¹

Christianity's first real impact on Kenya did not come until the birth of the modern missionary movement in the nineteenth century.² In May 1844 Johann Ludwig Krapf landed at Mombasa. By 1846

¹According to World Almanac and Book of Facts 1979. (New York: Newspaper Enterprise Association, Inc., 1979).

²An excellent treatment of the history of Christian missions in East Africa is Roland Oliver, The Missionary Factor in East Africa (London: Longmans, Green and Co., 1952). Oliver covers the period of approximately one hundred years from the mid-nineteenth to the mid-twentieth centuries. A recent publication that focuses on the history of Christianity in East Africa is W. B. And son, The Church in East Africa 1840 - 1974. A brief discussion of Christianity in the area is found in F. B. Welbourn, "The Impact of Christianity on East Africa," in History of East Africa, 3:383-423. A longer treatment by the same author is East African Christian which assesses the current situation. An indispensable bibliographical source is J. K. Gakobo, comp., History of Christianity in Kenya, 1844-1977: A Select Bibliography (Nairobi: Kenyatta

the first permanent mission station was established at nearby Rabai. There the first Christian baptism of modern times in Kenya took place in 1851. Growth was slow at first, but after the turn of the century the pace quickened. Now about 60 percent of the population of Kenya profess Christianity.¹

The major Christian churches, however, have largely failed to become truly indigenous.² The presence of Western cultural forms in church life and worship have made them in many ways a foreign element in East Africa. Particularly serious has been the failure to make Christianity relevant to the totality of life.³

This is a major reason why many who profess Christianity still observe some of the practices of traditional religion, or

University College, Occasional Publications, No. 6, 1979). A standard work, covering all of Africa is C. P. Groves, The Planting of Christianity in Africa (London: Lutterworth Press, 1948 - 1958), 4 volumes. Sections on Kenya are found in vols. 3 and 4.

¹World Almanac and Book of Facts, 1979.

²Cf. Anderson, pp. 96-103.

³Anderson correctly points out that Christianity in East Africa often "failed to meet the spiritual questions and needs Africans felt. It simply taught a new faith and worship, without dealing realistically with African religious experiences." Christianity did not really tackle the questions of witchcraft, ancestors, spirits or divination. Missionaries brought scientific medicine, but its cures "did not exactly correspond to the diseases of Africans. There was no cure for people under a curse, nor could 'missionary medicine' protect from witchcraft" (Anderson, pp. 118, 86).

When missionaries simply condemned these phenomena, or denied their importance or reality, many Africans failed to see the relevance and usefulness of the new religion.

"lapse into them in difficult times."¹ This is a difficult problem that Christians need to tackle. On the one hand it is clear that much of this is a syncretism that must be rejected. On the other hand it indicates the need to incorporate into Christianity legitimate and valuable "insights of the African world view."²

Many East Africans have found the historic churches inadequate to meet their spiritual needs. This is one of the reasons for the development of the so-called Independent Churches.³

In the early 1970's there were close to 200 different independent churches in Kenya alone with a total of 755,000 adult

¹G. Parrinder, "The Religions of Africa," in Africa South of the Sahara, p. 78. Cf. Welbourn, East African Christian, p. 35.

Anderson mentions an illustrative incident that shows the hold of traditional beliefs on professing Christians: "A rainmaker in Berega district of eastern Tanzania got up in church and denounced the trickery of rainmaking, saying that he would become a Christian. He would leave rainmaking, he said, since rain came only from God. An uproar broke out in the congregation. The Christians said the rainmaker could become a Christian if he liked, but they would not allow him to stop making rain! Christianity in East Africa has opposed African ways, but it has often retained old African beliefs beneath the surface" (p. 174).

²Cf. Taylor, pp. 28, 29.

³For an analysis of the causative factors see, David B. Barrett, Schism and Renewal in Africa (Nairobi: Oxford University Press, 1968), pp. 83-159.

A succinct summary of reasons for the rise of the Independent Churches and what characterizes them is found in, A. F. Walls, "African Independent Churches," in Eerdman's Handbook to the History of Christianity, ed. Tim Dowley (Grand Rapids: Eerdmans Publishing Co., 1977), pp. 626-628.

members.¹ Most of these were "formerly members of the Protestant or Catholic Churches".²

The independent churches are immensely diverse and a general description cannot do justice to this variety. Nevertheless, certain characteristics are shared by a great many of them. Among these are emphasis on African self-government and indigeneity, involvement in the concerns most pressing to local people, a love for colourful ritual, stress on the role of the Holy Spirit, and the gifts of prophecy and healing. Many of the movements are strongly Bible-oriented and orthodox in most doctrines.³ However, with as yet only a short history behind them and with a clergy generally lacking formal theological training, theological questions have not received major attention.⁴

About all of the African independent churches it may be said

¹David B. Barrett, George K. Mambo, Janice McLaughlin, and Malcolm J. McVeigh, eds. Kenya Churches Handbook: The Development of Kenyan Christianity 1498-1973 (Kisumu, Kenya: Evangel Publishing House, 1973), pp. 183-191. Statistics here given show that in 1972 some 1,760,000 people were affiliated with the independent churches, including children, catechumens, and fringe members.

²Barrett, Schism and Renewal in Africa, p. 30. See also Kenya Churches Handbook, pp. 183-191. Statistics on 224 denominations in Kenya are here given. In the case of the independent churches the notes often reveal their origin as breakaways from "mainline" churches.

³Cf. Parrinder, "The Religions of Africa", p. 74; Kenya Churches Handbook, p. 128-148; Walls, "African Independent Churches", p. 626ff.

⁴That is not to say that there is no concern about theology. McVeigh's observation, "that the independent churches are extremely interested in theological questions", doubtless applies to many of the movements. But it is a fact that "very few have worked them out in terms of doctrinal treatises or catechetical statements." M. McVeigh, "Theological Issues Related to Kenyan Religious Independency", in Kenya Churches Handbook, p. 143.

that "they are a response to Christianity in African terms. . . ." ¹, for many East Africans a more congenial spiritual home than the historic churches, and a place where "the members feel that their real problems are dealt with in the Christian context." ²

Conclusion

The Christian preacher in Kenya faces a challenging and complex situation. Developments since independence have produced a remarkable and healthy sense of national unity. Nevertheless, many and varied cultural and religious traditions are still very much alive among the different groups that make up the nation. Natural surroundings, past history and cultural heritage have all contributed to this variety. In addition to indigenous factors comes the influence of outside forces. Technological advancement, the influence of political ideologies, scientific, philosophical, and religious thought systems and other factors are constantly making their impact on people's lives and way of thinking.

One may be tempted to think back to the situation of the earliest Christians in East Africa. The physical and spiritual barriers they encountered were formidable. Yet, in some respects their situation was simpler. Traditional culture and religion were largely unaffected by the complicating factors of foreign influences. Moreover it was practiced more openly. As Christianity confronted these thought systems, "the enemy" was easier to identify.

¹Walls, "African Independent Churches", p. 628.

²McVeigh, "Theological Issues Related to Kenyan Religious Independency", p. 143.

Today the situation is much more complex. And yet, this is not something to decry so much as it is a challenge that invites dedicated Christians to initiate creative strategies for the communication of the Gospel. The situation calls for preachers who are thoroughly acquainted with the influences that have shaped the culture as it now appears and who are alive to the influences that are now at work on it from within and from without.

CHAPTER II

THE MEANING OF CONTEXTUALIZATION

In the introduction we expressed the conviction that preaching must be contextualized in culture. Briefly stated this means that the Christian message must be presented in ways that are appropriate to the linguistic and cultural contexts in which a given church exists. F. Ross Kinsler writes:

Our mission is based on God's mission, and God's mission to the world was carried out thorough incarnation. God so identified himself with mankind as to take upon himself human nature; Jesus the incarnate Word, lived and died as a Jew in a particular, concrete, historical situation; the church was commissioned to go into all the world not just geographically but in a sense analogous to the incarnation. God's Word, his love, his message of salvation is to be extended to people of every tongue and tribe in the language and in living demonstrations that they can understand and receive without stepping out of their cultural clothing.¹

The use of the term contextualization for this process is of fairly recent origin.² The advocates of this particular expression

¹F. Ross Kinsler, "Mission and Context: The Current Debate about Contextualization," Evangelical Missions Quarterly, 14, 1 (1978):24. Hereafter cited as EMQ.

²"Apparently the first to use the word 'contextualization' and the ones who gave it its original meaning were Shoki Coe, General Director of the TEF [Theological Education Fund], and Aharon Sapseizian, one of the four Associate Directors" (Kinsler, EMQ 14, 1 [1978]:24). This was early 1972. See also Bruce J. Nicholls, Contextualization: A Theology of Gospel and Culture (Downers Grove, Ill.: Inter-Varsity Press, 1979), for a brief discussion of the origin and original meaning of the concept.

suggest that contextualization includes what is involved in the older term indigenization but adds some further dimensions, particularly the social and economic aspects of culture.¹ Contextualization seeks to take into account not only traditional cultural values but takes seriously also the contemporary factors in cultural change.² One writer attempts to illustrate the new emphasis by the following comparison:

Indigenizing concerns traditional culture, the kind of thing you read about in National Geographic. Contextualizing, on the other hand, concerns more the kind of thing you read about in Time. It relates to the current history of the world's culture.³

The concerns highlighted by the term contextualization are not really new. The same basic emphasis has been in the minds of many who have used such words as accommodation, adaptation, indigenization, and inculturation.⁴ Contextualization, however, is certainly

¹Aharon Sapseizian to F. Ross Kinsler quoted in EMQ 14, 1 (1978):24.

²Shoki Coe, one of the original users of the word, writes: ". . . in using the word contextualization, we try to convey all that is implied in the familiar term indigenization, yet seek to press beyond for a more dynamic concept which is open to change and which is also future-oriented" ("Contextualizing Theology," in Mission Trends No. 3: Third World Theologies, ed. G. H. Anderson and T. F. Stransky, [Grand Rapids: Eerdmans Publishing Co., 1976], p. 21.

³Al Krass, The Other Side, March 1978, p. 62, quoted in Nicholls, Contextualization, p. 22.

⁴Hesselgrave discusses these particular words and concludes that there is no ideal term for the concept of making the Gospel presentation culturally relevant and appropriate. He agrees, however, that contextualization is a useful term. Cf. David J. Hesselgrave, Communicating Christ Cross-Culturally (Grand Rapids: Zondervan Publishing House, 1978), p. 82.

James O. Buswell, III cautions against putting too much

an appropriate term. A fresh expression is also useful in that it arrests our attention and invites to fresh thinking and action.¹ Nevertheless it is quite clear that the basic idea expressed by the word is not an invention of modern Christians. As Charles H. Kraft correctly observes:

The contextualization of Christianity is part and parcel of the New Testament record. This is the process that Paul, Peter and John and the other apostles were involved in as they sought to take the Christian message that had come to them in Aramaic language and culture and to communicate it to those who spoke Greek.²

This is indeed what we would expect from disciples of the incarnate Christ. The radical adaptation involved in his incarnation set a clear pattern for contextualization that the apostles faithfully followed.

In the earliest church the process of contextualization was carried forth through the instrumentality and under the guidance of the original apostles. They belonged to the Jewish culture of first

emphasis on terminology and believes that "contextualization" does not necessarily express a deeper concept than "indigenization". But he too finds the word useful and believes that the "rethinking and reaction, dialogue and debate" it has precipitated has been valuable and stimulating to the mission enterprise. James O. Buswell III, "Contextualization: Is It Only a New Word for Indigenization?" EMQ 14, 1 (1978):13-19. Also by same author, "Contextualization: Theory, Tradition and Method" in Theology and Mission, ed. David Hesselgrave (Grand Rapids: Baker Book House, 1978), pp. 93-94.

¹It is evident that the introduction of the word has done this. F. Ross Kinsler gives a long list of publications, conferences, and meetings that have dealt with contextualization and issues arising from it (EMQ 14, 1 [1978]:23). In 1978 (January) an entirely new journal was launched devoted specifically to this emphasis, entitled, appropriately enough, The Gospel in Context. Discussion and debate is continuing--exploring ways of accomplishing contextualization as well as discussing potential problems and pitfalls.

²Charles H. Kraft, "The Contextualization of Theology", EMQ 14, 1 (1978):32.

century Palestine. The expression which the message of God received within that culture--both in the Old and New Testament Scriptures--has become the reference point and norm for all subsequent proclamation.

In his sovereignty God chose the Semitic Hebrew culture as the carrier culture for his revelation.

Thus there is a uniqueness about the Hebrew culture of the Bible, both Old and New Testament. It is not just a culture alongside any other culture, but it became a unique culture that carried the marks of the divine-human interaction.¹

Hebrew culture was not a ready-made, perfect instrument for divine revelation. In his sovereignty God "adjusted" for the potential distortions to truth as his Word was communicated through this human channel. Men were not left to follow their own impulses and pass on simply their own interpretations of events as the Word of God, but were rather directed, moved, and inspired by God's own Spirit.²

Coming from this culture the New Testament missionaries--in human terms at least--had an advantage no others would ever have: They were as close to the normative expression of the Word of God to

¹Nicholls, Contextualization, p. 46. Under the heading, "The Overruling Providence of God in the Bible's Cultural Conditioning" Nicholls gives a brief but very helpful discussion of this. He notes that "In conceptual terms there is an inseparable relationship between the content and the form of the Word of God. Both are overshadowed by the Holy Spirit so that the inscripturated Word is the authoritative Word that God intended. This biblical content--from carries its own objectivity. It is not dependent on the relativity of the interpreter's own culture or the culture into which he contextualizes it" (ibid., p. 45).

²Cf. 2 Pet 1:20,21; 1 Pet 1:10,11; 2 Tim 3:16. See also Leon Morris, I Believe in Revelation (Grand Rapids: Eerdmans, 1977), p. 44.

man in time and culture as will ever be possible. The Gospel was already expressed in their language¹ and in terms derived from and familiar to the culture of which they themselves were a part. Contextualization for these communicators of God's message may be thought of as a one-step process: from their own culture, the carrier culture of revelation, to whatever other culture their witness was directed.

Before long another step became necessary. As persons of another culture--in the Gentile world--became Christians they also became involved in the proclamation of the Gospel. In so far as they preached within their own culture we may think of their task as involving two steps. First, they must go back to the original, normative expression of God's Word in the Bible. To do this accurately and responsibly they must become familiar with the culture that informed those Scriptures. Second, they must find new and meaningful formulations for their own culture, for it cannot be assumed that although they knew their own culture they would automatically know how to faithfully and relevantly proclaim the gospel to their own people.

¹Or rather, 'languages' in plural. The Old Testament existed in both Hebrew and Greek in New Testament times. The Greek translation, the Septuagint, had already been available for at least two centuries. The Septuagint was in a sense a Jewish effort at "contextualization" of Hebrew faith for the predominantly Greek-speaking Jews and Gentile proselytes of the Diaspora. The New Testament books in their present form all seem to have been written originally in Greek, but the oral traditions on which they are based were in the Aramaic language, the spoken language of Palestinian Jews of the first century. Thus the written Scriptures represent these several languages. But all of these languages were familiar to practically all of the earliest Palestinian Christians.

When, however, the preaching of these early Gentile Christians was to another Gentile culture than their own we may think of the process as involving three steps. The most obvious two would be, first to seek to understand the Biblical revelation, and second, to seek to express the message in meaningful terms to the target culture. But since the person who preaches is a child of his own culture we should think of a third step or element as well. This would be to be sensitive to the influence of his or her own culture, recognizing the positive insights it might provide as well as possible hindrances to communication.¹

Later Christian communicators have unfortunately at times failed to pay adequate attention to this process of cultural contextualization. Many voices from the Third World remind us of this shortcoming. Adrian Hastings suggests that the early missionaries to Africa in the late nineteenth and early twentieth centuries did better than their successors forty years later. The former were not loaded down with institutions and were furthermore isolated from their homelands. Thus they had both opportunity and need to share closely in African society. Many used the opportunity to gain a fine knowledge of local language, customs and thought forms and consequently were quite well equipped for a culturally relevant proclamation of the gospel. Later missionaries were often too busy with

¹G. Linwood Barney describes the task of communicating the Gospel to a culture other than one's own as a three-way task: "(1) understanding Scripture in the cultural context of its writers, (2) in the cultural context of the mediator, and (3) in the context of the receptor's culture." And he adds that "while it would be ideal to go from step one to three, I do not believe a mediator can do so without some interference or influence from his own culture" (Comments on Charles Taber, "Is There More Than One Way to Do Theology?" The Gospel in Context, 1, 1 [1978]:11, 12).

running institutions and a large organization and hence failed to become acquainted with the local tribal mind.¹ Hence they were unable to present the Christian message in culturally relevant terms.²

In more recent years there has been an increasing realization of this failure and many attempts to do better. But the church in East Africa still suffers from the cultural foreignness of Christianity even as it now appears. In his novel, The River Between, James Ngugi expresses the feeling of many East Africans about the failure of missionaries to recognize legitimate local values and incorporate them into church life:

A religion that took no count of people's way of life, a religion that did not recognize spots of beauty and truth in their way of life, was useless. It would not satisfy. It would not be a living experience, a source of life and vitality. It would only maim a man's soul. . . .¹

Tom Mboya levels a similar criticism at the church. He writes:

In early mission days the church objected to African dances as primitive and uncivilized, and for years there was complete

¹Hastings, pp. 59, 60.

²It should be noted, however, that many early missionaries were highly negative toward native culture. As J. Herbert Kane notes, many took a dim view of the "pagan" religions, and "without sufficiently investigating the indigenous religions they assumed that they were wholly false and rejected them out of hand" (Understanding Christian Missions [Grand Rapids: Baker Book House, 1975], p. 280. There were missionaries who took a similar view of all native culture as that expressed of native language in these words: "'The savage custom of going naked', we are told, 'has denuded the mind, and destroyed all decorum in the language'" (R. F. Burton, Wit and Wisdom from West Africa; or, a Book of Proverbial Philosophy, Idioms Enigmas, and Laconisms [London: Tinsley Brothers, 1865], p. xii).

³(London: William Heinemann, 1972), pp. 162, 163.

conflict between the church and those Africans who wanted to continue African traditions and customs and stood for African culture. The church came almost to preach to us a blueprint of the British social and cultural system, which it regarded as indicating civilization and Christianity. To us this was entirely a contradiction in terms, a confusing of the European way of life with Christianity.¹

Some missionaries came with good intentions. They were like a type Ngugi portrays in his novel. This missionary is determined to learn the customs of the natives and not repeat the mistake of those missionaries who had caused warfare and civil strife because they could not appreciate the tribal culture. But when he actually meets the tribal customs "in the flesh" they repulse him and he falters in his resolve, eventually rejecting them completely.² Henceforth any attempt to contextualize the gospel is seen to be an unholy compromise with paganism. Thus many overreacted in an effort to maintain the purity of the faith. Orthodoxy became synonymous with propagating and perpetuating the same form of Christianity that the missionary knew from the West.

This attitude is an even more serious problem when held by national Christians. One of Ngugi's characters again illustrates this. He is Joshua, the African Christian preacher whose acceptance of the white man's gospel results in rejection and vehement denunciation of what he perceives to be the evils of the native African culture. In this he is even more thorough and uncompromising than the white missionary. Christianity to Joshua means "that the

¹Tom Mboya, Freedom and After (Boston: Little, Brown, 1963), p. 11. See also Bethwell A. Ogot and F. B. Welbourn, A Place to Feel at Home (Nairobi: Oxford University Press, 1966), p. 5.

²Ngugi, p. 64.

people should leave their ways and follow the ways of the white man."¹

Several related factors have been at work to produce such attitudes among national Christians. The role of the missionaries is obvious. Coming from the Western world with Gospel formulations, liturgies, and church structures (organizational and material) that were culturally meaningful to the Western mind missionaries have often simply transferred these unchanged with little recognition of the need for adaptations. Whether consciously intended or not the Western expression of the Gospel appeared to many Third World Christians more authoritative than Scripture itself. Although national Christians were given the Bible in their native language² they were expected to study it through Western spectacles and proclaim it in Western terms. Thus the national Christian was handicapped in two ways: It was difficult for him to get back to the original cultural context of the Scriptures without the Western bias. It was also difficult for him to give the gospel a new expression truly meaningful to his own culture.

¹Ibid, p. 36, emphasis supplied.

²The translation of the Scriptures to the local languages fortunately is one thing most early missionaries made a priority. It has been of tremendous positive significance. T. A. Beetham lists the provision of the Bible in the mother tongue among the strengths of the church in Africa. It has helped the church in many ways, and it has "also helped in the study of African religion. As little groups of two or three have wrestled to find the best word to translate some New Testament concept they have come more closely to grips with African religious thought than in their previous preaching" (T. A. Beetham, Christianity and the New Africa [New York: Frederick A. Praeger, Inc., 1967], pp. 54-56).

As long as the church had missionary leadership which put a Western mold upon it, this was to be expected. But the problem has continued beyond that time. As Hesselgrave correctly observes, many national leaders have been encouraged (perhaps unconsciously) and trained to become Western in their thinking and approach. Speaking of one national pastor who recognized this, Hesselgrave comments,

After all, he had learned the gospel from American missionaries; he had studied his theology, homiletics, and evangelism from English and German textbooks; the great percentage of his Christian training had been in the language and other patterns of Western culture. No wonder his Christian communication lacked 'respondent culture relevance' even though the respondent culture in this case was his own culture!¹

Clearly, then, it cannot be assumed that cultural contextualization automatically takes place when both church leadership and membership are made up of nationals. Various factors from outside the cultural context of any Third World church are still likely to exert a powerful influence. Not only missionaries but also national Christians must make a conscious effort to contextualize the communication of the Gospel.

Contextualization, furthermore, must be an ongoing process. Culture was never static and in our time more than ever before are we aware of how rapidly and drastically culture can change. East African culture in the 1980s is much different from what it was only a generation ago! Even in the areas of values and world view changes have taken place, although at a slower rate. Other aspects

¹Hesselgrave, Communicating Christ Cross-Culturally, p. 77.

of culture have changed greatly.¹ There is, therefore, a need for continual rethinking of the ways in which we express the content of the Christian faith. Our presentation of the Gospel is not simply made culturally relevant once and for all and set in concrete; it must be kept continually relevant to changing conditions. Today this task is appropriately primarily in the hands of national Christians themselves.

Most Christian leaders today recognize the need for contextualization. But while there is agreement that contextualization is a must, ideas differ widely on how it is to be done. Nicholls speaks of two basic approaches to contextualization: existential contextualization and dogmatic contextualization.² Recognizing that these are broad generalizations, as Nicholls also does, we think this is a useful and helpful distinction to make. Existential contextualization, as the designation implies, takes an existential approach to theology. Its presuppositions are "the essential relativity of text and context and the dialectical method of the search for truth."³ Thus text and context are seen to be equally conditioned by culture and relative to each other. No fundamental distinction is made between God's revelation in the vehicle of Hebrew culture and existential encounters with God in any other culture. Propositional verbal revelation of authoritative truth is generally rejected in terms of this view. Existential

¹Cf. pp. 15-17, 30, 31 above.

²Nicholls, Contextualization, p. 24.

³Ibid., p. 25.

contextualization in practice leads to an absolutizing of local culture, giving it a more determinative role than Scripture.¹ Nicholls makes a valid critique of existential contextualization showing that in effect it leads to reducing Christianity to just one among many equally acceptable religions or philosophies. In other words, it results in religious universalism.²

The existential approach to contextualization we find unacceptable. As pointed out, we find in the Bible the marks of a direct divine supervision of the process of revelation. Although it bears the marks of Hebrew culture, it is not simply the product of that culture. We therefore accept the Bible as normative and authoritative. Hence our approach to contextualization would fall within Nicholls' second general category, dogmatic contextualization. This approach "begins with an authoritative biblical theology whose dogmatic understanding is contextualized in a given cultural situation."³

Legitimate contextualization must not subordinate the Scriptures to culture. We agree with the position set forth in the Lausanne Covenant:

Culture must always be tested and judged by Scripture. Because man is God's creature, some of his culture is rich in beauty and goodness. Because he is fallen, all of it is tainted with sin and some of it is demonic.⁴

Because this is so no culture is inherently superior to any other and no culture's traditions can be normative. Neither can any

¹Ibid., p. 25-27. ²Ibid., p. 25. ³Ibid., p. 24.

⁴John Stott, The Lausanne Covenant: An Exposition and Commentary (Minneapolis, Minn.: World Wide Publications, 1975), p. 43.

culture's traditional interpretations of Scripture be final. Hence true contextualization is in a most fundamental way a recognition and reaffirmation of the authority of Scripture. For it places less emphasis on the "immediate" interpretations of Scripture that have accumulated through the centuries, in various cultures, and stands ready "to revise them and even abandon them, by setting ourselves before the norm itself, and removing the screen of earlier interpretations."¹

In every contemporary interpretation worked out in the process of contextualizing the Christian message we must also recognize our limitations. Cullmann's words again apply here.

The church ought to translate the biblical message into the language of today. But in doing this, the church ought to know that it is fulfilling its duty for its own period and is not doing something which, like the testimony of the eye-witnesses / i.e. the Written Word / binds all the future centuries of the period of the Church, so that future generations will be bound by its decisions in the same way as they are bound by Scripture. Earlier decisions of the Church will serve as guides to the exegetes, but not as norms or criteria.²

Recognizing this limitation is also recognizing the crucial need for contextualization. We cannot depend on what was worked out in another time or place, in another culture. We may learn from it, but it must not become the norm.

¹Oscar Cullmann, The Early Church (Philadelphia: Westminster Press, 1956), p. 84. Cullmann is not speaking of "contextualization" as this is used in the current discussion. The quotation is from his discussion of the relationship between tradition and the Scriptures. But his words are applicable. Western, or any other, traditional ways of interpreting and formulating the gospel message must never become the norm of truth. That prerogative is Scripture's alone.

²Cullmann, p. 85.

Responsible contextualization is not an easy matter. Because all culture is "tainted with sin"¹ there is always the danger of distorting the Christian message by illegitimate compromise or syncretism.² The challenge we face is

. . . how to communicate the essential supracultural core of the gospel to new believers in other cultures without having it contaminated by the non-Christian forms with which it must be communicated and shared.³

Those who take the existential approach to contextualization would not have the same concern about this danger. Some proponents of a so-called "African Theology" have followed this approach and openly "attempt to amalgamate elements of Christian and elements of traditional belief."⁴ Kato comments, rather harshly perhaps, but we think correctly on this approach: "It is a funeral march of Biblical Christianity and heralding of syncretism and universalism."⁵

To Africanize Christianity is a worthy ideal and long overdue. But it must not be done by unholy compromise with traditional beliefs that are incompatible with Biblical teaching. The words of

¹Cf. p. 43 above.

²"Syncretism is the attempt to reconcile diverse or conflicting beliefs, or religious practices into a unified system." Although at least one person has sought to give the word a positive content by speaking of "Christ-centered syncretism," it is now "generally accepted that the term should have a negative connotation" (Nicholls, Contextualization, p. 29).

³Tetsunao Yamamori and Charles R. Taber, eds. Christopaganism or Indigenous Christianity? (So. Pasadena, Calif.: William Carey Library, 1975), p. 14.

⁴Philip Turner, "The Wisdom of the Fathers and the Gospel of Christ: Some Notes on Christian Adaptation in Africa", Journal of Religion in Africa 4 (1971):55.

⁵Kato, p. 55.

the Reverend Flond Efefe express the correct perspective,

. . . To Africanize Christianity cannot be an occasion for prefabricating a new theology. Christian values are universal values. The purpose of the Pan-African movement on African theology is to promote an African expression of the interpretation of the Gospel. . . . It is in hearing the Gospel that the Christian faith is born and the supreme purpose of African theology is to facilitate for Africans the conditions for hearing it.¹

To accomplish this we need to be diligent students of both Scripture and contemporary culture. Noting that lack of attention to the latter has caused twisted understandings of Christian faith Hastings remarks that

The only way to avoid this is by a deep understanding of existing African preconceptions and beliefs and by explanation of Christianity in terms related to them, while at the same time making clear the absolute newness of Christian faith and life. One danger is to teach the faith unintelligently because unrelated to the convert's existing thought world; the opposite danger is to allow it to be almost wholly assimilated to the same thought world, so that there is no real discovery of Christ. Now the avoiding of both these dangers requires a deep prior understanding of African religion.²

We would add, not only African religion, but the whole fabric of African culture. Then, coupled with this must be that other requirement of a deep understanding of Scripture in the cultural context of its writers. In the written Word we have the truth to be communicated. Here are the universal, changeless values of Christian faith. In the Scriptures we also find the record of how the first Christian communicators dealt with the communication of the Gospel to other cultures. In any contemporary contextualization

¹"Revolution in Theology," in All Africa Conference of Churches, Bulletin 5, Sept. - Oct. 1972, p. 7. Quoted in EMQ 14, 1 (1978):18,19.

²Hastings, p. 60.

we must be guided by the Biblical model.

Conclusion

It is clear then, that responsible contextualization is an essential requirement for Christian preachers today. Jesus Christ set the basic pattern in his incarnation. The apostolic church followed in his footsteps. Many later missionaries have done the same, although many have also failed to do so adequately.

We have seen that contextualization is a process of taking the authoritative Word of God and communicating it in terms that are relevant to people in their cultural context. We recognize that people everywhere should have the opportunity of hearing the Gospel clearly, and that this can only happen as barriers of cultural foreignness are removed.

On the other hand we recognize that contextualization must not become a pretext for fabricating a different Gospel. It must not become a process of changing the Christian message to suit people's tastes, nor is it to be a mixture of Scriptural truth and traditional religious concepts. Gospel and culture are not equally authoritative. God's Word judges every culture. Therefore the Gospel remains absolute and unchanging; only its presentation is determined by the cultural context.

Both missionaries and national Christians in East Africa today recognize the need for making the church and Christian communication more culturally relevant. Careful study must be given to the best ways of making the communication of the Gospel mesh with the East African context. Seventh-day Adventist preachers

need to wrestle with this so that they may help establish and nurture churches that are deeply rooted in Christ and closely related to East African culture.¹

¹Similar words are used in the Lausanne Covenant. Cf. Stott, The Lausanne Covenant, p. 43.

CHAPTER III

A DEFINITION OF PREACHING

We have set forth our understanding of contextualization. Now we must clarify our understanding of preaching as it underlies this study. The study does not deal at length with the theology of preaching but gives a brief definition of preaching which will then be expanded.

Preaching may be defined as the activity of an ordinary human being called by God in which the preacher orally proclaims the good news of salvation in Jesus Christ. Preaching is grounded in the authority of the written Word of God and made effective by the Holy Spirit. Its objective is to make individuals hear and understand the call of God to accept salvation in its fullness.

Preaching: The Activity of an Ordinary Human Being

The emphasis is here place on the word ordinary. By this we mean to affirm that the preacher of today is not inspired as the Bible writers were; consequently he does not have apostolic authority as did the New Testament apostles.

¹ John Stott correctly observes that ". . . the Christian preacher is not a prophet. That is, he does not derive his message from God as a direct and original revelation. . . . Secondly, the Christian preacher is not an apostle Recent study has confirmed that the apostles were unique" (The Preacher's Portrait [Grand Rapids: Eerdmans, 1977], pp. 11-13).

This uniqueness of the original apostles is clearly and convincingly established by Oscar Cullmann. He shows that there is a

Recognizing that preaching is an activity of an ordinary human being saves us from the error of claiming more for our part in it than we ought. The preacher does not become infallible once he steps into the pulpit and opens his mouth in sermonic utterances. Herod's oration to the people of Tyre and Sidon was doubtless not a sermon, but whatever it was, when he accepted the flattery of the people that it was "the voice of a God and not of man,"¹ he was guilty of blasphemy and deserved the swift and terrible death that overtook him.

It is possible that Christian preachers today, though speaking of much nobler things than Herod may have done, could become

clear distinction between the apostolic period and the period of the church and that the preaching and teaching of the later church must always remain subordinate to the apostolic tradition found in the Scriptures. Cullman's words are worth quoting at some length,

"The period of the Church, then, is a prolongation of the central period, but it is not the central period: it is a prolongation of the period of the incarnate Christ, but it is not the period of the incarnate Christ and of his apostolic eye-witness. The Church is built upon the foundation of the apostles, and will continue to be built upon this foundation as long as it exists, but in the present period it can no longer produce apostles.

"Indeed, the apostolate is by definition a unique office which cannot be delegated. According to Acts 1:22 the apostle is a unique, because direct witness of the resurrection. Moreover, he has received a direct command from the incarnate or risen Christ. Like the Jewish shaliach he is 'as him that sent him'. He cannot transmit to others his completely unique mission. . . .

"The function of the bishop, which is transmitted is essentially different from that of the apostle which cannot be transmitted. The apostles appoint bishops, but they cannot delegate to them their function which cannot be renewed. The bishops succeed the apostles but on a completely different level. They succeed them, not as apostles but as bishops, whose office is also important for the Church, but quite distinct. The apostles did not appoint other apostles, but bishops. This means that the apostolate does not belong to the period of the Church, but to that of the Incarnation" (Cullmann, pp. 77, 78).

¹ Acts 12:22.

guilty of a similar blasphemy in illegitimately claiming revelatory authority for their preaching. Such a conception of preaching follows from a certain approach to Scripture of which Edmund P. Clowney writes:

Bultmann's open demand that the Bible must be demythologized is a consistent expression of the presuppositions of this whole approach [i.e. of replacing the analogy of Scripture with an analogy of the modern consciousness]. If there are no revealed truths, but only an encounter in the existential act of revelation, then the modern mind and not the Bible must supply the normative standard in understanding this encounter.¹

A consistent application of this understanding leads to supposing a greater authority for the words of the contemporary preacher than the words of the inspired writers of Scripture.²

The term incarnational preaching is often used today. Fant appropriately sees the incarnation as

The truest theological model for the divine-human preaching event, which is neither all of man, nor all of God, but which

¹Edmund P. Clowney, Preaching and Biblical Theology (Grand Rapids: Eerdmans, 1969), p. 13.

²Thor Hall's book, The Future Shape of Preaching, provides one illustration of this. In this book Hall starts out by examining the current context of preaching. He points out that ". . . the preacher today addresses himself to a culture characterized by the scientific world view and a secular life orientation. . . . The preacher, therefore, must accept as his starting point the same ontological and epistemological presuppositions which underlie the modern conception of things. . ." (Hall, p. 54).

We do not question the need to take the "modern conception of things" seriously as we attempt to preach to people of the modern age. But Hall wants to make this the starting point. Although he expresses an awareness of the danger of distorting the Gospel to cater to the secular, modern mind, his hermeneutic of "critical integration" (p. 59) is bound to lead to exactly such distortion. "The modern conception of things," accepted by the preacher and given expression in his preaching, becomes the ultimate authority, rather than Scripture.

partakes of both with precisely the same degree of mystery and humility as that reality in Jesus of Nazareth.¹

However, we question the appropriateness of the description that "true preaching is an extension of the incarnation into the contemporary moment."² When preaching is so spoken of, the incarnation may come to be thought of as the property of the church and the preacher which they can dispense or re-enact at will. This comes close to the traditional Catholic understanding of the Mass and claims a privilege and an authority which men do not in fact have.

Holding that the present-day preacher is in possession of such authority may be thought necessary for power and relevance in preaching. It may seem that the preacher is thus able to overcome the supposed handicap of the time gap between Scripture and the present world. But it is rather true that

The authority of preaching is not heightened, but lost if the preacher forsakes his place behind the Book. We are called to be Christ's but not Christs. The incarnation is not continued in us, so that we may declare, 'I say unto you,' nor are we apostles or prophets, inspired of the spirit to lay afresh the foundation of the church for a new day. We are ministers of the Word; by God's grace wise men and scribes sent by Christ (Mt. 23:24). . . .³

The current theological climate in Africa makes an emphasis of this point timely. Byang H. Kato reminds us that

Africa has come of age, and is proud to let the world know

¹Fant, p. xv.

²Donald G. Miller, Fire in Thy Mouth (New York, Nashville: Abingdon Press, 1954), p. 17. Cf. Richard R. Caemmerer, Preaching for the Church (St. Louis: Concordia Publishing House, 1959), p. 1; and Roy Pearson, The Ministry of Preaching (New York: Harper & Row, 1959), pp. 19-20.

³Clowney, p. 61.

it. Now the temptation is to magnify all that is African, especially in cultural and religious heritage.¹

It is proper to affirm the African heritage. But it is dangerous to let this become the preacher's source of message and authority. The preacher needs to remember that he is an ordinary person who must depend on God's revelation for authority.

The phenomenon of Messianism within the mushrooming Independent Churches gives further importance to the point. Messianism is a prominent feature of some of these churches.² Among the Independent Churches of Kenya it also exists, although it is not widespread, but

It is true that the leaders of independent churches [in Kenya] are men of recognised ability and charismatic personality. One cannot fail to notice the influence that they exert over their followers. They sometimes give the impression of being modern counterparts of the traditional chiefs who have now largely lost their function in a modern African state. They are regarded generally as having had special visions and being men of the Spirit. . . .³

One senses here a tendency to exalt the human instrument and make his authority depend on his personal charisma, on claims of special visions or on prophetic office.

In this climate it is well for preachers to realize their proper place and limitations and thus remain humble and useful as God's instruments.

¹Kato, pp. 12, 13.

²Such as Shembe's Nazirite Baptist Church in South Africa and Kimbanguism in Zaire Republic.

³Malcolm J. McVeigh, "Theological Issues Related to Kenyan Religious Independency", p. 138.

Called by God

The preacher is an ordinary human being but one who has received a special divine call.

In the broadest sense all who are "sanctified in Christ Jesus, [and] called to be saints" ¹ are also called to proclaim the Gospel. Every believer is a part of "a chosen race, a royal priesthood, a holy nation, God's own people," and commissioned to "declare the wonderful deeds of him who called you out of darkness into his wonderful light." ² To "declare" (Greek exaggellō, "proclaim", "tell abroad") the message of Christ certainly means an oral witness although it may also include much more. Every believer thus has a general call to preach.

In a more specific and narrow sense some have a special call and spiritual gift to preach and bear testimony orally. The New Testament teaches that there are "varieties of gifts." ³ Not all of these involve preaching in and of themselves. ⁴ But many of the gifts include preaching as a major or prominent element, such as the gifts of utterance of wisdom and knowledge, prophecy, evangelism, and others. ⁵

A person cannot preach in the Christian sense unless called by God. In the words of the Apostle Paul, "How can men preach unless they are sent?" ⁶ Preaching is not something a human being chooses to engage in on personal initiative. The commission to preach, the

¹ 1 Cor 1:2. ² 1 Pet 2:9. ³ 1 Cor 12:4.

⁴ Such as, for example, the gifts of miracle working, healing, helps, etc. Cf. 1 Cor 12:4-11, 27-30; Rom 12:6-8.

⁵ Cf. Eph 4:11; 1 Cor 12:28; Rom 12:6,7.

⁶ Rom 10:15.

authority and power to preach, and the message to be preached all come from God.¹

The divine call places a compelling urgency on the preacher. "For necessity is laid upon me. Woe to me if I do not preach the gospel," wrote Paul. This should be the sentiment of every one who has felt God's call to preach.

Bengt Sundkler has cited examples from various parts of Africa of how individuals have experienced a very definite call to ministry.³ He shows that people recognize the importance of such a call and are sensitive to it. These African Christians have a commendable understanding and attitude that many others have lost--both in Africa and elsewhere. In the humanistic, rationalistic atmosphere that permeates much of Christianity today there is no room for God's supernatural call. An individual may choose to become a preacher as any other person--Christian or not--chooses any other occupation.

But only the conviction of a divine call enables a preacher to properly perform his task. When his authority and message is challenged he is then able to answer with the courage that comes from knowing that he is not self-appointed but commissioned by God.

¹Under the appropriate title, "The Imperative Call" Sangster eloquently shows how essential it is to have a divine call to be a preacher. William E. Sangster, The Approach to Preaching (Grand Rapids: Baker Book House, 1974), p. 11 ff.

²1 Cor 9:16.

³Bengt Sundkler, The Christian Ministry in Africa (London: S. C. M. Press, 1962), p. 21ff, 28ff.

Oral Proclamation

Preaching is oral proclamation. Oral communication was extremely important in ancient times. Most of what was eventually written down existed before in oral tradition. Even after it was written down it was communicated further mostly in oral form. Written documents were few and costly and outside the reach of most people. This situation remained relatively unchanged until comparatively recent times.¹

Even today, when printed materials and other visual means of communication are abundantly and inexpensively available, oral communication remains important. The spoken word is therefore not simply what human beings resort to when other means of communication are not available. It rather has its own particular advantages that cannot be superseded by any other medium of communication.

Drawing on insights in communications theory in the writings

¹The "Guthenberg Era" brought the first major change with the introduction of printing with moveable type. For the first time mass production of printed material became technically and economically feasible. Marshall McLuhan sees this, from a communications point of view, as a dividing point between two major periods of history: the Pre-literal or tribal age and the Gutenberg, or individual age. The former was a aural age in which speaking was the dominant medium of communication. The latter was a visual age in which printing was the dominant medium. Cf. Marshall McLuhan, The Gutenberg Galaxy: The Making of Typographic Man (Toronto: University of Toronto Press, 1962), pp. 1-9 and passim; also Understanding the Media: The Extensions of Man (New York: McGraw Hill, 1964). Two recent publications that spell out some of the implications of McLuhan's communications theories for preaching are Clyde E. Fant, Preaching for Today, p. 112 ff.; and Thor Hall, The Future Shape of Preaching, p. 3 ff.

of Marshall McLuhan and Walter Ong¹ Thor Hall concludes

that since the awareness of meaning is an intensely personal affair, the form of communication which is most closely connected with the personal and internal dimensions of life would prove most useful in such contexts. The religious dimension is one of them /Hence the spoken word/ . . . seems a more potent form of religious communication than any other medium. . . .²

The spoken word, says Hall, "involves all the senses dramatically."³ H. H. Farmer argues along somewhat similar lines. He finds speech to be the medium of choice in the "I-thou world"⁴ where God seeks a relationship with man in which man as a "self-conscious, self-directing will is conditioned by that of another /God/ in such a wise that each remains free."⁵ God cannot violate the individual's freedom, but God's will conditions man's will by confronting him as an inescapable claim. It is a claim and not compulsion, so man is free to reject it. But it is inescapable; it must either be accepted or rejected. There is no third possibility, no escape from a decision. But in order for God's approach to man to be a claim, it must be understood by man. That necessitates a

¹Walter J. Ong, The Presence of the Word (New Haven: Yale University Press, 1967).

²Hall, p. 16. ³Ibid, p. 11.

⁴Farmer describes preaching as personal encounter. See, The Servant of the Word (Philadelphia: Fortress Press, 1977), p. 37 ff. In this he follows Martin Buber's "I-thou" concept. While recognizing the validity of this concept we do not accept the denial of a propositional content of revelation and an exclusive emphasis on personal encounter which is often the position of those who accept Buber's categories of "I - thou" versus "I - it". Cf. Martin Buber, I and Thou (New York: Scribner's, 1958).

⁵Farmer, p. 26.

body of symbols that have a shared meaning. So Farmer concludes:

The reason why the spoken word is thus at the very heart of the world of persons in relationship of the I-thou relationship, is that it is supremely that medium of communication wherein the three elements mentioned above, will, claim and shared meaning are, or can be, at a maximum together in a single, fused unit.¹

Recognizing that the spoken word is unexcelled is not to deny the value of other media nor to discourage their use for the communication of the gospel. A preacher may wish to use some of these--such as the blackboard or newsprint drawings, slides, and other visual aids--in conjunction with preaching. But they cannot take the place of the spoken word and may not be as effective as is sometimes assumed.²

¹Ibid, pp. 29, 30. In a later chapter, as he draws some practical implications from the theoretical framework erected in the first part of the book, Farmer includes a very striking illustration of how speech is unexcelled for communication: "I observe that in his last film that strangely wise little man Chaplin comes forward at the end and makes a speech to the audience. I observe too that the critics nearly all say that this is a mistake, that Chaplin preaching is out of harmony with the character he bears in the rest of the film, that the artistic quality of the whole is thus broken. They may be right, but I am sure Chaplin is even more right. Chaplin felt he had something to say to his contemporaries and he was not going to trust even his own film to say it. It is as though he says to the audience: 'You are not going away having merely laughed and enjoyed yourselves, or with one or two vague feelings of dislike for dictators, and hopes for the future. I have got something to say of the utmost importance. I want to get it on to your wills. I must speak to you direct. Let artistic unity go hang. I must preach'" (ibid., p. 57).

²Our audiovisual and gadget centered age had tended to elevate such aids to a higher position than they deserve. In his recent study on "Preaching with Audio Visuals" Thomsen finds no dramatic increase in effectiveness by employing audio-visual aids in preaching. His prior supposition that "audio-visual aids are very significant in developing greater communication efficiency" (p. 109) was not supported by the results of his study. In his conclusion he claims no more than that, "audio-visuals may improve communication efficiency" (emphasis supplied). Other important factors in communication must not be overlooked in enthusiasm for audiovisual aids--such important factors as interpersonal relationships, non-verbal

So preaching is oral proclamation, a living human being speaking directly to others present. A sermon is therefore not a sermon until it is thus preached.¹

Oral proclamation is prominent in Scripture. From what has just been said we may conclude that this is so, not because of the scarcity or non-availability of other media. It is rather because preaching is the medium par excellence for proclaiming the gospel.

Oral communication is and has always been important in Africa. In East Africa about three quarters of the population is illiterate.² The spoken word is therefore for most people the principal means of communication. But even to those who read and write the oral medium remains very important.³

There is a significant body of oral literature that remains

communication and the power of the spoken word. (Ervin K. Thomsen, "Preaching with Audio Visuals" [D. Min. dissertation, Andrews University, 1977], pp. 109-111).

¹The printed report of a preached sermon, a printed sermon, has its place and may be useful. But it cannot be a sermon, strictly speaking. Likewise, the preacher's prepared notes is not a sermon, only the preparation for preaching, an embryo conceived in the mind of the preacher through the action of the Holy Spirit and nurtured through meditation on the Scriptures and an awareness of the needs of the congregation, waiting to be born in the pulpit at the moment of delivery. Fant's discussion on this point is helpful. Cf. Fant, pp. 112-126.

²Literacy rates for the respective countries in 1975 were, Kenya 25%, Tanzania 18%, and Uganda 20%.

³Cf. Shorter, pp. 18, 83.

very popular.¹ The art of story telling is an immensely important form of communication as noted elsewhere.² People enjoy telling and listening to proverbs and riddles with a moral and educational purpose.³

In carrying out the Biblical imperative to preach the Word, the preacher therefore finds the oral medium well-established and appreciated in East African societies.

Proclamation of Good News of Salvation in the
Crucified and Risen Christ

The good news of salvation in Jesus Christ is the theme of Christian preaching. Speaking of his own preaching at Corinth, the apostle Paul states, "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures."⁴

In another passage in the same epistle Paul said, "For I decided to know nothing among you except Jesus Christ and him crucified."⁵ The sum and substance of the preacher's message and the basis for preaching is the gospel of Christ.

The resurrection of Christ is in a special sense the crucial

¹Ruth Finnegan has attempted to collect some of this and put it in print. She recognizes, however, that when oral literature is reduced to printed words only a "shadow of the full actualization of the literature is represented" (Oral Literature in Africa [Nairobi: Oxford University Press, 1978], p. 3).

²Cf. p. 25 above.

³S. S. Farsi, Swahili Sayings I (Nairobi: Kenya Literature Bureau, 1980), Preface.

⁴1 Cor 15:3-4. ⁵1 Cor 2:2.

point for preaching. The resurrection is the supreme evidence that Christ's life and death were what he claimed them to be.¹ If there had been no resurrection Christ's mission would have failed and there would have been no salvation to preach. Paul focuses on the crucial nature of the resurrection and relates it to preaching when he says, "If Christ has not been raised, then our preaching is in vain and your faith is in vain."²

Unless the death and resurrection of Christ are accepted as something that has actually and truly occurred, there is nothing to preach. In his study on preaching Gustaf Wingren argues cogently that when confronted with the question of the truth of the story of the resurrection there are only two possibilities, "either give up the Christian faith, or admit that the story of the resurrection is true, true in the usual sense."³ It does not do to speak of the "meaning of resurrection faith" as a theological construction of the New Testament writers but deny the possibility that it is founded on an actual occurrence. For

. . . if, when we have reached the heart of the message of Scripture 7 --Christ's death and resurrection--we are in doubt about the full reality of the event with which we are here concerned then, indeed, all is lost. It is profitless to start to collect the fragments of the New Testament that remain. The

¹The resurrection cannot, of course, be separated from the rest of the Incarnation. Essentially it all belongs together. But it is true to say that, even with all that had gone before, if the resurrection had not also taken place, Christ's mission would have been a total failure.

²1 Cor 15:14.

³Gustaf Wingren, The Living Word (Philadelphia: Fortress Press, 1960), p. 128.

resurrection is indispensable if preaching is to be carried out at all."¹

To say that all is lost if the reality of the (death and) resurrection of Christ is denied is putting the matter none too strongly. There is no way of piecing together the fragments of either Old or New Testaments to make sense without it.

If Christ is not risen, then the Christian message lacks meaning for every serious man, and the propagators of Christianity may devote themselves to the task of describing, for those who are not given to thinking seriously, the regrettable ethical consequences of the disappearance of religious faith, in the dim hope that someone will manage to believe sincerely without being convinced about the truth of the matter.²

At this point the preacher in East Africa is likely to encounter two related problems. On the one hand there are Christians who subscribe to a liberal view that denies the possibility of supernatural occurrences. Hence they cannot accept the resurrection of Christ in a literal sense.³ On the other hand there are those who quite readily accept the supernatural and the miraculous. This is in fact the traditional African attitude which is still predominant.⁴ Such people readily accept the story of the death and resurrection of Christ. However, it is easily classified with the myths or symbolic stories of the origins of tribal traditions and the full

¹Ibid., p. 123. ²Ibid., pp. 121, 122.

³Not long ago I heard one African teacher of theology in a certain Protestant seminary in East Africa declare that he himself, of course, no longer believed such Biblical stories as those of Abraham, Moses, etc. to be actual happenings, but rather myths. The implication was that they contain too many supernatural occurrences to be believable in the twentieth century. The Incarnation, of course, would come in the same category.

⁴Cf. p. 18, 19 above.

impact of its historical reality is not grasped.¹

The preacher must resist the influence of such attitudes to deemphasize or deny the full reality of the resurrection. Without it there is no meaningful message to preach. With it the total message of Scripture makes sense. In 1 Cor 15:3,4 the apostle Paul twice emphasizes that the death, burial and resurrection of Christ, was "in accordance with the Scriptures". It is this to which Scripture constantly points. In it the Scriptures find their focus and validation. The preacher who believes this can preach the whole message of the Scriptures with confidence and power.

Based on the Authority of the Written Word and
under the Guidance of the Holy Spirit.

Many today object to the concept of relying on the Scriptures as authoritative. When the All Africa Conference of Churches was formed, a minimal doctrinal basis for membership was chosen, providing

. . . room for the easy accommodation of various theological positions. The Scriptures are left undefined so they can accommodate theologians who reject the doctrine of the infallibility of the Bible.²

As Kato's study shows, the viewpoint which questions or rejects the authority of the Scriptures predominates within ecumenical circles in Africa.³ Such a viewpoint is everywhere common

¹Shorter points out that the stories of the origin of the tribe and its beliefs and traditions are told without claiming that the "facts" of such myths are true, but rather to teach some larger moral or historical truth through symbolism. Cf. Shorter, p. 92. Thus, although people may believe in the supernatural and miraculous, it is somehow thought of as a different sort of reality than the natural happenings of everyday life.

²Kato, p. 139. ³Ibid., cf. pp. 138-169.

today. One writer, C. H. Massa, in a study of preaching, states that "preaching is not the interpretation of the Bible."¹ Preaching is rather a theological interpretation of life.² The Bible is still important in preaching, for "while preaching is to be an interpretation of life it is not to be an interpretation from life."³ Preaching, says Massa, needs to bring a word from beyond life which is both challenge and promise.⁴ But that word is not the Bible itself. According to Massa it is the theology of the preacher who interprets life and the Bible from a certain theological point of view. Therefore no preacher can defend his preaching of a particular truth by simply saying it is in the Bible. Such a defense would be possible only if the preacher were "preaching through the Bible from Genesis to Revelation taking every verse as it comes (and who does that!)"⁵

Now, we do not wish to deny that every one approaches the Bible with certain presuppositions, from a certain theological--and cultural--viewpoint. This is true, and it may even be helpful so to approach Scripture. Some of these presuppositions represent true understandings of the Word searched out by our spiritual forebears and are a heritage worthy of preservation. But some of these are false and lead to distortions of Scripture. It is therefore dangerous to become locked into our presuppositions, whether those of

¹C. H. Massa, "Toward a Contemporary Theology of Preaching," (Th.D. dissertation, Princeton Theological Seminary, 1960), p. 311.

²Ibid., p. 308 and passim. ³Ibid., p. 309.

⁴Ibid., pp. 309, 310. ⁵Massa, p. 312.

ancient heritage or contemporary formulation. In a discussion of Seventh-day Adventist hermeneutics Raoul Dederen writes that while presuppositions there must be and are,

. . . ideally, the basic difference between our presuppositions and those of many other groups is that those of the Adventist are provided by Scripture itself, whereas I fear many of those of other groups are not.¹

This viewpoint grants the Bible its rightful role. We cannot avoid approaching Scripture with our presuppositions and assumptions. But we must be prepared to lay them down before the Word and to let Scripture itself judge them, seeking to come away from each encounter with Scripture with presuppositions ever more in harmony with Scripture's own.

This requires taking the Bible seriously. It does not mean a wooden, mechanical preaching through the Bible verse by verse.² But it does require most careful study of the entire Bible, from beginning to end, striving to understand every verse in its own context. It demands "an approach set in reverence and faith"³ and a

¹Raoul Dederen, "Revelation, Inspiration and Hermeneutics," in A Symposium on Biblical Hermeneutics, ed. G. M. Hyde (Washington, D.C.: Review and Herald, 1974), p. 3. Dederen continues to write in the same place, "The basic presupposition of Adventist believers--which they share with evangelicals in general--is that the Bible as God's Word demands an approach set in reverence and faith. From within Scripture itself we meet more than once with the assertion that faith is essential to understanding. This attitude does not imply any preconceived notion of what the Bible ought to contain but merely anticipates that the object investigated will be given a chance to speak for itself, that the book will be studied for what it has to say. And what it does say is that it is God's testimony to man, the revealed Word of God" (pp. 3, 4).

²Cf. p. 64 above.

³Dederen, "Revelation, Inspiration and Hermeneutics", p. 3.

humble willingness to accept Scripture's own basic presuppositions.

One Catholic observer comments that "Modern Protestant scholarship has made it clear that it was the Church which formed Scripture, and not Scripture the Church."¹ That, of course, is traditional Catholic doctrine, and it is indeed a fact that many protestants are accepting it too.² But when the Scriptures are put under the authority of the Church or the preacher one is left with the preacher's theological viewpoint as the norm of truth. The Word of God is made of none effect through the theological tradition in which the preacher stands.³ Or as Kato comments from an African context, "Having thrown away the authoritative basis of the Word of

¹John O'Donohue, "The Ecumenical Imperative". A mimeographed paper published in, Newsletter of the Association of Theological Institutions of Eastern Africa (Nairobi: July, 1981) No. 2, p. 4.

²To the 16th century Protestant reformers, however, this was a point of major disagreement with the Catholic church. Calvin wrote for instance, "He [Paul] testifies that the church is 'built upon the foundation of the prophets and apostles' (Eph 2:20). If the teaching of the prophets and apostles is the foundation, this must have had authority before the church began to exist" (Institutes of the Christian Religion, part 1, ed. John T. McNeill. Library of Christian Classics, vol. 20. [Philadelphia: Westminster Press, 1975], p. 75). This viewpoint we share.

³Clair E. Johnson, in his study on Biblical preaching, makes a similar point in his criticism of Bultmann's theology of preaching. Bultmann's hermeneutics is based on a "non-biblical pre-understanding," says Johnson, and continues: "Bultmann is correct when he insists that every interpreter comes to the text with presuppositions, but we disagree when he draws his presuppositions from non-biblical sources. Our claim is that the pre-understanding must itself be shaped and judged by Scripture. Man must place himself in submission to the Divine Word allowing himself to be led through the Scripture; if in any way he seeks to determine what the Scripture may say, he has begun to place the authoritative Word of God under his own control. When man becomes the lord of Scripture to any degree, he partially distorts the message of Scripture" ("Verbum Vocale: Biblical Preaching Today" [Th.D. Dissertation, Union Theological Seminary, 1965], pp. 184, 185).

God, man leaves the door wide open for a man-made message."¹

To hold strictly to the ancient Word as the source and norm for preaching is not to deny the action of a living God in the contemporary moment, even as a sermon is prepared and delivered. God is active now through the ministry of the Holy Spirit.² This is the clear teaching of the New Testament.³ The same Spirit that inspired the writers of Scripture is here to guide the preacher in interpreting the word and to bring it home with conviction to the conscience of the hearers.⁴

When Christ said of the Holy Spirit that "he will teach you all things, and bring to your remembrance all that I have said to you,"⁵ he was affirming the unity of the Spirit's work with his own. The Spirit does not have his own authority that may stand above or over against the revelation of Christ which we have in Scripture.⁶ The Spirit's guidance, therefore, is in harmony with the written Word.⁷ We do not need to choose either to accept the Scriptures or

¹Kato, p. 142.

²On this point Leon Morris writes, "We are not to think of revelation as something once given in the sense that the Spirit henceforth withdraws and lets the people of God do the best they can with the definitive deposit. Rather, he is among them constantly. They can rely on a dynamic presence of God which continually supplies what they need" (p. 18).

³Cf. John 14:26; 15:26; 16:13-15.

⁴Cf. John 16:8. ⁵John 14:26. ⁶Cf. John 16:13-15.

⁷Summarizing Calvin's view on this point Francois Wendel writes: "The Spirit is immutable: he does not bear witness within us of anything other than in the writings of the Prophets and Apostles, which he uses to enable us to know God through Jesus Christ. . . . The witness of the Holy Spirit adds nothing to the Scripture; he tells us nothing about it that it does not already contain; in a

the present guidance of a living God for the two are in perfect harmony.

That Men Might Hear and Understand the Call of God
to Accept Salvation in its Fullness

The last element in the definition we have given of preaching has to do with the purpose of preaching, expressed in terms of what preaching aims to accomplish for those who hear it.

When we preach we confront men with the call of God. In Farmer's words, "A sermon . . . should have something of the quality of a knock on the door. A knock . . . is a call for attention in the first instance, but it is also more than that, it is a call for an answer."¹ A sermon, therefore, is a call for a decision, a verdict.² It does not force a positive answer. But whether the door is opened or not an answer is given. That is inescapable. Either the call is accepted or rejected. Commenting on Paul's

word, that witness is no new revelation disclosed in addition to the scriptural texts" (Calvin [London: Wm. Collins Sons & Co., 1963, the Fontana Library], p. 157).

¹Farmer, p. 44.

²Karl Barth, however, prefers to describe preaching as Ankündigung (announcing what is to come), for "the word Ankündigung does not imply that the hearer is called to make a decision. A decision, if it is made, is a matter between the individual and God alone and is not a necessary element in preaching" (The Preaching of the Gospel [Philadelphia: Westminster Press, 1963], p. 10). Barth may be reacting against those who emphasize persuasion as the aim of preaching and make use of psychological manipulation much as does the secular advertising trade. But while we agree that it is inappropriate to depend on "the arm of flesh" to bring conviction, it is going too far to another extreme to say categorically that decision is not a necessary element in preaching.

sermon before Felix and his wife, E. G. White writes,

He [Paul] knew that his words would be to them a savor of life or of death . . . The gospel message admits of no neutrality. It counts all men as decidedly for the truth or against it¹

While a sermon aims to convince and persuade it does not force the human will. God refuses to manipulate man and subvert human freedom and so must the preacher. Preaching therefore fulfills its purpose whether the message is accepted or rejected. It achieves its purpose to the preacher's joy when the call of God is accepted by the hearers. It also achieves its purpose to the preacher's deep sorrow when the message is rejected.

A preacher can never be indifferent as to whether the call is accepted or rejected. His message concerns life and death issues. Therefore it must be urgent. That is not only legitimate, but essential. While God will not, and therefore cannot force man to accept salvation, there can be no doubt about God's deep and earnest desire that men should accept his offer, that desire which urges itself upon man with the only compulsion God knows, that of love. Every sermon must be warm and vibrant with that divine love appeal.

We use the term "in its fullness" here to guard against a one-sided view of what our sermons should deal with.² On the one

¹E. G. White, Sketches from the Life of Paul (Washington D.C.: Review and Herald, 1974), p. 240.

²Beyerhaus comments as follows on the definition of salvation that emerged at the Bangkok meeting of the World Council of Churches, "Here, under a seemingly Biblical cover, the concept of salvation has been so broadened and deprived of its Christian distinctiveness that any liberating experience can be called 'salvation'" (Peter Beyerhaus, "The Theology of Salvation in Bangkok," Christianity Today, March 30, 1973, p. 13). Under this "broad"

hand there is the danger of presenting salvation as an entirely private transaction between an individual and God and neglect the societal implications. On the other hand there is the danger of preaching a social gospel in which salvation becomes primarily--if not exclusively--liberation from political oppression, social disadvantage, and economic deprivation.¹ The former view tends to emphasize the future, otherworldly dimensions of salvation, and the latter to stress the present, earthly aspects.

We believe, however, that the salvation God offers, and which our sermons must proclaim, is a complete package. It touches our personal, private lives as well as our life in society, our present as well as our future existence. But the root of mankind's problems and society's ills is our sin which has separated us from God. The restoration of man's relationship with God is therefore the foundation for healing the brokenness in society. As an ambassador of Christ, the preacher's appeal is therefore always first: "Be ye reconciled to God."² As an African theologian has well put it,

Paul's evangelism was a call for individual surrender to Jesus Christ (Acts 13:38, 39, 48; 16:14, 31; 19:4-7; Rom 10:13; Phil 2:10). Only after the individuals are transformed can they influence society through their godly conduct and verbal witness.³

definition of salvation the emphasis most often falls on social and political liberation rather than individual salvation from sin.

¹Kato observes that "The basic concept of salvation which underlies practically all the terms employed by liberal ecumenicals is social and economic liberation. Salvation is first and foremost a deliverance from the here and now oppression, and only secondarily and remotely, spiritual in the sense of life to come" (p. 144).

²2 Cor 5:20 KJV. ³Kato, p. 142.

The preacher must do his utmost that in his preaching the call of God comes through with clarity and impact. People must not only hear, but understand. While we recognize that the gospel itself always remains a stumbling block for many, we are anxious not to make our faulty presentation a stumbling block. When the gospel is rejected it is easy for the preacher to put the blame on the hearer and accuse him of stubbornness and hardness of heart. This may be true. But often the preacher is at fault.

When we think of preaching in East Africa it is plain that preachers often have failed at this point. As we have pointed out,¹ foreign missionaries and African nationals alike have frequently preached in a "foreign tongue" and the gospel has not been clearly heard. No doubt God has overruled and the Spirit has brought conviction in spite of sermons containing unfamiliar idioms, foreign illustrations and thought patterns, abstract expressions and many other faults. But we must strive to remedy such faults and aim at preaching that is clear and intelligible to the East African audience. As Paul reminds the Corinthians, "And if the bugle gives an indistinct sound, who will get ready for battle?"² God's marching orders must be presented in clear and unmistakable terms. The preacher in contemporary East Africa must take pains to present the Word of God in simple, direct words, appropriate to the cultural context so as to maximize the possibilities for an unobstructed hearing of the message.

¹Cf. pp. 37-40 above.

²1 Cor 14:8.

CHAPTER IV

NEW TESTAMENT GUIDELINES FOR
CONTEXTUALIZED PREACHING

In the foregoing we have emphasized that the message to be contextualized is found in Scripture. In Scripture we also find guidelines for carrying out the task of taking that message to varied cultural contexts. In view of the different approaches taken to contextualization and preaching today it is imperative to seek to discover and apply the "biblical models to the problem of cross-cultural communication."¹ Only as we follow the Biblical guidelines can we hope to avoid distortions of its message.

We have chosen to limit the formal discussion of Biblical materials to certain representative sections of the New Testament. It is in the New Testament era only that cross-cultural communication of the divine message of salvation begins to happen extensively.² Therefore we should expect to find here closer parallels to our specific concern than in the Old Testament.

¹Nicholls, Contextualization, p. 48.

²This is what actually happened, although in God's ideal plan it would have been otherwise. God's intention, as revealed in the Old Testament, had been for Israel to engage in missionary witness to the surrounding nations, preparing the way for the Messiah. Unfortunately they largely failed in this. Cf. Matt 21:33-44; E. G. White, Acts of the Apostles (Mountain View, Calif.: Pacific Press, 1911), pp. 9-16; Seventh-day Adventist Bible Commentary, ed. F. D. Nichol (Washington, D. C.: Review and Herald, 1953-57) 4:25-38.

The focus is on two specific areas, first the preaching of Jesus, and secondly, the preaching of the apostle Paul. We deal mainly with sermonic material, but do not attempt to make a very strict separation between formal sermons and other materials. So, for example, we will include some material from Paul's epistles. Although we do not in this instance have spoken sermons,¹ we do have Christian messages that share their basic content with sermons of the same period. Thus we may expect the same kinds of adaptations to the cultural context.

The Preaching of Jesus

With historic, orthodox Christianity we confess the unfathomable but unmistakable affirmation of Scripture that Jesus Christ was truly divine and truly human, "eundem perfectum in humanitate; Deum verum et hominem verum."² The Word which was with God and was God became flesh and dwelt among us.³

Most of the implications drawn from the incarnation in this study come from the contemplation of how Christ entered into the human situation. This does not mean that the reality of his

¹Broadus, however, makes the interesting suggestion that the epistles were in the nature of "written sermons. . . designed to be read out in meetings, and listened to" (John A. Broadus, Lectures on the History of Preaching [New York: A. C. Armstrong and Son, new ed. 1907], p. 36, quoted in Massa, p. 68).

²Phillip Schaff, The Creeds of Christendom, 3 vols. (Grand Rapids: Baker Book House, paperback edition, 1977), 2:63.

³John 1:1,14.

divinity is minimized. He was truly and fully God while in human flesh. Only as we affirm his divinity also do we discern the immeasurable greatness of the incarnation and the condescension and humiliation it involved.

Furthermore, for the present study it is important to recognize that he became human in a very particular time and place. He did not become some general, supranational or international, multicultural man but he became a Jew who walked and talked like the physical descendants of Abraham who inhabited Palestine in the first century A.D.

The incarnation thus was a radical act of contextualization. Jesus' very existence thoroughly contextualized the divine presence in human society. In harmony with this Jesus consistently contextualized his whole message and mission in word and act.

We find it clearly exhibited in his preaching. He did not speak with the tongue of angels, but of men; his speech was not the language of heaven (whatever that may be), but Palestinian Aramaic; his illustrations were not based on the latest happenings along the streets of gold above, but on what took place along the dusty, rugged roads of Palestine; he did not speak much of the doings of the angels around the sea of glass, but rather of the activities of fishermen and other folk around the Sea of Galilee.

We turn, then to examine the preaching of Jesus to see how he presented the gospel in terms that were appropriate to the linguistic and cultural context in which he spoke. Thus, the discussion is organized under several headings. While there is some overlapping between these sections and the division of the

material at times appear somewhat artificial, it is hoped that this arrangement will be useful for purposes of analysis and clarity.

Using Familiar Literary Forms

The most outstanding example of familiar literary forms is Jesus' use of parables. Matthew comments on Jesus' preference for parabolic teaching that "indeed he said nothing to them without a parable."¹

Speaking in parables was not a new literary form, but one that Jesus found within the cultural traditions of Palestine² and adapted for his own purposes. He found it an effective means of communication.³ The following states it well: "Parable teaching was popular, and commanded the respect and attention, not only of the Jews, but of the people of other nations. No more effective method of instruction could He have employed."⁴

¹Matt 13:14. This is not to be understood as applying to all of Jesus' ministry. As the Gospels show, there were certainly times when he spoke in other ways. But throughout his ministry parabolic presentation remained his favourite, if not always exclusive, method.

²Johnston points out that "Jewish scholars, without exception, see the parables of Jesus and of the rabbis as cut out of the same generic cloth." There is broad agreement among scholars today "that the rabbinic and Synoptic parables partake of the same genre. . . . The two corpora share many of the same themes and even have some very similar stories. . ." (R. M. Johnston, "Parabolic Interpretation Attributed to Tannaim" [Ph.D. dissertation, The Hartford Foundation, 1977], pp. 122, 628, 631-32).

³Hunter speaks of the parables as an effective weapon in the "holy war" in which Christ was engaged. Cf. A. M. Hunter, The Parables Then and Now (Philadelphia: Westminster Press, paperback ed., n.d.), p. 12.

⁴E. G. White, Christ's Object Lessons (Washington, D.C.: Review and Herald, 1941), p. 21.

As Jesus constructed his parables he followed the rules of popular story telling familiar to and appreciated by his audience.¹ One example of this is his use of the so-called inversion principle.² This literary device consists of "an orderly arrangement of the ideas in a sentence or paragraph up to a certain point, after which the ideas were repeated in the inverted order until the sentence or paragraph was completed."³ In using this type of literary structure Jesus chose a form singularly appropriate to the cultural situation of Palestine in the Hellenistic period. As Lund points out:

The reappearance of chiastic structures in the New Testament is due to the blending of two separate cultures, the Semitic and the Greek. In the chiastic principle we have one of the most important literary factors that shaped the structure of many of its writings. It is a cultural heritage from the Semites, the gift of the East to the West.⁴

Another example of Jesus' use of familiar literary form is his employment of the rabbinic principle of "from the light to the

¹Cf. Hunter, p. 12.

²Kenneth Bailey has highlighted this feature of Jesus' literary style in his recent study of the parables of the so-called Lucan Travel Narrative. What Bailey calls the inversion principle is often termed chiasmus or chiasm. Bailey, however, prefers to use the former as the broad designation to cover all the various forms of shorter or longer poetic or prose inversion of themes, and would reserve chiasmus for the particular form which contains two lines where the themes are reversed in the second, such as for instance in Mark 2:27. Cf. Kenneth E. Bailey, Poet and Peasant: A Literary Cultural Approach to the Parables in Luke (Grand Rapids: Eerdmans, 1976), pp. 45-49.

³Nils Wilhelm Lund, Chiasmus in the New Testament: A Study of Formgeschichte (Chapel Hill: The University of North Carolina Press, 1942), p. vii.

⁴Ibid., p. viii.

heavy," or arguing from the lesser to the greater.¹ A few examples come to mind. If the persistent widow got what she desired from the unjust judge, how much more certain is it that God answers the one who prays to him.² If the man who was aroused at midnight gave bread to his neighbour, how much more the heavenly Father gives those who ask him.³ If the dishonest steward found a way out of his dilemma by depending on his master's mercy, how much more the man who depends on God's mercy finds deliverance in times of crisis.⁴ To Jesus' audiences such a form of argument was well known.

We also find Jesus ready to follow a familiar format of presentation in addressing a synagogue audience. When he preached at Nazareth he read a Scripture from the Old Testament book given him and went on to give an exposition of it following customary synagogue procedure.⁵ At the outset he got the congregation's favourable attention. Later, when he made a contemporary application of the text, the good will changed to anger because the message hit a bit too close to home. One thing is clear, however, it was an effective sermon. One of the factors that contributed to that was no doubt Jesus' choice of a presentational format familiar to his hearers.

¹Cf. Bailey, p. 105. ²Luke 18:1-8.

³Luke 11:5-13. ⁴Luke 16:1-9. ⁵Luke 4:16-30.

Using Pictures Drawn from People's Daily Lives
and Portraying Customs and Conditions
of Contemporary Society

The most obvious reason Christ was so well able to paint familiar pictures is that he himself was part of the scene. He had been ever since his human birth. True to the nature of the incarnation he participated fully in every useful and noble aspect of life in his society. He needed no special revelation to inform him of the customs, practices, ideas, characteristic thinking, and the hopes and fears of his people. He gained his impressions through intimate association with people in daily life. He got his sermon illustrations "from the real world all around him, the world of nature and of human nature."¹ Bailey has given a most convincing demonstration of this, showing clearly that the parabolic preaching of Jesus draws its form and pictures directly from the contemporary culture.² Thus we find Jesus' presentations authentically Palestinian in colouring, faithfully portraying the cultural background. A few examples highlight the point.

In the parable of the sower³ a lot of seed fell on unprepared ground. This reflects customary usage under Palestinian

¹Hunter, p. 13.

²Bailey insists throughout his book that knowledge of the cultural setting of the parables is crucial to a full understanding of them and attempts to discover as much as possible of these cultural elements. His approach assumes at the outset that Christ's preaching was thoroughly incarnated in culture and in the end shows convincingly that this assumption is correct.

³Matt 13:1-9.

conditions where sowing preceded ploughing.¹ The parable of the labourers in the vineyard speaks of men "standing idle in the market place."² The plight of unemployment was well known in New Testament times.³ When Christ told the parable of the hidden treasure⁴ he took his point of departure in a favourite theme in local folklore. Repeated invasions of Palestine over the centuries by its powerful neighbours as well as the threat of robbery and common theft had caused the burial of many a treasure in the earth.⁵ The parable of the lost coin⁶ again exhibits authentic cultural features.⁷ The scarcity of money in village society made the loss of a coin a sad event.⁸ Possibly it was even a silver piece that was part of the woman's dowry--perhaps worn on her headdress.⁹ Or it may have been part of a necklace of coins, the beauty of which

¹Joachim Jeremias, The Parables of Jesus (New York: Scribner's, 3rd rev. ed., 1972), pp. 11,12.

²Matt 20:3.

³Cf. J. Duncan M. Derrett, Jesus's Audience: The Social and Psychological Environment in Which He Worked (New York: Seabury Press, 1973), p. 78.

⁴Matt 13:44. ⁵Jeremias, p. 198ff.

⁶Luke 15:8-10.

⁷Bailey, p. 156ff. Bailey shows how cultural details are preserved both in the form and content of this parable.

⁸Cf. A. M. Rihbany, The Syrian Christ (Boston: Houghton Mifflin, 1916), p. 153.

⁹Cf. Jeremias, p. 134.

would be marred by the loss of one coin.¹ Whatever its precise function the loss was beyond simple monetary valuation.²

In all of these instances, and many others that might be cited, we find Jesus' stories set squarely in the cultural milieu.

We should also note the variety and range of subjects covered in his preaching. The pictures are drawn from all areas of life. His hearers met housewives and bridesmaids, farmers and fishermen, Pharisees and publicans, masters and servants, lawyers and judges, the rich and the poor, the honest and the dishonest, the young and the old, debtors and creditors, and many more. They were taken to wedding feasts and banquet halls, law courts and royal reception rooms, to synagogues and market places, to vineyards and wheatfields, to sheep folds and on ship-board, and so on. They heard of lilies and mustard plants, fig trees and grape vines, tares and wheat, birds and fish, sheep and goats. In short, Christ's pictures drew in everyone at one point or another. These words sum it up well:

Jesus sought an avenue to every heart. By using a variety of illustrations, He not only presented truth in its different phases, but appealed to the different hearers. Their interest was aroused by figures drawn from the surroundings of their daily life. None who listened to the Saviour could feel that they were neglected or forgotten.³

¹Cf. Ibrahim Said, Sharh Bisharat Luqa (Beirut: Near East Council of Churches, 1970), p. 394.

²Cf. White, Christ's Object Lessons, p. 192.

³Ibid., pp. 21,22.

Referring to History, Literature, and
Current Religious Thought

The chief source of Jewish history and the nation's sublimest literature was of course the Old Testament. To it Jesus made numerous direct and indirect references. However, there are indications that Jesus was also acquainted with and used certain other sources.

A reference to more current history may be present in Luke 19:12-27. In the parable of the pounds, a nobleman goes away to receive kingly power and is followed by a delegation of his citizens who attempt to resist the appointment. This sounds strikingly similar to what happened in 4 B.C. when Archelaus went to Rome to receive confirmation of his kingship over Judea. He too was followed by an embassy of his subjects who tried to stop his appointment.¹ At the very least we can be certain that Jesus' hearers would have thought of that incident when they heard the parable.

A detail from the parable of the prodigal son illustrates Jesus' familiarity with current rabbinic theology. In the initial "repentance" of the prodigal son his planned confession is entirely in harmony with the rabbinic conception of repentance as a "work" man does prior to God's acceptance of him.²

A number of Jesus' parables and sayings closely parallel well-known folk tales or other traditional materials. The prayer of the Pharisee in Luke 18:9-12 is very much like one found in the

¹F. F. Bruce, Israel and the Nations (Grand Rapids: Eerdmans, 4th printing, 1978), p. 197.

²Bailey, p. 179.

Talmud in the first century A.D.¹ In expressions such as "salt that has become saltless"² and "physician heal thyself"³ Jesus is apparently making use of popular sayings or proverbs.⁴ Jeremias demonstrates close similarities between the parable of the unfruitful figtree⁵ and the story of Ahiqar. The story of the rich tax-gatherer Bar Ma'jan and the poor scholar found in the Palestinian Talmud appears to have furnished some of the material for two of Jesus' parables, the parable of the great supper and the parable of the rich man and Lazarus.⁶

It is worth noting that in many of these stories and in the parables of Jesus that draw on them, there are certain features that do not harmonize with Jesus' teachings but rather contradict them. Jeremias notes that

Just as Jesus does not hesitate to illustrate from the behaviour of the deceitful steward the need for decisive action . . . or from the conduct of the unscrupulous judge . . . the despised shepherd . . . and the poor woman . . . the boundless mercy of God, so he has not the slightest hesitation, in this case, in choosing the behaviour of a tax-gatherer to illustrate both the wrath and the mercy of God.⁷

Commenting on the parable of the rich man and Lazarus, E. G. White makes a similar observation:

¹The Talmudic prayer, found in b. Bar. 28b, is quoted in Jeremias, p. 142.

²Matt 5:13. ³Luke 4:23.

⁴Cf. comment on Luke 4:23 in Alfred Plummer, A Critical and Exegetical Commentary on the Gospel According to Luke, ICC (Edinburgh: T. and T. Clark, 1956), pp. 125-127.

⁵Luke 13:6-9. ⁶Jeremias, p. 170ff.

⁷Jeremias, p. 179.

In this parable Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. The Saviour knew their ideas, and He framed His parable so as to inculcate important truths through these preconceived opinions.¹

We might be tempted to ask if Christ could not have found some better vehicle for conveying the truths he had in mind. Could he not have used something less loaded with "preconceived opinions?" Perhaps, but apparently nothing would have been better for Jesus' purposes. That which was a part of the culture and traditions of his audience was best because it communicated best. Truth was most clearly understood and made the greatest impact when it was incarnated in the body of contemporary culture. That body might be less than perfect, and Christ did not necessarily endorse all that was taught or implied in the traditional materials he used, but by using them he was able to meet people on familiar ground and make his point with the greatest possible impact.

Using Actual Occurrences as Vehicles for the Message

This point is closely related to the previous one. But here we note that not only past history but also current events furnished material for Jesus' preaching. We find that Jesus not only made up fictional stories that reflected the typical characteristics of the culture, he took actual, current happenings as the basis for many--perhaps most--of his illustrations. He did not simply employ a singular gift for telling with realism and authentic

¹White, Christ's Object Lessons, p. 263.

colouring what might have happened. He often told what had actually happened or was in the process of happening. We agree with the observation that "many of the parables are so vividly told that it is natural to assume that they arise out of some actual occurrence."¹

No doubt there were instances when the background was not just a single, specific event. In a more general way, as Hunter suggests,

The /parable of the/ Leaven must go back to the time when Jesus watched 'Mary his mother' hiding the yeast in the meal. The Splinter and the Plank (as also the little parable of the apprenticed son in John 5:19f.) must go back to the Nazareth workshop. . . . The parable of the Playing Children takes us back to a Nazareth street where lads and lasses 'made believe' at weddings or at funerals.²

But when Jesus preached about the sower,³ it would have been in actual view of fields where "both sowers and reapers were busy, the one casting seed and the other harvesting the early grain."⁴ When he spoke of the mustard seed, "the mustard plant could be seen far and near, lifting itself above the grass and grain, and waving its branches lightly in the air."⁵ Similarly in the parables of the nocturnal burglar⁶ and the unfaithful steward,⁷ Jesus apparently

¹Jeremias identifies the following to belong in this category: The Unjust Steward (Luke 16:1-13); the Tares (Matt 13:24-30); the Burglar (Matt 24:43,44); and most likely also the parables of the Rich Fool (Luke 12:16-21) and the Good Samaritan (Luke 10:25-37).

²Hunter, pp. 12,14. ³Matt 12:3-9.

⁴White, Christ's Object Lessons, p. 34.

⁵Ibid, p. 77.

⁶Jeremias, p, 49.

⁷Ibid., p. 182. Cf. also White, Christ's Object Lessons, p. 368.

used actual, recent happenings as the background.

At times Jesus took his clue directly from his audience, so to speak. Luke reports one instance when a shocking massacre was reported to Jesus, and he took it as the point of departure for a sermonette.¹ On one occasion when Jesus was teaching in the temple he remarked, "You build the tombs of the prophets. . . ." ² Looking in the direction of the Mount of Olives Jesus and his hearers would have seen in and above the Kidron Valley the spectacular tombs traditionally known as the Tombs of the Prophets. We are not told whether Jesus actually pointed toward these tombs, but it is reasonable to assume that this is another instance when his remarks were directly related to something current and concrete. In this way he was able to forcefully highlight the spiritual lessons he wanted to teach.

Confronting the Hearers on Specific Issues

Jesus did not come simply to utter timeless truths illustrated by local lore. His message was always aimed at specific issues of concern to his hearers. Behind his proclamation was a deep understanding and a keen perception of the doubts and questions, hopes and fears of his audience.

Jesus certainly knew what his message and mission was, but the timing of the presentation was determined by his audience's spiritual needs and capacity for understanding. But when he perceived in his spirit³ that there was a question, or in some other

¹Luke 13:1-9. ²Matt 23:29.

³Cf. Mark 2:8.

way understood that the time was right to engage the minds of his hearers on a particular aspect of truth, Jesus was ready to use the opportunity.

Hunter comments regarding Jesus' "life-situation" approach:

Jesus' parables were extemporized in living encounter with men rather than slowly elaborated and 'lucubrated' like sermons in minister's studies. They arise out of 'real life' situations and often reflect the 'cut-and-thrust' of the 'holy war' in which Christ was engaged.¹

Jeremias recognizes the same point:.

The parables of Jesus are not--at any rate primarily--literary productions, nor is it their object to lay down general maxims. . . but each of them was uttered in an actual situation of the life of Jesus, at a particular and often unforeseen point . . . preponderantly concerned with a situation of conflict.²

A few examples illustrate this. The parable of the sower, for instance, was not called forth primarily by Jesus' observation of farmers at work in the grainfields, but rather by the spiritual needs and problems of his hearers. It was not a nature story with a little spiritual lesson attached; it was rather a specific answer to the expectations of his hearers that the Messiah would come to establish a mighty empire on the ruins of earthly kingdoms. No, said Jesus through the parable, "not by force of arms, not by violent interpositions, was the kingdom of God to prevail, but by the implanting of a new principle in the hearts of men."³

¹Hunter, p. 12. ²Jeremias, p. 21.

³White, Christ's Object Lessons, p. 35.

The parables of the lost sheep, the lost coin, and the lost son¹ are responses to Pharisees and Scribes who had criticized Jesus for associating with "sinners." "To seek and save sinners," says Jesus, "is the very mission of God in which I am engaged. If you were true children of God you would join me in it and rejoice with me instead of criticizing."

The parables of the leaven and the mustard seed² were called forth by doubts in the minds of Jesus' hearers that the kingdom of heaven could consist of such unpromising material and such small beginnings as Jesus and his few humble followers appeared to represent. Jesus' assurance was that the vital principle of growth and success was present, external appearances notwithstanding, and would eventually result in an imposing outcome.

In the Sermon on the Mount the formula "You have heard that it was said . . . but I say to you"³ frequently occurs. Here we see Jesus addressing relevant concerns. He does it by reference to the way they were expressed in contemporary tradition, thus tailoring his approach to what was on people's minds. Then he introduces his own "but" and expresses his teaching. This teaching, the new rule of his kingdom, he also put in terms suited to the local situation. He suggested that in contrast to the "eye for eye" principle, his hearers were to love their enemies. This love was to be shown by offering a rude Roman soldier of the occupation force in Palestine another cheek, the cloak as well as the coat, and an extra mile's porter service instead of resentment and retaliation.⁴

¹Luke 15:1-32. ²Matt 12:31-35. ³Matt 5:27,28 etc.

⁴Matt 5:38-42.

Using Familiar Materials to Teach New Truth

Jesus often used familiar, culture-given materials and gave them an unexpected twist to teach new principles of thought and action. Hunter speaks of the "ambush of the unexpected" in Jesus' parabolic preaching.¹ It "sounds at first like a pleasant yarn but keeps something up its sleeve which suddenly pops up and knocks you flat."²

This was no doubt more than a rhetorical device to arouse attention. Christ had a deeper purpose in mind. He had something to teach that ran across conventional values and often the most effective means of putting it across was to use traditional materials. But his message neither originated in, nor was it bound by, his culture and traditional thought patterns. He was not limited to preaching only what was naturally derived from his cultural heritage, although he was "limited" to ways of expression derived from that culture. But the latter is, properly speaking, not a limitation. It is rather to have discovered and to use the best possible avenue of communication, the pathway of men's "familiar associations."³ Jesus' well known formula "The kingdom of heaven is like unto. . ."⁴ some aspect of life in contemporary Palestine

¹Hunter, p. 10. ²Ibid.

³E. G. White, Testimonies to Ministers (Mountain View, Calif.: Pacific Press, 1962), p. 119: ". . . Jesus found access to minds by the pathway of their most familiar associations."

⁴Matt 13:24, 31, 33 etc.

highlights his method of teaching new concepts by building bridges from the familiar to the previously unknown. Often his conclusions came as a surprise to his audience.

The parable of the leaven is a case in point.¹ Leaven was a familiar symbol. From the Passover ritual it was understood as a representation of the pervading influence of malice and wickedness.² In the parable, however, Jesus employs the symbol in an unexpected way, giving it an opposite meaning as a representation of the power of the kingdom of God.³

The ending of the parable of the rich man and Lazarus likewise must have caught Jesus' hearers by surprise. In rabbinic Judaism the miserable condition of Lazarus was regarded as evidence that he was a sinner being punished by God.⁴ They were certainly not prepared to find poor Lazarus enjoying eternal bliss.

When Jesus related the story of the man who fell among thieves he again told a familiar story--apparently an actual occurrence formed its basis.⁵ But Jesus conclusion was unexpected: that

¹Matt 13:33.

²Jesus himself used the symbol that way when he spoke of the leaven of the Pharisees. Cf. Matt 16:6.

³Yet we recognize that it was not an illogical use of the symbol, although it was unfamiliar. There is a common element in both usages: the penetrating potential of a seemingly small thing, whether it be good or evil.

⁴The question of the disciples regarding the man born blind reflects this attitude, "Rabbi, who sinned, this man or his parents, that he was born blind?" (John 9:2).

⁵Cf. p. 84 above.

Samaritans were henceforth to be considered neighbours and no longer to be despised.¹

In the three related parables of the lost coin, the lost sheep, and the lost son, Jesus also painted familiar pictures.² And even in his conclusions to these parables he echoed partly familiar words. For "the rabbis had a saying that there is rejoicing in heaven when one who has sinned against God is destroyed."³ The ambush of the unexpected comes in the very last word where Jesus crosses out, as it were, the familiar word "destroyed" and substitutes it with "repents" and "found". God rejoices, not in the destruction, but in the salvation of sinners.

Again and again Jesus used familiar stories, sayings, customs, and happenings to lead his hearers to unexpected conclusions. These conclusions often pronounced judgment on some basic presuppositions of the very culture from which the stories were taken. Commenting on how Jesus' parables differ in this respect from rabbinic parables Johnston observes:

The most important contrast, however, lies in the observation that many of the parables of Jesus seem intended to reverse conventional values, while the rabbinic parables are intended to reinforce them.⁴

Jesus answer to Peter's question about forgiveness also demonstrates this.⁵ Jesus rejects the traditional, culturally

¹Luke 15:3-32. ²Luke 10:36, 37.

³E. G. White, Christ's Object Lessons, p. 190.

⁴Johnston, "Parabolic Interpretation", p. 633. Cf. also p. 634.

⁵Matt 18:21-35.

accepted view, echoed by Peter, which limits forgiveness. Instead Jesus teaches a radically different principle of unlimited forgiveness "from the heart."¹

We see Jesus, then, familiar with and responsive to his cultural milieu. We find him consistently preaching in culturally relevant terms. But he was not bound by that culture. He brought a message from beyond the human sphere. In some ways it affirmed culture, but in many ways it was a message of judgment and correction. It was a sovereign word that proclaimed authority over culture.

The Preaching of Paul

For the far greater part of his ministry Jesus preached to people of the same culture with which he had identified through the incarnation. Paul's situation was different. As the missionary to the Gentiles he took the gospel to the world outside of Jewish Palestine. Here he faced the challenge of transplanting into Gentile soil the message that had first been planted and nurtured in Palestinian Jewish soil. Furthermore, he had to make it grow in a variety of Gentile soils. For although the Gentile Mediterranean world of Paul's day had been molded by Hellenism, and to some degree shared a common culture, different regions still maintained some of their own local cultural traditions. The challenge to Paul and other early Christian missionaries was to proclaim the Gospel in terms relevant to many of these.² The following words recognize the

¹Matt 18:35.

²Cf. D. J. Hesselgrave, Communicating Christ Cross-Culturally pp. 130, 131.

variety of situations in which Paul preached:

At Jerusalem and at Antioch he had defended Christianity against the narrow restrictions of Judaism. He had preached the gospel to the pagans of Lyaconia, to the fanatics of Galatia, to the colonists of Macedonia, to the frivolous art-worshippers of Athens, to the pleasure loving merchants of Corinth, to the half-barbarous nations of Dalmatia, to the islanders of Crete, and to slaves, soldiers, and men of rank and station, in the multitudes at Rome.¹

Today's preacher in East Africa, then, would do well to study Paul's preaching. For he too is faced with the task of proclaiming the Gospel to people whose cultural traditions are quite different from those to whom the Gospel first came.

We turn, then, to take a brief look at the preaching of Paul, focusing on his adaptation to the cultural setting of his respondents. We have chosen to let the Biblical material suggest its own categories which in some instances are different from and at other times very similar to the categories under which we discussed the preaching of Jesus.

Identifying with the Hearers

Paul expresses the principle of identification in 1 Cor 9:19-23. He sums it up in the phrase, "I have become all things to all men, that I might by all means save some."² In this he was not just play-acting. It was Paul's deep, inner conviction that he must genuinely identify with the people he wanted to reach.

According to the Lukan account in Acts, Paul spoke of the Old Testament patriarchs as "our fathers" and of himself and his

¹E. G. White, Sketches from the Life of Paul, p. 304.

²1 Cor 9:22.

hearers as "us their children"¹ when he preached to Jews and those that feared God at the synagogue of Antioch in Pisidia. To an all Gentile audience at Lystra he declared of himself and Barnabas, "we also are men, of like nature with you."² At Athens he again put himself with his hearers by repeated use of the first person plural pronoun in speaking of all men as God's creation.³ When Paul described himself as "the foremost of sinners"⁴ he identified himself with others in yet another way, as a sharer in the common spiritual plight of all mankind.

In these instances Paul pointed to real ties with his hearers, not something fictional referred to for advertising effect. He was a Jew and, although as a Christian he had renounced much within Judaism, he was still proud to identify with all Jews as a son of Abraham. He also had many natural ties with the Gentiles having been born in a Gentile city.⁵ It is true that he had spent many of the impressionable years of youth at Jerusalem, probably according to the desires of his parents and "in order to be immunized against

¹Acts 13:17, 33. ²Acts 14:15.

³Acts 17:27-29. ⁴1 Tim 1:16.

⁵Kee and Young have suggested that "Perhaps the sympathy of Paul with the Gentiles is tracable in part to the impression made upon him by the earnestness of the Stoic preachers who stood in the streets and market places of the city, seeking to inculcate virtue in their listeners. Paul's sympathetic attitude toward the Gentiles may have aroused the suspicions of his fellow Jews, but his life in a Gentile city like Tarsus helped to prepare him for his task of communicating a basically Jewish gospel to Greek audiences." Howard C. Kee and Franklin W. Young, Understanding the New Testament, (Englewood Cliffs, N. J.: Prentice Hall, 1957), pp. 208-209.

the infection of the Hellenistic world";¹ but Paul never lost touch with the Gentile world. Early in his career as a Christian apostle he returned to that world and for the rest of his life he was exposed to Hellenistic life and thought in one city after another, for Paul led no "cloistered existence, but lived for the most part as a Gentile among Gentiles in order to win Gentiles for the Gospel."²

Thus Paul was able to identify with his hearers, whether Jews or Gentiles. He recognized his solidarity with them and made it a point to communicate this awareness in his preaching. The bond of fellowship this created did much to make his proclamation effective.

Using Familiar Themes and Forms of Expression and Local Literature and History

What sources Paul drew on and how he used them depended on the composition of his audience. For synagogue audiences of the Diaspora Paul relied on the Old Testament, but to Gentile audiences he more commonly made use of pagan traditions and literature.

Thus, at the synagogue of Antioch in Pisidia, Paul reviewed highlights of Old Testament history and promises well known to his audience of Jews and Gentile proselytes.³ His presentation had much in common with Peter's sermon on the day of Pentecost, except that Paul was somewhat more explicit in his historical references. This

¹F. F. Bruce, Paul: Apostle of the Heart Set Free (Grand Rapids: Eerdmans, 1977), p. 126.

²Ibid, pp. 126, 127.

³Acts 13:16-41.

was no doubt for the benefit of the Gentile adherents in the audience who presumably were less thoroughly acquainted with Jewish backgrounds. Paul's words on this occasion were particularly appropriate because they were a commentary on the readings from the law and the prophets that the congregation had heard just prior to his speaking.¹ For it is practically certain that Paul followed the synagogue practice of preaching on the passage that had been read.²

Bruce terms this sermon "a sample presentation"³ of the Gospel to Jews and God-fearers, and we may agree with his conclusion that this was essentially how Paul approached all his Jewish audiences.

Paul's sermon at Athens, on the other hand, furnishes an example of how Paul met Gentile audiences and how he made use of pagan sources. Aware of the cultural heritage of Athens as a city of ancient religious traditions and a leader in sculpture, oratory, literature, and philosophy, Paul adapted his sermon to the intellectual climate of the city. He made reference to the many objects of worship and altars in the city. By this he signalled his awareness of their religious traditions and interests of which much of their

¹Acts 13:15.

²F. W. Farrar concludes that Paul's sermon was in fact a Midrash on what the congregation had just heard in one or the other of the two lessons. He finds evidence for this by comparing certain key phrases in Paul's address with the Talmudic literature. (The Life and Work of St. Paul [New York: E. P. Dutton and Co., 1986], p. 207 ff.).

³Bruce, Paul, p. 170. See also *ibid*, p. 165.

visual art was an expression.¹ In the deliberate and logical construction of his message he showed his appreciation of their traditions in oratory. By quoting directly from their poets he recognized their literary traditions.² What is more, he chose writers who were well known and generally well thought of and who stood in the philosophical traditions of many of his hearers.³

Paul employed this material to "establish a common point of reference with his audience . . ."⁴ or to have points of contact with his hearers.⁵ He was in this way meeting his hearers "on their own ground."⁶

Some question the validity of using the sermon in Acts 17 as an example either because it is not thought to be authentically Pauline⁷ or because it is maintained that Paul himself later

¹Cf. E. G. White, Sketches from the Life of Paul, p. 94: "He showed himself familiar with their works of art, their literature and their religion."

²The two quotations are, the first from Epimenides, a popular, semi-legendary figure of ancient Greece, and the second from Cleanthes' Hymn to Zeus. The same words as in the second quote are also found in Aratus' Phaenomena.

³Both Cleanthes and Aratus were Stoics as were many in Paul's audience which, according to Acts 17:18, was composed chiefly of Epicurian and Stoic philosophers.

⁴Kee and Young, p. 250. ⁵Bruce, Paul, p. 245.

⁶White, Sketches from the Life of Paul, p. 92.

⁷See for instance, H. Conzelmann, "The Address of Paul on the Areopagus," in Studies in Luke-Acts, ed. L. E. Keck and J. L. Martyn (Philadelphia: Fortress Press, 1980), pp. 217-230; M. Dibelius, Studies in the Acts of the Apostles (London: SCM Press, 1956), p. 26 ff.; A. Schweitzer, The Mysticism of Paul the Apostle (London: A. and C. Black, 1931), p. 6 ff.

repudiated the method he used at Athens.¹ We do not intend here to discuss that question in any detail, but only to say, first, that we agree with those who maintain that the speech is indeed Pauline.² Secondly, we believe the reason Paul chose another approach at Corinth was not that his method at Athens had been unwise. It was rather based on Paul's assessment of the situation at Corinth, which, in harmony with the same basic principles of cultural and situational adaptations, demanded another approach.³ The commendation of Paul's method at Athens quoted below is appropriate and recommends the principles of adaptation Paul followed:

The words of Paul become a memorial of the occasion, and give a treasure of knowledge to the church. He was in a position where he might easily have spoken that which would irritate his proud listeners, and bring himself into difficulty. Had his oration been a direct attack upon their gods, and the great men of the city who were before him, he would have been in danger of meeting the fate of Socrates. But he carefully drew their minds away from heathen deities, by revealing to them the true God, whom they were endeavouring to worship, but who was to them unknown, as they themselves confessed by a public inscription.⁴

Paul's speech at Lystra on an earlier occasion⁵ is an

¹Cf. 1 Cor 1:17; 2:1-5. These words are sometimes interpreted to mean that Paul is admitting that he made a mistake at Athens, a mistake he would not repeat at Corinth--or elsewhere.

²See, for instance, Bruce, Paul, pp. 243-246, and Kato, pp. 120, 121.

³Cf. Bruce, Paul, p. 246; O. Broneer, "Athens, City of Idol Worship," in BA 21 (1958):1-28; Kee and Young, p. 250.

⁴White, Sketches from the Life of Paul, p. 97.

⁵Acts 14:15-17.

example of yet a different type of presentation.¹ What is evident, then, is that Paul had no single, inflexible approach to all Gentile audiences but adapted his approach to each situation according to its requirements. At Athens he dealt with an educated, sophisticated audience, at Corinth with a pleasure-loving clientele with far less intellectual sophistication,² and at Lystra apparently with a crowd of the common townspeople.³ One of the sermons of Paul on these occasions was not necessarily better than any other. Each was rather formulated to be best in the particular situation and circumstances in which it was given.

Using the Highest Authority Known to and
Accepted by the Audience

When Paul used the Old Testament in preaching to Jewish audiences or pagan sources in speaking to Gentiles, it was not only to show his familiarity with their cultural and literary heritage. That was important enough and part of his purpose. Beyond this, however, it was his way of appealing to the highest authority known to or accepted by his audience.

Paul began where his audience was. Since his listeners with a Jewish background accepted the Old Testament as authority that is where he began with them. Of course, Paul himself accepted the same Scriptures as authority. Yet on many crucial points he understood the Scriptures differently, notably as regards the fulfillment of

¹Cf. Jay E. Adams, Audience Adaptations in the Sermons and Speeches of Paul (Grand Rapids: Baker Book House, 1972), p. 20.

²Bruce, Paul, p. 253. ³Adams, p. 20.

the Old Testament Messianic prophecies in Jesus of Nazareth. Naturally he wanted to lead his hearers ultimately to his own enlightened, Christian understanding of the Old Testament. But what we want to emphasize here is that his starting point was the authority known and accepted by his audience.

We see this amply illustrated in the sermon at Antioch,¹ in his speech to the mob at Jerusalem,² and in his defense before the Sanhedrin.³ In each instance Paul built his argument on the Old Testament because he knew his audience accepted it as authority.

His method was the same when preaching to a Gentile audience. Edith Hamilton's analysis of Greek religion supports this conclusion. She writes that

Greek religion was developed not by priests nor by prophets nor by any set of men who were held to be removed from the ordinary run of life because of a superior degree of holiness; it was developed by poets and artists and philosophers⁴

Thus, in the two quotations from Greek poets as well as in the references to their objects of art created for religious worship, Paul in his Athens address was appealing to the highest religious authority known to the Greeks. Furthermore, Greek religion was not based on revelation, but on reason. Paul also took this into account as he reasoned towards truth from general or natural revelation.

¹ Acts 13:16-41. ² Acts 22:1-21. ³ Acts 23:1-10.

⁴ Edith Hamilton, The Greek Way to Western Civilization (New York: A Mentor Book, the New American Library, 1959), p. 159.

At Lystra he had followed a similar pattern.¹ On that occasion he did not quote any specific sources but reasoned in a general way along lines that appear very similar to Stoic preachers with whom his listeners would have been familiar.² His appeal was not to Scripture, but to the book of nature, to general revelation, as he reasoned from creation and providence to the existence of a good God to whom men ought to turn in worship rather than worshipping vain things.

Paul is not simply echoing Greek philosophy, however, nor accepting its presuppositions, "but if men whom his hearers recognized as authorities had used language which could corroborate his argument, he would quote their words, giving them a biblical sense as he did so."³ To Paul this served as a bridge to the truths he wanted to teach. His own underlying philosophy and theology, however, remained thoroughly Biblical all along. Bruce expresses it well:

At Athens, as formerly at Lystra, the Paul of Acts does not expressly quote Old Testament prophecies which would be quite unknown to his audience: such direct quotations as his speech contains are from Greek poets. But he does not argue from "first principles" of the kind that formed the basis of various systems of Greek philosophy; his exposition and defense of his message are founded on the biblical revelation and they echo the thought, and at times the very language, of the Old Testament writings. Like the biblical revelation itself, his speech begins with God the creator of all, continues with

¹ Acts 14:15-17.

² We say, appear very similar to Stoic preachers. As we go on to point out, Paul's underlying theology was, in fact, quite different.

³ Bruce, Paul, p. 242.

God the sustainer of all, and concludes with God the judge of all.¹

Adams comments along similar lines, referring to Paul's Athens speech: "The use of Greek poets was certainly an attempt to become a Greek to the Greeks (not by 'buying' Greek views, but by using them strategically). . . ."² This is true, except that we must not understand "strategically" in a cheap sense. Paul was certainly not manipulating his audiences or subverting their freedom of choice by subtle psychological tricks.³ But he had no hesitation in using community-accepted authorities as a part of his evangelistic strategy. Thus he made an opening for the Gospel. Yet his contextualized presentation was all along firmly grounded on the underlying structure of Biblical revelation.

Bridging the Gap between Past Revelation and Present Situation

Like every Christian preacher Paul faced the challenge of showing the relevance of past revelation to contemporary concerns and needs. Being an apostle, of course, he stood in a somewhat different position than "ordinary" preachers in that he himself was also a vehicle for the reception and communication of contemporary, authoritative revelation. But in the same way that today's preacher considers the entire Bible as revealed authority, so Paul regarded the Old Testament. All his preaching was firmly anchored in this revelation. For him the basic question was, "What does Scripture

¹Bruce, Paul, p. 239.

²Adams, p. 22.

³Paul repeatedly refers to his practice of scrupulously avoiding underhanded ways. Cf. Acts 20:26, 27; 1 Thess 2:3, etc.

say?"¹ The answer of Scripture was final and settled every question. Not only his recorded sermons, but all of his writings bear eloquent witness to how thoroughly he was acquainted with, and how final and decisive he regarded the Word of the Old Testament.²

But Paul did not remain in the world of the Old Testament with which he was so well acquainted. He was a man of two worlds.

As a result of having been reared in a Gentile environment, but having been trained in the Jewish tradition, Paul was peculiarly fitted for the task of interpreting the Gospel to Gentiles. Although in later years he repudiated his former way of life within the Jewish community, he continued to rely heavily on the insights and basic beliefs that Judaism had built into his life and thought. Similarly his determined resistance to compromise with paganism did not prevent him from using the vocabulary of pagan religion and philosophy and from capitalizing on the yearnings that pagan teachings expressed. Paul was the apostle of transition, whose work was indispensable in the transfer of Christianity from the soil of Palestine to the larger Roman world.³

Paul was indeed also thoroughly acquainted with the Hellenistic world in which he lived and preached. He knew the widespread sense of need for deliverance from the feeling of being tossed about by the blind power of fate.⁴ He also knew something

¹Rom 4:3.

²Dibelius writes: "He would never have preached Christ so whole-heartedly and unreservedly if he had not previously been such an earnest Jew, and even as a Christian, he kept one thing inviolable: the conviction of the divine origin of the Law. Even to the Christian Paul, the whole of the Old Testament remained the book of revelation, from which the only true knowledge of God was received" (Dibelius, p. 22).

³Kee and Young, pp. 210-211. Cf. also Dibelius, pp. 27, 28.

⁴Cf. Dibelius, p. 18.

of the strange cults and philosophies being peddled around as the supposed answer to men's needs and understood the "yearnings that the pagan teachings expressed." He was aware as well of the breakdown of morals and the rationalizations and excuses offered in the name of religion to justify immoral behaviour.

This knowledge Paul put to good use. It enabled him to apply Biblical teaching to specific contemporary needs. He did so at Lystra. In this region the conjoint worship of the two deities, Zeus and Hermes, was very common. The crowd identified Paul and Barnabas with these gods and were about to accord them divine worship. This became Paul's opportunity. He took them up in the midst of their religious practice and from this pointed them to a worthier form of worship.

Similarly at Athens he engaged his audience on the very questions that occupied them. He made reference to sentiments expressed by their own poets. He mentioned the altar inscription that expressed their desire to know the unknown god. Then he skillfully presented an outline of basic Biblical truth through words and concepts familiar to the audience and directed to the needs they themselves recognized.

Paul's Corinthian correspondence furnishes another example. His use of and reliance on the Old Testament is here very much in evidence.¹ Since in this instance he was addressing a Christian audience--although immature Christians to be sure--he could be quite

¹ Numerous direct and indirect appeals to the Old Testament in the letters to Corinth may be cited. Cf. for instance, 1 Cor 1:19; 2:9; 5:13; 9:9; 10:11; 15:54,55; 2 Cor 6:2; 6:16-18; 8:15; 9:9.

explicit in his use of the Old Testament. What we wish to note here, however, is the relevance with which these Old Testament based messages are applied to specific contemporary problems of the Corinthian church. Paul knew of the problems of divisions, lawsuits, pride, immorality, misunderstandings in regard to marriage relationships, idolatry, spiritual weakness, confusion regarding spiritual gifts, misunderstanding of the resurrection and more. He also knew how to make the ancient Word speak to just these situations. While we are here dealing with correspondence, no doubt Paul would have preached in much the same way had he been able to be at Corinth in person.

To sum up this point, then, we see in the preaching--and writing--of Paul an excellent example of the exegesis of the past revelation coordinate with an interpretation of contemporary needs and problems.

Adapting the Expression of the Gospel to the
Cultural Situation without Compromising
Its Essence

One student of Paul's preaching has written;

Paul is the example of a healthy flexibility that Christian preaching needs for this hour; a flexibility that enables the preacher to adapt without compromise; to alter form without changing substance.¹

We can appreciate Paul's accomplishments in this regard when we recognize, as Bruce reminds us, that Christianity,

In little more than a generation after his /Jesus'/ death was recognized by the authorities of the Roman Empire as a predominantly Gentile cult . . . /and that/. . . over

¹Adams, p. 68.

many centuries now it has been regarded as a predominantly European religion. . . .¹

Both of these aspects of the same phenomenon are due in large measure to the energy and wisdom of Paul. Christianity started out as a Jewish religion. Paul made it a Gentile religion. Its initial Jewish origin and character was soon overshadowed by its Gentile form. Christianity truly became indigenous in the Gentile world.

But it did not become another religion in the process. The religion of Jesus is still the religion of Paul. There is no substantive difference between the two. One cannot justifiably speak of the Gospel according to Jesus and the Gospel according to Paul as two different things. Bornkamm is right when he rejects the notion of setting Paul over against Jesus as the preacher of a different Gospel.² While there are differences between Jesus and Paul, in all essentials a body of common ideas recurs both in the message of the apostle and the preaching of Jesus.³

Paul was thus not a radical who forged his own Gospel without concern for preserving continuity with Jesus' message. One scholar, in fact, thought he could find a total of 1222 allusions to dominical sayings in the Pauline corpus, including the book

¹Bruce, Paul, p. 17.

²Günter Bornkamm, Paul (New York: Harper & Row, 1971), p. 228ff.

³Ibid.

of Acts.¹ Most students might find it difficult to be definitive about the identification of so many parallels, but we think it is abundantly clear that Paul more fully than most of his contemporaries had understood "the inwardness of Jesus' teaching"² and has remained "unsurpassed in his insight into the mind of Christ."³ He faithfully reflected the essence of Jesus' message in his own proclamation.

On the other hand it is abundantly clear that Paul adapted the expression of the Gospel to the Gentile situation in numerous ways. To speak of his approach as altering form without changing substance⁴ is probably not going far enough. As compared to Jesus Paul speaks from a different "standpoint in history. . ." and in a "new situation in time and the world brought about by Jesus' death on the cross and the presence in the world of the Spirit of the living Lord. . . ."⁵ Furthermore, in his Gentile ministry he speaks to people whose conceptions of the cosmos, systems of thought and expression, are different in many ways from those of Jesus' audiences. So in Paul's preaching we see more than a different form. There are differences in subject matter and mode of thinking as well as in manner of expression.⁶ We cannot agree with Bultmann's

¹A. Resch, Der Paulinismus und die Logia Jesu: Texte und Untersuchungen 27 (Leipzig: J. C. Hinrichs, 1904), referred to in Bruce, Paul, p. 105.

²Bruce, Paul, p. 105. ³Ibid., p. 474.

⁴Cf. Adams, p. 68. ⁵Bornkamm, p. 236.

⁶Ibid.

conclusion that "the teaching of the historical Jesus plays no role, or practically none, in Paul" ¹ Nevertheless this statement pointedly illustrates that, according to certain criteria of comparison, Paul's preaching and writing is quite different from that of Jesus. But is not this exactly what we should expect? Paul was indeed utterly serious about following his own avowed principle of being a Greek to the Greeks and even all things to all men for the sake of the Gospel. But it was all for the sake of the Gospel of Jesus, not in order to construct another Gospel.

Coupled with Paul's faithfulness to Jesus and his message was his devotion to the body of Christ, the church. Paul was ever anxious to proclaim a message in doctrinal unity with the rest of the church. That is why "after fourteen years" he went to Jerusalem to lay before the leaders there "the gospel which I preach among the Gentiles, lest somehow I should be running or had run in vain." ²

This remarkable statement shows clearly Paul's sincere concern for unity with the rest of the church. It is not that he had any doubts at all about the authenticity of the Gospel of grace that had been revealed to him on the Damascus road and increasingly had been unfolded to him since then. But he fully realized that his commission as a preacher to the Gentiles "could not be effectively discharged except in fellowship with Jerusalem." ³

¹R. Bultmann, Theology of the New Testament, 2 vols. (London: SCM Press, 1952), 1:35.

²Gal. 2:1-2. ³Bruce, Paul, p. 152.

He knew that "a cleavage between his Gentile mission and the mother-church in Jerusalem would be disastrous for the progress of the gospel."¹ The words of Dibelius sum it up so well that we quote them at some length,

Paul, however, realizing that the gospel was something entirely new in comparison with the old religions of race or nature, not only saw his task in terms of preaching as far as the "confines of the west;" he also regarded the individual churches which he helped to establish and to which he offered his help in building up their common life, never as groups of people entirely dependent on themselves, but always as members of the one body of Christ, as the "church of God" (1 Cor 10:32). He made that unity a reality, not only through the connection of the churches with himself, being as the apostle of Jesus Christ the authority for all the churches (1 Cor 7:17)--he gathered them into unity through the common bonds with the mother church in Jerusalem, the bearer of the tradition of Jesus (Rom 15:27), by mutual help among "those who are of the household of faith" (Gal 6:10), and by the interchange of leading members of the churches (Rom 16:1,2; 2 Cor 8:22,23). But above all, he reminded the Christians in the individual churches again and again that they served one Lord (1 Cor 8:6), and that therefore in relation to each other they were members of one body (1 Cor 12:27). By thus arousing and cultivating in the churches with which he was associated a consciousness of the unity of the Church of Jesus Christ, Paul became in truth the first herald of the world-wide Church of the risen Lord, the "Israel of God" (Gal 6:16). And if Christianity, as it passed from the soil of Palestine to the world of the Gentiles, did not lose the consciousness of the unity of the one Church, it is largely the result of the work of Paul, who in this too might say of himself that God's grace toward him was not in vain.²

Paul was not entirely successful in his attempts to maintain the bond of unity between the churches. Nor did he always succeed in maintaining an uncompromisingly pure understanding of the Gospel in the churches where he had encouraged its indigenous expression. Apparently his Gentile mission was never fully understood nor the

¹Ibid. ²Dibelius, pp. 155,156.

Gentile churches fully accepted by the Jerusalem church.¹ In many Gentile churches paganism and other influences led to distortions of the message. The church at Corinth furnishes one such example of the subtle, undesirable "changes which the gospel was apt to undergo when it was transplanted to a Gentile environment."²

Such distortions, however, did not result from mistakes Paul had made. To Paul there was only one Gospel. If any one would "pervert the Gospel of Christ" whether by judaizing or paganizing Paul's uncompromising denunciation would be, "Let him be accursed."³ But Paul was utterly serious about contextualizing the Gospel. That was not only an option, but a necessity and entirely legitimate. But Paul would never compromise truth. As he reminded the elders of the Ephesus church, he did not "shrink from declaring to you the whole counsel of God."⁴ "No fear of giving offense, no desire for friendship or applause, could lead him to withhold the words which God had given him for their instruction, warning, or correction."⁵

Paul's contextualization, then, was never capitulation to custom and culture. The crowd at Philippi correctly perceived that there was something in Paul's message that ran across their cultural conventions when they charged, "these men . . . advocate customs

¹Acts 21:17-35. Cf. White, Sketches from the Life of Paul, pp. 208-214.

²Bruce, Paul, p. 259. ³Cf. Gal 1:6-9. ⁴Acts 20:27.

⁵White, Sketches from the Life of Paul, p. 200.

which it is not lawful for us Romans to accept or practice."¹ In certain fundamental ways the Gospel of Paul ran counter to many traditional cultural values.

Paul was not limited--any more than was Jesus--to the proclamation of the best which men had within their own traditions. But he knew that in order to lift men up to higher living and to widen their horizons and to introduce them to Christian ideas and values, he must approach them from within their own culture. Thus, at Athens, he used the quotes from their own poets to condemn the sin of idolatry on their own grounds. He attempted to show that the words of their poets supported his teaching against idolatry rather than their current religious and philosophic views and practices.² No doubt it would have been easier and more congenial to Paul's own background and patterns of thought to quote the first and second commandments of the Decalogue--the Biblical injunctions against idolatry. Wise mission strategy, however, led him to choose rather a contextualizing approach.

But while Paul often made allusions to the philosophical tenets of his respondents, such references

. . .do not commit the speaker to acquiescence in the realm of ideas to which they originally belong. Unlike some later Christian apologists, the Paul of Acts does not cease to be fundamentally biblical in his approach to the Greeks, even when his biblical emphasis might seem to diminish his chances of success.³

Biblical revelation for Paul always remained the inner

¹Acts 16:20, 21. Compare also with the statement in Acts 17:6: "These men who have turned the world upside down have come here also. . . ."

²Adams, p. 33. ³Bruce, Paul, p. 245.

structure, but he allowed himself great flexibility in building the outer structure in any given situation.

In summary, then, the apostle Paul took the challenge of contextualization seriously. But he kept the Gospel of Jesus unchanged in every essential. What Paul proclaimed was not a different Gospel, but only the Gospel differently preached.

Conclusion: The New Testament Pattern
and Preaching in East Africa

In the next chapter we develop more fully some specific implications for preaching in East Africa. Some basic conclusions emerging from the New Testament materials surveyed should be pointed out here, however.

In the first place it is abundantly clear that contextualization is thoroughly Biblical. We have found both Jesus and Paul firmly committed to this principle. It is unquestionably the New Testament pattern. Preachers in East Africa, therefore, have full Biblical support for the endeavour to give the Gospel an East African dress and expression. This is not just an option for those who are so inclined; it is a sine qua non for the growth and health of the church in East Africa.

As pointed out earlier, there are hindrances and handicaps.¹ But these must be accepted as a challenge and overcome. The greatest incentive should be the firm conviction that the Word of God teaches that contextualized proclamation is God's own way. To fail to contextualize the proclamation of the message is to fail

¹Cf. pp. 37-41 above.

in some measure to carry out the Gospel commission.

A second conclusion has also emerged. The New Testament evidence we have surveyed makes it very clear that Scripture, not cultural traditions, is the preacher's authority. What we have earlier described as dogmatic contextualization¹ is clearly the Biblical way. Neither Jesus nor Paul were bound by their cultural milieu. Traditional materials were often used to overturn traditional values. In fundamental ways the Gospel message often ran across culturally accepted patterns of thought and action.

The preacher in East Africa must have this same commitment to the authority of the revealed Word. As we have noted, there are today tremendous pressures to conform to cultural values, to uncritically affirm all that is African.² But while a healthy appreciation of East African culture is both natural and commendable, the tyranny of culture over Scripture must be avoided at all cost. The contemporary preacher must therefore have the courage of Paul to declare "the whole counsel of God"³ according to Scripture even when this means pronouncing judgment on culture. That preaching in East Africa should be an instrument for building a church with a distinctive East African character is most desirable. It must remain, however, a church faithful to the Scriptures and in doctrinal and organic unity with the world-wide Seventh-day Adventist communion.

¹Cf. p. 43.

²Cf. p. 52, 53.

³Cf. Acts 20:27.

CHAPTER V

TOWARDS CONTEXTUALIZED PREACHING

IN KENYA

Our study so far has made it clear that effective presentation of the Gospel in East Africa must have its own unique characteristics. In this chapter we intend to briefly draw together the results of our investigation of cultural and Biblical materials and spell out some of the most important implications for preaching. In so doing we focus first on the preacher as God's medium, then on the preacher's message, and lastly on the preacher's methods.

The Preacher

Since preaching is communicating "truth through personality,"¹ it is true that ". . . the key to persuasive Christian communication lies less in technique than in character."² In our concern with the message and communication techniques, therefore, the personal qualities of the preacher must never be forgotten. We do not here intend to deal with the entire question of the preacher's personal preparation and qualifications, but only with a few

¹Phillips Brooks, Lectures on Preaching (New York: E. P. Dutton & Co., 1878), chap. I.

²James Packer, "The Gospel--Its Content and Communication: A Theological Perspective," in Gospel and Culture, ed. John Stott and Robert T. Coote (S. Pasadena, Calif.: William Carey Library, 1979), p. 151.

aspects that have a particular connection with this study.¹

In our definition of preaching we showed how important it is that the preacher recognize his humanity and remains a humble instrument of God. He must not claim revelatory authority for his own ideas whether they be derived from East African traditions or supposed contemporary revelations. His authority must not depend on personal charisma or claims of special visions or prophetic gifts. He must rely on the written Word as his only authority.

This implies that the preacher must be an ardent student of the Word. Biblical ignorance is still a problem among East African Christians.² Many who serve as pastors, furthermore, have little or no theological training and are ill-prepared to give instruction. Another contributing factor is liberal theological trends that have eroded the authority of the Bible and lessened interest in serious study of all parts of the Scriptures.³ This presents a tremendous challenge to the preacher to faithfully interpret the Scriptures and present their message in a convincing manner to his hearers. This requires not only an understanding of the principles of homiletics

¹More attention is given to this in the syllabus we have developed. See, Unit II of syllabus in the appendix.

²Cf. Kato, pp. 14,15.

³Where the latter is true, even highly educated theologians and Christian leaders are not likely to help the situation, for they themselves are apt to be poorly acquainted with the Bible. It has been my observation in associating with well-educated teachers of various seminaries in East Africa that many are giving much more attention to the writings of philosophers and theologians and the study of African traditions than to the Word of God itself. To paraphrase Matt 23:23: The latter they ought to have done without neglecting the other.

but thorough training in Biblical and theological studies as well. It is, furthermore, a study that must continue beyond the years of formal education and become a lifelong habit. If the preacher is to be effective, he must be seen as a credible source of truth about God. This kind of credibility cannot be established unless he is seen to be an expert in the interpretation and exposition of the Bible.

We have also called attention to the importance of a sense of personal call to the ministry. This is emphasized in Scripture and it also strikes a responsive note in East African mentality.¹ The call may be experienced in various ways, but it must be experienced.² No one can be an effective preacher unless in some way he is called of God. Sangster was right when he said that "the recollection of his call is one of the chief means by which a man is kept faithful to a task which is . . . one of the very hardest in the modern world."³ In view of the spiritual and material pressures a preacher in East Africa faces, nothing less than the conviction of a divine call can sustain him.

Another aspect of the preacher's personal qualifications that has special significance in East Africa is what we term identification. We have noted the extent to which Christ in the incarnation identified with man. We have seen how Paul followed this

¹Cf. p. 55 above.

²Excellent discussions of the call to the ministry are found in Sangster, pp. 12-23, and Charles H. Spurgeon, Lectures to My Students (London: Marshall, Morgan & Scott, 1954, 9th impression, 1970), pp. 22-41.

³Sangster, p. 13.

example as he associated with his respondents.

The need for identification is quite obvious when the preacher crosses cultural borders. This frequently happens in East Africa where, as we have seen, many tribal groups with their own customs and cultures are found within the same nation. When, for example, a preacher of the Kikuyu tribe goes to work among Kalenjin speaking people identification becomes a sine qua non for effective communication. Like Paul, he finds that real ties with his hearers are not wanting, but he must make it a point to recognize them and to communicate this in preaching.

In spite of a healthy sense of "Kenyan-ness" among the various peoples of Kenya,¹ tribal ethnocentrism still exists.² The Christian preacher is of all persons one who must strive to break down the barriers this creates. He cannot preach a believable Gospel unless his life among other peoples is marked by genuine identification with them.

The need for identification may not be so clearly perceived when the preacher works among those of his own cultural tradition. But there also is it required. In the East African context the preacher is often one among only a few with higher education in his congregation and community. This is particularly true in rural areas. A gap of misunderstanding and mistrust easily arises between a congregation with a low level of formal education and a pastor with a university degree. Again we see how essential it is for the

¹Cf. p. 30 above.

²The frequent warnings in Kenyan newspapers against tribalism are evidence enough of this.

preacher to identify with his respondents. Where differences in both level of education and tribal background exist, the potential gap is even greater and hence the need for identification even more acute.

Identification as portrayed in the New Testament is very different from paternalism. The latter is the overbearing attitude of the one who sees himself superior to those with whom he associates. This engenders resentment and interferes with communication. Identification is not in essence a concern about whether the other person is "higher" or "lower" on the social scale. It is rather a recognition that others may be different and a willingness to understand and adjust to this. It is also an exercise in discovering the basic similarities that exist between preacher and respondent, hidden perhaps under different outer forms. Identification involves conscious effort, may entail some sacrifice, but it offers rich rewards in terms of opportunities for fellowship and insight, and it effectively opens up the channels of communication.

Much of the secret of successful communication lies in the preacher as a person. He must himself become part of the context into which Christ sends him to preach. Only as that is happening does it make sense to speak about adapting the message and methods to the context.

The Preacher's Message

To preach is to communicate a message from God to man. This message is authoritatively expressed in Scripture. The essence of the preacher's message is therefore the Scriptural given which is both his starting point and final authority. This has been under-

lined both in our definition of preaching and in the concept of contextualization we have set forth.

To preach therefore is not to set forth one's own best insights, nor to present the noblest ideas of the East African heritage, nor yet to proclaim a mixture of these garnished with a few Bible references. To preach is to say what God has said finally and fully in the Bible. This message must not be truncated or watered down. Neither may it be expanded by any further additions.

While the essence of the preacher's message is thus given in Scripture there is both the opportunity and the need to express it in terms applicable to the situation of the hearers. We have seen how Jesus did this and how the apostle Paul followed a similar practice.

It must be remembered, however, that Jesus as God and Paul as an inspired apostle had an authority the present-day preacher does not have. When, for instance, Paul made an application of Jesus' teaching on marriage and divorce to the Corinthian situation, he went beyond Jesus' explicit teaching. He recognized this by introducing his ruling with the words, "I say, not the Lord."¹ But he spoke with the conviction "that I have the Spirit of God."² That is to say, he spoke under divine inspiration and thus with apostolic authority.

Our contextualization and adaptation of the message to our situations will always be in a different category than Paul's. We

¹ 1 Cor 7:12. ² 1 Cor 7:40.

are both guided and bound by the statements of inspired Scripture and clear deductions from them and cannot go beyond this.

However, the preacher in East Africa today must do more than simply recite the Scriptures, leaving people to draw their own conclusions and make their own applications. With Scripture as his basis he must deal with many specific, contemporary issues that never arose in New Testament times. In a limited sense, therefore, it is true that even the content of his message will differ from that of the New Testament preachers.

The preacher of today must deal with the felt needs of his respondents and with issues seen as relevant by them. That is not to say that the preacher is limited to preaching only about the concerns of which people are already aware or the subjects in which they are naturally interested. As Jesus did, so the contemporary preacher must often move through these concerns and interests to principles of thought and action that are both unfamiliar and uncongenial to the hearers. "God has more to say to men than any culture can fully hear or embody or endure."¹ But the preacher must start with people where they are. He must speak to the felt needs both because they deserve attention and because they may become points of contact for dealing with other important issues.

Not only is such an approach demanded by Biblical precedents; it is also what people in East Africa are looking for. Church members often complain that the preaching they hear is irrelevant to their needs. Non-church members may not have heard

¹Paul M. Miller, Equipping for Ministry in East Africa (Dodoma, Tanzania: Central Tanganyika Press; Scottdale, Pa.: Herald Press, 1969), p. 53.

enough sermons to be entitled to an opinion, but the assumption that what goes on in church is irrelevant to real life outside of the church is certainly one of the reasons they stay away. We have noted that, particularly in times of crisis, many Christians turn to the practices of traditional religion because they find the church has little to offer them. We have also seen that the popularity of the independent churches in East Africa may be explained in part by people's desire for contemporary relevance which they appear to find in these communions.¹

Clearly then, the Christian preacher is challenged both by God and man to speak to the concerns that are on people's minds. The questions that cry out for attention and must be addressed from the pulpit are many.² We can here only mention some of them by way of example.

Many of the questions concern the relationship to traditional beliefs and practices. The core of the Christian message is God's offer of salvation. To orthodox Christianity this is primarily the salvation of the soul, or salvation from sin. While divine deliverance in time of present trouble is also promised, that has not always been emphasized in Christian proclamation and has not been perceived by most Africans as a major concern of Christianity. And

¹Cf. McVeigh, "Theological Issues Related to Kenyan Religious Independency", p. 143. See also Ogot and Welbourn, p. 140f, and Anderson, p. 118.

²Naturally more than preaching is needed to deal adequately with many of these issues, but in this study our concern is limited to the role of preaching in the life of the church.

yet, from the traditional African viewpoint salvation primarily "means help in time of trouble: healing, fertility and success in life's ventures."¹ The African's "main difficulty is how to deal with evil and misfortune."²

Traditional religion offered means of dealing with all of these, but Christianity has not always been seen to do so. It is true that modern, scientific medicine, brought in for the most part through Christian missions, showed impressive results in some respects. However, the Africans soon learned "how many diseases Europeans cannot cope with."³ In some cases the problem was that "the cures of scientific medicine did not exactly correspond to the diseases of Africans. There was no cure for people under a curse, nor could 'missionary medicine' protect from witchcraft."⁴ In other cases the healing of disease, in practice at least, was divorced from the spiritual realm. The healer--the medical doctor--seemed to administer his cures solely through surgery or medications; there was seemingly no dependence on divine aid.⁵

Yet another problem has been a failure to take African concerns seriously. Most Western missionaries do not reckon with

¹McVeigh, God in Africa, p. 153.

²Ibid., p. 154. ³Anderson, p. 86. ⁴Ibid.

⁵One missionary tells of the dismay of his African friends when he made preparations to administer anti-venom to a snake bite victim without first offering prayer. To the missionary it was a question of maximum efficiency in administering a scientific cure. To the Africans no doubt it seemed quite incongruous to leave out the prayer which represented the indispensable spiritual ingredient.

the activity of evil spirits. The reality of such spirits may be denied, or if not denied, made a matter of minor importance. Many African Christians have been taught to view it likewise.¹ Yet, to most of them this does not make good sense because they are "as a matter of fact encountering them every day."² The reality of the spirits, their influence in men's lives, the power of witchcraft and magical spells, these are all taken seriously.³ So is the influence of the ancestral dead in the affairs of the living.⁴

When such concerns as these, which are so real to the listeners, are either divorced from the Christian message or not taken seriously it is no wonder that Christianity is thought lacking in relevance and inadequate. Clearly this gap between Christian preaching and the spiritual concerns of the hearers must be closed. Sermons that deal with these issues must be preached. The message

¹An East African colleague recently told me of his own experience. He had grown up in a Christian home and had learned to view any claims of the activity of evil spirits with scepticism and to explain it in terms of a psychological state in the individual's mind. He has since come to the realization that this is a totally inadequate explanation.

²McVeigh, God in Africa, p. 154. See also Kenyatta, p. 223.

³Regarding witchcraft McVeigh comments: "The truth of the matter is that belief in witchcraft has not been reduced by missionary influence or contact with the West. On the contrary, it is possible to argue that belief in witchcraft has never been greater and that it is in fact growing rapidly in presentday Africa" (McVeigh, God in Africa, p. 168). An article in the Nairobi newspaper, The Standard as recently as January 27, 1983 entitled, "Many Deaths Due to Witchcraft" supports McVeigh's assessment.

⁴There is still discussion regarding what role the ancestors actually play and whether it is actually appropriate to speak of ancestor "worship". Cf. Harry Sawyerr, Creative Evangelism, pp. 121-127; Hastings, pp. 66, 69; McVeigh, God in Africa, pp. 168-171. But it is safe to say that at least in some places the ancestral dead exercise a considerable influence on the way people live.

cannot be that there are no such problems and evils, but rather that "Christ has risen and all of death's power--witchcraft, protection, fright and possession--are overcome by the victor over death."¹ We shall not say less about salvation from sin, but need to show more clearly that the Gospel is adequate also to deliver from present trouble.

Social, ethical, and economic issues form another area of concern that Christian preachers must address. Marriage and family relationships are subject to many strains. We noted earlier that a husband frequently holds a job in one of the larger towns while his wife remains to care for the shamba² at home. With only occasional, short periods together, husband and wife often drift apart. Children grow up largely without the benefit of a father's presence and companionship. Marital unfaithfulness by one of both partners is also frequent. Sometimes this takes the form of the husband establishing a loose, legally unrecognized marriage with a town girl. In addition to the problem of sexual morality it is also a socially and economically undesirable situation for the woman who has no security or legal rights in such a relationship.³

¹Horst Bürkle, "Patterns of Sermons from Various Parts of Africa," in African Initiatives in Religion, ed. David Barrett (Nairobi: East African Publishing House, 1971), p. 226.

²Kiswahili for "farm" or "garden" which may refer to anything from a small plot around one's hut or house to a larger farm.

³The questions of the legal rights of women in various situations were recently discussed in Nairobi by Justice Effie Owour. The Succession Act of 1981 has brought about some improvements, but it appears that the male is still favoured and that in many situations the woman is at a disadvantage. The Standard, March 18, 1983.

Traditional, recognized forms of polygamy are also found. Some Christians are even ready to argue that monogamy is not the Biblical ideal and that polygamy is both Biblical and better for Africa.¹ In some societies premarital sexual familiarity is not regarded as immoral, provided certain societal conventions are observed. This is true among the Masai and the Kipsigis² as well as the Kikuyu of Kenya.³ Clearly there is a gap between traditional and Scriptural standards of morality.

Public media frequently speak of corruption in business and political life. While this is nothing unique to East Africa, it is clearly a pervasive problem and one that causes concern to many people.

In many places tribal tensions strain relationships. Not often do they break out into open conflict, although that also happens.⁴ But the problem exists, if only as a latent potential.

Unemployment is another problem throughout East Africa. Many young school leavers who either lack academic qualifications for further studies or have little interest in schooling fail to find jobs. This creates a burden for a family who must support the unemployed when instead they could well have used the support of an

¹Cf. Daniel N. Wambutda, "Monogamy or Polygamy in African (sic): A Biblical Investigation," in West African Religion, 18,2 & 3 (1979):70-91.

²Eugene A. Nida, Customs and Cultures (New York: Harper & Brothers, 1954; reprint ed., So. Pasadena, Calif.: William Carey Library, 1975), p. 98.

³Kenyatta, pp. 155-162.

⁴A recent example is the Luhia - Nandi tribal clashes in 1981-82.

additional wage earner. Many drift into the larger urban centers where enforced leisure and a sense of rootlessness and futility often leads to immorality and crime.

Many other problems are related to the economy which space does not permit further discussion of. Suffice it to say that with a rapidly growing population,¹ limited developed natural resources,² world recession, as well as other factors, the economy has failed to keep pace with needs and demands. While there are not many in Kenya who are actually on the point of starvation, few are well off and many live practically from hand to mouth.

These are a few examples of current problems. The list could easily be expanded. For our purposes this may suffice. The point to emphasize is that these are practical concerns that occupy the the minds of our hearers. Therefore these and similar issues must be addressed in preaching.

We do not say that the preacher must come with ready-made answers and solutions. But he must take the problems seriously. He must help people deal with such concerns. Biblical truth must be applied to such specific issues as these. The Sabbath sermon

¹Kenya's birth rate is among the highest in Africa and in the world. Improved health care has also greatly lowered the infant mortality rate as well as increased longevity. The net result has been rapid population growth.

²As noted in chapter I, much of Kenya is arid or semi-arid and unsuitable for agriculture, except where large investments for irrigation and the like can be made. For such a basic resource as oil Kenya is currently totally dependent on import. According to a recent projection by the Minister for Energy Kenya will spend more than 7 billion shillings on oil imports in 1983. This represents over 40% of the country's total import bill. Cf. The Standard, March 10, 1983, pp. 1,2.

should equip people to better face a week where they will be meeting such problems. While the sermon may not be an announcement of specific and detailed solutions, it must give guidance on how such solutions can be found. The preacher must help people understand the Biblical principles that eventually lead to Christian solutions. Such solutions may not be realized immediately. Often there is a parallel with the experience of the Apostolic church in the question of slavery. The New Testament writers never made a direct attack aimed at the immediate abolishment of slavery. But they laid down the principles that eventually led to its demise. Paul's letter to Philemon may be seen as "an oblique condemnation of slavery, and "by transforming the relationship between master and slave with his penetrating insights on the meaning of life in Christ, Paul cut deeply into the taproots of a social system which depended upon slavery."¹

Transformation of societal structures may sometimes be necessary, but it is an end that Christians can only pursue by Christian means. Violence is not to be overcome by violence, but by love. As Kato comments,

Never did Paul expect to transform the structure in a given community before evangelism may be said to take place. Paul's evangelism was a call for individual surrender to Jesus Christ Only after the individuals are transformed can they influence society through their godly conduct and verbal witness.²

¹G. W. Barker, W. L. Lane and J. R. Michaels, The New Testament Speaks (New York: Harper & Row, 1969), p. 215.

²Kato, p. 142.

While the New Testament writers and preachers did not make social change their first business, however, they did get involved in the real problems that faced their respondents. Paul did talk about slavery.¹ James had something to say about the rich who oppressed the poor and gave counsel to Christians who suffered such oppression.² Peter had advice and encouragement for Christians faced with persecution.³ These concerns became a part of the content of their teaching, preaching, and writing.

The contemporary preacher in East Africa must follow this example. He will not in so doing attempt to exchange heaven for earth and reduce the Gospel to a purely this-worldly, secular program. But neither will his preaching be simply about the "pie in the sky by-and-by." The content of his sermons must involve the real, felt needs of his audience. With the Bible as his basis and guideline, he must grapple seriously with the issues that occupy people's minds and help his congregation to see and experience the practical relevance of Christianity to daily living.

The Preacher's Method

The content of the message must always serve as the criterion for the choice of methods to communicate it. This consideration has already led us to conclude that preaching is the overall method par excellence for communicating the Gospel. The content of the message

¹Col 3:22-4:1; Eph 6:5-9; 1 Cor 7:21-23; 1 Tim 6:1,2.

²Jas 5:1-11. ³1 Pet 3:13-22; 4:1-19.

demands this method because the Gospel is a personal appeal from God to human hearts. The spoken word is the most adequate medium to convey this.¹ God himself, in fact, "has shown us that preaching is the only natural and adequate way to communicate the content of the Gospel, by himself actually communicating it this way," first through the prophets and then climactically through the incarnate Son.²

Our concern presently is to discover some of the various methods that are available in carrying out the preaching function. We are particularly interested in such methods that are most appropriate and useful in the East African context. It is still true that the content of the message must determine the methods. Communications media and methods carry their own message and not every available method serves the Godspel adequately. Certain traditional communication forms may be too "loaded" with non-Christian associations to be useful for the proclamation of the Gospel.

If, for instance, a preacher wishes to deliver his final sermon appeal with the muffled beating of drums in the background (instead of the soft playing of an organ or a piano), he must consider what message the drums will carry. Donald Jacobs points out that in East Africa "it has taken a long time to 'launder' drums

¹Cf. pp. 56-60 above.

²James Packer, "The Gospel: Its Content and Communication: A Theological Perspective," in Gospel and Culture, p. 136.

of their association with pre-Christian ritual."¹ To some people these pre-Christian associations are still likely to get in the way. Certain ways of speaking, certain kinds of stories and illustrations would carry similar unwanted messages.

Our contention throughout has been that the preacher must use traditional vehicles of communication. But he must not be uncritical in so doing. He may not always find just the ideal or perfect method and should not be afraid of some cautious experimentation. Yet he must be careful to avoid methods that create barriers and interfere with the faithful communication of the Gospel.

As we go on now to explore some of the methods available to the preacher, we do it with this realization that both innovation and caution are called for. The suggestions made are, we believe, in harmony with the principles of contextualization set out in the earlier parts of this study.

Awareness of the Hearers' World View

Sundkler is correct when he states that the preacher "must needs start with the fundamental facts of the African interpretation of existence and the universe."² This is where Christ started. So also did the apostle Paul.

This means that the preacher needs to be informed about his hearers' world view. Such knowledge enables him to build on

¹ Donald R. Jacobs, "Conversion and Culture: An Anthropological Perspective with Reference to East Africa," in Gospel and Culture, p. 189.

² Bengt Sundkler, Bantu Prophets in South Africa (London: Oxford University Press, 2nd ed., 1961), p. 281.

their understanding in areas where it is in harmony with Scripture and helps him correct their concepts at those points where this is necessary. Where traditional and Biblical concepts converge there is valuable common ground on which to build. Where viewpoints differ a knowledge of the points of conflict is essential in order to intelligently attack the issues.

The East African concept of the oneness of the universe is an example of a convergence of views.¹ In this area African thought is, in fact, closer to the Biblical ideal than the dichotomy of the secular and the sacred so common in Western thinking. The African world view is basically religious. "Tribal society is incurably religious," writes Welbourn.² Here is obviously a natural point of contact for the Christian message which the preacher must re-enforce and build on. On the other hand he should avoid anything that would drive an illegitimate wedge between the sacred and the secular. Such a small thing as the "preacher tone" or "stained glass voice" in delivery may do such damage. Both in its form and content the sermon should rather support that holistic view of existence which integrates the sacred and the secular into one fabric. That is indeed a Christian as well as a traditional African ideal.

The common belief in a supreme God is another example of a concept that can be built on.³ Although the process of

¹ Cf. p. 18 above..

² Welbourn, East African Christian, p. 141.

³ Cf. pp. 18, 19 above.

secularization is at work in East Africa as well as elsewhere, God is still a reality to the great majority of people. Seldom would it be necessary to present arguments for the existence of God. It is taken for granted by most. Some of the ideas of God's nature and character also parallel Biblical teaching.¹

At this point, however, there is also divergence. For one thing the belief in lesser divinities makes the African traditional view rather different from Christian monotheism. But even when it is recognized that special prominence is given to the supreme God, he is viewed in a very different way than in Christian teaching. There is in the African view the seeming paradox of the God who has gone away and yet is uncomfortably close. McVeigh has made a perceptive analysis of this. He finds that the realization of God's immanence is there, but that God's character is misunderstood. He is seen as arbitrary and capable of evil as well as good. A God like that is too hard to live with, so man wants to escape him and pushes him off to the periphery.²

We mention McVeigh's analysis here as an example of the kind of study and reflection a preacher ought constantly to be engaged in. It makes him aware of how people's concepts parallel or differ from Scripture and enable him to present the Biblical message more effectively. In regard to the doctrine of God, a sermon

¹Cf. reference in footnote no. 4, p. 18 above. See also John S. Mbiti, African Religions and Philosophy (Garden City, N.Y.: Doubleday & Company, Anchor Books, 1970), pp. 37-96; John S. Mbiti, Concepts of God in Africa (London: S.P.C.K., 1969.)

²McVeigh, God in Africa, pp. 138, 139.

title I once saw could be useful: "If you feel far away from God-- who moved?" It takes more than an apt title, of course, but if the question raised in such a title is adequately dealt with in the sermon, it helps the hearer to see the Christian message in relationship to his traditional concepts. This certainly helps him to better understand the Gospel and hopefully also to more readily accept it.

We might ask how the preacher learns of the world view of his respondents. If he is working among people of his own culture he may already be well acquainted with it. Where he himself has accepted a different world view as a Christian or through an educational process he needs to make allowance for this. When preaching among people of other cultural backgrounds he needs to study to learn what their concepts are. In a few cases written sources may be available. But for the most part he has to do his own research. Some knowledge of anthropological research methods is an invaluable aid. A well-planned program of pastoral visitation is also one means among others by which he may come to know his people and their ways of thinking.

Making Use of Local History and Literature

The New Testament furnishes abundant evidence to recommend this method, as we have seen earlier in our study. As we have noted, Africa has a long history before the arrival of outsiders on the continent.¹ The record of it is not available in written form

¹ Cf. p. 13 above.

but exists only as an oral tradition in the tribal myths.¹ It may not be "accurate" or "objective" history by modern historiographical criteria. But it is important nevertheless because it tells something about the way people view their past. From more recent times some written sources exist, in some cases recording oral traditions of a group of people.² There is also a literary tradition. From earlier times it is again only available to us in oral transmission.³ Currently there are many active writers in East Africa and although much of it may not survive in the future as significant literature, it is well for the preacher to be acquainted with representative

¹ Some information is also coming to light from archaeological work but as yet it is very limited.

² A few examples of written sources would include such works as the following: B. E. Kipkorir with F. B. Welbourn, The Marakwet of Kenya: A Preliminary Study (Nairobi: East African Literature Bureau, 1977); L. S. B. Leakey, The Southern Kikuyu before 1903 (London: Academic Press, 1977); Godfrey Muriuki, A History of the Kikuyu 1500 - 1900 (Nairobi: Oxford University Press, 1974); Rose Mwangi, Kikuyu Folktales (Nairobi: East African Literature Bureau, 1976); H. S. Kabeca Mwaniki, Embu Historical Texts (Nairobi: East African Literature Bureau, 1974); H. S. Kabeca Mwaniki, The Living History of Embu and Mbeere (Nairobi: East African Literature Bureau, 1975); Henry A. Mwanzi, A History of the Kipsigis (Nairobi: East African Literature Bureau, 1977); William Robert Ochieng', A History of the Kadimo Chiefdom of Yimbo in Western Kenya (Nairobi: East African Literature Bureau, 1975); Bethwell A. Ogot, Peoples of East Africa, Vol. I: Migration and Settlement 1500 - 1900 (Nairobi: East African Publishing House, 1967); A. I. Salim, The Swahili-Speaking Peoples of Kenya's Coast 1895 - 1965 (Nairobi: East African Publishing House, 1973); S. S. Ole Sankan, The Masai (Nairobi: East African Literature Bureau, 1979).

³ Some of this is being recorded now. A few examples may be mentioned: S. S. Farsi, Swahili Sayings I; Ruth Finnegan, Oral Literature in Africa; A. ol'Oloisolo Masek and J. O. Sidai, Edeno Oo Lmaasai: Wisdom of Maasai (Nairobi: Transafrica Book Distributors, 1978).

contemporary writers and their contributions.

The history of Christianity in East Africa is of special importance to the preacher and can furnish much excellent sermon material.¹ I recently used the story of the Christian martyrs at Namugongo in Uganda in 1886 as the basis for an appeal to Christian commitment. It is a moving story, full of heroic Christian courage, and it obviously made an impression on the audience.

Under this heading we may also include references to African involvement in the Biblical story itself. While there is no mention of East Africa in particular in Scripture, there are references to Africa. Ethiopia is mentioned several times and Egypt very frequently. Jesus Christ himself found refuge in Africa during his earliest childhood. It was an African, Simeon of Cyrene, who helped Christ in his last hours.²

Historical and literary references are most often useful for illustrative material. Traditional materials often teach important moral values and can be effective vehicles for inculcating Christian values. The method is not without danger since non-Scriptural principles may also be enshrined in such materials. We have seen, however, that Jesus himself at times used such materials and we believe that, used with proper caution, it is both appropriate and effective.

¹Cf. bibliographical note in footnote no. 2, pp. 26-27.

²Among the sermons Horst Bürkle collected, he found several examples of such references to African involvement in the Biblical story. Cf. "Patterns of Sermons from Various Parts of Africa," pp. 222, 223.

Occasionally one may attempt to cast the sermon--entirely or in part--in some traditional literary form. One might, for example, construct the sermon in the popular story-song format with the audience joining in the refrain. Or one might present the sermon in the form of a drama which is also an immensely popular form.¹ Such approaches may be a more unconventional method and somewhat difficult to carry through, but if done well it can be very effective.

Using Local Language and Idiom

Swahili is the lingua franca of East Africa and it goes without saying that the preacher should be able to speak it fluently. In some cases English is also used in preaching. Far more often, however, the preacher uses one of the tribal languages, most frequently his own. This is often the most effective medium of communication. Since the Gospel is an "affair of the heart" it usually comes across with greater impact when communicated in the language which the hearers (and the speaker) have learned from childhood, their "mother tongue" in the most specific sense.

Whatever language is used the preacher should strive for mastery of it. "Words are the soul's ambassadors."² For the preacher they are the tools of his trade and "the man who never struggles with this angel till dawn has never deeply respected the

¹Weber gives a very helpful outline of the stages in dramatic communication of the Gospel. Cf. Weber, p. 70.

²Halford E. Luccock, In the Minister's Workshop (Grand Rapids: Baker Book House, paperback ed., 1977), p. 182. Luccock is quoting James Howell, the 17th-century Oxford scholar and pamphleteer.

tools he uses all his life, or learned to handle them with a craftsman's conscience."¹

In the East African context, with so many speaking languages other than their mother tongue, and not always correctly, there is an understandable tendency to overlook wrong usage. The preacher should not make this an excuse for being satisfied with faulty grammar and pronunciation. He, as a professional communicator, should aim to excel. He must strive to develop correct usage as well as clarity and force of expression. He should constantly be honing his language skills through study of appropriate books,² listening to other good speakers of the language, and reading the best literature available.

Proverbs are an integral part of the East African way of speaking. Massek and Sidai write that "a Maasai hardly speaks ten sentences without using at least one proverb."³ Hesselgrave notes that "thousands of proverbs and aphorisms form an indispensable part of daily communication throughout the cities and villages of Africa."⁴

Proverbs are important to the preacher because "credible messages start from where the receptor is. In many cultures this

¹ Ibid., pp. 183, 184.

² In Swahili the two little books by S. S. Farsi, Swahili Idioms (Nairobi: East African Publishing House, 1973) and Swahili Sayings will be found helpful in adding colourful, idiomatic expressions to one's language arsenal.

³ Massek and Sidai, p. 6.

⁴ Hesselgrave, Communicating Christ Cross-Culturally, p. 224.

involves the knowledge and use of a variety of proverbs, aphorisms and tales of various kinds."¹ As pithy sayings which compress a lot of meaning in a few words proverbs, give force to expression. They are valuable also because "African wisdom is summed up in proverbs [they] contain the painfully garnered and carefully sorted experience of generations. . . ."² Some of this wisdom finds parallels in the Gospel and may prepare the way for Christian truth.

On the other hand there may be ideas incompatible with the Christian message. Proverbs and folk sayings must therefore also be used with care. It is also true that proverbs tend to embalm and conserve the old and traditional and may thus stand as a barrier against accepting the new ways of Christian thought and life.

Concrete Forms of Expression

In East Africa there is a strong preference for concrete forms of expression.³ Hesselgrave calls the kind of thinking that predominates in Africa "concrete relational thinking" He points out that "in verbal communication the concrete relational thinker tends to express, inform, and persuade by referring to symbols, stories, events, objects, and so forth, rather than to general

¹Kraft, Christianity in Culture, p. 161.

²Turner, "The Wisdom of the Fathers and the Gospel of Christ: Some Notes on Christian Adaptation in Africa," p. 52

³Cf. p. 24 above.

prepositions and principles."¹

The African preacher who is trained in a Western theological educational system and who reads the literature produced in that tradition is likely to be oriented towards abstract thinking and language. But if he goes to his African congregation with sermons consisting chiefly of general propositions and theological abstractions he leaves most of his hearers unimpressed. What Weber learned in Indonesia applies in East Africa:

If we were to pass on to illiterates the message of the Bible we must first liberate this message from the abstract ideas of our catechisms and doctrines. We must learn, and use, the illiterate's methods of communication. We must proclaim picturesquely and dramatically rather than intellectually and verbally.²

We would only add the observation that this applies to literate concrete relational thinkers as well.

In verbal communication this means the use of picturesque and concrete language. When defining a word it is more effective to "paint" a word picture that illustrates its meaning rather than to give a synonym or some abstract transcription. In describing a person it is better to tell significant stories about him than to characterize his personality by abstract adjectives.³

¹Hesselgrave, Communicating Christ Cross-Culturally, p. 223

²Weber, p. 6.

³Scripture itself furnishes a good example of this method in the book of Esther. "The author uses no adjectives to describe the characters who are made known by their concrete actions, and through the use of literary techniques he achieves great vividness" (Harper Study Bible: The Holy Bible: Revised Standard Version, Introduction to the book of Esther [Grand Rapids: Zondervan Bible Publishers, 1976], p. 703). Esth 7:6 may be the only exception; it speaks of "this wicked Haman."

The language of symbol and myth will enhance both interest and understanding. Symbolism helps make spiritual realities comprehensible by tying them to concrete pictures and experiences which people know.¹ Conversely, abstract language serves only to make the spiritual more intangible and incomprehensible.

Stories and parables should find a prominent place in preaching. The Bible itself is perhaps the best example of how truth can be effectively communicated through these means.

C. Raymond Holmes correctly observes that in Scripture "truth does not come pre-packaged in propositional form. It comes rather as history and experience. . . ."² From his experience in the Far East, where concrete relational thinking also predominates, he concludes that in such contexts a style consistent "with the way in which the Bible itself presents truth"³ is more appropriate and effective. He recommends a narrative homiletical style in which the whole sermon is cast in a narrative format rather than simply containing stories for illustrations.⁴ This style will certainly fit into the East African context as well.

Whatever the overall format chosen there should be much concrete illustrative material in the sermon. It will usually be better to "proceed from the illustration to the principle and not

¹Cf. p. 24 above for a brief discussion of symbolic communication.

²C. Raymond Holmes, "Preaching in the East Asian Context: Rationale for a Narrative Homiletical Style and Hermeneutics" (Duplicated manuscript, n.d.), p. 7.

³Ibid. ⁴Ibid.

from the principle to the illustration. . . ."1 Concrete examples suggest a wider application that many listeners discern without further explanation. When the preacher puts this into words in the form of a general principle the audience is prepared for it and this helps them to put the application into sharper focus.

While our chief concern here is with verbal communication, we must recognize the role of certain non-verbal communication forms that can help concretize a presentation. Diagrams, pictures, and artifacts used in conjunction with preaching can be valuable aids to this end. Weber gives some suggestive examples of very simple line drawings as one way of accomplishing this.² Many other types of visual aids, both simple and more sophisticated, are available.³ Among the various benefits of such aids we here wish to call attention especially to their value in tying ideas to concrete, visible objects.

Dynamic Equivalence and Formal Correspondence

The preacher is concerned with communicating to his cultural context a message first formulated in another context. This

¹Hesselgrave, Communicating Christ Cross-Culturally, p. 232.

²Cf. Weber, pp. 80-88.

³A helpful discussion on how to make the most out of visual aids in connection with verbal communication and how to minimize drawbacks is found in, Douglas Ehninger, Alan Monroe and Bruce Gronbeck, Principles and Types of Speech Communication (Glenview, Ill.: Scott, Foresman and Company, 8th ed., 1978), p. 258-270. See also discussion on p. 58 above on the limitations of visual aids.

involves finding words in his own language to communicate the ideas expressed by the words of Scripture. To an extent it is already done for him in the Bible translation or translations he uses. But since no translation is final or inspired he is always involved in evaluating the adequacy of these translations. Furthermore, as he contemplates the application of the message to his own situation, he is continually challenged to find expressions that convey the Word of God adequately, faithfully, and meaningfully to his hearers.

The preacher's options in this endeavour are sometimes expressed as the "formal correspondence" model in contrast to the "dynamic equivalence" model.¹ In the former the major concern is to discover the corresponding word forms in the receptor language and render the original as literally as possible.² The latter "involves doing whatever must be done (even including a certain amount of paraphrase) in order to make sure that the message originally phrased in Hebrew and Greek is transmitted in words and idioms in the receptor language that function to produce meanings in the hearers' minds equivalent to those intended by the original authors."³

¹Cf. Kraft, Christianity in Culture, p. 264ff.; Eugene Nida, Toward a Science of Translating (Leiden: E. J. Brill, 1964); Eugene Nida and C. R. Taber, The Theory and Practice of Translation (Leiden: E. J. Brill, 1969).

²Cf. Kraft, Christianity in Culture, p. 264.

³Kraft, "The Church in Culture: A Dynamic Equivalence Model," in Gospel and Culture, ed. Stott and Coote, pp. 299, 300. Kraft's discussion is here particularly regarding dynamic equivalence in translation of the Scriptures. But the same basic principles apply to the further communication of the Gospel through preaching. Cf. Kraft, Christianity in Culture, pp. 276-312.

The dynamic equivalence model has much merit. It recognizes that words in different languages seldom cover exactly the same area of meaning. The basic, literal meaning of the Greek word soma may in English be "body". But as used in different contexts, such English words or phrases as the following may come closer to expressing the real meaning intended by the Bible writer: "Inside herself" (Mark 5:29 TEV), "corpse" (Luke 17:37 NEB), "yourselves" (Rome 12:1 TEV), and "lower nature" (Col 2:11 NEB).¹ Similarly the preacher in East Africa must seek for such words and expressions in the local languages that convey the meaning of the original language intelligibly to his hearers. Thus when we read in Scripture, "Behold I stand at the door and knock"² or "knock, and it will be opened to you,"³ the preacher may well substitute "call" for "knock." For in East Africa one does not customarily knock at the door to ask for entrance; one rather calls repeatedly (in the Swahili language), "Hodi!" as one approaches the house.⁴

Dynamic equivalence alone is not, however, the whole answer to the complicated questions related to communication. While an

¹Kraft gives these examples in Christianity in Culture, p. 266.

²Rev 3:20. ³Matt 7:7.

⁴We do not suggest that the Scripture must necessarily be re-translated to read thus in East Africa. Our own preference is to leave the "formal correspondence" word in Scripture in a case like this and let the finding of a "dynamic equivalence" term be the task of interpretation in preaching and teaching.

extreme emphasis on formal correspondence may mean failure to communicate, an overemphasis on dynamic equivalence can lead to cultural containment.¹ When Christian concepts are expressed in the words of any language the possibility of a limitation of meaning as well as the addition of non-Christian connotations are both hazards to be aware of. The preacher must safeguard against such distortions by himself being thoroughly acquainted with the original meaning and by adding such explanations as are necessary in preaching to counteract wrong connotations in the hearers' minds.

At times there are no dynamic equivalents in the receptor culture. In such cases it is essential that "a formal correspondence to the Biblical form be explained and taught. In the last analysis only the Holy Spirit can make this new concept understandable to the receiver, otherwise it is not possible to communicate Christ as 'the lamb of God' to a Buddhist, or the Trinity to a Muslim."²

Under the guidance of the Spirit we can afford to take certain "risks". Certainly that is what the Bible writers did when they used such Greek terms as metamorphosis and mysterion. These terms had their Hellenistic idea content, but in the New Testament they are given new meanings corresponding with Biblical thought.³

¹Cf. Nicholls, "Towards a Theology of Gospel and Culture", in Gospel and Culture, p. 75.

²Ibid. ³Cf. *ibid.*, p. 76.

To the reader of Scripture today these are the meanings that have "stuck" and stand out. The same can happen as we clothe the Biblical message in the garb of East African languages. It does not happen by itself. It requires both the resourcefulness and vision of contemporary preachers and the superintendency of the Spirit of God.

A Place for Ritual, Rhythm, and Song

We have observed that colourful rituals are important in traditional East African culture. This feature has also been continued as a prominent feature in the worship of many of the independent churches. There is thus good reason to ask what useful function ritual may serve in the Christian worship service, and particularly how this relates to preaching.

We think the instrumental conception of ritual is incompatible with Scripture.¹ Here we are in the area of magic where the desired result is acted out in miniature as a help towards eventual fulfilment in actuality on a larger scale. This is a non-Biblical conception.² However, ritual also functions as a means of expressing through symbolic action what a community believes. This aspect there is good reason to incorporate into Christian worship. Appropriate ritual may enhance and enrich the worshipper's experience in the act of worship. It may also serve to make a more impressive and concrete witness to catechumens and non-believers present.

¹Cf. discussion of the functions of ritual on pp. 21-23 above.

²Cf. H. E. Freeman, An Introduction to the Old Testament Prophets (Chicago: Moody Press, 1972), p. 125.

To make room for ritual in the worship service does not mean to sacrifice the centrality of preaching. It is rather to recognize that the sermon may be made more effective when it is set within an appropriate liturgy. This is the reason we find it relevant to our concern in this study. The sermon must maintain its central place, but the preacher need not therefore monopolize the worship service with verbal monologue. Much may be gained by incorporating carefully planned Christian ritual which affords opportunity for congregational participation, symbolic action and celebration, and appeals to the fascination with drama and colourful display.

Little has as yet been done in this area within the Adventist communion in East Africa. A special service conducted in the church at the Adventist University of Eastern Africa recently may be cited as one example, however. This was a so-called "Feast of Tabernacles" celebrated in the harvest season. The chapel was especially decorated for the occasion. The congregation had been invited to bring garden produce or other tangible gifts. At the appropriate time these were brought forward and placed on a long table. Many gave brief testimonies of thanksgiving and praise as they brought their gift. The pastor delivered only a brief sermonette on this occasion.

It was a new experience for the congregation. Although many spoke of harvest celebrations in their traditional culture, none had seen it done in the church before. As with any novel procedure some apprehension was noticable, but there was ample evidence in acts and words that many worshippers found it a meaningful experience. It

would take some time and repetition to make this or similar procedures a natural part of the worship service.

The Adventist tradition is basically non-liturgical. Yet we do recognize the need for a certain "order of service." Such activities as the prayers, congregational songs, vocal and instrumental music, and the giving of offerings are accepted as an integral part of the service. They are not just preliminaries or appendices to the sermon. For these activities to be as meaningful as possible to the worshippers they should be planned to suit the cultural context.¹ In developing an appropriate order of service for East Africa one must be aware of local traditional patterns. In practical terms, however, it most often means creating new Christian procedures that are in harmony with the African mentality rather than taking over and adapting pagan patterns.²

The place of music, song, and rhythm demands some comment. In the past Western music has had a virtual monopoly. Hymns have simply been translated into the various languages of East Africa. The music has been used as is, although in practice it has been Africanized and many hymns are far from their original tune.³ Those who shared "the rich resources of the musical heritage of the

¹The freedom of a non-liturgical tradition certainly allows for such adaptation. Anyone who has visited Adventist churches in various cultural settings knows there is much variety. Provided it is not the result of haphazard planning, but rather deliberate, well-thought-through adaptation; such variety is to be encouraged.

²Cf. Shorter, p. 68; Welbourn, East African Christian, pp. 110-115.

³Cf. Anderson, p. 178.

Western church"¹ with Christians in East Africa did well. Much of this music has truly become the property of the latter as well. But more encouragement now needs to be given to the inclusion of indigenous music in Christian worship. This involves the writing of original words, setting them to new music as well as employing traditional instruments.

This is no easy task. Traditional music and instruments often carry non-Christian associations.² Anderson points out also that "in most tribes religious tribal music has disappeared leaving only the secular dance melodies."³ It may not be possible to adapt traditional tunes; one may have to create new music but in the African style. Some churches and individuals have done some of this.⁴ Much more needs to be done. Here also one must proceed with caution. As Anderson perceptively remarks, "Carrying African instruments into the church will not make worship more African. It may make worship more entertaining. But worship is not entertainment, it should increase faith and power."⁵ Non-liturgical churches find the task of incorporating traditional musical forms most demanding. "Developed liturgy seems to be able to absorb local musical forms and subordinate them to its ethos, whereas in the non-liturgical churches rhythm and drumming can easily take charge of everything."⁶

¹Nida, Customs and Cultures, p. 192.

²Cf. p.128 above. ³Anderson, p. 178.

⁴Ibid., pp. 179,180. ⁵Ibid., p. 180.

⁶Letter from R. Staples, November 19, 1982.

The attitude of indigenous Christians is a prime consideration. Under the guidance of Word and Spirit they are the ones that must choose and develop "those types of esthetic expression which is most truly consonant with their new faith."¹ We believe this can result in church music that is more than entertainment and which can become a means of increasing faith and power.

Rhythm is a prominent feature of East African music and plays an important role in any musical expression.² It may also have a more direct function and use in the sermon itself. We have earlier quoted Weber's words that "rhythm, like writing, is a means of fixing and communicating a message."³ It is likely that this is one of the reasons why Jesus used the inversion principle extensively in his parables, thus giving them some of the character of poetry.⁴ About 40 per cent of the Old Testament is in poetic form and even "in St. Paul's letters and in Revelation the rhythmic element again and again breaks through."⁵ This is more than accidental; it serves a communicative purpose.

The rhythmic element may be incorporated in the sermon in various ways. The sermon itself should be constructed with attention to symmetry and balance between its various parts. Appropriate poetic materials may be used within the sermon. One can capitalize on the poetic portions of Scripture where rhythm abounds.

¹Nida, Customs and Cultures, p. 197.

²Cf. Ibid., p. 191ff.

³Weber, p. 40.

⁴Cf. p. 76 above.

⁵Weber, p. 41.

Much of the rhythmic element comes through even in translation. The story-song pattern, previously mentioned, incorporates rhythm, of course. Rhythm can also be built into the whole order of service in the alternation between word and music, preaching and response. And why not, if the preacher is so gifted, deliver an entire sermon sometimes in the form of poetry in imitation of the ancient prophets?

Dialogical Preaching

In recent years many have recommended dialogical preaching.¹ In East Africa, where traditionally everyone is a participant in communication, this kind of preaching is especially appropriate. A form of preaching that fails to involve the audience may alienate the hearers. Kraft cites an example from West Africa of a group of church leaders who confessed they had "been taught that monologue is the Christian way."² But they were convinced that it had turned many potential adherents away from the church.

Dialogical preaching may take various forms. It may even be accomplished without audible participation from the audience. When the pastor is intimately acquainted with his people and their concerns he may preach in such a way that the audience is aware of being truly involved without the opportunity of giving it expression

¹See for instance, Reuel Howe, Partners in Preaching (New York: Seabury Press, 1967); D. J. Baumann, An Introduction to Contemporary Preaching (Grand Rapids: Baker Book House, 1972), pp. 259-278; C. Raymond Holmes, It's a Two-Way Street (Washington D. C.: Review and Herald, 1978).

²Kraft, "The Church in Culture: A Dynamic Equivalence Model", pp. 305, 306.

during the sermon. Some pastors have facilitated this kind of dialogue by calling a representative group from the congregation to meet with the pastor in a "sermon preparation committee" prior to the preaching event.

Dialogue may take place by involving one or more individuals in a panel with the preacher on the rostrum. At other times direct audience participation may be invited, such as in the story-song sermon already referred to, or by inviting the audience to ask questions or make comments during the sermon hour. Another alternative is to set aside time following the pastor's presentation for questions, comments, or discussion relating to the sermon. On other occasions some form of testimony meeting may meet this need.

One preaching experience in Ethiopia when something like the latter took place is vividly remembered. In this case it was initiated by the audience. Following the sermon several persons stood up, commenting on the sermon they had just heard, as well as tying it to the previous Sabbath's sermon, appealing to the congregation to "keep these things in their hearts" and live by them. This audience participation enriched the occasion far beyond what the sermon by itself could have done.

Resourceful preachers no doubt find many other ways of involving their hearers in dialogue. It should not, however, become a cause for the minister to abandon his role as a leader in the congregation. Nor must he grow lazy in deep and original thinking and depend on his audience to do this for him. He must also resist the tendency to cater to men's whims and wishes rather than their real, spiritual needs.

Responsibly done, however, this approach may yield many benefits. Because it addresses the perceived needs of the hearers relevance is assured. As the audience becomes involved in the communication process, greater interest and commitment is likely to result. Clarity and impact are increased as the preacher responds to feed-back from his hearers.¹

The Gospels frequently record how Jesus entered into dialogue with his hearers and show us how responsive he was to their felt needs.² We believe some form of dialogue may improve the communication of the Gospel also in our day, and not least in East Africa where participation in the communication process has deep roots in the culture.

Appealing for Decisions

Every sermon is a call for a decision. It may be an invitation to non-believers to initial acceptance of the Gospel, or an appeal to church members to deeper commitment and more faithful Christian living and service. But whatever the specific thrust on a given occasion, the aim must always be to present God's call persuasively.

When we ask how this can best be done in East Africa we would first of all emphasize that this involves much more than a sermon conclusion. The total effect of the entire sermon determines

¹Cf. Howe, p. 26ff. for a helpful discussion of the benefits of dialogical preaching as well as some of the pitfalls to be aware of:

²Cf. p. 85 above, and also such passages as the following: Matt 9:1-7; Matt 12:22-37; Matt 19:3-12; John 6:25-59; John 8:12-59.

the response. All that has been said in the foregoing pages therefore applies to this question. Only a complete sermon, firmly grounded in Scripture and appropriately addressed to the hearers' context can achieve the kind of solid and lasting persuasive effect we desire. It cannot be accomplished by tacking on to a poor sermon some sort of appeal or altar call.

We should also note that there are many general principles of persuasion that apply in East Africa as well as in any other place. As an example may be mentioned Brigance's classic description of persuasion as a three-step process: gaining attention, arousing desires, and producing response.¹ Just how these steps are taken differs from one society to another. What kind of material gains and holds attention, for example, is not always the same in East Africa as it may be elsewhere. But the point is that the general principles are applicable. Every preacher should be acquainted with them and know how to apply them in his own context.²

Beyond this there are certain approaches to gaining decisions that have special relevance in East Africa. Shorter points to one of these when he writes that "in Africa, it is fair to say that group-oriented appeals are stronger than person-oriented appeals

¹William N. Brigance, Speech Composition (New York: F. S. Crofts & Co., 1937), pp. 134-140.

²An excellent treatment on persuasive preaching is Ronald E. Sleeth, Persuasive Preaching (New York: Harper, 1956). Some of these principles are dealt with in Unit XI of the syllabus in the Appendix.

in moral education."¹ This is so because of the strong ties that bind individuals to family, clan, and tribe.² The community-oriented person decides in the context of an extended web of relationships. He is not used to making purely individual decisions. The "expectations of significant others" are important in decision making anywhere³ but especially so in Africa. As compared with Western society each individual has many more significant others to relate to and their opinion and reaction are more important to him.

Whenever possible, therefore, appeals should be addressed to the larger group rather than singling out an individual. Each individual still must make a personal decision, but the aim is as far as possible for the members of a family or other important grouping to make their decisions together. Thus it becomes decision by consensus.⁴

This approach may require more time for decisions to be reached, but it has decided advantages. The traditional decision-making processes are utilized. Decisions are taken by many individuals together in mutual affection instead of by a solitary individual in the face of group disapproval.⁵ This makes it easier

¹Shorter, p. 63. ²Cf. p. 20 above.

³Cf. Kembleton S. Wiggins, Soul Winning Made Easier (Mountain View, Calif.: Pacific Press, 1975), pp. 82, 83.

⁴Cf. Hesselgrave, Communicating Christ Cross-Culturally, p. 445, 446. Hesselgrave cites the experience of G. Linwood Barney who very effectively used this approach in an Asian society.

⁵Cf. Donald A. McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, paperback ed., 1978), pp. 302-. McGavran prefers to speak of such decisions as multi-individual decisions rather than group decisions to emphasize that individual responsibility is still to be maintained. See also Alan R. Tippett, Church

for each to decide. It also contributes to stronger and more lasting decisions. Instead of standing alone, and perhaps in opposition to the group, each has the advantage of the support of the persons most important to him.

This is not to say that there are never times when the appeal must be for an individual to step out on his own. Sometimes only one member of a group responds to the Gospel. All efforts to get others to join may fail. Eventually the individual must decide on his own. What we wish to emphasize, however, is that whenever possible the better approach is to involve the larger group and direct our appeals to the many instead of to the individual alone.

Another point, related to what we have just discussed, arises from the realization that group values are more important than individual values in East African culture. In the Western context appeals are commonly made on the basis of the individual benefits the Gospel offers, such as personal peace and happiness. In the East African context it is more appropriate and effective to emphasize the blessings that will come to the community. Sermons that accentuate how people become better members of their family or society at large when becoming Christians, or growing in Christian experience, are the most effective.¹

Growth and the Word of God (Grand Rapids: Eerdmans, 1976), pp. 31-33, where Tippet provides a Scriptural argument for this approach.

¹Cf. Louis J. Luzbetak, The Church and Cultures (Techny, Illinois: Divine Word Publications, 1963), pp. 164-168. Luzbetak proposes this kind of appeal to collectively oriented people in New Guinea. In this respect the situation in East Africa is very similar.

In East Africa the appeal to authority can be effectively used. The erosion of respect for authority, so pronounced in the West, has not gone as far in Africa. The authority of parents, village elders, and government officials is still recognized and respected to a large extent. This has an effect on how people respond to the authority of Scripture. Appeals based simply on a "Thus saith the Lord" are accepted readily by many.

This is not to say that people always respond just because the preacher tells them that this is the word of Scripture. Many, especially among the younger and formally educated, ask for reasons or logical explanations. This does not need to be a problem, but the preacher must be prepared to furnish well-reasoned explanations.

Effective appeals must in fact always be logical and reasonable in the estimation of the hearers. Jacobs reminds us that in East Africa the most reasonable explanation, however, may be different from what the Western tradition considers so. When there is a car accident, the Western-oriented mind is programmed to explain it in terms of mechanical failure, whereas the East African is apt to look further and ask what personal animosities or involvement of the spirit world may have caused the mishap.¹ It is important, therefore, for the preacher to employ the kind of logic that his hearers can identify with and find convincing.

As we conclude this section we observe again that effective appeals involve the whole preaching process. The main reason for preaching at all is to present the divine call so that the hearers

¹Jacobs, "Conversion and Culture", pp. 177, 178.

are brought effectively to a point of decision. It has been said that people are persuaded for their reasons, not for ours. It must be of greatest importance, then, for the preacher in East Africa to know his people and culture so well that his sermons can touch the responsive chords in people's minds and hearts and appeal to their reasons.

Conclusion

The concern of this study has been effective preaching in East Africa. It was undertaken in order to develop a syllabus for a course in Biblical preaching for prospective Seventh-day Adventist ministers.

It has become clear that effective preaching requires an intimate acquaintance with the cultural context. The survey of contemporary East African culture has shown that it is a complex situation which exhibits great variety and is constantly changing. Yet there are also many broad similarities such as a common historical background, a similar environment, similar social structures, and many parallels in basic concepts about God, man's relationship to spiritual entities, and to fellow men. To be meaningful the sermon must touch base with people where they are. It is therefore imperative that the preacher knows the basic, common cultural features as well as peculiar traits that characterize specific groups and tribes.

Therefore this study has argued that a contextualizing approach is demanded. While there have always been some who have followed such an approach, ample evidence has been presented to

show that many Christian communicators have failed to do so. The Gospel people have heard has therefore failed to address their situation and engage their needs. One result of this has been a proliferation of independent churches that have sought to be more responsive to people's concerns. Another consequence has been that professed Christians often fall back on the resources of traditional religion. Others have simply written Christianity off as a foreign cult that has no relevance in East Africa.

It has also been shown that there is today broad agreement that contextualization is needed. The Scriptures call for this approach and the experience of the Christian church in East Africa support it. There is, however, disagreement in Christian circles as to how contextualization is to be carried out. In this study it has been argued that the authority of Scripture must be the basis for all preaching. The Gospel judges every culture and cannot be changed to conform to people's traditional views and values. We have therefore had to reject the existential approach to contextualization in which culture rather than Scripture becomes normative and the door is opened for syncretism.

Legitimate contextualization is a process of taking the authoritative Word of God and communicating it in terms relevant to people in their cultural milieu. People should have the privilege of hearing the Gospel clearly and this can only happen when the barriers of cultural foreignness are removed and the message is given a local dress.

Because this study deals with preaching, it has been necessary to make a statement about the concept of preaching that

underlies it. Preaching has been defined as a human activity in which a person called by God orally proclaims the good news of salvation in Jesus Christ. The preacher's authority comes from God through the written Word. The Holy Spirit works to make preaching effectual in order that it might reach its objective to clearly and persuasively present God's call to salvation.

While there are, of course, other ways in which to communicate the Gospel, preaching is the medium of choice to communicate the call of God. Of special significance to this study is the realization that the spoken word is also eminently suited to deal with changing situations. It has been noted that contextualization is not something done once and for all and then "canonized." It is an ongoing process. The sermon is an unexcelled medium for carrying it on. Provided the preacher does not set his sermons in concrete, the oral word is a dynamic tool, always ready to respond to any context, ready to address current needs and concerns, even ready to include what is happening in the congregation while the sermon is being preached.

The acceptance of the Scriptures as God's authoritative Word has determined the basic concept of contextualization set forth in this study. The Scriptures have also provided guidelines for how it is to be carried out. Particular attention has been given to the methods revealed in the preaching of Jesus and of the apostle Paul.

Jesus provides the basic model in the incarnation. He consistently followed the incarnational principle in his preaching. He entered into his hearers' situation, using familiar literary forms,

drawing on pictures related to their daily lives, making references to their history, literature, and religious thought, and confronting them on specific issues of conscious concern. But it is also clear that Jesus was not bound by culture. Often he used the material culture provided him as vehicles of communication to overturn traditional values.

Paul's preaching evidences a similar methodology. His example has been of particular significance in that he faced the task of communicating the Gospel to a context different from the cultural milieu in which it was first expressed, a task very much like ours today. In this process Paul made many adaptations. But it is clear that he never compromised the basic essence of the Gospel and that he was firmly committed to maintaining doctrinal and organic unity in the world-wide church.

While it has been recognized that ordinary preachers neither have the authority of Jesus nor of the inspired Paul, it has been shown that the contextualizing model revealed in their preaching should be followed by preachers today. It is important everywhere and not least in East Africa where Christianity has suffered by appearing as a culturally foreign entity.

In the final chapter some of the main implications of the research have been applied to preaching in East Africa. The main emphasis has been on methods of communication, but something has also been said about the preacher as God's medium and about the content of his message.

East Africa today needs preachers who have a conviction of a divine call, who stand firmly on the ground of Biblical authority,

and who are thoroughly acquainted with the Word of God. In the face of the many challenges to Christianity one more personal viewpoint does not carry much weight. Only a man who speaks on the basis of the divinely revealed authority and who is well informed Biblically and theologically can hope to have an impact.

Next to the requirement of knowing Scripture is the equally important demand for knowing the people. It has been shown that the preacher must be ready and able to identify with his respondents as Jesus did in the incarnation. Nothing half-hearted or "phony" will do. It must be a genuine, perceptive empathy and a willingness become a partaker of the hearers' context.

The preacher's message is authoritatively stated in the Scriptures but he must apply it to his own situation. This involves a limited kind of adaptation of the message in that he goes beyond the specific concerns and problems directly dealt with in Scripture to speak of questions that are current in East Africa. The preacher, therefore, must do more than simply recite the Scriptures. With the written Word as his guide, he must deal with the perceived needs of his hearers in order that the relevance of the Gospel to their situation may be clearly seen. As has been shown, this is one of the great challenges in East Africa today.

Certain methods of communication are particularly appropriate in East Africa. With guidance from the New Testament model some of these have been identified. One must be aware of the hearer's world view and present the Gospel with reference to it. There are both similarities and differences when compared with the Biblical world view, and often both the similarities and differences lie in points

different from those in Western thinking. The use of proverbs, aphorisms, and folk tales is indicated because these appeal to people who use them extensively in daily communication. Local history and literature must provide much of the illustrative material for sermons, and at times the sermon may be cast in a traditional literary form. The average East African has even less patience with abstract forms of expression than Western man and concrete, picturesque speech is therefore essential. Often it is necessary to find dynamic equivalents in the local languages to express Biblical terms meaningfully. Because of the popularity of rhythm, ritual, and song, these elements have been shown to be important in the preaching service. Various forms of dialogical preaching have been found to be especially appropriate and effective. In appealing for decisions, group-oriented appeals and the appeal to authority are found to be of special importance.

The preacher in East Africa must find methods and vehicles of communication within his culture. At times these methods carry unwanted connotations and are loaded with pre-Christian associations. But there are no pure and perfect methods, and, provided that proper caution is used and allowance is made for possible undesirable connotations, the methods that are available are effective vehicles of communication because they speak the "language" people know. The New Testament preachers used such methods, shaping them in the process for the use of the Gospel. Today's preachers must do the same.

In the process of contextualization certain risks must be taken. It is possible that some will use the call to contextualize

the proclamation of the Gospel as a pretext for syncretism, but that possibility must not deter us from making responsible efforts to express the Gospel in East African idiom. We need to proceed with proper caution, but not so overcautiously that we remain frozen in old, foreign forms that are incapable of communicating the Gospel with persuasive power to East Africa's people.

The incarnate Christ "came preaching," and he commissions the church to continue the preaching ministry. Our preaching must follow the incarnational model. When it does so, being at the same time firmly grounded in the Word and responsibly contextualized in culture, we may be confident that preaching will accomplish its divine mission for the salvation of men and to the glory of God.

APPENDIX

AN OUTLINE FOR A COLLEGE COURSE IN BIBLICAL PREACHING

The syllabus for a course in Homiletics which follows has been developed on the basis of the convictions regarding contextualized preaching set out in the foregoing pages. These convictions and principles may not be obviously reflected in every part of the syllabus. This is so partly because there are some principles and procedures in preaching that are so basic and more or less universal that they would be taught in practically the same way in any context and partly because the present work is not a final product. It is readily admitted that more work needs to be done and a more adequate contextualization be aimed for. But this is the point in the process where we are now.

Much of this syllabus is not original. In many cases course materials introduced to me in both the undergraduate and graduate levels of training have been used with some adaptation. Credit for many ideas should go to instructors in those courses and no doubt to many others on whom they depended. Where published sources have been used these have, of course, been indicated.

The particular form the material has been given here, however, is my own responsibility. I answer for its weaknesses, but hope that the work may have some value in spite of its

shortcomings. I have learned much in developing this syllabus and trust it has made a better course for my students. It is hoped that other teachers and students of homiletics who may read this could also find in it some useful ideas.

RCM 321, 322 HOMILETICS I & II

Course Description

The course is a study of Biblical preaching. The student is introduced to homiletical literature and methodology and is given guidance and practical experience in the preparation and delivery of sermons. The course emphasizes Biblical preaching contextualized in contemporary African society.

Objectives

The general objective of the course is for the student to develop a deepening understanding of preaching as a means whereby the Word of God through man, method, and message becomes meaningful and relevant to people in the contemporary situation.

The student should seek to reach the following specific objectives:

1. To be able to articulate his own theology of preaching.
2. To deepen his commitment to careful and responsible study of the Word of God.
3. To gain increasing competence in applying sound hermeneutical principles to the exegesis of the Scripture text.
4. To develop a deeper understanding of the cultural milieu in which preaching is to take place and a keener sensitivity to the needs of people.
5. To learn how to make sound and relevant application of Biblical truth to the contemporary situation.
6. To understand human motivation so as to be able to prepare and preach sermons that have persuasive impact.
7. To discipline himself to always clearly define the specific purpose of any sermon to be preached.
8. To learn to develop a logical outline that provides sound structure for a sermon.
9. To be able to develop a full manuscript for a sermon.
10. To learn how to select and use effective sermon illustrations.
11. To seek an increasingly better command of the English and/or Kiswahili language(s) (or any other language(s) used in preaching), developing a style that is clear, effective, and pleasing.
12. To be able to deliver a sermon with maximum freedom from notes and with effective use of voice and gestures.
13. To be able to evaluate the sermons of others as well as to accept and learn from constructive criticism of his own sermons.
14. To become familiar with basic literature and resources in the field of homiletics and communication.

Learning Experiences

To help him achieve the objectives of the course the student will

1. Study the text books for the class and participate in class discussion of this material.
2. Read widely from the suggested literature and prepare written critiques on certain assigned materials.
3. Attend class lectures and discuss and evaluate material presented by the instructor.
4. Prepare an exegesis of a Bible passage to become the basis for a sermon.
5. Prepare at least two sermon outlines to be handed in for evaluation by the instructor.
6. Prepare full manuscripts for two sermons and deliver these sermons in class. One of these will also be preached to a local congregation.
7. Review his own preaching through the use of video-taping equipment and evaluation by peers and instructor.
8. Participate in the evaluation of sermons preached to the class by others.
9. Conduct limited field research in the community seeking to evaluate how people perceive preaching and what are felt needs of people that preaching should meet.
10. Prepare a statement on his own theology of preaching (minimum of five (5) typewritten pages).
11. Write two exams each quarter.

Procedures and Requirements

The class meets four times weekly and yields four (4) quarter credits each quarter.

Students are expected to be present and on time for all class appointments, to complete all assignments as specified by the instructor, to be prepared, based on synthesis of individual study, to contribute intelligently to class discussion, and to do all work thoroughly and conscientiously.

Written assignments will be judged on the basis of (1) content--depth, relevance, originality and interest of subject matter; (2) logic--soundness of structure and argument, logical progression of thought; (3) style--clarity and beauty of language, correctness of spelling and grammar; and (4) order--neatness and orderliness of appearance, attention to formal elements such as adequate margins, indentation, references and footnotes, etc. If possible, written assignments to be handed in should be typewritten. If this is not possible, handwritten manuscripts will be accepted providing the handwriting is clearly legible and everything conforms to high standards of neatness and order.

To the extent that they are applicable the above criteria will be used also in evaluation of sermons. Further guidelines and specific instructions will be given in due course.

Reading assignments for most units of the syllabus are listed under two headings Required Reading and For Further Study. Required Reading represents the basic reading which each student must do. This reading is to be done regularly and to be reported at the first class period of each week in approximately equal installments. Total reading to be reported each quarter should amount to a minimum of 800 pages. Alternatively, hours spent in reading may be reported, in which case the total minimum for a quarter is 50 hours. In order to make up these totals some reading will be selected also from sources listed under "For Further Reading."

On certain assigned materials the student will be asked to submit written critiques.

The regular, weekly reading reports must be on 10 x 15 cm. cards and must contain information as shown in the following sample. This format is also to be followed.

Student's name Course number and title	Date
Author A, <u>Book Title</u> , pp. 200-250	51 pp. (2 hrs.)
Author B, <u>Book Title</u> , pp. 41-80	40 pp. (1 hr.)
Author C, <u>Book Title</u> , pp. 10-28	<u>18 pp. (0.5 hr.)</u>
Total this report	109 pp. (3.5 hrs.)
Previously reported	<u>200 pp. (8 hrs.)</u>
Total to date	309 pp. (11.5 hrs.)

Evaluation

Tests will be given after advance notice. There will be one formal test during each quarter and a final examination at the end. Occasional quizzes may be given. The final examination will cover the entire quarter's learning. The greater weight in the final examination, however, will be given to material covered during the second half of the quarter. Only tests and quizzes missed during an excused absence may be made up. The student must take the initiative and responsibility to arrange with the instructor for such make-up work.

Grades are based on the quality of the student's work. The instructor is committed to recording, as far as he is able to determine, a grade that fairly represents the student's performance and achievement. While many factors enter into the evaluation of a student's work, evidence of ability to form conclusions based on independent thinking and the ability to express these with logic and clarity, as well as the ability to apply his learning to concrete, practical problems and situations are important if a student is to achieve a superior grade.

Each sermon presented in class, including the outline and full manuscript, will be graded and will count towards the student's grade the equivalent of one of the mid-quarter tests.

The final grade will be computed on the following basis: The daily work during the quarter (sermons, written assignments, tests, book critiques, etc.) will count c. 60% and the final quarter examination will count c. 40%.

Course evaluation. The student is encouraged to bring constructive suggestions to the instructor at any time. At the end of the course the student will be given an opportunity to evaluate the effectiveness of the learning experiences provided and to evaluate his own achievement in relationship to the objectives of the course.

Required Materials

Each student will have an English Bible and the text books for the course, James W. Cox, A Guide to Biblical Preaching, and Clyde E. Fant, Preaching for Today.

Abbreviations for E. G. White Books

In this syllabus the abbreviations used for Ellen G. White's books are standard abbreviations as listed in Ellen G. White Estate, Comprehensive Index to the Writings of Ellen G. White, 3 vols. (Mountain View, Calif.: Pacific Press, 1962-63).

Course OutlineHOMILETICS I:

Course Introduction

- Unit I The Preacher's Commission
- Unit II The Preacher's Personal Preparation
- Unit III The Preacher's Message
- Unit IV Contextualized Preaching
- Unit V Expounding the Word
- Unit VI Birth and Growth of a Sermon
- Unit VII Title, Topic, Purpose, and Proposition
- Unit VIII Building the Sermon
- Unit IX The Introduction
- Unit X The Conclusion

HOMILETICS II:

- Unit XI Preaching for a Verdict
- Unit XII Illustrating the Sermon
- Unit XIII Variety and Change to Increase Interest
- Unit XIV Making the Message Clear and Pleasing
- Unit XV Delivery: Basic Principles
- Unit XVI Delivery: The Voice
- Unit XVII Preaching and Worship
- Unit XVIII Contemporary Trends in Preaching
- Unit XIX Towards a Theology of Preaching

HOMILETICS

UNIT I

The Preacher's Commission

Key Text: 2 Tim 4:1-2

For Meditation: "The commission given to the disciples is given also to us. Today, as then, a crucified and risen Saviour is to be uplifted before those who are without God and without hope in the world." GW:29.

"We are bidden to go forth as Christ's messengers, to teach, to instruct, and persuade men and women, to urge upon their attention the word of life." Ev:15.

For Study:

- A. How does each of the following terms define the task of the man who delivers sermons?
1. Preacher
 2. Minister
 3. Ambassador
 4. Apostle
 5. Prophet
 6. Steward
- B. Study the following Greek terms used to describe the preaching function, or aspects of it, in the New Testament. Make some notes on the significance of each of them. (To do this use a Greek lexicon to find the basic meaning(s) of each term. Then look up some Bible texts to see how the words are used in context.)
1. apostellō
 2. didaskō
 3. euangelizō
 4. kērussō
 5. laleō
 6. martureō
 7. parakaleō
- C. Consider the following texts and what they tell you about the preacher's task.
2 Tim 4:1-5	1 Tim 4:13-16
Eph 4:11-12	Matt 28:19-20

Find at least five (5) other Bible passages, including some Old Testament references, that throw light on the preacher's task and responsibilities as portrayed in Scripture.

Homiletics, Unit I
The Preacher's Commission

-2-

- D. Study carefully the following pages and note what they say about the work of the preacher.

GOSPEL WORKERS, pp. 30-62.
EVANGELISM, pp. 15-24.

- E. The early Christian preachers had something in common with such public figures as the Stoic preachers and other promoters of various philosophies and religions. Consider how the preacher today fits into East African society and think of such things as:

1. Can the role of the preacher be compared to the role of functionaries and office holders in traditional society (cultic priest, diviner, chief, etc.)?
2. To what extent can such comparisons be helpful/harmful to the preacher's effectiveness?
3. What is the image and status of the preacher in contemporary East African society? Does this differ among various age-groups (in urban and rural areas) among people with or without formal education?

See, Sundkler, THE CHRISTIAN MINISTRY IN AFRICA (1962 ed.), pp. 50-77.

Taylor, THE PRIMAL VISION, pp. 135-153.
KENYA CHURCHES' HANDBOOK, p. 138.

- F. To what extent and in which ways should the preacher serve a "prophetic" function in society?

See, GOSPEL WORKERS, pp. 14-15; 20-23.

EDUCATION, p. 46.

Northcott, CHRISTIANITY IN AFRICA, pp. 93-96.

Taylor, THE PRIMAL VISION, p. 29.

Nicholls, CONTEXTUALIZATION: A THEOLOGY OF GOSPEL AND CULTURE, p. 50.

- G. How would you define "homiletics" and what is the background for this term?

See, Broadus-Weatherspoon, ON THE PREPARATION AND DELIVERY OF A SERMON, pp. 8-14.

Written Assignments

1. Write out carefully in your own notes your answers on points A and B above. Be prepared to present this orally to the class.
2. Write a brief statement on the preacher's commission as you now understand it (about one page in length), and be prepared to read this to the class.

These assignments are due by _____.

Reading

1. Required:

As listed in study guide above.

2. For Further Study:

Anderson, THE SHEPHERD-EVANGELIST, pp. 17-40.

Blackwood, THE PREPARATION AND DELIVERY OF SERMONS, pp. 1-14.

Douglass, ed., IF I HAD ONE SERMON TO PREACH, pp. 8-19.

Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 8-19.

Richards, FEED MY SHEEP, pp. 9-60.

Stott, THE PREACHER'S PORTRAIT.

Sundkler, THE CHRISTIAN MINISTRY IN AFRICA (1962), pp. 127-141.

Weatherspoon, SENT FORTH TO PREACH.

HOMILETICS

UNIT II

The Preacher's Personal Preparation

Key Text: 2 Tim 2:20-22

For Meditation: "The minister stands as God's mouthpiece to the people, and in thought, in word, in act, he is to represent his Lord." GW:20.

For Study:

- A. What connection do you see between the description in Luke 2:40, 52 of Christ's development and the power of his preaching?
- B. Preaching has been defined as "the bringing of truth through personality (Phillips Brooks, LECTURES ON PREACHING, New York: E.P. Dutton & Co., 1878, ch. I). What connection do you see between this definition and the phrase "The Word became flesh?"
- C. "Preaching must recognize that it stands between the attraction of two powerful poles: to its right, "the faith once delivered," the historical given of the eternal Word; to its left, the present situation, the existential given of our own contemporary culture." One-sided emphasis on the right pole leads to what Fant calls "the leaven of the Pharisees." Exclusive emphasis on the left pole leads to "the leaven of the Sadducees." The proper balance is "incarnational preaching."

Carefully read Clyde Fant's discussion of this and be prepared to summarize to the class.

See, Clyde Fant, PREACHING FOR TODAY, pp. 28-50.

- D. Why do preachers need to confess that "we are men like yourselves. . ." (Acts 14:15)? What benefits will result?

See, Clyde Fant, PREACHING FOR TODAY, pp. 51-66.

- E. What is credibility and how is it achieved? How is it related to charisma and what should be the preacher's attitude to this?

See, Clyde Fant, PREACHING FOR TODAY, pp. 67-81.

- F. Should the minister think of himself as an example for his congregation? Consider the following texts as you formulate your answer:

I Cor 4:15, 16
I Cor 11:1

Phil 3:17
Phil 4:9

Homiletics, Unit II
The Preacher's Personal Preparation

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- G. "God has repeatedly shown that persons should not be encouraged into the field without unmistakable evidence that He has called them. The Lord will not entrust the burden for his flock to unqualified individuals. Those whom God calls must be men of deep experience, tried and proven, men of sound judgment, men who will dare to reprove sin in the spirit of meekness, men who will understand how to feed the flock" (1T:209).

Contemplate the importance of a divine call to the ministry and how a person may know that God has appointed him to this work.

See, 5T:87
2T:553-557
MYP:156
Sangster, THE APPROACH TO PREACHING, pp. 11-23.
1 Cor 12:4; 9:16
Rom 10:15
Gal 1:15-17

- H. Contemplate the importance of the minister's personal preparation in each of the following areas:

1. Spiritual development.
1 Thess 2:12 Ev:91, 485-486, 628-655
1 Tim 4:12-16 GW:76-77, 100, 144-145, 254-258
2 Tim 2:20-21
Titus 2:7,8
2. Mental development.
DA:390-391 GW:92-109, 249-253, 277-283
COL:107-114, 124-134 4T:545-546
CT:361,387,394
3. Physical development.
Ps 139:13-16 Ev:657-665
Deut 7:12-15 GW:229-246
 MH:127, 237-240
4. Social development.
Ev:636-644, 670-674
GW:117-132, 172-174

- I. Thoughtfully read Chaucer's description of "The Parson" in the Prologue to CANTERBURY TALES. Using this as a model write a prose description of the ideal minister, employing language and imagery appropriate in contemporary East Africa.

Written Assignments

1. Write out with special care in your own notes your answers/conclusions on points C and G above. Be prepared to present this orally to the class.
2. Be prepared to read to the class what you have written on point I above.

These assignments are due by _____.

Homiletics, Unit II
The Preacher's Personal Preparation

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Reading

1. Required:

As listed in study guide above.

2. For Further Study:

- Baxter, THE HEART OF THE YALE LECTURES, pp. 291-294.
Calkins, THE ROMANCE OF THE MINISTRY, pp. 52-62.
Farmer, THE SERVANT OF THE WORD (1977), pp. 50-53.
Haynes, THE DIVINE ART OF PREACHING, pp. 239-245.
Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 53-68.
Luccock, IN THE MINISTER'S WORKSHOP, pp. 11-21.
Richards, FEED MY SHEEP, pp. 61-110.
Perry, A MANUAL FOR BIBLICAL PREACHING, pp. 4-6.
Spurgeon, LECTURES TO MY STUDENTS (Marshall, Morgan & Scott,
9th. imp., 1970), pp. 7-52.
CT: 421-463
MH: 295-324
2T: 499-500
5T: 573-580
6T: 131-133
8T: 319-325

HOMILETICS

UNIT III

The Preacher's Message

Key Text: 2 Cor 4:5

For Meditation: "In the commission to His disciples, Christ not only outlined their work, but gave them their message. Teach the people, He said, 'to observe all things whatsoever I have commanded you.' The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. 'The law and the prophets,' with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world" (DA:826).

For Study

- A. How would you apply Jeremiah 37:17 to today's situation? Consider also the following texts as you frame your answer:

1 Sam 15:10
Jer 1:4; 2:1,4
Ezek 1:3

2 Tim 2:15; 4:2-5
Matt 28:20

- B. What is the relationship between preaching authority and the preacher's view of the Bible?

See, Kato, THEOLOGICAL PITFALLS IN AFRICA, pp. 140-150.

- C. Kato criticizes a certain kind of "African Theology".

1. What is the problem with this particular "theology"?
2. How will it effect the preacher's message?

See, Kato, THEOLOGICAL PITFALLS IN AFRICA, pp. 53-57.

- D. Would you agree that man's basic concern when he thinks of God is to know what God is like and then to know what should be man's relationship to God? Of what importance is this to the content of your sermons?
- E. Think of the preaching of Christ and summarize in a paragraph what you would consider his theme. List a few Bible references and a few statements from E. G. White's writings which would apply to this question.
- F. Contemplate the five purposes of preaching today listed by Jones.

Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 34-47.

Homiletics, Unit III
The Preacher's Message

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- G. Contemplate the following statement as you read the texts listed below:
"The secret of preaching power lies in the power of the Word. The written Word is powerful because it reveals the living Word. The preacher's message, therefore, centers in Christ."

Jer 23:29	Luke 24:27
1 Cor 1:23-25	John 12:32
Heb 4:12	

- H. In view of the fact that his message is to be centered in Christ, what responsibilities and limitations are put on the preacher? In other words, what must he preach and what must he not preach? Study carefully the following references.

1 Cor 1:23; 2:1-5,13	AA:474,594
2 Cor 4:2-6	Ev:184-193
John 5:39	GW:147-162
Acts 20:28	4T:375, 394, 399-401

- I. Are there some subjects that cannot be presented "Christ-centeredly?" Study the texts listed and draw your conclusions:

1 Cor 5:1-7	Titus 3:2-6
Eph 5:25-33	1 Pet 2:18-25

Written Assignments

- Carefully write out in your own notes your answers to points B and C above. Be prepared to present in class.
- Write a one page statement describing in your own words the meaning of Christ-centered preaching. To be handed in by _____.

Reading Assignments

- Required:

As listed in study guide above, and:

- Anderson, THE SHEPHERD-EVANGELIST, pp. 401-418.
- Fant, PREACHING FOR TODAY, pp. 98-111.
- Cox, A GUIDE TO BIBLICAL PREACHING, pp. 14-30.

- For Further Study:

Abbey, PREACHING TO THE CONTEMPORARY MIND, pp. 13-46.
Evans, THE PREACHER AND HIS PREACHING, pp. 75-102.
Haynes, THE DIVINE ART OF PREACHING, pp. 70-80.
Johnson, THE IDEAL MINISTRY, pp. 44-48, 67-80.
DA:818-828.

THE PARSON

Prologue to Canterbury Tales, Chaucer

A Goodly man was there in cleric's
gown
Who was a humble parson of a town,
But rich was he in holy thought and work.
He also was a learned man, a clerk,
That would Christ's holy gospel truly
preach;
His parish-folk devoutly would he teach.
He was benign, and wondrous diligent,
And in adversity full patient,
And such he proved himself each day
anew.
To curse for tithes full loath was he
to do,
But rather would he give, in case of
doubt,
Unto his poor parishioners about,
From out his offering and parson's fee;
In little things he found sufficiency.
His cure was wide, with houses far asunder.
But never did he fail, in rain or thunder,
In sickness or mischance, to visit all
The furthest in his parish, great or small,
Upon his feet, with staff in hand for aid.
This fine example to his sheep he made--
he taught;
These words from out the gospel he had
caught,
And to this precept he would add a new:
That if gold tarnish, what shall iron do?
For if a priest be foul, in whom men
trust,
No wonder is it simple men may rust.
A shameful thing it is (let priests
beware)
To see clean sheep in stinking shepherd's
care.
Well ought a priest a true example give
How by his cleanness all his sheep
should live.

He would not give his benefice to hire
And leave his sheep encumbered in the
mire,
And run to St. Paul's, London, there
instead
To loiter, chanting masses for the
dead,
Nor in some brotherhood a pension
hold,
But dwelt at home and guarded well
his fold,
So might no wolf his people plague
or harry;
He was a shepherd, not a mercenary.
Though holy he and always virtuous,
To sinners he was ne'er dispiteous.
His preaching was not finicky nor
vain;
Discreet was all his teaching,
sweet and plain,
To draw men by his fairness heaven-
ward
By good example; this he labored to-
ward.
Perchance were any person obstinate,
Whate'er he were, of high or low
estate,
With sharp rebuke he'd snub that
pride of his;
A better priest than he I think none
is.
For pomp and reverence had he little
care,
Nor too precise a conscience did he
wear,
But taught Christ's gospel and
Apostles' lore,
and followed it himself all else
before.

HOMILETICS

UNIT IV

Contextualized Preaching

Key Text: 1 Cor 9:19-23

For Meditation: "He [Jesus] sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and the Roman ruler. He accepted their invitations, attended their feasts, made himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches" (MH:24,25).

"In whatever company He found Himself He presented a lesson appropriate to the time and the circumstances" (MH:25, 26).

For Study:

- A. Find out what is meant by the terms "indigenization" and "contextualization" as these terms are currently used.

See, EVANGELICAL MISSIONS QUARTERLY, vol. 14, no. 1,
January 1978, pp. 13-46.

- B. The Incarnation itself was an act of contextualization. How is it exhibited in the preaching of Jesus? Find several examples from the Gospels.
- C. Analyze several of the sermons of Paul and discover how Paul adapted his presentation to his audience.

1 Cor 9:19-23
Acts 13:16-42

Acts 14:15-17
Acts 17:22-31

- D. From your research on points B and C above, outline some Biblical principles that will guide you as you think of the need to always present "a lesson appropriate to the time and the circumstances" in your own preaching.
- E. "Culture must always be tested and judged by Scripture." What guidelines and limitations for contextualization are suggested by this phrase?

See, Stott, THE LAUSANNE COVENANT: AN EXPOSITION (1975), pp. 43-49.
Nicholls, CONTEXTUALIZATION: A THEOLOGY OF GOSPEL AND CULTURE (1979), pp. 20-25.

- F. Horse Bärkle writes that prospective preachers "should be encouraged to study and collect material which has grown out of the history and life of the people they are going to serve, and which it is essential for the type of sermons the churches in Africa are looking for."

Homiletics, Unit IV
Contextualized Preaching

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F. Continued:

Read and evaluate Burkle's article, "Patterns of Sermons from Various Parts of Africa," in AFRICAN INITIATIVES IN RELIGION, edited by Barret (1971), pp. 222-231.

- G. Study the sermon, "Why People Do Go to Church" by Leslie Weatherhead. What points would you present in a different way if you were preaching this sermon today in East Africa? (A copy of the sermon will be distributed in class.)

Written Assignments

1. Carefully write out in your own notes your conclusions on point D above.
2. Write out and turn in your suggestions on point G.
Due by _____.

Reading Assignments

1. Required:

As listed in study guide above, and:

Kato, THEOLOGICAL PITFALLS IN AFRICA, pp. 91-126.

2. For Further Study:

Abbey, PREACHING TO THE CONTEMPORARY MIND, pp. 47-100.

Anderson, THE CHURCH IN EAST AFRICA 1840-1974, pp. 96-103, 174-183.

Dickson & Ellingsworth, eds. BIBLICAL REVELATION AND AFRICAN BELIEFS.

Hesselgrave, COMMUNICATING CHRIST CROSS-CULTURALLY, pp. 67-118.

Luccock, IN THE MINISTER'S WORKSHOP, pp. 50-92.

Nicholls, CONTEXTUALIZATION: A THEOLOGY OF GOSPEL AND CULTURE.

Niebuhr, CHRIST AND CULTURE.

Shorter, AFRICAN CHRISTIAN THEOLOGY.

Wieseman, comp. BIBLICAL PREACHING FOR CONTEMPORARY MAN, pp. 119-133.

Adams, AUDIENCE ADAPTATIONS IN THE SERMONS AND SPEECHES OF PAUL.

HOMILETICS

UNIT V

Expounding the Word

Key Texts: Acts 6:4; Luke 24:27

For Meditation: "In these direct and forcible words [2 Tim 4:1,2] is made plain the duty of the minister of Christ. He is to 'preach the word', not the opinions and traditions of men, not pleasing fables or sensational stories, to move the fancy and excite the emotions. He is not to exalt himself, but as in the presence of God he is to stand before a dying world and preach the word. There is to be no levity, no trifling, no fanciful interpretations; the minister must speak in sincerity and deep earnestness, as a voice from God expounding the Sacred Scriptures. . ." (GW:147).

For Study:

- A. In the reading for this unit various sermon types are referred to, such as "topical", "textual" and "expository" sermons, "life-situation" preaching and the "homily".
- 1) Find out what are the characteristics of each of these types or forms.
 - 2) Contemplate the value and use of the various types.
- See, Cox, A GUIDE TO BIBLICAL PREACHING, pp. 22-30
Fant, PREACHING FOR TODAY, pp. 98-111
- B. In view of the preacher's commission to preach biblically, "expounding the Sacred Scriptures", consider the following questions:
- 1) What are the special benefits of expository preaching?
 - 2) What other forms of preaching may also legitimately be termed biblical preaching?
 - 3) What kinds of preaching would not qualify as biblical preaching?
- C. Biblical preaching is based on careful exegesis and thorough understanding of Scripture. What basic hermeneutical principles should guide your exegesis of Scripture?

See, Ramm, PROTESTANT BIBLICAL INTERPRETATIONS (1979), pp. 97-162.
Cox, A GUIDE TO BIBLICAL PREACHING, pp. 31-39, 48-58.

Homiletics, Unit V
Expounding the Word

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Written Assignment

Submit your research on point C above in outline or summary form. To be handed in by _____.

Reading Assignments

1. Required:

As listed in study guide above, and:

Osborn, "Pseudo-Sermons", MINISTRY, July, 1980.

Wiseman, comp. BIBLICAL PREACHING FOR CONTEMPORARY MAN, pp. 9-43.

2. For Further Study:

Anderson, PREACHERS OF RIGHTEOUSNESS, pp. 15-122, 151-180.

Blackwood, THE PREPARATION OF SERMONS, pp. 44-76.

_____, EXPOSITORY PREACHING FOR TODAY.

Broadus-Weatherspoon, ON THE PREPARATION AND DELIVERY OF SERMONS, pp. 24-49.

Jemison, CHRISTIAN BELIEFS, pp. 42-51.

Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 73-84.

Keck, THE BIBLE IN THE PULPIT.

Koller, EXPOSITORY PREACHING WITHOUT NOTES, pp. 15-33.

Sangster, THE CRAFT OF THE SERMON, pp. 20-94.

Whitesell, POWER IN EXPOSITORY PREACHING.

Wiseman, BIBLICAL PREACHING FOR CONTEMPORARY MAN, pp. 44-152.

GW:147-155; TM:105-119

HOMILETICS

UNIT VI

Birth and Growth of a Sermon

Key Text: John 3:8

For Meditation: "If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory and in disposition" (Ev:652).

For Study:

- A. Remember that there is no "spontaneous generation" of sermons nor any growth without diligent cultivation of sermon seed thoughts.
 1. What should guide the preacher in selecting the portion of Bible truth to be presented on any given occasion?
 John:14:26; 16:13-15; Matt 10:19-20; Mark 6:34; Acts 13:42.
 2. What is the relationship between the insistence on thorough sermon preparation and Christ's counsel in Matt 10:19-20?
 3. Prayer will keep you sensitive to God's indications in the choice and development of sermon ideas.
- B. Sermon ideas may come from sources outside of the Bible.
 1. Prepare a list of sources of sermon ideas from outside the Bible.
 2. When you start with such sermon seeds there is always the danger of presenting a "Thus saith the latest book I've read", etc. instead of a "Thus saith the Lord." How can you guard against this?
- C. The Bible is the inexhaustible source of sermon seeds.
 1. Prepare a list of approaches to sermons that spring directly from the Bible.
 2. Note carefully Perry's discussion on locating and surveying a preaching portion in Scripture.
 Perry, A MANUAL FOR BIBLICAL PREACHING, pp. 8-11.
- D. Meditate on the meaning of the following terms as related to the birth and growth of sermons:
 1. Serendipity
 2. Unconscious incubation

Homiletics, Unit VI
Birth and Growth of a Sermon

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- E. Based on your study for this unit make a list of the advantages of long-range planning in preaching.
- F. The average pastor in East Africa has charge of several churches. In view of this, how would you respond to the following questions?
1. How can a minister find adequate time for sermon preparation?
 2. How would you view the practice of preparing one sermon now and then to be preached unchanged in all of the churches in his charge?
- G. How can you capture sermon material for future use?
1. Note the suggestions on filing in the reading for this unit.
 2. Describe your own filing system--if you have one. If you do not, contemplate a simple but expandable system to adopt as your own.
- "Let a young man when he begins life be in the habit of making an index of all that he reads which is truly valuable (and he ought to read nothing else), and at the age of thirty-five or forty he has something of his own, which no price can purchase."
- John Todd's INDEX RERUM
- H. Cox discusses a "Biblical Year", a calendar of preaching and worship based on the Bible.
1. What advantages/disadvantages do you see in this?
 2. Prepare a suggested "calendar of the Adventist Church Year", outlining a series of message subjects for 52 Sabbaths.

Written Assignment

Submit in written form your research on points B, C, E, and H above.
To be handed in by _____.

Reading

1. Required:

Anderson, THE SHEPHERD-EVANGELIST, pp. 329-333.
 Cox, A GUIDE TO BIBLICAL PREACHING, pp. 40-48, 129-138.
 Fant, PREACHING FOR TODAY, pp. 128-134, 141, 143-144.
 Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 49-53, 69-76, 224-252.
 Osborn, "What's the Big Idea?" MINISTRY, November 1980, pp. 10-12.
 Perry, A MANUAL FOR BIBLICAL PREACHING, pp. 8-11.
 Spurgeon, LECTURES TO HIS STUDENTS (1954), pp. 81-96.
 Ev:650

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2. For Further Study:

- Blackwood, PLANNING A YEAR'S PULPIT WORK, pp. 225-231.
_____, THE PREPARATION OF SERMONS, pp. 22-43.
Broadus-Weatherspoon, ON THE PREPARATION AND DELIVERY OF SERMONS,
pp. 76-83, 293-302.
Brooks, ON PREACHING.
Davis, DESIGN FOR PREACHING, pp. 24-78.
Garrison, THE PREACHER AND HIS AUDIENCE, pp. 121-125, 147-149.
Luccock, IN THE MINISTER'S WORKSHOP, pp. 73-117, 148-181, 201-231.
Perry, BIBLICAL PREACHING FOR TODAY'S WORLD, pp. 25-41.
_____, A MANUAL FOR BIBLICAL PREACHING, pp. 7-64, 106-145.
Sangster, THE APPROACH TO PREACHING, pp. 38-54.
_____, THE CRAFT OF THE SERMON, pp. 144-178.
Stewart, HERALDS OF GOD, pp. 153-175.
Thielicke, ENCOUNTER WITH SPURGEON, pp. 177-188.
Wiseman, comp. BIBLICAL PREACHING FOR CONTEMPORARY MAN, pp. 44-118.

HOMILETICS

UNIT VII

Title, Topic, Purpose, and PropositionFor Study:

- A. Jones outlines three essential steps that the preacher should follow with every message. Carefully note these and make it your personal practice to follow them.
- B. Define the following terms as they relate to the sermon and contemplate their significance:
 - 1. Title
 - 2. Topic or subject
- C. Differentiate between the purpose (or objective) and the proposition of a sermon.
- D. What advantages does a well-defined purpose provide while the sermon is being prepared?
 - 1. Remember that messages can be directed to one of five general purposes:
 - a. To please/entertain
 - b. To instruct
 - c. To move feelings
 - d. To convince the intellect
 - e. To persuade the will
 - 2. However, each message, depending on the subject will also have a specific purpose as to what it endeavours to instruct, move feelings in regard to, etc.
 - 3. Every message will satisfy all of the general purposes to some extent, but one of them will be primary. The total effect of a sermon should always be persuasion.
- E. Consider the advantages of a clear, crisp proposition, what should characterize it, and the process by which a suitable proposition is framed.

See, Perry, A MANUAL FOR BIBLICAL PREACHING, pp. 66-67.

F. Contemplate the following:

"No sermon is ready for preaching, nor ready for writing out, until we can express its theme in a short, pregnant sentence as clear as crystal. I find the getting of that sentence the hardest, the most exacting, and the most fruitful labor in my study" (J. H. Jowett, THE PREACHER, HIS LIFE AND WORK, p. 133).

"Be sure that all you say can be summed up in one sentence. For that is the practical test of whether you have the only sufficient warrant for speaking at a given time at all--being possessed by one idea" (Baldwin, THE ENGLISH BIBLE AS A GUIDE TO WRITING, p. 9).

"The discourse is the proposition unfolded and the proposition is the discourse condensed." --Fenelon.

Written Assignments

1. Find a printed sermon which has a well-defined proposition. Copy the proposition and bring to class. (Copy the title of the sermon as well and include the source reference.)
2. Write out the title, subject, general purpose, specific purpose, and proposition for the sermon you are currently working on.

These assignments are due by _____.

Reading:

1. Required:

Broadus-Weatherspoon, ON THE PREPARATION AND DELIVERY OF SERMONS, pp. 50-58.

Cox, A GUIDE TO BIBLICAL PREACHING, pp. 61-62, 121.

Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 71-72, 84-86.

Osborn, "Putting Your Sermon on Target", MINISTRY, January 1981, pp. 16-18.

Perry, A MANUAL FOR BIBLICAL PREACHING, pp. 64-71

2. For Further Study:

Blackwood, THE PREPARATION OF SERMONS, pp. 40-43.

Brooks, ON PREACHING, pp. 143-179.

Monroe, PRINCIPLES AND TYPES OF SPEECH, 5th. ed., pp. 142-154.

Perry, BIBLICAL PREACHING FOR TODAY'S WORLD, pp. 44-48, 60.

HOMILETICS

UNIT VIII

Building the Sermon

Key Texts: 2 Tim 2:15

For Meditation: "When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work? The reason so many of our ministers preach tame, lifeless discourses is that they allow a variety of things of worldly nature to take their time and attention" (Ev:180-181).

". . . When carefully studied, his discourses are of moderate length, but it is almost impossible for his hearers to forget the teachings conveyed in them. When he has had no time for preparation, his sermons are unreasonably long, and it is equally impossible to get anything out of them which will stick to memory" (Ev:176).

For Study:

A. Familiarize yourself with the four principal presentational methods of speaking.

1. Which one is the preferred method and why?
2. How will the choice of presentational method influence sermon preparation?

See, Ehninger, Monroe, PRINCIPLES . . .

- B. Note the essential steps in the preparation of any public presentation as outlined by Ehninger and Monroe.
- C. Study carefully the ways of collecting and recording material for a sermon as suggested in the bibliography.
- D. As you study the materials suggested in this unit, make sure that you become thoroughly familiar with the requirements of good outline form.
- E. Discover some of the important principles that should guide in the organization and arrangement of the discussion or body of the sermon.
- F. What is a key word outline? Study the pages from Perry and become thoroughly familiar with this concept.
- G. Fant recommends oral sermon preparation. Study carefully the oral manuscript concept and the process by which such a "manuscript" is prepared.

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Building the Sermon

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Written Assignment

Write out an outline for the sermon you are currently working on, keeping in mind the principles of sermon construction you have studied in this unit. To be handed in by _____.

Reading

1. Required:

Cox, A GUIDE TO BIBLICAL PREACHING, pp. 65-87.
 Ehninger, Monroe and Gronbeck, PRINCIPLES AND TYPES OF SPEECH COMMUNICATION (8th ed., 1978), pp. 45-52, 174-187, 397-405.
 Fant, PREACHING FOR TODAY, pp. 112-126, 134-139.
 Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 87-122.
 Osborn, "Moving Together," MINISTRY, March, 1981, pp. 12-13.
 Perry, BIBLICAL PREACHING FOR TODAY'S WORLD, pp. 48-56, 61-62.

2. For Further Study:

Blackwood, THE PREPARATION OF SERMONS, pp. 125-151.
 Broadus-Weatherspoon, ON THE PREPARATION AND DELIVERY OF SERMONS, pp. 93-100, 109-121.
 Brooks, LECTURES ON PREACHING, pp. 141-179.
 Davis, DESIGN FOR PREACHING, pp. 79-185, 242-264.
 Ehninger, Monroe and Gronbeck, PRINCIPLES AND TYPES OF SPEECH COMMUNICATION (8th ed., 1978), pp. 164-172.
 Koller, EXPOSITORY PREACHING WITHOUT NOTES, pp. 118-147.
 Luccock, IN THE MINISTER'S WORKSHOP, pp. 118-147.
 Monroe, PRINCIPLES AND TYPES OF SPEECH, (5th ed.), pp. 132-140, 235-258.
 Perry, A MANUAL FOR BIBLICAL PREACHING, pp. 67-76.
 Thieliicke, ENCOUNTER WITH SPURGEON, pp. 189-195.

THE PRAYING WIDOW (Luke 18:1-8)

Our passage reveals four reasons for praying always.

I. Our Lord urged it, v. 1.

1. This is reason enough for true believers.
2. Jesus Himself practiced it.
3. It can be done if we try.

II. Life's emergencies require it, vv. 2-5

1. This widow faced a real crisis.
2. She prayed always to a wicked judge.
3. Emergencies requiring prayer come to us, to our loved ones, to friends.

III. God's mercies encourage it, vv. 6-8

1. Our God is the opposite of the wicked judge. He hears their cries.
2. He is just and long-suffering.

IV. Son of man's return seeks it, v. 8

1. When Christ returns He will seek the faith that prays always.
2. He will render full and speedy justice.
3. Will He find "the faith" in you?

Conclusion: Make prayer the unbroken habit and major force in your life. When we faint instead of praying, prayer becomes a farce instead of a force.

--Whitesell--

Two possible forms; either:

I. Our Lord urged it, v. 1

1. This is reason enough for true believers.
 - a. A Christian by definition is one who heeds Christ's words.
 - b. What Christ urges, the Christian obeys gladly.
2. Jesus Himself practiced it.
3. It can be done if we try.

II. Life's emergencies require it, vv. 2-5.

Or:

I. Our Lord urged it, v. 1

- A. This is reason enough for true believers.
 1. A Christian by definition is one who heeds Christ's words.
 2. What Christ urges, the Christian obeys gladly.
- B. Jesus Himself practiced it.
- C. It can be done if we try.

II. Life's emergencies require it, vv. 2-5.

HOMILETICS

UNIT IX

The IntroductionFor Study:

- A. From your reading answer the following questions:
 1. What objectives does an effective introduction fulfill?
 2. What qualities characterize a good introduction?
- B. Based on your reading and personal observations make a list of various methods of beginning a sermon.
 1. Are some of these methods and rhetorical devices more effective than others in the East African context ?
 2. Because of the importance of the attention factor in the introduction; predictability must be avoided. Why?
- C. Review Paul's introduction in his sermon on Mars Hill and determine the basic objectives he satisfied (Acts 17:16-31).
- D. Discuss the deductive and inductive approach in the presentation of a message. How will your choice of one or the other affect the introduction?
- E. What are some pitfalls to avoid in the introduction?

Written Assignments:

1. Write out carefully in your own notes your findings on A and B above. Be prepared to share this in class.
2. Write out the introduction for the sermon you are presently preparing. Due by _____.
3. Select one of the following options:
 - a. Select six printed sermons and analyze each introduction for, (i) success factors contained in it and (ii) factors that may hinder maximum efficiency. Due by _____.
 - b. Over the next three weeks make a careful record of introductions used in all sermons, worship talks, etc. that you listen to. Write out a brief report listing what kind of introductions were used and analyze as in point (a) above. Due by _____.

Homiletics, Unite IX
The Introduction

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Reading:

1. Required

Broadus-Weatherspoon, ON THE PREPARATION AND DELIVERY OF SERMONS,
pp. 101-108.
Cox, A GUIDE TO BIBLICAL PREACHING, pp. 62-65.
Fant, PREACHING FOR TODAY, pp. 139-140.
Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 152-160.

2. For Further Study:

Blackwood, THE PREPARATION OF SERMONS, pp. 109-124.
Bowie, PREACHING, pp. 190-191.
Breed, PREPARING TO PREACH, pp. 85-95.
Brigance, SPEECH COMPOSITION, pp. 120-195.
Davis, DESIGN FOR PREACHING, pp. 186-201.
Ehninger, Monroe and Gronbeck, PRINCIPLES AND TYPES OF SPEECH
COMMUNICATION, (8th ed., 1978), pp. 189-197.
Garrison, THE PREACHER AND HIS AUDIENCE, pp. 165-167.
Hoyt, THE WORK OF PREACHING, pp. 174-185.
Johnson, THE IDEAL MINISTRY, pp. 376-385.
Jordan, YOU CAN PREACH! pp. 114-119.
Monroe, PRINCIPLES AND TYPES OF SPEECH, 285-295.
Morgan, PREACHING, pp. 80-87.
Perry, A MANUAL FOR BIBLICAL PREACHING, pp. 76-78.
Stewart, HERALDS OF GOD, pp. 122-130.
Winans, PUBLIC SPEAKING, pp. 109-175.

HOMILETICS

UNIT X

The ConclusionFor Study:

- A. What are the functions of the conclusion and what qualities characterize the effective conclusion?
- B. What methods and materials are appropriate in the conclusion?
- C. Summary, resume, and restatement are useful in the conclusion. How can you use these methods effectively?
- D. Why is it particularly important that the conclusion be well prepared?
- E. Should the audience know when you are beginning the conclusion? If so, why? If not, why not?
- F. Why is variety in the way you conclude sermons so important?
- G. "Every sermon should end on a positive note." Give your reasons for agreeing or disagreeing with this statement.
- H. What is more effective -- the quiet close or the majestic crescendo? Discuss.
- I. What features may mar the effectiveness of a conclusion?

Written Assignments:

1. Write out carefully in your own notes your findings on points A, B, and F above. Be prepared to share this in class. Due by _____.
2. Write out the conclusion for the sermon you are presently preparing. To be handed in by _____.
3. Select six printed sermons and analyze each conclusion for:
 - a. factors that contributed to effectiveness.
 - b. features that may have marred effectiveness.

Homiletics, Unit X
The Conclusion

Reading:

1. Required:

Broadus-Weatherspoon, ON THE PREPARATON AND DELIVERY OF SERMONS,
pp. 122-132.
Cox, A GUIDE TO BIBLICAL PREACHING, pp. 87-88.
Ehninger, Monroe and Gronbeck, PRINCIPLES AND TYPES OF SPEECH
COMMUNICATION (8th ed., 1978), pp. 197-201.
Fant, PREACHING FOR TODAY, pp. 140-141.
Osborn, "Bringing the Sermon to a Close," MINISTRY, May 1981,
pp. 10-12.

2. For Further Study:

Blackwood, THE PREPARATION OF SERMONS, pp. 162-173.
Bowie, PREACHING, pp. 202-205.
Crocker, PUBLIC SPEAKING FOR COLLEGE STUDENTS, (2nd ed.), pp. 265-269.
Davis, DESIGN FOR PREACHING. pp. 192-201.
Garrison, THE PREACHER AND HIS AUDIENCE, pp. 168-170.
Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 160-167.
Monroe, PRINCIPLES AND TYPES OF SPEECH, pp. 295-305.
Perry, A MANUAL FOR BIBLICAL PREACHING, pp. 79-80.
Shurter, THE RHETORIC OF ORATORY, pp. 74-84.
Stewart, HERALDS OF GOD, pp. 135-140.

HOMILETICS

UNIT XI

Preaching for a Verdict

Key Text: 2 Cor 5:11

For Study:

- A. Contemplate the following statement, "A sermon . . . should have something of the quality of a knock on the door. A knock . . . is a call for attention in the first instance, but it is also more than that, it is a call for an answer" (H. H. Farmer, THE SERVANT OF THE WORD, 1977 printing, p. 44).

Would you agree that every sermon must be a call for a decision or a verdict?

See, Hesselgrave, COMMUNICATING CHRIST CROSS-CULTURALLY (1978), pp. 413-423.

- B. Is there a difference between manipulation and persuasion? Explain.

See, Fant, PREACHING FOR TODAY, pp. 73-75.

- C. What is the relationship between conviction and persuasion? Consider Acts 26:27-28 as you frame your answer.

- D. The "motivated sequence" is a well-known approach to persuasive speaking. Thoroughly familiarize yourself with the steps in this sequence.

See, Ehninger, Monroe, and Gronbeck, PRINCIPLES AND TYPES OF SPEECH COMMUNICATION (8th ed., 1979), pp. 142-161

- E. Brigance outlines persuasion as consisting of three basic steps.

1. Carefully study this sequence and note what is involved in each step.
2. How do these steps relate to the "motivated sequence?"

See, Brigance, SPEECH COMPOSITION, pp. 134-140.

- F. One of the steps suggested by Brigance focuses on attention.

1. What is attention?
2. What are the so-called "factors of attention?"

See, Ehninger et al., pp. 128-140.

Homiletics, Unit XI
Preaching for a Verdict

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G. Carefully consider the following questions:

1. What is the relationship between value systems, motivation, and persuasion?
2. What are the basic motivational appeals and how can their use add persuasiveness in preaching?

See, Ehninger et al., pp. 86-100.
Wiggins, SOUL WINNING MADE EASIER, pp. 19-34.

H. Study Hesselgrave, COMMUNICATING CHRIST CROSS-CULTURALLY, pp. 436-463 and answer the following questions:

1. Would you characterize East African society more by individualism or communalism?
2. What is decision by consensus? Is this method of decision making common in East Africa? What are the implications for preaching and persuasion?
3. Discuss the concept of dissonance. Why should every preacher be aware of this stage in the conversion process?
4. Discuss the statement, "Humanly speaking, people are persuaded for their reasons, not ours."

Reading

1. Required:

As listed in individual sections above and

GW:152,155, 157-160, 172-173, 191.
TM:120, 123
5T:272

2. For Further Study:

Farmer, THE SERVANT OF THE WORD (1977), pp. 37-65.
Perry, BIBLICAL PREACHING FOR TODAY'S WORLD, pp. 172-194.
Sleeth, PERSUASIVE PREACHING, pp. 9-32, 45-65.
Tippett, VERDICT THEOLOGY IN MISSIONARY THEORY.
Wiggins, SOUL WINNING MADE EASIER, pp. 7-34.
Winans, PUBLIC SPEAKING, pp. 185-348.

HOMILETICS

UNIT XII

Illustrating the Sermon

Key Text: Matt 13:34,35

For Meditation: "Jesus sought an avenue to every heart. By using a variety of illustrations, He not only presented truth in its different phases, but appealed to the different hearers" (COL:21).

"... Jesus found access to minds by the pathway of their most familiar associations" (TM:190).

"Let everything which their eyes see or their hands handle be made a lesson in character building" (COL:25).

"Through the imagination He reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. . . . Christ's illustrations constantly repeated His lessons" (DA:254).

"The Lord wishes you to learn how to use the gospel net. Many need to learn this art. In order for you to be successful in your work, the meshes of your net -- the application of the Scriptures -- must be close, and the meaning easily discerned. Then make the most of drawing in the net. Come right to the point, make your illustrations self-evident. However great a man's knowledge, it is of no avail unless he is able to communicate it to others" (Ev:175).

For Study:

- A. What purposes are served by illustrations in the sermon?
- B. Based on your reading for this unit make a list of the essential criteria of effective illustrations.
- C. What are the pitfalls to be avoided in the use of illustrations?
- D. Prepare a list of literary forms suitable for sermon illustrations.
- E. From what sources may illustrations be drawn?
 1. What is the hazard in relying too much on personal experiences?
 2. Would you agree that while printed collections of sermon illustrations may be useful they should be used sparingly? Why?
- F. Among the best illustrations are those drawn from your own environment. Find a few samples of illustrations drawn from East African literature or books about East African life and history.

Homiletics, Unit XII
Illustrating the Sermon

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See for instance,

Anderson, THE CHURCH IN EAST AFRICA, 1840-1974
Farsi, SWAHILI IDIOMS
Farsi, SWAHILI SAYINGS
Kola, EAST AFRICAN HOW STORIES
Ngugi, THE RIVER BETWEEN

- G. Christ is the master illustrator. What principles can you find in the description given of his methods in DESIRE OF AGES, pp. 253-254?

Written Assignments

1. Turn in, in written form, your research on point F above.
2. As you listen to sermons or worship talks over the next three weeks be especially alert for the use of illustrations. Copy down at least six different illustrations from at least three different sermons. Analyze these according to the criteria you have studied.
To be handed in by _____.

Reading

1. Required:

Broadus-Weatherspoon, ON THE PREPARATION AND DELIVERY OF SERMONS,
pp. 196-209, 279-292.
Cox, A GUIDE TO BIBLICAL PREACHING, pp. 91-106.
COL:17-27
DA:253-254

2. For Further Study:

Beecher, YALE LECTURES ON PREACHING, 1st. series, Lecture VII,
"Rhetorical Illustrations," pp. 154-180.
Blackwood, THE PREPARATION OF SERMONS, pp. 152-161.
Bowie, PREACHING, pp. 194-199.
Brown, THE ART OF PREACHING, pp. 124-134.
Bryan, THE ART OF ILLUSTRATING SERMONS
Ehninger, Monroe and Gronbeck, PRINCIPLES AND TYPES OF SPEECH
COMMUNICATION (8th. ed.), pp. 102-112.
Garrison, THE PREACHER AND HIS AUDIENCE, pp. 171-191.
Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 136-151.
Jordan, YOU CAN PREACH! pp. 151-168.
Luccock, IN THE MINISTER'S WORKSHOP, pp. 50-117.
Monroe, PRINCIPLES AND TYPES OF SPEECH, (5th. ed.), pp. 194-212.
Moody, MOODY'S ANECDOTES.
Naismith, 1200 NOTES QUOTES AND ANECDOTES.
Powell, Ivor, BIBLICAL WINDOWS.

Homiletics, Unit XII
Illustrating the Sermon

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Sangster, THE CRAFT OF SERMON ILLUSTRATION.

_____, THE CRAFT OF THE SERMON, pp. 201-298.

Sleeth, PERSUASIVE PREACHING, pp. 66-77.

Spurgeon, THE ART OF ILLUSTRATION.

_____, LECTURES TO HIS STUDENTS, pp. 337-403.

Stein, THE METHOD AND MESSAGE OF JESUS, pp. 7-59.

Thielicke, ENCOUNTER WITH SPURGEON.

HOMILETICS

UNIT XIII

Interest Through Variety and Change

For Meditation: "Although the great truths uttered by our Lord were given in simple language, they were clothed with such beauty that they interested and charmed the greatest intellects. . ." (Ev:56).

For Study:

Here is a list of different types of change that will help make your sermons interesting. Do not try to include all of these kinds of change in any one sermon. Every sermon, however, should have variety. When there is little variety the sermon is likely to be dull and uninteresting. Use this list to remind you of the types of change that are possible and work toward mastering all of them.

1. Change in interest content, through appeal to:
 - ☐ interest in persons
 - ☐ interest in activity
 - ☐ interest in conflict
 - ☐ interest in basic human wants
 - ☐ curiosity
 - ☐ suspense
 - ☐ the unusual - given an application connecting it with the familiar
 - ☐ the very familiar - given an unusual application
2. Variety in direct appeal to the senses of the listener:
 - a. Appeal to the ears
 - ☐ use of silence - an important and neglected aural symbol
 - ☐ variety in rate, or speed - from very slow to very fast
 - ☐ variety in emphasis - from very soft to very loud
 - ☐ variety in tone
 - b. Appeal to the eyes of the listener
 - ☐ variety in facial expressions
 - ☐ gesture - including the body, hands, and shoulders
 - ☐ visual aids and illustrations
3. Change through indirect appeal to the senses of the listener - using words which arouse memories of sensations actually experienced:
 - ☐ visual - recollection of things seen ("as dew trembling on a blue Morning Glory")
 - ☐ auditory - recollection of sounds heard ("the whine of a power saw biting into seasoned oak")
 - ☐ motor - recollection of muscular effort ("yanking on the steering wheel")
 - ☐ tactual - recollection of things felt ("the cold, wet nose of a dog")
 - ☐ gustatory - recollection of things tasted ("as the sweetest honey")
 - ☐ olfactory - recollection of things smelled ("the musty odor of an unused house")

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Interest Through Variety and Change

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- ☐ thermic - recollection of sensations of heat and cold ("diving into a spring fed lake on a hot summer day")
- ☐ kinesthetic - recollection of sensations of motion, speed, dizziness ("turning a sharp corner at 80 Km/h")

4. Variety of content of sermon:

a. Type of material used

- ☐ prose argument (logical presentation)
- ☐ illustrations
 - ☐ description
 - ☐ dialogue
 - ☐ verse
 - ☐ statistics
- ☐ drama

b. Quality of contents

☐ solemn	☐ ludicrous	☐ surprising
☐ shocking	☐ earnest	☐ fervent
☐ amusing	☐ comical	☐ use of invective
☐ whimsical	☐ grim	☐ use of satire
☐ reverent	☐ serious	

5. Change through appeal to various emotions - including emotions touched in illustrations:

☐ anger	☐ hope	☐ fear
☐ contempt	☐ disappointment	☐ love
☐ pride	☐ joy	☐ pity
☐ jealousy	☐ shame	☐ hate
☐ remorse	☐ grief	☐ gratitude
☐ anxiety	☐ regret	☐ relief

6. Variety in sentence construction and type:

a. Change in sentence structure

- ☐ long sentences
- ☐ short sentences
- ☐ declarative sentences
- ☐ interrogative sentences
- ☐ exclamatory sentences

b. Change in style through use of special types of sentences:

☐ proverb	☐ paradox
☐ witticism	☐ antithesis

7. Variety in use of words:

- ☐ personal words (names of persons, personal pronouns)
- ☐ concrete words (names of things which can be seen, felt, heard)
- ☐ specific words (rather than general words)

8. Careful and consistent use of major figures of speech:

a. Figures resting upon sounds

- ☐ alliteration
- ☐ onomatopoeis

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Interest Through Variety and Change

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b. Figures resting upon comparisons

☐ metaphor	☐ irony	☐ simile
☐ parable	☐ hyperbole	☐ personification
☐ fable	☐ allegory	

Scoring the sermon

Using the above checklist you may evaluate the interest and attention value of a given sermon by scoring it according to the following table:

CATEGORY	NO CHANGE	VERY LITTLE	CONSIDERABLE	MUCH
1.	-10	4	10	15
2.	-10	4	10	15
3.	- 5	2	5	8
4.	- 5	3	7	10
5.	- 5	3	7	10
6.	- 5	2	5	8
7.	- 5	3	7	10
8.	- 5	2	5	8

- 30 or under - monotonous
30 - 60 - interesting and stimulating
60 or over - well-coordinated and high in attention value

A hypothetical sermon might score like this:

Category 1	no change	-10	
Category 2	very little		+ 4
Category 3	much		+ 8
Category 4	considerable		+ 7
Category 5	very little		+ 3
Category 6	considerable		+ 5
Category 7	considerable		+ 7
Category 8	considerable		+ 5
Total + points			39
Total - points			-10
Net score			29

In other words, a monotonous and dull sermon, since the score is under 30.

Reading

1. Required:

Perry, BIBLICAL PREACHING FOR TODAY'S WORLD, pp. 81-103.
Spurgeon, LECTURES TO MY STUDENTS, pp. 127-139.

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Interest Through Variety and Change

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2. For Further Study:

Ehninger, Monroe and Gronbeck, PRINCIPLES AND TYPES OF SPEECH
COMMUNICATION (8th ed.), pp. 128-140.

Garrison, THE PREACHER AND HIS AUDIENCE, pp. 65-88.

Monroe, PRINCIPLES AND TYPES OF SPEECH (5th ed.), pp. 223-231.

Perry and Whitesell, VARIETY IN YOUR PREACHING.

HOMILETICS

UNIT XIV

Making the Message Clear and Pleasing

Key Texts: 1 Cor 14:7-9; 2 Tim 2:15

For Meditation: "Jesus met the people on their own ground, as one who was acquainted with their perplexities. He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream. . . .The most highly educated were charmed with His words, and the uneducated were always profited" (DA:253,254).

"A few forcible remarks upon some point of doctrine will fasten it in the mind much more firmly than if such a mass of matter were presented that nothing lies out clear and distinct in the mind of those ignorant of our faith. There should be interspersed with the prophecies practical lessons of the teachings of Christ" (Ev:171,172).

"The discourses given upon present truth are full of important matter, and if these discourses are carefully considered before being presented to the people, if they are condensed and do not cover too much ground, if the spirit of the Master goes with the utterances, no one will be left in darkness, no one will have cause to complain of being unfed. The preparation, both in preacher and hearer, has very much to do with the result" (Ev:175).

For Study:

- A. A great idea has been compared to a rough diamond: its worth is not realized until a skillful craftsman has given it form and beauty. As you think of this, respond to the following statements:
 1. A preacher should not be preoccupied with style for its own sake.
 2. A preacher should not "hurl the sermon as an unhewed stone" at the audience.
- B. Words are the tools of the trade for the preacher.
 1. In view of this, would not this statement apply with special force to the gospel preacher, "Words are the soul's ambassadors" (James Howell)?
 2. What specific, practical steps are you now taking to increase your "word power" and to improve your command of the language(s) in which you preach?
- C. In your imagination compare yourself with a preacher of a century ago as you think about the following questions:
 1. Is the demand for impelling facts and incontrovertible logic greater today than formerly? If so, why?

Homiletics, Unit XIV
Making the Message Clear and Pleasing

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2. Is the preacher of today even more dependent on making his message clear, concise, and pleasing? If so, for what reasons?

- D. Carefully study the four factors which Jones says determine sermonic style.

- E. Summarize the rules for developing a pleasing style as suggested by Broadus-Weatherspoon.

- F. Luccock and Cox discuss the importance of a clear, interesting, and forceful style.
 1. What factors contribute to such a style?
 2. What are some of the enemies of clarity, interest, and force?

- G. Whether your sermon preparation is written or oral the eventual goal is an oral presentation.
 1. What are some of the differences between a written and an oral style?
 2. How can you make allowance for this if your method of preparation is by writing your sermon notes?
 3. What advantages and/or disadvantages do you see in the practice of writing the sermon in preparation for preaching; particularly as it relates to style?

See, Blackwood, THE PREPARATION OF SERMONS, pp. 174-192
 Cox, A GUIDE TO BIBLICAL PREACHING, pp. 114-115
 Fant, PREACHING FOR TODAY, pp. 112-118

- H. Carefully study Fant's discussion of style and note especially the following:
 1. What characterizes "Upper Garble?" What are the causes and results?
 2. What are the characteristics of "Lower Garble?" What are the causes and results?
 3. How can the preacher overcome these problems?

Written Assignment

Submit your research on points B, E, F and H in written form.
 Due by _____.

Homiletics, Unit XIV
Making the Message Clear and Pleasing

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Reading

1. Required:

Blackwood, THE PREPARATION OF SERMONS, pp. 174-192.
Broadus-Weatherspoon, ON THE PREPARATION AND DELIVERY OF SERMONS,
pp. 223-278.
Cox, A GUIDE TO BIBLICAL PREACHING, pp. 106-115.
Fant, PREACHING FOR TODAY, pp. 145-166.
Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 169-185
Luccock, IN THE MINISTER'S WORKSHOP, pp. 182-192.
Ev:168-178; 648; 657

2. For Further Study:

Baldwin, THE EXPOSITORY PARAGRAPH.
Bowie, PREACHING, pp. 163,205.
Brown, THE ART OF PREACHING, pp. 94-122.
Davis, DESIGN FOR PREACHING, pp. 265-294.
Ehninger, Monroe and Gronbeck, PRINCIPLES AND TYPES OF SPEECH
COMMUNICATION (8th. ed.), pp. 206-223.
Garrison, THE PREACHER AND HIS AUDIENCE, pp. 89-120, 150-170.
Haynes, THE DIVINE ART OF PREACHING, pp. 130-140.
Jordan, YOU CAN PREACH! pp. 80-88, 124-132, 177.
Monroe, PRINCIPLES AND TYPES OF SPEECH (5th ed.), pp. 330-340.

HOMILETICS

UNIT XV

Delivery: Basic Principles and Platform Behaviour

For Meditation: "The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected" (Ev:168).

For Study:

- A. "A speech, in the strict sense of the term, exists only in the act of speaking." (Broadus-Weatherspoon, p. 337). It is in the creative moment of delivery that the sermon either carries out its divine mission or fails to do so.
- B. Careful preparation of the sermon in the study does not in itself guarantee successful delivery. What other factors must you consider?
- C. Review the various methods of delivery and contemplate their strengths and weaknesses.

See, Ehninger, et al. PRINCIPLES AND TYPES OF SPEECH
COMMUNICATION (8th ed.), pp. 45-47.
Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 186-203.
Stevenson and Diehl, REACHING PEOPLE FROM THE PULPIT,
pp. 98-112.

- D. Consider the advantages of delivering the sermon without notes, and the type of preparation this requires.
- E. Remember that the reading of the Bible aloud is an important aspect of sermon delivery and the worship service. What are some of the pre-requisites and guidelines for doing this well?

See, Stevenson and Diehl, REACHING PEOPLE FROM THE PULPIT,
pp. 83-97.

- F. Consider the importance of physical behaviour on the platform: movement, gestures, and facial expression.
- G. Make a list of various kinds or types of gestures that will be useful in sermon delivery.
 - 1. What are the conventional gestures?
 - 2. What are descriptive gestures?
 - 3. What are affective gestures?
 - 4. What qualities should mark good gestures?

Homiletics, Unit XV
Delivery: Basic Principles and Platform Behaviour

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- H. Carefully review the section entitled, "Choosing Among Available Techniques of Nonverbal Communication" in Ehninger et al., PRINCIPLES AND TYPES OF SPEECH COMMUNICATION (8th ed.), pp. 231-236.

Written Assignment

Over the next three weeks carefully study the gestures used by effective East African speakers. Note especially gestures used in public speaking, but also those used in animated conversation.

1. Are the "conventional" gestures suggested by Ehninger et al. used?
2. Are there other gestures that are used so frequently and done so uniformly that they might be called "conventional" gestures? If so, describe them.
3. Are descriptive gestures frequently used? Give examples.
4. Are affective gestures used often? Give examples.

This assignment is to be turned in by _____.

Reading

1. Required:

Broadus-Weatherspoon, ON THE PREPARATION AND DELIVERY OF SERMONS, pp. 315-339; 348-356.
 Ehninger, Monroe & Gronbeck, PRINCIPLES AND TYPES OF SPEECH COMMUNICATION (8th ed.), pp. 224-238.
 Fant, PREACHING FOR TODAY, pp. 167-185.
 Kirkpatrick, THE CREATIVE DELIVERY OF SERMONS, pp. 1-27; 188-192.
 Stevenson and Diehl, REACHING PEOPLE FROM THE PULPIT, pp. 60-112.
 Ev:184

2. For Further Study:

Blackwood, THE PREPARATION OF SERMONS, pp. 206-218.
 Haynes, THE DIVINE ART OF PREACHING, pp. 230-236.
 Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 186-203.
 Koller, EXPOSITORY PREACHING WITHOUT NOTES.
 Lantz, READING THE BIBLE ALOUD.
 Luccock, IN THE MINISTER'S WORKSHOP, pp. 193-200.
 Sleeth, PERSUASIVE PREACHING, pp. 87-96.

HOMILETICS

UNIT XVI

Delivery: The Voice

For Meditation: "It is important for every speaker so to train the vocal organs as to keep them in a healthful condition, that he may speak forth the words of life to the people. Everyone should become intelligent as to the most effective manner of using his God-given ability, and should practice what he learns. . . . The human voice is a precious gift of God; it is a power for good, and the Lord wants His servants to preserve its pathos and melody. The voice should be cultivated so as to promote its musical quality, that it may fall pleasantly upon the ear and impress the heart" (Ev:667-668).

"Let the students in training for the Master's service make determined efforts to learn to speak correctly and forcibly, in order that when conversing with others in regard to the truth, or when engaged in public ministry, they may properly present the truths of heavenly origin" (Ev:666).

For Study:

- A. Familiarize yourself thoroughly with the human "speech mechanism," its various parts and their function.

See, Stevenson and Diehl, REACHING PEOPLE FROM THE PULPIT, pp. 16-48.

Ehninger et al., PRINCIPLES AND TYPES OF SPEECH COMMUNICATION (8th ed.), pp. 409-413.

- B. Within a physiological framework we may refer to the characteristics of a good speaking voice as quality, intelligibility and variety.

1. Discover the meaning of each of these properties and the factors that are involved.
2. Note also some of the problems and faults that contribute to poor speaking and how they may be remedied.

See, Ehninger et al., PRINCIPLES AND TYPES OF SPEECH COMMUNICATION (8th ed.), pp. 413-422.

- C. Study carefully the section regarding the voice of the gospel worker in E.G. White, EVANGELISM, pp. 665-670. Make a list of the most important points set forth.

- D. "The ministerial tune" is a special hazard in sermon delivery.

1. What are some of the possible causes of it?
2. How can you recognize it in yourself and how can you avoid or overcome it?

D. Continued:

See, Fant, PREACHING FOR TODAY, pp. 34-35.
Stevenson and Diehl, REACHING PEOPLE FROM THE PULPIT,
pp. 49-59.

- E. Make it a point from now on to study and practice with a view to improving your voice to make it a more effective instrument in Christian proclamation. Examples of some useful exercises are found, for instance, in,

Stevenson and Diehl, REACHING PEOPLE FROM THE PULPIT, pp. 113-163.
Ehninger et al. PRINCIPLES AND TYPES OF SPEECH COMMUNICATION,
pp. 422-431.

Written Assignment

Hand in, in written form, your research on point C above.

Oral Assignment

Choose two (2) pieces of prose, (a) a Bible passage of 8 - 12 verses, and (b) a passage from some other writing. Practice reading or reciting this aloud, paying special attention to vocal quality, intelligibility and variety.

Both of these assignments are due by _____.

Reading

1. Required:

Broadus-Weatherspoon, ON THE PREPARATION AND DELIVERY OF SERMONS,
pp. 339-347.
Ehninger, Monroe, and Gronbeck, PRINCIPLES AND TYPES OF SPEECH
COMMUNICATION, (8th ed.), pp. 239-257, 409-431.
Stevenson and Diehl, REACHING PEOPLE FROM THE PULPIT, pp. 16-59.
Ev:665-670.

2. For Further Study:

Anderson, V. TRAINING THE SPEAKING VOICE.
Haynes, THE DIVINE ART OF PREACHING, pp. 200-233.
Jones, PRINCIPLES AND PRACTICE OF PREACHING, pp. 186-233.
Monroe, PRINCIPLES AND TYPES OF SPEECH (5th ed.), pp. 68-78,
86-99, 113-121.
GW:86-91.

HOMILETICS

UNIT XVII

Preaching and Worship

For Meditation: "To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth" (5T:491).

For Study:

- A. Based on your reading and personal contemplation, write a brief essay on the meaning and purpose of Christian worship.
- B. In many churches today there is a renewed interest in an elaborate liturgy for the worship service, often resulting in decreased emphasis on preaching. How would you judge such developments in view of historic Protestant and SDA philosophy and practice?
- C. Can you defend the idea that preaching is to be central in worship and still recognize other elements of the worship service as being essential also?
- D. Consider carefully the various elements of the SDA worship service. Work out a program for a typical worship service and give attention to:
 1. The purpose of each part.
 2. How to make each part meaningful to the worshippers.
 3. The reasons for the order or sequence of the various parts.
 4. The interrelationship of the various parts, particularly with regard to the sermon.
- E. W.B. Anderson writes, "The aspect of church life which touches the ordinary Christian most closely is worship; however, the churches of East Africa show signs that their worship is not yet tailored to Africa's needs" (THE CHURCH IN EAST AFRICA, 1840-1974, p. 175).
 1. Are you aware of specific aspects of the Seventh-day Adventist worship service that are "not yet tailored to Africa's needs?"
 2. What changes would you propose to make the worship service more suited to meet people's needs?
 3. How can preaching contribute to this?

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Preaching and Worship

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- F. God is holy and a God of order and system. This demands reverence, form, and order in our worship service. What are some of the ideals and problems in this regard? How can preaching help solve the problems and reach these ideals?

See, 5T:491-500.

- G. Public prayer is a part of worship and is often closely attached to, or even a part of, the sermon.
1. Consider some of the differences between public and private prayer.
 2. Remember that in public prayer the one who prays speaks on behalf of the whole congregation. How should this effect the manner in which he prays?
 3. Study carefully the Biblical examples of public prayer, the counsels of E. G. White, and the material in the reading for this unit. What principles and guidelines for public prayer are suggested in these sources?

Written Assignments

1. Write out with special care in your notes your answers to points D and G above. Be prepared to present orally in class.
2. Hand in, in written form, your answers to points A and E above.

Both assignments are due by _____.

Reading

1. Required:

Broadus-Weatherspoon, ON THE PREPARATION AND DELIVERY OF SERMONS,
pp. 357-377.
Pease, "AND WORSHIP HIM," pp. 11-24, 37-46, 67-93.
3 BC:1130-1131, 1136
CH:362, 423
Ev:146
GW:89, 175-179
PK:48-49
2 SM:311-316
2 T:577-581, 617
5 T:491-500.
1 Kings 8:22-54
Daniel 9:3-23
Matthew 6:9-13
John 17:1-26
Acts 4:23-31

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2. For Further Study:

- Blackwood, THE PREPARATION OF SERMONS, pp. 252-258.
_____, THE FINE ART OF PUBLIC WORSHIP.
Cullmann, EARLY CHRISTIAN WORSHIP.
Dobbins, THE CHURCH AT WORSHIP.
Evans, THE PREACHER AND HIS PREACHING, pp. 323-345.
Forsyth, POSITIVE PREACHING AND THE MODERN MIND, pp. 75-110.
Hannum, MUSIC AND WORSHIP.
Jones, A HISTORICAL APPROACH TO EVANGELICAL WORSHIP.
Killinger, THE CENTRALITY OF PREACHING IN THE TOTAL TASK OF THE
MINISTRY.
Morrow, WORSHIP AND PREACHING.
Rhodes, SUCCESS SECRETS FOR PASTORS, pp. 56-58.
Robertson, MINISTER'S WORSHIP HANDBOOK.
Williamson, EFFECTIVE PUBLIC PRAYER.

HOMILETICS

UNIT XVIII

Contemporary Trends in Preaching

Key Text: Matt 13:52

For Meditation: "In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new" (COL:127).

"He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form" (COL:128).

"When we eat Christ's flesh and drink His blood, the element of eternal life will be found in the ministry. There will not be a fund of stale, oft-repeated ideas. The tame, dull sermonizing will cease. The old truths will be presented, but they will be seen in a new light" (COL:130).

For Study:

- A. As you study this unit contemplate the importance of maintaining continuity with past patterns of proclamation while being open to innovative approaches to preaching.
- B. Carefully study Hall, THE FUTURE SHAPE OF PREACHING, pp. 92-137.
 1. On what basis does Hall say about preaching that "No other single ministration of the church's ongoing confrontation is so important to the church's life?" (p. 110)
 2. What does Hall suggest that the preacher can learn from the dramatic arts, music and the formative arts?
 3. Hall is critical of some recent attempts to achieve immediacy, involvement, and relevance in preaching.
 - a. What are some of the approaches he finds less than satisfying and why?
 - b. What are his own suggestions?
 4. What valuable suggestions, applicable in East Africa, do you find in these pages? Are there areas where you disagree with Hall?
- C. From your reading for this unit discover what dialogical preaching is, the rationale for it, how to do it, and what advantages it offers. How would this approach to preaching fit into the East African situation?
- D. What is meant by the sermon seminar?

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- E. Quickly scan through Killinger's book, EXPERIMENTAL PREACHING. Choose one of the sermons found in this volume which suggests some useful ideas to you and give a brief evaluation of it.
- F. Contemplate the use of audiovisual aids in preaching.
 - 1. Make a list of available audiovisual aids that can be used in preaching.
 - 2. What positive contributions can such aids make to preaching?
 - 3. Are there possible drawbacks and problems?
- G. In some East African countries religious programs are aired on radio and television. You might, in the future, have the opportunity to use these media. From the reading for this unit discover some of the special problems and requirements involved in preaching on radio and television.
- I. "One only has to listen to our radio stations on Sundays to discover the stereotyped and ineffective methods which the churches use to communicate the gospel" (K. Yakpawolo Best, in a paper presented to the 1980 Staff Institute of the Association of Theological Institutions in Eastern Africa).

Think of what you will do as a future preacher to avoid such a verdict on your preaching.

Written Assignment

Write a one-or-two-page statement in response to I above.
Due by _____.

Reading

1. Required:

Baumann, AN INTRODUCTION TO CONTEMPORARY PREACHING, pp. 259-278, 293-297.
Hall, THE FUTURE SHAPE OF PREACHING, pp. 92-137.
Howe, PARTNERS IN PREACHING, pp. 46-99.
Iversen, SO YOU'RE GOING ON THE AIR, pp. 13-21, 37-46.
White, CHRIST'S OBJECT LESSONS, pp. 124-134

2. For Further Study:

Abbey, PREACHING TO THE CONTEMPORARY MIND.
Bachman, THE CHURCH IN THE WORLD OF RADIO-TELEVISION.
Baumann, AN INTRODUCTION TO CONTEMPORARY PREACHING, pp. 205-242.
Baybrook, WILL YOU BE THE SPEAKER? pp. 73-80.
Cleverly Ford, PREACHING TODAY, (See, esp. pp. 65-108).
Craddock, OVERHEARING THE GOSPEL.

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- Crum, MANUAL ON PREACHING.
Ehninger, Monroe, and Gronbeck, PRINCIPLES AND TYPES OF SPEECH
COMMUNICATION (8th ed., 1979), pp. 258-270.
Gilbert, THEOLOGICAL IMPLICATIONS FOR BROADCASTING.
Holmes, IT'S A TWO-WAY STREET.
Keck, THE BIBLE IN THE PULPIT: THE RENEWAL OF BIBLICAL PREACHING.
Marty, THE IMPROPER OPINION.
Massey, THE RESPONSIBLE PULPIT.
Randolph, THE RENEWAL OF PREACHING.
Reid, THE EMPTY PULPIT.
Thompson and Bennett, DIALOGUE PREACHING: THE SHARED SERMON.
Thomsen, PREACHING WITH AUDIO VISUALS (Unpublished doctoral
dissertation, Andrews University, 1977).
Wiseman, BIBLICAL PREACHING FOR CONTEMPORARY MAN.

HOMILETICS

UNIT XIX

Towards a Theology of Preaching

Key Texts: John 20:31; 1 Pet 3:15; Rom 10:14-17

For Meditation: "There must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of the Word to be looked upon as an inferior matter. It is not so. Those who belittle the ministry are belittling Christ. The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister" (Ev:23).

"The greatest work, the noblest effort, in which men can engage, is to point sinners to the Lamb of God. True ministers are co-laborers with the Lord in the accomplishment of His purposes. God says to them, Go, teach and preach Christ. Instruct and educate all who know not of His grace, His goodness, and His mercy" (GW:18,19).

For Study:

- A. John the evangelist wanted to do more than simply tell the story of Jesus. He wrote his gospel to bring men to faith. Should not every minister preach with the same object in mind?
- B. Contemplate the role of preaching through history and respond to the following questions:
 1. What examples of preaching do you find in the Old Testament?
 2. What place did preaching have in the ministry of Jesus?
 3. Can you show that preaching was an important activity in the apostolic church?
 4. What role has preaching played in later church history?
- C. From your reading, find some good reasons why preaching has had such a prominent place in Christian worship through the ages.
- D. What is Ellen White's view of the role and importance of preaching? Using the INDEX TO THE WRITINGS OF E. G. WHITE, make a brief survey of some of her statements on this subject. A few references are suggested below. Find some others.

6BC:1084, 1085

CW:27

DA:350

Ev:23, 261, 338, 433, 441

GW:18, 19, 76, 92, 153-154,

165-171, 188, 193, 468

MH:19

4T:69, 118, 315, 389

5T:298, 300, 528

TM:313

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E. Consider the place of preaching in the church today.

1. What reasons can you give to show that preaching should continue to be important today and in the future?
2. Are there other, better, or equally effective means for the proclamation of the gospel?
3. What dangers could result from an overemphasis on preaching?

Written Assignment

Based on your study during this course prepare a brief paper setting out your theology of preaching. The paper should be a minimum of five (5) typewritten pages. To be handed in by _____.

Reading

1. Required:

Anderson, ed., THEOLOGICAL FOUNDATIONS FOR MINISTRY, pp. 625-688.
Fant, PREACHING FOR TODAY, pp. xi-xvi, 1-27.
Luccock, IN THE MINISTER'S WORKSHOP, pp. 37-49.

2. For Further Study:

Baumann, AN INTRODUCTION TO CONTEMPORARY PREACHING.
Brilioth, A BRIEF HISTORY OF PREACHING.
Clowney, PREACHING AND BIBLICAL THEOLOGY.
Farmer, THE SERVANT OF THE WORD.
Hall, THE FUTURE SHAPE OF PREACHING.
Killinger, CENTRALITY OF PREACHING IN THE TOTAL TASK OF THE MINISTRY.
Pitt-Watson, A KIND OF FOLLY: TOWARD A PRACTICAL THEOLOGY OF PREACHING.
Wingren, THE LIVING WORD: A THEOLOGICAL STUDY OF PREACHING AND THE CHURCH.
Worley, PREACHING AND TEACHING IN THE EARLIEST CHURCH.

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