

Liberty University John W. Rawlings School of Divinity

Assessing the Views of Haitian Evangelical Leaders Regarding Christ-Centered  
Preaching from the Old Testament

A Thesis Project Report Submitted to  
the Faculty of the Liberty University School of Divinity  
in Candidacy for the Degree of  
Doctor of Ministry

Department of Christian Leadership and Church Ministries

by

Stevenson Dorcélus-Cetoute

Lynchburg, Virginia

November 2021

Copyright © 2021 by Stevenson Dorcéus-Cetoute

All Rights Reserved

## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

Stevenson Dorcélus-Cetoute

Liberty University School of Divinity, 2021

Mentor: Dr. Dwayne Milioni

Preaching is an absolute necessity, great preaching more so to transform society and advance God's kingdom. Great preaching is that what points to Christ in every text from Scripture New Testament as well as Old Testament. Based on Luke 24 and other fundamental texts this study shows preaching Christ from the Old Testament is warranted. The purpose of the study however was to find out the attitude of Haitian leaders/pastors/preachers regarding Christocentric preaching and also ascertain if they are willing to know more whatever their knowledge is currently on the issue. This quantitative study uses the survey method, and we find that regardless of the level of education of the participants all would want to know more and use the model of Christocentric interpretation in their preaching. The literature on Haitian preaching is not extensive and the study has limitations to the impossibility of collecting a probability sample. However, we can infer from our judgment samples that the result of the study can be generalized on our population which was Haitian preachers.

Thesis project topic abstract length: 172 words

## Acknowledgments

It is now time to thank so many people who contributed to the writing of this thesis. I will endeavor to mention many names but there are some that I might not mentioned here. Please find in these lines the distinguished expression of my gratitude.

It is normal to start with Quetelie Perrin who was one of the first person to put in my mind the idea of completing a doctorate. I would like to express my deep gratitude to Jacob Moise for his remarkable generosity. He donated a new computer to me to complete my doctoral study. I thank the members of the Grace Baptist Evangelical Community whom I serve as pastor for their support and patience. They did not stop praying for me during my school days. I would like to thank a key assistant in my study, Réginald Chérubin, my scholar and my driver. He made this study project possible by driving with me from Florida to Virginia by car every semester for intensive classes. I would like to thank Dr. Gastrid Harrigan and Brother Pierre-Ruben Glézil who from time to time granted me pastoral leave during this period of study.

The dearest expressions of gratitude belong to my former pastor, Reverend Béril Pierre-Louis, senior pastor of the Baptist Church of Grace in Haiti, for his openness during my inquiries and for his support and prayer. I thank my longtime friend, Reverend Josphe Vilatte Delivert, pastor of the Baptist Church of Grace in Haiti who, by his dedication in my investigations, his confidence in this research, his support in the drafting of the first lines of this project, helped me to carry out this work.

I would like to express my gratitude to Bishop Matthieu Jean-Baptiste, pastor of the Nazarene Melchisedek Church and founding president of the HECA (Haitian Evangelical Crusade Association), who graciously share with me the telephone numbers of all his pastor friends who can help with the investigation for this study. I thank Maestro Pierre Aristil, my friend, who has always been willing to lend me his biblical and theological documents to carry out this research. In life, God always places someone on our path to guide us. I thank Pastor Paul Mathias for directing me to Liberty University. My deep appreciation and gratitude go to my mother-in-law, Louisena Tallent, to my brother and friend, Serge Exume for their boundless love and relentless sacrifice throughout my ministry. The name of the oldest of my sisters, Marie-Manée D-Cétoute must be mentioned in the list of thanks for her financial contribution to my studies and my ministry. I thank my brother-in-law, Jhude Pierre, and his wife Maude, for their love, their constant concern, and for recognizing my ability in this study and ministry. I take this as a token of your warm and genuine friendship. I thank Inodet Jérôme, my cousin. It was my intention to repeat my gratitude for having added me to his budgets by offering me ten books for this study.

I would like to express my gratitude to Ricot Saint-Aimé, my nephew by marriage, future doctor in mineral engineering, my very first coach. He was the one who convinced me that I

would be successful. It is with immense joy and heart moved that I dedicate this thesis to my thirteen biological brothers and sisters for their constant encouragement.

I would like to express my deep gratitude to Dr. Jean V. Dorlus, a dear colleague in ministry. I was lucky to have him as my supervisor. His calm, his advice and his corrections have always taken place in an atmosphere of respect and understanding. It opened my eyes to teaching and gave me valuable insights into writing. It is thanks to the diligence and sacrifice of Dr. Dorlus that this work is completed today. But this work would not even begin if it was not for Dr. Dwayne Milioni, one of the best teachers of the Old Testament.

I would also like to thank all the faculty members at Liberty Baptist Theological Seminary, in particular Dr. Troy Temple with whom I had already formed a very sympathetic relationship. I am also grateful to the committee of my dissertation readers who enriched my research with timely critical comments and encouragement. I would like to thank Dr. King, my former preaching teacher. When nothing was specific in my head yet and wanted to write about preaching, he convinced me of the subject and directed me to the basic texts for this study.

I would like to thank Mona, my beautiful wife, who shared with me the burdens of ministry and study life. I stand before her with gratitude and acknowledge that I owe her a great debt. To my wife and my three children, Benjamin, Stena, Samuel, I want to say thank you to all of you. This achievement will remain in my memory as one of my happy moments which I reach thanks to you.

Finally, I want to express my deepest gratitude to God the Father, Son and Holy Spirit, for his love, grace, and faithfulness. Without him, I could not succeed. I thank God for his mercy!

Stevenson Dorcélus-Cétoute

Royal Palm Beach, Florida

November 2021

## Contents

<b>List of Tables .....</b>	<b>ix</b>
<b>List of Figures.....</b>	<b>x</b>
<b>Chapter 1: Introduction .....</b>	<b>1</b>
Background.....	1
Rationale .....	8
Preaching .....	8
Purpose and Application of All Sermons .....	9
The Requirements of a Sermon to Transform the heart .....	10
Conversion and Regeneration in Haitian churches .....	12
Definition of Preaching Centered on Jesus Christ.....	15
Need to Preach Christ to Haitians .....	16
Reasons to preach Christ in the texts of the Old Testament .....	18
The Two Main Reasons to Preach Christ from the Old Testament.....	22
Key New Testament biblical texts .....	27
Matthew 17:1-3 .....	27
Matthew 5:17 .....	28
Luke 24:25-27; 44 .....	29
John 5:39,46 .....	30
Hebrews 10:7; Psalm 40:7 .....	31
Statement of the problem.....	32
Purpose of the study.....	33
Research questions.....	33
Definition of terms.....	35
Limitations .....	35
Preview of remaining chapters .....	35
<b>Chapter 2: Foundation .....</b>	<b>37</b>
Introduction.....	37
Search description.....	37
Superstition .....	37

Magical rituals .....	39
Conceptual framework.....	41
Connection between the Old Testament and Haitian culture .....	45
Methods to Preach Christ from Texts of the Old Testament .....	46
Limitations to Haitian preachers regarding Christ-Centered sermons .....	49
Linguistic limitation .....	49
Lack of Theology .....	49
Influence of contemporary culture .....	51
Review of research .....	52
Preaching from the Old Testament.....	53
<b>Chapter 3: Methodology.....</b>	<b>65</b>
Introduction.....	65
Research Design .....	66
Research Questions and Hypotheses .....	67
Research subjects.....	69
Research methods .....	70
Instrumentation .....	70
Research Procedures .....	71
Conclusion .....	72
<b>Chapter 4: Results.....</b>	<b>73</b>
Introduction.....	73
Data analysis procedure.....	73
Results.....	74
Church denominations.....	74
Age, Preaching Experience, Training.....	75
Research Question 1 and Hypothesis 1 .....	75
Research Question 2 and Hypothesis 2 .....	78
Research Question 3 and Hypothesis 3 .....	78
Research Question 5 and Hypothesis 5 .....	80
Research Question 6 and Hypothesis 6 .....	80
Conclusion .....	83

<b>Chapter 5: Conclusion and Recommendations</b> .....	<b>84</b>
Summary of findings .....	85
Implications for ministry .....	87
Recommendations for future research .....	88
<b>Bibliography</b> .....	<b>90</b>
Appendix A: Example of a Christ Centered Sermon (English Version) .....	95
Appendix A: Questionnaire (English Version).....	107
Appendix B: Questionnaire (English Version).....	108
Appendix C: Questionnaire (French Version) .....	110
Appendix D: Questionnaire (French Version).....	111
Appendix C: Glossary.....	113
IRB Approval letter.....	114



## **List of Tables**

Table 1: Ten (10) Old Testament Books most referred to in the New Testament.....	18
Table 2: 39 Descriptions of Christ in the Old Testament Books .....	20
Table 3: Response to Christocentric preaching, breakdown by training .....	77

## **List of Figures**

Figure 1: Church denomination .....	74
Figure 2: Type of theological training .....	75
Figure 3: Total response on Christocentric preaching .....	77
Figure 4: The need to teach the Christocentric model in pastoral training institutions .....	78
Figure 5: Incorporation of Christocentric preaching model in the future .....	79
Figure 6: Willingness to buy a book on Christocentric preaching .....	80
Figure 7: Knowledge about Christocentric preaching from the OT after seminar .....	81
Figure 8: Effect of the absence of Christocentric preaching from the OT.....	82

## **Chapter 1: Introduction**

Preaching God's word faithfully and accurately is a key component in God's tools in saving people and transforming them to Christlikeness. After all, the apostle Paul wrote:

“How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news! But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” So faith comes from hearing, and hearing through the word of Christ” (Rom 10:14-17).

Jesus himself exhorted his disciples to teach and he was seen even by his opponents as a great teacher. Anytime people minimize the importance of the Word they fall into moral abyss, personal apostasy, and outright rejection of God. If traditional exposition of the Word is that critical one is left to wonder when that word is preached through a clear redemptive lens, i.e. Christocentric preaching what kind of transformation might occur.

### **Background**

As the study deals with preaching in Haiti it makes sense to peruse the history of Haiti and my own personal discovery of Christocentric preaching before we deal with the rationale of the study. Haiti is indeed the first free black republic in the world. The first black country to have slavery abolished by the slaves themselves. It is often said that Haiti is the cradle of

independence, the first country that opened the doors of democracy.<sup>1</sup> At one time, Haiti was one of the most powerful countries in the world. She was known as the “Pearl of the West Indies.” Today, Haiti has become the poorest country in the Americas, the poorest in the Western Hemisphere, and one of the poorest countries on the planet.<sup>2</sup> Haiti remains the country with the lowest GDP in Latin America and the Caribbean.<sup>3</sup> According to the United Nations Global Happiness Report for 2018, Haiti is among the top ten of the world’s most miserable countries.<sup>4</sup> Haiti is the riskiest country for private investment, according to a ranking of FM Global.<sup>5</sup> Haiti is ranked third among countries with the most hunger. Haiti is placed by International SOS on the map of the most dangerous countries for travelers. Haiti is the country where natural disasters are the deadliest. According to the UN, Haiti is the most bereaved country and the country with most deaths due to natural disasters. Haiti is the most vulnerable country to climate change in the Americas. It has the highest tuberculosis rate in the Americas. According to the French adoption agency (AFA), Haiti is today the first country for the number of children adopted by French parents.<sup>6</sup> Haiti is in the top five countries of the world with the most social inequalities.<sup>7</sup> Haiti

---

<sup>1</sup> Pierre Rameau, *Plaintive Voices of Haiti to the World* (Bloomington, IN: AuthorHouse, 2010), 114.

<sup>2</sup> “The World Bank In Haiti,” Text/HTML, World Bank, accessed November 13, 2019, <https://www.worldbank.org/en/country/haiti/overview>.

<sup>3</sup> “GDP per Capita (Current US\$) - Latin America & Caribbean, Chile | Data,” accessed November 13, 2019, [https://data.worldbank.org/indicator/NY.GDP.PCAP.CD?locations=ZJ-CL&year\\_high\\_desc=false](https://data.worldbank.org/indicator/NY.GDP.PCAP.CD?locations=ZJ-CL&year_high_desc=false).

<sup>4</sup> John F. Helliwell, Richard Layard, and Jeffrey D. Sachs, *World Happiness Report 2019*, Sustainable Development Solutions Network (New York, 2019), 26.

<sup>5</sup> *Ibid.*

<sup>6</sup> “Les chiffres de l’adoption internationale,” *France Diplomatie: Ministère de l’Europe et des Affaires étrangères*, accessed November 14, 2019, <https://www.diplomatie.gouv.fr/fr/adopter-a-l-etranger/la-mission-de-l-adoption-internationale/les-chiffres-de-l-adoption-internationale/>.

<sup>7</sup> Max Lawson and Matthew Martin, “The Commitment to Reducing Inequality Index 2018: A Global Ranking of Governments Based on What They Are Doing to Tackle the Gap between Rich and Poor,” 2018, 76.

shares 78<sup>th</sup> place in the Henley Passport Index<sup>8</sup>, which periodically measures the access to each country's travel document affords. Haitian citizens can access only 48 jurisdictions around the world without a prior visa or visa-on-arrival among 190 countries of the world.<sup>9</sup>

Finally, as an independent country, Haiti is one of the most dependent on foreign aid in the world.<sup>10</sup> Despite all of this, Haitians are seen as one of the kindest people on the planet. It might be the most beautiful country in the Americas without all these misfortunes.<sup>11</sup> Haiti is said to be the country with the worst luck,<sup>12</sup> despite its horseshoe shape on a map.

Lionel Groulx, a prominent historian of French Canada until the 1960s, said of Haiti, “And since the life of a people is measured by the ideal it has served, no history has been greater than ours.”<sup>13</sup> The whole situation of the Haitian nation is found in this sentence. Originally, the island of Hispaniola was populated by the Taino and Ciboney. When Christopher Columbus landed in December 1492, the population of the island was between 100,000 and one million Taino and Ciboney. These large numbers of Taino and Ciboney, subjected to forced labor for the exploitation of the country's natural resources, died in large numbers, and only an insignificant number of Indians remained. Slaves from Africa were imported to make up for this lack of manpower.

---

<sup>8</sup> “Henley Passport Index 2021,” Henley Passport Index, accessed October 12, 2021, <https://www.henleypassportindex.com>.

<sup>9</sup> “Henley Passport Index 2021.”

<sup>10</sup> “Haïti, le pays indépendant le plus dépendant du monde,” Slate.fr, accessed November 14, 2019, <http://www.slate.fr/story/33009/haiti-aide-internationale>.

<sup>11</sup> Geography Now! Haiti, accessed November 13, 2019, <https://www.youtube.com/watch?v=O0G9a2Kn6-Q>.

<sup>12</sup> Ibid.

<sup>13</sup> L'abbé Etienne Blanchard, *Recueil d'idées*, Les Editions du Mercure (Montréal, New York & Londres, 1929), 110.

The French colony grew considerably, but the slaves were treated cruelly. They were oppressed, humiliated, and suffered a great deal. Eventually, this would cause them to revolt.<sup>14</sup> They would plan and carry out a battle for freedom. According to historian Bayyinah Bello, congresses were held at different places on the island in the clearings, the most popular of which was the Cayman Woods Ceremony. It was at this time that the group representatives in each location offered what they found within reach (poultry, pig, etc.) as a sacrifice to a spirit in order to gain independence. In St Mark, for example, a slave named Vixamar Jean Baptiste offered his blood as a sacrifice, which is contrary to the popular belief that Haiti's liberation from slavery, had been baptized by the sacrifice of a black pig. It was after this congress that the Battle of Vertières took place where the slaves defeated the French army and finally proclaimed their independence on January 1, 1804. Thus, this young nation of Haiti was born.<sup>15</sup>

Unfortunately, from the birth of the nation the sons of the country did not plan the type of society they wanted after the independence. A consequence of that failure was the assassination of the father of independence, Emperor Jean-Jacques Dessalines, by his own compatriots. From then on, Haiti would become what it is today: "a country of division and misery." Ironically, the motto of this young nation is: "There is strength in unity."

To get Haiti out of his misfortunes, one must first identify its illness and provide the necessary healing. The problems of Haiti are numerous. Apart from poverty, division,

---

<sup>14</sup> "Haiti - Early Period," Encyclopedia Britannica, accessed November 14, 2019, <https://www.britannica.com/place/Haiti>.

<sup>15</sup> Bayyinah Bello, Anthony Pascal (Konpè Filo) Cérémonie Du Bois Caïman Émission BAAti Ayiti RTG, accessed November 13, 2019, [https://www.youtube.com/watch?v=8x4if\\_3nXQo](https://www.youtube.com/watch?v=8x4if_3nXQo).

insincerity, refusal to forgive, selfishness, a particular worldview steeped in Voodoo, and a lack of education to access and use technology are the gangrenes destroying the country.

One of the things that stands out as a spiritual barrier in Haiti is the relationship of the Catholic Church with Voodoo that remains airtight. Alfred Métraux whose book *Voodoo in Haiti* published in 1972, which was translated by Hugo Charteris, drew this sentence regarding the spirits from a peasant of Marbial, “To serve the *loa* you have to be a Catholic...”<sup>16</sup> In 2003, Jean Fils-Aimé said, in his doctoral thesis “Inculturation of Protestantism in the Context of the Haitian Voodoo” that “Voodoo is not only the religion of the majority of the Haitian people, but it is also and above all, the cement and substrate of Haitian culture.”<sup>17</sup>

Many Haitians who consider themselves Voodooists believe at the same time that they are of Catholic origin, which testifies to the importance of the Catholic culture in the country. Being Catholic would thus be constitutive of identity, more than the result of a belief. According to Métraux:

Even while scrupulously observing Catholic rites, the Haitian peasant has remained little touched by the spirit and doctrine of Catholicism, chiefly out of ignorance, since such religious instruction as he may have received is rudimentary, to say the least. He knows little of the lives of Jesus or the saints. Besides, he feels more at ease with gods and spirits, which maintain friendly or hostile relationships with him, in the same way as he does with neighbors. Voodoo is for him a familiar personal religion, whereas Catholicism often shares the cold nature of the cement chapels, which crown the crests of the hills. Once when I asked a fervent Catholic whether he had finally finished with Voodoo, he replied that he would always be faithful to the Catholic Church, but nothing could make him give up the worship of *loa* who had always protected his family. The *hunsi* of Lorgina saw nothing wrong in attending Mass after dancing all night for the *loa*. It takes

---

<sup>16</sup> Alfred Métraux, *Voodoo in Haiti* (New York: Schocken Books Inc., 1972), 323.

<sup>17</sup> Jean Fils-Aimé, “L’inculturation Du Protestantisme Au Contexte Du Voudou Haïtien,” *D. Philosophy. Thesis, Université de Montréal Faculté Des Etudes Supérieures*, 2003.

a white man's mentality to be shocked that a *hungan* or *mambo* can march beside a *curé* at the head of a procession without a trace of shame".<sup>18</sup>

On the other hand, the impact of Voodoo on the country of Haiti is also a social problem.

In a field study by Fernand Amboise for his book *Research on the Natural Causes of our Social Malaise*, cited by Hoffmann<sup>19</sup>, he interviewed a farmer who had just sold 150 pounds of coffee beans for \$45, and spent the money on things such as wine, goat, bread, etc. for the *loa* and went home with only \$1.40, so Ambroise mentioned that this practice could explain how one after the other the Voodoo's believers are ruining themselves. Hoffmann also cited the 1955 book of Rodolphe Derose, *Character, Culture, Voodoo* in which the author reiterated that Voodoo was "first and foremost one of the causes of pauperism in our countryside and, consequently, an obstacle to the evolution of the peasant and urban masses."<sup>20</sup> Any mixing of African religious traditions and Christian practices are dangerous. Syncretism is to be avoided or banished in Haiti. It is perhaps for the first time that a Haitian Cardinal, Mgr. Chibly Langlois declared: "You cannot be Catholic and practice Voodoo at the same time; you must choose."<sup>21</sup>

Considering the relationship between Protestantism and Voodooism, Dr. André Louis indicates that only those who were born in Protestant families are limited in their knowledge of the Voodoo and Catholic faith, but the majority of the believers who converts to Protestantism come from those two religions. Among the converts, some are very devoted to biblical teaching,

---

<sup>18</sup> Métraux, 323-324.

<sup>19</sup> Léon-François Hoffmann, *Haïti: Couleurs, Croyances, Créole*, Henri Deschamps (Port-Au-Prince, Haiti, 1990), 155.

<sup>20</sup> Hoffmann, 156.

<sup>21</sup> A.J. Victor, *Le vaudoo est-il un problème social pour Haïti ?* Le Nouvelliste publié le 2014-10-16. (1 de 3),( *Is Voodoo a social problem for Haiti?* The Nouvelliste published on 2014-10-16).



nevertheless a small group who are not spiritually born-again still secretly grips to Voodoo practices. This is an overview of the Haitian context in which the Haitian Protestant church operates.

At this juncture, it is best to look into my personal history regarding Christocentric preaching. In my youth days, I used to listen the preaching of Alain Choiquier, a French evangelist, whose approach was clearly Christocentric. He might not be the only one who professes that approach, but he exemplified it the best. His profound analyses of the Word of God always lead to Christ. I did not know back then why his preaching was so effective and attracted many including me, but later I discovered his model of interpretation was based on a Christocentric approach. Our conclusion was if our pastors adopted the Choiquier's model there would be more people saved and more lives transformed. There is no doubt there is quantitative church growth and a plethora of people preaching but an argument can be made to advocate a model of preaching that is closer to what Jesus said in Luke 24.

Later, in life while studying at the College of Divinity at Acadia University, I was fortunate to have eminent men and women of God as my professors including Dr. Amar Djaballah. He has influenced me a great deal in developing my spiritual life as well my skills as a preacher. Perhaps no school has influenced me more than Liberty University. I learned a great deal under Dr. Dwayne Milioni and my interaction with Dr. Kevin King cemented my belief in that approach. In fact, it was Dr. King who pointed me to Luke 24 as the biblical foundation for Christocentric preaching.

## **Rationale**

The rationale for studying the attitude of Haitian leaders regarding Christocentric preaching is threefold. First, Christocentric preaching is paramount to transform people and advance God's kingdom in the world. A second rationale is my own personal experience from a young age until now in passing through Acadia University and Liberty University. And the third rationale is my desire to help Haitian pastors adopt this new model for developing sermons by writing a book, developing a 14-week course, and advocating for seminaries and other pastoral training institutions to change their curriculum to fit Christocentric preaching.

It is wise to discuss a Christ-centered approach of the texts in the Old Testament for the transformation of the Evangelical Protestant church in Haiti. Elements of the discussions include preaching and its purpose, the difference between conversion and regeneration that is sometimes misunderstood, and the need to preach Christ to Haitians.

## **Preaching**

Of all the definitions given to us on preaching by Timothy Keller, Ch. H. Dodd, Edwin Dargan, D. Mr. Lloyd-Jones, and Haddon Robinson, the definition we would agree with is the one from Thomas G. Long which seems most relevant. His definition of preaching is this: "Biblical preaching involves bearing testimony in the truth of the call of the text on our life. Biblical preaching is not limited to using the Bible as a collection of doctrinal arguments or restricting it to a list of 'principles' to be applied each day. Biblical preaching occurs when a preacher, in prayer, listens to the Bible from his community and gives back what he or she heard

from Christ.”<sup>22</sup> Thomas G. Long adds to his definition by saying that “Preaching is not judged by the number of biblical quotations in a sermon, but by the fidelity of the interpretation of the text to contemporary experience.”<sup>23</sup> He also quoted Edmund Steimle, who notes, “A sermon that begins with a biblical quote and ends with another is not necessarily a biblical sermon.”<sup>24</sup> The definition of William Perkins seems short but instructive for Haitian preachers: “The preaching of the word is the testimony of God and the profession of the knowledge of Christ, not of human competence.”<sup>25</sup> The Haitian preacher must present not only information but also a sermon that will change lives.

### Purpose and Application of All Sermons

The purpose of the sermon is essential because the preacher is conveying a specific message. Pastor David Padfield talks about five purposes of preaching; consequently, he mentions explaining the Scriptures, holding up the Scriptures as light, disturbing people in error, presenting Christ as the only hope of the world, and telling about the church as the purpose of preaching.<sup>26</sup> Brian Chapell, who compares the Bible to a mine where every week the whole church can draw sound judgment and strength for their day-to-day existence, mentions that the

---

<sup>22</sup> Thomas G. Long, *Pratique de la prédication. Positionnements, élaborations, expériences* (Genève : Labor et Fides, 2009), 77.

<sup>23</sup> Long, 78.

<sup>24</sup> Ibid.

<sup>25</sup> Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York, NY: Viking, 2015), 28.

<sup>26</sup> David Padfield, “5 Purposes of Preaching,” Church leaders, accessed January 8, 2020, <https://churchleaders.com/pastors/preaching-teaching/147149-five-purposes-of-preaching.html>.

goal in the sermons is to keep this faith alive by showing every week what Bible says about the apprehensions both the preacher and the church are having.<sup>27</sup>

The need for application in all sermons for a reliable exposition of the gospel has the same significance for its explication. Chapel continues to say that the full exposition is to go beyond presenting biblical information; one should see its visible effect on the auditors.<sup>28</sup>

Besides, Etienne Koning states: “to be legitimate, the application must be anchored in the text we observed, then understood together! And, so that an application track is sufficiently legitimate in the eyes of the listeners, the preacher must himself show how the text itself claims it as a testimony of obedience and love to the Lord.<sup>29</sup>

#### The Requirements of a Sermon to Transform the heart

Despite the fidelity of the sermon to Scripture, one’s speech must capture and touch the hearts of the listeners, as was the case with the apostle Peter's speech on the day of Pentecost in Acts 2:37 which changed many hearts. This rule applies to all humans, and Haitians are not an exception to the rule. If the Haitian converts do not live as they should, it is not because there is no longer any hope of transformation, but because their hearts do not succeed in grasping the real character of the biblical truths dispensed. The Word of God teaches in Matthew 6:21, “for where your treasure is, there your heart will be also.” This means that the heart is the center of human interest and commitment, and this truth is irrefutable. Timothy Keller sheds light on the issue of

---

<sup>27</sup> Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids, MI: Baker, 2005).

<sup>28</sup> Ibid.

<sup>29</sup> Étienne Koning, “Prêchez La Parole !” 2011, <https://www.croirepublications.com/cahiers-ecole-pastorale/la-predication/article/prechez-la-parole>.

heart when he writes: “Whatever captures the heart’s trust and love also controls the feelings and behavior. What the heart wants most, the mind finds reasonable, the emotions find valuable, and the will finds doable. It is all-important, then, that preaching moves the heart to stop trusting and loving other things more than God.”<sup>30</sup> Furthermore, Keller considers the distinction between the nominal Christian and the true Christian made by Jonathan Edwards in his book *The Religious Affections* where he states that a nominal Christian is the one for whom Christ represents a practical means of obtaining things that the heart finds excellent or beautiful, while a true Christian is one who finds Christ magnificent in himself.<sup>31</sup> Since the heart in the biblical sense encompasses both the mind and thought, for preaching to reach the heart of a human being, the preacher must have felt what he preaches because otherwise, the audience cannot either. Since the words that touch the human heart must come from the heart, then in each sermon, one has to speak concretely and always use simple vocabulary. Someone said: Everything that makes an impression is expressed in simplicity. Finally, for any transformation of the human heart, it is necessary to preach in a Christocentric way. For to speak of Jesus does not necessarily mean to be Christocentric, because the center of preaching is indeed Jesus Christ crucified and risen, Jesus Christ who sanctifies, who fills the Spirit and who will return. Jesus Christ is the most important challenge of preaching.<sup>32</sup>

---

<sup>30</sup> Keller, *Preaching: Communicating Faith in an Age of Skepticism*, 159.

<sup>31</sup> *Ibid.*, 162.

<sup>32</sup> Philippe Decorvet, “Un pasteur réfléchit sur sa prédication,” *Hokhma* 48 (1991): 35–42.

## Conversion and Regeneration in Haitian churches

In his book, *Magic and the Bible*, Vodounou Theophilus states that to give one's life to Jesus is to convert and defines conversion as follows "Human act by which a man expresses his desire to change the direction of his life, to turn to God and to live in harmony with his law. Conversion is, therefore, a change."<sup>33</sup> He also explains that transformation in the life of the convert and the choice that the person will make relating to a new circle of friends and the development of a taste for things that the person dislikes at some point but now finds attractive; however, some aspect in the new convert's life will not change because there are things that he will still love and enjoy. The interior work of transformation in the deep nature of the convert is the essence of the outward transformation observed.<sup>34</sup>

To illustrate non-regeneration, here is the example of a Haitian, holder of a doctorate in theology, former church pastor. What Dr. Jean Fils-Aimé and the author of this thesis have in common is much less pretentious, much more intellectual. They both attended the same theological seminary. The whole school did not doubt the intellectual ability of Dr. Jean Fils-Aimé and it did not take long to give him the nickname of Chrysostom, i.e. "Golden Mouth", in recognition of his communication skills.

On a television program in Haiti, Pastor Fils-Aimé recounted his first encounter with Voodoo with his grandmother. After seeing doctors who could do nothing for her sick daughter, Jean Fils-Aimé's grandmother, a devout Catholic and at the same time faithful to her religion of

---

<sup>33</sup> Theophilus Vodounou, *La magie et la Bible* (Abidjan, Cote d'Ivoire : Centre de Publications Evangéliques, 1981), 46.

<sup>34</sup> Vodounou, 46.

Voodoo, came to believe that her child would die. Finally, the grandmother decided to take Jean Fils-Aimé's mother, who was vomiting blood, to a Mambo. The Mambo took leaves and made tea for the sick woman, who stopped vomiting and was completely cured. Since then, no one has been able to make him, and his grandmother forget that it was Vodou that cured the sick woman. Later, during a thanksgiving service for the *loas* that the family had organized, Dr. Jean Fils-Aimé recounted that a white sheep destined for sacrifice had come and taken refuge between his legs during the ceremony. On the television program, Fils-Aimé concluded that the white sheep that had taken refuge between his legs was a sign of fate. Jean Fils-Aimé's mother became a Christian. Later, under her guidance, Jean went to Canada, studied theology and was to become a church pastor. Today, after his doctorate on the *Inculturation of Protestantism in the context of Haitian Voodoo*, he poses as a defender of vodou and boasts of his first contacts with vodou. All this leads to the conclusion that at no time in his life was Jean Fils-Aimé born again. It is normal that he returns to his old practices because he was never born again. He thinks he is a “Hougan” in the making who eventually returns to the fold. It is now clear why Dr. Jean Fils-Aimé stated in his thesis that “Voodoo is not only the religion of the majority of Haitians, but it is also the locus of Haitian culture.”<sup>35</sup> This statement is false. Its situation does not constitute the Haitian reality. The Haitian has no Vodou gene in the nucleus of his cells. There are people that the *loa* have chosen and their plans for these people have often failed. For example, one of the brothers of the author of this study was chosen in the family to become a Vodou spiritual medium. One day, during a ceremony, they did many things to him so that he can receive the spirits of the *loas*, they vainly broke eggs on his head and many other things, but it was all in vain. Today this man is a

---

<sup>35</sup> Fils-Aimé, “L’inculturation Du Protestantisme Au Contexte Du Voudou Haïtien.”28

preacher of the gospel, which is the power of God for the salvation of everyone who believes (Ro. 1:16).

Conversion and regeneration represent two different aspects of salvation. Wayne Grudem, a professor of New Testament at Cambridge University in the UK defines conversion as “our willing response to the gospel call, in which we sincerely repent of sins and place our trust in Christ for salvation.”<sup>36</sup> The word conversion refers to the act of turning; this is a spiritual turning point, by which man turns from sin to turn to Christ. To establish a nuance between conversion and regeneration, Grudem defines the latter as the “Secret act of God in which he imparts new spiritual life to us.”<sup>37</sup> There are also verses in the Bible about a new birth; regarding John 3:3-8, Professor Jules-Marcel Nicole believes the distinction between conversion and regeneration is justified.<sup>38</sup> However, the human participates in their regeneration since through Ezekiel God tells us: “Make yourselves a new heart and a new spirit” (Ezek 18:31).

Undoubtedly, conversion like regeneration is divine grace, this fact is expressed by prophet Jeremiah who writes: “Lord, convert thou us to thee, and we shall be converted; make thou new our days, as at the beginning. (Lord, turn thou us back to thee, and we shall come back to thee; renew thou our days, like at the beginning.)” (Lam 5:21 Wycliffe Bible (WYC)). For Professor Nicole, “it is better to see in regeneration an inner work which transforms our deep nature, and in conversion, a change of orientation which affects our external attitude. Besides, the new birth is

---

<sup>36</sup> Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 709.

<sup>37</sup> Grudem, 699.

<sup>38</sup> Jules-Marcel Nicole, *Précis de Doctrine Chrétienne* (Nogent, France : Institut Biblique de Nogent, 1991), 197.



always authentic. A conversion can be superficial and even failed (Jer. 3:10).”<sup>39</sup> The best way to summarize the difference is “every regeneration implies a conversion; however, there may be conversions that do not involve a regeneration.”<sup>40</sup> Therefore, any Haitian who seeks to get rid of the magical way of thinking and the power of Voodoo, must first trust God and give his life to Jesus.

### Definition of Preaching Centered on Jesus Christ

Preaching centered on Jesus Christ is a unique way God uses to build and communicate with His people, the biblical truth that is transformative at every level. This is evident in the way several theologians who specialize in the field define Christ-centered preaching. First of all, the apostle Paul considers that Christ is the key to understanding each biblical text. According to Keller, “your preaching will have true spiritual power only if you present Christ as a living reality, as a person to be met and welcomed by those who listen.”<sup>41</sup>

Without differentiating the Old and New Testaments, Paul understood that all Scripture points to Jesus and his salvation. No prophet, priest, or king existed except to bring to light the Prophet, Priest, and King. To present the Bible in all its fullness means to preach Christ as the central theme, the very essence of the biblical message. Paul, therefore, did not preach if he did not preach Jesus, not only as an example to follow but as a Savior.<sup>42</sup> Charles Spurgeon, a well-known British preacher of the 19<sup>th</sup> century, always insisted that each sermon should elevate Jesus

---

<sup>39</sup> Nicole, 197.

<sup>40</sup> Ibid.

<sup>41</sup> Ibid., 29

<sup>42</sup> Ibid., 21-22

so that all listeners may contemplate him.<sup>43</sup> Dominique Anger believes that Christocentric preaching is preaching that reflects a proper understanding of the history of salvation and its culmination in Christ and the Church.<sup>44</sup>

### Need to Preach Christ to Haitians

To address the need of preaching Christ to Haitians, one must consider the role played by culture in societies and will formulate the following question: Is the culture in the face of preaching an obstacle or an asset? According to an adage: God made nature, and man must make it his own culture. Indeed, every country in the world makes one; each has a vision and history or a cultural narrative that forges the identities and postulates of that society. If the Greeks valued philosophy, the arts, and intellectual exploits, then the Jews preferred power and practical skills to dialectics. Haitians, despite the degradation and instability that plague all areas of their country, value their historical exploits, the power of Voodoo, and language skills. One must see how the Gospel demystifies each cultural narrative and get rid of the idolatrous nature of the beliefs and values. Like all humans, Haitians are socio-cultural beings, and the deep motivations of their hearts are shaped by the environment in which they live. When the preacher is giving his sermon, it is not enough that he shows the connection between the biblical text and the reality of the lives of the listeners. He must also compare and underline the contrast between the message of the Scriptures and the fundamental beliefs of the prevailing culture, of which many Haitians are generally not aware, to help them better understand each other. The preacher can do a good

---

<sup>43</sup> Ibid.

<sup>44</sup> It can also access on internet webinar, How to preach Christ from the Old Testament ...; Internet accessed at June. 15. 2019/<https://toutpoursagloire.com/formation/comment-precher>.

job when he can question his culture in conflicting things and can redefine them by demonstrating how even the deepest aspirations can find their fulfillment only in Christ<sup>45</sup>. Every spiritual leader would like to see non-believers choose Jesus Christ as their Master and Lord, and their lives transformed. He wants to see unbelieving visitors accept Jesus Christ as their personal Savior as the preached word breaks into their lives. Pastor Lloyd-Jones made an interesting remark in his book *Preaching and Preacher* on the power of good preaching in the life of the church:

Is it not obvious, when you observe the history of the Church, that the periods of decadence have always been those in which preaching has declined? Who is always announcing the dawn of reform or awakening? It's a renewed preaching. Not only a new interest in preaching but a new type of preaching. A renewal of true preaching has always announced its great movements in the history of the Church. And, of course, when reformation and revival took place, they have always been marked by great and remarkable periods of sermons among the greatest that the Church has ever known. Just as it was true at first, as described in the book of Acts, it was also true after the Protestant Reformation. In the seventeenth century, we had exactly the same thing; Jonathan Edwards, Whitefield, the Wesleys, Rowland, and Harris were all great preachers. It was a time of great sermons. Every time you have a reformation and an awakening, it's always and inevitably the result. So, my answer so far, the justification for my statement that preaching is the primary task of the church is based on the evidence of the scriptures, as well as the supporting and confirming evidence of the history of the Church.<sup>46</sup>

As Lloyd Jones notes in the American churches, preaching is also very important to the churches and the country of Haiti. Because when it is centered on Christ, it can heal the entire Haitian nation. The country has no way out of its misery except through good preaching.

---

<sup>45</sup> Keller, *Preaching: Communicating Faith in an Age of Skepticism*, 20-22.

<sup>46</sup> Lloyd-Jones D Martyn, *Preaching and Preachers* (Zondervan, Grand Rapid, 1971), 25.

## Reasons to preach Christ in the texts of the Old Testament

According to William Criswell, the following six factors explained why modern preachers do not preach from the Old Testament. First, the critical attacks on the Bible are centered mostly on the Old Testament. Second, the lack of training of preachers on the Old Testament. Third, no apparent value for New Testament believers. Fourth, disbelief in miraculous in Scripture. Fifth, it is boring to the listeners, and finally, the lack of good, current, and exegetical exposition commentaries of many books of the Old Testament.<sup>47</sup> However, it is a necessity to preach in the Old Testament because it constitutes three-quarters of the canon of the Christian church. Also, the New Testament referred many times to the Old Testament. Willmington (table 2) presents the ten most referred Old Testament books in the New Testament.

Table 1: Ten (10) Old Testament Books most referred to in the New Testament<sup>48</sup>

Book	Number of times referred to	Number of NT books referred in
Isaiah	419	23
Psalms	414	23
Genesis	260	21
Exodus	250	19
Deuteronomy	208	21
Ezekiel	141	15
Daniel	133	17
Jeremiah	125	17

---

<sup>47</sup> William A. Criswell, "Preaching Christ from the Old Testament." In *Traditions and Testament: Essays in Honor of Charles Lee Feinberg, John S. Feinberg and Paul D. Feinberg* (Chicago: Moody, 1981) 293-294.

<sup>48</sup> Harold L. Willmington, *Willmington's Book of the Bible Lists* (Wheaton, IL: Tyndale House, 1987), 36.

Book	Number of times referred to	Number of NT books referred in
Leviticus	107	15
Numbers	73	4

The Old Testament is perhaps the most neglected area of the Bible in modern preaching, and most American preachers rarely base their sermons on the Old Testament; however, for Haitian preachers, this is not the case. The Old Testament never loses ground in churches in Haiti. It is understood as an integral part of the absolute authority of their faith and practice. If a preacher ignores the Old Testament on the pulpit, he will preach a truncated gospel. Walter Kaiser is rightly supportive in saying, “The value of the Old Testament is immeasurable for all believers. To avoid it is to avoid three-quarters of what the Lord tells us today, whether we hear it or not.”<sup>49</sup>

Gleason L. Archer Jr. wonders how Christian pastors hope to feed their flock with a well-balanced spiritual diet if they completely neglect the thirty-nine books of the Holy Scriptures upon which Christ and all New Testament writers have received their spiritual food.<sup>50</sup> For once, Haitian preachers are right. The Old Testament is too important to be neglected in their preaching ministry. Duduit expresses his conviction saying, “for us, to neglect the books of the Old Testament in our preaching is to abandon our congregations to the superficial and mediocre theology.”<sup>51</sup> When we address Christ-centered preaching, it is not just sermons about the New

---

<sup>49</sup> Kaiser, *Preaching and Teaching from the Old Testament*, 28.

<sup>50</sup> Gleason L. Archer Jr., *A New Look at the Old Testament*, *Decision*.

<sup>51</sup> Duduit, *The Church’s Need for Old Testament Preaching*, 12.

Testament; Dr. Willington (Table 3) presents a list of thirty-nine (39) descriptions of Christ in the Old Testament.

Table 2:39 Descriptions of Christ in the Old Testament Books<sup>52</sup>

<b>Descriptions</b>	<b>Old Testament Books</b>
Seed of the woman; Shiloh	Gen. 3:15; 49:10
Passover Lamb	Exod. 12:3
Anointed high priest	Lev. 8:7-9
Star of Jacob; brazen serpent	Num. 21:8; 24:17
Prophet like Moses; the great rock	Deut. 18:15; 32:4
Captain of the Lord's hosts	Josh. 5:14
Messenger of the Lord	Judg. 2:1
Kinsman-redeemer	Ruth 2:1
Great judge	I Sam. 2:10
Seed of David	2 Sam. 7:13
Lord God of Israel	I Kings 8:15, 26
God of the cherubim	2 Kings 19:15
God of our salvation	1 Chron. 16:35
God of our fathers	2 Chron. 20:6
Lord of heaven and earth	Ezra 1:2
Covenant-keeping God	Neh. 1:5
The God of providence	Esther
Risen and returning redeemer	Job 19:25
The anointed Son; the Holy One; the good shepherd; the king of glory	Ps. 2:7, 12; 16:10; 23:1; 24:7-10
The wisdom of God	Prov. 8
The one above the sun	Eccl

---

<sup>52</sup> Willington, *Willington's Book of the Bible Lists*, 171-173.

<b>Descriptions</b>	<b>Old Testament Books</b>
Chief among ten thousand; altogether lovely	Song of Sol. 5:10, 16
Virgin-born Immanuel; wonderful, counselor, the mighty God, everlasting Father, the Prince of peace; the man of sorrows	Isa. 7:14; 9:6; 52:13; 53:3
The Lord our righteousness	Jer. 23:6; 33:16
The faithful and compassionate God	Lam. 3:22-23, 31-33
The Lord is there	Ezek.
Stone, Son of God, Son of Man	Dan. 2:34; 3:25; 7:13
King of the resurrection	Hos. 13:9, 14
God of the battle and giver of the Spirit	Joel 2:11, 28-32; 3:2, 9-17
God of hosts and the plumbline	Amos 4:13; 7:9
Destroyer of the proud	Obad. 8, 15
The risen prophet; God of the second choice; the longsuffering one	Jon. 2:10; 3:1; 4:9-11
God of Jacob; the Bethlehem-born; the pardoning God	Mic. 4:1-5; 5:2; 7:18-19
The avenging God; the bringer of good tidings	Nah. 1:2, 15
The everlasting, pure, glorious, and anointed one	Hab. 1:12-13; 2:14; 3:13
The king of Israel	Zeph. 3:15
Desire of all nations	Hag. 2:7
Branch; builder of temple; king of triumphal entry; pierced one; king of the earth	Zech. 3:8; 6:12-13; 9:9; 12:10; 14:9
The sun of righteousness	Mal. 4:2

Apostle Paul says in 1Corinthians 2:1-2, “And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified.”<sup>53</sup>

At the time Paul was writing, the only scriptures preached were the Old Testament. Paul quickly realized that all Scripture points to Jesus and his salvation. For both the Old and New Testaments, Timothy Keller emphasizes the centrality of Christ by saying that:

We cannot preach on a biblical text without placing it in its proper context throughout the scriptures, without showing how these themes find their fulfillment in the person of Jesus. Likewise, we will never be able to touch and shape the interests of the heart without highlighting the biblical principles that show the beauty of Jesus Himself, without revealing how the truth of the text can be put into practice only by faith in the work of Christ.<sup>54</sup>

### **The Two Main Reasons to Preach Christ from the Old Testament**

Many reasons justify the necessity to preach Christ from the Old Testament; however, this study will consider only two of them, because they are connected.

#### ***First reason to preach Christ from the OT***

The first reason to preach Christ from the Old Testament is that the entire Old Testament points to Jesus. Using the approach of Bryan Chapell, one might discover three ways biblical texts from the Old Testament reveals Christ.

---

<sup>53</sup> John MacArthur, “The MacArthur Study Bible: New American Standard Bible version (Thomas Nelson Inc., Nashville, Tennessee: The MacArthur Study Bible, 2006). Unless stated otherwise, all biblical passages are taken from this version of the Bible.

<sup>54</sup> Keller, *Preaching: Communicating Faith in an Age of Skepticism*, 22.



First, the Old Testament may reveal Christ in the predictions. Chapell states that a text may refer directly to Christ or his redemptive work.<sup>55</sup> Consider, for example, in Genesis 3:15, Moses writes: “And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel.” In this text, one can see the announcement of the victory of Jesus Christ, which will take place on the cross. This text refers to what is called the ‘protoevangelium,’ which predicts in advance the victory of the new Adam, Jesus, who will crush the head of the serpent to save humanity. The Old Testament not only shows Jesus Christ in its predictions but also points to his coming. For example, in the book of Isaiah chapter 7 verse 14, it is written: “Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.” Additionally, the prophet Micah in Chapter 5, verses 2 to 4 writes:

But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah,  
From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago,  
From the days of eternity. Therefore, He will give them up until the time when she who is in labor has borne a child. Then the remainder of His brethren Will return to the sons of Israel. And He will arise and shepherd His flock in the strength of the Lord,  
In the majesty of the name of the Lord His God. And they will remain, because at that time He will be great to the ends of the earth.

Second, the Old Testament may reveal Christ through typology<sup>56</sup>. According to the Evangelical Dictionary of Theology, the term typology is “from the Greek word for form or pattern, which in biblical times denoted both the original model or prototype and the copy that resulted.”<sup>57</sup> Further, it states that “biblical typology involves an analogical correspondence in which the

---

<sup>55</sup> Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon*, 281.

<sup>56</sup> Chapell, 281.

<sup>57</sup> Walter A. Elwell, *Evangelical Dictionary of Theology*, 2nd ed. (Grand Rapids, MI: Baker, 2007), 1222.

earlier events, persons, and places in salvation history become patterns by which later events and the like are interpreted.”<sup>58</sup> In Psalm 22 David writes:

My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning... All who see me sneer at me; They separate with the lip, they wag the head, saying, “Commit yourself to the Lord; let Him deliver him; Let Him rescue him, because He delights in him.”... For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet. I can count all my bones. They look, they stare at me; They divide my garments among them, and for my clothing they cast lots...

Duvall and Hays state that “in typology, it is critical that this prophetic meaning be the one that was intended by the divine author.”<sup>59</sup> They explain that Psalm 22 was written in a difficult time in David’s life and can be classified as a typology. Although David was not subject to the physical suffering he depicted in the psalm, but his choice of words described the suffering of Jesus at the cross.<sup>60</sup>

Third, the Old Testament may reveal Christ through the context. Chapell affirms that “in its context, every passage possesses one or more of four redemptive foci.”<sup>61</sup> Thus, the Scripture may predict, prepare for, reflect, or result from the work of Christ. In light of the New Testament, the sacraments, the Exodus, the purification code, and other texts in the Old Testament reveal the *predictive* work of Christ. Although Jesus is not mentioned in the law, the law *prepared* the people to understand the preparatory work of Christ. In Galatians 3:24, Paul declares, “therefore the Law has become our tutor to lead us to Christ, so that we may be

---

<sup>58</sup> Elwell, 1222-1223.

<sup>59</sup> J. Scott Duvall and J. Daniel Hays, *Grasping God’s Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*, 2nd ed. (Grand Rapids, MI: Zondervan, 2005), 195.

<sup>60</sup> Duvall and Hays, 196.

<sup>61</sup> Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon*, 282.

justified by faith.” Regarding the aspect of the *reflective* work of Christ, Chapell says that in all Scripture, one can find God’s works or His words, and these aspects may or may not be perceptible, but for those with eyes to see the reflective work of Christ will be evident. When exploring, for example, any narrative, genealogy, commandment, proverb, proposition, or parable, they may reveal God’s deliverance, faithfulness, holiness, or other characters that reflect the work of Christ even without naming Him.<sup>62</sup> Chapell introduces the resultant aspect of the work of Christ by explaining that “divine love made conditional upon obedience is mere legalism, even if the actions commended have biblical precedent.”<sup>63</sup> For example, God chooses to bless through prayer; however, the prayers are not the virtues for God’s blessing. Again, Brian Chapell writes: “Faithful preaching is the practice of pointing others to a provision of beyond themselves so that they are able to do what God requires and what the regenerate heart desires.”<sup>64</sup> A common example is the story of Nicodemus. Jesus told Nicodemus that he needed to recognize his own insufficiency or limitations (Jo 3:3-5). He had to turn from his independent life, apparently happy and be born again as a human while recognizing his dependence on something bigger. This may come across as a tremendous challenge, and it is actually the case.

Roger Nicole affirms that “The full meaning of the Old Testament is not necessarily confined to the limits of understanding of human authors. God can inspire a text which has a first meaning, immediately accessible to the spokesperson, but which includes developments that go beyond this meaning, and which are in harmony with the divine intention.”<sup>65</sup> One of the

---

<sup>62</sup> Chapell, 284-285.

<sup>63</sup> Chapell, 287.

<sup>64</sup> *Ibid.*, 296.

<sup>65</sup> Roger Nicole, “L’Ancien Testament dans le Nouveau,” *Fac Réflexion*, no. 5 (July 1987) : 21–27.

examples Dr. Nicole chooses is Caiaphas in John 11 verses 49-52, who prophesied the death of Christ, so doing Caiaphas was accomplishing the will of God without even knowing it.

### *Second reason to preach Christ from the OT*

The second reason to preach Christ from the Old Testament is that Christ himself refers to the Old Testament in the New Testament. In John 5:39, Jesus said: “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me.” Also, in verse 46, He said: “For if you believed Moses, you would believe Me, for he wrote about Me.” In Matthew 5:17, when Jesus was teaching about the Law, He says, “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.” Later, after His resurrection, on the road to Emmaus, Jesus explained to two of the disciples that the Old Testament points to Him: “And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?” Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.” Luke 24:25-27. Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Luke 24:44. Chapell quotes John Calvin on Matthew 17 about the Mount of transfiguration and writes:

What Jesus verbally said on the road to Emmaus he visually displayed on the mount of transfiguration. When the Archetypal representatives of the Old Testament law and prophets, Moses and Elijah, appeared with Jesus near the culmination of his earthly ministry (Matt.17), they testified that all preceding Scripture directs the believer’s gaze to this One. Thus, the testimony of Scriptures encircles Jesus.<sup>66</sup>

---

<sup>66</sup> Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon*, 279.

## Key New Testament biblical texts

Without being exhaustive, this study will consider other key New Testament biblical texts in which Jesus refers to the Old Testament. The following texts are the foundations of the Christ-centered preaching model. In these texts we can see in parts of the Old Testament that Moses (the law), the prophets are the verbal expression of the physical person Jesus. We see the same thing on the mountain of transfiguration: Moses, Eli, and Jesus. They all point to Jesus. If a person understands this, he or she has the key to understanding who Jesus is in the whole Bible.

### Matthew 17:1-3

This text is also reported in Mark 9:3 to 12 and Luke 9:28 to 36. Matthew declares that the transfiguration took place six days after this interview. Luke 9:28 indicates eight days. According to Alfred Kuen, the perfect harmony for this imprecision is that “Matthew like Mark (Mark 9:2) counts the days between the interview described in chapter 16 and the transfiguration. Luke counts every day involved, about eight days later. Many Jews, when reading this account, had to immediately draw a parallel with the revelation of God on Mount Sinai.”<sup>67</sup> In verse 2, the Greek word used is μεταμορφώθη (metamorphoô) which means transfigured (Mt 17:2; Mk 9:2). Jesus experiences a changing outward appearance so that the disciples have looked at him in a glorious condition. His garments begin to shine with heavenly light (John 17:5; 2 Peter 1:17). Moses and Elijah appear and dialogue with Jesus. This scene took place on Mount Hermon shortly before the death of Jesus, according to the evangelist Luke in 9 verse 28. Revealing his glory and suffering to the disciples who witness the scene is one of the goals of the

---

<sup>67</sup> Alfred Kuen, *Encyclopédie des difficultés bibliques-Evangiles et Actes*, 2nd ed., vol. v (Saint-Légier, Suisse: Emmaüs, 2006).

transfiguration of Jesus. It protects them against the doubt that passion will give rise to them. The recall of this scene will at least facilitate the three disciples to return to the trust they had placed in Jesus. The appearance of Moses and Elijah clothed in the glory of the Lord also confirms the divinity of Jesus. Like no other, Moses and Elijah represent the Old Testament, the Law, and the Prophets also to show that the Law and the Prophets had only Christ in view (Heb.11: 39,40). This scene, which borrows so much from the accounts of God meetings with Moses on Sinai, aims, among other things, to present Jesus as the new Moses who is the sole master of the new community. It was through Moses that God made a covenant with his people. The Jews believed that Elijah should come to the end of Jewish history to prepare the final judgment and the final victory of the people over their enemies. The two figures are brought together in the oracle of the prophet Malachi to which verse 10 alludes. It represents here the beginning of the end of the history of the Jewish alliance that is to say the whole of this history. For MacArthur, “Moses and Elijah confirm here not only the divine glory of Jesus but also his divine purpose.”<sup>68</sup> Henry H. Halley states in his handbook that “It (the transfiguration) was a sort of grand, climactic testimony direct from heaven that Jesus was the One in whom all the Old Testament prophecies converged and found their fulfillment.”<sup>69</sup>

#### Matthew 5:17

The two verbs used in the Greek text are καταλῦσαι (katalysai) and πληρῶσαι (plērōsai), which are translated as repeal/abolish and fulfill/perfect, respectively. Pirot and Clamer's

---

<sup>68</sup> John MacArthur, *Commentaire Biblique John MacArthur Matthieu 16-23*, vol. 3 (Québec, Canada : Publications chrétiennes, 2012), 110.

<sup>69</sup> Henry Hampton Halley, *Halley's Bible Handbook with New International Version*, 25th ed. (Grand Rapids, MI: Zondervan, 2007), 578.

comments are that Jesus wanted to clarify for the Jews who believed that He came to abolish the Law because He did not fast and violated the Sabbath.<sup>70</sup> Thus, the meaning given to Jesus' declaration in this verse depends on the meaning given to 'realize' and to 'perfect,' and "For Matthew, what is at issue is not the relationship of Jesus with the Law, but rather the relationship of the law with him."<sup>71</sup> An aspect to consider in analyzing the verse is what John Stott says, "to understand the aftermath of this claim, we should keep in mind that the Law and the Prophets contain different types of teachings. It is Jesus' approach to the teachings that change, but the fulfillment affects them all."<sup>72</sup> Besides, St. John Chrysostom declares, "His sayings were no repeal of the former, but a drawing out and filling up of them (The Law). Thus, 'not to kill' is not annulled by the saying, be not angry, but rather is filled up and put in greater security: and so of all the others."<sup>73</sup>

Luke 24:25-27; 44

John McArthur's comments on this text say, "The confusion and unbelief of the two disciples determine their need to understand what happened. Not only do they need to know that Jesus rose from the dead, but that his death and resurrection are essential elements of his messianism."<sup>74</sup> The disciples remain ignorant as when Jesus announced his death-resurrection to

---

<sup>70</sup> Louis Pirot and Albert Clamer, *La Sainte Bible, Saint Matthieu -Saint Marc*, vol. IX (Paris, France: Letouzey et Ané, 1950), 60-61.

<sup>71</sup> Kuen, *Encyclopédie des difficultés bibliques-Evangiles et Actes*, 62.

<sup>72</sup> Kuen, 63.

<sup>73</sup> Philip Schaff (Ed.), *The Nicene and Post-Nicene Fathers of the Christian Church*, Philip Schaff, vol. x, 1 (Grand Rapids, MI: Eerdmans, 1998), 105.

<sup>74</sup> John MacArthur, *Commentaire biblique John MacArthur Luc 18-24*, vol. 4 (Québec, Canada: Publications chrétiennes, 2015), 482.

them. One needs to go back to the Scripture, the Old Testament, to understand that Jesus had to suffer and be resurrected. The commentary states, “Jesus leads the two disciples of Emmaus to see that the Messiah and the Suffering Servant were the same.”<sup>75</sup>

In verse 44, Jesus mentions the Laws of Moses and the Prophets and the Psalms and the Prophets; however, in Matthew 22, verse 40, Jesus mentions the Law and the Prophets. In both verses, He meant the same thing because it is about division made in time regarding the Old Testament, not in the Old Testament’s content. According to Kuen’s commentary, the Law and the Prophets constitute the oldest division of the Hebrew Bible, whether it was during Israel’s exile and even after the exile.<sup>76</sup> Thus, the expression refers to the 39 books of the Old Testament. According to Geisler Howe, cited in the Kuen’s commentary, about this verse, the division of the Writing of the Prophets into Prophets and Writing started in the second century before Christ.<sup>77</sup> Consequently, when Jesus refers to the law of Moses, the prophets, and the psalms is not different from referring to the law and the prophets in Matthew 22 verse 40, “On these two commandments depend the whole Law and the Prophets.”

#### John 5:39,46

In verse 39, Jesus says, “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me.” One wonders, what testimony is Jesus referring to here in the text? The answer to this question is that both his words and his miracles are included. Hence, one understands that the Old Testament speaks of Jesus. In John McArthur’s commentary

---

<sup>75</sup> Kuen, *Encyclopédie des difficultés bibliques-Evangiles et Actes*, 449.

<sup>76</sup> Kuen, 449.

<sup>77</sup> Ibid.



on this verse, he states that “Jesus is probably not referring to a particular passage, but rather to the whole Pentateuch, which, along with the rest of the Old Testament, undoubtedly points to Him.”<sup>78</sup> Jesus continues in verses 46, “For if you believed Moses, you would believe Me, for he wrote about Me.” The Pharisees are very knowledgeable about the Scriptures, yet they fail to understand that the Scriptures point to Jesus. Franck Horton states that “Jesus maintains that those who believe in Moses would also believe in him, which implies continuity from one to the other.”<sup>79</sup> MacArthur adds, “Jesus will not have to accuse them before the Father; someone else will do it. The Lord disconcerts them by identifying this accuser as being Moses.”<sup>80</sup>

#### Hebrews 10:7; Psalm 40:7

How to understand the mention of the book scroll in this context? Psalm 40:7 in the Old Testament is just a reiteration in the New Testament. It can be understood in two ways. The first way is to say that the volume of the book predicts the joy that the Messiah will have in doing the will of God. The other way is to point out that it contains instructions for believers to delight God’s will. The Hebrew allows two understandings: The book “written for me” or “who speaks of me.” All things considered, this passage is interpreted in Psalm 40 as a word spoken and which will accomplish through Jesus Christ. Samuel Bénétreux adds, “From the perspective of

---

<sup>78</sup> John MacArthur, *Commentaire biblique John MacArthur Jean 1-11*, vol. 1 (Québec, Canada: Publications chrétiennes, 2010), 289.

<sup>79</sup> François Bassin, Frank Horton, and Alfred Kuen, *Introduction au Nouveau Testament-Evangiles et Actes* (Saint-Légier, Suisse: Emmaüs, 1990), 300.

<sup>80</sup> MacArthur, *Commentaire biblique John MacArthur Jean 1-11, Tome 1*, 289.

the epistle to the Hebrews, the book probably encompasses the whole of the Old Testament, in which Christ can read his vocation.”<sup>81</sup>

Christopher J. H. Wright states that in these biblical texts, Jesus helps people to see in what respect the Old Testament designated to his person. It is not enough to say that the Old Testament contains some interesting Messianic predictions that took shape with Jesus. Much more, the Old Testament contains the commitment of God, the covenant of God, the promise of God to Israel, then to all nations.<sup>82</sup> Greidanus says to contemporary preachers: “If the Old Testament indeed witness to Christ, then we are faithful preachers only when we do justice to this dimension in our interpretation and preaching of the Old Testament.”<sup>83</sup>

From the verses above, Christ shows that the Old Testament points to him; he also fulfills and explains the Old Testament. Thus, the whole Bible points to Jesus Christ.

### **Statement of the problem**

The problem this research is dealing with is that Haitian evangelical leaders who preach God’s word on a regular basis do not use a Christocentric approach in their preaching especially from the Old Testament. Knowing and consistently using a Christocentric approach in preaching from the Old Testament would open a completely new avenue toward deep transformation of the worldview of the Haitian people. This is a tragedy when you realize two-thirds of the Bible is the Old Testament and for a preacher to only see just a few texts in it applying to Christ.

---

<sup>81</sup> Samuel Bénétreaux, *L’Épître Aux Hébreux*, 2 vols. (Vaux-sur-Seine, France: Édifac, 1990), 101.

<sup>82</sup> Christopher J. H Wright, *How to Preach and Teach the Old Testament for All Its Worth* (Grand Rapids, MI: Zondervan, 2016), 31.

<sup>83</sup> Greidanus, *Preaching Christ from the Old Testament*, 62.

### **Purpose of the study**

This is a quantitative study using the survey method. The purpose of the study is to evaluate responses to a questionnaire prepared to (1) find out the respondents' knowledge of the basic characteristics of Christocentric preaching from the O.T.; (2) to gauge the respondents' views of the importance of making this knowledge available through the development of a course for pastor's training institutions; (3) to find the participant's willingness to adopt the new model in their teaching and preaching; (4) to ascertain participants' interest in obtaining further material like a book or a handbook on Christocentric preaching.

### **Research questions**

Five research questions are developed to address two objectives. The first objective is to evaluate responses to the questionnaire constructed for the purposes cited above. The following are the research questions to meet the first objective.

Research question 1 stipulates: Before attending this 2-hour seminar on the basics of Christocentric preaching, what was the respondent's level of knowledge of Christocentric preaching and the effect of its absence on the church and Haitian society? Hypothesis 1 states: The majority of the respondents will respond that they did not know about Christocentric preaching and the effect of its absence on the evangelical Haitian church and society.

Research question 2 states: After attending this 2-hour seminar on the basics of Christocentric preaching, do you believe this model for developing sermon should be taught in pastoral training institutions? Hypothesis 2 states: The majority of the respondents will respond that they believe this new model of developing sermons should be taught in pastoral training institutions?

Research question 3 states: Will you encourage others in ministry to grasp the information on the basics of Christocentric preaching? Hypothesis 3 states: The majority of the respondents will say they would encourage others to grasp the information on the basics of Christocentric preaching.

Research question 4 states: After attending this 2-hour seminar on the basics of Christocentric preaching, will you develop your sermons using this new model of preaching? Hypothesis 4 states: The majority of the respondents will respond that they will incorporate this new model in the development of their sermons?

Research question 5 states: After attending this 2-hour seminar on the basics of Christocentric preaching would you be willing to buy a book on the subject by this current presenter costing \$30-\$40? Hypothesis 5 states: The majority of respondents would be willing to buy a book on the subject by this current presenter costing \$30-\$40.

The second and last objective is to determine whether there are statistically different responses based on the responder's formal or informal pastoral training. The seminar is taught then to two groups: leaders with at least a three-year formal training and leaders with only informal training.

Research question 6 states: Are there significant differences between the two groups (leaders with formal training and leaders with informal training) in the sample on their knowledge of Christocentric preaching from the O.T. Hypothesis 0 (null hypothesis) states: There are no significant differences between the two groups on their knowledge of Christocentric preaching from the O.T.

## **Definition of terms**

Preaching refers to the explanation of God's word with the view of applying its principles to the lives of the contemporary audience.

Christocentric preaching refers to identify the fallen condition focus and the redemptive principle of every text of Scripture before presenting that text in a homiletical form to the congregation.

Formal education refers to the fact that the participant was trained at a recognized institution dedicated to that endeavor.

Informal education refers to a training that is done mostly on the "job" under the leadership of an older mentor.

## **Limitations**

This current study has two basic limitations. The first one is the fact that the method to gather the sampling was not based on probability but on convenience. As such, the conclusions may not be able to be generalized to the entire preaching community. Be that as it may, they still represent a fairly accurate view of the reality of preaching in Haiti today and the need for a strong advocacy for Christocentric preaching. Also, related to sampling, a second limitation has to do with the selection. It is not as wide denominationally as one would want. Some denominations are not represented enough to make a statistical difference.

## **Preview of remaining chapters**

The entire study is comprised of five chapters. Chapter 2 deals with a review of the literature. It covers some significant work in the field of preaching that supports a Christocentric

approach whether it is from a methodological or theological point of view. The chapter includes some work of reference on Haitian history, culture and preaching. Indeed, one cannot detach ministry from its cultural and historical context. Chapter 3 describes the research methodology: procedure for choosing samples, the writing and the administration of the questionnaire, the appropriateness of the survey method and the type of statistical analysis. Chapter 4 is devoted to laying out the results and the interpretation of the data. All questions and hypotheses raised will be tested. Frequency distributions are used to analyze the first five research questions and their corresponding hypotheses. For research question number six we do a different analysis. We look at it from a correlational perspective as we have two groups of leaders, one with formal training in pastoral ministry and the other with informal training. We look to see if there is a significant difference in their responses to the one item regarding their basic knowledge of Christocentric preaching. Finally, chapter 5 concludes with the summary of findings, considerations for implications for ministry, and recommendations for future research.

## **Chapter 2: Foundation**

### **Introduction**

Victor Cherbuliez, in *The Great Work*, declares: “To read good books is to converse with reason.”<sup>84</sup> This part of the thesis reviews the most relevant literature for this study. However, before we do so we take another look at describing our search and establish a conceptual framework for the project. That framework is essentially theological in nature.

### **Search description**

The study, as said before, is devoted to find out how Haitian preachers approach the Old Testament in their preaching. Our current hypothesis is that they do not seek to find Christ in every text, thereby their preaching is far from being Christocentric. This state of affairs may be a contributing factor in our churches not growing in Christlike and thereby lacking in strength to make any long lasting and meaningful impact on society. A key characteristic of Haitian society is the prevalence of a magical way of thinking.

### **Superstition**

The first element of a magical way of thinking is superstition. According to the Encyclopedia Britannica, superstition is defined as:

Belief, half-belief, or practice for which there appears to be no rational substance. Those who use the term imply that they have certain knowledge or superior evidence for their own scientific, philosophical, or religious convictions. An ambiguous word, it probably

---

<sup>84</sup> Victor Cherbuliez, *Le Grand Oeuvre*, 1867.

cannot be used except subjectively. With this qualification in mind, superstitions may be classified roughly as religious, cultural, and personal.<sup>85</sup>

Karl Rahner and Herbert Vorgrimler define superstition as “counterfeiting the true worship of God in a form unworthy of God, in trusting in statements and rites to force the help of God and decipher the future.”<sup>86</sup> As for André Louis, “the concept of superstition can be defined as an irrational religious belief in something that the followers of such religions hold as proven truth and whose result is contrary to expectation. This opinion gives rise to fear and concern, which imposes on an individual an attitude and behavior which he would not have otherwise.”<sup>87</sup> On the facts of religious superstitions linked to family and their deceased ones, he writes:

On the death of a spouse, the survivor will not go to the cemetery on the day of burial, because by doing so, he will be condemned to lose all the other husbands or wives that he (she) would have in the future. After the death of one spouse, the other must wear red underwear to prevent the deceased from bothering the survivor and having sexual intercourse with him (her) ... The spouse, children and those closely related to the deceased must wear black clothing or signs, symbolizing their mourning in memory of the latter. Children who do not obey the requirements of this rite can be persecuted by the spirit of the dead who can inflict all kinds of calamities in their lives.<sup>88</sup>

Dr. Louis further explains that these religious superstition has become so ingrained in Haitian culture that even believers of all Christian Protestant denominations follow them, but those who refuse to comply because of their belief are frowned upon by their social

---

<sup>85</sup> “Superstition | Description & Examples,” Encyclopedia Britannica, accessed November 29, 2019, <https://www.britannica.com/topic/superstition>.

<sup>86</sup> Karl Rahner and Herbert Vorgrimler, *Petit Dictionnaire de Théologie Catholique* (Paris: Editions du Seuil, 1970).

<sup>87</sup> Andre J. Louis, *Voodoo in Haiti: Catholicism, Protestantism and a Model of Effective Ministry in the Context of Voodoo in Haiti* (Mustang, OK: Tate Publishing & Enterprises, 2007).

<sup>88</sup> Ibid.



environment.<sup>89</sup> Azria and Hervieu-Léger, who cite The Chevalier de Jaucourt in the *Dictionary of Religious Facts*, explains that “Ignorance and barbarism introduce superstition, hypocrisy maintains it with vain ceremonies, false zeal spreads it, and interest perpetuates it.”<sup>90</sup>

### **Magical rituals**

The second element of a magical way of thinking is magical rituals. The Encyclopedia Britannica defines ritual as “the performance of ceremonial acts prescribed by tradition or by sacerdotal decree. Ritual is a specific, observable mode of behavior exhibited by all known societies. It is thus possible to view ritual as a way of defining or describing humans.”<sup>91</sup>

Considering the problems that arise with liturgy in some Haitian churches and the tendency of the leaders to make Christians believe that they can manipulate God through their rituals, or they earn the right to ask God whatever they want. Dr. Bruce Waltke and Yu Charles, who analyze the behavior of the Israelite in the matter of devotion to God in the Old Testament state:

In the Old Testament, an individual does not enter into the heavenly court lightly or as a matter of right. Instead, there are barriers inherent in the Israelite religion that take sin into account. This tension between *I AM* and his worshipers is resolved through the covenant and the liturgy. Only covenant faithfulness and heartfelt participation in the liturgy allow participation in worship. That sacred sphere is not the human sphere. The sacred sphere contains all God's holiness and transcendence, which is thoroughly nonhuman. Entrance into that sacred realm is not automatic as a matter of rights for sinful human beings. They do not belong except through faithfulness to the covenant, whether administered in the old or new ways and spiritual performance of the prescribed liturgy,

---

<sup>89</sup> Ibid.

<sup>90</sup> Régine Azria and Danièle Hervieu-Léger, *Dictionnaire Des Faits Religieux*, Quadrige/PUF (Paris, 2010), 671.

<sup>91</sup> “Ritual,” Encyclopedia Britannica, accessed January 7, 2020, <https://www.britannica.com/topic/ritual>.

whereby in part, the worshiper is “de-sinned.” In other words, ethics and God’s prescribed liturgy lie at the center of Israel’s worship.<sup>92</sup>

In some churches, religious rituals, for example, fasting, reading Psalms, or praying at a certain time in the day or night as the Prophet Daniel did in Daniel 6 verse 10, have become the only way to receive from God’s favor and draw His attention on their situation or needs. Dr. Bruce Waltke and Yu Charles continue their analysis to state: “A problem inherent in the liturgy is that it tempts humanity to rigidity and manipulation. Given the magical rituals, some worshipers throughout history have turned religion into a way to get what they want from God. Others have assumed that God is interested only in the proper execution of religious procedures without a corresponding life that is attentive to him.”<sup>93</sup> Also, referring to the nation of Israel and their action regarding their service to God, the prophet Hosea writes in Hosea 6:6 “For I delight in loyalty rather than sacrifice, and in the knowledge of God rather than burnt offerings.” In brief, the main takeaway for the Haitian leaders today is “Liturgy without the covenant of fidelity is worthless.”<sup>94</sup>

Thus, one can see how superstition and magical rituals shape most Haitian churches resulting in the state where the Christians are not too different from nonbelievers in their thinking, which cripples the development of the church and its effect on the nation.

---

<sup>92</sup> Bruce Waltke and Yu Charles, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids, MI: Zondervan, 2007), 450.

<sup>93</sup> Waltke and Charles, 450.

<sup>94</sup> *Ibid.*, 450.

## **Conceptual framework**

Establishing a conceptual framework for this study requires us to converse with some key texts such as Luke 24:25-27; Heb 10:7; 2 Tim 3:16-17 and a host of others.

According to Luke 24:25-27, the theological basis of this thesis is the instructions given by Jesus to the two disciples on the way to Emmaus, to enable everyone to understand that the Old Testament prophecies are related to him (the subject). The text says the following, “And He said to them, ‘O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for Christ to get into his glory?’ Then beginning with Moses and with all the prophets, He explained to the things about Himself in all the Scriptures.”

The two travelers of Emmaus remain as unintelligent as when Jesus announced his death and resurrection. It was necessary to return to Scripture to understand that the Messiah was to suffer and to rise again. In Jesus' response, he criticizes his disciples for not knowing the meaning of the teaching of the Old Testament concerning the suffering of the Messiah, Jesus the source of this teaching, personally instructing them in a real understanding of it. However, to emphasize the importance of Christ-centered preaching, Emmaus' discourse is one of the most important in the New Testament, because in this discourse our Lord taught how to see his life and his mission, his death, and resurrection in the context of the revelation that God has given of him in the writings of the Old Testament. It thus constitutes the vital link between the promises of the Old Testament and the apostolic exposition of their fulfillment at the coming of Christ. To these two pilgrims of Emmaus, Jesus speaks of Christ. Even when he does not yet reveal himself as Christ, their hearts burned on the way.

In his commentary on Matthew 17:3, “And behold, Moses and Elijah appeared to them, talking to Him.” MacArthur declares that the two personages, Moses and Elijah, represent the Old Testament, The Law, and the Prophets and they can humanly testify to the majesty and divine glory of Christ. By their presence together, they affirm that Jesus is the one from whom we have testified, the one by the power of whom we have worked and the one who gives meaning to all that we have said and done. All their words, their achievements, and their hopes find their fulfillment in Christ.<sup>95</sup>

The passages that follow and parallel each other in the two Testaments most precisely are the Psalms and the Gospels. Psalm 40:8 resonates well in the thought of the basic text (Luke.24: 27) of this project. Psalm 40:8 is interpreted in Heb.10: 7 as a word uttered and fulfilled by Jesus Christ. This is the Old Testament text which the author of the Hebrew epistles applies to the person of Jesus. The reference to the scroll of the book is understood in David's mouth as a reference to the copy of the law that the king received during his enthronement to serve as his rule during his reign. The application of this verse to Jesus Christ illuminates all the Messianic prophecies of the Old Testament that will be realized in him.

Hebrews 10:7 says, “In the scroll of the book, it is written of me.” The word “scroll” mentioned in verse 7 refers to the Old Testament, which contains many prophecies concerning Christ. Christ is their accomplishment. From the perspective of the Epistle to the Hebrews, the book presumably encompasses the entire Old Testament, in which Christ can read his calling. All the Old Testament is already filled with the presence of Jesus.

---

<sup>95</sup> John MacArthur, John MacArthur Matthieu Tome 3 : Les Commentaires Bibliques- Matthieu 16-23. Impact, Québec, 109.

In 2 Tim.3: 16, Paul declares, “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.” At the time Paul was writing, all the Scripture was inspired by God was what is known today as the Old Testament. Similarly, 1 Corinthians states, “And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified.”

In Matthew 5:17, Christ indicates He did not come to abolish the Law or the Prophets. “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.” This expression referred to the 39 books of the Old Testament, since, in Luke 24, Jesus speaks of all the Scriptures.

Daniel 9:2, 11, and 13 all speak about Jesus in these terms:

In the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years (Dan 9:2)

Indeed, all Israel has transgressed Your law and turned aside, not obeying Your voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him. (Dan 9:11)

As it is written in the law of Moses, all this calamity has come on us; yet we have not sought the favor of the LORD our God by turning from our iniquity and giving attention to Your truth. (Dan 9:13)

Similarly, the same author speaking in chapter 7 and the prophet Isaiah in chapter 53:10 and 11 are similar since they speak clearly of a character whose description fits Jesus. In John 5:39, “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me.” Jesus, the source of this teaching, mentions that without him, there is no eternal life. The Son of God is shown throughout the Pentateuch, and Jesus explained to the disciples what pertains to Him in all the Scriptures.

The Apostle Paul denounces Israel's reaction to the message relating to Christ in Romans 10:16-17: "However, they did not all heed the good news; for Isaiah says, 'LORD, WHO HAS BELIEVED OUR REPORT?' So faith comes from hearing, and hearing by the word of Christ." Listening to the gospel should have produced faith; in the case of the Jews, it did not have this result. Amos 8:11, "Behold, days are coming," declares the Lord God, "When I will send a famine on the land, not a famine for bread or a thirst for water, but rather for hearing the words of the Lord." God threatens to punish the people of Israel from the worst of all judgments. There is no harsher punishment for anyone, or any nation than the judgment of God by sending a hearing famine of the Word of God. The loss of the Word of God takes away all hope.

Genesis 3:15, "And I will put enmity between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel." Although this verse has not always been understood in the same way throughout history, few people dispute, in this text, the direct messianic prediction in the Pentateuch, whether this condemnation relates to the Devil or the creation that has been since The Fall, the son of the woman triumphs over the realm of evil.

Finally, the last Bible text link to this project is the Gospel of Matthew 6:33, where the Lord Jesus Himself emphasized submission to the sovereignty of God. That is to say, obedience to God's instructions: "But seek first His kingdom and His righteousness, and all these things will be added to you." Therefore, what this verse requires is a commitment to seek, find, and do the will of God to cooperate wholeheartedly in the divine purpose.

Furthermore, this commitment must come first. It must not be stifled by material concerns.

Moreover, if we give priority to God, all our material needs will be satisfied.

### **Connection between the Old Testament and Haitian culture**

Preaching the Old Testament today is a challenge for many preachers. For some, the Hebrew, the language of the Old Testament is more difficult than the Greek, that of the New. Many pastors believe that Old Testament culture is strange or outdated. They see no relevance to the needs of congregations today in the First Testament. Scott M. Gibson in his book, *Preaching the Old Testament*, quotes a pastor saying that: “The Old Testament is more removed from our times socially, culturally, and covenantally, and therefore harder for us to understand and access”<sup>96</sup>.

According to the results of a survey among Haitian preachers in the 2020 Survey Monkey by the researcher of this essay, unlike preachers in developed countries, Haitians frequently use the Old Testament in the pulpit. They take great interest in the Savior's Testament, because the vitality and dynamism of preaching from the Old Testament is part of an affinity relationship between Haitian culture and that in which the Old Covenant was written. The historical past of the Haitian preacher conditions him to favor the Old Testament.

The Old Testament responds in familiar terms to Haitian history, because it deals with the life of slavery, independence, told history, oral teaching, the diaspora, polygamy, rituals of sacrifice. Through recourse to texts such as the Exodus, the Writings, the Prophets, the Old

---

<sup>96</sup> Scott M. Gibson, *Preaching the Old Testament* (Grand Rapids, MI: Zondervan, 2006), 23.

Testament supports believing Haitians in the face of persecution and dictatorial powers. That is, realities that are familiar to them.

Preaching from the Old Testament inspires respect for religious law. As such, legalism creeps in at both the personal and the collective levels. A casual observer can tell Haitian churches suffer greatly from legalism. There are other joyful and redeeming sides to this as well. For instance, Haitians love the Book of Psalms. In chapter 23, for the Haitian preacher, the Lord is the shepherd who guards his sheep in the face of unjust rulers who are themselves bad shepherds. In a society marked by slavery, exile, persecution, voodoo, the Psalms carry a proven experience.

A religion that speaks only of the soul and not of the body is not a biblical religion. So, the faith in the God of the Hebrews in the Old Testament is heard through miraculous actions. In Haiti, too, Christianity emphasizes healing. And he is engaged in a practice of deliverance from ancestral curses. If in the Old Testament the Israelites had Moses for their release, the Haitian slaves deprived of religious instruction, channeled their hope in Voodoo. Fortunately, those who believe in God see him as the deliverer.

### **Methods to Preach Christ from Texts of the Old Testament**

Preaching Christ from the Old Testament can be done using one of the three (3) major styles of sermons. The first, textual or narrative sermon, where the sermon is based on a segment of the Bible. Second, expository or verse-by-verse where the preacher will consider and analyze verse after verse, although not very common in the church, it is used to cover a book or the whole Bible. Third, thematic or topical sermon, a prevalent sermon style where the preacher



chooses a theme and use the verses related to the theme. Regardless of the preaching style, there are Homiletic Principles that all of Scripture require. Given the obligation of all preachers to preach the Word of God truthfully (2 Tim 4:1-2), whether it is expository, textual, or thematic preaching, there must be a redemptive aspect. Although most preachers find it difficult to preach Christ in the whole Bible, particularly in the texts of the Old Testament. Several well-known authors present ways to preach Christ from the Old Testament. These authors would advise preachers to reveal different aspects of the redemptive message in the texts of the Old Testament. Sidney Greidanus<sup>97</sup> and Sinclair Ferguson<sup>98</sup>, for example, lists seven ways to preach Christ in the Old Testament across the genres and stage in the redemptive history. For Graeme Goldsworthy<sup>99</sup>, the attention should be given to the way to preach Christ in the different biblical genres and the stages of redemptive history. Murray<sup>100</sup> presents ten ways for Christ-centered preaching by mixing both longitudinal theme and genre categories. In his book on Christ-Centered preaching, Bryan Chapell presents a much simple approach; he mentions that “if a text does not directly point to the Savior and his work, then we have to rely on the context.”<sup>101</sup> Moreover, he presents a method for Christ-Centered exposition in three main points which he summarizes as follows:

1. Identify the redemptive principles evident in the text.
  - a) Reveal aspects of the divine nature, which provides redemption.
  - b) Reveal aspects of human nature, which requires redemption.

---

<sup>97</sup> Greidanus, *Preaching Christ from the Old Testament*.

<sup>98</sup> Sinclair Ferguson, *Preaching Christ from the Old Testament: Developing a Christ-Centered Instinct* (London: Proclamation Trust Media, 2000).

<sup>99</sup> Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids, MI: Eerdmans, 2000).

<sup>100</sup> David Murray, *Jesus on Every Page: 10 Simple Ways to Seek and Find Christ in the Old Testament* (Nashville, TN: Thomas Nelson, 2013).

<sup>101</sup> Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon*, 282.

2. Determine what application these redemptive principles were to have in the lives of the original hearers/readers of the text
3. Apply the redemptive principles to contemporary lives in the light of common human characteristics or conditions contemporary believers share with the original hearers/readers.”<sup>102</sup>

In a webinar on “How to preach Christ from the Old Testament?” Dr. Dominique Angers points out that two other approaches should not be overlooked when preaching in the Old Testament concerning the history of redemption.<sup>103</sup> The first approach is considering the major themes that cross the Bible and open up in the New Testament, such as Covenant, Sacrifice, Atonement, David, Exodus, Judgment, and Sabbath. The other approach is to consider the Old Testament repetitions in the New Testament. This is the most reliable approach because it relies directly on texts from both the Old and New Testaments.

Preachers should preach Christ in all the text of the Old Testament, however, Christopher Wright, in his book on Christian preaching from the Old Testament, warns preachers about seven pitfalls they should avoid in their teaching and sermons in Old Testament texts. The seven “do not” are summarized as follow:

- Don't turn the story into a few moral principles
- Don't turn the story into a few spiritual truths
- Don't look for fanciful hidden meaning in the story
- Don't flatten the story into doctrinal sermon points
- Don't get bogged down in difficulties and details
- Don't create wrong expectations
- Don't subvert the gospel<sup>104</sup>

---

<sup>102</sup> Chapell, 308.

<sup>103</sup> Angers Dominique, “Comment Prêcher Christ à Partir de l’Ancien Testament?,” accessed January 11, 2020, <https://toutpoursagloire.teachable.com/courses/448628/lectures/6885248>.

<sup>104</sup> Wright, *How to Preach and Teach the Old Testament for All Its Worth*, 119-131.

## **Limitations to Haitian preachers regarding Christ-Centered sermons**

Different barriers prevent a large number of Haitian preachers from preaching Christ-centered sermons. While some barriers are associated with a lack of training alone, others are linked to the preacher's motivation.

### Linguistic limitation

Although French is the primary language of formal instruction in Haiti, nevertheless Haitian creole is the spoken language of the majority. It is the language used by the majority of preachers in their sermons. Most people have a French Bible and read in French; however, the preachers do not always have a good command of the French language, and it can be seen as a lack throughout their sermons. In his article on *Diglossia revisited: French and Creole in Haiti*, Yves Dejean describes the state of Haiti vis-à-vis the use of French and Haitian Creole when he writes "The bilingualism of the relatively small group implies a fluent command of Creole among all the group's members, but varying degrees of fluency in French, forming a continuum ranging from those who are completely in command of French to those who have only a minimal acquaintance with it."<sup>105</sup> Thus the level of French fluency of a preacher could be a factor that impacts his understanding and approach to biblical truth.

### Lack of Theology

The prophet Hosea attributed the problems of his time to a lack of knowledge; similarly, ignorance of the truth leads the Haitian Christians to a feudal, moribund life. Manassé Pierre-

---

<sup>105</sup> Yves Dejean, "Diglossia Revisited: French and Creole in Haiti," *Word* 34, no. 3 (December 1983): 189-213, 191.

Louis<sup>106</sup>, the author of *Hermeneutics and Preaching*, points out that while the number of churches is increasing dramatically in Haiti, problems arise because of empty sermons. Dr. Joel Laloi, who was asked two questions in a focus group: “Why do these preachers find such a favorable reception in the Haitian public? Can we attribute this reception to success?” The answers were interesting:

It is this kind of preaching that attracts the crowd; that is what gives certain preachers the visibility they seek. Popularity also leads to a cult of personality. Often, it's the audience that even puts pressure on the preachers. I asked the same question to one of the pastors I interviewed, and he told me that this is mainly due to the decline in the level of education of people. The time when young people were interested in following the train of thought of a speaker in his speech seems to be over. He also explained that the “mounted voyeur” creates a connection with the crowd.<sup>107</sup>

Unfortunately, the sermons of many Haitian preachers do not change the lives of the members of the Haitian churches. The author mentioned above, in a conference on the 75th anniversary of STEP (Evangelical Theological Seminary of Port-au-Prince) in November 2017, underlined five problems related to preaching in Haiti: Informal and unstructured preaching, preaching characterized by a strong foreign influence, preaching marked by faulty communication, preaching that does not reflect a serious analysis of the biblical text, and the incompetence of a large number of preachers.<sup>108</sup> From this conference on preaching, which was called “The Church, Agent of Transformation of Life and Society,” Dr. Joel Laloi hopes that the Haitian Church will be an agent of transformation. Some of the problems encountered with the

---

<sup>106</sup> Manassé Pierre-Louis and Henri Claude Telusma, *Théologie et prédication dans le contexte actuel d'Haïti*, Média-Texte, vol. 1 (Port-Au-Prince, Haiti, 2014), 21-57.

<sup>107</sup> Joel Laloi, “La problématique de la prédication dans les églises haïtienne, quelles solutions?,” in *Eglise, Agent de Transformation de Vie et de Société* (La Grande Conférence du 75e Anniversaire du Séminaire de Théologie Évangélique de Port-au-Prince (STEP), Port-au-Prince, Haïti, 2017).

<sup>108</sup> Laloi, 14-18.

Haitian sermons can be summarized as followed: Too many Haitian pastors are simply content to have a large congregation ignoring that the preacher is not able to preach a sermon that will transform the lives of the listeners. Although most Haitian preachers have the speaking power, Christ is rarely preached in their sermons. Besides, the preachers usually take a very long time in the pulpit because they cannot differentiate between explanatory information and explicit information. The vast majority of the minority of Haitian Pastors who preach comfortably in French, unfortunately, leaves no room for the cross of Christ, it is the self that often takes precedence. Their sermons become anthropocentric; although they may have good intentions, they are detrimental to the true faith.<sup>109</sup>

#### Influence of contemporary culture

The influence of modern-day culture is one aspect that is limiting Christ-centered preaching among Haitian preachers. The new wave of materialism and prosperity gospel compels Christians to give money in return for blessings. Consequently, people would go above and beyond to give money to their leaders to gain God's indulgence as a way out of poverty, sometimes in the form of visas, or more money, or God's favor to get married, have children, or to possess a house. In this aspect, prayers are used as the means to force God to respond to the request. They would leave out portions of verses and use what fits their need as it is the case for the last portion of James 4:2 that reads: "You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask." Doing so, they would leave out the main point of verses. Those preachers are too busy

---

<sup>109</sup> Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon*, 288-289.

preaching material gain that the message about sin, death, salvation through Jesus-Christ are absent from their sermons. This leaves the listeners with a thirst for God and an untransformed life since the preaching is only addressing their financial needs, not their spiritual needs.

In essence, to address the current state of the Haitian protestant churches across the different denominations, this project makes the fundamental assumption that Christocentric preaching from the Old Testament is a contributing factor for the renewal of any nation including Haiti as spiritually dark and socially devastated as it can be. Furthermore, any attempt to change the current trend across the churches in Haiti must begin by recognizing the redemptive work of Christ in the Old Testament not simply considering the New Testament, in fact for a real change in the church preachers need to approach the whole Bible as God's word for his chosen one. Thus, the training of the preachers in ways to preach the redemptive work of Christ through the Old Testament is a priority for the Haitian protestant church.

#### Review of research

Hence, only a few books among the biblical scholars and homileticians since the early 1970s, have been selected on the topic of preaching from the Old Testament. We select a few books on Haiti as well, but there is a dearth of material as it comes to the intersection of books on preaching and Haitian culture.

## Preaching from the Old Testament

Sidney Greidanus was a starting point. Although his book *Preaching Christ from the Old Testament* is older (dated 1999),<sup>110</sup> Greidanus addresses the contemporary issue that the Old Testament is rarely preached, and on those occasions, Christ is often omitted. Knowing how the Old Testament points directly to Christ, and therefore, Christ should be preached as such. He added: “No revealed truth drops by the wayside in the course of God’s redemption and revelation. All truths come to their realization in relation to Christ. If therefore, we can construct a line of symbolism from the event or ceremony to a revealed truth, that truth will lead us to Christ.”<sup>111</sup> He asserts that every text of the Old Testament must be understood in its historical context and the context of the New Testament and redemptive history. He noted that in the history of preaching, people’s perception of Christ is different depending on the person. He, consequently, offers the following definition: Preaching Christ of the Old Testament is preaching “sermons which authentically integrate the message of the text with the climax of God’s revelation in the person, work, and /or teaching of Jesus Christ as revealed in the New Testament.”<sup>112</sup> Thus, he has greatly improved the understanding and practice of Christ-centered preaching, and he has written more successfully and more widely on the issue than any other researcher, which is why his books in this area are relevant to this project.

---

<sup>110</sup> Greidanus, *Preaching Christ from the Old Testament*.

<sup>111</sup> Greidanus, 32.

<sup>112</sup> Greidanus, 10.

Edmund Clowney occupies a position similar to that of Greidanus. His book: *Preaching Christ in All Scripture*, emphasizes the need to preach Christ from the Old Testament.<sup>113</sup> In this book, Clowney explains that a sermon from the Old Testament must consider the entire history of redemption and its fulfillment in Christ. For him, Christ is at the center of the message of the Bible as a whole, and the Old Testament provides the necessary redemptive-historical context for Christian preaching.

Graeme Goldsworthy stresses the Christocentric nature of the task of preaching. In *Preaching the Whole Bible as Christian Scripture*, he states that the primary purpose of the book is to provide preachers with an approach to their sermons always centered on Christ. He points out that contemporary preaching tends to focus on issues of effective communication and sermon preparation methods. It is not enough to present a message effectively without the mark of the centrality of the gospel. According to him, without Christ, an exhibition of the Old Testament often leads to a moralistic approach. Emphasizing the Christocentric nature of the preaching task, he states: “Obviously a preacher needs to have a clear sense of the relationship of Old Testament texts to the person and work of Jesus.”<sup>114</sup> Goldsworthy highlights a crucial problem for Old Testament preachers. By simply using Old Testament texts to offer moral examples, their preaching becomes anthropocentric rather than centered on Christ. In one of his most important statements, Goldsworthy points out: “Any sermon, then, that aims to apply the biblical text to the congregation and does so without making it crystal clear that it is in Christ alone and through Christ alone that the application is realized, is not a Christian sermon. It is, at best, an exercise in

---

<sup>113</sup> Edmund P. Clowney, *Preaching Christ in All Scripture* (Wheaton, IL: Crossway, 2003).

<sup>114</sup> Goldsworthy, *Preaching the Whole Bible*, xii



wishful and pietistic thinking. It is at worst demonic in its Christ-denying legalism.”<sup>115</sup> He discusses how preachers can preach Christ-centered messages from various literary genres of the Bible. As each of these scholars has indicated, it is necessary to know how to preach the Christ of the Old Testament. In addition to contributing to the argument for the importance of preaching Christ from the Old Testament, the preaching of Christ in the Old Testament must be illustrated with an analogy, a story for example.

Another important book for this project is Timothy Keller's book titled *Preaching: Communicating Faith in an Age of Skepticism*. Keller is not a specialist in the Old Testament, but his work has revealed him to be a unique and relevant voice in this generation. Mainly because of his evangelical preaching, which carefully contrasts the biblical truth to cultural values, exalting Jesus Christ and what he offers to this desperate world. He is very strong in his cultural apologetics. In his book, Keller presents a preaching manifesto aimed at “all those who are wrestling with how to communicate life-changing biblical truth to people at any level in an increasingly skeptical age. It will also serve as an introduction and foundation for working preachers and teachers in particular.”<sup>116</sup> His recommendations are good for preaching to all audiences, including skeptics, to create a bridge to confront the world view with the gospel in a better way. Keller’s manual will provide this study with valuable information about Christ-centered preaching.

Christ-Centered Preaching: Redeeming the Expository Sermon by Bryan Chapell is one of the most complete and technical syntheses that exists in this field. Chapell recognizes that

---

<sup>115</sup> Ibid., 124

<sup>116</sup> Timothy Keller, *Preaching: Communication Faith in an Age of Skepticism*, 7

there is not just one main preaching style. However, he mentions two elements that are fundamental in a biblical sermon, but which are lacking in most homiletic guides. The first element is what he calls the Fallen Condition Focus (FCF). He states that every biblical text has an FCF that the preacher must discover and present in each sermon. The second element of the author's Christ-centered preaching system is that Christ must be found and preached from every scriptural text. "Christ-centered preaching, while fundamentally agreeing, insists that Christ and redemption be found in every text. According to Luke 24:27, biblical basis of the project and some other verses, Chapell believes that every verse of Scripture indicates Christ and that true biblical preaching must be centered on the cross of Jesus Christ."<sup>117</sup> For that, it uses two methodological tools: Typology and Context. He states that if one discovers how a text works in a redemptive way, one will find Christ in the passage. This relatively standard and excellent manual on homiletics is a resource for this project.

The preaching of the Old Testament is quickly rejected in many pulpits. In Walter C. Kaiser's book *Preaching and Teaching from the Old Testament*, Kaiser shows why we should preach in the OT and why this is relevant to today's Christians. Highlighting the relevance of the Old Testament, this reliable guide provides a practical overview of revealing preaching and concrete suggestions for teaching narrative texts, wisdom books, prophets, lamentations, and other genres of the Old Testament. In this book, he brings his expertise to two subjects. He points out that although many people use a biblical text as the basis of their sermons, it is not the same as an exegetical sermon. He sees the revealing lack of preaching (and teaching) as one of the reasons for the significant disconnect between what many people who go to church claim to

---

<sup>117</sup> Bryan Chapel, *Christ-Centered Preaching, Redeeming the Expository Sermon*, 271

believe and the way they think and often behave. In addition to the lack of revealing preaching in general, he emphasizes in particular that the lack of Old Testament teaching leads to an anemic vision of God and an incomplete understanding of the Bible in general. He continues in his book to describe the process of preparing sermons or notes of exegetical class for each of the major literary forms found in the Old Testament. At the end of his book, Kaiser explores the relevance of the Old Testament in speaking to a contemporary audience. “Application of scripture calls for the fine art of retaining the truth of what the text meant ... in the new situation of our day.”<sup>118</sup> He does an excellent job of addressing, for example, important aspects of the decomposition of a text, including grammatical and literary forms. This book is a valuable resource for some aspects of the project including developing key questions to evaluate the knowledge of preachers and developing examples of Christ-centered preaching from the Old Testament.

In the book *Knowing Jesus through the Old Testament*, Christopher J. H. Wright observes Christ in the Old Testament from five critical angles, beginning with Jesus and the Old Testament story. Wright shows how the genealogy found in Matt 1:1-17 is more than just a list of names in a family tree. It is a story of the Hebrew nation that goes back to the father of the nation, Abraham. Wright does this to ensure that the reader can better understand Christ when seen in the light of the history of Israel, which he completes and brings to an apogee. Like he says: “When we turn the page from the Old to the New Testament, we find a link between the two which is more important than the attention we usually give it.”<sup>119</sup> Jesus cannot be fully

---

<sup>118</sup> Walter C. Kaiser, *Preaching and Teaching from the Old Testament: A Guide for the Church* (Grand Rapids, MI: Baker, 2003).

<sup>119</sup> Christopher J. H. Wright, *Knowing Jesus through the Old Testament: Rediscovering the Roots of Our Faith*, InterVarsity Press (Downers Grove, IL, 1992), 2.

understood through the New Testament alone, and the Old Testament cannot be fully understood without Christ.

*Saving Eutychus: How to Preach God's Word and Keep People Awake* was written by Gary Millar and Phil Campbell. This book will help save listeners from such a fatal nap. Written by an Australian and an Irishman of different styles yet sharing the same passion for the preaching of the gospel of Jesus Christ, Millar writes, “No matter what the passage is, it’s essential that we never bury the gospel of what Jesus had done in an avalanche of great ideas about what we need to do. We want to preach the gospel—that is, we want to remind people of the grace that God has shown us in the Lord Jesus Christ.”<sup>120</sup> *Saving Eutychus* offers fresh, honest, faithful, and practical perspectives on the preaching of the word of God, Sunday after Sunday, without being boring.

*The Face of Old Testament Studies: A Survey of Contemporary Approaches*, by David W. Baker and Arnold T. Bill, is a competent overview of different areas of academic studies of the Old Testament by evangelical scholars.<sup>121</sup>

Under the direction of Craig C. Broyles, several evangelical scholars discuss and evaluate several methods used in exegesis and criticism for the interpretation of the Old Testament text in this book entitled: *Interpreting the Old Testament. A Guide for Exegesis*.<sup>122</sup>

---

<sup>120</sup> Gary Millar and Phil Campbell, *Saving Eutychus: How to Preach God's Word and Keep People Awake*, 77

<sup>121</sup> David W. Baker and Arnold T. Bill, *The Face of Old Testament Studies: A Survey of Contemporary Approaches*, 1979

<sup>122</sup> Craig C. Broyles, *Interpreting the Old Testament. A Guide for Exegesis*.

*Introduction to the Old Testament as Scripture*, by Childs, remains a classic that introduces the canonical approach.<sup>123</sup> This is the book that initiated the canonical approach in the Seminary classroom. It is a useful guide to the study of this chosen topic.

In *The Problem of Preaching in Haitian Churches, What Solutions?*<sup>124</sup> Dr. Joel Laloi notes that since the entry of Protestantism in Haiti, pastors, preachers, and Christians formally and informally exercise the ministry of preaching in churches. He believes that there are some problems in the practice of preaching in Haiti. The author identifies five problems that he considers as excesses in the evangelical sector, such as unstructured preaching, culturally inappropriate topics, communication deficit, theological insufficiency, and incompetence of preachers. In the article, Joel lamented a shortage of trained preachers. This thesis project will certainly draw valuable lessons from this source of information.

“Preaching from Old Testament Narrative Texts: A Christ-Centered Approach to Interpretation and Application.”<sup>125</sup> The author of this thesis, Jae Youl Choi, examines and develops a Christ-Centered interpretation and application of Old Testament narrative texts. He has studied the narrative in the Old Testament as a biblical literary genre, as well as its literary conventions employed by biblical authors. He explained and demonstrated preaching Christ from the Old Testament narratives in a responsible manner. He presents a five-step process for determining applications for relevant sermons. The paper provides the necessary tools for

---

<sup>123</sup> *Introduction to the Old Testament as Scripture*, by Childs, B.S, 1999

<sup>124</sup> Laloi, “La problématique de la prédication dans les églises haïtienne, quelles solutions?”

<sup>125</sup> Jae-Youl Choi, “Preaching From Old Testamen Narrative Texts: A Christ-Centered Approach to Interpretation and Application,” (D.Philosophy. Thesis, The Southern Baptist Theological Seminary, 2007).

preachers to improve their Christocentric preaching from the Old Testament. This thesis project will certainly glean valuable insights from Jae Youl Choi's study, especially on the concept of preaching Christ from all of Scripture.

In "Jesus in the Old Testament," Kaiser believes that there is no finer teacher on whether Jesus is to be found in the pages of the Old Testament than our Lord Jesus himself.<sup>126</sup> Jesus rebuked in the key passage of this project, Cleopas and another unnamed disciple, as they walked along the road to Emmaus on that first Easter Sunday. The relationship between the Old and the New Testaments is one of strong continuity and a progressive revelation.

## **Haiti**

Among the works that can help this project on Voodoo in Haiti, "*Haiti: Colors, Beliefs, Creoles.*" is one of them. Léon-François Hoffmann, the author, describes the influence of Africa and France on Haitian society. He explains the roles of colors, languages, and Voodoo in Haiti. Hoffmann examines the role of Voodoo in the Haitian struggle for independence. "It is now recognized that Voodoo had a preponderant influence on the revolts and wars that brought Haiti's independence."<sup>127</sup> He also presents detailed arguments for and against Voodoo in Haiti.

*Protestantism in Haitian Society* by Dr. Charles-Poisset Romain is another very useful book for this project.<sup>128</sup> The author discusses the establishment and development of Protestantism in Haiti. "Protestantism in Haitian society can be defined as a pluralistic and

---

<sup>126</sup> Walter C. Kaiser Jr., "Jesus In the Old Testament". Gordon-Cronwell, Theological seminary, Web Page 2009; Internet; accessed April 26, 2019.

<sup>127</sup> Hoffmann, *Haiti: Couleurs, Croyances, Créole.*

<sup>128</sup> Charles-Poisset Romain, *Le Protestantisme Dans La Société Haïtienne*, vol. 2 (Port-au-Prince, Haïti: Imprimerie Henry Deschamps, 1986).

heterogeneous phenomenon, effervescent and with a great capacity for hybridization and proliferation...” According to Dr. Romain, Protestantism in Haiti stems from five great denominational currents.

J. Micheal Dash has written a book titled: *Culture and Customs of Haiti*. As the title suggests, this book covers a range of topics on Haitian life, ranging from history to the performing arts. The book fleshes out the evolution of this diverse society through discussions of the Haitian people, history, religion, social customs, media, literature, and language, performing, and visual arts. This book is interesting for this subject, especially in its treatment of religion in Haiti. Dash claims that Haitian slaves, deprived of religious instruction, channeled their hope for freedom into Voodoo.

*The Making of Haiti: The Saint-Domingue Revolution from Below* by Carolyn E. Fick. In this book, Fick examines the slave’s rebellion of Saint-Domingue and provides background details on class and caste before the revolution, on the workings of the plantation system, and the rigors of slave life.<sup>129</sup> The relevance of this book to this project is that it provides an early account of slavery and the role Voodoo played in the slave’s lives and liberation.

In *Voodoo, I Remember*, Jean Fils-Aimé makes a real case for Haitian culture and identity. He believes that Voodoo is the mode of being for Haitians, as in a way to get by or survive as Haitians.<sup>130</sup> In this book, he argued that Voodoo had helped much more in advancing the cause of Haitians than Christianity. This project will say the opposite; that is why his book is relevant to this study.

---

<sup>129</sup> Carolyn E. Fick, *The Making of Haiti: The Saint-Domingue Revolution*.

<sup>130</sup> Jean Fils-Aimé, *Voodoo Je me Souviens*, 107

*Haiti and Development* by Joseph Déjoie is a small book, but it contains some necessary information on the importance of education. He says, “Education pushes back cultural limitations and prohibitions. It increases the ability to make important decisions because it enhances the perception of the individual's potential.”<sup>131</sup> For him, education brings about a change in human behavior. This book is another essential tool for this project.

Laennec Hurbon is a Doctor of Theology and Sociology. He has put his thoughts in an article entitled: “Education, a Prerequisite for Development in Haiti.” In this journal-article, he is convinced that to bring Haiti out of its disastrous situation of illiteracy, a national mobilization of all sectors for education is of great importance.<sup>132</sup> Laënnec Hurbon believes that Haiti can get out of his situation thanks to formal education for all Haitians. The ideas discussed by this author are well suited for the project being undertaken here.

In “Poverty and the Gospel: The case of Haïti,” Dieumeme Noelliste believes that Haïti’s chronic poverty is due in part to Haitian Christianity’s failure to allow the gospel to exert a transforming influence in the Haitian landscape, namely Haitian politics. He asserts that Haitian Christianity has been silent and disengaged from the political sphere, ignoring social injustices. The author explains that the church can no longer preach a gospel devoid of a political edge.

<sup>133</sup>The same author in a different article titled: “Is Haiti Under Divine Curse?” examines the widespread belief of Haiti being cursed and concludes that the thesis of a divine curse is flawed

---

<sup>131</sup> Joseph Déjoie, *Haïti et Le Développement* (P-au-P, Haïti: Henri Deschamps, 2003).

<sup>132</sup> Laënnec Hurbon, Education, A prerequisite for development in Haiti. Article 01.16.2018, Tribune, 3. Laënnec Hurbon, <https://ideas4development.org/en/education-haiti-prerequisite-development/>

<sup>133</sup> Dieumème Noelliste, “Poverty and the Gospel: The Case of Haïti,” 314-316.



when considering historical grounds, cultural basis, and theological foundations.<sup>134</sup> This project agrees with the thesis that Haiti is not under a divine curse and brings a different perspective of Haitian churches' social and religious problems.

In a magazine written in 2003, an article titled “Haiti Makes Voodoo an Official Religion” was featured.<sup>135</sup> According to a decree of the President of Haiti, Jean Bertrand Aristide, Voodoo is recognized as an official religion. According to Aristide, Voodoo is an essential part of the national identity of Haitians. He called the Voodoo practitioners to register with the Ministry of Religious Affairs, and in doing so, Voodoo priests are now able to perform weddings, baptisms, and other rituals.

“Reframing The Imperative Of The Great Commission In The Haitian Context: Discipleship Strategies To Impact Haiti For Christ” by Dieufort Dieujuste.<sup>136</sup> In this thesis, the author aims to develop key discipleship training strategies for Haiti based on the gospel of Matthew, chapter 28, with a focus on the last three verses. Its goal is to produce Protestant Christian disciples who will influence the entire nation, from the lowest to the highest social levels, to reverse the impact of Voodoo. The author seeks to incite pastors and Haitian church leaders to develop a passion for the imperative of the Great Commission of Jesus Christ. In his thesis, he elaborated on the challenge of Voodoo to the gospel; this pertinent data on Voodoo will be very useful for this thesis.

---

<sup>134</sup> Dieumème Noelliste, “Is Haïti under Divine Curse?” 106.

<sup>135</sup> The Christian Century, “Haiti makes Voodoo an Official Religion,” *Christian Century* 120, n0. 9 (2003).

<sup>136</sup> Dieufort Dieujuste, “Reframing the Imperative of the Great Commission in the Haitian Context: Discipleship Strategies to Impact Haiti for Christ,” *D.Min. Thesis, Liberty Baptist Theological Seminary*, 2016.

*“Inculturation of Protestantism in the Context of the Haitian Voudou.”*<sup>137</sup> The author of this thesis, Jean Fils-Aimé, was an Evangelical Pastor of several Baptist churches in Montreal, Canada in the 1990s. In his doctoral dissertation, he seeks to trace the history of Christianity in Haiti in its relationship with the Haitian aspiration. He concludes that Voodoo is not only to be the religion of the majority of the Haitian people, but it is also and above all, the cement and substrate of Haitian culture. For the author, it is not possible to be Haitian without being Voodoo. Even to evangelize the Haitian, one must take into account his religion and his culture. He suggests a more inclusive relationship (the Christian faith in the Voodoo, or the Christian faith through the Haitian Voodoo).

---

<sup>137</sup> Fils-Aimé, “L’inculturation Du Protestantisme Au Contexte Du Voudou Haïtien.”

## **Chapter 3: Methodology**

### **Introduction**

Howard Hendricks, famed professor at Dallas Theological Seminary, used to say to the delight of his students: “it is a sin to bore people with God’s word”. The point he was making is clearly unmistakable. In this day and age, it is probably an even greater sin when teaching or preaching from the Old Testament to fail to point the text rightly where it should be, that is to Christ and Christ alone. This is the essence of Christocentric preaching, and unfortunately it is missing in our pulpits worldwide including the country of Haiti. One wonders why is that there has not been transformation of the heart of the people. Clearly, a key component is that too often in preaching, people were not presented with the state of their “human fallen condition” with the accompanying remedy that repentance and faith in Christ. Jean Dorlus reported that a Haitian national evangelical leader once quipped during a conference right after the January 2010 earthquake that Haiti has behave like a cemetery for the best ideas for progress. If he was right, and we believe he was and he is still right, one must ask again why. One must ask again could it be at least in part a failure at the worldview level where at the core we embrace spiritual beliefs that are detrimental to social progress. The current researcher believes strongly that those beliefs can be transformed into true Christian beliefs if the Word is preached accurately and powerfully. There has not been a better way to do that then to follow the examples of all the apostles that is preach Christ from the Old Testament, namely Christocentric preaching.

As such, this current study, as stated in chapter one, has clear objectives. They were to evaluate responses to a questionnaire prepared to (1) find out the respondents' knowledge of the basic characteristics of Christocentric preaching from the O.T.; (2) to gauge the respondents' views of the importance of making this knowledge available through the development of a course for pastor's training institutions; (3) to find the participant's willingness to adopt the new model in their teaching and preaching; and (4) to ascertain participants interest in obtaining further material like a book or a handbook on Christocentric preaching.

### **Research Design**

The research design for this study will endeavor to indicate how the actual research will be arranged in a way that will yield the desired data and minimize errors especially in data collection and analysis. William Zikmund stated long ago: "Research design is a master plan specifying the methods and procedures for collection and analyzing the needed information."<sup>138</sup> Our purposes then in establishing this master plan is to help minimize the expenditures associated with the research, to facilitate a smooth execution and above all to provide clear direction. There are some key characteristics that we are looking at in putting the design together: objectivity, reliability, validity, and generalizability.

The exact research problem is that Haitian evangelical leaders who preach God's word on a regular basis do not use a Christocentric approach in their preaching especially from the Old Testament. The primary objective of the research is to evaluate the attitude of Haitian evangelical leaders regarding Christocentric preaching.

---

<sup>138</sup> Prabhat Pandey and Meenu Mishra Pandey, *Research Methodology: Tools and Techniques* (Romania, European Union: Bridge Center, 2015), 18.

The process of obtaining information is to administer a questionnaire to participants after a seminar on Christocentric preaching. More will be said later about the procedures of collecting and analyzing the data. As far as time frame is concerned the collecting of the data and its analysis has happened over a six-month period.

The financial resources for carrying out this study come from the researcher. No grant was sought, and no grant was obtained. The expenses covered transportation, renting of a facility to teach a seminar about Christocentric preaching, and sharing a small lunch with participants.

### **Research Questions and Hypotheses**

The study concentrates on five key research questions and hypotheses. They were constructed to address the four objectives mentioned above. Here a restatement is fully in order as we discussed this section in chapter one.

Research question 1 stipulates: Before attending this 2-hour seminar on the basics of Christocentric preaching, what was the respondent's level of knowledge of Christocentric preaching and the effect of its absence on the church and Haitian society? Hypothesis 1 states: The majority of the respondents will respond that they did not know about Christocentric preaching and the effect of its absence on the evangelical Haitian church and society.

Research question 2 states: After attending this 2-hour seminar on the basics of Christocentric preaching, do you believe this model for developing sermon should be taught in pastoral training institutions? Hypothesis 2 states: The majority of the respondents will respond that they believe this new model of developing sermons should be taught in pastoral training institutions?

Research question 3 states: Will you encourage others in ministry to grasp the information on the basics of Christocentric preaching? Hypothesis 3 states: The majority of the respondents will say they would encourage others to grasp the information on the basics of Christocentric preaching.

Research question 4 states: After attending this 2-hour seminar on the basics of Christocentric preaching, will you develop your sermons using this new model of preaching? Hypothesis 4 states: The majority of the respondents will respond that they will incorporate this new model in the development of their sermons?

Research question 5 states: After attending this 2-hour seminar on the basics of Christocentric preaching would you be willing to buy a book on the subject by this current presenter costing \$30-\$40? Hypothesis 5 states: The majority of respondents would be willing to buy a book on the subject by this current presenter costing \$30-\$40.

The second and last objective is to determine whether there are statistically different responses based on the responder's formal or informal pastoral training. The seminar is taught then to two groups: leaders with at least a three-year formal training and leaders with only informal training.

Research question 6 states: Are there significant differences between the two groups (leaders with formal training and leaders with informal training) in the sample on their knowledge of Christocentric preaching from the O.T. Hypothesis 0 (null hypothesis) states: There are no significant differences between the two groups on their knowledge of Christocentric preaching from the O.T. Hypothesis 1 (alternative hypothesis) states: There are significant

differences between the two groups in the sampling regarding their knowledge of Christocentric preaching.

### **Research subjects**

The population we are dealing with in this study is Haitian evangelical leaders in Haiti and in the Diaspora mainly the USA who preach God's word. From that population, the parent group, a sample is formed. It is a small group of 279 Haitian evangelical leaders that became the participants. The objective is to obtain accurate and reliable information about the population. There was no way we could research the entire population of Haitian evangelical leaders. The time, the cost, and the energy it would take make it prohibitive.

Now, for the formation of the sample from such a population, no accurate state, public or private list of Haitian evangelical leaders is obtainable. As such a probability sample could not be established, since not every participant did have the same chance to participate in the study. We use therefore convenient sampling but that was vetted by the researcher's judgment, be that as it may, the manner of obtaining that sample makes our conclusion, based on finding from the data, capable of being generalized, that is representative of the opinion and attitude of the population under study. Advantages to judgmental sample are well known throughout the literature on research methods.

There were two groups of participants. The Haitian evangelical leaders were contacted through my network of pastors and friends to obtain contact information for potential participants. This gave me the opportunity to contact potential participants by phone, email, or WhatsApp Messenger (a cross-platform messenger), which allowed me to share survey information with participants. Each participant had to be registered and was asked to give

information about denomination and church involvement. However, at the time of answering the questionnaire no effort is made to identify any participant. They were from denominations like Baptist, Pentecostal. They were from different organizations as well. They come from mainly the West Department of Haiti, but others come from other departments as well. They have different theological training and of different length of time in ministry as well. The second group of participants, which is strictly a judgmental sample consists of Haitian pastors in the Palm Beach County of Florida. They are from a varied denomination, different age group and different background just likely the first group. Prior to completing any procedures, a consent document was emailed or messaged to the participants in WhatsApp. The consent document contained additional information about the research, but they did not need to sign and return it.

### **Research methods**

The study was a quantitative, an attitudinal study which used the survey method. That tool is suitable to collect the information we need. Advantages of survey over other methods in data collection to research opinions and attitudes are well established. It saves time and energy as it could be administered in multiple sites almost at the same time if need be. Also, a major aspect of its advantage regards the analysis and the reporting of findings that does not require a too complicated statistical software.

### **Instrumentation**

Of the different tools available to us to collect data, we choose the questionnaire. A definition is in order here. According to Barr, Davis, and Johnson “A questionnaire is a systematic compilation of questions that are submitted to a sampling of population from which



information is desired.”<sup>139</sup> For this study, since no questionnaire existed, we designed one. It is attached to the study in appendix A. It has among others the following characteristics: it sought data that cannot be obtained in any book or record, it is short enough, and directions are clear.

Fifteen questions were constructed to discover the attitude of Haitian evangelical leaders toward Christocentric preaching. The first group of the questions dealt with some demographics and ministerial experience. A second group of questions addressed their knowledge of Christocentric preaching before the seminar. A third group of questions addressed their attitude about Christocentric preaching after they have followed a seminar. The next section addresses the notion of the seminar.

### **Research Procedures**

Prior to attending the seminar on Christocentric preaching, the participants were asked to answer a seven-question anonymous survey. This survey was completed on paper. The two groups, the Haiti group and the USA group were given a full hour of introduction regarding the nature of Christocentric preaching. After the seminar, they were asked to answer a fifteen-question anonymous survey. This survey was also completed on paper.

The first group of participants was gathered in the city of Carrefour in the West Department at the Grace Baptist Church. For over an hour, a seminar was presented on the essence of Christocentric preaching. Participants had a chance to ask questions and they all had a cover letter that ask them to fill out the questionnaire. Aides to the researcher, of which there were two, administer the questionnaire while giving orally directions again. The gathering

---

<sup>139</sup> Pandey and Pandey, *Research Methodology: Tools and Techniques*, 57.

happened on October 7<sup>th</sup>, 2021. The second group of participants which is smaller in size was gathered in the city of Lantana, Florida. The same procedure for the first group was followed. The meeting took place on October 9<sup>th</sup>, 2021.

The data was analyzed using the statistical software system MS Excel, developed by Microsoft. It makes description and uses cross tabulation which we need for this study. As statistical analysis is concerned frequency distribution is going to be used for five of the research questions. However, for the sixth research question, as we look for difference between the two groups, we will use the Chi-square test. Of course, it useful to point out here that we do have nominal data.

### **Conclusion**

Chapter 3 provides a key turning point. After an appropriate introduction to the issue of Christocentric preaching, it pivots rapidly to describe the research design, the research questions and hypotheses, the subjects, the methods, the instrument and finally the research procedures. Chapter 4 presents the findings in narrative form as well as in charts. The findings are organized by the research questions and hypotheses.

## **Chapter 4: Results**

### **Introduction**

This is a quantitative study for the purpose of finding opinions or attitude of Haitian leaders regarding Christocentric preaching from the Old Testament. The survey method was used to collect the data as it presents advantages that were discussed in chapter three. The data was subjected to a rigorous analysis and the results of the findings concerning the six research questions are presented here. As a reminder, the purpose of this attitudinal study is to (1) find out the respondents' knowledge of the basic characteristics of Christocentric preaching from the O.T.; (2) to gage the respondents' views of the importance of making this knowledge available through the development of a course for pastor's training institutions; (3) to find the participant's willingness to adopt the new model in their teaching and preaching; and (4) to ascertain participants interest in obtaining further material like a book or a handbook on Christocentric preaching.

### **Data analysis procedure**

The data analysis was performed using the Microsoft Excel application. All the research questions were given due attention and the Microsoft application provided answers for them. The study concentrates on six key research questions and hypotheses. They were constructed to address the four objectives mentioned above.

## Results

Our study dealt with samples that were selected from two main groups: the West Department of Haiti group and the Florida group. The first group was gathered and answered the questionnaire on October 7<sup>th</sup>, 2021, and the second group did their part on October 9<sup>th</sup>, 2021. In total the sample size was 279 participants. Some preliminary observations might be in order.

### Church denominations

One of them had to do with the breakdown of denominations. In our study church denominations other than Baptists and Pentecostals encountered were fairly insignificant. As such we collapsed them based on doctrinal affinity into those with a Baptist or Pentecostal orientation.

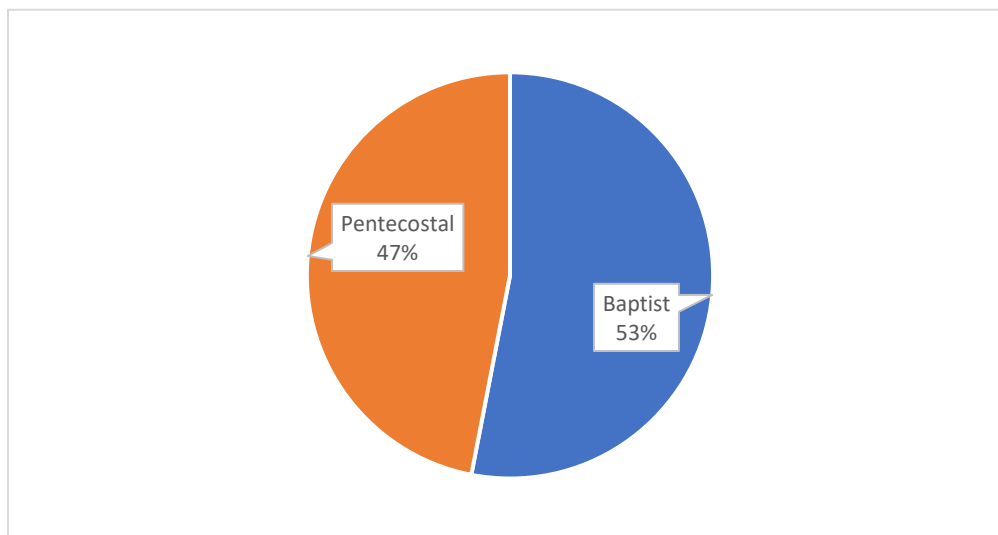


Figure 1: Church denominations

### Age, Preaching Experience, Training

We also look at the age range and the preaching experience of participants. Of the total participants, 46% were between 18-39 years, 44% were between 40-59 years old; and finally, 10% were 60 years or older. As for the preaching experience, 30% of participants have been preaching for at least 5 years; 23% have been preaching between 6-10 years; another 15% have been regular in the pulpit from 11-15 years; and a good number 32% have been preaching for more 16 years. In term of training, we were not surprised to find less than half of the participants have received formal training. The breakdown is as follows and illustrated on the pie chart.

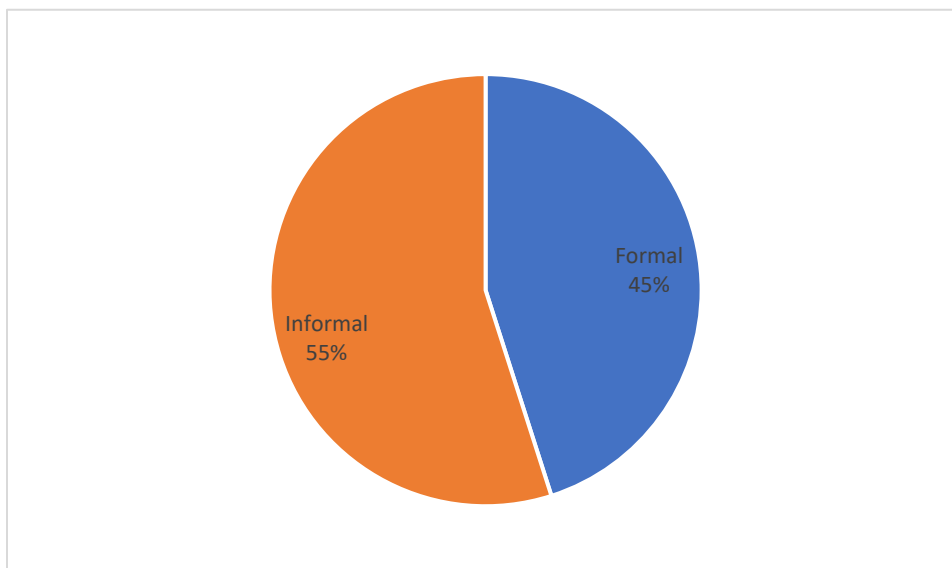


Figure 2: Type of theological training

### Research Question 1 and Hypothesis 1

The study wanted to find out what the respondent's level of basics characteristics of Christocentric preaching and the effect of its absence on the church and Haitian society.

Hypothesis 1 states: The majority of the respondents will respond that they did not know about

Christocentric preaching. We ask four questions to try to determine accepting or rejecting the hypothesis. On the question whether Christocentric preaching include identifying the redemptive principle evident in the text, 98% of the participants said yes. On the question whether Christocentric preaching include showing your audience how to act on the issues raised in the text, 76% of respondents yes. On the third question whether Christocentric preaching include identifying the fallen condition focus of every text, 59% of respondents said yes. Finally, whether Christocentric preaching include finding in every text what it teaches about Christ, an overwhelming majority, that is 96% responded yes. As it is then, we would have no choice to reject the hypothesis. What does that mean then? Based on the judicious observation of this researcher who has been in ministry for a quarter of a century and the sagacity of his team who have also all ministered at the highest level, it is normal to conclude that the respondents would say one thing but in reality, they would do something completely different in the pulpit, Sunday after Sunday. It is not at all that the four above items of the questionnaire are invalid or not reliable. It is instead, whichever questions that are asked about the field of one's supposed domain, the culture tends to corner the respondent to say he knows or can do more than he actually knows or can do. This comes from a shame-oriented culture which it has been argued Haiti is. As such, a leader would feel ashamed to say that he does not know something that he should know. As simple as that can be. No matter how one can explain the concept, the results would be the same. In fact, it is worth reporting that we have two tests, and the results are essentially the same. Now, that does not mean, research cannot be conducted or other items not to be trusted, it only means when it comes to a direct issue of knowledge or competence the researcher must be on his guard and rely more on direct observation than what the participant

actually said that he does. Two more arguments can be advanced to support the point, but we will see them later.

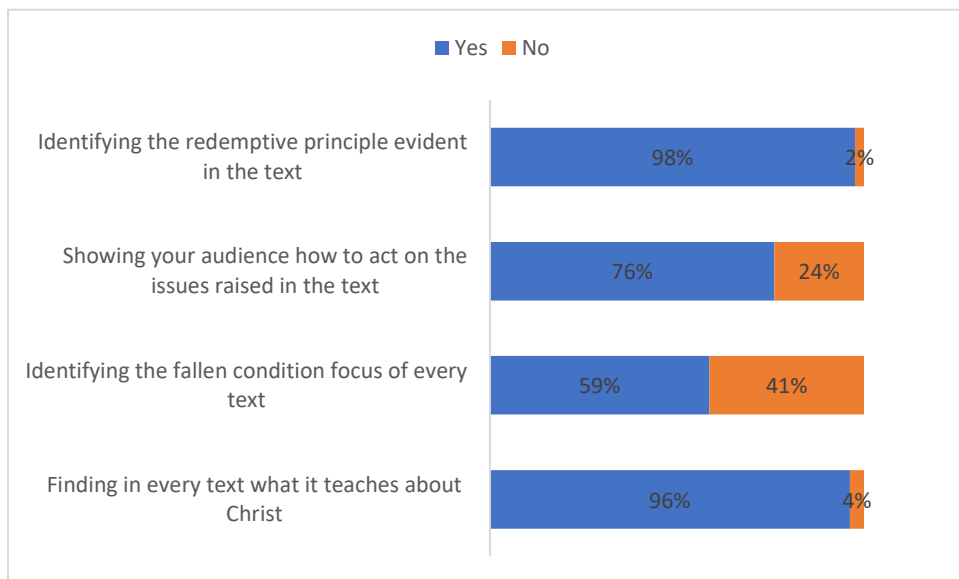


Figure 3: Total response on Christocentric preaching

Table 3: Response to Christocentric preaching, breakdown by training

Christ-centered preaching	Yes		Total	No		Total
	Formal	Informal		Formal	Informal	
Finding in every text what it teaches about Christ	43.2%	53.1%	96.2%	1.9%	1.9%	3.8%
Identifying the fallen condition focus of every text	26.3%	32.4%	58.7%	18.8%	22.5%	41.3%
Showing your audience how to act on the issues raised in the text	32.4%	43.7%	76.1%	12.7%	11.3%	23.9%
Identifying the redemptive principle evident in the text	43.7%	54.0%	97.7%	1.4%	0.9%	2.3%

## Research Question 2 and Hypothesis 2

Regarding research question 2 seeking to find out whether participants in our study believe the Christocentric model for developing sermon should be taught in pastoral training institutions? We constructed one question in order to test Hypothesis 2 which states: The majority of the respondents will respond that they believe this new model of developing sermons should be taught in pastoral training institutions? The result is most the participants, 95% believe Christocentric preaching should be taught in our pastoral training institutions, and only 5% say no. The result leads us to accept the hypothesis.

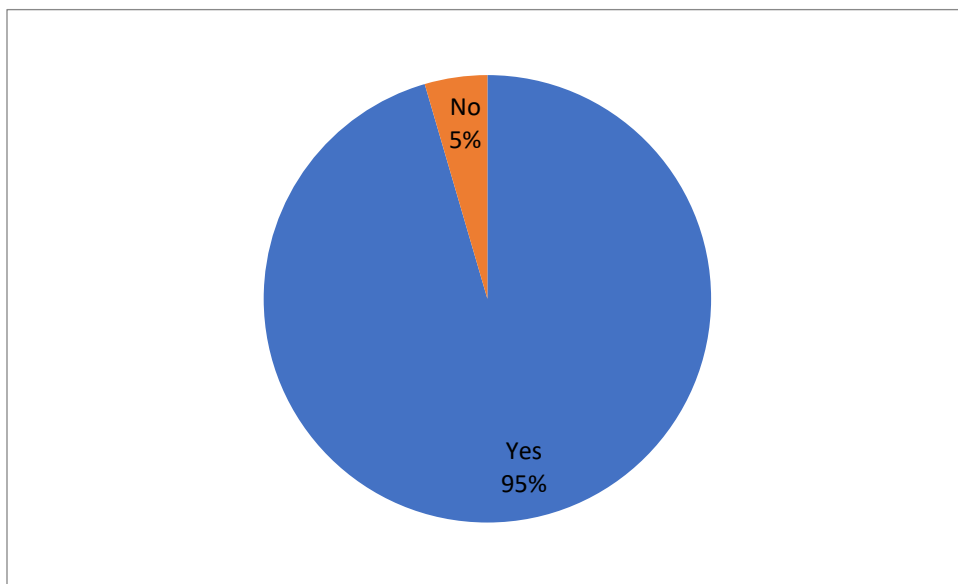


Figure 4: The need to teach the Christocentric model in pastoral training institutions

## Research Question 3 and Hypothesis 3

The study asks the question: “Will you encourage others in ministry to grasp the information on the basics of Christocentric preaching?” Hypothesis 3 states: The majority of the respondents will say they would encourage others to grasp the information on the basics of



Christocentric preaching. We use two questions to test that hypothesis. For the question of whether participants would encourage others to participate at a seminar on Christocentric preaching, 97% of respondents said yes, only 3% said no. For the second question whether they would lead a seminar at their church on Christocentric preaching 77.5% said yes and only 22.5% said no. Based on the results of the 2 questions, the hypothesis must be accepted.

#### Research Question 4 and Hypothesis 4

We develop one question to test the hypothesis for the research question 4 that said: “After attending this 2-hour seminar on the basics of Christocentric preaching, will you develop your sermons using this new model of preaching?” Hypothesis 4 states: The majority of the respondents will respond that they will incorporate this new model in the development of their sermons? The results of the test indicate that 95% said yes and only 5% said no. Again, it is clear that hypothesis must be accepted.

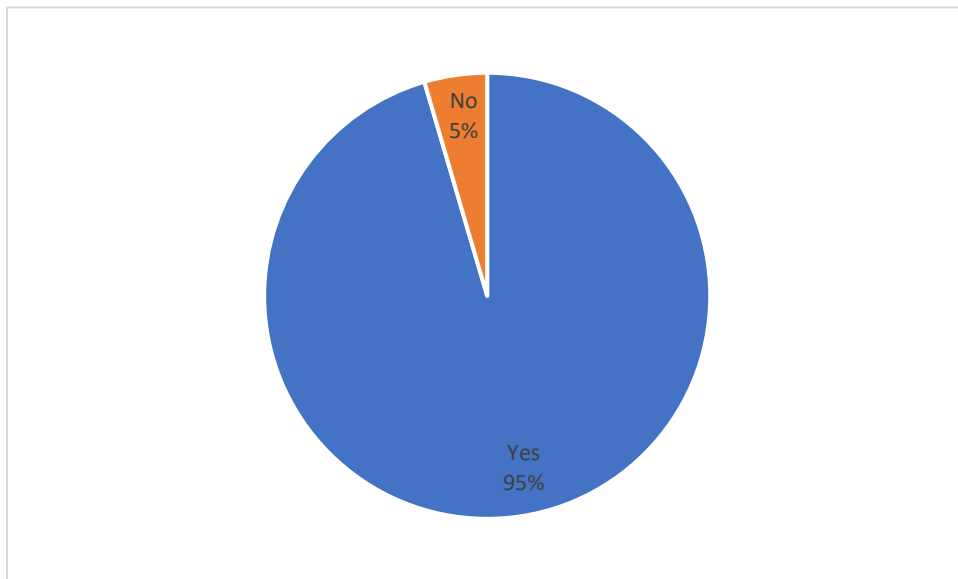


Figure 5: Incorporation of Christocentric preaching model in the future

### Research Question 5 and Hypothesis 5

Two questions were formulated to answer the research question. One question asks: “After attending this 2-hour seminar on the basics of Christocentric preaching would you be willing to buy a book on the subject by this current presenter costing \$30-\$40?” The hypothesis stated that the majority of respondents would be willing to buy a book on the subject by this current presenter costing \$30-\$40. The data shows that 78% of participants are willing to do so and only 22% said no. A second question asked participants whether they would be interested in knowing more about Christocentric preaching. The answer unsurprisingly was 100% yes. The hypothesis is to be accepted.

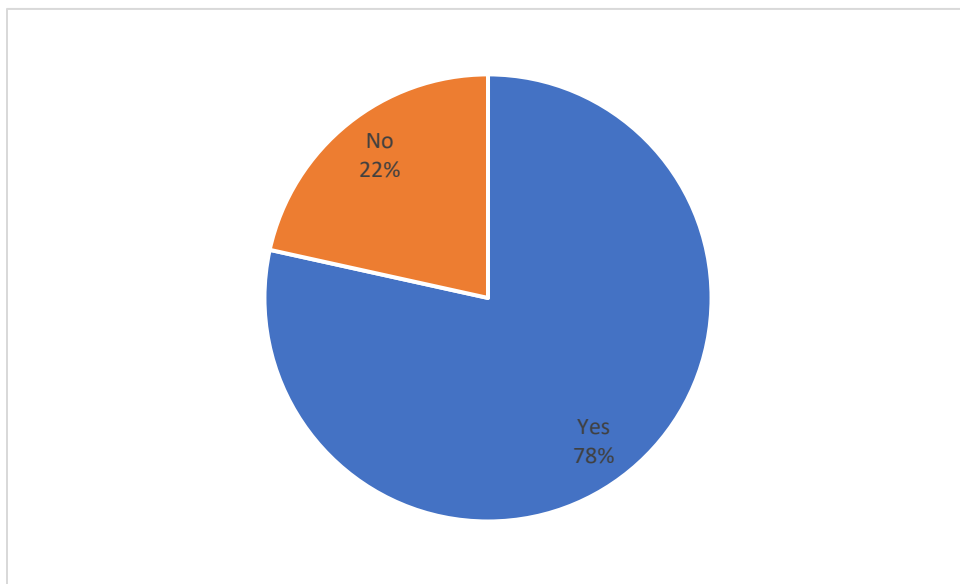


Figure 6: Willingness to buy a book on Christocentric preaching

### Research Question 6 and Hypothesis 6

The second and last objective is to determine whether there are statistically different responses based on the responder’s formal or informal pastoral training. The seminar is taught

then to two groups: leaders with at least a three-year formal training and leaders with only informal training.

Research question 6 states: Are there significant differences between the two groups (leaders with formal training and leaders with informal training) in the sample on their knowledge of Christocentric preaching from the O.T. Hypothesis 0 (null hypothesis) states: There are no significant differences between the two groups on their knowledge of Christocentric preaching from the O.T. Hypothesis 1 (alternative hypothesis) states: There are significant differences between the two groups in the sampling regarding their knowledge of Christocentric preaching.

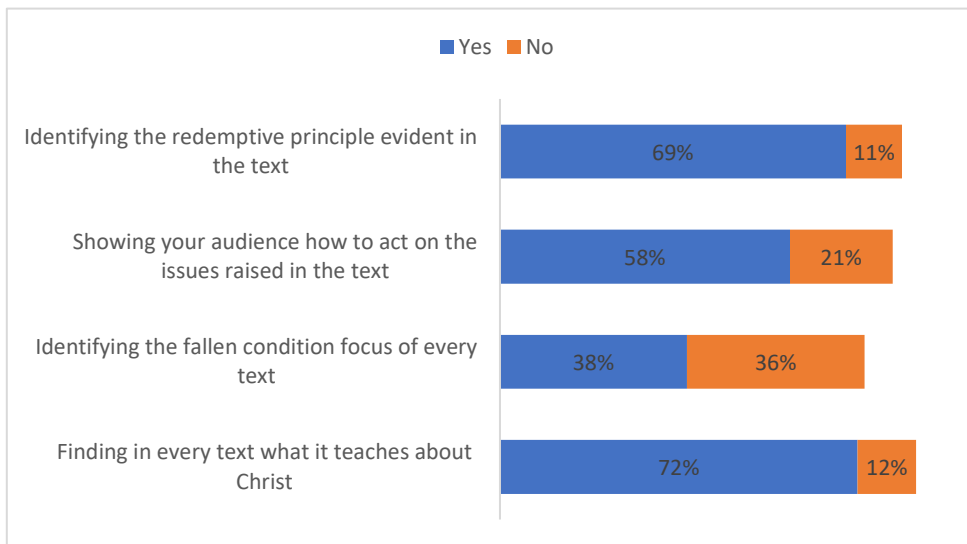


Figure 7: Knowledge about Christocentric preaching from the OT after seminar

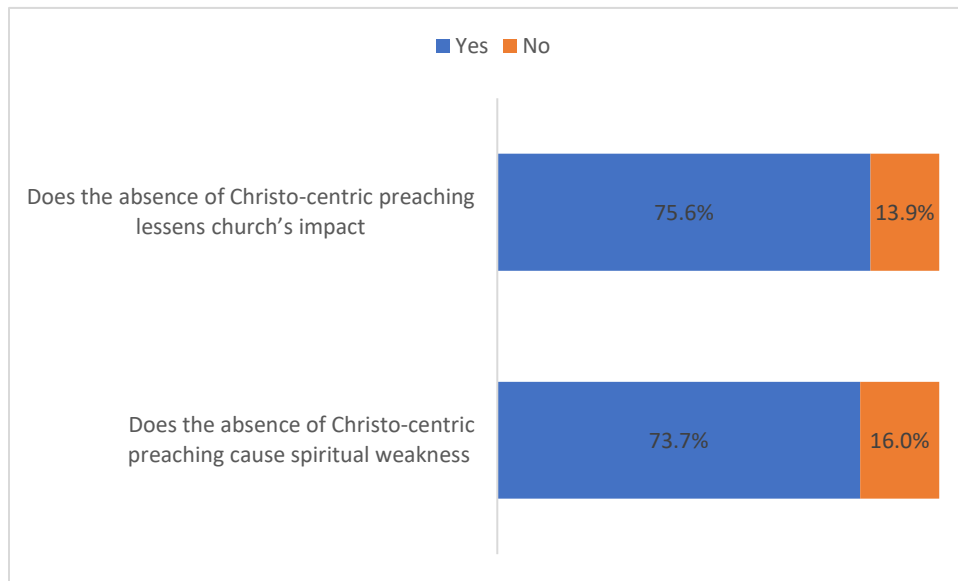


Figure 8: Effect of the absence of Christocentric preaching from the OT

A chi-square test of independence was performed to examine the relation between leaders with formal training and leaders with informal training regarding the fact that the absence of Christocentric preaching cause spiritual weakness. The relation between these variables was not significant,  $X^2(1, N = 279) = 1.897, p = 0.05$ . There are no significant differences between the two groups in the sampling regarding their knowledge of Christocentric preaching.

A chi-square test of independence was also performed to examine the relation between leaders with formal training and leaders with informal training regarding the fact that the absence of Christocentric preaching lessens church's impact. The relation between these variables was not significant,  $X^2(1, N = 279) = 0.921, p = 0.05$ . There are no significant differences between the two groups in the sampling regarding their knowledge of Christocentric preaching.

## **Conclusion**

As required in the general rules to write a study of this nature, chapter 4 was apportioned the task of reporting the analysis of the data according to the different hypotheses we established. We tested all of them. Chapter 5 provides a rigorous discussion of the results and implications for ministry.

## **Chapter 5: Conclusion and Recommendations**

As we live in a day where pluralism is the dominant worldview, and norms are constantly challenged, even preaching, at least what makes for good preaching seems to be under fire. While it was not the goal of this study to analyze the challenges launched toward preaching, we came to enunciate and present a model of preaching called lately Christocentric preaching that has the triple advantage to be exegetically sound, putting Christ in the middle of every passage of the Bible and finally relevant to our time.

This final chapter is a discussion of the results of the study, an exposition of the more potent implications for ministry in general, in particular seminary education, and finally some key recommendations for those who would conduct further studies. The research questions were generated by the purpose of the project which is a quantitative study using the survey method. The purpose of the study is to evaluate responses to a questionnaire prepared to (1) find out the respondents' knowledge of the basic characteristics of Christocentric preaching from the O.T.; (2) to gauge the respondents' views of the importance of making this knowledge available through the development of a course for pastor's training institutions; (3) to find the participant's willingness to adopt the new model in their teaching and preaching; (4) to ascertain participants interest in obtaining further material like a book or a handbook on Christocentric preaching.

Preaching in Haiti in general has more often than that lacked meat. The practice has been sometimes either a talk, and advice based a biblical text, a high energy delivery laced with promises taken out of context and very little consideration to serious exegesis, thereby not

qualified as preaching as we know it should be. As such, expository preaching itself has suffered the most. That observation being made does not imply that there are no excellent expositors of the Word in Haiti, but it does strongly suggest there is a dearth of good preaching. From a personal perspective I was raised under good preaching at my local church and by listening on the radio to some of the best preachers from France. It is clearly that love for sheer exposition of the Word that led me to a divinity school and full-time pastoral ministry. Again, I have been a pastor for 21 years. I have preached and listened to countless sermons, some were memorable, others would need reworking to put it mildly and charitably. Very often, the quality of the sermons has been determined by how many times people shouted amen. The emotions or the desire to please the listeners played too strong of a factor in the mind of the preachers and relegated the duty to be faithful to the text and relevant to the true needs of people to at best second place. We do mourn then the fact that preaching from the Old Testament has not been Christocentric as this study has revealed clearly.

### **Summary of findings**

Several important findings based on the analysis of the responses to the questionnaire after the seminars to explain what Christocentric preaching is came to the fore. Again, the first objective was to find out what the participants know about Christocentric preaching before the seminar. The second objective was to find out whether participants see Christocentric preaching as important. The third objective was to ascertain participants willingness to adopt Christocentric preaching as their new model for preaching. And the fourth objective was to find out whether participants would want further material on Christocentric preaching such as a book.

Analyzing the data from the questionnaire, and even through informal conversations with participants, it has been clear that prior to the seminars, participants have limited to no knowledge regarding the basics of Christocentric preaching. Indeed, the study shows that a majority of respondents could not identify the basic tenets of Christocentric preaching. If what we discover can be applied to the general population of Haitian preachers, then faithful exposition from the Old Testament has suffered and may continue to suffer for a while. We have noted that the majority of the participants did know how to identify the redemptive principle in a text.

Unsurprisingly the literature review on the subject does not yield books or any other printed or non-printed materials by Haitian authors on preaching that either make a defense or an outright explanation for Christocentric preaching. The concept then, we would have to conclude, is still foreign to the minds of Haitian authors and we would guess foreign also to current teachers in pastoral training institutions. There would be no other conclusion based on research.

Another important finding is that after the seminars, a majority of participants thought that Christocentric preaching should be taught in seminaries. It can logically be inferred if they did not know the basic tenets of Christocentric preaching before the seminars and now, they agree that this model should be taught in seminaries it is because the seminars have had a positive effect to change their minds.

The third finding is that the majority of participants said they would use the model of Christocentric preaching in their sermon development. That is a major shift for a lot of reasons. Change is difficult to adopt in any culture, especially in pastoral leadership, especially in the area



of preaching. Haitian leaders are no exception to that practice, the offer of resistance should have been significant. Yet, the majority said they would make a switch.

A final finding is seen in the data that shows an overwhelming support to know more about Christocentric peaching. Indeed, if participants are willing to pay money to learn more or even to become teachers of the model themselves that shows serious interest.

Perhaps, it is possible to conclude then that properly taught, Christocentric preaching could be adopted by Haitian pastors. It has already been argued throughout this study that spiritual growth is tied to applying God's word faithfully. This author, based on the prevailing literature and on his own personal experience in the ministry, does not know a better approach to preach the Word than expository Christ-centered preaching.

### **Implications for ministry**

A study of this magnitude that has yielded important findings as listed above would inevitably lead to major ministry implications. Wisdom dictates that a few must be reported. The first ministry implication is the possibility of developing a 14-16 course on preaching based on the model of Christocentric preaching. During the administration of the questionnaire, the researcher of the study has only evoked the possibility but participants themselves urged the author to develop such a course. Although the course would cover the basic mechanism of preaching, the clear focus is on honing the skills of learners to find redemptive principles from any text of the Old Testament. The course would be aimed at Haitian students in pastoral ministry at various learning contexts in Haiti and beyond.

A second ministry implication is to share the vision of developing Christocentric sermon with different institutions of pastoral training throughout the country of Haiti and even in the

Diaspora. This endeavor will include traveling, discussions with key gatekeepers, sharing of materials and even exposure to seminars in the US lead by scholars of Christocentric preaching. Once these leaders adopt the new model, they would change their homiletic course to reflect the new approach. The result will be that we have a new generation of preachers significantly prepared to handle God's word in a more faithful and relevant way.

Another implication is to develop a full book centered on Christocentric preaching but aimed at preachers who are from and working in an animistic context. One of the findings of the study indicated that participants were willing to buy a book that is worth US\$30-40. Moreover, it should be pointed out a potential ministry consists in just the author making a personal choice at his church and his entourage to teach and be a conscious model of a person who consistently preach using the Christocentric model.

A final implication for ministry is simply launching a paradigm change in preaching. This will for sure require a major effort on the part of many, especially the early adopters. Indeed, through the help of a network of churches and pastors dedicated totally to Christocentric preaching, many different things can be done.

### **Recommendations for future research**

A study like ours would definitely raise further research questions. For instance, one could conduct a longitudinal study to compare two fairly similar churches, in the same cultural and economic areas, along the lines of Christocentric preaching. One where sermons are developed from a Christocentric perspective and the other sermons are not developed that way. We would measure spiritual growth in both using universally known indicators after a period of two years to see if a model of preaching has any effect or not.

Another study would be to find out whether illiteracy has a correlation with the effectiveness of Christocentric preaching. It might be argued that it can be. Perhaps a third study should test whether a lack of education of most Haitian preachers constitute a factor in their non-use of Christocentric preaching.

It is worth mentioning that a potential study could deal directly with animistic culture as it relates to exposition from the Old Testament. Indeed, the entire Bible written in the culture of the Ancient Near East and later in the Greco-Roman culture has a lot to say about animism. It would be amazing thing if preachers could make those connections and see the polemical aspect of the Bible. This of course, would come out easier in a preaching model that is centered on Christ.

### **Conclusion**

The present study has been particularly enriching for me and many others taking part in it. We were able to see the importance of Christocentric preaching as well the attitude of Haitian leaders regarding its practice. They think they are using the model when in fact they are not. The important finding is that most participants would like to know more about Christocentric preaching and are willing not only to buy materials on the subject but also think it is a model worth teaching in pastoral institutions throughout the country.

## Bibliography

- Azria, Régine, and Danièle Hervieu-Léger. *Dictionnaire Des Faits Religieux*. Paris, France: Quadrige/PUF, 2010.
- Bassin, François, Frank Horton, and Alfred Kuen. *Introduction au Nouveau Testament-Evangiles et Actes*. Saint-Légier, Suisse: Emmaüs, 1990.
- Bayyinah Bello, Anthony Pascal (Konpè Filo) *Cérémonie Du Bois Caïman Émission BAti Ayiti RTG*. Accessed November 13, 2019. [https://www.youtube.com/watch?v=8x4if\\_3nXQo](https://www.youtube.com/watch?v=8x4if_3nXQo).
- Bénétreaux, Samuel. *L'Épître Aux Hébreux*. Vol. 2. Vaux-sur-Seine, France: Édifac, 1990.
- Blanchard, L'abbé Etienne. *Recueil d'idées*. Montréal, New York & Londres: Les Editions du Mercure, 1929.
- Chapell, Bryan. *Christ-Centered Preaching: Redeeming the Expository Sermon*. Grand Rapids, MI: Baker, 2005.
- Clowney, Edmund P. *Preaching Christ in All Scripture*. Wheaton, IL: Crossway, 2003.
- Criswell, William A. "Preaching Christ from the Old Testament." *In Traditions and Testament: Essays in Honor of Charles Lee Feinberg*. John S. Feinberg and Paul D. Feinberg. Chicago, IL: Moody, 1981.
- Decorvet, Philippe. "Un pasteur réfléchit sur sa prédication." *Hokhma* 48 (1991): 35–42.
- Dejean, Yves. "Diglossia Revisited: French and Creole in Haiti." *Word* 34, no. 3 (December 1983): 189–213.
- Déjoie, Joseph. *Haïti et Le Développement*. P-au-P, Haïti: Henri Deschamps, 2003.
- Dieujuste, Dieufort. "Reframing the Imperative of the Great Commission in the Haitian Context: Discipleship Strategies to Impact Haiti for Christ." *D.Min. Thesis, Liberty Baptist Theological Seminary*, 2016.
- Dominique, Angers. "Comment Prêcher Christ à Partir de l'Ancien Testament?" Accessed January 11, 2020. <https://toutpoursagloire.teachable.com/courses/448628/lectures/6885248>.
- Duvall, J. Scott, and J. Daniel Hays. *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible*. 2nd ed. Grand Rapids, MI: Zondervan, 2005.
- Elwell, Walter A. *Evangelical Dictionary of Theology*. 2nd ed. Grand Rapids, MI: Baker, 2007.

Ferguson, Sinclair. *Preaching Christ from the Old Testament: Developing a Christ-Centered Instinct*. London: Proclamation Trust Media, 2000.

Fils-Aimé, Jean. "L'inculturation Du Protestantisme Au Contexte Du Voudou Haïtien." *D. Philosophy. Thesis, Université de Montréal Faculté Des Etudes Supérieures*, 2003.

"GDP per Capita (Current US\$) - Latin America & Caribbean, Chile | Data." Accessed November 13, 2019.  
[https://data.worldbank.org/indicator/NY.GDP.PCAP.CD?locations=ZJ-CL&year\\_high\\_desc=false](https://data.worldbank.org/indicator/NY.GDP.PCAP.CD?locations=ZJ-CL&year_high_desc=false).

*Geography Now! Haiti*. Accessed November 13, 2019.  
<https://www.youtube.com/watch?v=OOG9a2Kn6-Q>.

Gibson, Scott M. *Preaching the Old Testament*. Grand Rapids, MI: Zondervan, 2006.

Global, F. M. "FM Global Unveils Updated Country Rankings in the 2019 FM Global Resilience Index." FM Global. Accessed November 13, 2019.  
<https://newsroom.fmglobal.com/releases/fm-global-unveils-updated-country-rankings-in-the-2019-fm-global-resilience-index>.

Goldsworthy, Graeme. *Preaching the Whole Bible as Christian Scripture*. Grand Rapids, MI: Eerdmans, 2000.

Greidanus, Sidney. *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method*. Grand Rapids, MI: Eerdmans, 1999.

Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Grand Rapids, MI: Zondervan, 1994.

Encyclopedia Britannica. "Haiti - Early Period." Accessed November 14, 2019.  
<https://www.britannica.com/place/Haiti>.

Slate.fr. "Haïti, le pays indépendant le plus dépendant du monde." Accessed November 14, 2019.  
<http://www.slate.fr/story/33009/haiti-aide-internationale>.

Halley, Henry Hampton. *Halley's Bible Handbook with New International Version*. 25th ed. Grand Rapids, MI: Zondervan, 2007.

Helliwell, John F., Richard Layard, and Jeffrey D. Sachs. *World Happiness Report 2019*. New York: Sustainable Development Solutions Network, 2019.

Henley Passport Index. "Henley Passport Index 2008 to 2019." Accessed November 2, 2019.  
<https://www.henleypassportindex.com>.

Hoffmann, Léon-François. *Haiti: Couleurs, Croyances, Créole*. Port-au-Prince, Haiti: Henri Deschamps, 1990.

- Kaiser, Walter C. *Preaching and Teaching from the Old Testament: A Guide for the Church*. Grand Rapids, MI: Baker, 2003.
- Keller, Timothy. *Preaching: Communicating Faith in an Age of Skepticism*. New York, NY: Viking, 2015.
- Koning, Étienne. “Prêchez La Parole!” 2011. <https://www.croirepublications.com/cahiers-ecole-pastorale/la-predication/article/prechez-la-parole>.
- Kuen, Alfred. *Encyclopédie des difficultés bibliques-Evangiles et Actes*. 2nd ed. Vol. v. Saint-Légier, Suisse: Emmaüs, 2006.
- Laloi, Joel. “La problématique de la prédication dans les églises haïtienne, quelles solutions?” In *Eglise, Agent de Transformation de Vie et de Société*. Port-au-Prince, Haïti, 2017.
- Lawson, Max, and Matthew Martin. “The Commitment to Reducing Inequality Index 2018: A Global Ranking of Governments Based on What They Are Doing to Tackle the Gap between Rich and Poor,” 2018, 76.
- France Diplomatie: Ministère de l’Europe et des Affaires étrangères. “Les chiffres de l’adoption internationale.” Accessed November 14, 2019. [https://www.diplomatie.gouv.fr/fr/adopter-a-l-etranger/la-mission-de-l-adoption-internationale/](https://www.diplomatie.gouv.fr/fr/adopter-a-l-etranger/la-mission-de-l-adoption-internationale/les-chiffres-de-l-adoption-internationale/).
- Long, Thomas G. *Pratique de la prédication. Positionnements, élaborations, expériences*. Genève: Labor et Fides, 2009.
- Louis, Andre J. *Voodoo in Haiti: Catholicism, Protestantism and a Model of Effective Ministry in the Context of Voodoo in Haiti*. Mustang, OK: Tate Publishing & Enterprises, 2007.
- MacArthur, John. *Commentaire biblique John MacArthur Jean 1-11*. Vol. 1. Québec, Canada: Publications chrétiennes, 2010.
- . *Commentaire biblique John MacArthur Luc 18-24*. Vol. 4. Québec, Canada: Publications chrétiennes, 2015.
- . *Commentaire Biblique John MacArthur Matthieu 16-23*. Vol. 3. Québec, Canada: Publications chrétiennes, 2012.
- Métraux, Alfred. *Voodoo in Haiti*. New York: Schocken Books Inc., 1972.
- Murray, David. *Jesus on Every Page: 10 Simple Ways to Seek and Find Christ in the Old Testament*. Nashville, TN: Thomas Nelson, 2013.
- Nicole, Jules-Marcel. *Précis de doctrine chrétienne*. Nogent, France: Institut Biblique de Nogent, 1991.

- Nicole, Roger. "L'Ancien Testament dans le Nouveau." *Fac Réflexion*, no. 5 (July 1987): 21–27.
- Padfield, David. "5 Purposes of Preaching." Church leaders. Accessed January 8, 2020. <https://churchleaders.com/pastors/preaching-teaching/147149-five-purposes-of-preaching.html>.
- Pandey, Prabhat, and Meenu Mishra Pandey. *Research Methodology: Tools and Techniques*. Romania, European Union: Bridge Center, 2015.
- Pierre-Louis, Manassé, and Henri Claude Telusma. *Théologie et prédication dans le contexte actuel d'Haïti*. Vol. 1. Port-au-Prince, Haiti: Média-Texte, 2014.
- Pirot, Louis, and Albert Clamer. *La Sainte Bible, Saint Matthieu -Saint Marc*. Vol. IX. Paris, France: Letouzey et Ané, 1950.
- Rahner, Karl, and Herbert Vorgrimler. *Petit Dictionnaire de Théologie Catholique*. Paris: Editions du Seuil, 1970.
- Rameau, Pierre. *Plaintive Voices of Haïti to the World*. Bloomington, IN: AuthorHouse, 2010.
- Encyclopedia Britannica. "Ritual." Accessed January 7, 2020. <https://www.britannica.com/topic/ritual>.
- Romain, Charles-Poisset. *Le Protestantisme Dans La Société Haïtienne*. Vol. 2. Port-au-Prince, Haïti: Imprimerie Henry Deschamps, 1986.
- Schaff (Ed.), Philip. *The Nicene and Post-Nicene Fathers of the Christian Church*. Philip Schaff. Vol. x. 1. Grand Rapids, MI: Eerdmans, 1998.
- Encyclopedia Britannica. "Superstition | Description & Examples." Accessed November 29, 2019. <https://www.britannica.com/topic/superstition>.
- World Bank. "The World Bank In Haiti." Text/HTML. Accessed November 13, 2019. <https://www.worldbank.org/en/country/haiti/overview>.
- Vodounou, Theophilus. *La magie et la Bible*. Abidjan, Cote d'Ivoire: Centre de Publications Evangéliques, 1981.
- Waltke, Bruce, and Yu Charles. *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach*. Grand Rapids, MI: Zondervan, 2007.
- Willmington, Harold L. *Willmington's Book of the Bible Lists*. Wheaton, IL: Tyndale House, 1987.
- Wright, Christopher J. H. *How to Preach and Teach the Old Testament for All Its Worth*. Grand Rapids, MI: Zondervan, 2016.

———. *Knowing Jesus through the Old Testament: Rediscovering the Roots of Our Faith*.  
Downers Grove, IL: InterVarsity Press, 1992.



## **Appendix A: Example of a Christ Centered Sermon (English Version)**

One of 14 ingredients from a series of the recipe for happiness: Fidelity

Bible passage: Proverbs 3:1-20

### **Prayer**

### **Introduction**

Proverbs 3:3-4: “Do not let kindness and truth leave you; Bind them around your neck, Write them on the tablet of your heart. So you will find favor and a good reputation In the sight of God and man.”

Question: Do the people around you (Family, Work, School, Church, Friends) consider you a faithful person? According to your experience in your relationships, are all your friends faithful?

Faithfulness has always been a rare quality. For some advantages in life, your loved ones betray you. Your lawyer tells you that he does not charge you for such legal transaction, in the end you find out that he charges you more money for this service than the normal fee.

Your mechanic tells you that he is giving you a discount on today's repair, you realize after two (2) days that he was installing used parts in your vehicle.

In your life as a couple, love is at its peak between the two of us (2), from a reliable and trustworthy source, you have just learned that a third person also shares your spouse's love. Isn't that frustrating? François Gervais said:

Fidelity solidifies friendship, but betrayal makes it disappear. (François Gervais. *Réflexion sur la vie quotidienne*, p.55).

Infidelity breaks love and friendship (François Gervais. *Réflexion sur la vie quotidienne*, p.65).

### **Development**

According to the New Testament Dictionary, written by Xavier Léon-Dufour, the Greek of the New Testament does not distinguish between faith and faithfulness “pistis,” between believer and faithful “pistos.” In fact, this term translates the single word emûnâ which derives from the word truth “emèt.” The charge of the word is clarified: faith does not only mean the knowledge

and affirmation of some truth, but also and above all the trusting commitment to a person, God, or man, who is the truth sought and recognized in a dialogue. Is this not the name we give to the members of our assemblies? TRUSTEES! Are you worthy of this name?

Faithfulness is no longer a highly rated value today. However, man has a longing to be faithful. Loyalty gives him certainty and security.

Most people ignore the meaning of commitment. They agree on a whim, then change their minds for a yes or a no without hesitation, regret, or remorse. And this even amid God's people, in the Church! Praise God, there is always a weak remnant that looks like the one Rick Warren describes in his statement. He said:

“True servants are faithful to their ministry. They complete their tasks, fulfill their responsibilities, keep their promises, and stay true to their commitments. They never leave a job half done, and they do not give up when they are discouraged. They are trustworthy. You can really count on them!” Can we count on you? (*Une vie une passion une destinée*, p.278).

### **Explanation:**

Our beatitude today begins Psalm 119 :1. It exalts the Happiness of those who have integrity: “Blessed are those whose way is blameless, who walk in the Law of the Lord.”

This ingredient of the recipe is the masterpiece of Happiness, to be happy one must be faithful. Proverbs 3:3-4 tell us not to let love and faithfulness leave us.

You will have the reputation of being a man of good sense. Why is it that faithfulness guarantees reputation and favor with God and men? It is because it is one of the qualities when one has it, one can live well with God and men. Psalm 15 begins with: “Lord, who may reside in Your tent? Who may settle on Your holy hill?” In verse 2 David wrote: “One who walks with integrity, practices righteousness”. He who is filled with these two (2) things is happy.

How to recognize a faithful person?

There are at least six (6) behaviors to look for in a faithful person. First, a faithful person is:

- First, the one who is faithful is SINCERE

In the Old Testament, sincerity and integrity were required of the people of Israel (Deut.18:13). Believer or not, sincerity is an advantage in this world. In my opinion, J. Oswald Sanders has formulated the best definition of sincerity: Sincerity is a transparency of character, an unconscious quality that reveals the inner self.

Moses opened his heart as few of us are willing to do, and he revealed his mistakes as well as his successes. Even before his conversion, he was a sincere and honest man who served God with a pure conscience (2Tim.1:3). The same for Nathanael. Jesus says of him: Here is truly an Israelite, in whom there is no deceit!" (Jn.2:47).

He was an Israelite in whom there is no fraud, a man without hypocrisy, sincere. Whether we like it or not, one day or the other, you and me, our fidelity will be tested. Men are easily mistaken in this field. They often confuse character with reputation. And yet, there is a big difference.

Reputation is what others think we are, while character is what we really are. Reputation is what people think you are, while character is what God knows you are. Reputation is what is chiseled on your tombstone, while character is what the angels say about you before the throne of God. Reputation may change with the circumstances or seasons of life, while character should never change. (David Jeremiah. God meant it for good, Guide Study, vol.1, p.107).

Which of the two (2) do you care about most?

Character is often confused with reputation, but there is a big difference. Reputation is what others think we are, whereas character is what we really are. Reputation is what men think you are, whereas character is what God knows you are. Reputation is what is chiseled on your tombstone, whereas character is what the angels say about you before the throne of God. Reputation may change with circumstances or the seasons of life, whereas character should never change. (D. Jeremiah. Guide sturdy, God meant it for good vol.1 p.107).

Which of the two (2) do you care about more?

- Secondly, the one who is faithful DOES NOT CARE OF HIS PRESTIGE AND PREFERENCES

He does not care about the advantages due to an office. Does not care about Honor, Power, Privilege. He who is faithful will not trade his faithfulness for a privilege of life or honor.

- Third, he who is faithful has COURAGE

Courage is that quality of mind which renders men capable of meeting danger or difficulties with firmness, without fear or dejection of soul. (Webster's Dictionary).

He who is faithful takes the risk and keeps his position even when his decision leads him in a solo direction. Martin Luther possessed an exceptional measure of this important quality. It has been said that he was perhaps the most fearless man who ever lived. When he undertook his memorable journey to Worms (a city in Germany) in defense of the truth. He said, "You may expect everything from me except fear and recantation. I will not run away, much less recant!" His friends warned him of the grave dangers that threatened him, and they tried to dissuade him from leaving. But Luther would not listen. Before the emperor, true to the Word of God, Luther said, "I am ruled by the Scriptures I have quoted, and my conscience is bound by the Word of God." (J. Oswald Sanders, Le leader spiritual, p.67).

The courage of the faithful man is shown by his willingness to face unpleasant facts, and to stand firm even when exposed to unpopularity that costs his life.

- Fourthly, he who is faithful LOVES

A French playwright, Henry de Montherlant said: "When one loves, fidelity is hardly difficult." (See <https://citations.ouest-france.fr/citation>):

Fidelity presupposes love. Faithful, I can only be faithful to the one I love. Fidelity implies the profound desire to be able to place everything in confidence in the loved one to whom one has bound oneself, and to be oneself always ready to respond to his or her call (A. Grün. Petit Traité de Spiritualité au Quotidien, p.143).

For this, fidelity sometimes obliges us to expose ourselves, to tell the truth by speaking directly to ourselves. Indeed, it happens that the best form of love consists in being frank with a friend by

telling him exactly what he has done wrong. Proverbs 27:6 tells us, “The wounds of a friend prove his faithfulness, but the kisses of an enemy are deceitful. A true friend will tell you things straight.

However, you must know when it is time to confront someone. How do you know when to be fierce rather than tender with people? You will know by asking yourself: Am I looking out for this person's welfare first and foremost? Or am I telling him or her that I am better than him or her? Loyalty is sometimes about being very direct and frank - Loyalty is about loving the person to confront them and say, “I'm not going to let you self-destruct. I'm not going to sit here and watch you ruin your life.”

Loyalty is the greatest symbol of respect for friendship (François Gervais. *Réflexion sur la vie quotidienne*, p.75)

- Fifth, the one who is faithful HAS FAITH

He is faithful who, in the test of time, holds firm in the faith and who, by this, expresses the fidelity of God to his promises (Rom.3:3; 1Cor.1:9; 10:13; 2Cor.1:18; 1Thes.5:24; 2Thes.3:3; Heb.10:23; 11:11; 1Pet.4:19; 1Jn.1:9).

This father of the Church: Polycarp, also a disciple of John, was bishop of Smyrna. The tumult was great when the public learned that Polycarp was arrested. The proconsul sought to have him disowned by saying to him: Respect your age. Polycarp answered, “I have served him for eighty-six years and he has done me no harm. How can I blaspheme my king who saved me? He said just before being guillotined. (J. M. Nicole. *Précis D'Histoire de L'Eglise*, p.22).

It is his faith in God that results in this fidelity to his Savior!

- Sixth and last behavior of a faithful person, the one who is faithful RENOUNCES TO LIVE FOR HIMSELF.

For this quality, the most convincing, practical, and simple explanation is the example of a dog. In the United States, almost every American has a dog. Do you know why dogs are welcome in this culture? Because this animal is faithful. It brings them happiness and security. Loyalty not only makes you happy, but it also gives you certainty and security

The dog is the best friend of the man because it is the most faithful animal in the world.

Three years ago, a dog named Bobby lost its owner in General Roca, Argentina. inconsolable since that day, the animal now lives in the cemetery to stay with its master

Fritz Von Unrub said: The dog is the only being that loves you more than he loves himself.

Do you know why? Someone said it about him: The dog is a faithful animal because he has given up living for himself.

### **Christocentricity:**

Our Lord Jesus Christ and the dog have unfortunately this in common. The dog is ready to give his life for his master. He alone embodies unconditional love, friendship, unfailing loyalty, trust, gratitude, courage... All qualities.

Christ manifests all these qualities by giving his life at Golgotha in the conditions you know to save you and me.

He says in the Gospel of John: "I am the good shepherd; the good shepherd lays down His life for the sheep." John 10:11

Christ gave up living for himself to make us what we are today. Unfaithful as we were. Liar that I was, I become sincere, because the blood of Jesus has washed me clean. Jesus gave his life to prevent the perdition of those who believe in him.

His love and faithfulness reached an exceptional level: for others, Jesus accepted the costly path of sacrificial love.

Proverbs 16:6 By kindness and faithfulness iniquity is atoned for, which is what Christ did hundreds of years later.

Why did he undergo all this? So that he could become a merciful and faithful high priest, who can be made like us in all things and help those who are tempted.

### **Argumentation:**

In English "fidelity, faithful" come from "faith". Faithful is the one who, in the test of time, stands firm in faith. Mt.24:45; 25:21; Lk.12:42-46; 2Tim.2:13; Heb.3:5; 1Pe.5:12).

Abraham, Moses, Samuel, David, Timothy, and Paul were all named faithful servants of God. Better still, the Lord promised to reward our faithfulness in eternity. Not only in the future, but right now on this earth faithfulness pays off.

Do you usually watch this show on CNBC? “Undercover Boss.” The employee who receives the big surprise reward from the boss is always the one who is a faithful worker. Loyalty in this life pays off. Whether you believe it or not! The day the American boss finally realizes that you are loyal, he is already ready and willing to place you as a steward/manager of all his assets. Not only Americans, but the world is also looking for loyal people. Our society needs loyal people.

**Illustration:**

An aging king woke up one day and realized that when he died, he would not have a son in the royal family to replace him.

He was the last male in the royal family in a culture where only a male heir could succeed to the throne.

He considered adopting a boy who could then take his place. His criteria were clear: such an adopted son had to be extraordinary in the true sense of the word.

So, he launched a contest open to all boys in his kingdom. All were invited, regardless of their origin.

Ten boys made it through the first pre-selection.

There was slight difference to separate these boys in intelligence, physical attributes, etc. The king said to them, “I am going to give you a chance to win.

The king said to them, “I have one last test and whoever passes this one will become my adopted son and heir to my throne.”

He continued: “This kingdom depends solely on agriculture. So, the king must know how to grow crops.

Here is a corn seed for each of you.

Take it home, plant it and raise it for three weeks.

At the end of three weeks, we will see who did the best job growing the seed. That person will be my heir.”

The ten candidates took their seeds and, in a hurry, went home.

They each got a flowerpot and planted the seed as soon as it arrived.

There was tremendous excitement in the kingdom. The people were eagerly waiting to see who would take over from their aging king.

One of the ten suitors, however, was having some difficulty. He and his parents were terribly disappointed when after a few days of intense care, the seed did not grow.

He didn't know what was wrong with his. He had done everything to make it grow. He had selected the soil carefully, he had applied the right amount and type of fertilizer, he had been very diligent in watering it at the right intervals, he had even prayed for it day and night, but still his seed turned out to be sterile.

Some of his friends recommended him to go and buy a seed at the market and plant it.

“After all,” he told them, “How can anyone tell one corn seed from another?”

But his parents, who had always taught him the value of integrity, reminded him that if the king just wanted them to plant corn, he would have asked them to get their own seed.

“If you take any other seed than the one the king gave you that would be dishonest,” his parents reminded him.

Disillusioned, they continued, “Perhaps we are not destined for the throne. If this is so, then leave, don't be the one to deceive the king.”

At the end of the three weeks, all the candidates returned to the palace proudly displaying their young corn plant.

It was obvious that the other nine boys had been highly successful with their seeds.

The king walked down the row where the eager boys were lined up and asked each of them, “Is this what came out of the seed I gave you?”

All the boys answered in chorus, “Yes, your majesty!”



The king nodded his approval and continued his inspection along the line.

The monarch finally reached the last boy.

The last boy was shaking with fear; he knew the king was going to throw him in jail for wasting his seed.

The king asked, “What did you do with the seed I gave you?”

“I planted it and tended to it diligently your majesty, but alas it did not grow,” said the boy in tears. The crowd began to boo him.

But the king raised his hands and demanded silence.

He said, “My people, this is your next king!

The crowd, silent, stunned, was attentive.

“Why this one?” they asked.

“How can he be the right choice?

The king took his place on his throne with the boy at his side and continued: “I gave these boys sterile seeds. This test was not about growing corn. It was a test of character, honesty, and integrity. It was the ultimate test. If a king should have one quality, it would be to be above dishonesty. Only this boy passed the test!”

In response to a question, a prominent businessman said, If I had to name the most important quality for a top “manager,” I would say “personal integrity “sincere in promise, faithful in duty, financially honest, loyal in service, genuine in speech. (J. Oswald Sanders, *Le leader spiritual*, p.71).

In the stewardship of your business, are you as this businessperson described? In the stewardship of your life, your home, your ministry, are you faithful?

### **Conclusion:**

Nowadays, man manages to make imitations that look so much alike, it is easy to be mistaken.

Artificial flowers: Artificial flowers can be made so similarly, that careful observation does not always allow us to distinguish a real one from a fake one. However, insects are not mistaken. You will never see a bee or a bumblebee picking at an artificial flower.

Among Christians, there are fake and real ones. Like artificial flowers, pseudo-Christians can look like genuine believers without having the life of God. That is the difference. A real flower comes from a living plant; nourished by its roots, it has grown day after day. An artificial flower is lifeless, it only has the appearance of life.

If insects cannot mistake a real flower for an artificial one, then no one can fool God. He knows those who are his. He knows what is in each of our hearts.

Do you have the life of God? Is your Christianity the result of a living relationship with God, or is it just a façade of tradition, attitudes, and religious behavior? These are questions that everyone who calls himself a Christian must ask himself.

If you do not have divine life, God invites you to recognize your state of spiritual death and to receive life: “Jn.5:10,11”

**Application:**

- Well, my daughter,” said a housewife to her young maid, “you tell me that you have just converted. What does that mean?
- It means that I believe that the Lord Jesus died and rose again, for me. He saved me and I gave him my life.
- But what do I care?
- I must tell you frankly, Madam. Before (I was a deceiver) I used to sweep the hallway, I never took off the mat; I just swept all around. But since I have been converted, I remove it every time and sweep carefully underneath. Jesus commanded His disciples to be faithful in the little things and faithful in the great things (Luke 16:10).

-Are we in the realm of work as in every other area of our life, living proof that Jesus Christ has transformed our hearts?

-Perhaps in your case it has something to do with: Body lotion, Sanitizers, face mask, Towels, Medication, Ensure. With these products that belong to the nursing home, you need to test your fidelity.

-Just because you work in a perfume factory, you sell perfumes at home. You are employed at the Coca Cola factory; you sell soft drinks at home.

- Just because you do the cleaning in a school, you're the one who provides the whole family with toilet paper, and you're the biggest toilet paper merchant in the Flea Market.

Every tax season, you are no longer a Christian. You want to make money. For you, stealing from the state is not stealing!

Jean-Baptiste would say: Real estate agent! Sell the house without trying to make more than your commission. Pastor-salesman, avoid scheming on the sale of a vehicle

-For all false documents: social security, diploma. You are known to be able to get them

If you are so unfaithful and you are a member of an assembly, you will never be able to lead a person to Christ. You will never influence the world by trying to be like it. The world is unfaithful my friend, while it is looking for faithful people!

Those people to whom you give false school papers, you will never be able to bring them to church, because your gospel will not influence them!

There are others, it is at the level of the relationship between spouse - friend - business partner - trade - employer - school that infidelity manifests itself.

Every day through our work, through all the situations of our life we can be a living proof that Jesus Christ has transformed our heart and our way of doing things.

Proverbs 3:3 and 4 tells us: "Do not let kindness and truth leave you; Bind them around your neck, Write them on the tablet of your heart. So you will find favor and a good reputation in the sight of God and man."

If you have love and you are faithful you will be popular. You will be honored in life.

What person wouldn't like that?

Question: During the rest of your life, in what specific way do you intend to show fidelity?

You may well be surprised at the Happiness that fidelity brings.

Only through love and faithfulness can you obtain favor from God and men and have a good reputation. Romans 14:18

Let the Lord direct your heart to the faithfulness that Christ gives.

## **Appendix A: Questionnaire (English Version)**

### ***Assessing the Views of Haitian Evangelical Leaders Regarding Christ-Centered Preaching from the Old Testament***

**Church denomination**.....

Please answer each question by circling the answer that corresponds to your choice. When you  
are finished, place the survey in the box provided.

#### **BEFORE THE SEMINAR**

#### **I. Age, experience, and training**

1. I am between the ages of:  
a) 18 to 39 years old    b) 40 to 59 years old    c) 60 years old or  
older
2. I have between \_\_\_\_\_ years of preaching experience.  
a) 0 to 5                      b) 6 to 10                      c) 11 to 15                      d) 16 or more
3. My theological training was:  
a) Formal, in a theological institution                      b) Informal, alongside other leaders

#### **II. Christocentric preaching from the Old Testament includes:**

- |  |     |    |
|--|-----|----|
| 4. Finding in every text what it teaches about Christ                | Yes | No |
| 5. Identifying the fallen condition focus of every text              | Yes | No |
| 6. Showing your audience how to act on the issues raised in the text | Yes | No |
| 7. Identifying the redemptive principle evident in the text          | Yes | No |

## Appendix B: Questionnaire (English Version)

### *Assessing the Views of Haitian Evangelical Leaders Regarding Christ-Centered Preaching from the Old Testament*

**Church denomination**.....

Please answer each question by circling the answer that corresponds to your choice. When you are finished, place the survey in the box provided.

#### **AFTER THE SEMINAR**

##### **I. Age, experience, and training**

1. I am between the ages of:  
a) 18 to 39 years old                      b) 40 to 59 years old                      c) 60 years old or older
2. I have between \_\_\_\_\_ years of preaching experience.  
a) 0 to 5                      b) 6 to 10                      c) 11 to 15                      d) 16 or more
3. My theological training was:  
a) Formal, in a theological institution    b) Informal, alongside other leaders

##### **II. Before this seminar, did you know that Christocentric preaching from the Old Testament (OT) included:**

- |  |     |    |
|--|-----|----|
| 4. Finding in every text what it teaches about Christ                | Yes | No |
| 5. Identifying the fallen condition focus of every text              | Yes | No |
| 6. Showing your audience how to act on the issues raised in the text | Yes | No |
| 7. Identifying the redemptive principle evident in the text          | Yes | No |

##### **III. After attending the seminar**

- |   |     |    |
|---|-----|----|
| 8. Does the absence of Christocentric preaching cause spiritual weakness? | Yes | No |
| 9. Does the absence of Christocentric preaching lessen church's impact?   | Yes | No |

- |   |     |    |
|---|-----|----|
| 10. Should Christ-centered preaching from the OT be taught in seminaries?                   | Yes | No |
| 11. Would you encourage others in ministry to attend a seminar on Christocentric preaching? | Yes | No |
| 12. Would you lead a seminar for the leaders at your church on Christocentric preaching?    | Yes | No |
| 13. Would you use the model of Christocentric preaching in your sermon development?         | Yes | No |
| 14. Would you be interested knowing more about Christocentric preaching?                    | Yes | No |
| 15. Would you buy a book on the subject by the present author costing \$30-40?              | Yes | No |

## Appendix C: Questionnaire (French Version)

### *Évaluation des points de vue des leaders évangéliques haïtiens concernant la prédication Christocentrique à partir de l'Ancien Testament*

Dénomination de l'église .....

S'il vous plaît, répondez à chaque question en encerclant la réponse correspondant à votre choix.

Lorsque vous aurez terminé, placez le questionnaire dans la boîte prévue à cet effet.

#### **AVANT LE SEMINAIRE**

##### **I. Age, expérience et formation**

1. J'ai entre les âges de :  
a) 18 à 39 ans                      b) 40 à 59 ans                      c) 60 ans ou plus
2. J'ai entre \_\_\_\_\_ années d'expérience de prédication  
b) 1 à 5                      b) 6 à 10                      c) 11 à 15                      d) 16 ou plus
3. Ma formation théologique a été :  
b) Formelle dans une institution théologique                      b) Informelle aux côtés d'autres leaders

##### **II. La prédication christocentrique de l'Ancien Testament inclue de :**

- |  |     |     |
|--|-----|-----|
| 4. Trouver dans chaque texte ce qu'il enseigne sur le Christ                     | Oui | Non |
| 5. Identifier la condition déchue sur laquelle porte chaque texte                | Oui | Non |
| 6. Montrer à votre public comment agir sur les questions soulevées dans le texte | Oui | Non |
| 7. Identifier le principe rédempteur évident dans le texte                       | Oui | Non |



## Appendix D: Questionnaire (French Version)

### *Évaluation des points de vue des leaders évangéliques haïtiens concernant la prédication christocentrique à partir de l'Ancien Testament*

Dénomination de l'église .....

S'il vous plaît, répondez à chaque question en encerclant la réponse correspondant à votre choix.

Lorsque vous aurez terminé, placez le questionnaire dans la boîte prévue à cet effet.

### **APRES SEMINAIRE**

#### **I. Age, expérience et formation**

1. J'ai entre les âges de :  
a) 18 à 39 ans                      b) 40 à 59 ans                      c) 60 ans ou plus
2. J'ai entre \_\_\_\_\_ années d'expérience de prédication  
c) 1 à 5                      b) 6 à 10                      c) 11 à 15                      d) 16 ou plus
3. Ma formation théologique a été :  
c) Formelle dans une institution théologique                      b) Informelle aux côtés d'autres leaders

#### **II. Avant ce séminaire, saviez-vous que la prédication Christocentrique de l'Ancien Testament incluait :**

- |  |     |     |
|--|-----|-----|
| 4. Trouver dans chaque texte ce qu'il enseigne sur le Christ                     | Oui | Non |
| 5. Identifier la condition déchu sur laquelle porte chaque texte                 | Oui | Non |
| 6. Montrer à votre public comment agir sur les questions soulevées dans le texte | Oui | Non |
| 7. Identifier le principe rédempteur évident dans le texte                       | Oui | Non |

#### **III. Après avoir assisté au séminaire**

- |  |     |     |
|--|-----|-----|
| 8. L'absence d'une prédication centrée sur le Christ entraîne-t-elle une faiblesse spirituelle | Oui | Non |
| 9. Est-ce que l'absence de prédication christocentrique diminue l'impact de l'église ?         | Oui | Non |

- |  |     |     |
|--|-----|-----|
| 10. Pensez-vous que la prédication centrée sur le Christ à partir de l'AT devrait être enseignée dans les séminaires ?             | Oui | Non |
| 11. Encourageriez-vous d'autres personnes dans le ministère à participer à un séminaire sur la prédication centrée sur le Christ ? | Oui | Non |
| 12. Dirigeriez-vous un séminaire pour les leaders de votre église sur la prédication christocentrique ?                            | Oui | Non |
| 13. Utiliseriez-vous le modèle de la prédication christocentrique dans le développement de vos sermons ?                           | Oui | Non |
| 14. Seriez-vous intéressé à en savoir plus sur la prédication christocentrique ?   | Oui | Non |
| 15. Achèteriez-vous un livre sur le sujet par l'auteur actuel au prix de \$30-40 ?   | Oui | Non |

## Appendix C: Glossary

**Christocentric preaching:** Preaching done through a clear redemptive lens

**Curé:** A Catholic priest

**Hungan or Houngan:** A male Voodoo priest. The female is mambo.

**Hunsi:** A devotee who abides by the orders of the mambo/houngan and is qualified to assist with ritual activities

**Loa or Lwa:** Spirit

**Mambo:** A Voodoo priestess, as opposed to Hougan, a Voodoo priest.

**Voodoo:** The dominant religion of Haiti, characterized by magic, possessions by spirits, dancing, singing, and sorcery. Voodoo is derived from an African term which means “spirit.” Other spellings are Vodou, Vodun, and Vaudou. In its simplest form, Voodoo is a mixture of African beliefs and Catholicism. But it is more; it is sorcery, idolatry, devil worship, and black magic. The word “Voodoo” comes from two words in the Fon language of Dahomey: Vo : introspection, exploration and Du: unknown, secret, mystery.

**IRB Approval letter**

**LIBERTY UNIVERSITY**  
INSTITUTIONAL REVIEW BOARD

October 5, 2021

Stevenson Dorcelus-Cetoute  
Dwayne Milioni

Re: IRB Approval - IRB-FY21-22-15 Assessing the views of Haitian evangelical leaders regarding Christ-centered preaching from the Old Testament

Dear Stevenson Dorcelus-Cetoute, Dwayne Milioni:

We are pleased to inform you that your study has been approved by the Liberty University Institutional Review Board (IRB). This approval is extended to you for one year from the following date: October 5, 2021. If you need to make changes to the methodology as it pertains to human subjects, you must submit a modification to the IRB. Modifications can be completed through your Cayuse IRB account.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

7. Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

**G. Michele Baker, MA, CIP**  
*Administrative Chair of Institutional Research*  
**Research Ethics Office**