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AN ANALYSIS OF THE BIBLICAL AND EXPOSITORY
PREACHING OF MANUEL LEE SCOTT, SR.

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Eric Arnold Johnson
December 2005

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AN ANALYSIS OF THE BIBLICAL AND EXPOSITORY
PREACHING OF MANUEL LEE SCOTT, SR.

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Daniel L. Akin (Chairperson)



Robert A. Vogel



T. Vaughn Walker

Date 11/8/05

To the family and friends
of Manuel Lee Scott, Sr.
for sharing him,
and to my fathers
for showing me the way,
and to my brothers
for your shouldering,
and to God—for everything.
Soli Deo Gloria.

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PREFACE

This dissertation is my attempt to remember and rehearse what being a gospel preacher really means. It has been a search for a gospel identity.

I am thankful for a wife who perseveres and possesses the courage to believe even at her own expense. I am blessed to have three children—J. R., Erica, and Wynton, who cheer when daddy comes home. Thank you for cheering. I needed it.

I am grateful for a mother whose humor is the encouragement a son needs to press on. I am thankful always for the memory of J. R. Mitchell and Lurella Wyatt, who epitomized what it meant to take care of the preacher. I am humbled to have an existential angel, Mrs. C. B. Mitchell, who knows the right things to say and pray and loves me into being all God has called me to be.

Thank you Rev. and Mrs. C.F. Robertson and the New Mt. Calvary Church for helping me. I am grateful for the servant spirit in Danny Akin, who stuck with me through his transition. I am appreciative to Robert Vogel for his efforts and sincere interest in this project, and I am blessed to have been given the humbling opportunity to learn about ministry and watch the pragmatic example set forth by T. Vaughn Walker in his everyday Christianity. He is owed a great debt of gratitude for his mentoring and developing students with a commitment to share the gospel.

I am also indebted to Tina Morris and Gladys Brent. Without your diligence, skill, and spirit of duty, this project would not be complete. Lastly, I am appreciative to the Galilee Church, Louisville, Kentucky, who desired to see God fulfill His will.

Eric Arnold Johnson

Louisville, Kentucky

December 2005

CHAPTER 1

INTRODUCTION

The purpose of this dissertation is to investigate and assess critically the preaching ministry of Manuel Lee Scott, Sr., the deceased pastor of the Calvary Baptist Church in Los Angeles, California, and the St. John Baptist Church of Dallas, Texas. Scott was named one of the fifteen greatest preachers in America in 1984 and 1993.¹

In the ministries of great pastors and proclaimers who have faithfully labored in an exegetical and expositional declaration of the Word, there are personal traits, theological themes, characteristics, philosophies, and practices that are consistently evident. These traits make these preachers worthy examples for new generations of preachers. Scott's expository preaching ministry is a ministry which deserves to be examined for its effectiveness and meaningful influence.

Preaching is vital to the Christian enterprise.² Although the idea of biblical preaching is not a new concern in church history and homiletics, it has never been more urgent than in this present age.³ This concern for preaching is particularly emphasized in

¹"America's Fifteen Greatest Black Preachers," *Ebony Magazine*, September 1984, 25; "Top Fifteen Black Preachers," *Ebony Magazine*, November 1993.

²David Eby, *Power Preaching for Church Growth: The Role of Preaching in Growing Churches*, foreword by John MacArthur (Fern: Mentor, 1985), 5. Eby does an excellent job of developing the importance of preaching in our Christian experience. See also John A Broadus, *On Preparation and Delivery of Sermons*, 4th ed. rev. by Vernon L Stanfield (San Francisco: Harper, 1979).

³R. Albert Mohler, Jr., "A Theology of Preaching," in *Handbook of Contemporary Preaching: A Wealth of Counsel for Creative and Effective Proclamation* ed. Michael Duduit (Nashville: Broadman & Holman, 1992), 14; John Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids: Eerdmans, 1982), 9.

African-American churches. It is commonly known folk wisdom that African American churches will forgive a preacher for almost anything except for not preaching. This folk wisdom is normally passed down from pastor to associate during the pastorate mentoring relationship. Preaching is a vital art and craft in the African-American church and therefore, it is helpful to identify and study those persons who epitomize a model for biblical and expository preaching.⁴ The preaching ministry of Scott exhibits such a model.

Thesis

This dissertation investigates the following questions: Can the preacher use a narrative methodology and still remain both biblical and expository? Is Scott a model of narrative preaching which has a biblical and expository foundation? This work investigates the preaching of Scott, and demonstrates how his narrative sermonic trajectory was undergirded by a biblical and expository preaching foundation.

Scott believed that the Bible is the Word of God. Good preaching must be faithful to the text. Scott was careful to handle the text and the task of preaching in a faithful and serious manner. Scott was committed to grounding his proclamation in the

⁴Henry H. Mitchell, *Black Belief* (New York: Harper & Row, 1975); idem, *The Recovery of Preaching* (New York: Harper & Row, 1977); idem, *Black Preaching: The Recovery of A Powerful Art* (Nashville: Abingdon, 1990); idem, *Celebration and Experience in Preaching* (Nashville: Abingdon, 1990); see also Samuel Dewitt Proctor, *How Shall They Hear: Effective Preaching For Vital Faith* (Valley Forge: Judson, 1992); idem, *Preaching about Crises in The Community* (Philadelphia: Westminster, 1988). In this volume, Proctor argues that there are four vital themes which are fleshed out in Scott's preaching or what he calls "four vital faith issues: (1) God is still present and active in human affairs and intervenes on our behalf; (2) Spiritual renewal and moral wholeness are available to us all; (3) Genuine community is a realizable goal for the human family; and (4) Eternity moves through time, and immortality is an ever-present potential. We have already passed from death to life when we love." The best of African American preaching points to an ever-impending eschatological hope which provides spiritual healing from the past, and empowerment for the present and future hurts of life. See Walter Malone, Jr., who was also influenced by Scott, *An Operative Faith for an Oppressed People* (Nashville: National Baptist, 1987). John Piper, *The Supremacy of God in Preaching* (Grand Rapids: Baker, 1990), 10-11. Here Piper concurs with Proctor by arguing that what makes preaching so vital is that one presents a vision of the greatness of God's holiness and "the God-entranced life."

text.⁵ Scott's unique ability to respect the form of a pericope, exegete the pericope both in its "was-ness" and the hearer's "in-ness," and provide a relevant and earthy application to the hearer, is a valid model and paradigm for effective biblical and expository preaching. Scott, in his sermonic lectures, observes that the preacher/prophet must declare a word fitly spoken (Prov 25:11) and must bring good news from a far country (Prov 25:25). This only happens as the preacher gives careful attention to the exposing of the biblical text.

The rationale for this dissertation follows. First, there is academic value to be gained from a searching examination of Scott's preaching art and craft as understood in his pastoral ministry. Scott can serve as a model of expository narrative preaching which connects the "then" with the "now."

Second, the lack of a working, in-depth knowledge of African American preachers and preaching makes this dissertation a much-needed project. The oral tradition of the African American community, which Scott mastered, has gone unrecognized and unexamined.⁶ Many of the great African American expositors and preachers who mastered the African American oral tradition understood the importance of an authoritative word, redelivered in an expository manner.⁷ They were faithful to

⁵Manuel L. Scott, Sr., *Preaching in the Afro-American Experience* (n.p., n.d).

⁶See William H. Willimon and Richard Lischer, eds, *Concise Dictionary of Preaching* (Louisville: Westminster/John Knox, 1995), 2, 3; 414; 4-66. There is very little information relative to African American preaching in this volume; it includes only two African American preachers. The multi-volume work of William Pinson, Jr. and Clyde Fant, *Twenty Centuries of Great Preaching: An Encyclopedia of Preaching* (Waco, TX: Word, 1971) features only one African American preacher.

⁷Freddie Haynes provides this information on the videocassette of Scott's funeral, and he provides this indirect information concerning Scott's life. Because of the nature of Haynes' relationship with Scott, Haynes offers great insight that few persons outside Scott's family would offer. Scott was a father figure, mentor, and advisor to Haynes. As Scott began to ail, Haynes becomes one of Scott's most trusted companions and caretakers. Haynes is the pastor of the Friendship West Baptist Church in Dallas, Texas. Friendship West is one of the fastest growing churches in the country. The information given at the funeral of Scott was confirmed as accurate by comments shared in an interview with Manuel Scott, Jr.

teaching and applying the word to their hearer's present situation and circumstance, but, for the most part, they have gone unnoticed in the western tradition of preaching.

Third, Scott is a preacher who needs to be studied for, among other things, his ability to communicate effectively cross-culturally. Scott was as popular in preaching to white Americans as he was preaching to African-Americans. Thus, there is a significant need to ascertain what Scott possessed that permitted his preaching and teaching to be so effective cross culturally.

A fourth rationale of this dissertation is that African American preaching has greatly impacted and influenced Western culture and white preaching. Jerry Vines, past two-term president of the Southern Baptist Convention and pastor of First Baptist Church in Jacksonville, Florida, has noted the tremendous influence of African American preaching upon his preaching ministry.⁸ Vines notes that early in his ministry, he would (on Sunday evenings) go to the "Black church" to hear their preaching and study it. It was this study that helped him develop his preaching and elocutionary rhythm.⁹

This project seeks to analyze the methodology utilized by Scott in developing and crafting his sermons. A focus of this dissertation is to examine Scott's integration of his theology into his preaching and to examine his rhetorical style using the classical canons of rhetoric, the oral narrative tradition of African American preaching, and criteria of expository preaching.

The aim of this dissertation is to document and ascertain insight into Scott's life and ministry, shaping influences, and pastoral and preaching experiences. Scott often spoke of faith and its relation to practical life. He often said, "The responsibility of the

⁸Jerry Vines, president of Southern Baptist Convention and pastor of First Baptist Church, Jacksonville, FL, telephone interview with author, 1 March 2004.

⁹Daniel Akin, "Expository Preaching" (comment shared at The Southern Baptist Theological Seminary, Louisville, Kentucky, Spring 2003).

preacher/pastor was to give his people a faith to live for, to live with, and to live by.”¹⁰ This dissertation examines how Scott understood the concept of faith and applied this concept in biblical and expository preaching, as well as practical life.¹¹

The credentials of Scott more than meet the criteria for this kind of in-depth investigation. Scott successfully pastored two of the better-known Black churches in America; served as the past regional vice president for the National Baptist Convention, USA, Inc.; and lectured in the Minister’s Division of the National Baptist Convention, USA, Inc. He also served as a lecturer and keynote preacher for the Southern Baptist Convention’s state pastors’ conferences and evangelism conference on numerous occasions.

Scott was a past member of the General Council of the Baptist World Alliance, and past preacher for the International Congress for World Evangelization in Lausanne, Switzerland. He appeared with Billy Graham at several of Graham’s Evangelistic Association Crusades, and was one of the few black preachers to appear before the Southern Baptist Convention at its pastors’ conference.

Also, Scott was recognized as the Outstanding Minister of the Year by the Los Angeles Business Association. He served as the president of the Western Baptist State Convention of California.¹² He was, moreover, a featured lecturer at several forums including the Hampton Ministers Conference, the National Baptist Congress of Christian Education, Southwestern Baptist Theological Seminary, Monrovia Baptist Seminary in Liberia, and Boston University. He served as the secretary for the National Baptist

¹⁰This theme was commonly trumpeted by Scott in many of his sermons. See Manuel Lee Scott, *From a Black Brother* (Nashville: Broadman, 1971), 15.

¹¹Scott’s idea of faith touches what Kelly Miller Smith in his 1983 Lyman Beecher Lectures called “Social Crisis Preaching.” See Kelly Miller Smith, *Social Crisis Preaching: The Lyman Beecher Lectures* 1983 (Macon, GA: Mercer, 1984).

¹²The exact dates were not listed in the Manuel Lee Scott Archive nor were the dates specified in his obituary.

Convention of America, USA, Inc., Board of Evangelism, the board responsible for providing direction and leadership for the organization's national and international evangelism projects. Scott was inducted into the Morehouse College of International Board of Preachers in 1994.¹³

Background of Study

I love preaching and preachers who can preach. I have always been affected by and fascinated with preaching. I felt God's call to preach early in my life, at the age of six. As a young preacher growing up in Dallas, Texas, I was always impressed with the clarity, conviction and command of expository and textual preachers such as Caesar A. W. Clark, Manuel L. Scott, Sr., J. C. Huey, J. R. Mitchell, Sandy F. Ray and C. B. T. Smith.¹⁴ I wanted to learn all I could about preaching and particularly, how these persons preached. I wanted to influence people for Christ the way they did. I have searched for a paradigm that would lead me into that kind of powerful preaching which is affective and effective, as well as cross-cultural.¹⁵ Thus, this impetus of this study is grounded in my personal desire to grow and develop within the African-American tradition of powerful preaching, but with a desire to also be effective in different cultural settings.

I have studied the oral tradition in African-American preaching, as well as the "cultural folk preaching" tradition that persons such as Sandy F. Ray (deceased) and

¹³St. John Baptist Church, The Manuel Lee Scott, Sr., Sermon Archive Project, 3.

¹⁴Caesar A. W. Clark is the pastor of the Good Street Baptist Church in Dallas, Texas. He has been pastor of this church for nearly sixty years. J.C. Huey (deceased) was the pastor of the Goodwill Baptist Church in Dallas, Texas, for approximately thirty-five years. J. R. Mitchell (deceased) was the pastor of the New Mount Calvary Baptist Church in Terrell, Texas, for approximately thirty-five years. C. B. T. Smith was the pastor of the Golden Gate Baptist Church in Dallas, Texas, approximately thirty-five years before retiring.

¹⁵Howard Thurman has aptly called this the integration of "the head and the heart." See Howard Thurman, *With Head and Heart: The Autobiography of Howard Thurman* (New York: Harcourt Brace, 1979). Thurman is known for his desire to share the gospel with all nationalities of people.

Caesar A. W. Clark so eloquently epitomize in their preaching ministries. Volumes such as *Say Amen Brother!*; *I Got the Word in Me and I Can Sing It, You Know*; and *Images of the Black Preacher* speak to the tradition of folk preaching and the character of the black preacher.¹⁶

Spiritual empowerment came through the bold and unrestricted proclamation of God's word to his people from these preachers of a generation past. The challenge of encouragement, exhortation, and equipping has fallen now to the next generation of young preachers and pastors. It remains my challenge to integrate all these aspects of learning into the preaching event, as modeled in the life and preaching ministry of Scott.

For approximately ten years, I was blessed to be influenced and challenged by the preaching of Scott. During these years, I considered Scott's mastery of rhetoric and homiletical approach to be a classic preaching model worthy of serious implementation. His demeanor was always humble, almost to a fault, and one could sense that Scott really cared for his congregation. He was soft-spoken and personable in private, yet, bold and unwavering in his public proclamation. He was short in stature, but tall in proclamation and delivery. He was a giant in biblical theology, observation, illustration, application exegesis, and exposition. His idea of preaching had what he coined as "portability," and was classic in its attempt to steer younger preachers/pastors into the idea of relevant application. Truly, in the African American tradition, he was ahead of his time. Scott was employing a preaching methodology, which emphasized more than just one particular aspect of good preaching. His goal was to integrate theology and praxis.

¹⁶Sandy F. Ray was the pastor of Cornerstone Baptist Church in Brooklyn, New York, for thirty-five years. He was president of the Empire Missionary Baptist Convention for the state of New York and vice president at large of the National Baptist Convention, USA. These volumes speak to the idea of "old-time Negro preaching" and "black preaching" in comparison to contemporary ideas in preaching. See William Pipes, *Say Amen, Brother!* (Westport, CT: Negro University, 1950); Gerald L. Davis, *I Got the Word in Me and I Can Sing It, You Know* (Philadelphia: University of Pennsylvania, 1970); H. Beecher Hicks, Jr., *Images of the Black Preacher: The Man Nobody Knows* (Valley Forge: Judson, 1977).

To hear Scott talk of prayer, faith, grace, and love was to be moved beyond this present world and inspired to be better for the Master.¹⁷ Scott had a remarkable gift of being able to lift one's spirits no matter how difficult the situation.¹⁸ Although his preaching ministry was famous for its earthiness, Scott always endeavored to translate the hearers to the eternal. He often would say that, "we must never leave the prodigal in the strange country and never leave Jesus on the cross."¹⁹

One of the major reasons I aspired to earn the doctor of philosophy degree was that Scott told me that I could do it. Scott was well known for his encouragement of young preacher/pastors.²⁰ He went on to say that if God opened the opportunity, I should do it. More than his words, Scott's handling of the text and his allowing the text to handle him made me want to emulate him and in some profound way rise to his standard of preaching; anything less than that was less than the mark.

Scholarly, yet spiritual and willing to give of himself to anyone that asked, would be a defining description of Scott.²¹ Unlike some preachers who reached the ranks of national and international renown, Scott would preach for a variety of occasions and to whoever invited him. He once shared with me that for those occasions that do not bring much in the way of financial blessing, God makes up by sending more than you thought you would receive from other engagements.

¹⁷Walter Malone, Jr., pastor of Canaan Christian Church, Louisville, KY, telephone interview with author, 2 February 2004.

¹⁸Alex Shanklin, pastor of Mt. Olive Baptist Church, Louisville, KY, telephone interview with author, 20 February 2004.

¹⁹Manuel Lee Scott, "The Evangelical Faith," *The African American Pulpit* (2002), 5: 89-92.

²⁰Scott not only shared this sentiment with the author, but was known for being an aggressive scholar in his own right. He encouraged all young preachers and pastors to pursue their education and to be both widely read and wisely read.

²¹James Allen, pastor of Vine Memorial Church, Philadelphia, PA, telephone interview with author, 1 July 2004.

At the time of this writing, there have been no works written on Scott or his preaching ministry. There has been a volume dedicated to him by Cleophus J. LaRue entitled, *Power in the Pulpit*.²² Scott wrote two volumes entitled, *The Gospel for the Ghetto*²³ and *From a Black Brother*.²⁴

Methodology

The research methodology utilized in this dissertation begins by investigating the life and ministry of Scott for the purpose of exposing and articulating his proclamation as a form of biblical and expository preaching. Accordingly, chapter 2 provides a broad examination of the life and ministry of Scott. This chapter provides biographical information that will acquaint the reader with Scott and the influences that impacted his life. This investigation of his early life, theological education, early ministry as a boy preacher, pastoral ministry, and experience as a cross-cultural lecturer and preacher is important, because it will unearth essential and valuable imprints placed upon Scott's theology and shaping, and will provide an understanding of the times and culture crucible from which he emerged.

Chapter 3 provides a thorough rationale for the analytical tools used in the following chapters. This chapter delineates classic canons of rhetoric used in examining the sermons of Scott for their expository value, controlling themes, and rhetorical effectiveness. Although normally applied to public speaking in general, these five classic canons (invention, arrangement, delivery, style, and memory) have been adopted and adapted for use in evaluating the African American preaching tradition by William A.

²²Cleophus J. LaRue, ed., *Power in the Pulpit: How America's Most Effective Black Preachers Prepare Their Sermons* (Louisville: Westminster John Knox, 2002).

²³Manuel Lee Scott, Sr., *Gospel for the Ghetto* (Nashville: Broadman, 1973).

²⁴Manuel Lee Scott, Sr., *From a Black Brother* (Nashville: Broadman, 1971).

Pipes, Jr.²⁵ In his work, Pipes is able to show the validity and value of African American preaching by utilizing the five canons to show the strengths of African American preaching.

Under the canon of invention, the methods Scott utilized to gather his material, what Aristotle called the three modes of artistic proof (ethos, pathos, and logos), are examined.²⁶ Under the canon of arrangement, the structure of Scott's sermons and their content is assessed.

An investigation of the sermon style of Scott provides insight into the eloquence of his preaching. Scott was a "coiner of terms." He had a passion for alliterating adjectives and using adjectives which carried phonetic stress and value. The canon "memory" examines Scott's method of internalization, for he was nationally well known for his ability to preach without a manuscript. Scott was principally known for his powerful ability to "turn a phrase." He was able to utilize alliterations and illustrations to provide his audience with spiritual application of his talk text. This practice enabled Scott to preach without a manuscript and make his applications memorable to his listeners.

Lastly, the canon of delivery is examined. Scott was known for his powerfully moving delivery. This section examines not only the words utilized by Scott, but also their impression upon the audience. African American preaching understands that a strong delivery is necessary to bring about positive results from the sermon. Aspects such as vocal ability, volume, control of body, facial expressions, and gestures are an important key to understanding Scott's preaching.

Chapter 4 provides an in depth examination of the character of Scott's preaching as it relates to the relational aspect of Scott's pastoral emphasis, audience

²⁵William A. Pipes, Jr. *Say Amen Brother! Old Time Negro Preaching: A Study in American Frustration* (New York: William Frederick, 1951).

²⁶Aristotle, trans. Lane Cooper, *The Rhetoric of Aristotle* (Englewood Cliffs, NJ: Prentice Hall, 1932), 10.

adaptability, prophetic voice, emotional engagement, vocal usage, and theology of preaching. All of these homiletical aspects were crucial to Scott's ability to lay bare a preaching text.

Chapter 5 examines Scott's content as it relates to the following areas: textual interpretation, Christological concentration, theological integration, Spirit saturation, alliteration, observation, application, and illustration. These areas were chosen because they highlight the integration of Scott's theology within his sermon content. The concept "farther in and deeper down" was one that Scott relied on to transmit to others his method of securing, preparing, and providing relevant sermon content. This concept is demonstrated throughout the examination Scott's sermons.

Chapter 6 provides an analysis of Scott's preaching. Fifty sermons have been chosen for an in-depth analysis. These sermons were chosen because they represent the preaching of Scott in different cultures and venues. They illustrate some of his best biblical and expository work. The analysis investigates the context, content, critique, and conclusion of Scott's sermons, as well as their biblical and expository nature.

Chapter 7 provides the conclusion of the dissertation. Scott's legacy and suggestions for further research are explored.

Resources for research include interviews from those persons who were intimately acquainted with Scott and his approach to the preaching ministry. Persons such as Manuel Scott, Jr. himself, Cleophus LaRue, Jerry Vines, Fred Luter, Paige Patterson, Caesar A. W. Clark, Freddie Haynes, Olin Moyd, Gardner Taylor, Timothy George, Lincoln Bingham, Leroy Armstrong, C. B. T. Smith, Walter Malone, Jr., F. Bruce Williams, William Shaw, James Allen, Jeffrey Johnson, A. Russell Awkard, Thurmond Coleman, and deacons from both Calvary Baptist in Los Angeles and St. John Baptist in Dallas, Texas, were interviewed to ascertain pertinent information on Scott's legacy. These persons were selected because each has a particular perspective on the life and preaching ministry of Scott.

Primary sources include recordings of Scott secured from Calvary Baptist Church and St. John Baptist Church, along with lectures from the Hampton Ministers Conference, where Scott was a featured preacher. Recordings were obtained also from several Southern Baptist state conventions, which show how Scott handled the biblical text in different social settings. Finally, recordings were gathered from the National Baptist Convention, USA, Inc., African Methodist Episcopal conferences, revivals, and evangelism conferences.

Definitions

First, I want to delineate clearly what is meant by biblical and expository preaching. After providing several definitions from others, I offer my own.

E. K. Bailey, the deceased pastor of the Concord Baptist Church and founder of the E. K. Bailey Conference on Expository Preaching offered this definition of biblical and expository preaching.

Biblical and expository preaching is a message that is derived and treats a particular portion of scripture in order to communicate to the reader the precise meaning of the text; to poignantly motivate the hearers to adopt the attitudes and actions within the text.²⁷

Bailey's definition has some implicit aspects that are helpful for understanding biblical expository preaching. First, Bailey asserts that the ancient meaning of the text as understood by the author and hearers is what the text means today.²⁸ Second, a text can never mean what it did not mean in the ancient days. Finally, Bailey concurs with Valentino Lassiter that there is an intersection or interconnectivity between substance and delivery, information and inspiration, and thinking and doing.²⁹

²⁷E. K. Bailey, "Lecture on Expository Preaching," (lecture presented at E. K. Bailey Conference on Expository Preaching, Dallas, Texas, 1996).

²⁸Ibid. See also Bryan Chappell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids: Baker, 1994), 69-73.

²⁹Valentino Lassiter, *Martin Luther King in the African American Preaching Tradition* (Cleveland: The Pilgrim Press, 2001), 17-27.

Another definition of biblical expository preaching, something of a classic, is from Haddon Robinson. He states that, expository preaching is

the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers.”³⁰

The important elements of Robinson’s definition are, first, that the truth being communicated is derived from a detailed contextual exegesis of the text. Second, Robinson, unlike others, gives the role of the Holy Spirit in expository preaching. It is the Holy Spirit who first applies the truth to the preacher and through the preacher to the congregation.

Harold T. Bryson has also provides his understanding of biblical and expository preaching. Bryson states that

a sermon is biblical when the original meaning of the text intersects with the contemporary meaning of the text, when what the text meant becomes what the text means, when the “now” of the text coincides with the “then.”³¹

Bryson points to the importance of the text intersecting with contemporary life while at the same time keeping the original and authorial intent of the passage. He contends that this type of proclamation has existential value for several reasons. First, because of the culture chasm and gap between the world of the ancient text and this present world, the inspired text needs to be “opened up.”³² This opening of the Bible to others necessitates faithfulness to the biblical text of the ancient world. Bryson reminds the reader that the expositor will do well to survey the history, geography, culture, and language of the biblical writers.³³

³⁰Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids: Baker, 1980), 19.

³¹Harold T. Bryson, *Expository Preaching* (Nashville: Broadman & Holman, 1995), 35. See Bryson’s excellent history of the defining of biblical and expository preaching, 11-39.

³²*Ibid.*, 5.

³³*Ibid.*, 6.

Another consideration to be noted here is the sensitivity of the expositor not only to the text, but also to the audience. Biblical preaching that is fundamentally sound is preaching that moves from exegesis of the text to the accurate exegesis of the audience. God's word should speak to all people in all ages and in every place.³⁴

Bryson concludes this section by noting that opening the biblical text to others involves connecting what the text meant to the original author and readers with what the text means to the contemporary hearers.³⁵ Grant Osborne speaks of this kind of proclamation as dealing with the "then" of the text then moving to the "now" of the text.³⁶ The goal here is to bring forth the text before the audience.

James Merritt has defined expository preaching as "that preaching which seeks to explain, illustrate and apply a passage of scripture deriving its central theme and main points from the passage itself with the truths applied to the lives of the hearers."³⁷

Lastly, John Stott brings a thoughtful perspective of expository preaching when he asserts that biblical and expository preaching is opening up the inspired text with such faithfulness and sensitivity that God's voice is heard and his people obey Him.³⁸

Stott has two convictions: the preacher has an inspired text and this text must be opened to be experienced. There are two obligations: the preacher must be faithful to the text and be an exegete of the people. Lastly, Stott has two expectations: God's voice will be heard and God's people will obey Him.³⁹

³⁴Ibid.

³⁵Ibid.

³⁶Grant Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: IVP, 1991), 12.

³⁷Daniel Akin, "Expository Preaching" (comment shared at The Southern Baptist Theological Seminary, Louisville, Kentucky, Spring 2003).

³⁸John R. W. Stott, *Biblical Preaching Today* (Grand Rapids: Eerdmans, 1982), 128.

³⁹Ibid.

I formulated the following definition after extensive investigation of biblical and expository preaching from some of the previously named homileticians of our time. My definition seeks to crystallize a consensus of essential elements in expository preaching. This definition serves as a lens for viewing and addressing biblical and expository preaching as a whole in this dissertation.

Biblical and expository preaching is a construct that marries the “was-ness” of the contextual exegesis of the ancient text to the “is-ness” of the exegesis of the contemporary listener and application through the communicative channel of narrative expression. This definition seeks to show that one of the critical areas of expository preaching is to clearly arrive at the original meaning or the author’s intended meaning of the text. Once this task is accomplished, the preacher then must help his listeners to see the relevancy of the text in their everyday life experiences. The expositor has two tasks of exegesis. The first is textual and the second is his audience. When this is accomplished, the expositor has provided a bridge for the text to touch the people (understanding) and for the people to touch the text (application). This definition of biblical and expository preaching guides this dissertation and the investigation of Scott’s preaching and his handling of the biblical text.

Socio-Historical View of Preaching

In the African American religious experience, the biblical text has always been the preeminent feature of the sermon and the sermon has always been the apex of the worship experience. Proclamation is paramount in the African American church. If preaching in the African American church does not have a biblical text, the congregation considers it a non-preaching event. The African American church has always been consistent in its belief that the Bible is the Word of God, not to be adjusted, but to be trusted.⁴⁰ For the preacher who believes that the Bible is the authoritative word of God in every generation, his task is to start with the text of Scripture and to derive from it a message that will be, in effect, the word of God to his audience.⁴¹

⁴⁰See LaRue, *Power in the Pulpit*, 2.

⁴¹William Sanford LaSor, “The Sensus Plenior and Biblical Interpretation,” in *Scripture, Tradition, and Interpretation: Essays Presented to Everett F. Harrison*, ed. Ward Gasque and William S. LaSor (Grand Rapids: Eerdmans, 1978), 261. See also Mitchell, *Black Preaching*, 56-75.

Although the technical term “expository” is not one that was commonly used by African American preachers in the last fifty years, the practice of expository preaching is undeniable in the preaching of many.⁴² White homileticians popularized the term, and numerous African American preachers implemented its meaning in the pulpit. However, expository preaching in the African American church was not necessarily seen in alliterative main points with a deductive homiletical approach.⁴³ Its form is a narrative exposition, in which the points or moves of the sermon emerge from the narrative of the text. Since two-thirds of the Bible is in narrative form, African American preachers from the slavery days to the present day have preached expository sermons by simply telling the story of the text.⁴⁴

A Contextualized History of American Preaching

Jonathan Edwards (1703-1758), the most influential American born preacher of the eighteenth century, preached in a Puritan style, reading from a manuscript and filling his sermons with explicit propositions and vivid images. It was a propositional, declarative approach to preaching with vivid images to excite the affections of his listeners. He believed that one’s affections were either God-ward or other-ward.⁴⁵ He further argued that essential Christianity required the proper religious affections.⁴⁶ Edwards believed that for one’s heart to change, one’s affections must be changed. For

⁴²Henry H. Mitchell, *Black Preaching*, 68-70.

⁴³Ibid.

⁴⁴In his volume, Mitchell notes persons such as Evans Crawford, Dean of the Howard University Chapel; John Jasper, founder-pastor of Sixth Mount Zion Baptist Church in Richmond, Virginia; Bishop A. G. Dunston and Gardner C. Taylor as models of an excellent narrative approach to preaching (65-72).

⁴⁵Willimon and Lischer, “Jonathan Edwards,” in *The Concise Encyclopedia of Preaching*, 113-16.

⁴⁶Ibid.

Edwards true knowledge was affectionate knowledge, knowledge that touched our lives or desires. Edwards posited then that the preacher's task was to be the occasion for this revelation, displaying the love of God and the human condition as revealed in Scripture.⁴⁷ This task was to be accomplished by a careful exposition of Scripture.⁴⁸

Charles Grandison Finney (1792-1875) preached without notes and delivered his messages as a lawyer appealing to a jury for a verdict.⁴⁹ His sermons were also propositional and deductive. Finney is best known as the father of American revivalism. He stands as a bridge between Jonathan Edwards and Dwight Moody, Billy Sunday, and Billy Graham. Finney's preaching was extemporaneously framed in a conversational tone or style. His delivery was crude, always impassioned, and he would continue to press his hearers as a lawyer would press a jury.⁵⁰ His sermons were typically topical, founded on a single verse or phrase from the scriptures.⁵¹ Finney would introduce his text, announce the outline of his message and proceed to expound each point. His conclusion would consist of several detached, practical applications.⁵² This method of arguing as an attorney before a jury was an attempt by Finney to get a response from his hearers that would help them to live out their faith daily.

John Jasper (1812-1901), the most widely known and celebrated slave preacher of the nineteenth century and pastor of the Sixth Mt. Zion Baptist Church in Richmond, VA, departed from the deductive, propositional approach to preaching. He would not

⁴⁷Ibid.

⁴⁸Ibid., 115.

⁴⁹Willimon and Lischer, "Charles Grandison Finney" in *The Concise Encyclopedia of Preaching*, 140-42.

⁵⁰Ibid.

⁵¹Ibid.

⁵²Ibid.

have been able to spell the words declarative and propositional because he was illiterate and untrained. However, the white ecclesiastical intelligentsias left the confines of their comfortable church to go and listen to an African American preacher use a narrative approach to exposing a text of scripture. His famous sermon, “The Sun Do Move,” based upon Joshua 10:12-14, is a classic even though the title is grammatically incorrect and the thesis of the text is unscientific. Jasper preached this sermon more than 250 times between 1878 and 1888, even preaching it before the Virginia State Legislature.⁵³ It is the best example of his use of imagery coupled with a firm conviction of biblical literalism.⁵⁴

Jasper was baptized and preached his first sermon in February 1840. The sermon was an eulogy at the funeral of another slave.⁵⁵ As a preacher, Jasper was in constant demand, particularly at the funerals of whites and blacks. It was said that Jasper would preach for at least one hour after a white preacher already delivered a sermon and if it were known that Jasper was scheduled to appear, people waited and wanted to hear from him.⁵⁶

Jasper was licensed in 1840 by the Old African Baptist Church of Richmond.⁵⁷ During this period, slaves were not permitted to be ordained. Although Jasper was illiterate at the time of his conversion, within fifteen months he had learned to read and became a great student of the Bible.⁵⁸ Jasper was so popular among whites in Virginia

⁵³Marvin A. McMickle, *An Encyclopedia of African American Christian Heritage* (Valley Forge: Judson, 2002), 67.

⁵⁴Ibid.

⁵⁵Ibid., 66.

⁵⁶Ibid.

⁵⁷Ibid.

⁵⁸Ibid., 67.

that a “Jim Crow” section or segregated section had to be created for the whites who crowded in to hear his sermons.⁵⁹ Jasper’s preaching imagery and narrative structure were so effective that his church, Sixth Mt. Zion, grew from nine members to more than two thousand from 1867-1883.⁶⁰ When asked to describe his preparation for preaching he responded, “First, I read my Bible until a text gets hold of me. Then I go down to the James River and walk it in. Then I get into my pulpit and preach it out.”⁶¹

Jasper was able not only to tell the story, but also to dramatize it. He was known for his innate ability to make the story “come alive.” Although his language has been described by some as “a riot of errors,” his ability to paint the picture of a biblical story was unparalleled among his peers.⁶² Jasper is noted as being unsurpassed as an orator and vivifier of the scriptures.⁶³

Harry Emerson Fosdick (1878-1969) comes out of the liberal Protestant tradition. He chose to use preaching as “project method,” viewing his sermons as counseling. He used an integrative approach in which he wove scripture, history, art, and personal experience in an effort to speak to the assembly as though every person was hearing him in an isolated room. Fosdick viewed preaching’s essential nature as an intimate, conversational message from soul to soul.⁶⁴ He preached for a different kind of verdict and favored strong, hearty Anglo-Saxon words.⁶⁵ Fosdick’s goal in preaching

⁵⁹Ibid.

⁶⁰Ibid.

⁶¹Ibid.

⁶²Willimon and Lischer, “John Jasper,” in *The Concise Encyclopedia of Preaching*, 278.

⁶³Ibid.

⁶⁴Ibid., 154-56.

⁶⁵Ibid.

was both consolation and conversion. During the first half of the twentieth century, Fosdick sought to help his listeners to open their eyes and hearts without insisting that they close their minds.⁶⁶

Clarence E. MacCartney (1879-1957), the Fundamentalist Presbyterian preacher who engaged in the Modernist Fundamentalist controversy with Harry Emerson Fosdick during the early 1920, was effective in exposing the text through the use of a narrative conveyor. Examples of this type of narrative exposition can be found in his work on the *Great Nights of the Bible* and his famous sermon titled, *Come Before Winter*.

John A. Broadus (1827-1895), a strong Southern Baptist preacher who wrote the famous volume *On the Preparation and Delivery of Sermons*,⁶⁷ was the quintessential Southern Baptist propositional preacher. Broadus was a purist in his attempt to provide sermonic symmetry in his homiletical outline. The major points were proportionate and used to prove three things: that something is true; that it is morally right or fit; that it is profitable or good. The appeal was to truth, duty, or interest. The sub-points were drawn out of the major points and served to support them.⁶⁸ He used rhetoric as a means of arguing for a verdict. The verdict was always the claim of the text. His was a persuasive approach to preaching.

Henry Mitchell, whose book *Recovery of Preaching*, serves as a major contributor in the resurrection of preaching out of the rut of boredom.⁶⁹ Although there were many great African American pulpiteers prior to Mitchell, he stands today as the most prolific author regarding African American preaching. He knows its history and he

⁶⁶Ibid.

⁶⁷John A. Broadus, *On the Preparation and Delivery of Sermons*, Jesse Weatherspoon, ed. (New York: Harper and Row, 1944).

⁶⁸Ibid.

⁶⁹Mitchell, *The Recovery of Preaching*. Fred B. Craddock, *As One without Authority* (Nashville: Abingdon, 1979).

has written about it from a theological aspect (*Black Belief*),⁷⁰ psychological aspect (*Soul Theology*),⁷¹ and he has explored the dynamics of emotional engagement by studying the preacher as a holistic being (rationally, emotionally, spiritually, and physically).⁷² In his volume, *Celebration and Experience in Preaching*, Mitchell suggests that the African American preacher particularly loves to have a text, particularly the Old Testament because it allows the preacher and the people to identify with deliverance rubrics (Moses and the Exodus, David's victory over Goliath, Daniel's deliverance from the lion's den, and the three Hebrew boys' preservation in the fiery furnace).⁷³

The African American preacher and people also identify with the deliverance themes and aspects found in the New Testament (Jesus' death and resurrection on the third day; the raising of Lazarus from the tomb after four days, and Paul and Silas' deliverance from the Philippi jail). All of this comes out of the biblical narrative. The African American preacher, as the central feature in black religious life, often without formal theological training, learns by association, apprenticeship and modeling to take the naked text and dress it with narrative garments that had a connection with the original meaning of the text.⁷⁴ This enables the African American preacher to present the text in a way "that the text that was, became the text that is."⁷⁵ The African American preacher

⁷⁰Henry H. Mitchell, *Black Belief* (New York: Harper & Row, 1975).

⁷¹Henry H. Mitchell and Nicholas C. Lewter, *Soul Theology* (San Francisco: Harper & Row, 1986).

⁷²Mitchell, *Celebration and Experience in Preaching*.

⁷³*Ibid.*, 38-39.

⁷⁴Mitchell, *Black Preaching*, 39. By apprenticeship the African American preacher learned how to connect the experience of the text with the experience of the people. See also Nancy Bullock Woolridge, "The Slave Preacher-Portrait of a Leader," *The Journal of Negro Education* 14 (Winter 1945): 29; Albert Raboteau, *Slave Religion: The "Invisible Institution" in the Antebellum South* (New York: Oxford University Press, 1978), 238.

⁷⁵Mitchell, 69. Mitchell explains this as "making the story live."

was merely doing what John R. W. Stott suggested in his work entitled *Between Two Worlds*, standing between the ancient world of the text and the contemporary world of the reader, and officiating a marriage between two worlds.⁷⁶

Manuel Lee Scott, Sr., emerged from the crucible of textual, biblical and expository preaching. He kept the traditional narrative rendering of the Scriptures, and yet embraced the deductive alliterate approach of white pulpiteers and homileticians. In other words, he married the African American narrative preaching style with white deductive approaches to produce a narrative exposition which made him effective in both the white and the African American pulpit.⁷⁷ Scott preached in African American pulpits with the same style and found a ready congregation because they recognized the narrative signature of African American preaching; and he found mutual acceptance in white pulpits because they could identify the explicit deductive and propositional approach to his preaching. Scott married the two. For Scott, what God had joined together, God did not intend for anyone to separate. This preaching was narrative exposition, which has both a story approach to exposing the text and which includes a deductive base for critiquing the narrative to ensure that it is accurate to the original intent of the biblical author.

William Augustus Jones, pastor of Bethany Baptist Church in New York, holds that to be successful in preaching to African Americans, the preacher must start with their hearts and move toward their heads.⁷⁸ However, Jones suggests that to be

⁷⁶John R. W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids: Eerdmans, 1982), 138-44. Stott notes the necessary role of bridge building in one's communication.

⁷⁷F. Bruce Williams, pastor of Bates Memorial Baptist Church, Louisville, KY, telephone interview with author, 12 July 2004. Williams was impressed by Scott's consistent delivery and style in his preaching. Williams notes that Scott was an excellent exegete of his preaching situation and context.

⁷⁸Howard Thurman emphasizes Jones' idea in his autobiography. See Howard Thurman, *With Head and Heart: The Autobiography of Howard Thurman* (New York: Harcourt Brace, 1979).

successful in preaching to whites, the preacher must first engage their heads and move toward their hearts. Scott is an excellent model of how a preacher must transverse and process an appropriate communication strategy for effective cross-cultural proclamation of the gospel. Clinton Benton, the former pastor of Calvary Baptist Church in Los Angeles, California, notes that Scott understood the intellectual task of exegeting one's audience and engaging one's audience at the axis of their personal concern and need.⁷⁹ Scott took seriously the task of allowing the text and its presentation to speak to the hearts and hurts of the congregation. He saw the need for the head and the heart to be engaged by expository proclamation. Scott notes that he was sensitive to the hard issues of life and how preaching might impact them, because of his own meager beginning.⁸⁰ It is to this that we now turn.

⁷⁹Clinton Benton, pastor and founder, Upper Room Fellowship Missionary Baptist Church, Los Angeles, CA, telephone interview with author, 14 September 2004. Benton notes that Scott's preaching was effective because Scott took seriously the intellectual mandate of preaching. This mandate was revealed in Scott's preaching by the level of innovation, creativity, and scholarly freshness deposited in Scott's proclamation. Benton further notes that Scott's excellence was rooted in his sermonic methodology which enabled him to open the Word in a way that related to humanity both sociologically and psychologically. This gospel message was presented in spiritual language (theological language).

⁸⁰Manuel L. Scott, Sr., *Footnotes to Answered Prayer*, prod. by Southwestern Baptist Theological Seminary, March 30, 1993, videocassette.

CHAPTER 2

SCOTT: HIS LIFE AND MINISTRY

To grasp and appreciate the proclamation of Manuel Lee Scott, Sr., one must understand his major influences, background, and vocational development as person, preacher, pastor, and evangelist. The purpose of this chapter is to provide a concise review of Scott's life, calling, and ministerial development. While the goal of this chapter is not to present a complete biography of Scott, attention will be given to those relationships and occurrences that played a significant role in his ministerial and theological development. This background information is necessary for a solid analysis of Scott's preaching ministry and methodology, as it will provide insight into his understanding of his time, motivation, mission, and message.¹

Because Scott is deceased, the primary information for this chapter was derived from personal interviews with his siblings, colleagues, church members, former church staff personnel, and sermons he preached that reveal important facets of his life, experience, and development. These resources provide an intimate and up-close perspective of Scott's development, discipline, and desires as it relates to his aim of being a herald utilized by God.² The goal being sought here is toward understanding Scott's identity, his earthy insights and his strong insistence upon evangelism.

¹See Lester Thonssen, A. Craig Baird, and Waldow W. Braden, *Speech Criticism* (Malabar: Krieger, 1981), ch. 11. These authors note seven factors for analyzing and interpreting a speaking career.

²Scott tied his preaching identity to the biblical etymology of the word "herald."

The Early Years

Scott was born November 11, 1926, in Waco, Texas, to Opal Williams and Thomas Busby.³ Scott noted that there was no record of his ever being born in Waco, Texas, because those who, at that time, were in charge of keeping birth records were not interested in his birth.⁴ Scott's mother, Opal Williams, would later meet and marry Henry Scott. It is from this relationship that Scott receives his name.⁵

Because Scott was born approximately thirty-one years after the official end of American slavery, he understood the difficulties of segregation, racism, poverty, limited freedom, and the negative portrayal of the Negro race. These social, ethical, and moral concerns would help to shape Scott's understanding of what the gospel of Jesus Christ and his church's responsibility should be to those who are in need of hope and salvific healing.⁶

Scott was significantly affected by the staunch segregation found in Waco, Texas, during his early years. Segregation of the races played a major role in Texas at this time. Many believed that the Negro, although free, still remained something less than a human being. Segregation of the races was preached by some of the leading Southern Baptist preachers and churches during this time.⁷ This racial segregationist

³Leroy R. Armstrong, Jr., comp., *The Dr. Manuel Lee Scott, Sr. Sermon Archive Project* (Dallas: St. John Baptist Church, 2003), 3. See also William Cannon, ed., *Seven Black Preachers Tell What Jesus Means to Me* (Nashville: Broadman, 1971), 118.

⁴Manuel L. Scott, Sr., *Footnotes to an Answered Prayer*, Southwestern Baptist Theological Seminary, 1993, videocassette.

⁵In those days if the parents were not wedded, the child had no name, so upon the marriage of his mother, Scott adopts the name of his new father.

⁶Thurmond Coleman, Sr., pastor of First Baptist Church, Jeffersontown, KY, telephone interview with author, 21 January 2004. Coleman saw Scott's early dealings as a major shaper of his ministry and compassion upon others, particularly young ministers/pastors who were just starting out.

⁷Although he later repudiated this view, W. A. Criswell, the deceased pastor of the First Baptist Church, Dallas, Texas, was just one of a number of pastors who argued for the segregation of the races and utilized Scripture to proof text this perspective.

perspective was one of social exclusion and psychological disillusionment, destruction of one's hope and spirit. This negative doctrine can be viewed clearly in Scott's experience as it related to his desire to be what he called "a prepared preacher." Upon completion of high school, Scott desired to attend Baylor University; however, because of segregation, he was not permitted to attend.⁸

During his early teen years, he attended Toliver Baptist Church. It is commonly known that Rev. O. L. Hegmon, the pastor of Toliver Baptist Church, had an important influence on Scott's life and ministry.⁹

Public Education

Scott was educated in the public school system of Waco, attending the J. C. Hines Elementary School. Later, at A. J. Moore High School, Scott was a leader on the high school debate club and presided over the high school student body as president during his senior year.¹⁰ He earned a Bachelor of Arts degree from Bishop College in Marshall, Texas, prior to the college's move from Marshall to Dallas, Texas. He was on the Bishop College honor roll and was awarded Alumnus of the Year Award in 1966. In 1975, Scott was awarded the Doctor of Divinity by both Bishop College and Texas College in Tyler, Texas.¹¹ Moreover, Scott was named honorary alumnus of Baylor University in Waco, Texas. This is an important irony, because Scott desired to attend Baylor University, but could not because of segregation.¹²

⁸Sherilyn Williams, daughter of Manuel L. Scott, Sr., telephone interview with author, 19 July 2004.

⁹Al Herron, trustee chair of St. John Baptist Church, Dallas, TX, telephone interview with author, 17 March 2004.

¹⁰Cannon, *Seven Black Preachers Tell What Jesus Means to Me*, 118.

¹¹Ibid.

¹²Leela Herron, caretaker of Manuel L. Scott, Sr., telephone interview with author, 17 March 2004.

Scott was a much sought after lecturer and preacher.¹³ He lectured at numerous universities, seminaries, and conventions. His class for the ministers' section of the National Baptist Congress of Christian Education held approximately 1,000 persons consistently to hear him declare the Word.¹⁴ He traveled to such places as Liberia and throughout Monrovia, Africa to lecture.¹⁵ Scott also lectured for Virginia Union, Dallas Theological Seminary, Boston University, and Southwestern Baptist Theological Seminary. Scott also preached at approximately forty-seven Southern Baptist state conventions, pastors' conferences, and evangelism conferences.¹⁶

Marital and Family Experience

One of the most crucial and foundational roles loved by Scott was that of husband and father. Scott took seriously the task of cultivating a healthy and Christ-like home life.

After graduating from A. J. Moore High School in Waco, Texas, where he was the senior class president, he married his elementary and high school sweetheart, Thelma Jean Joe, in 1945.¹⁷ To this union, six children were born: Sherilyn Williams, Manuel Scott, Jr., Greg Scott, Ronald Scott (deceased), Jackie Scott (deceased), and Paula Scott.¹⁸ Two of Scott's children presently are in ministry, Manuel Scott, Jr. and Greg Scott. After forty-one years of matrimony, Thelma J. Scott succumbed to cancer in

¹³Ibid.

¹⁴Olin P. Moyd, Pastor, telephone interview with author, 2 February 2004.

¹⁵Ibid.

¹⁶Freddie Douglas Haynes III, preached eulogy of Manuel L. Scott, Sr., Los Angeles, CA, *Home-going Celebration Commemorating the Life and Ministry of Dr. Manuel L. Scott, Sr.*, 2001, videocassette.

¹⁷Sherilyn Williams, daughter of Manuel L. Scott, Sr., telephone interview with author, 19 July 2004. Williams says that as a father, Scott was firm, but gentle. Scott was fair and treated each child according to his or her personality.

¹⁸Ibid.

1986.¹⁹ This tragedy occurred only three and one-half years after Manuel accepted the call to St. John Baptist Church in Dallas, Texas.

Scott was seen by his family as an excellent provider and an excellent husband. Although he was away from home quite a bit, he is remembered by his children as being very involved in their development, education, and spiritual growth. One example of Scott's keen interest in his children's religious development is his insistence that his children listen to his sermons. He encouraged his children to share just one point about his sermon and they were not to mention the same point. Each child was required to discuss some different point of the sermon.²⁰ Scott also required each child to prepare on Saturday the family devotional prayer to be said Sunday morning. Williams noted that Scott reminded them never to pray consistently the same prayer, and that their task was always to be prepared.²¹

Call to Ministry

For many preachers/pastors, the call to ministry is a burden from which they seek relief or the call to ministry is a result of some cataclysmic event. For Scott, neither of these descriptions would hold true.²² Scott speaks of his call to preach as "an irresistible compulsion."²³ Scott acknowledged his own call to the preaching ministry in 1944. He describes his surrender to the preaching ministry as a growing awareness or

¹⁹Ibid.

²⁰Ibid.

²¹Ibid.

²²Manuel L. Scott, Sr., *From a Black Brother* (Nashville: Broadman, 1971), 19. Scott took extreme pleasure in being a "reporter of the good news."

²³William H. Myers, *God's Yes Was Louder Than My No: Rethinking the African American Call to Ministry* (Grand Rapids: Eerdmans, 1994), 185. See also William H. Myers, *The Irresistible Urge to Preach* (Atlanta: Aaron, 1991), 320-21. Myers is quoting Scott's articulation of his call experience and the irresistible force he encountered by being called by God.

consciousness.²⁴ He had no reluctance about entering the gospel ministry. William H. Myers identifies Scott's call as a type "C" call. The type "C" call describes those individuals called to the ministry absent of non-cataclysmic/non-reluctant experiences.²⁵

Myers notes Scott's own understanding of his call to the ministry:

My call to the ministry was a consciousness that I felt at the earliest stages of my life. I have never dreamed or proceeded to desire any other type of life pursuit other than preaching. At the very elementary school level, I felt deeply persuaded that it was my business. The call did not come at any ecstatic moment. It came with a growing and gradual awareness that the lesson, as for as a church's mission and to be a messenger of the Master, broke in me. It was irresistible. The fulfillment of expression of my inner awareness, with respect to preaching, became as irresistible focus.²⁶

Scott's call story reveals insight into how he understood his ministry, his personhood, and preaching.²⁷ Scott notes in his call story that "preaching was his business" and that he could never dream of any other pursuit.²⁸ It is worth noting that the result of his understanding of the call to ministry is that preaching became his irresistible focus.²⁹

Scott notes that there are several different call types and patterns found in the Scriptures. He does not see himself as a Jonah, Moses, or even Jeremiah. Scott sees his call type as an Isaiah type.

The consciousness of the call and the confirmation came with gradual and increasing impact. I could no longer be satisfied with participation outside the pulpit ranks. There wasn't no lighting flashes from heaven or no emotional tears or exceptional joy. As the intensity of awareness grew, it became a compulsion at the age of seventeen, when I acknowledged my call. The call to preach for me never came as a burden. I wasn't no reluctant prophet. It was no burden for me. Yes, there are the Jeremiah type—a reluctant prophet—and the Isaiah type, who see the

²⁴Myers, *The Irresistible Urge to Preach*, XXIV, notes that after extensive research the call to preach is a type of "rite of passage." Six stages of call are identified: early religious exposure, experience, struggle, search, sanction, and surrender. Scott does not seem to have gone through this "rite of passage."

²⁵Ibid., 185.

²⁶Ibid., 186. See also Myers, *God's Yes Was Louder than My No*, 320.

²⁷Ibid.

²⁸Ibid.

²⁹Ibid.

world situation and see themselves in relationship to that, to the nature of things. And they just say, “here am I, send me.” I was the Isaiah type.³⁰

One should note that Scott’s understanding of the call represented several aspects. First, he affirms that the call comes to each person differently. Second, Scott sees the call as a gradual consciousness which came with an increasing impact as its “confirmation.” Third, Scott’s call came to him with an “intensity” that refuses to allow him to consider any pursuit other than joining the pulpit ranks.³¹ Another aspect of Scott’s understanding is that he seemed to surrender immediately to the “compulsion,” which came from within, to preach the gospel. Finally, Scott admits that he is “no reluctant prophet.” Others may be hesitant, afraid, and resistant; others may struggle with accepting the call, but not Scott.

The “pulpit ranks” did not pose a problem nor were they a burden to Scott. Rather, Scott likens himself to Isaiah, “one who sees the world situation and sees himself in relationship to that, to the nature of things.”³² Scott, like Isaiah, cries, “Here am I, send me.” There seems to be no burden for Scott because he understood himself as “a messenger of the Master,”³³ one who could do something about “the nature of things.”³⁴ This is a consistent theme noted in other contemporaries of Scott. Otis Moss, Jr., pastor of the Olivet Institutional Baptist Church, notes that:

I cannot remember when I did not carry in the inner core of my being the urge to preach. I can recall vividly a dream concerning the ministry at the age of four or five. It has been a consciousness, an inner consciousness throughout my life. However, I did not always acknowledge that. This inner awareness, urge, grew stronger as the years passed. And its acknowledgment was not made public until I reached the age of seventeen.³⁵

³⁰Ibid.

³¹Ibid.

³²Ibid.

³³Scott, *From a Black Brother*, 14.

³⁴Ibid.

³⁵Myers, *Irresistible Urge to Preach*, xxi.

Another contemporary of Scott, Caesar A. W. Clark, and pastor of the Good Street Baptist Church in the same city (Dallas, Texas) in which Scott served, recounts this common theme as well.

I had the urge, that desire to preach when I was some eight or nine years old. It is an urge; it's an inner urge that one has that is only satisfied when you yield to it. Dr. E. L. Harris used to tell us that if a man can keep from preaching he ought not to preach, because if he can keep from preaching that is a sign that he hadn't been called to preach. You don't preach because you want to; you preach because you can't help yourself. Have you read of Jeremiah's frustration? He felt that God had let him down; he felt like he had gone out on a limb. He said, 'I guess I'm through with it.' But then when you hear from him again he's on his mission and he said the reason is that, 'although I intended to go no further the word was like fire.' So you have that inner urge, it haunts you, and you only have a sense—a feeling—of satisfaction when you yield to it. The reason I wanted to do it was what had been laid on my heart. It is not something I wanted to do because I had seen somebody else do it, but necessity, as the apostle Paul said, was laid on me.³⁶

Scott's understanding of "the call" represents the experience and thought of many of the preachers of his generation.

Early Ministry and Pastoral Development

Scott's early ministry and pastoral development were influenced by several individuals. Among these were his first pastor at the Toliver Baptist Church, Rev. O. L. Hegmon; W. I. Rector; Jessie Jai McNeil, who was the president of Bishop College when it was located in Marshall, Texas; Sandy F. Ray, pastor of the Cornerstone Church in New York; and Mrs. Tommie Jackson, who not only brought Scott to Christ, but was his Sunday School teacher, nurturing him in religious training. Scott writes about Mrs. Jackson:

I have a most stimulating and intimate stake in this matter of lay evangelism. It was a lay woman whose tireless efforts and tall witnessing won me to the community of the saints. Week after week, even to the point of botheration, she extended me an invitation to come to Christ and join the church. Unable to withstand her importunity and insight, I yielded my life to Christ and from this union innumerable and incomparable benefits have been derived. I shall treasure with enduring charm, Mrs. Tommie Jackson, a teacher in the public school, for finding me, fetching me, and introducing me to a fellowship which has fenced me.³⁷

³⁶Ibid., xxii.

³⁷Ibid.

Scott was influenced by the emphasis of the older pastors on being a “prepared pastor/preacher.” This emphasis on education and uplift remained a cornerstone of his encouragement and ministry to all ministers, but especially to younger ministers. He would assert, “In such a time as this, the preacher should remind himself and his hearers that one can be widely read and yet not wisely read.”³⁸ Scott’s adventurous love for the world of thought was opened to him by Rev. O. L. Hegmon, the pastor of Tolivier Baptist Church in Waco, Texas. Scott often spoke of the importance of Rev. Hegmon and other older ministers as being foundational to his understanding of ministry and proclamation.

Also, he makes note that Rev. Hegmon was a significant model of ministry for him. Scott further notes the influence of reading upon his ministry formation.³⁹ He says of himself:

In spite of limitations in formal education I am an aggressive and relentless adventurer in the kingdom of thought. I find it difficult to warm my heart without commanding my head. I have an unappeasable impatience with intellectual mediocrity when something better is possible.⁴⁰

Scott further defends his belief in the academic training of the churches’ ministers by asserting:

There is no substitute for rational and experimental, exploration and evaluation of alternative conditions, possibilities, and consequences, the cold calculation of the probable consequences of each option, the counting of the cost, and the bringing of what is out of sight into view.⁴¹

Another monumental influence upon Scott’s early ministry and pastorate was Sandy F. Ray, pastor of the Cornerstone Baptist Church of Brooklyn, New York.⁴² Ray

³⁸Scott, *From a Black Brother*, 25.

³⁹Ibid., 118-19.

⁴⁰Ibid., 117.

⁴¹Ibid., 118, 23. Scott suggests, “The worthwhile is accomplished in this world by three exercises, namely, thinking, working, and praying.”

⁴²Manuel L. Scott, Jr., evangelist and son of Manuel L. Scott, Sr., telephone interview with author, 3 September 2004.

served this congregation for approximately thirty-five years.⁴³ He also was president of the Empire Missionary Baptist Convention for the state of New York, and vice president at large of the National Baptist Convention, USA, Inc., earning a national and international reputation as a preacher, lecturer, and pragmatic theologian.⁴⁴ He also authored a volume of sermons entitled *Journeying through a Jungle*.⁴⁵ Ray was a much sought after preacher and speaker. He crisscrossed the nation with the message of Jesus Christ.

It is common knowledge that Scott and Ray shared often and frequently invited each other to preach revivals and other special occasions in their respective congregations.⁴⁶ Scott was influenced by Ray's ability to communicate the biblical story with a practical theological implication. Ray was a stellar storyteller and he excelled in telling the biblical story.⁴⁷ As Ray moved through the biblical text, expository gems would emerge and these gems always were tied to practical theological implications. It is clear that Ray affirmed the practical in telling the story. He states,

I think we ought to just tell the story. And one of the things that older preachers did, they could tell the Bible story. And many of our great churches were built up, not on theology really, and we need theology, of course, but they were built up largely on preachers that could tell the Bible story.⁴⁸

Olin P. Moyd concurs with this perspective on Ray's preaching. Moyd notes that the proclamation of Ray is consistent with the proclamation tradition of African Americans. This practical theological proclamation is a theology of affirmation, rather

⁴³Olin P. Moyd, *The Sacred Art: Preaching and Theology in the African American Tradition* (Valley Forge: Judson, 1995), 129.

⁴⁴Ibid.

⁴⁵Sandy Ray, *Journeying through a Jungle* (Nashville: Judson, 1972).

⁴⁶Manuel L. Scott, Jr., evangelist and son of Manuel L Scott, Sr., telephone interview with author, 23 August 2005, Louisville, KY.

⁴⁷Ray, *Journeying through a Jungle*, 33.

⁴⁸Sandy F. Ray, "The Church Responds to the Seventies: Spiritual Counsel in Carnal Crisis," lecture delivered in the minister's seminar of the National Baptist Congress of Christian Education, National Baptist Convention, USA, Omaha, NE, June 1970.

than a theology of explanation. It provides a bridge between the eternal Christian message of hope and the human situation, both generally and specifically.⁴⁹

Moyd describes African American practical theology by stating that,

African American religion and practical theology is not a theology that was pondered in the theological laboratory and then presented and tested in the factories of real-life situations. Practical theology is a theology put together on the assembly line of existence in the experience of a pilgrim people. Its genesis, its beginning, and development, was in orthopraxis rather than orthodoxy.⁵⁰

This idea and influence of practical theological proclamation is clearly seen in the preaching of Scott. Scott argues for the Christian disciple to have an understanding of the text or sermon that can be applied and utilized after the sermon is concluded. Scott would often call this “portability.” Scott is able to transverse from the truth of the text to the truth impacting daily living.

Another aspect which reveals the influences of practical theological proclamation upon Scott is the earthiness of his illustrations, titles, and sermon ideas.⁵¹ Scott possessed the rare ability to integrate the truths found in the text with the necessary life application. One of the ways Scott integrated the theological truths of the text into his preaching was by tailoring his titles to reflect the particular theological point of the text.⁵² If Scott were to handle the uniqueness of the Christ and his deity, he would as a practice locate various phrases which spoke to this theme or truth and consistently repeat that phrase over and over again. This is precisely what Scott does in the sermon, “Jesus

⁴⁹Moyd, *The Sacred Art*, 34.

⁵⁰*Ibid.*, 35.

⁵¹F. Bruce Williams, pastor of Bates Memorial Baptist Church, Louisville, KY, telephone interview with author, 12 July 2004.

⁵²This emphasis toward practical meaning is also seen by reviewing Scott’s sermon titles. Scott used titles and themes to explicate and set foundational underpinning for his messages. Note the following titles or sermons preached at St. John Baptist Church: “Jesus the Blessor”, 25 May 1991, “Jesus Christ: The Chief Cornerstone”, 23 November 1986, “Jesus: The Supreme Crime Fighter”, 9 January 1994, “Jesus: The Best of the Behaviorist”, 21 March 1983, “Jesus Is the Light of the World”, 20 August 1989, “Jesus Christ Our Go Between”, 3 June 1984.

the Same,” preached at the St. John Baptist Church in Dallas, Texas.⁵³

Another example of the practical preaching of Scott is found in his sermon, “Pardon My Dust.”⁵⁴ In this sermon, Scott asserts that all of God’s children are “under construction,” and therefore, we should be willing to “pardon the dust.” Scott applies this sermon to himself and repeats several times—“pardon my dust.” Scott’s apparent concern and concerted effort to integrate theological and biblical truths into a life application which all could ascertain and retain is evident.⁵⁵

Scott was also greatly impacted by the preaching ministry of Harry Emerson Fosdick, the long-time pastor of Riverside Church in New York City. Fosdick (1878-1969) was often quoted by Scott, and Scott appreciated several aspects of Fosdick’s perspective on preaching.⁵⁶

Scott utilized Fosdick’s understanding of preaching style more than his theological perspective. Like Fosdick, Scott sought to answer the question on the hearts and minds of his congregation. Scott felt that biblical preaching should seek to address life issues in the application of Scripture. This is not to suggest that Scott would agree

⁵³Manuel Lee Scott, Sr., “Jesus the Same, Heb 13:8”, sermon preached at St. John Baptist Church, Dallas, TX, 1992, cassette.

⁵⁴Manuel Lee Scott, Sr., “Pardon My Dust, Ps 103:14”, sermon preached at St. John Baptist Church, Dallas, TX, 1984, cassette.

⁵⁵This practice of bridging the span between the truth latent in the text and the life application for his congregation is a consistent variable in Scott’s proclamation. In the 125th Annual Session of the General Association of Baptists in Kentucky evening session, Scott preached from this idea, “The Gos-Pill” found in Rom 1:16. Scott ties the efficacy of the gospel to what happens when one takes a medical pill or prescription. He asserts that the Gospel is God’s prescription for what ails humanity. See Manuel L. Scott, Sr., “God’s Gos-Pill” (cassette of session held at the annual meeting of the General Association of Baptists in Kentucky, Louisville, KY, 12 August 1993). See also John R. W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids: Eerdmans, 1982). Stott asserts that being a bridge between the text and the audience is the biblical role of the preacher.

⁵⁶Manuel Lee Scott, Sr., “The Manhood of the Master,” sermon preached at St. John Baptist Church, Dallas, TX, 1984, cassette.

with felt needs preaching. Scott, in a sermon preached at the St. John Church stated:

The message of the church is the only cure for the sickness of civilization and for our sagging cultures and continents. The medicine of the church is needed for our sin laden world. History is still a wilderness and we still need a voice. It's hard to find your way in a world like this and humanity is till wicked and we need a moral and spiritual victory from another . . . we need Jesus Christ.⁵⁷

Scott incorporates some of the fundamental communication principles of Fosdick in his proclamation. Fosdick notes that preaching, although it can be made to look easy, is a struggle.⁵⁸ He notes that it was a journey of struggle that led him to the project of preaching as personal counseling.⁵⁹ Scott would more than agree with Fosdick on this point. Scott would assert that where there is no struggle there is no authentic preaching.⁶⁰

Finally, Scott was also influenced by the daring proclamation of Paul Ehrman Scherer (1892-1969). The preaching ministry of Scherer left a legacy which influenced Scott's proclamation in several ways. First is Scherer's concern that homiletical practice should be related to theological understanding. Scherer attempted to bring theological integrity to the American pulpit by reinterpreting the classic Christian faith and doctrine for his contemporary time.⁶¹

Scherer was an opponent of the "life-situation" preaching of Harry Emerson Fosdick. Scherer felt that Fosdick's method could lead preachers to do no more than

⁵⁷Manuel Lee Scott, Sr. "Preaching is the Church's Business," sermon preached at St. John Baptist Church, Dallas, TX, 1989, cassette.

⁵⁸Lionel Crocker, ed. and comp., *Harry Emerson Fosdick's Art of Preaching: an Anthology* (Springfield, IL: Charles C. Thomas, 1971), 9-11.

⁵⁹Ibid.

⁶⁰Scott, *From a Black Brother*, 97-102. Scott sees that the suffering or preacher's misery is not an agenda item that one can cancel. To begin with, Christ observes that the Christian herald must endure the hardship of being hated. Jesus, according to Scott, makes explicit, however, that there is no road the minister can take which will steer him clear of all disaffection.

⁶¹John M. Stapleton, "Paul Ehrman Scherer," in *Concise Encyclopedia of Preaching*, ed., William H. Willimon and Richard Lischer (Louisville: Westminster, 1995), 427-28.

“find out what people want, or think they must hear, and give it to them.”⁶² Scherer argued that biblical preaching could be understood not as an attempt to answer or deal directly with human needs, crisis, questions, but only as God’s “relentless moving in upon our lives,” bringing new understandings, new questions, new needs, and affecting its own issues.⁶³ The preacher should not seek thus to be “relevant”; rather, the Word declares its own relevance with its inherent power. It is, he insisted, unnecessary “to sneak up on the congregation, and slip in an apostle when nobody is looking.”⁶⁴

Scherer held that the Christian sermon demanded something of the listener.⁶⁵ The interest in the gospel message being proclaimed is assumed. Scherer posits that both the preacher and his hearers are inescapably involved in the proclamation experience and, therefore, there exists no need to depend on storytelling to arouse the hearers. Christian sermons that are faithful to the gospel do not answer human troubles so much as they communicate the troubling presence of God.⁶⁶

Another vital feature of Scherer’s proclamation was his understanding and belief that “the Word in search of words” always involved God as subject and not as object.⁶⁷ The Word understood correctly, for Scherer, held the possibility of fellowship, communion, and personal address.⁶⁸ This idea of the Word held the understanding of faith as personal trust in God.⁶⁹

⁶²Ibid.

⁶³Ibid.

⁶⁴Ibid.

⁶⁵Paul E. Scherer, *The Word God Sent* (New York: Harper & Row, 1965), 176-77. Scherer notes that there exists no easy gospel.

⁶⁶Stapleton, “Paul Ehrman Scherer,” 427.

⁶⁷Ibid., 428.

⁶⁸Ibid.

⁶⁹Ibid.

Scherer is an important figure for Scott because one can note in the proclamation of Scott, Scherer's concern for pulpit integrity as it relates to preparation and proclamation. Scott would vehemently affirm Scherer's desire to delve deeper than just the meeting of so-called "human needs."⁷⁰ Scott would contend that biblical preaching should reach not only the terrestrial, but also the celestial. The gospel message for Scott was the ultimate answer for humanity's need.⁷¹ Scott was concerned about the eternal destiny of those who heard the Word and he believed that the sickness of the soul and of the world could only be healed through the proclamation of the biblical gospel.⁷²

Scott also shared Scherer's conviction that the listener had some responsibility in the worship event.⁷³ Scott sees at least three areas where this proposition holds true. First, the pew must work to eradicate ignorance and illiteracy in the church.⁷⁴ Second, the pew (congregation) must seek to "do the work of an evangelist."⁷⁵ This global commission is crucial for Scott, and Scott points to the passion to "win friends and influence people" for Christ as an urgent task for Christ's church.⁷⁶ Lastly, Scott asserts that the lay responsibility in pushing proclamation is also found in its ability to assist

⁷⁰Manuel Lee Scott, Jr., evangelist and son of Manuel L. Scott, Sr., interview with author, 23 August 2005. Manuel Lee Scott, Jr. affirmed that many of Scherer's volumes were in Scott's library, and attested to Scherer's influence on his father's preaching. Scott, Jr. noted that his father often mentioned the importance of Scherer's thought to his work.

⁷¹Manuel L. Scott, Sr., "The Gos-Pill, Rom. 1:16", sermon preached at 125th Annual Session, General Association of Baptists in Kentucky, Louisville, KY, 12 August 1993, cassette.

⁷²Ibid.

⁷³Scott, *From a Black Brother*, 65-66.

⁷⁴Ibid., 68. Scott asserts that the removal of this condition of ignorance is urgent business for the church.

⁷⁵Ibid., 70.

⁷⁶Ibid.

worship by entering into an irrevocable partnership with the preacher/pastor.⁷⁷

Furthermore, the pastor and people are laborers together in the preaching of the gospel. Gene Barlett is strikingly correct when he asserts that, 'The preacher is engaged not in monologue, but in a conversation.' The hearers have the option to be either hostile or hospitable; help or hindering. The pew is under obligation to look lively, listen attentively, pray mightily, mingle their hearing with much faith, and even at times vocally support with a wisely put 'amen.'⁷⁸

Scott would concur with Scherer that biblical preaching keeps God as the subject of worship and not the object of worship. Scott asserts that God and his self-disclosure in Jesus is the center of our gospel, worship, and work.⁷⁹ As a servant of the "Word," Scott understood his high responsibility and obligation to keep the Master as the center of his proclamation. He understood that the church lives through her proclamation and it is essential that the proclamation have the correct expository treatment and content.⁸⁰

Calvary Baptist Church

Calvary Baptist Church in Los Angeles, California was organized on February 23, 1927, with Rev. J. H. Halden as the first pastor.⁸¹ The Rev. O. L. Hegmon later served as pastor of Calvary. Upon Rev. Hegmon's resignation, he recommended a young preacher from Waco, Texas, Manuel L. Scott. For the next thirty-three years, Scott served Calvary as its pastor and leader.⁸²

Scott's pastoral leadership gave birth to several ministries including, but not

⁷⁷Ibid., 72.

⁷⁸Ibid., 73.

⁷⁹Manuel L. Scott, Sr. "The Evangelical Faith 1 John 5:4, 5", sermon preached at the Hampton Minister's Conference, Hampton, VA June 1983), cassette.

⁸⁰Scott, *From a Black Brother*, 24-26, 88-90.

⁸¹Calvary Baptist Church. "Our History" [on-line]; accessed 21 October 2004; available from http://64.177.231.5/calvary/about_us.html; Internet. See also Marvin McMickle, *An Encyclopedia of African American Christian Heritage*, 81. McMickle notes that Scott's first pastoral ministry began at Strangers' Temple Baptist Church in San Antonio, TX. However, not much is known about this ministry.

⁸²Ibid.

limited to, choirs, ushers, Drama and Debate Club, Social and Civic Action Committees, Young Christian Crusaders, Evangelism Committee, Children, Youth and Young Adult Departments, Board of Christian Education, and an Administrative and Advisory Council.⁸³

Under Scott's ministry, Calvary blossomed into a church of peace, progress, and prosperity.⁸⁴ Scott initiated a system of giving which increased the church income from \$25,000 per year to \$200,000 per year by 1982. Scott led Calvary to invest at least 10 percent of their income in outside missions.⁸⁵

While at Calvary, Scott was pastor to E. V. Hill and other preachers/pastors in that area. He was a mentor to young ministers and a friend to all preachers. During his days at Calvary, Scott worked with the Billy Graham Evangelistic Association, Campus Crusade for Christ, and The Southern Baptist Pastors' Conferences, and Evangelism Conferences. Although it cannot be verified, it is commonly reported by those close to Scott that he spoke or taught at over forty-seven evangelism conferences, pastors' conferences, and Southern Baptist State Conventions.⁸⁶

Scott also participated in the Los Angeles Ministers Association and the National Baptist Convention, USA, Inc. He labored as the Secretary of the Evangelism Department of the National Baptist Convention, USA, Inc., and taught in the Congress of Christian Education for the National Baptist Convention, USA, Inc. It is a commonly known fact that Scott's class had an attendance was well over one thousand persons.⁸⁷ It would be no surprise for ministers and pastors to stay over until Friday to hear Scott

⁸³Ibid.

⁸⁴Ibid.

⁸⁵Ibid.

⁸⁶Scott, Jr., interview. This statement is also made by Freddie Haynes in the homegoing video of Manuel Scott, Sr.

⁸⁷Ibid.

handle “Evangelism in the Black Baptist Perspective” or “The Black Church in an Evangelistic Perspective.” Scott’s love was equipping persons for practical personal evangelism. Scott asserted that evangelism was the lifeblood of the church and, as such, evangelism is the duty of every believer in Jesus Christ.

Scott may have been passionate about evangelism because of his own personal experience with Mrs. Tommie Jackson. Jackson would pass Scott shooting marbles every week and invite him to attend church. Scott eventually accepted Jackson’s invitation and he was won to the Lord. According to those close to Scott, he often spoke of this experience and the radical redirection of his life.⁸⁸ Scott’s proclamation has the pressing theme of evangelism running through it constantly.

St. John Baptist Church

The St. John Baptist Church of Dallas, Texas, was organized in 1876 as the St. John Freewill Baptist Church, and as a result of Elizabeth Mitchell Sandefer’s teaching Bible stories to children in the neighborhoods of Flora, Leonard, and Bell Streets.⁸⁹ St. John’s first pastor was the Rev. Wesley Drake, and the church initially worshipped in a shotgun style house on Peak Alley.⁹⁰

In 1886, the church was reorganized and renamed as St. John Missionary Baptist Church.⁹¹ During this time, St. John built its first edifice and the Rev. Dr. C. L. McPherson served as pastor. It was during this time that the Sunday school, Mission Society, Baptist Young Peoples Union, Boards of Deacons, and Trustees were initiated.

St. John continued to prosper and grow spiritually and numerically. The

⁸⁸See Scott, *From a Black Brother*, 71.

⁸⁹St. John Baptist Church, “The History of St. John Missionary Baptist Church” [on-line]; accessed 21 October 2004; available from <http://www.stjohndallas.org/history.htm>; Internet.

⁹⁰Ibid.

⁹¹Ibid.

church ministered to the community by building an apartment-housing complex for approximately three-hundred families, constructing a Family Life Center, and purchasing land for a church retreat/recreational center.⁹²

In 1982, St. John called its seventh pastor, Manuel L. Scott, Sr. Scott gave St. John the church theme of “The Bringing Church.” Under Scott’s pastorate in 1984, the \$590,000 mortgage was eliminated. As a result of a fire, he led St. John into a church restoration project and the construction of a Family Life Center which opened in June, 1990.⁹³ During Scott’s pastorate, St. John was instrumental in community involvement, missions, and convention work. Scott led the church into improved race relations while also mentoring many of the young pastors in Dallas, Texas, and encouraged young ministers to get “trained for ministry.” Scott was heard to state that “the call to preach is a call to prepare.” In 1995, Scott retired from St. John.⁹⁴

National Baptist Convention USA, Inc. Involvement

Scott also participated in the Los Angeles Ministers Association and the National Baptist Convention, USA, Inc. He was a faithful and ardent supporter of the National Baptist Convention, USA, Inc., who served with distinction under three different convention presidents. Scott served under J. H. Jackson who was president from 1953-1982, T. J. Jemison, who served as president from 1982-1994, and Henry Lyons who served from 1994-1999.⁹⁵ Under J. H. Jackson, Scott was appointed as vice president of the National Baptist Convention, USA, Inc. A. Russell Awkard, president of

⁹²Ibid. No date is listed in the St. John Church history.

⁹³Manuel L. Scott, Sr. “The Bringing Church—Colossians 1:15-20”, sermon preached at St. John Baptist Church, Dallas, TX. 1983, cassette.

⁹⁴Ibid.

⁹⁵A. Russell Awkard, president of Bluegrass State Convention and pastor of New Zion Baptist Church, Louisville, KY, telephone interview with author, 10 February 2004.

the Bluegrass State Convention, indicates that Scott may have even served in more than one capacity.⁹⁶

Scott, in his life, came upon the scene at a time of social distress and unrest. He faced economic and educational gaps, but was able to overcome many obstacles and realize God's call upon his life. Scott's life notes the vital impact of influence and struggle upon the life of the preacher. This fact was never forgotten by Scott, but always was kept in close view as a reason to glorify God and help humanity. Scott's ministry was particular, yet global in its outreach. He admits that he is a black preacher, yet he says he is more than that; he is a gospel preacher.⁹⁷ Scott's ministry was widespread on all levels of local, national, and international participation. One sees in Scott the noted influence of ideas, organization, narration, and exposition. He borrows from the thinkers of his day those thoughts which can assist him in making the word "flesh".

As a pastor/lecturer, Scott sought to bring biblical understanding to God's people through a culturally sensitive approach to narrative expository preaching. His concern was that sermons not only talk, but walk.⁹⁸ His goal and persistent objective was the evangelism and discipleship of the world.

⁹⁶Ibid.

⁹⁷Scott, Sr., "The Other Side of Preaching."

⁹⁸Scott, Sr., "The Making of a Sermon."

CHAPTER 3

THE METHODOLOGICAL INSTRUMENT FOR MEASURING SCOTT'S PREACHING

The Artistic Canon in Classical Rhetoric

The artistic canon in classical rhetoric is generally understood as containing five traditional parts or “canons” of rhetoric.¹ Kennedy further defines rhetoric with respect to the fourth and fifth century BC, as “the art of words, speech, and discourse.”² Rhetoric has often been understood in a negative manner. Sonya Foss asserts, “rhetoric is commonly used to mean empty, bombastic language as the use of symbols to influence thought and action.”³ Yet, the significant objective in rhetoric is to challenge the audience to change their behavior beliefs and lives through oral persuasion. Rhetoric, if correctly interpreted, must be grounded in intent.⁴ If the speaker’s intent is to persuade his hearers to embark on new works or to inculcate new understanding, this effort is rhetorical in nature.⁵

¹George A. Kennedy, *A New History of Classical Rhetoric* (Princeton: Princeton University, 1994), 3. Kennedy defines “rhetoric” as deriving from the Greek *rhetorike*, which derived from the circle of Socrates in the fifth century and first appears in Plato’s dialog (*Gorgias*) in 385 BC. *Rhetorike* denotes the civic art of public speaking as it developed in deliberative assemblies, law courts, and other formal occasions under constitutional government in the Greek cities, especially the Athenian democracy. Raymond Bailey asserts that rhetoric implies conscious communicative purpose. See Raymond Bailey, “Proclamation as a Rhetorical Art,” *Review and Expositor* 84 (Winter 1987): 9.

²Kennedy, *A New History of Classical Rhetoric*, 3. Kennedy also advises that rhetoric is a word which primarily occurred during the fourth and fifth century BC

³Sonja K. Foss, *Rhetorical Criticism: Exploration & Practice* (Prospect Heights, IL: Waveland, 1989), 3-4.

⁴See Bailey, “Proclamation as a Rhetorical Art,” 7-21. Bailey asserts that rhetoric is best understood in terms of intent.

⁵See Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids: Baker, 1980), 20.

In this context, how does one identify biblical or expository preaching? How does one recognize good preaching? Obviously, there must be a standard involving such concerns as proper hermeneutics, clarity, truthfulness, and application.⁶

When critiquing or evaluating preaching for the purpose of improvement or clarity, those noted qualities for which one strives are artistic in nature. Robert S. Cathcart is correct in asserting that when preaching is correctly done and in tune with the artistic canon, it can be both a functional “instrument of power” and a “manifestation of aesthetic creation of beauty.”⁷ The purpose and focus of this chapter is the constructive and artistic canons of rhetoric as presented by three classical theorists of rhetoric: Aristotle, Cicero, and Quintilian.⁸ These classical theorists are utilized to establish the standards of measurement applied in chapter 6.

Aristotle (ca. 384-323 BC)

W. Ross Winterowd, in his volume *Rhetoric: A Synthesis*, ties the start of rhetoric proper with Aristotle.⁹ Unlike Plato, who addressed the rhetorical elements implicitly, Aristotle utilized a more practical and explicit approach. According to Thonssen and Braden, Aristotle developed “a theory of rhetoric which outlines the practical details of speech craft and also sets forth a fairly complete rationale for the subject.”¹⁰ Lane Cooper regards Aristotle’s *Rhetoric* as “one of the world’s best and

⁶See Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids: Eerdmans, 1988), 9-23.

⁷Robert S. Cathcart, *Post-Communication* (Indianapolis: Bobbs-Merrill, 1981), 6. Cathcart notes the importance of utilizing standard tools of rhetorical analysis to bring about personal insights and reason for the hearer.

⁸Edward P. J. Corbett, *Classical Rhetoric for the Modern Student* (New York: Oxford University, 1965), vii. Corbett notes that Aristotle, Cicero, and Quintilian are the men from whom we received the classical system.

⁹W. Ross Winterowd, *Rhetoric: A Synthesis* (New York: Holt, Rinehart, and Winston, 1972), 18.

¹⁰Lester Thonssen, A. Craig Baird, and Waldo W. Braden, *Speech Criticism*

wisest books, not meant to be read as a novel; it is a book to be chewed and digested.”¹¹

Aristotle’s *Rhetoric* consists of three parts: Book 1 contains the basic definitions and functions of the art of rhetoric. Aristotle provides the definition of rhetoric in this first section. He defines “rhetoric” as that faculty (*power*) of discovering in the particular case what are the available means of persuasion.”¹²

This persuasion is either non-artistic or artistic. Aristotle notes the *entechnoi* or artistic proofs—to be *ethos*, *pathos*, and *logos*. He asserts:

Of the means of persuasions supplied by the speech itself there are three kinds. The first kind resides in the character *ethos* or the speaker; the second consists in producing a certain *the right* attitude in the hearer *pathos*; the third appertain to the argument proper, in so far as it actually or seemingly demonstrates *logos*.¹³

Aristotle’s construct consisted of a tri-dimensional speech situation, which included the speaker, subject, and audience, and involved three distinct types of discourse: The deliberative, forensic, and epideictic. Aristotle described them as noted:

The elements of deliberation *counsel* are exhortation and dissuasion. The elements of forensic speaking are accusation and defense. The elements of an epideictic speech are praise and blame. As for the divisions of time which severally belong to these several kinds of speakers, to the deliberative speaker belongs the future, for he gives advice about things to come; to the judicial pleader belongs the past, for it is always with regard to things already done that the one party accuses and that other defends; and to the epideictic speaker, above all belongs the present, for every one praises or blames with regard to existing conditions.¹⁴

Book 1 contains both the focus on general concerns, definitions, and the nature of rhetorical arguments, such as philosophical rhetoric in chapters 1-3, and detailed descriptions of persuasion through the three kinds of rhetoric in chapters 4-14. Book 2 is a continuation of the three characteristics of invention. (Invention in Aristotle’s system

(Malabar, FL: Krieger, 1981), 150.

¹¹Aristotle, *The Rhetoric* 1.2, trans. Lane Cooper, *The Rhetoric of Aristotle* (Englewood Cliffs, NJ: Prentice-Hall, 1932), vii. All subsequent citations refer to this edition.

¹²Ibid.

¹³Ibid., 2.1.

¹⁴Ibid., 1.3.

centered around these three modes of artistic proof.) Aristotle noted *ethos* or character was the most important “potent” means of persuasion. Yet, he wrote more about harnessing the *pathos* or emotions of the hearers. Aristotle wrote that as for the speakers themselves, the sources of one’s trust in them are character (initial credibility), intelligence (derived credibility), and goodwill (terminal credibility).¹⁵ *Ethos*, for Aristotle, could be accomplished through the speech, as opposed to any previous accolades.

In chapters 2-18, the second mode of proof, *pathos*, is examined. Aristotle spends a great deal of time here because the effective speaker needs to know both how to create and utilize the feelings of the hearers in persuasion.¹⁶ For Aristotle, persuasion takes place when the emotions are harnessed. In order to deal effectively with *pathos*, the speaker must know his audience. Bailey agrees with Aristotle when he asserts that “*pathos* is the power of convictions that exists in the values, beliefs, and feelings already held by the audience. The task of the preacher is to control and channel the emotions present in every audience.”¹⁷

Aristotle listed several specific emotions. He wrote of anger and its parts: (1) contempt, (2) spite, and (3) hubris or wanton outrage.¹⁸ Aristotle identifies mildness as the opposite of anger. Another emotion listed by Aristotle is love or friendship and its direct opposite hatred. Fear and confidence are also noted in this section for the intent of motivation. Shame, benevolence shamelessness, pity, envy, indignation, and emulation are also a part of Aristotle’s *pathos* construct.

The concluding mode of proof is *logos*. *Logos* concerns the subject matter of

¹⁵Ibid., 2.1.

¹⁶Ibid., 2.2-2.17.

¹⁷Bailey, “Proclamation as Rhetorical Art,” 12.

¹⁸Aristotle, *Rhetoric* 2.-2.11. The effective speaker can use these emotions to note adversaries or decisions contrary to the values the speaker is advocating.

speeches.¹⁹ Aristotle saw that the subject matter determined the relationship between the speaker and audience. Arguments may take two forms: they may be either inductive (examples) or deductive (thoughts). The function of *logos* in the rhetorical art is determined by the fact that “without it, you would have no materials from which to construct an argument.”²⁰

In Book 2, Aristotle addresses the canons of style, delivery, and arrangement. Aristotle asserts that *lexis* means, “everything that has to do with expression—choice of words, syntax, and delivery.”²¹ For Aristotle, success in delivery is of utmost importance to the effect of a speech.²²

The art of delivery has to do with the voice; with the right management of it to express each several emotion—as when to use a loud voice, when a soft, and when the intermediate; with the mode of using pitch—high, low, and intermediate; and with the rhythms to be used in each particular case. These are in fact, the three things that received attention: volume, modulation of pitch, and rhythm.²³

Style is not limited to diction, but also includes syntax, phraseology, and clearness.

Aristotle notes that the style should be neither mean nor above the dignity of the subject, but appropriate.²⁴ Aristotle provides four common faults of style: (1) the misuse of compound words, (2) the use of strange words, (3) mistakes in the use of epithets, and (4) bad figures of speech.²⁵

The last artistic canon described by Aristotle is the element of arrangement.

¹⁹This subject matter is initiated in Book 1, chaps. 3-14 and concludes Book 2, chaps. 18-26. See George A. Kennedy, *Classical Rhetoric and Its Christian and Secular Tradition from Ancient to Modern Times* (Chapel Hill, NC: University of North Carolina, 1980), 72.

²⁰Aristotle *Rhetoric*, 2.22.

²¹*Ibid.*, 3.1.

²²*Ibid.*

²³*Ibid.*

²⁴*Ibid.*, 3.2.

²⁵*Ibid.*, 3.3.

Aristotle saw only two parts of speech: “Necessarily, you state your case, and you prove it.”²⁶ This was termed by Aristotle as “Statement and Argument” and would be equivalent to an introduction and body of a speech.²⁷ Aristotle also believed that the parts of a speech should not exceed the following four elements: poem, statement, argument, and epilogue. To account for individual cases, which call for audience adaptation, Aristotle added the proem and epilogue. The addition of the proem and epilogue is a reminder that the stating and proving of one’s case still must be interjected and applied to the audience.

The introduction or proem “paves the way for what is to follow.”²⁸ The purpose of the introduction is “to make clear the end and object of your work.”²⁹ The source of an introduction can be relative. It may be conceived in the speaker, the subject, the audience, and the opposition. This introduction may be utilized in removing prejudice, including the hearer or exciting the hearer.

Aristotle concludes Book 3 with a discussion on the conclusion or epilogue as the final section in the arrangement of an oral discourse. Aristotle sees four elements in the epilogue:

- (1) You must read the audience as well-disposed to yourself, and ill-disposed to your opponent,
- (2) you must magnify and depreciate (make whatever favors your case seem more important and whatever favors your opponent’s case seem less);
- (3) you must put the audience into the right state of emotion;
- (4) and you must refresh their memories.³⁰

The epilogue seems simply to provide a means whereby the speaker may give an overall summary of his proofs.³¹

²⁶Ibid., 3.13.

²⁷Ibid.

²⁸Ibid., 3.14.

²⁹Ibid.

³⁰Ibid., 3.19.

³¹Ibid.

Cicero (ca. 106-43 BC)

Thomas M. Conley, in his volume, *Rhetoric in the European Tradition*, asserts that Cicero has been considered by many to be the greatest Roman orator and the most important Latin writer of all time.³² Cicero contributes much to the discussion of rhetoric in his volumes, *De inventione* and *De oratore*. In these two volumes, Cicero defines and explains the basic elements of rhetoric and those necessary concepts involving the five artistic canons. Cicero notes that, “the function of eloquence seems to be to speak in a manner suited to persuade an audience, the end is to persuade by speech.”³³ He adds to this and says:

Invention is the discovery of valid or seemingly valid arguments to render one’s cause plausible. Arrangement is the distribution of arguments thus discovered in the proper language to the invented matter. Memory is the firm mental grasp of matter and words. Delivery is the control of voice and body in a manner suitable to the dignity of the subject matter and the style.³⁴

Cicero expands and enlarges the scope of rhetoric in his volume *De oratore*. He develops the basic guidelines and necessities for becoming an effective speaker in this text as well.

De oratore consists of three sections. The focus of Book 1 is the qualification of the ideal orator. Cicero’s conviction was that “eloquence is dependent upon the trained skill of highly education men.”³⁵ Cicero’s contention is that the effective orator requires both knowledge and natural talent for solid speaking.³⁶ These two elements are related to the classic canons of invention and delivery. He writes:

And, since all activity and ability of an orator falls into five divisions, I learned that he

³²Thomas M. Conley, *Rhetoric in the European Tradition* (White Plains, NY: Longman, 1990), 33.

³³Cicero *De inventione* 1.6, trans. H. M. Hubbell, Loeb Classical Library (1949; reprint; Cambridge, MA: Harvard University, 1960). All subsequent citations refer to this edition.

³⁴*Ibid.*, 1.7, 9.

³⁵Cicero *De oratore*, 1.2, 5, trans. H. Rackham, Loeb Classical Library (Cambridge, MA: Harvard University, 1948). All subsequent citations refer to this edition.

³⁶*Ibid.*

must first hit upon what to say; then manage and marshal his discoveries, not merely in orderly fashion, but with a discriminating eye for the exact weight as it were of each argument; next go on to array them in the adornments or style; after that keep them guarded in his memory; and in the end deliver them with effect and charm.³⁷

Cicero argued that the effective orator must possess a style that is marked by both grace and polish, and yet not lacking the much needed artistry of a solid orator.

These were very many qualifications which an orator must derive from nature. No readiness of tongue is needed, no fluency of language, in short none of these things—natural state of looks, expression, and voice—which we cannot mold for ourselves. But in an orator we must demand the subtlety of the logician, the thoughts of the philosopher, a diction almost poetic, a lawyer's memory, a tragedian's voice, and the bearing almost of the consummate actor.³⁸

For Cicero, preparation for effective speaking could be derived from at least three avenues. First, Cicero believed that the best preparation for the speaker was to write as often as possible. The pen is the best and most eminent author and teacher of eloquence.³⁹ Second, the consistent training of memory and delivery, including the constitution of the voice, breathing, and gestures, known as *chironomia* is required. Finally, Cicero encouraged his students to become acquainted with history and its poets and masters. Authors of every excellent art should be “studied and perused.”⁴⁰

Book 2 examines “The Making of an Orator.” Here Cicero develops his conviction that the oratory be undergirded with expansive learning. Cicero further held that the orator could not rely upon roles which could inhibit or hinder the depth of the orator, rather Cicero relied upon three elements, these were:

[The proof of our allegations, the winning of our hearer's favour, and the rousing of their feelings to whatever impulse our case may require.] For purposes of proof, however, the material at the orator's disposal is twofold, one kind made up of the things which are not thought out by himself, but depend upon the circumstances and are dealt with by rules; the other kind is founded entirely in the orator's reasoned argument.⁴¹

³⁷Ibid., 1.31, 140-43.

³⁸Ibid., 1.28, 128-30.

³⁹Ibid., 1.33, 145-51.

⁴⁰Ibid., 2.34, 154-60.

⁴¹Ibid., 2.27, 116-18.

Cicero's proof correlates with Aristotle's proof; yet, one must remember that Cicero utilizes a blending of *ethos* and *pathos* to win the hearer's favor. Cicero sees the resources for invention as either from the study or the rules of art or else the rules derive from the particular case in which the speaker was trying to persuade.⁴² There is very little distinction between Cicero's understanding of invention and Aristotle's invention construct. Cicero sees *ethos* as the way hearers feel about the speaker and less about the character of the speaker.

The latter section of Book 2 provides Cicero's treatment on the rhetorical canons of arrangement and memory. Here Cicero considers that the arranging of materials for speaking is in the highest degree a task for professional skill."⁴³ Cicero defined arrangement as the distribution of arguments discovered in the proper order. Cicero further held that arrangement and the proper order should be considered only after the primary task of the invention of arguments "in proper order."⁴⁴ This is to suggest that the strongest points of the speech should be placed in the beginning. Cicero asserts:

One's opening remarks, though they should always be carefully framed and pointed and epigrammatic and suitably expressed, must at the same time be appropriate to the case in hand; for the opening passage contains the first impression and the introduction of the speech and this ought to charm and attract the hearer straight away.⁴⁵

Cicero further asserts that the opening idea or introduction be connected with the speech that is to follow. He states, "The opening passage should be so closely connected with the speech that follows as to appear to be not an appendage, but an integral part of the whole structure."⁴⁶

⁴²Ibid., 115-16.

⁴³Ibid., 2.25, 308.

⁴⁴Stanley E. Porter, ed., *Handbook of Classical Rhetoric in the Hellenistic Period* (330 BC-AD 400) (Boston: Brill Academic, 2001), 69-70.

⁴⁵Cicero *De oratore*, 2.27, 315.

⁴⁶Ibid., 2.29, 325.

Cicero notes the invention of the science of mnemonics as deriving from Simonides of Ceos.⁴⁷ He held that memory was dependent upon arrangement and thus, he considered memory a function of order. Cicero argues that memory consisted of establishing a background and employing images. This “background” would assist in the orderly recalling of the facts. He advises that “in the discovery of the truth that the best aid to clearness of memory consists in orderly arrangement.”⁴⁸ Cicero believed that nature was the chief origin of memory, but this utilization of a backdrop upon which pictures were located could assist anyone in recalling a reordering the facts.

The most complete pictures are formed in our minds of the things that have been conveyed to them and imprinted on them by the senses, but that keenest of all our senses is the sense of sight, and that consequently perception received by the ears can be most easily retained in the mind if they are conveyed to our minds by the mediation of the eyes.⁴⁹

Cicero is clear in asserting that the senses provide a clear picture, and the most effective sense is sight. Therefore, what one hears can be reinforced by what one sees.

Book 3 presents Cicero’s treatment of style and delivery. Style is given a more extensive treatment than delivery in this section. For Cicero, each speech begins with a particular idea: “That it is impossible to achieve an ornate style without first procuring ideas and putting them into shape, and at the same time that no idea can possess distinction without lucidity of style.”⁵⁰

There are four requirements in Cicero’s model of style: Diction, lucidity, ornament, and appropriateness. Cicero grounds his discussion of diction and lucidity in the historical rhetoricians and their art of rhetoric.

But all correct choice of diction, although it is formed by knowledge of literature, is nevertheless increased by reading the orators and poets; for the old masters, who did not possess the ability to embellish their utterances, almost all of them had an

⁴⁷Ibid., 351.

⁴⁸Ibid., 2.35, 353.

⁴⁹Ibid.

⁵⁰Ibid., 3.6, 24.

eminently clear style, and those who have made themselves familiar with their language, will be unable to speak anything but good Latin, even if they want to.⁵¹

Ornament and appropriateness are Cicero's concluding requisites. He notes the significance of maintaining a style containing words that are respectful and relevant. Cicero argues that "the style must be in the highest possible degree pleasing and calculated to find its way to the attention of the audience, and have the fullest supply of facts."⁵²

Cicero advised speakers to consider the importance of one's thoughts and actions and consistency: "For by action the body talks, so it is all the more necessary to make it agree with the thought."⁵³

Rhetorica ad Herennium

The *Rhetorica ad Herennium* continues an examination of the five classic canons of rhetoric. Utilizing a methodology similar to Cicero's, the *Rhetorica* combines the canon of invention with that of arrangement. The speaker's objective under invention is to locate all the facts and probabilities related to all parts of the discourse.⁵⁴ This methodology assists the speaker in gathering accepted facts and also facts that may not be accepted prior to the rendering of the speech. Another consideration here is that of how to make the audience well-disposed to the speaker, what methods would be utilized to persuade the hearers, and how the narrations would be presented and interpreted.

Most scholars view Cicero as the unknown author of the four books which constitute the *Rhetorica ad Herennium*. Books 1 and 2 are the foundation for the description of the five canons. Invention is featured primarily in these volumes. The primary function of the presentation is to get the receptive attention of the audience "by

⁵¹Ibid., 3.10, 39.

⁵²Ibid., 3.23, 91.

⁵³Ibid., 1.9, 222-23.

⁵⁴*Rhetorica ad Herennium* 1.4, 7.

promising to discuss important, new, and unusual matters.”⁵⁵ This can be accomplished by discussing our own person, the person of our adversaries, that of our hearers, and the facts themselves. The facts must possess curtness, color, and clarity.

There are three forms in the conclusion: summing up, amplification, and appeal to pity.⁵⁶ Summing up represents the speaker’s attempt to refresh the hearer’s memory of reiterating the facts previously mentioned. Amplification utilizes one of ten accepted commonplaces or ideas to stir the hearer and produce an emotional appeal. An appeal to pity rests on the emotions regarding pain, loss, or disgrace. The author warns speakers to keep this appeal to pity brief because “nothing dries as quickly as tears.”⁵⁷ The author also notes that invention is the most important and most difficult of the five tasks of the speaker.⁵⁸ This is so because persuasion rests upon proof and refutation.

Our arrangement will be based on the principles of rhetoric—to use the Introduction, Statement of Facts, Division, Proof, Refutation, and Conclusion. This arrangement, then, is twofold—one for the whole speech, and the other for the individual arguments—and is based upon the principles of rhetoric. But there is also another arrangement, which when we must depart from the order imposed by the rules of the art, is accommodated by the rules of the art, is accommodated to circumstance in accordance with the speaker’s judgment.⁵⁹

The author, like Cicero, contends that the most important concerns and facts should be presented at the beginning and end of a speech, and the lesser concerns and facts should be stated during the middle of the speech.

The author describes delivery as being based in two aspects: voice quality and physical movement. One’s voice should have variety and flexibility. The physical movement should match what the speaker says.

Voice quality has a certain character of its own, acquired by methods and

⁵⁵Ibid., 1.4, 8.

⁵⁶Ibid., 2.31, 47.

⁵⁷Ibid., 50.

⁵⁸Ibid., 2.1, 1.

⁵⁹Ibid., 3.9, 16-17.

application. It has three aspects: volume, stability, and flexibility. Physical movement is a certain control of gestures which render what is delivered more plausible. One must remember: good delivery ensures that what the orator is saying seems to come from his heart.⁶⁰

The canon of memory was called “the guardian of all the parts of rhetoric,”⁶¹ and was given much attention in the *Rhetorica*. Memory enables both the retention and recall of all the other faculties. Here are two types of memory noted in oratory: one is natural and second is the result of art.⁶²

The natural memory is that memory which is embedded in our minds, born simultaneously with thought. The artificial memory is that memory which is strengthened by a kind of training and system of discipline. The natural memory, if a person is endowed with an exceptional one, so often like the artificial memory, in its turn, retains and develops the natural advantages by a method of discipline. Thus, the natural memory must be strengthened by discipline so as to become exceptional, and, on the other hand, this memory provided by discipline requires natural ability.⁶³

The author also notes that the best method of discerning the “art” of memory may be through the senses. The rule would be for the speaker to “establish likenesses as striking as possible and set up images that are not many or vague, but doing something.”⁶⁴

Book 4 deals with the canon of style or expression. The author noted that two of the necessary elements for purposeful style are found in the examples of renowned poets or orators since they “prompted modesty and served the purpose of testimony.”⁶⁵

The author notes the importance of the final ingredient in solid style when he asserts:

The highest art resides in this: selecting a great diversity of passages widely scattered and interspersed among so many poems and speeches, and doing this with such painstaking care that you can list examples, each according to its kind, under the respective topics of art. This, then, is the height of technical skill—is one’s own treatise to succeed also in using borrowed examples.⁶⁶

⁶⁰Ibid., 3.11-15, 20-27.

⁶¹Ibid., 3.16, 28.

⁶²Ibid.

⁶³Ibid., 28-29.

⁶⁴Ibid., 3.22, 27.

⁶⁵Ibid., 4.1, 1-2.

⁶⁶Ibid., 3.

This points out that the purpose of examples is to provide solid clarification.

Style is noted in three descriptions: Grand, the middle, and the simple. Grand style was composed of the most decorative speech. The middle style was composed of a relaxed, warm presentation held by a firm grasp of prose. The simple style provides a basic and correct style for everyday usage. In order that each style be of the highest value, three qualities were necessary: taste, artistic composition, and distinction. The volume concludes with an analysis of thirty-five distinctions, ten figures of diction, and eighteen figures of thought.

Quintilian (ca. AD 40-95)

The primary purpose of Quintilian's system of oratory is the education of citizens. Thomas Conley asserts that Quintilian's principal work on rhetoric, *De Institutione Oratoria*, represents "a compendium of theories of rhetoric discussed in the context of the production of the perfect orator" and is "one of the fullest records of rhetorical lore in the *Isocratean-Ciceronian* tradition ever written."⁶⁷ This volume consists of twelve books concerning the five classic canons of rhetoric.⁶⁸ Quintilian outlines the twelve volumes as follows: Book 1 notes the teaching principles from preliminary education to retirement age. Books 2 and 3 examine the basic functions and scope of the rhetorical act. Books 4 through 6 describe and define invention. Arrangement, style, and the benefits of imitating master authors are the focus of Books 7 through 10. Books 11 and 12 cover the teaching on memory, delivery, and the character of the perfect orator.

Quintilian utilizes the foundation of Cicero in providing his theory of rhetoric in practical affairs. The orator, according to Quintilian, should have a broad education, a

⁶⁷Conley, *Rhetoric in the European Tradition*, 38.

⁶⁸Quintilian *De Institutione Oratoria*, 2 vols., trans. John Shelby Watson (London: George Bell & Sons, 1892-1895).

reputable character, and a willingness to devote oneself in serious study. Quintilian wrote that “all language has three kinds of excellence, to be correct, perspicuous, and elegant.”⁶⁹

Quintilian’s objective was not that the orator spoke well, but that the orator possess character and integrity. Quintilian also believed that persuasion was not the end of good speaking or rhetoric; rather it was to achieve honor and respect “as good men.” Thus, the goal of the speaker was not just to argue for the sake of decision, but to be rich and brilliant in presentation. Quintilian utilized the charms of expression, such as metaphors, to bring light to the subject and, when the subject was established, the arrangement of the issues gained the attention.

In Book 8, Quintilian presents eloquence as the imperative in all of oratory.

He asserts:

What is to follow requires more labour and care, since I undertake to treat the art of elocution, which is, as all orators are agreed, the most difficult part of my work. For ‘eloqui,’ ‘to speak forth,’ is to express whatever has been conceived in the mind, and to communicate it fully to the hearers. Eloquence, therefore, requires the utmost teaching; no man can attain it without aid of art; study must be applied to the acquirement of it; exercise and imitation must make it their object; our whole life must be spent in the pursuit of it; it is in this that one orator chiefly excels another; it is from this that some styles of speaking are so much better than others.⁷⁰

Quintilian argues that the practice of rhetoric depends largely upon the orator’s ability to read, listen, and write.

Quintilian interacts with Cicero’s *De Oratore* to note that memory and delivery are gifts of nature, and are nurtured through diligent exercise. He states that “all knowledge depends on memory; it is the power of memory that brings before us those multitudes of precedents, laws, sayings, judgments, and facts.”⁷¹ Quintilian called memory “the treasure of eloquence.” He held that good delivery depended on both voice

⁶⁹Ibid., 1.5, 1. Subsequent citations refer to these editions.

⁷⁰Ibid., 8. Introduction, 13-16.

⁷¹Ibid., 11.2, 1.

and gesture. He also noted that because the eyes held the feelings of the orator, the most natural facial expression affecting a speaker's delivery belonged to his eyes.

In Quintilian's *Institutes*, he sees the perfect orator as a good man, who was full of wisdom and of high morality.

Since an orator, then, is a good man, and a good man cannot be conceived to exist without virtuous inclinations, and virtue, though it received certain impulses from nature, the orator must obtain a thorough knowledge of all that is just and honorable, without which no one can either be a good man or an able speaker.⁷²

It can be clearly noted that the goal of rhetoric is to persuade the hearers to adopt the idea being presented by changing their behavior, beliefs and lives as a result of an oral persuasion. Although rhetoric is often thought of in a negative light, it is clear that for the purposes of proclamation rhetoric can be a useful and effective tool. Rhetoric is not only an effective tool for setting the direction of the secular world; it can be just as meaningful in assisting the man of God in persuading people to come to Christ.

Classical rhetorical theory provides useful categories of analysis and assessment of speech in general, and preaching in particular. The categories of invention (including ethos, pathos, and logos), arrangement, style, memory, and delivery serve to guide this analysis of Scott's preaching. The categories, and the particular features of each, are employed though the following chapters.

⁷²Ibid., 12.1, 23.

CHAPTER 4

THE CHARACTER OF SCOTT'S PREACHING

Mark 12:37 states “that the common people heard him gladly.” Although this statement was spoken of Jesus, it also could have been spoken of the pastoral preaching ministry of Manuel Lee Scott, Sr. The willingness of persons to not only hear Scott, but also to heed Scott, is a result of the character of Scott's preaching ministry.¹

The idea of character here speaks of distinguishing marks, definite features, and specific qualities that elevated Scott's preaching before his audience. Scott's preaching did consist of a specific type of character and sheen. To listen to this magnificent pulpitarian was to recognize instantly that he was a preacher who catapulted in rarefied atmosphere when he stood in the pulpit. There was a distinctive quality and touch about his preaching that separated him from other preachers. Scott's preaching revealed that he was a God-called, God-filled and God-desiring preacher. His preaching contained the “threes” of preaching: style, substance, and situation.² God used Scott's style of narration to unfold, paint, and connect the audience with the story of the text. His

¹John Modest Miles, first vice president at large of National Baptist Convention, USA, Inc., moderator New Era Baptist Association, Missouri Missionary Baptist State Convention and pastor of Morning Star Baptist Church, Kansas City, telephone interview with author, 19 February 2004. Miles, who has been involved in the National Baptist Convention, USA, Inc. for 36 years, made clear in the interview that Scott engendered support from other Baptist preachers because of his ability to relate to all types of people. Miles notes that Scott displayed a unique love for people (that is, lay persons, seniors, youth, and especially young preachers/pastors).

²Manuel Lee Scott, Sr., “Jesus, Pleased to Meet You”, sermon most likely preached in National Baptist Convention, USA, Inc., Congress of Christian Education Seminar, (n.p.), 1990. Scott called this style of preaching simple, substantive, and systematic.

substance was always God exalting. Scott was never confused about whom he preached and to whom he preached. He notes that if the evangelistic enterprise is going to succeed, we will have to have authentic images and impressions of Jesus Christ. He further notes that the preacher/pastor is under the sovereignty and sight of Jesus.³

Scott's ability to take the Bible and address the situation of his listeners was a major attribute in the character of his proclamation and ministry. Scott's character accentuated his message and affirmed his life as a gift to the body of Christ. When Scott preached, God spoke and people were brought into the presence of God, experiencing an intimate God-encounter. This effect is seen in that the "common people" wanted to hear and heed his word.

Scott was a common preacher with an uncommon pulpit proclamation that excelled beyond that of many of his peers. The character of Scott's preaching was marked by seven key aspects. The first key aspect was his pastoral emphasis.

Pastoral Emphasis

While it may be an overused statement, it is still true, "People don't care how much you know until they know how much you care." Scott's care for the souls of his people was shown through his relational pastoral emphasis and concern.⁴ Scott's caring was evident because his pastoral concern for his congregation was holistic in nature. Scott cared for the souls of the people in his pastorate during the week and his people cared for the sermon on Sunday.

Thurmond Coleman states that Manuel Scott was a people person. Scott enjoyed the "common crowd." He would be happy to mingle with the people and even

³Ibid.

⁴Al Herron, trustee chair, telephone interview with author, 17 March 2004. See also Wayne Oates, *The Christian Pastor* (Philadelphia: Westminster, 1982), 17. Oates notes that the most expected characteristic of a Christian pastor is that of an "open, affirming" style.

allow preachers to glean from his experiences in ministry.⁵ Some scholars and pastors throughout history have observed and concluded that only pastors should preach because only pastors know the condition of their flock.⁶ John Calvin affirmed the primary of pastoral preaching. He reasoned that only pastors understood fully the circumstances and hearts of their congregation and could thereby address them in the context of their existential location.⁷

Scott understood his people (audience) because of an intimate relationship with them. He endeavored intentionally to build a relationship with his people because he was a student of the predicament of humankind and the problems that come along with life. As a student of the human predicament, he endeavored to give his congregation a gospel that sought and understood salvation as “a restoration of relationships.”⁸ Scott asserted that, in relationships, biblical theology and biblical ethics had to be together.⁹

This concept of a relational commitment is seen in the preaching ministry of Harry Emerson Fosdick. Fosdick believed that when he had preached well on Sunday his phone would ring on Monday for counseling and consultation. Although different in methodology, Scott’s approach was to get to “the bottom of things” by being relational in

⁵Thurmond Coleman, Sr., pastor emeritus of First Baptist Church, Jeffersontown, KY, telephone interview with author, 21 January 2004.

⁶Michael Dduit, ed., *Handbook of Contemporary Preaching* (Nashville: Broadman, 1992), 445-51. Persons such as Harry Emerson Fosdick, Jonathan Edwards, Phillips Brooks, Charles Jefferson, Horace Bushnell, and Walter Russell Berner all preached with an eye on the life situation of their flock. Their preaching was an attempt to point them to the one who could help them with their concerns.

⁷See John Calvin, *Institutes of the Christian Religion*, trans. Ford Lewis Battles (Grand Rapids: Eerdmans, 1975).

⁸Manuel L. Scott, Sr., *From A Black Brother* (Nashville: Broadman, 1971), 48. Scott concurs that salvation is the restoring of relationships between God and humanity which then heals and strengthens human relationships.

⁹*Ibid.*, 50.

his pastoral ministry.¹⁰ Like Fosdick, Scott in his preaching sought to respond to the perplexing problem, the big question, and the vicissitudes of life's struggles. At the end of his sermons, it was not uncommon for a parishioner to speak to him after the benediction with tears in their eyes, "Pastor, how did you know?"¹¹

Audience Adaptability

Henry H. Mitchell provides insight into Scott's preaching character by highlighting the importance of a hermeneutic of identification within preaching for audience adaptability.¹² This hermeneutic of identification is understood as helping the preacher to identify with his people and helping the people identify with the text. The preacher declares the word in a vernacular that can be understood by all persons and that helps the congregation to identify with the truths in the text as the preacher tells the story.¹³

Scott was so versatile that he could use the hermeneutic of identification to preach cross-culturally with great ease and to communicate the gospel in a well-articulated and well-organized manner. This hermeneutic was effective for Scott because it was packaged from a pastoral perspective not limited by culture or denomination. He preached in all kinds of contexts. For approximately five decades, Scott displayed his audience adaptability as he preached across cultural and racial lines, socio-economic and education levels, intergenerational constructs and groups, and ecclesiastical formats (from storefronts to national assemblies). A. Russell Awkard, pastor of the New Zion Baptist Church and tenured National Baptist Convention, USA, Inc. worker, asserts that Scott could be

¹⁰Ibid. See Scott's sermon "The Gospel of Radical Pulpit" cassette; preached at Pastor's Conference, n.p., 1969. Scott, Sr. asserts that the "radical pulpit" is to say that the Christian ministry is charged with the responsibility of getting at the "bottom of things" and reckoning with the "root of the matter."

¹¹Herron, interview.

¹²Henry H. Mitchell, *Black Preaching: The Recovery of a Powerful Art* (Nashville: Abingdon, 1977), 56-68.

¹³Ibid.

effective wherever he preached because Scott was “at home in the universe.”¹⁴

Olin P. Moyd, who knew Scott from 1964 until his death in December 2001, notes that not only a hermeneutic of identification assisted Scott in cross-cultural effectiveness, but also the fact that Scott was text driven. Scott said what needed to be said in the way it needed to be said and placed meaning in such a way that the audience could receive it. In a time of the *God is Dead* theology on one end and radical cultural upheaval on the other, Scott stayed balanced and declared the needed truth for that particular context.¹⁵

In *The Sacred Art: Preaching and Theology in the African American Tradition*, Moyd asserts the two most fundamental suppositions in African American preaching:

First, African American preaching has been and is today the primary medium for reaching and communicating religious truths and values to the masses of our people. Although Christian education programs are expanding in our churches around the nation, the preacher is still the mass communicator of spiritual and moral truth and values. Second, while there may be a variety of preaching styles, the basic content of historical African American preaching is practical theology, a theology that reflects upon the mandate, mission, and ministries of the church.¹⁶

Scott could analyze an audience in depth. He could read the people who listened to him and determine their needs. Even during the course of the sermon, he could instantaneously make adjustments based upon his spiritual sensitivity to the moment.¹⁷ Scott’s ability to adjust his sermons attests to his mastery of the fundamentals of solid and clear communication. Scott’s ability to adapt rested in his ability to tell the story, and in telling the story communicate clearly the spiritual, moral truths, and values of the

¹⁴A. Russell Awkard, president of Bluegrass State Convention, KY and pastor of New Zion Baptist Church, Louisville, KY, telephone interview with author, 10 February 2004.

¹⁵Olin P. Moyd, pastor of Mt. Lebanon Baptist Church, Baltimore, MD, telephone interview with author, 2 February 2004.

¹⁶Olin P. Moyd, *The Sacred Art: Preaching and Theology in the African American Tradition* (Valley Forge: Judson, 1995), 6.

¹⁷Ralph Douglas West, pastor and founder of Brookhollow Baptist Church, Houston, TX, telephone interview with author, 26 February 2004. West notes Scott’s ability to sense God’s movement and follow His Spirit in ministering to the audience.

authoritative text. He carried out this task with effectiveness by couching it in practical theology which has universal warrant and appeal.

Gospel Communicator

Scott's communication was based in what Fred Smith has correctly identified as "speaker fundamentals" or how to be heard.¹⁸ Smith notes that there are six overlooked fundamentals of clear communication:

First, the speaker must establish a friendly atmosphere. To a large degree, the atmosphere we establish will determine how effective our sermon is going to be. This atmosphere is created by both verbal and non-verbal messages. Scott is known for setting the atmosphere by humbly acknowledging others and their contributions to his life, engagement and ministry.¹⁹ Scott never opens his sermons with an unkind, unfriendly or negative remark. He spends a considerable amount of time setting the atmosphere for his sermons at both the St. John Church in Dallas and in his convention sermonic lectures by deliberately calling attention to past remembrances, acknowledging his driver, area pastors, choir and each person seated on the platform. Scott utilizes the tool of connection to bring his audience close to him or to endear his audience to him.²⁰

Scott's desire for his proclamation was more than just to get an honest hearing; Scott envisioned transformed lives.²¹ He wanted his audience to be informed, inspired

¹⁸Fred Smith, "How To Be Heard," *Christianity Today* [on-line]; accessed 21 February 2004; available from <http://www.christianitytoday.com/bcl/le-713/713086.html>; Internet. See also Hershael York and Bert Decker, *Preaching with Bold Assurance: A Solid and Enduring Approach to Engaging Exposition* (Nashville: Broadman & Holman, 2003). The authors speak to and provide an excellent discussion of speaker fundamentals or commitments that an expositor should make.

¹⁹Ibid.

²⁰In the forty-five St. John tapes reviewed, Scott always begins his sermons with approximately 7-10 minutes of compliments for his choir and church and acknowledging his associate ministers or members of St. John Baptist Church.

²¹Manuel Lee Scott, Sr., "The People the Church Built" Mark 13:1 Matt 24:1, cassette, sermon preached at St. John Baptist Church, Dallas, TX, 1983.

and in some sense to participate in the incarnation.²² Scott sought in his gospel communication to help the Word become flesh in the lives of his hearers.²³ This aspect of Scott's communication is seen in Smith's second communication fundamental.

The second fundamental of clear speaking is to encourage participation, not observation. The speaker has to remember that their goal is not simply to have people sit quietly while we talk, but to have their minds actively engaged by our subject matter. The speaker cannot afford to over dramatize his presentation in an effort to evoke the audience's emotions. "When people are thinking more about how you're saying something than what you're saying, your effectiveness is lost."²⁴ Scott's preaching encouraged the audience to participate in the journey through the text and its application.²⁵

He invites the audience through conversational preaching to experience the text as well as apply the text. In his sermon, "Footnotes to an Answered Prayer," Scott encourages the congregation to pray because if God could answer the prayer of a little child in Waco, Texas, who wants a penny, it is certain that God cares and will respond to their prayers.²⁶ Smith points to conversational preaching as a way to be heard and be effective in one's presentation.²⁷

Believability is the next characteristic Smith examines. He asserts that the

²²Manuel Lee Scott, Sr., "Feed My Sheep" sermon preached at St. John Baptist Church, Dallas, TX, 1988.

²³Manuel Lee Scott, Sr., "The Word Made Flesh" cassette; sermon preached at the General Association of Baptists in Kentucky, Louisville, 1993.

²⁴Ibid.

²⁵Manuel Lee Scott, Sr., "Fishers of Men" cassette; sermon preached at St. John Baptist Church Dallas, TX, 1988. In this sermon Scott shows the necessity of the congregation becoming fishers of men and then tells them to go home and go fishing.

²⁶Manuel Lee Scott, Sr., "Footnotes to an Answered Prayer" videocassette; (Southwestern Baptist Theological Seminary, 1993).

²⁷Smith, "How To Be Heard."

speaker should keep a constant watch on believability. As a credible speaker, one needs to be a researcher, a Bible scholar, and a collector of life experiences.²⁸ Scott kept this characteristic close to his heart by sharing that a great part of one's believability has to do with what one says. In his sermon, "The Power of Positive Talk," Scott points toward this when he notes, "one's words do matter."²⁹ Scott notes further "that if one is not careful with that kind of rash and round of rhetoric, one will miss the other important side of talk."³⁰

It was commonly known that Scott warned younger preachers of the danger of extrapolation. Smith further states whatever your authority, you have to be careful of extrapolation—taking a principle from an area you know and trying to apply it to an area you do not know. Extrapolation is where most speakers show their ignorance, and it undermines their genuine authority.³¹ Scott's sense of authority and credibility springs from an awareness of the benefit of conversational preaching with an eye to balance the presentation. Scott always quoted from others who were credible in the area he was discussing, and he did this with integrity.

Smith raises another important consideration with reference to the utilization of the speaker's voice. The voice should always contain some fire, conviction, and animation. Fire in the voice means that the mind and voice are engaged. There is a direct relationship between an active mind and an active voice.³² Smith warns that the speaker's voice should not come across as a "performance voice." Scott was not blessed with a large stature, but his voice and presentation loomed over his small frame.

²⁸Ibid.

²⁹Manuel Lee Scott, Sr., "The Power of Positive Talk" cassette; sermon preached at St. John Baptist Church, Dallas, TX, 1984.

³⁰Ibid.

³¹Smith, "How To Be Heard."

³²Scott, Sr., "Footnotes to an Answered Prayer."

Gestures are the fundamental aspect discussed by Smith. He notes that gestures have a vocabulary all their own.³³ Smith advises that one's gestures should be spontaneous and that they represent the mind and the voice.³⁴ Interestingly, Smith includes the eyes as a part of gesturing. Scott was well known for his unique proclamation gestures.³⁵ It was noted more than once that Scott would pop or pull his suspenders when the Spirit was high.

Another famous gesture that Scott was noted for was the sliding of his feet. Scott would slide or dig his foot as if to wipe something off the floor. Some persons who knew Scott noted that he was overcome with nervous energy and that was his method of coping with his nervousness.³⁶ Scott not only allowed God to utilize feet, but as seen in the video of Scott in revival, Scott allows God complete access to his whole body and being. This includes even Scott's eyes.³⁷ Scott seems to squint when he is excited about the passage or point he is making.³⁸ Gestures also include giving people your eyes. In speaking, eyes are as important as the voice.³⁹

The final fundamental noted by Smith was to remember the limitation of one's knowledge.⁴⁰ Scott was faithful and dutiful in reminding his audience that he had "a

³³Ibid.

³⁴Ibid.

³⁵Walter Malone, Jr., Jerry Vines, Ralph West, A. Russell Awkard, Alex Shanklin, and Geoffrey Gunns all mentioned Scott's gestures in the interviews. They noted that his gestures did not take away from his presentation, but added a sense of authenticity to his message.

³⁶Moyd, interview.

³⁷Manuel Lee Scott, Sr., "Footnotes to an Answered Prayer-Luke 18:1" videocassette; sermon preached at Shiloh Baptist Church, (n.d, n.p.).

³⁸Ibid.

³⁹Ibid.

⁴⁰Ibid.

word,” but not “the last word.” Scott understood this principle and readily applied it to his situation. In preaching, he noted frequently his lack of formal academic training. Scott was not just a researcher of volumes, but also a researcher of humanity. He employed successful communication techniques and was able to meet the congregation at the intersection of their attitudinal and emotional location and move them to where they needed to go (higher ground).

Scott knew how to preach effectively to African Americans.⁴¹ Zan Holmes, past pastor of St. Luke Community United Methodist Church in Dallas, a colleague of Scott, and adjunct professor of preaching at Perkins School of Theology at Southern Methodist University, has eight road-tested points for effective preaching which Scott likely subscribed to as well.

First, in the eyes of the congregation, especially in the eyes of the Black church, the primary function of the pastor is to preach. Scott shared in the National Baptist Convention USA, Inc. Congress of Christian Education that the main responsibility of the preacher/pastor was to feed the sheep—preach Jesus.⁴² Scott felt that the greatest challenge of the gospel herald was to preach the gospel. In his 1969 sermon, “The Gospel of a Radical Pulpit,” Scott makes the following comments:

Someone has asked me, ‘Scott, why aren’t you downtown working on the justice issues, why aren’t you at the school board meetings working on education?’ I responded by saying, I am working, I am down at the church working on the church. Our main job is to preach.⁴³

⁴¹Alex Shanklin, pastor of Mount Olive Missionary Baptist Church, Louisville, KY, telephone interview with author, 18 and 19 February 2004. Shanklin notes that the crossover effect of Scott was so strong because wherever Scott went, he was simply Scott. Scott understood the importance of being who he was wherever he was.

⁴²Zan Holmes, “Clergy Learn ‘Road-Tested’ Points about Preaching” UMC.COM.UMC.ORG [on-line]; accessed 21 February 2004 available from <http://www.wfn.org/msg00071.html>; Internet. See Manuel Lee Scott, “Jesus, Pleased to Meet You” cassette; (no text, n.p.). Most likely a sermon lecture given at the National Baptist Convention, USA, Inc. Congress of Christian Education Minister’s Division.

⁴³Manuel Lee Scott, Sr., “The Gospel of a Radical Pulpit,” Southern Baptist Conference, (n.p.), 1969.

Second, pastors must not be guilty of the sin of “homiletical arrogance.” Every pastor can learn something from any other preacher. In each of the lectures given by Scott at the National Baptist Convention USA, Inc. Scott takes a great deal of time to point out the importance and significance of the message that preceded his lecture. Here one notes that Scott sees the value of being open to the ideas of other ministers.⁴⁴ Scott advises that all preachers can learn from those who have before when he writes:

A salute is due the former generation of preachers who coped, compassionately, with the conditions of this exploited peasantry. In spite of their tribulations, they expounded and elaborated a theology of comfort, making soundings about the ‘sweet by and by’ to the end that these, by the sweat of whose brow other men lived, could hear the bitter “new and now.”⁴⁵

Third, pastors must realize that authentic preaching is grounded in a disciplined and devotional life. “It will change your entire understanding of what preaching is about.”⁴⁶ Scott’s son and daughter both note the devotional time spent by Scott in the early morning hours from 6 a.m. until approximately 8 a.m. This time was Scott’s time of reflection prayer and meditation.⁴⁷ Scott alluded to the importance of the preacher’s time with the living God when he wrote:

In the identical setting Ezekiel was instructed by the Lord to advance to a level unlike that of the people. ‘Arise, go forth into the plain, and I will there talk with thee.’ This second command was for dialogue with divinity. If any prophet is to speak well to the people to whom he is sent, he must first speak with the one who sent him.⁴⁸

Preaching is most effective when the preacher and the congregation are

⁴⁴Ibid. See Manuel Lee Scott, Sr., “Myths That Hindered The Changeless Mission” cassette; (n.d. n.p.). This was most likely a sermonic lecture given at the national Baptist Convention, USA, Inc. Congress of Christian Education Minister’s Division.

⁴⁵Manuel Lee Scott, Sr., *From a Black Brother* (Nashville: Broadman, 1971), 98.

⁴⁶Ibid.

⁴⁷Ibid. Also Sherilyn Williams, daughter of Manuel Lee Scott, Sr., telephone interview with author, 10 July 2004.

⁴⁸Scott, *From a Black Brother*, 60.

grounded in the authority of the Bible. “Having the Bible at the center of life in the church makes a tremendous difference.”⁴⁹ Scott asserts that preaching is talk that takes in the whole counsel of God.⁵⁰ Scott warns that nothing can take the place of a solid religious and theological education for both pulpit and pew. He addresses this matter by suggesting:

If the lay company is to assume its share of the load in the redemptive enterprise it must possess a biblical and theological education. The removal of this condition of ignorance is the urgent business of the church. Mark you well, no amount of biblical and theological preparation in the pulpit can make up for the inadequacies of an illiterate pew.⁵¹

Fifth, there must be a vital connection between preaching and worship. “It has made a difference in my preaching because the sermon topic is the call to worship, and I’ve learned the value of a well—planned worship service and the value of participating in the worship life with the laity.”⁵² Scott saw the importance of preaching in worship and noted that whatever else the preacher does his greatest responsibility in worship is to preach.⁵³

Sixth, authentic preaching must be connected to a vision that declares both the gift and demand of the gospel. “It is easy to fall into the trap of preaching on one side of the gospel,” but “you must preach it all.” Scott agrees with his colleagues by noting that Acts 20:27 tells the preacher/pastor that he must preach the whole counsel of God.⁵⁴

Seventh, the invitation to Christian discipleship is a proper part of the sermon itself and should not be something tacked on at the end. Scott’s preaching is deeply

⁴⁹Holmes, “Clergy Learn ‘Road-Tested’ Points about Preaching.”

⁵⁰Ibid. Manuel Lee Scott, Sr., “Preaching in the Afro-American Experience”, (n.d. n.p.). Most likely presented in the National Baptist Convention, USA, Inc Congress of Christian Education Minister’s Division.

⁵¹Scott, Sr., *From a Black Brother*, 68.

⁵²Holmes, “Clergy Learn ‘Road-Tested’ Points about Preaching.”

⁵³Ibid. Manuel Lee Scott, Sr., “Preaching in the Afro-American Experience” (n.d. n.p.). Mostly presented in the National Baptist Convention, USA, Inc. Congress of Christian Education Minister’s Division.

⁵⁴Ibid.

marked by an evangelistic appeal, which does not wait until the conclusion or summation of the sermon to ask for the listener's action. Yet, Scott does not seem to see the invitation as any less important.⁵⁵

Eight, preaching is a cooperative effort between the pulpit and the pew. "This is the first business of preaching—God never intended for the preacher to bear the whole burden by himself. Scott pushed for a responsible pew that understood its partnership in proclamation."⁵⁶

Scott was not naïve enough to think that all African American congregations worshipped at the same temperature level every Sunday. He was able to adjust in his preaching in the highly liturgical African American congregation and provide a sense of spiritual and emotional warmth without becoming an entertainer. He was competent enough to preach in African American congregations that were emotionally volatile without sacrificing or compromising biblical content. According to John Modest Miles, Scott was also more than adequate in preaching in the National Baptist Convention, USA, Inc., without talking over the heads of some and losing the intellectual respect of others.⁵⁷

According to Jerry Vines, Scott was adept in preaching in the Southern Baptist Convention, the largest Protestant denomination in the world and moving its constituency to an astounding appreciation of Black preaching.⁵⁸ He was an artist in changing the packaging of the sermon without altering its content by drawing from the cultural context in which he was to preach.⁵⁹

⁵⁵Ibid. Manuel Lee Scott, Sr., "The Making of a Sermon" (n.d. n.p.). Scott says in this sermonic lecture that one's preaching should invite the listeners to not only come to Christ, but to rehear and rehash on the streets what they've heard in the sanctuary.

⁵⁶Ibid. Manuel Lee Scott, Sr., *From a Black Brother*, 65.

⁵⁷Miles, interview.

⁵⁸Jerry Vines, past resident of Southern Baptist Convention and pastor of First Baptist Church, Jacksonville, FL, telephone interview with author, 1 March 2004.

⁵⁹Ibid. See also G. S. Baai, "Dynamic Complementarity: A Study of the

Prophetic Integration

To preach prophetically is to raise the consciousness of the people who are listening to the preacher's message. Like our Lord, Scott did more than comfort the afflicted; he afflicted the comfortable. Scott's proclamation continued with a sense of fearlessness. Knowing that his Lord had called him, Scott addressed not only the inequities of individual relationships, but also institutional sins. He believed that no dichotomy existed between the secular and the sacred; they wore a seamless robe. His preaching favored liberation, producing a survival instinct, an elevated perspective in his hearers, and an emancipated mindset in his congregants.

Prophetic preaching for Scott was designed not only to uproot, but to plant; not only to tear down, but to build up; not only cut through, but to heal. Scott was fond of preaching from the Old Testament, basing a sermon on an Old Testament prophet's ministry or utilizing Old Testament prophets in a sermon as a panoramic survey for viewing a prophetic ministry.⁶⁰ This was especially evident when he spoke year after year to African American ministers during the Minister's Institute at the National Baptist Convention, USA, Inc. He challenged them to assume a prophetic ministry and not simply be content with a priesthood of comforting and soothing pains and ills of a desperate and needy people.⁶¹

Emotional Engagement

John Wesley was once asked, "Why do so many people come to hear you preach?" His response was, "I set myself on fire and they come to watch me burn."⁶²

Relationship between Scripture and Culture in Black Preaching," *Journal of Theology for Southern Africa* 83 (1993): 58-64.

⁶⁰Warren H. Stewart, Sr., executive secretary of National Baptist Convention USA, Inc. Home Mission Board and pastor of First Institutional Baptist Church, Phoenix, AZ, telephone interview with author, 16 February 2004.

⁶¹Moyd, interview.

⁶²John Wesley [on-line]; accessed 22 September 2005; available from <http://>

Scott unquestionably had the learning, but never lost the burning. In his mind, there was no incompatibility between fire and facts, intellect and inspiration, the head and the heart, and substance and spirit. Scott believed that God made a human being holistically and not in a state of compartmentalization. Scott was effective because he built a bridge between the head and the heart. He understood that to connect with his hearers or his white constituency he would have to appeal initially to the head before he could address their heart; to successfully address his African American constituency, he often times had to move their hearts and then enter the realm of the head.⁶³ He was able masterfully to do both without ever sacrificing the content of Scripture.

Perhaps the most important feature in Scott's effective emotional engagement of the congregation was that he was first of all emotionally engaged himself. This is evident when Scott says, "I wish I could say it like I see and feel it."⁶⁴ However, even stronger than the personal address emphasis was his personal witness emphasis.⁶⁵ Scott could make an immediate transition from the second person plural pronoun "you" to the first person singular pronoun "I."⁶⁶

Scott testified he was not one who resided in the shadows of sermonic forests.

www.brandonweb.com/gbt/sermonpages/colossians7.htm; Internet.

⁶³James H. Harris, *Pastoral Theology: A Black Church Perspective* (Minneapolis: Fortress, 1991), 98-99. Harris articulates this head and heart relationship as a moral and theological responsibility to develop a sound hermeneutical approach to the gospel. The preacher is compelled to say something that addresses the needs of the people, directing the message to their heart and head. Harris notes the importance of one's preaching "in demonstration of the Spirit and of power" for providing a word which addresses the total condition of one's congregation and community. See also Howard Thurman, *With Head and Heart: The Autobiography of Howard Thurman* (New York: Harcourt Brace, 1979).

⁶⁴Manuel Lee Scott, Sr., "Globe Trotters (Global Gospel)" June 23, 1999 (n.d. n.p.) Most likely presented in the National Baptist Conventions, USA, Inc., Congress of Christian Education.

⁶⁵Scott believed that the pulpit was not a lectern, but it was a witness stand for the preacher to tell what he has seen.

⁶⁶Ibid.

He came out and stood in the sunlight of homiletical exposure. His hearers knew that he identified with them. They saw the word becoming flesh before their eyes. They knew his pain. They sensed his struggles. They heard his groans. They felt his anxiety. They rejoiced in his triumph. They celebrated his success. He was a man of their circumstances. He walked with them. He was not fearful of self-disclosure; however, he allowed his emotions and passions to have a sanctified purpose so that they served in the servant's rule of the text, rather than attempting to master the text. One of the most memorable moments in Scott's preaching was when he would be taken away in climatic inspiration, lean back, and let the popping of his suspenders provide the rhythm of his delivery.⁶⁷

A Theology of Preaching

A theology of preaching seeks to address the role and play of preaching in the life of the church, the preacher, and the life of the Christian believer. What should be the basis and foundation of one's proclamation? In what is one's preaching rooted? What result can one expect from his proclamation? These questions framed and guided Scott's understanding of the ministry of proclamation.

From Scott's perspective, preaching was a crucial necessity.⁶⁸ Scott believed in the biblical practice and power of Christian proclamation. He consistently voiced his confidence in the "foolishness of preaching" to convert and transform the broken lives of a hurting humanity. Scott was so adamant about this matter of Christian proclamation that he argued that Christian preaching is the business of the church.⁶⁹ In contemporary

⁶⁷This is one of the best memories that most preachers have of Scott's emotional engagement.

⁶⁸Manuel L. Scott, Sr., *The Gospel for the Ghetto* (Nashville: Broadman, 1973), ix. Scott posits that the gospel is the primary need of all persons.

⁶⁹Manuel L. Scott, Sr., "Preaching is the Church's Business-Acts 8:4" cassette; sermon preached at St. John Baptist Church, Dallas, TX, 1989.

terms, preaching in many ecclesiastical circles has lost its ultimate role and has settled for a penultimate place. This “fallenness” of Christian proclamation was of great concern to Scott.⁷⁰ In Scott’s theology, preaching was the highest mandate given by God to human beings.⁷¹

Scott’s understanding of the ministry of proclamation is grounded in his understanding of theology as “God or Soul talk.”⁷² This way of expressing theology put the emphasis where Scott felt it should be—on God.⁷³ He held that preaching shaped the faith consciousness of the church,⁷⁴ and was in some sense obligated to challenge and equip the pew to become what he called “a responsible pew.”⁷⁵

Scott believed that preaching was worship because it served to usher the hearer into the throne room of the presence of God.⁷⁶ For Scott, this was one of the theological bases and rationales for preaching. In order to achieve this desired result, preaching needed to be a dialogue with the Bible, and also in conversation with twenty centuries of church history. For Scott, this theology of preaching enabled the hearers to know what to believe, and why they believed what they believed. “Always be ready to give a reason for the hope that lies within you” (2 Pet 3:15) was Scott’s end goal for his congregation. Scott also understood that a theology of preaching must always present itself for scrutiny and examination.⁷⁷

⁷⁰Scott, Sr., *From a Black Brother*, 59.

⁷¹Scott, Sr., *The Gospel for the Ghetto*, 14.

⁷²Ibid., 41.

⁷³Ibid., 43.

⁷⁴David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress, 1987), 41.

⁷⁵See Scott’s treatment on this topic in, *From a Black Brother*, 65-74.

⁷⁶Stewart, interview.

⁷⁷Scott, *From A Black Brother*, 35. Scott sees the necessary relationship

Scott held that theological language needed to match relevant, contemporary imagery. Scott sought to make the Bible message live by simply making it plain. He encouraged the preacher/pastors of state associations and of the National Baptist Convention, USA, Inc., to keep their preaching plain.⁷⁸

He states that the preacher when he stands up, the gospel preacher ought to hear God say, “Do you promise to tell the truth, the whole truth and nothing but the truth?” For only in the truth is there liberation. “You shall know the truth and the truth shall set you free.” In order to put preaching together, to get it right before you get it out, work at making it plain. Folks are confused enough. The job of the gospel preacher is to make the gospel plain.” Scott told the Minister’s Division of the National Baptist Convention, USA, Inc. to labor to make it (the gospel) plain.⁷⁹ He coined phrases that enabled his hearers to understand theological doctrines without being confused by traditional theological language.⁸⁰ This language spoke about everyday occurrences which model and apply the scriptural truth of Scott’s propositions.

Scott was endowed with the special ability to change the theological vocabulary while maintaining the theological dictionary.⁸¹ He was able to express the content of a theological truth in such a way that all could understand its relevance and have complete access to the truth. Aware of the increasing ignorance of church

between Christian theology and Christian ethics.

⁷⁸Manuel Lee Scott, Sr., “The Making of a Sermon” cassette; sermon preached at National Baptist Convention, USA, Inc., Congress of Christian Education Minister’s Seminar, Houston, TX, 21 June 1995.

⁷⁹Ibid.

⁸⁰Scott referred to this as “portability” and “good newsing.” This spoke to the importance laid on the preacher to provide his congregation the truth in such a method that the congregants could carry it home with them.

⁸¹Manuel L. Scott, Jr., evangelist and son of Manuel Lee Scott, Sr., telephone interview with author, 3 September 2004.

constituents, and their lack of a sure understanding of words such as propitiation, transcendence, justification, sanctification, atonement, redemption, providence, glorification, adoption, and expiation, he consistently retained the meaning of the theology of these doctrines by using relevant contemporary metaphors that aided the hearer in understanding them.⁸²

An excellent example of this is Scott's borrowing of Gardner Taylor's articulation of the incarnation as an event which made Jesus "death eligible." The presumption is that before the incarnation, God, the Son was ineligible for death; but after the incarnation, the Son of God could die. Scott knew that his hearers could understand the words eligible and ineligible much better than they could understand incarnation.⁸³

Scott's innate ability to make relevant the biblical concept and image and consistently utilize the oral tradition of his culture in framing a poetic message of text in everyday language without losing the ancient meaning set Scott apart from many of his contemporaries. Scott's preaching is essentially the product of the West African oral culture, Euro-American culture, and his own understanding of the historical "folk-preacher" or "gospel herald."⁸⁴ This is not to suggest that these are the only elements that are present in and responsible for Scott's preaching; however, these seem to play a major role in his theology of preaching. This is an important factor in understanding Scott's proclamation because Scott understands the task of preaching through these sociological and theological lenses. His understanding of the God-task of preaching is

⁸²Scott, Sr., *From a Black Brother*, 25. Scott utilized such metaphors as "Atonement is Attunement," the incarnation was God "fleshing" himself out in Jesus; redemption was defined as the "save-some strategy of God."

⁸³Ibid.

⁸⁴Scott admits that his ministry was significantly shaped by older ministers or "folk-preachers" who provided opportunities for him to preach and be mentored by them. The gospel term "herald" continues to be Scott's understanding of his commission and command.

shaped by his culture and what he would see as the definition and purpose for preaching results from this perspective.

According to his son, Scott is known for his ability to “tell the old story” or “paint the picture” by using the genius of oral culture.⁸⁵ Scott could make the soul think by creating a picture. This was a result of his adherence to the folk-preacher or gospel preacher genre.

Yet, there is more to Scott’s understanding of proclamation than just culture. In a sermon entitled, “Jesus the Same,” Scott lays out for his congregation the importance of living out the unchangeable things of life in the midst of a changing world. He states, “Because Jesus is the same always, the church ought to hold onto the constants of life. Jesus is a synonym for the stabilities of existence.”⁸⁶ No doubt, the idea of “constants” influenced Scott’s preaching. These constants fleshed themselves out in the practical theological emphasis. Scott wanted a radical pulpit as a way of developing a responsible pew, and a responsible pew would bring about a well-ordered society.⁸⁷

Scott, like Luther, affirmed that the first mark of the church is preaching. For Scott, expository preaching was not a banal and superficial understanding, nor was expository preaching a mere verse-by-verse, wooden, lifeless style of preaching. For

⁸⁵Scott, interview. Henry H. Mitchell, *Black Preaching: The Recovery of A Powerful* (Nashville: Abingdon, 1990), 10-16. Mitchell asserts that the key to understanding the different styles of preaching is in the word *culture*: Preaching is carried out in the idiom, imagery, style and world view of a particular people. This acknowledgement and mastery of oral culture elevated the desire of persons to give Scott a serious hearing. See also David L. Larsen, *Telling the Old: Old Story: The Art of Narrative Preaching* (Wheaton: Crossway, 1995), 241-54. Larsen asserts, the contemporary situation for the communication of the work of God is one that calls for freshness.” Larsen goes on to suggest, “We can only lament the fatal lack of imagination in much preaching.”

⁸⁶Manuel Lee Scott, Sr., “Jesus the Same, Heb 13:8” cassette; sermon preached at St. John Baptist Church, Dallas, TX, 1992.

⁸⁷Manuel Lee Scott, Sr., “The Gospel of a Radical Pulpit” sermon preached at Pastor’s Conference Southern Baptist Convention, New Orleans June 9, 1969.

Scott, expository preaching was a principle for exposing the truth of a text and allowing the listener to experience the text.⁸⁸

For Scott, a theology of preaching is not to be considered the same as preaching theology.⁸⁹ Scott deals well with the theological content of his preaching, but has an awareness of the urgency of preaching and its priority among African Americans. Scott affirms the primacy of preaching as means of communicating God's message to humanity.⁹⁰

Scott proclaimed a "big" God and a "great" God. He often noted that the problem may be that many of those proclaiming God are proclaiming a God that is too small. Scott notes in his lecture entitled "Global Trotters/Global Gospel," that as heralds, preachers have an obligation to preach the vastness and bigness of God.⁹¹ Scott further asserts that because we have a global God, we are obligated to share a global gospel.⁹²

Preaching for Scott was an assignment from above. It was an assignment from God and as such, Scott noted that preaching was the church renewing itself as it proclaims the kingdom of God.⁹³ Scott asserts that preaching is a word from God through his vessel which is fitly spoken (Prov 25:11). Preaching is also good news from a far country which is both supraterritorial and supramundane (Prov 25:25). According to

⁸⁸Manuel Lee Scott, Sr., "The Making of a Sermon", sermon preached at National Baptist Convention, USA, Inc. Congress of Christian Education. June 21, 1995. Scott delineates the difference between the content of preaching (theology) and the interpretation of the preacher (hermeneutics).

⁸⁹Ibid.

⁹⁰Manuel Lee Scott, Sr., *Today Gos-Pill*, St. John's Baptist Church Mark 1:1; Rom 1:1; Acts 30:24, (n.d.).

⁹¹Manuel Lee Scott, Sr., "Global Trotters/Global Gospel" sermon preached at National Baptist Convention, USA, Inc., Congress of Christian Education Minister's Seminar (n.d. n.p.).

⁹²Ibid.

⁹³Manuel Lee Scott, Sr., "Preaching in the Afro-American Experience," cassette; June 24, 1994 (n.p.).

Scott, Acts 5:20 instructs the preacher to go stand in the temple and declare all the words of this life. He believes that Acts 20:27 is instructive for the preacher because the text reminds the preacher that he must never shun to declare the whole counsel of God. Preaching for Scott was soul or God-talk that took in the complete counsel of God.⁹⁴

Scott's preaching was Christologically centered and evangelical.⁹⁵ While his proclamation did contain a social dimension, his preaching focused on reaching people with the good news of the risen Christ. Scott understood Christ's mission as a mission to broken people.⁹⁶ Scott appropriated the message of Christ in such a manner as to speak to the situation of his congregation.⁹⁷ Gunns notes that it was this aspect of Scott's preaching that enabled him to carry his audience and paint the gospel picture.⁹⁸

Central in Scott's proclamation was the preaching of Jesus as the Christ of God and the cross of Jesus as God's means of redemption and atonement.⁹⁹ Scott was not ashamed of the fact that Jesus was central to his proclamation.¹⁰⁰ Scott's preaching pushes forward the vital message of Christ's necessity for the human soul, consistently preaching a Christ who saves.¹⁰¹ Human weakness and wisdom were not the subject of his proclamation; rather Scott implores his congregation to be authentic witnesses to an

⁹⁴Ibid.

⁹⁵Geoffrey Gunns, lecturer, telephone interview with author, 11 February 2004.

⁹⁶Ibid.

⁹⁷Ibid.

⁹⁸Ibid.

⁹⁹Manuel Lee Scott, Sr., "Jesus Christ: Our Go-Between" cassette; sermon preached at St. John Baptist Church, Dallas, TX, 3 June 1984. Idem., "The Forever Made Flesh, John 1:1, 14" cassette; sermon preached at St. John Baptist Church, Dallas, TX, 19 December 1982.

¹⁰⁰Manuel Lee Scott, Sr., "Christ and Human Deficit" (n.p.) June 24, 1998. Idem, "Christ Alive!" National Baptist Convention, USA, Inc., Congress of Christian Education Minister's Seminar, June 22, 1999.

¹⁰¹Ibid.

authentic possession and portrait of Jesus. Scott called this idea “being on mission.”¹⁰²

Scott’s thrust was that frail, faulty, and fragile vessels would bear bold witness to the all-loving, risen, and sovereign Lord.¹⁰³

The last area of Scott’s theology of preaching is the unction, which gives rise to preaching. Scott took the rule of the Holy Spirit in his preaching seriously.¹⁰⁴ This point is evident in that those who heard Scott all testify to the unusual “presence” that sat upon Scott’s being and his gospel broadcasting.

Scott’s stance was fully affirming of the workings of the Trinity. He was a biblical Trinitarian. This is to assert that Scott believed fully in the complete Godhead of Father, Son, and Holy Spirit.¹⁰⁵ Scott notes that he is afraid to say what he will do in preaching or what he has done in preaching, because the preaching experience is too mysterious and majestic to be fully understood.¹⁰⁶ Scott boldly shares that power for preaching comes through the Holy Spirit and is often paired with pain, suffering, and trouble.¹⁰⁷ Scott understood that the instrument God uses has no control over the word he is called to bring forth. In his sermon, “Jesus, Pleased to Meet You,” Scott argues that by way of the Spirit’s help one can become better at “good newsing.” The challenge of the preacher/pastor is to allow the Spirit to help us better our skills at “good newsing.”¹⁰⁸ Scott

¹⁰²Manuel Lee Scott, Sr., “Good News All Can Use, Prov 25:25” cassette; sermon preached at St. John Baptist Church, Dallas, TX, 24 October 1993.

¹⁰³Ibid.

¹⁰⁴Manuel Lee Scott, Sr., “Doctrine and Christian Discipleship” cassette; sermon preached at General Association of Baptists in Kentucky, Louisville, KY, 11 August 1993. Scott says preaching is not of the preacher, it is a work of the Spirit.

¹⁰⁵Manuel Lee Scott, Sr., “The Making of a Sermon”, sermon preached at National Baptist Convention, USA, Inc., Congress of Christian Education Minister’s Seminar, (n.p.), 21 June 1995.

¹⁰⁶Ibid.

¹⁰⁷Ibid.

¹⁰⁸Manuel Lee Scott, Sr., “Jesus, Pleased to Meet You, Matt 28” sermon

preaches with the expectation of the power and “a yielding” to the power when He came.¹⁰⁹

Scott saw the Spirit performing many roles in his preaching. The Spirit brought illumination, inspiration, and the capacity for proclamation. In his sermon, “The Making of a Sermon,” Scott asserts that the Spirit helps the preacher to make his biblical broadcast and power presentation and proclamation plain. The Spirit’s work in preaching was fulfilled by the proclamation being simple, substantive, and systematic.¹¹⁰ It was this attempt at plainness that resulted in the powerful, rhythmic, poetic alliteration of Scott.¹¹¹ The attempt for plainness as directed by the Spirit not only assisted Scott, but Scott’s text driven and Spirit led methodology for presenting the text simply, substantively and systematically influenced many of his contemporaries and the next generation of preacher/pastors.¹¹²

Scott’s proclamation was a proclamation of the cosmic Christ who can meet the human deficit. His proclamation rested upon the text and was in participation with the full Godhead. Scott preached God as Supreme Father, the Son as cosmic Saviour and Lord and the Holy Spirit as illuminator and helper. This model of Spirit-indwelled preaching inspired preachers of Scott’s generation and those who followed him.

preached at St. John Baptist Church, Dallas, TX (n.d).

¹⁰⁹Awkard, interview. Awkard concurs with Ralph Douglass West and Olin Moyd when they note that Scott lived under the presence of God. He was anointed when African Americans were not using that kind of terminology. It was stated that when you listen to some preachers, one stands and claps, but after listening to Scott, one kneeled, prayed and repented. This effect was a direct result of Scott’s openness to the Spirit and dependence on the Spirit. Awkard noted that Scott’s presence in a room could many times change the atmosphere of a National Baptist Convention session.

¹¹⁰Manuel Lee Scott, Sr., “The Making of a Sermon, Matt 10:7” sermon preached at National Baptist Convention, USA, Inc., Congress of Christian Education Minister’s Seminar (n.p.), 21 June 1995.

¹¹¹F. Bruce Williams, pastor of Bates Memorial Baptist Church, Louisville, KY, telephone interview with author 15 April 2004.

¹¹²Ibid.

CHAPTER 5
THE CONTENT OF SCOTT'S PREACHING:
TEXTUAL INTERPRETATION

In the preface of his commentary on the book of Romans, John Calvin held that the first responsibility of the preacher/exegete was to draw out of the text what was in the text and not to put in the text what was not already included, or as Calvin said, “to lay open the mind of the writer whom he undertakes to explain.”¹ Scott was an outstanding exegete and he did not practice eisegesis in his pulpit presentation and proclamation. For him, a text could never mean today what it did not mean when it was originally composed by the author.

Scott was intensely interested in clearly hearing the authorial intent. First and foremost for him, before he attempted to ascertain the contemporary application of the text, was the question—what did the text mean in its original context? What are the surrounding issues and concerns found in the text? His desire was to lay bare the text of scripture to ascertain the original meaning and historical context of the text and thus to clearly and rightly divide the word of truth (2 Tim 2:15).²

Scott held true to the Scriptures. He held that all Christian proclamation should be “Bible-based and Bible-bound.”³ He believed the Bible was the word of God for the

¹John Calvin, *Commentaries on the Epistle of Paul the Apostle to the Romans*, trans. and ed. by John Owen (Grand Rapids: Christian Classics Ethereal Library, 1568-1633), 10.

²Olin P. Moyd, *The Sacred Art: Preaching and Theology in the African American Tradition* (Valley Forge: Judson, 1995), xi.

³Manuel Lee Scott, Sr., *From a Black Brother* (Nashville: Broadman, 1971).

past, for today and for all times.⁴ Because of his integrity in allowing the text to make its own point, he experienced power in his preaching.⁵ His was more than a proclamation of results. People's lives were transformed, minds were changed, spirits lifted, dreams realized, joys were restored, and a virtual resurrection from the ashes of personal disintegration was witnessed in the preaching event.⁶ This positive reorientation of the lives of Scott's hearers is a result of the desire on Scott's part to deliver what he called the "true gospel."⁷ Ralph D. West sees this as resulting from Scott's love for the integrity of the scriptures and his own personal ability to correctly exegete and live in the text.⁸

For Scott, the Scriptures held unique authority.⁹ He resisted the contemporary trend of his day to preach what he envisioned as "textless sermons." Scott would not be

⁴Ibid., 55. This is one of Scott's most utilized descriptions of the preacher-pastor.

⁵Warren H. Stewart, Sr., *Interpreting God's Word in Black Preaching* (Valley Forge: Judson, 1984), 13. Scott, *From a Black Brother*, 24-25. Scott posits that like our Master, one's ministry should be peppered with preaching that makes the Scriptures its chief literary source and sanction.

⁶William J. Shaw, 16th president of National Baptist Convention, USA, Inc., past president of Pennsylvania Baptist State Convention, Inc., and pastor of White Rock Baptist Church, Philadelphia, PA, telephone interview with author, 3 March 2004. Shaw, a colleague of Scott, noted that Scott pursued textual integrity. This pursuit kept Scott fresh and gave power to his presentations. Shaw observed Scott's preaching for approximately twenty years.

⁷A. Russell Awkard, president of Bluegrass State Convention and pastor of New Zion Baptist Church, Louisville, KY, telephone interview with author, 10 February 2004. Awkard noted this concept of "true gospel" also found in Scott's work. See Manuel Lee Scott, Sr., *The Gospel for the Ghetto: Sermons from a Black Pulpit* (Nashville: Broadman, 1973), ix. Scott asserted that the greatest need for humanity (particularly the poor) was the gospel.

⁸Ralph Douglas West, pastor and founder of Brookhollow Baptist Church, Houston, TX, telephone interview with author, 23 and 26 February 2004. The result of Scott's hermeneutical approach was that his preaching brought persons into a God-encounter which brought radical change into their lives. See also Cleophus J. LaRue, ed. *Power in the Pulpit: How America's Most Effective Black Preachers Prepare Their Sermons* (Louisville: Westminster/John Knox, 2002).

⁹Scott, *From a Black Brother*, 25.

guilty of seeking greater authority by quoting other great minds at the express of the text of scripture.¹⁰ Scott addresses this issue when he asserts,

Among the strange and strutting paradoxes of our time is that of the Bible growing in unpopularity among the preachers. We witness in our era a trend toward textless sermons. Topical preaching is taking the day. More often than now and then one encounters a preacher who assumes that he speaks with more authority when voicing a view of Dietrich Bonhoeffer, Karl Barth, Rudolph Bultman, Paul Tillich and Reinhold or Richard Niebuhr than when quoting from the sacred writings.¹¹

Scott asserts that although one's substitution of various literary works and authors greatly enhance one's ability to persuade the audience, the preacher must not fall to the temptation to substitute books of works for the Book of books.

Strong is the temptation to substitute for the Book of books, the works and words of novelists, playwrights, historians, poets, philosophers, etcetera. Well do I understand that to recite or insert in a sermon some persuasion of John Steinbeck, William Faulkner, Ernest Hemingway, Bernard Shaw, Arnold Toynbee, Percy Shelley, Alfred Lord Tennyson, Plato, and others signifies to a generation of bookworms and library lovers that one is widely read, possessing cultural appreciation and sophistication. In such a time as this, the preacher should remind himself and his hearers that one can be widely read and yet not wisely read.¹²

Scott would stand for preaching that was rooted and grounded in only the truth claims of scripture. Scott insisted that however resourceful secular literature may be, it cannot do duty for the biblical catechism and directive.¹³

Scott believed that the great importance of textual integrity was tied to the results that are derived from authentic biblical exposition. Scott came to the text without an agenda so that he could display the text with integrity. Scott notes that whatever else may be the goal of the preacher's proclamation, it aims essentially at changing things as they are and converting them into things as they ought to be.¹⁴

¹⁰Ibid.

¹¹Ibid.

¹²Ibid.

¹³Ibid.

¹⁴Ibid., 14.

Scott contended for textual purity and in order to preach the “true gospel,” Scott gave priority to a hermeneutical approach that he called “going farther in and deeper down.”¹⁵ He looks to go beyond topical preaching or what he called textless preaching.¹⁶ Scott’s understanding of “going further in and deeper down” involves understanding the author’s original intent in a passage.

Scott concurs with Bishop John A. T. Robinson when he asserts that the church’s message must ground God and bring God down to earth so that God is linked with the vital arteries of life.¹⁷ Scott, like Scherer, believed that “the four gospels tell of him holding before men not so much the things that matter some, but the things that matter most.”¹⁸ Scott’s understanding of himself as a “servant of the Master” placed upon him certain identities, certain self-understandings,¹⁹ and a particular frame of reference for the solemn task and undertaking of preaching.²⁰ Scott saw himself as “seer”

¹⁵Ibid., 63.

¹⁶Ibid., 24-25.

¹⁷Ibid., 26.

¹⁸Ibid., 63.

¹⁹See H. Beecher Hicks, Jr. *Images of the Black Preacher: The Man Nobody Knows* (Valley Forge: Judson, 1977). Hicks, although not directly referring to Scott, is referencing several of the traditional images of Black preachers and Black preaching. Scott saw himself as “strikingly different” from the pew he sought to lead and lift. See Scott, *From a Black Brother*, 59-60. According to Freddie Douglas Haynes, Scott understood himself to be defined by a theology that governed his psychological sociology.

²⁰See John R. W. Stott, *The Preacher’s Portrait: Some New Testament Word Studies* (Grand Rapids: Eerdmans, 1961). Here Stott argues for the existence of five descriptive identities for the preacher of the gospel of Jesus Christ. Stott examines the negative or wrong ideas of a preacher’s portrait and then investigates the more biblical models. Stott lists four misunderstood identities of the preacher’s portrait. They are that the preacher is not a prophet. The preacher does not derive his message from God by direct and original revelation. The preacher is not an apostle because the preacher is not one chosen and sent with a special commission as a fully authorized representative of the sender! The preacher is not a false prophet or apostle who speaks of their own visions without being in the council of the Lord (Jer 23). The preacher is not a “babbler,” “one who is a ‘seed-picker;’ one who has no mind of his own.” The preacher (according to Stott) is a steward (1 Cor 4:1, 2); he is a trustee dispenser of another person’s goods.

“sayer,” and “servant.”²¹

Scott would note several additional aspects of his identity and self-understanding as preacher. First, Scott would disavow an ignorant pulpit. He states, “The preacher-pastors in any period in history should take soberly and solemnly the frightening fact that the Bible trumpets a tirade of obstacles against incompetence in the clergy.”²² Scott continually warned of the incompetence of the clergy when he notes:

The Bible hints that the Order of Prophets time and again, have been more causative of a given society’s ills than curative. Not infrequently in Bible times did they make problems rather than provide answers. The same temptations to which these, our biblical predecessors, were exposed and the same deterioration that dissipated their energies must be guarded against with vigilance by twentieth-century gospelists.²³

The self-understanding and frame of reference for Scott also included a fundamental understanding of the three levels of the hermeneutical enterprise. Grant Osborne has asserted that these three hermeneutical levels are as follows:

The hermeneutical enterprise also has three levels. I will discuss them from the standpoint of the personal pronoun that defines the thrust. We begin with a third-person approach, asking “what it meant” (exegetis), then passing to a first person approach, querying “what it means for me” (devotional) and finally taking a second-person approach, seeking “how to share with you what it means to me” (sermonic).²⁴

Scott would concur with Osborne in holding that interpreters must follow this in order to treat Scripture properly: the original meaning of Scripture provides the

Second, the preacher is a herald. A herald has good news to proclaim to the whole world and this heralding has to do with the proclamation of a deed, the announcement of God’s supernatural intervention, supremely in the death and resurrection of His Son, for the salvation of humanity. The third identity is that of witness to the world, of the Son, by the Father, by the Spirit and the Church. Stott summarizes this by suggesting that Christian witness is borne before the world by the Father to the Son through the Spirit and the Church. The last two identities are those of Father and Servant (7-100). Scott seems to lean toward the “herald” as an identity of his ministry.

²¹Manuel L. Scott, Sr. *From a Black Brother*, 90.

²²Ibid., 57.

²³Ibid.

²⁴Grant R. Osborne. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, IL: InterVarsity, 1991), 6.

necessary foundation upon which we build the significance first for ourselves and then for those to whom we minister.²⁵ The hermeneutical task must move from exegesis to devotional, and then to sermonic to ensure correct relevance for the contemporary church. When observing Scott's messages, one can note this same type of hermeneutical movement. Scott called this "making it plain."²⁶

Osborne points to this hermeneutical process as a hermeneutical spiral. Osborne asserts that biblical interpretation entails a "spiral" from text to context, from its original meaning to its contextualization or significance for the church today.²⁷ The goal of Scott's interpretive methodology was to arrive at a sermon that would meet the needs of those to whom he would preach by laying bare the text for its original meaning and significance, and to be a conduit for changed lives by fusing the horizon of his listeners with the horizon of the text.²⁸ Scott's hermeneutic permitted him to transverse across the homiletical bridge from text to congregation and from congregation to text. Walter Liefeld in his volume, *New Testament Exposition: From Text to Sermon*, argues for this idea, stating:

An expository message has hermeneutical integrity (faithfully reproduces the text), cohesion (a sense of the whole), movement and direction (noting the purpose or goal of a passage). Without each of these qualities, a sermon is not truly expository. Some have a false concept of exposition as a mere explanation of the meaning of a passage. Complex overhead transparencies and presentations of the Hebrew or Greek details highlight such sermons. Unfortunately, although the people go away impressed by the learning demonstrated, their lives often remain untouched. The "horizon" of the listeners must be fused with the "horizon" of the text in true expository preaching. The preacher must ask how the biblical writer would have applied the theological truth of the passage if he were addressing them to the modern congregation.²⁹

²⁵Ibid.

²⁶Ibid.

²⁷Ibid.

²⁸Scott, *From a Black Brother*, 26.

²⁹Walter Liefeld. *New Testament Exposition: From Text to Sermon* (Grand Rapids: Zondervan, 1984), 6-7.

Scott's model of narrative and textual exposition weds the original meaning of the text and the modern significance for the contemporary context. Scott's methodology resisted any attempt to move the pendulum of interpretation to either extreme. He sought to "rightly divide the word of truth."³⁰ Scott used features noted by Osborne to arrive at a solid exegesis of the text. Osborne has ten stages of interpretation and it can be noted that Scott utilized at least six of these.³¹ Although not all elements are noted explicitly, they are implicit in Scott's preaching.

Scott affirmed an understanding of hermeneutics that asserts that the preacher is both a seer and sayer.³² For Scott, the task of hermeneutics was not limited to the text. Rather, the hermeneutical task was also to see the "life-situation" and the congregation to which he was to preach. Life-situation here may refer to both the life-situation of the text and of those to whom Scott would preach.³³ Scott's proclamation was for the purpose of life change, maturity, and transformation.

Any preacher is playing a fatally shortsighted game who sounds off on the Christian theology and neglects the Christian ethics. It is a must that many of our sermons issue a summons not merely to believe something, but to behave a certain way, not alone to subscribe to certain doctrines, but to perform certain duties, and not just an intellectual affirmation, but to a translation truth in action.³⁴

Scott would concur with William Sangster that God desires to use preaching to change lives. Sangster writes:

Preaching is a constant agent of the divine power by which the greatest miracle God ever works is wrought and wrought again. God uses it to change lives. It is hard for

³⁰Scott, *From a Black Brother*, 40. Scott posits that it is through the commission to rightly divide the work of truth that reconciliation to God occurs.

³¹The six stages utilized by Scott were logical and theological development, life situation, passage and background structure, and discovering intended meaning. See chapters 10-12.

³²Scott, *From a Black Brother*, 59.

³³*Ibid.*, 26. Harold T. Bryson, *Expository Preaching: The Art of Preaching Through a Book of the Bible* (Nashville: Broadway & Holman, 1997), 91-115. See also Michael Fabarez, *Preaching That Changes Lives* (Nashville: Thomas Nelson, 2002), 9.

³⁴Scott, *From a Black Brother*, 59.

any mortal to tell, either of himself or of others, what forces have worked upon him to issue in some dramatic change of life, but many affirm that the occasion, and no small part of the cause, was one sermon.³⁵

Scott saw the importance of utilizing a hermeneutic which could assist persons in radical life restoration and transformation. For Scott, the correct biblical and textual hermeneutic moved his hearers from Ebel (the Mountain of Cursing) to Gerizin (the Mountain of Blessing).³⁶ He would present a clear reflection and observation of biblical doctrine, piety, devotion or spirituality as revealed in the sacred text. The purpose for Scott was to engage in a hermeneutic which brought about a better understanding of and obedience to Holy Scripture.³⁷

This mentality is not unique to Scott. The African American church has long held to the centrality of Holy Scripture, and the African American preacher has long been discriminating and critical in this utilization of Scripture.³⁸ Traditionally, this task has brought three aims to the African American pulpit.

First, the African American exegete must discern God's Spirit at work as he approaches a given passage. Robert A. Bennett notes that the exegete must see that the Bible concerns God's self-revelation, the setting forth of his will, for those who will acknowledge him. Thus, the researcher of these pages must not only grasp them, but be prepared to be grasped by them.³⁹ Scott affirmed this "spirit-identification" by reminding his audience that this can only transpire when the preacher is willing to "hide himself away."⁴⁰

³⁵William E. Sangster, *The Craft of Sermon Construction* (reprint, Grand Rapids: Baker, 1972), 187.

³⁶Charles B. Copher, "Three Thousand Years of Biblical Interpretation with Reference to Black Peoples," *Journal of Interdenominational Theological Center* 13 (Spring 1986): 225. Scott did this by saying that sermons should be simple, systematized and substantive.

³⁷*Ibid.*, 20.

³⁸Robert A. Bennett, "Biblical Hermeneutics and the Black Preacher," *Journal of the Interdenominational Theological Center* 22 (Fall 94): 38-53.

³⁹*Ibid.*

⁴⁰Manuel L. Scott, Sr., "The Other Side of Preaching," cassette; sermon preached at the National Baptist Convention, USA, Inc., Minister's Division Class (n.d.).

The second aim noted by Bennett is to observe what he calls the “divine economy,” that is, that he make use of all the intellectual tools at his disposal in searching out the Holy Word, “that nothing would be lost” (John 6:13).⁴¹ Scott would concur that every tool at the disposal of the preacher ought to be utilized in coming to the full or fuller understanding of the meaning and significance of the text. Scott was known to be a ferocious reader and traveler in the world of thought.⁴² Scott was not privileged to pursue higher theological training beyond Bishop College. Therefore, he understood how damaging and disadvantaging a limited and uninformed perspective could be to the preacher and his proclamation. Scott insisted that the ministry of proclamation be a ministry of preparation.⁴³

A final aim of Bennett’s understanding of the hermeneutical task is that the preacher becomes even more sensitive to what is the most effective mode of interpreting and transmitting the biblical message for the contemporary congregation. Bennett argues:

This is to say that it is not enough for the preacher to understand the passage at hand himself, but that he must also understand those to whom he preaches in order to communicate what he has to say effectively. Historically, such has been the genius of the Black preacher. The Black preacher has a tradition of being able to paint word pictures and to teach as Jesus did through parables, but the nature of the present stance of the Black community, somewhere between oppression and liberation, demands that his interpretation of the times deal effectively with the present historical situation. The challenge of hermeneutical method today is that the preacher proclaim liberation as well as redemption, effective social change as well as conversion, the salvation of community as well as that of the individual.⁴⁴

⁴¹Bennett, “Biblical Hermeneutics and the Black Preacher,” 45-46.

⁴²Geoffrey Gunns, pastor of Second Calvary Baptist Church, Norfolk, VA., telephone interview with author, 11 February 2004. Calvin Miller, *Marketplace Preaching: How to Return the Sermon to Where It Belongs* (Grand Rapids: Baker, 1995), 9. Miller asserts that reading gives us breadth, study gives us depth, but the Bible and meditation gives us inwardness.

⁴³Manuel L. Scott, Sr. “The Gospel Preacher,” cassette; sermon preached at the National Baptist Convention, USA, Inc. Minister’s Division. (n.d.).

⁴⁴Bennett, “Biblical Hermeneutics and the Black Preacher,” 45-47. Bennett notes that when the preacher meets this task, he assists in bringing into focus the activity of God in the world amidst the existential situation. The African American preacher is required to both interpret the times and the text. See Carter G. Woodson’s analysis to this effect. Carter G. Woodson, *The History of the Negro Church* (Washington: Associated,

Scott's preaching served to be a bridge between the "what" of the text and the "so what" of the contemporary hearer. Scott's interpretative methodology was consistent with his approach to biblical, textual, and expository preaching. Scott's methodology provided him with the means to transverse the text and speak a word from God to the contemporary hearer which had immediate impact and relevance. Scott calls this "making the text personal." Scott states:

Each time the preacher preaches strive to create Pentecost, so that every man hears the gospel in his own language. When you get through preaching, you want somebody to say, "Pastor, you bowled down my alley today, you rang my bell and dialed my number today." You preachers have to make the connection personal.⁴⁵

Scott was not a liberation theologian, but he did believe that preaching brought about a personal and salvific liberation to the hearers.⁴⁶

Christological Concentration

C. H. Dodd, in his volume entitled *The Apostolic Preaching and Its Developments*, asserts that one of the proclamation elements found in apostolic kerygma was the preaching and emphasis on the resurrected Christ.⁴⁷ This Christological perspective was the central focus and concern of the early church's proclamation. The staunch imperative to preach the word was obediently taken to heart by those who appreciated a word about the Word. "Jesus came preaching," according to the Scriptures, and Jesus sent out the disciples to declare that the kingdom of heaven is at hand (Matt

1921), 281. Woodson says, "The African American preacher is the walking encyclopedia, the counsel of the universe, the friend of the unfortunate, the social welfare organizer, and the interpreter of the times."

⁴⁵Manuel Lee Scott, Sr., "The Making of a Sermon," lecture presented at National Baptist Convention, USA, Inc., Congress of Christian Education Minister's Division, (n.p.), 21 June 1995.

⁴⁶Earl Middleton, pastor of Food for Faith Fellowship International, Los Angeles, CA, telephone interview with author, 12 October 2004.

⁴⁷C. H. Dodd, *The Apostolic Preaching and Its Developments* (1936; reprint, Grand Rapids: Baker, 1980). See also Robert H. Mounce, *The Essential Nature of New Testament Preaching* (Grand Rapids: Eerdmans, 1960).

10:7). All through church history, those who took seriously the task of proclamation have declared that their sermons have a Christological concentration.⁴⁸ Christ had to be the climax of their message. This trend is also noted in the preaching of the Reformation.

Luther points to this Christological emphasis when he asserts that salvation is in Christ alone through faith alone.⁴⁹ Luther believed that the church had misplaced the treasured truth of justification by faith and the kerygma of the true Christian gospel, and that what was needed most was a redressing of these concerns. His corrective would come through preaching the centrality of Christ and his work on Calvary.⁵⁰ In a sense, Luther's reformation was a reformation of proclamation.

The proclamation of Scott continues in this legacy of holding Christ as the central concern of preaching. Scott, like Paul, would know nothing except Christ crucified.⁵¹

The resurrection of Jesus, both in body and spirit, is the keystone in the theological arch of the Christian church. The cornerstone of the Christian structure and the disciples of Christ are commissioned to construct the touchstone of Christ-like character. It is not a living principle, book, nor church that has done the most to give wings and weight to Christianity.⁵² It is the once dead, buried and risen Christ who is both our high Priest and king.

Scott boldly asserts that he was not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation for those who believe (Romans 1:16). Scott held that the central need of humanity was the preaching of the gospel which led them to a life-altering and transformative encounter with the Christ of God.⁵³

Scott continues a pristine and luminary line of African American preachers

⁴⁸Ibid.

⁴⁹A. Skevington-Wood, *Captive to the Word* (Grand Rapids: Eerdmans, 1969), 85.

⁵⁰Ibid.

⁵¹KJV, 1 Cor 1:23, 1 Cor 2:2. See also Scott, *From a Black Brother*, 126.

⁵²Scott, *From a Black Brother*, 31.

⁵³Ibid., 59.

who avowed to declare the full riches of God in Christ Jesus. Scott saw and understood the urgency and necessity of always keeping a Christological focus in one's proclamation. Scott would not have been affirming of the shallow preaching of the gospel of Jesus Christ. In Scott's lecture, "Preaching in the Afro-American Experience," he asserts that the preacher/pastor must not shun to declare the whole counsel of God and the good news of Jesus Christ. Olin Moyd notes this consistent characteristic in Scott's preaching when he notes:

Scott was a premier preacher; doctrinally sound. He employed an excellent hermeneutic—he was text driven. He told the story in a way that captivated people and brought out biblical truth to hold the audience. Scott preached Jesus for the salvation of souls; not for show. Salvation for the lost that the world might be saved. First Corinthians 9:22 was Scott's focal point, "that some might be saved."⁵⁴

Walter Malone, Jr. also noted the Christocentric emphasis in the proclamation of Scott.

Scott received power in his proclamation because he was a person of sound and substance. His proclamation was dipped in poetry. This poetic rhythm and uniqueness assisted Scott in bringing people into a saving relationship with Jesus Christ. Scott preached Jesus Christ as the only way to the Father. This responsibility of preaching and proclaiming Jesus consumed Scott. Like Paul, Scott believed that necessity was laid upon him to preach the gospel. Yes, Scott's proclamation was Christocentric in focus. Scott would not preach the headlines; not sociological analysis, but Scott preached what God had done in Christ. Scott's was a proclamation that was biblical and Christ centered.⁵⁵

Scott has been remembered as one who was also cross-centered in his preaching of Jesus. William Shaw, president of the National Baptist Convention, USA, Inc. remembers the soundness of Scott's proclamation when it came to the preaching of Jesus. Shaw observes:

Scott was very much so a "Christ-cross centered" preacher. It was this aspect of Scott's proclamation that was most overwhelming and "unique." Scott's Christ-cross proclamation was engaging and one knew that Scott's intention was to make the text real in color terms by being accurate in text and time and Scott did just that.⁵⁶

⁵⁴Olin P. Moyd, pastor of Mt. Lebanon Baptist Church, Baltimore, MD, telephone interview with author, 2 February 2004.

⁵⁵Walter Malone, Jr., pastor and founder of Canaan Christian Church, Louisville, KY, telephone interview with author, 2 and 20 February 2003.

⁵⁶William J. Shaw, 16th president of National Baptist Convention, USA, Inc., past president of Pennsylvania Baptist State Convention, Inc., and pastor of White Rock Baptist Church, Philadelphia, PA, telephone interview with author, 2 March 2004.

Manuel Scott, Jr., the son of Scott, also speaks to this Christocentric emphasis in Scott's proclamation:

Because my father was concerned with ethics and proclamation, he sought diligently to lay bare the understanding of who Jesus was and what Jesus did. My father's main thrust in his preaching was Jesus. Jesus was the answer for the world. My father felt that in a real sense, he had been commissioned to declare that Jesus is the only way.⁵⁷

Earl Middleton, one of the successors to Scott at the Calvary Baptist Church in Los Angeles also notes the great emphasis on Jesus in the proclamation of Scott. Middleton recalls:

Scott was always searching for truth, consistently looking and grappling with truth. This truth was at the center of what Scott did and this love affair Scott had with truth was a love affair with Jesus because for Scott, Jesus was the source of all truth. Scott felt that it was his responsibility to show people Jesus. Scott's main thrust and strongest desire was for the conversion of people to Jesus.⁵⁸

Geoffrey Gunns, a National Baptist Convention, USA, Inc. worker and pastor of Second Calvary Baptist Church in Norfolk, Virginia sees another helpful aspect in Scott's proclamation of Jesus the Christ. Gunns notes:

Scott's heart was a heart that desired to see the good news of the risen Christ reach all types of people. Yet, prior to the "feel-good guys," Scott desired to biblically reach broken people by preaching a holistic gospel. Scott was honest with people and dealt honestly with the text. Scott was Christocentric in his theology and preaching.⁵⁹

Warren Stewart, pastor of First Institutional Baptist Church for twenty-seven years and Executive Secretary for Home Missions Board of the National Baptist Convention USA, Inc. for ten years, sees Scott's Christological centrality as a response to Scott's own understanding of God as one's source of preaching and liberation. Stewart asserts that:

⁵⁷Manuel L. Scott, Jr., son of Manuel L. Scott, Sr., and evangelist, interview with author, 3 September 2004.

⁵⁸Earl Middleton, past pastor of Calvary Baptist Church, Los Angeles, CA, telephone interview with author, 12 October 2004.

⁵⁹Geoffrey Gunns, pastor of Second Calvary Baptist Church, Norfolk, telephone interview with author, 11 February 2004.

Scott saw God as the ultimate source of preaching and liberation. God is the genesis of preaching not ourselves and thus Scott preached what God had done in Jesus the Christ. Scott was very much in touch with his own suffering and therefore could recommend Jesus as a healer and liberator based on his own experience.⁶⁰

Scott's Christological preaching centered on the coming of God in the person of Jesus. The incarnation of Jesus, Jesus' ministry and preaching, Jesus' death, burial, resurrection, and ascension were all major blocks in Scott's sermon building, including the theological and sociological implications for the people of God.⁶¹

Scott preached Jesus as the Son of Man.⁶² This in accordance with the African oral tradition and African American experience of what some scholars would call "God forsakenness."⁶³ Scott preached what it meant for Jesus to be human.⁶⁴ He took his biblical understanding of Jesus as born of a poor virgin, raised in Nazareth, and doing good as means to speak to the sociological and spiritual duress of his congregants. Scott understood the results and pain of being African American in America because of his own dejection, abandonment and rejection experience. Scott was also familiar with what W. E. B. DuBois called the double consciousness of Black people—that consciousness

⁶⁰Warren H. Stewart, Sr., executive secretary of Home Missions Board (1994-present) and pastor of First Institutional Baptist Church, Phoenix, AZ, telephone interview with author, 16 February 2004, Louisville, KY.

⁶¹Scott, *From a Black Brother*, 31.

⁶²Manuel Lee Scott, "Jesus Christ: The Chief Cornerstone, Eph. 2:20" cassette; sermon preached at St. John Baptist Church, 23 November 1986, Dallas, TX,.

⁶³David Emmanuel Goatley, *Were You There? God Forsakenness in Slave Religion* (Maryknoll, NY: Orbis, 1996). Goatley attempts in this volume to interpret the human suffering of African Americans slaves through the cry of God forsakenness in Mark 14:34. This cry of dereliction for Jesus speaks to the pervasive suffering of Jesus and as an interpretive method for ascertaining where God is in times of extreme suffering. Where is God during times of prolonged agony? Goatley notes that a transcendent cultural reality encountered by African Americans and experienced in two ways. First, African American people share suffering that is common to all of humanity—illness, broken relationships, death, accidents, wars, and the like. Second, African American suffering has been experienced because of slavery, discrimination, and racism. Scott's proclamation took seriously these socio-historical realities and he sought to grapple with them by exegeting Jesus as the Son of Man.

⁶⁴Scott, *The Gospel for the Ghetto*, 16-17.

which leads to ambivalence or confusion about one's identity, which further lends itself to social alienation and despair.⁶⁵

In his volume *The Souls of Black Folk*, DuBois notes:

The Negro is a sort of seventh son, born with a veil, and gifted with second sight in his American world—a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the type of a world that looks on in amused contempt and pity. Each one feels this twoness—an American, a Negro; two souls, two thoughts, two bodies, whose dogged strength alone keeps it from being torn asunder.⁶⁶

Scott utilized his understanding of Jesus as both human and divine to help bring consolation, compassion, and companionship to his broken hearers.⁶⁷ Scott preached Jesus as God's man who bore our grief, understood our pain, felt our heartbreak and walked in our alienation and loneliness. Scott believed that Jesus was the church's suffering saviour.⁶⁸

Scott preached Jesus as the only Son of God.⁶⁹ He was fond of referring to the

⁶⁵Carlyle Fielding Stewart III, *Soul Survivor: An African American Spirituality* (Louisville: Westminster/John Knox, 1997), 11-17.

⁶⁶W. E. B. DuBois, *The Souls of Black Folk* (Greenwich, CT: Fawcett, 1961), 16-17.

⁶⁷Manuel L. Scott, Sr., "Jesus the Same, Heb 13:8" cassette; sermon preached at St. John Baptist Church, Dallas, TX, 1992, idem, "The Word Made Flesh, John 1:14" cassette; sermon preached at 125th Annual Session General Association of Baptists in Kentucky, Louisville, KY, 1993; idem, "Christian Religion in the Afro-American Experience, Acts 17:22," cassette; sermon preached at St. John Baptist Church, Dallas, TX, 1986; idem, "Jesus Christ-Our Go Between, 1 Tim 2:5" cassette; sermon preached at St. John Baptist Church, Dallas, TX, 1984.

⁶⁸John 3:16. KJV. See also Manuel L. Scott, Sr., "For Unto Us A Child Is Born Isaiah 9:6" cassette; sermon preached at the National Baptists Convention, USA, Inc. Minister's Lecture (n.p.), 1999; idem, "The Word Made Flesh, John 1:14" cassette; sermon preached at the 125th Annual Session, General Association of Baptists in Kentucky, Louisville, KY, 1993; idem, "God Requests the Honor of Your Presence" cassette; sermon preached at the St. John Baptist Church, Dallas, TX (n.d.).

⁶⁹Manuel L. Scott, Sr., "Good News All Can Use, John 3:16" cassette; sermon preached at St. John Baptist Church, Dallas, TX, 1993. See I. Howard Marshall, *The Origins of New Testament Christology* (Downers Grove, IL: InterVarsity, 1990), 111-24.

incarnation and the kenosis or emptying out of God in Jesus according to Philippians 2.⁷⁰ Scott held that Jesus did not empty out his “Godness;” rather he may have emptied out his prerogatives, his glory, and his privileges. The Son of God related to being in the “human condition.”⁷¹ Scott called this message of kenosis and incarnation—the good news of the Gospel.

Like John Calvin, Scott affirmed the “*munus triplex*” of Jesus or the “threefold office.”⁷² Scott proclaimed that Jesus was prophet, priest, and King. Christ the prophet meant that Jesus represented God to man. The office of priest, for Jesus, means that he will lay down his life for sinners. Scott viewed Jesus as King, which spoke to Jesus’ rule over creation. Jesus, according to Scott, had complete charge and authority and power to rule things in heaven and on earth, for the revealed glory of God and for the execution of God’s purpose of salvation.⁷³

Spirit Saturation

Scott was a manifestation of what today may be called the “anointing” even before this terminology became popular in Baptist churches and denominations. A. Russell Awkard stated that Scott was “the epitome of what we now call the anointing.”⁷⁴ This “God presence” was apparent in Scott’s proclamation to all those who heard him. Ralph Douglas West recalls this about Scott and his proclamation:

Scott had a “sense” around him; some preachers preach and you want to stand and applaud; Scott preached and you wanted to repent. One after hearing Scott would want to go find a quiet place to seek God. When Scott preached you knew you were going to have a God encounter—there was “power” evident in response to Scott’s

⁷⁰Ibid.

⁷¹Ibid.

⁷²Stewart, interview.

⁷³Scott, “For Unto Us a Child is Born, Isaiah 9:6.”

⁷⁴Awkard, interview. Anointing may also be defined as “the other unction.”

proclamation, as well as during his proclamation.⁷⁵

West goes on to attribute Scott's "power" to his prolonged time spent with God and his serious pursuit of God as it related to his devotional time. Manuel Scott, Jr. concurs with West, noting that Scott enjoyed a time of reading both in the mornings and normally from 6:00 to 8:00 in the evenings.⁷⁶ Alex Shanklin also speaks to the issue of Scott's anointing or "power." He notes that:

Scott cultivated a total dependence upon the Lord. Scott felt that if God thought enough of him to call him into the gospel ministry, I should think enough of him to depend upon him. Scott seems to have stayed in a consistent spirit of prayer during times of proclamation.⁷⁷

John Modest Miles saw Scott's anointing as a result of his unhindered belief in the gospel of Jesus Christ and his ability to give vent or yield to the Spirit. According to Miles, the Spirit had full usage of Scott and this openness to the Spirit was particularly seen in Scott's pathos in preaching.⁷⁸

Scott understood that preaching is a spiritual gift and also a collaborative venture.⁷⁹ For Scott, preaching has to be in partnership and fellowship with the Spirit of God. Sermons are more than words on paper; they require the illumination and inspiration of the Spirit. Scott believes that the Spirit of God was the revealer of truth (2 Cor. 6:9-10). Scott saw the truth of Stephen Olford's statement, "where human

⁷⁵West, interview.

⁷⁶Scott, Jr., interview.

⁷⁷Alex Shanklin, pastor of Mt. Olive Baptist Church, Louisville, KY, telephone interviews with author, 5, 19, 20 February 2004.

⁷⁸John Modest Miles, moderator and first vice president at large of National Baptist Convention, USA, Inc., New Era Baptist Association, Missouri Missionary Baptist State Convention and pastor of Morning Star Baptist Church, Kansas City, telephone interview with author, 19 February 2004.

⁷⁹See Joan Gray, "Reclaiming Preaching as Spiritual Gift at the Approach of the New Millennium," *Journal For Preachers* 23 (Pentecost 2000): 16-21; James Forbes, Jr. *The Holy Spirit and Preaching* (Nashville: Abingdon, 1989). See also Stephen F. Olford, *Anointed Expository Preaching* (Nashville: Broadman & Holman, 1998); Auturo G. Azurdia III, *Spirit Empowered Preaching: Involving the Holy Spirit in Your Ministry* (London: Mentor, 1998).

investigation fails, spiritual illumination prevails.”⁸⁰

Scott’s understanding of the Holy Spirit would certainly affirm that the Spirit of God searched him and placed within him deposits exempted from lettered education. Olford points to this experience of the Spirit by reminding the reader that this idea is the exegesis of 2 Corinthians 6:10 and 1 John 2:20. The Spirit brings to light hidden articles or treasures revealed and explored by the Spirit.⁸¹ Freddie Haynes notes that the Spirit gave to Scott among many things, a theodicy which brought treasure out of tragedy.⁸²

Although the catalogue of Scott’s sermons does not contain a vast number of messages on the Holy Spirit, Scott was often heard to encourage younger ministers and pastors to be reminded that the Spirit was the preacher’s source of life. It is the Spirit that animates and brings freshness to one’s preaching.⁸³ D. Martyn Lloyd-Jones echoes Scott’s assertion when he advises:

The Holy Spirit falling upon the preacher in a special manner. It is an access of power. It is God giving power, an enabling, through the Spirit, to the preacher in order that he may do this work in a manner that lifts up beyond the efforts and endeavors of man to a position in which the preacher is being used by the Spirit and becomes the channel through whom the Spirit works.⁸⁴

Arturo G. Azurdia III concurs with Lloyd Jones by noting that apart from the quickening power of the Holy Spirit in the act of proclamation, even the best and most essential technique falls miserably short of transforming those to whom we preach.⁸⁵ Scott, like

⁸⁰Scott, “The Making of a Sermon” Scott warns that he never says what he is going to do in preaching or has done when finished preaching because this gospel is too mysterious, inscrutable and too decisive. Olford and Olford, *Anointed Expository Preaching*, 245.

⁸¹Olford and Olford, *Anointed Expository Preaching*, 246.

⁸²Haynes, III, *Homegoing of Manuel Lee Scott, Sr.*

⁸³Ibid.

⁸⁴D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan, 1971), 305.

⁸⁵Azurdia, *Spirit Empowered Preaching*, 13.

Azurdia, believed that the officious empowerment of the Spirit of God was an indispensable element to the ministry of proclamation.⁸⁶ Scott's proclamation was soaked in the Spirit of God because he sought God as one who was desperate for God.⁸⁷

James Forbes, in his Lyman Beecher Lectures of 1986 at Yale Divinity School noted that if preaching was to improve, its improvement will derive from the renewing power and presence of the Holy Spirit.⁸⁸ Forbes calls for revitalization of the preacher's need and dependence upon an invisible presence that cannot be controlled.⁸⁹ Scott was anointed for the task to which God called him and that was the preaching of the good news of the gospel.

What attributes or characteristics of the anointing are useful for the effectiveness of one's preaching? James Earl Massey presents in his book *The Sermon in Perspective: A Study of Communication and Charisma* several ideas about the significance of the anointing.

1. The first mark of the anointing is a sense of assertiveness by which to act.
2. A sense of being identified with the divine will.
3. Perceived intensity because what is done releases to the highest frame of reference.
4. A kind of self-transcendence.
5. A kind of instinct for what is done.
6. A knowledge that the deed is avowedly moral and religious, in nature and reason—the deed is traceable to God's prompting and power and happens for God's own reasons—thus, the anointed preaching carries the hearers beyond the limited benefit of the preacher's personality and rhetorical abilities.⁹⁰

⁸⁶Scott, interview.

⁸⁷Ibid.

⁸⁸James Forbes, *The Holy Spirit and Preaching*, 11.

⁸⁹Ibid., 22-23.

⁹⁰James Earl Massey, *The Sermon in Perspective: A Study of Communication and Charisma* (Grand Rapids: Baker, 1976), 105.

Scott was a vessel of God's free flowing Spirit because he spent quality time with God, developed an utter dependence on God, yielded himself for God, and was determined to give all the glory to God.⁹¹

Application

P. T. Forsyth once stated, "With its preaching Christianity stands or falls."⁹²

John Albert Broadus asserted that, "Preaching is characteristic of Christianity."⁹³

Preaching in the African American Church is the apex of the worship experience. Yet, for the greatest emphasis and impact, preaching must carry with it true, relational application.

One of the strengths of Scott's proclamation was his innate ability to apply the point of the pericope strategically to the lives of his hearers. The point of his preaching is not just to get something heard or said; rather, it is to get something done. Application is that part of the sermon that touches the practical demands of the text upon the hearers.

John Albert Broadus advised that, "application in a sermon is not merely an appendage to the discussion or a subordinate part of it, but it is the main thing to be done."⁹⁴

Scott would disagree with persons such as Charles G. Dennison, Karl Barth, Gary Findley, and John MacArthur, Jr. who disavow, or deemphasize, the importance of application in the life of the sermon and the hearer.⁹⁵ Scott saw the application as that

⁹¹Scott, "The Other Side of Preaching." Scott called this "hiding yourself." See Alyce M. McKenzie, "The Character of the Preacher" *Journal for Preachers* 24 (Pentecost 2001): 19-30. See also Joan Gray, *Reclaiming Preaching as Spiritual Gift*, 16-21. Gray notes that the preacher has essentially four petitions to consider in the delivering anointed sermons: (1) God, give me the words; (2) Gather a congregation and open the people to hear your word; (3) Preach this sermon through me; (4) Help me to let go of the sermon and trust that you will make it bear fruit.

⁹²P. T. Forsyth, *Positive Preaching and the Modern Mind* (London: Independent Press, 1907), 1.

⁹³John Albert Broadus, *A Treatise on the Preparation and Delivery of Sermons* (New York: A. C. Armstrong and Son, 1898), 1.

⁹⁴*Ibid.*, 211.

⁹⁵Karl Barth, *Prayer and Preaching* (London: SCM Press, 1964), 108; Charles G. Dennison, "Preaching and Application: A Review of The Modern Preacher and the

which gave “portability” to the sermon.⁹⁶ Application was necessary for Scott because his desire was to communicate the good news in a practical method. J. I. Packer calls this “practical preaching.”⁹⁷ Hershael W. York and Scott A. Blue correctly assert: “Preaching that rivets and engages a congregation, proclamation that teaches the text, touches the heart, and transforms listeners is exposition that considers practical application a vital element of expository preaching.”⁹⁸

Scott begins by reminding preachers that one’s application must be in relationship to both the text and the hearer. Again, one notes Scott’s intentional attempt to be a bridge between the revelation of Scripture and the reality of the hearer.⁹⁹ Scott contended that usage of imagination in application was a very necessary element in “true gospel” preaching.¹⁰⁰ Jerry Vines spoke to this application and its utilization in African American preaching:

Black preaching has the gift of imagination; it is this ability to make the meaning of

Ancient Text: Interpreting and Preaching Biblical Literature by Sidney Greidanus” *Kerux* 4 (December 1989) 44-52; Gary Findley, “Review of Christ-Centered Preaching: Redeeming the Expository Sermon by Bryan Chapell,” *Kerux* 11 (May 1996) 37-41; John MacArthur, Jr., “Moving from Exegesis to Exposition,” in *Rediscovery Expository Preaching*, ed. Richard Mayhew (Dallas: Word, 1992).

⁹⁶Scott, “The Making of a Sermon” Scott, interview. L. L. Scott, Manuel Lee Scott Sr.’s eldest son, Los Angeles, CA., telephone interview with author, 3 September 2004.

⁹⁷J. I. Packer, “From the Scriptures to the Sermon,” *Ashland Theological Journal* 22 (1990): 49. Manuel L. Scott, Sr., “Jesus Pleased To Meet You” cassette; lecture at National Baptist Convention, USA, Inc., Congress of Christian Education Minister’s Division (n.d.). Scott also called this “good newsing.”

⁹⁸See the article by Hershael W. York and Scott A. Blue, “Is Application Necessary in the Expository Sermon?” *The Southern Baptist Journal of Theology* 3 (Summer 1999): 70-84.

⁹⁹Manuel L. Scott, Sr., *From a Black Brother*, 92-93. Scott notes that the preacher not only builds a bridge to the people through proclamation, but also through serving. See Bryan Chapell, *Christ Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids: Baker, 1994). Chapell notes the importance of being a “bridge” to assist the contemporary hearers in grasping the meaning and significance of the text.

¹⁰⁰Scott, “The Making of a Sermon.”

the text and even the text come alive. This “electric spark” is important for knowing how to get the response from the pew as well as involve the people in your preaching.¹⁰¹

Scott’s sermon applications sought to lift what the biblical author intended the text to suggest, and to tie the intended purpose of the text with some relevance for the listener. Scott was fond of using his family or other situations to provide an appropriate application for the text.¹⁰² He refused to give a sermon that was devoid of a personal connection to the life of his hearers.¹⁰³ Scott believed that “where application begins, there the sermon begins.”¹⁰⁴ Scott would articulate that “application is not incidental to effective expository preaching, it is crucial.”¹⁰⁵

Scott kept his applications simple. He wanted what Olford calls “conscious content” or “applied theology” in the content of his sermons.¹⁰⁶ When one reads Scott or investigates his sermons, one quickly senses this movement toward applied theology.¹⁰⁷ This applied theology was personal, practical, and purposeful in its deportment. Olford sees this as the mind being educated; the heart being motivated; and the will being activated.¹⁰⁸ Scott tells a story about a place that had a pilot who was anxious to get to

¹⁰¹Jerry Vines, pastor of First Baptist Church, Jacksonville, FL., telephone interview with author, 1 March 2004.

¹⁰²Al Herron, trustee and chair of St. John Baptist Church, Dallas, TX, telephone interview with author, 17 March 2004.

¹⁰³Ibid.

¹⁰⁴Manuel L. Scott, Sr., “Global Trotters/Global Gospel Col 3:11,” sermon preached at National Baptist Convention, USA, Inc., Minister’s Division (n.p). Our good news is brought out in our application.

¹⁰⁵Scott, “The Making of a Sermon.” Scott notes that application is what brings the sermon together.

¹⁰⁶Olford, *Anointed Expository Preaching*, 252-60. See also Scott, *Gospel for the Ghetto*; idem, *From a Black Brother*. Each of these volumes clearly represent Scott’s attempt to draw forth the relevance of scripture for humanity’s existential situation.

¹⁰⁷Manuel L. Scott, Sr., “Jesus, Pleased to Meet You!” cassette; sermon preached at the St. John Baptist Church, Dallas, TX, 25 February 1990.

¹⁰⁸Olford, *Anointed Expository Preaching*, 258-59.

his destination. The pilot hurriedly insists on getting all the cargo loaded. Once loaded the plane leaves and safely arrives at its destination, but the question was asked to the pilot, “where are your passengers?” In preaching, Scott asserts one must be careful not to forget the passengers. This is an excellent example of the “applied theology” of Scott.¹⁰⁹

Scott’s attempt to apply the text to the contemporary hearer corresponds to Daniel M. Doriani and his four aspects of application. Doriani calls application “putting the truth to work.”¹¹⁰ Scott utilizes application to bring the “what” of the text out into the open, provide an understanding of the text and provide a means to take the message home in content and conduct.¹¹¹

Scott’s goal in preaching was for the hearer to take the message home and apply it. Again Scott called this “portability.”¹¹² In many respects, preaching will often succeed or fail depending on the strength or weakness of the sermon application. Application can be the bridge to bring hearers to the truth and truth to the hearer. The truth for Scott began with “rightly dividing the word of truth.”¹¹³ This word was the good news of Jesus Christ. It was the gospel of God and the salvation of humanity. This Christocentric focus was accompanied by the empowerment of the Holy Spirit in Scott’s life. The Holy Spirit provided for Scott insight, illumination, inspiration, and practical application. All of these elements are critical in the expository proclamation of Scott.

¹⁰⁹Scott, “Jesus Pleased To Meet You!”

¹¹⁰Daniel M. Doriani, *Putting The Truth To Work: The Theory and Practice of Biblical Application* (Phillipsburg, NJ: P&R, 2001), 97-121. Since Aristotle, Doriani notes that there have been three areas or questions: duty, character (or virtue) and goals. Doriani adds a fourth area, that being the ability to discern which voice to trust in the maelstrom of world-view points.

¹¹¹Scott, “The Making of a Sermon.”

¹¹²Ibid.

¹¹³Ibid.

CHAPTER 6
AN ANALYSIS OF SCOTT'S PREACHING

Cleophus LaRue sees in the nineteenth and twentieth centuries what he has chosen to call the five domains of lived experience. He posits that one's preaching rests in one or possibly two of these five domains. These five domains are personal piety (conduct and relationship with God), care of the soul, social justice, corporate concerns, and maintenance of the institution (church).¹ Scott seems to live in either personal piety or care for the soul, as his major in proclamation. An investigation of Scott's speech and proclamation reveals the latent rhetorical features that assisted Scott in being a clear and concise biblical expositor and presenting a concise expository sermon within a narrative structure. This methodology is important for study because it shows the importance of using rhetoric for the positive good in gospel proclamation. Scott's contention was that one's preaching should be adaptable for the lives of the listeners.² Scott's intention, then, was always for rhetoric's higher goal, which is to move the listener to a profound change of heart and behavior.³ Scott's aim in proclamation was to persuade people to come to Christ.⁴

¹Comments shared by Cleophus LaRue, at Consolidated Baptist Church, Lexington, KY, during Fall 2004 Minister's Development Workshop, October 2004.

²Manuel Lee Scott, Sr., "The Saving Strategy of Jesus," cassette; sermon preached (n.p.) 1969.

³Ibid. See also Richard Lischer, "Martin Luther King, Jr.'s, "Preaching as a Resource for Preachers," *Journal for Preachers* 23 (Easter 2000): 18-22.

⁴Scott, "The Saving Strategy of Jesus." Scott asserts that the job of a herald is to preach and proclaim the evangel.

An academic and analytical engagement of Scott's proclamation shows the existence and importance of the classic canons of rhetoric in his preaching. This is not to suggest that he was intentionally attempting to comply with Aristotle and the other classic rhetoricians, but rather these rhetoricians provide categories for analyzing and assessing a wide range of rhetorical approaches. Like Aristotle, Scott understood that if he was to persuade his hearers to seek personal piety or care of their soul for eternity, he must not only make his character look right, but he must also put his hearers, who are to decide, in the right state of mind.

Preaching is a rhetorical act.⁵ The use of rhetoric in Christian proclamation serves to evoke a response to the good news of the gospel of Jesus Christ. It implies a conscious communicative purpose and that purpose is to influence others or move others to a new understanding or a new behavior.⁶

Invention

Aristotle held three aspects or modes of artistic proofs (*entechnoi*) to utilize in the speaker's invention (*ethos*, *pathos*, and *logos*).⁷ Aristotle believed that the most important of these proofs is *ethos*. Augustine concurred with Aristotle when he stated, "the life of the speaker has greater weight than the grandness of eloquence."⁸ Augustine is correct to assert the urgent necessity of knowledge, integrity, and goodwill as qualities

⁵Raymond Bailey, "Proclamation as a Rhetorical Art," *Review and Expositor* 84 (Winter 1987): 7-21.

⁶Ibid., 9.

⁷Aristotle notes, "Of the means of persuasion supplied by the speech itself, there are three kinds. The first kind reside in the character (*ethos*) of the speaker; the second consists in producing a certain (the right) attitude in the hearer (*pathos*); the third appertain to the argument proper, in so far as it actually or seemingly demonstrates (*logos*). Aristotle *The Rhetoric* 1.2, trans. Lane Cooper, *The Rhetoric of Aristotle* (Englewood Cliffs, NJ: Prentice-Hall, 1932), vii.

⁸Augustine, *On Christian Doctrine*, trans. D. W. Robertson, Jr. (Indianapolis: Bobbs-Merrill, 1958), 169.

that persuade the hearers. Those preachers who would be greatly used of God needs training to integrate knowledge in the work of the kingdom.⁹

Although it cannot be proven that Scott engaged the writings of Aristotle and Augustine, one does find themes in Scott that correspond with Aristotle's and Augustine's thought. Scott held that the preacher/pastor should be different from those to whom he is called to preach.

Scott called this difference a "necessary radicalism," a "noticeable nonconforming," and "a sterling prophetism."¹⁰ According to Scott, the preacher should carry the *ethos* or the character of a preacher.¹¹ He lamented that the problem may be that the preacher often times resembles too much those in his own congregation.¹² Scott believes that, "the pulpiteer should be strikingly different from the pew they seek to lead and lift."¹³ Scott states:

Any member of the cloth who indulges indiscriminately in indistinctness is sure to experience a diminution in honor and helpfulness. Fewer and fewer invitations will come to participate in the solemn ventures of the parishioners, such as birth, marriages, vocational choices, dangerous intersection, and death. The membership must be compelled by the preacher's precept and example to use sparingly and with much discretion the common expression, 'the pastor is a man like any other man.'¹⁴

Scott asserts, "The best days for mankind on this planet have been ushered in by that

⁹Bailey, "Proclamation as a Rhetorical Art," 11.

¹⁰Manuel L Scott, Sr., *From a Black Brother* (Nashville: Broadman, 1971), 59.

¹¹Gerald Lamont Thomas, pastor of Shiloh Baptist Church, NJ, telephone interview with author, 12 July 2004. See also Scott, *From a Black Brother*, 60. Scott, in defending this position quotes a passage from Jeremiah in which God tells Jeremiah, "See," so said the Lord, "I have this day set thee over the nations and over the kingdoms" Scott asserts that this verse testifies that there is a difference between the cleric and the congregation. He further states, "The Bible attests, arrestingly, to the idea of a conspicuous disparity between the 'called out' and the 'called out from the called out,' 59-60.

¹²Scott, *From a Black Brother*, 60.

¹³Ibid.

¹⁴Ibid.

fearless family of concerned persons in every field of worthy endeavor who dare to pull out of the procession and devote their powers to unpopular pursuits.”¹⁵ Scott would assert that preaching cannot be separated from the character of the preacher.¹⁶ Scott states:

In more than one place the New Testament exegetes and exposes the significance of separatism. ‘Come ye out from among them and be ye separate,’ is an injunction to be set apart. ‘For ye are a peculiar people,’ is another way of obviating that the redemptive community is a society of ‘odd fellows.’ ‘Narrow is the way, which leadeth to life, and few there be that find it,’ is the Master’s manner of denoting the differential of discipleship.¹⁷

Scott was known for his ability to bring heaven into hellish situations.¹⁸ Scott understood the varying difficulties and pressures placed upon the preacher/pastor and he knew how to encourage them to walk through their existential difficulties. In his sermon lecture entitled, “The Other Side of Preaching,” given to approximately one thousand or more African-American preachers/pastors in the National Baptist Congress of Christian Education Minister’s seminar, Scott exhorts and encourages them by saying the following:

Go back and hide yourself. Go hide yourself from sin and busyness. If they do not want to raise your salary, don’t worry about it, just go hide yourself. If you do not get on the associational or national program, just go hide yourself. If you do get on the program, still remember to hide yourself. Go on back; we’ve got a great gospel. Go on back ready to preach at Rome. Just remember to hide yourself.¹⁹

These words were meaningful to Scott’s audience because most of them knew Scott’s ministry story, life, and message. They knew of his difficult pastoral struggles at Calvary and St. John and, based upon Scott’s tested ministry character and years of

¹⁵Ibid., 55.

¹⁶Manuel L. Scott, Sr., “The Other Side of Preaching” cassette; sermon preached at National Baptist Church, USA, Inc. Minister’s Division, (n.d.).

¹⁷Scott, *From a Black Brother*, 55.

¹⁸Manuel L. Scott, Sr., “The Power of Positive Talk, Matt. 12:36-37” cassette; sermon preached at St. John Baptist Church, Dallas, TX, 1984.

¹⁹Scott, “The Other Side of Preaching.”

pastoral experience, they accepted the encouraging words he gave. They knew that if anyone understood the difficulties of ministry, Scott did.²⁰

Scott possessed all three sources of trust of which Aristotle speaks. He possessed character (initial credibility), intelligence (derived credibility), and goodwill (terminal credibility).²¹ Scott most likely came to understand after years of experience that a preacher who held these three qualities would be held in high regards or confidence by his hearers.

Scott's ethical appeal was impeccable. He was one who understood that it is sometimes perceived credibility that determines the effectiveness of a person striving to influence and persuade his hearers. Those who knew Scott and heard Scott have readily affirmed that his was a consistent ethic. William J. Shaw noted that Scott had a constant presence about him as a preacher whether he was in the pulpit or out of it.²² Gerald Thomas notes, "that Scott was the epitome of preacherhood. This is to say that Scott was loyal to Calvary, St. John, the convention and his family."²³

Thomas further advises that Scott was committed to who he was. He was a preacher and he was proud of it.²⁴ Al and Lela Herron concur with Thomas when they say, "there was an automatic trust of Scott because of how he carried himself. He seemed to be more concerned with the well-being of others as opposed to himself. Scott was

²⁰Clinton Benton, pastor and founder of Upper Room Fellowship Missionary Baptist Church, Los Angeles, CA., telephone interview with author, 14 September 2004.

²¹Ronald E. Osborne, *A History of Christian Preaching*. Vol. 1 of *Folly of God: The Rise of Christian Preaching* (St. Louis: Chalice, 1999), 54.

²²William J. Shaw, president National Baptist Convention USA, Inc. and pastor of White Rock Baptist Church, telephone interview with author, 3 March 2004.

²³Thomas, interview.

²⁴*Ibid.*

always what he said he was and he did what he said he would do.”²⁵

Sherilyn Williams, the daughter of Scott comments that Scott “sought to be a peacemaker. He always tried to find some good in everybody.” She further states that Scott “would even find something good about Satan.”²⁶ Earl Middleton notes, “Scott was a man of high character, a man of the word who always put others in the best light. Scott never had a bad word to say about anyone.”²⁷ Alex Shanklin recalls Scott, “as a person who was the same all the time. Scott was known for being a preacher’s friend and was careful about how he handled people and how he handled himself. He was Manuel Scott wherever he went and he always kept his word. He was unique in that he kept his personal life close to himself.”²⁸

Scott’s preaching contains a strong appeal to the ethics of the gospel. Scott points to this ethical aspect by noting that the heralds of the gospel and the heads of the church should differ sharply in their scale of values from the society they seek to serve and save.²⁹ This ethical stance should be rooted in the Scriptures.

Scott further argues that the Sermon on the Mount scores deeply that morality is a major concern of the Christian faith. Scott believed that if preachers were to really deal with the Sermon on the Mount they would classify this sermon as conspicuously and

²⁵Al Herron and Lela Herron, both trustee chair of St. John Baptist Church, Dallas TX and both caretaker of Manuel L. Scott, Sr., telephone interview with author, 17 March 2004.

²⁶Sherilyn Williams, daughter of Manuel Lee Scott, Sr., telephone interview with author, 19 July 2004.

²⁷Earl Middleton, pastor of Food for Faith Fellowship International, Los Angeles, CA. and son-in-law of Manuel Lee Scott, Sr., telephone interview with author, 12 October 2004.

²⁸Alex Shanklin, pastor Mt. Olive Baptist Church, Louisville, KY, telephone interview with author 20 February 2004.

²⁹Scott, *From a Black Brother*, 60.

essentially ethical.³⁰ Scott's ethical emphasis was founded on the ethical commands of Jesus, but was also a reflection of his own beliefs, character and credibility.

One method Scott utilized to create good will for his purpose of persuasion was to either start or conclude his sermon with a personal experience, which related to his sermon topic or theme. In Scott's sermon entitled "Tackling Life with Broken Pieces," Scott is discussing the experience of Paul's voyage to Rome. He begins his sermon by sharing his experience on the beach of Athens; next, he moves to discuss Paul's experience and then widens his talk to include the hearers. Scott begins:

On the beaches of Athens, Reverend O. T. McWilliams and I talked informally and casually about Paul's voyage to Rome. I suppose we were moved to do so because in Athens one can pick up a panoramic view of the Mediterranean Sea. It was this sea on which the Apostle Paul frequently sailed. It was this body of water, the myriad waters³¹ of the Mediterranean, which made possible many of his missionary activities.³¹

Again, Scott refers to his experience to establish credibility. From my boyhood days, I had heard, read, and received lessons from this attempted sea voyage. It proved as exciting and as educating as the secular stories of Robinson and Crusoe, the ancient mariner, and Sinbad the Sailor.³²

Next, Scott describes Paul's experience. He asserts:

Perhaps you will recall that on Paul's trip, this cruise to Rome, the Mediterranean Sea went mad. The wind blew, the waves beat, the billows howled, and the breakers came. For many nights and days these seafarers did not see either moon, stars, nor sun.³³

Scott next moves from his experience, Paul's experience to the audience's experience.

Scott notes:

Life, so often like a sea goes mad, crashes and cracks our carriers, shatters our ships, batters our boards and bequeaths to us a handful of broken things. No one is

³⁰Ibid., 34.

³¹Manuel Lee Scott, Sr., *The Gospel for the Ghetto* (Nashville: Broadman, 1973), 119-20.

³²Ibid., 120.

³³Ibid.

adequate for abundant living who has not acquired the art and secured the strategy for using broken things; much of what we prize today although intact is destined for disintegration and fated for fracture.³⁴

This method of endearing the audience to himself, showing credibility and intelligence, was a consistent pattern in Scott's proclamation. In his sermon, *Biblical Basis for Brotherhood*, Scott begins his sermon in the same manner. He begins with his own personal experience, moves to the text, and then to his hearers. Scott opens the sermon by recalling a trip to Nigeria:

Upon entering Lagos, Nigeria, some years ago, the first matter of business, as in other places, was to clear customs. Here our passports were inspected and our visas verified. Here, as in other countries on the continent of Africa, the Office of Customs was manned by African personnel. At the time our party was passing through, a group of Caucasians sought clearance. When my time came to be checked, I faced a youthful figure who was seriously dedicated to his duties. With much patience and painstakingly, he carefully processed persons. A veteran staff member, within the range of my hearing made to the young man a significant suggestion: 'Let them through,' he said, 'they are all Negroes.'³⁵

Scott's next sermonic move is to the experience of the text:

Cain, a tiller of the soil, kills Abel, a keeper of the sheep. The brothers of Joseph plots his death because he had a coat of many colors made by his father, and they did not. Jonah, the prophet, disdains to preach to Nineveh because the Ninevites were not Jews. Peter, the second in command of the illustrious twelve, though hungry, suddenly refuses to dine with Cornelius because he is a Jew. Blacks and whites, so the fallacy goes, must remain separated because their skins do not blend.³⁶

Scott then turns his sermonic attention to the hearer's experience by reminding them that:

No social sin is more prevalent and pervasive than that of placing the dominant emphases on difference. It is the selective attention to un-uniformity that gives rise to bigotry and prejudice—all kinds of prejudice: racial, religious, sex, social, and class. It is this obsession with opposites that pulls us apart.³⁷

Aristotle's second proof concerns how one's feelings influence decision making and how if one's emotions are stirred, this might serve to move forward the speaker's purpose by affecting the judgments of the hearers. Aristotle called this proof

³⁴Ibid., 120-21.

³⁵Ibid., 103.

³⁶Ibid., 105.

³⁷Ibid., 104-05.

pathos.³⁸ Bailey notes that:

Pathos is the power of conviction that exists in the values, beliefs and feelings already held by the audience. The task of the preacher is to determine how to control and channel the emotions present in every audience.³⁹

Scott's *pathos* was clearly seen in his sermon proclamation. It has been said that when Scott preached, he allowed God to use all of him, and particularly his emotions.⁴⁰

Scott's *pathos* was not just seen in delivery, but also in his engaging content. James Allen notes that Scott was able to engage and respond to whatever was happening in the theological or socio-cultural landscape. In *From a Black Brother*, Scott borrows a phrase from Paul Scherer to assert what preaching really should be, Scott argues for "Preaching as a Radical Transaction."⁴¹ Scott concurs with Scherer that "nothing can do people any good without disturbing them. And nothing will disturb them to any lasting effect unless it disturbs them deeply."⁴² Scott created *pathos* by providing substance that engaged his audience at a deeper level, and he preached to encourage the right attitude within his audience.

In his sermon, "Footnotes to An Answered Prayer," Scott wrestles with being poor and lacking the necessary monetary resources to purchase left over cakes, and yet believing that if he prayed, God would hear the innocent prayer of a destitute Black child in the South who just needs a penny.⁴³ Scott speaks to the audience here by exhorting, "that if God would hear my prayer, surely God will hear yours," and the implication then is that the audience should pray.

³⁸Bailey, "Proclamation as a Rhetorical Art," 12.

³⁹Osborn, *Folly of God*, 54.

⁴⁰Ralph Douglas West, pastor and founder of Brookhollow Baptist Church, Houston, TX, telephone interview with author, 23 February 2004.

⁴¹Scott, *From a Black Brother*, 63

⁴²Ibid.

⁴³Manuel Lee Scott, Sr., "Footnotes to An Answered Prayer." Sermon preached at and produced by Shiloh Baptist Church, 45 min. Shiloh Church (n.d.).

Again, Scott borrows from Scherer by suggesting that “if preachers are to get to the root of humanity’s sense of bewilderment, alienation, and anxiety like Jesus, the preacher-pastor must forever seek to get “farther in and deeper down.”⁴⁴ Scott is in line and consistent with the African American tradition of proclamation in that the best African American preaching seeks to plumb the depth of God’s revelation in Scripture and live in the intersection between God’s providence and humanity’s need.⁴⁵

Scott went deeper than just a surface understanding of prayer. Scott knew well his audience and that most of them sociologically knew what it meant to desire and not have the resources to obtain what you need. Scott was obviously in touch with the feelings of his audience. The fact that Scott understood their feelings and was able to articulate them, stirred within them the desire to not only hear Scott, but to listen and no doubt be persuaded to follow his instruction on prayer.⁴⁶ This creating and utilizing of emotions can be clearly seen in the video of Scott preaching the sermon at Shiloh Baptist Church.⁴⁷

Aristotle’s last artistic proof or *entechnoi* is *logos*. *Logos* examines the subject matter that the speaker seeks to present. *Logos* focuses on the argument of the speaker or the content. For Aristotle, it was not enough to say something, but the speaker or orator must have something to say. This third mode of proof distinguishes and differentiates

⁴⁴Scott, *From a Black Brother*, 63. Scott was uncomfortable with preaching strictly to “felt-needs” week in and week out. Like Jesus, Scott advised pastors to set their affections on superlatives. Pastors are to hold before the people not so much the things that matter some, but the things that matter most.

⁴⁵See Cleophus J. LaRue, *The Heart of Black Preaching* (Louisville: Westminster John Knox, 2000); idem, *Power in the Pulpit* (Louisville: Westminster/John Knox, 2002). See also Manuel L. Scott, Sr., *The Gospel for the Ghetto* (Nashville: Broadman, 1973), v. Scott is commended in the foreword of his volume for not avoiding the deeper concerns of society, but rather preaching the unsearchable riches of Christ.

⁴⁶Al Herron and Lela Herron, interview.

⁴⁷Manuel Lee Scott, Sr., “Footnote to An Answered Prayer” videocassette; sermon preached and produced by Shiloh Baptist Church (n.d.).

preaching from other forms of communication; the distinguishing factor is content, not method.⁴⁸ Bailey argues that although one has communicative skill and knowledge of the human situation, they are of little value if the speaker has nothing to say. Bailey further notes that the speaker must address meaning and communicate meaning to understanding. Another important aspect of *logos* is the awareness of structure of thought. The orator must be aware of structure and method in his attempt to lead his hearers to a particular action or behavior.⁴⁹

Scott took seriously the task of providing logical argumentation and engaging content. Like the African American folk preacher that Pipes describes, Scott argued his propositions from the authority he received from the biblical text.⁵⁰ Like so many other African American folk preachers, Scott sought a word from primarily the Word. The Bible was Scott's basis for his proclamation and authority. It was also often the source for his illustrations, examples, and evidence.⁵¹

Pipes notes four types of argument from biblical authority in African American folk preaching: (1) The argument presented with the Bible as direct authority; (2) the argument presented with the Bible as example (generalizations) but cited from the Bible; (3) the argument presented with no direct reference, but which implies the authority of the Bible; and (4) the argument based upon one biblical reference or example.⁵² All of these types would be appropriate for Scott because in some way each type refers the hearer to the Word of God.

⁴⁸Bailey, "Proclamation as a Rhetorical Art," 14.

⁴⁹Ibid.

⁵⁰William A. Pipes, *Say Amen Brother* (Westport: Negro University Press, 1950), 120-22.

⁵¹Scott, *From a Black Brother*, 107-23. Idem, *The Gospel for the Ghetto*, 73-83.

⁵²Pipes, *Say Amen Brother*, 120-21.

In Scott's sermon, "The Ultimate in Urban Renewal," he argues his case by utilizing the Bible as direct authority. To assert the point that Jesus gave all men an invitation to be saved, Scott shows biblically the "if any man" invitation:

The Master did not hesitate to use this "if any man" formula. He characterized the formula in his preachments: Then Jesus said unto his disciples, if any man will come after me, let him deny himself take up his cross and follow me. If any man have ears to hear, let him hear. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I give for the life of the world. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.⁵³

Scott's methodology of using Scripture included direct referencing (text), Biblical examples used for illustration, and general argument based upon one biblical reference. For example, in referring to the change and newness of Christ when one believes, Scott notes, "nevertheless, we experience and enjoy in the here and now a significant newness. The change which is wrought by Christ at the inner core of our being and the inner citadel of the self is in time and on the terrace of temporal fact. The transformation is earthed out and fleshed out so that we become, indeed, the light of the word and the salt of the earth."⁵⁴

Scott presents an argument based on one biblical reference in his sermon, "The Free Things." Scott uses Isaiah 55:1 to say simply that there are some things of value that are free. Scott notes:

I was born and brought up throughout my high school days in Waco, Texas. In this little town, racial segregation and the doctrine of white supremacy were rampant. As a result, many accepted goods were fenced in, and I was fenced out. There were schools I could not attend, homes on whose doors I could not knock, churches with a 'whosoever will' that excluded me, vehicles on which I could not ride, entertainment that I was not allowed to enjoy and even jails in which I could never land. It is exhilarating, elevating, and emancipating when the awareness comes through that our Creator and Sustainer has ordained many things to be inexorably free.⁵⁵

The content of Scott's preaching was often focused on what he calls the

⁵³Scott, *The Gospel for the Ghetto*, 27.

⁵⁴Ibid.

⁵⁵Ibid., 33.

Cosmic Christ of creation. The construct of Scott's preaching was a narrative methodology inclusive of an exposition, and the control of Scott's preaching was the authority rooted the biblical revelation. In his sermon, "The Evangelical Faith," Scott shares and summarizes his conviction about what the content and argument of the preacher/pastor's proclamation should be:

The most important tool for facing our struggles victoriously is not our finances, not our clothes, not the presence of force, not fleshly form. If we are to be winners in 1983, the most important equipment is the faith we have. A Jewish scholar was right when he said the problem in life is not whether to believe, but what to believe; not to choose faith, but what faith to choose.⁵⁶

Scott sees four aspects within the evangelical faith. First, Scott points to the overall essence of the message:

I hope I can send you away and send you home having made a commitment to the evangelical faith being an overflow of good news and obstinate good news. This faith has it's dominant element good news. It just keeps coming back. No matter how bad things are you always have some good news if you are with those who believe in Jesus Christ. What does it say? God is and man is not alone. Ain't that good news? The God who is loves us and we have another home besides this world. Ain't that good news?⁵⁷

Scott moves to explore the central biblical content of the good news of this faith when he asserts:

The second element and biblical content of this good news is the acknowledgement of the "onlyness" of Jesus. Those who are Christians posit in their heart and minds that there is no one who matches Jesus. John 3:16 speaks to us about the 'onlyness' of Jesus. God has no other son like Jesus. Not Muhammad, not Buddha, not Zoroaster, not Plato, not Socrates, no one like Jesus. A deacon was asked once who was Jesus and the deacon responded Jesus is the one nobody can match. That is a good definition for our discussion.⁵⁸

This faith which is good news contains an objective and obligatory morality.

Scott argues here that much of Western Christianity has lost the balance of deeds and doctrine. Scott observes:

⁵⁶Manuel Lee Scott, Sr., "The Evangelical Faith 1 John 5:4" cassette; sermon preached at St. John Baptist Church, January 9, 198.

⁵⁷Ibid.

⁵⁸Ibid. Scott describes Jesus as the "Blessed; the Chief Cornerstone; the Church's candidate and the One who takes up Problems no one else wants."

Anybody who believes in Jesus must hold both belief and behavior. Western Christianity misses the mark because it is often so wrapped up in doctrine until it forgets deeds; so caught up in creeds that it attempts to make you believe that conduct does not matter; it gives an affirmation without appropriate action. There are some things we ought to do. There are some things that are right and some things that are wrong. His evangelical faith contains both thou shalt and thou shalt not. Thou shalt not lie, steal or commit adultery. Look how obstinate and stubborn that is. Yet, there is the thou shalt love the Lord and your neighbor as yourself.⁵⁹

Scott concludes the summarization noting that in the end one's faith, if rooted in Jesus, will bring certain victory and triumph in the Christian's life. Scott asserts:

This evangelical faith, this good news contains the dynamics for overcoming the evil and ill fare of life. I wish I was some quasi charismatic supernatural prophet that could fix it in 1983 that nothing would go wrong for you, but I cannot. I can guarantee one thing, if you get this evangelical faith nothing will happen to you that you cannot overcome and win over.⁶⁰

Scott utilizes a narrative structure to explain four central propositions concerning his understanding of faith. The sermon begins by acknowledging the need for assistance outside one's self to get through life's coming troubles. The implication is that only Jesus can provide this help and it is one's faith in Jesus which brings us to that point of victory. Scott's argument is undergirded by the Bible both implicitly and explicitly.

Scott draws these four faith propositions from 1 John 5:4. He notes the context and the text and moves the experience of the hearer. His thesis is based on the idea of Edmond Barker that the battle of life in most cases is fought uphill and to win it without struggle is to win it without honor.⁶¹ Scott then asserts that we need a faith for the struggle and announces that he wants to provide some propositions to package-up and summarize systematically an evangelical faith, a faith for the struggle.⁶²

He says that he is not venturing out on a possibility by accessing faith. He states that he owes it to his church to put the evangelical faith together.⁶³ Scott notes

⁵⁹Ibid.

⁶⁰Ibid.

⁶¹Ibid.

⁶²Ibid.

⁶³Ibid.

illustrations from his life experience in college, quotes other literary sources, and provides major biblical illustrations from the great hall of faith in Hebrews 11. While the four types of argument used by Scott and Pipes are not necessarily expository, they do serve to bring Scott's discussion into a clearer focus for the audience.

Illustrations

Al and Leela Herron, members of St. John Baptist Church in Dallas, Texas recall the power of Scott's illustrations. They note that Scott was able to integrate the text, listener and a clear representation or illustration of the particular point Scott was attempting to make. They further noted that the result of Scott's preaching was that he left them always saying, "Dr. Scott, preach some more."⁶⁴

What made Scott's illustrations so appealing and powerful? He was able always to keep his homiletical glasses on and see in his life experiences, conversations and the experiences of others possible sermon illustrations. Scott's illustrations were never appendages or forced to fit; rather they were appropriate to the context of the hearer and the context of the text.

Scott understood the difficulty of struggle, poverty, and having to depend upon God for "daily bread." This personal experience made for excellent illustrations of how God will provide and for the power of prayer.⁶⁵ Scott was comfortable being transparent with his life and sharing out of the recesses of his soul and personal experiences.

Scott was also fond of quoting from the vast amount of reading he did. He understood that this type of illustration not only added breadth, but depth to his preaching. Scott seems to aim for personal connection at every point in his proclamation. Quoting scholars, authors, and literary giants provided authority and a sense of

⁶⁴Al Herron and Leela Herron, interview.

⁶⁵Scott, Sr., "Footnotes to Answered Prayer, Luke 18:1" cassette; sermon preached at the Hampton Minister's Conference, Hampton, VA, 1983.

respectability for him, yet, his best work is noted when he quotes from the Scriptures to illustrate his major point.⁶⁶ Scott does not just illuminate his point by giving a biblical illustration; rather there is almost and earthly–earthy aggrandizement of the text. Scott makes it clearer and bigger to behold.⁶⁷ This is to say that Scott preferred to use common, everyday, simple, and practical illustrations to lay bare his text.

Another fountain from which Scott drew satisfying illustrations is the old hymns, Negro spirituals, and poetry.⁶⁸ Scott would line a hymn as a means to make his point clear. As he would line the hymn, he would place emphasis on the particular part of the hymn that addressed his point.⁶⁹ This was a regular and regarded attribute of Scott, and it was so appealing that many younger pastors and ministers have modeled this type of illustrative methodology.⁷⁰

Lance West notes that two of the traits admired most in Scott’s proclamation were his alliterative ability and illustrative clarity.⁷¹ Clarence Young noted that he still illustrates his points by finding particular lines within songs or poetry and repeating those songs or lines for emphasis. Young believes that there is power in Scott’s illustrative method because the repetition of particular points is a part of the oral tradition of African

⁶⁶Manuel L. Scott, Sr., “The Arm of the Lord, Isaiah 53:1” cassette; sermon preached at the St. John Baptist Church, Dallas, TX, 1983.

⁶⁷Ibid.

⁶⁸Ibid.

⁶⁹Lining a hymn is an oral tradition which requires the leader to sing or say the words of a particular song and after the words have been said, the congregation repeats them. This was done because during slavery few slaves could read; therefore, the Scriptures and songs were “lined out.”

⁷⁰Lance D. West, pastor of Riverview Baptist Church, Louisville, KY, telephone interview with author, 5 October 2004.

⁷¹Clarence A. Young, III, pastor of Tried Stone Baptist Church, Louisville, KY, telephone interview with author, 5 October 1983.

Americans and an important aspect in the fundamentals of good communication.⁷²

Scott's intent in illustrating his point was to provide clarity, to illumine, or to clarify what has been said in another way. Craddock argues that what are called in good preaching illustrations are, in fact, stories or anecdotes, which do not illustrate the point, but they are the point. In other words, a story may carry in its bosom the whole message rather than the illumination of a message, which had already been related in another, but less clear way.⁷³ Scott mastered the ability to place the illustration in the right frame of time and utilized the correct words. Although one may wonder if Scott would have been at home with Craddock, it is apparent that Scott, like Craddock, knew the power of an illustrative narrative.

Another facet of Scott's proclamation is that he was noted for utilizing illustrations to break down difficult biblical or theological concepts. It was commonly known that Scott would speak of the incarnation as "Father standing up in the Son" or he would speak of faith as "holding on until what you are holding on for comes."⁷⁴ Scott used idiomatic, descriptive language to forge his way through tough theological waters.⁷⁵ This relational method of illustrating illumined and drew out the deep truths encapsulated in a particular text bringing both experience and celebration to those hearing Scott proclaim the gospel.

African American proclamation contains a vast liberty to see, taste, touch, smell, and hear a text. It is in this manner that Scott traversed from text to truth to taste

⁷²Ibid.

⁷³Fred B. Craddock, *Preaching* (Nashville: Abingdon, 1985), 203-09. See Craddock's section for the six guidelines to illustrating and the three mistakes in illustrating. See also James H. Harris, *The Word Made Plain: The Power and Promise of Preaching* (Minneapolis: Augsburg, 2004), 138-40.

⁷⁴Manuel L. Scott, Sr., "The Word Made Flesh, John 1:14" cassette; sermon preached at the 125th Annual Session of the General Association of Baptists in Kentucky, Louisville, KY, 1983.

⁷⁵Ibid.

and experience. He saw both the text surface level as well as the deeper realms of interpretation. Scott's illustrations touched people across racial lines, socio-economic lines, denominational lines, and gender lines.⁷⁶ Scott had this effect because he preached "farther and deeper down" and his illustrations always pointed his hearers to the latent layer of truth beneath the surface of the text. Scott's illustrations helped his hearers taste the text and left them saying, "Dr. Scott, preach on some more!"

Scott's illustrations could be simply profound and profoundly simple. Scott would quote from a variety of sources to illustrate his point. In his sermon, "The Ultimate in Urban Renewal," he quotes clement of Alexander in asserting that newness only comes through Christ. Scott notes, "He has changed my sunset into sunrise."⁷⁷ Scott moves on to quote a more oral cultural illustration which epitomizes a less sophisticated perspective. Scott quotes from this cultural idiom by suggesting:

I looked at my hands, my hands looked new. I looked at my feet, and they did, too. He cut loose my stammering tongue; he put a new song in my mouth; he started joy bells ringing in my soul; He took my feet out of the muck and mire and placed them on the rock of eternal ages. He took away my stony heart, put in a heart of flesh; He established my going; I'm on my way; and I wouldn't take nothing for my journey.⁷⁸

Scott was also known for quoting powerful illustrations from his personal life. In lifting his understanding of power, Scott recalls an incident from his early childhood:

As boys my brother-in-law, Arthur Fred Joe, and I were employed by the postman for our side town. We worked for three to four hours a day as carriers of the mail and made five cents each. As black boys in those days, we took that to be big money. There were Negro families in the community, however, who objected strongly to this arrangement. They thought we were underpaid and overworked. One family succeeded in communicating its feelings to one of its sons. In protest he persisted in throwing rocks at us before the ride over the delivery route began. In retaliation, on one occasion, Arthur returned a rock which landed accurately in accordance with his aim. The parents, in a mood of madness, literally captured Arthur, placed him in a front porch chair, put a crutch across it, and tortured him with the feeling being in jail. I begged with boyish humility for his release, with no avail. I summoned his mother and she put in a plea which was met without pity or

⁷⁶Al Herron and Leela Herron, interview.

⁷⁷Scott, *The Gospel for the Ghetto*, 28.

⁷⁸Ibid.

pardon. Then it flashed in my mind to call the white postman for whom we worked. He did not appear on the scene. He simply called the captors over the phone. His call was a kind of “Emancipation Proclamation,” effectuating an immediate release of Arthur.⁷⁹

Scott also used illustrations from various authors and areas of study. He notes that education, as Robert Browning has suggested, is making use of the room that God, “standing as it were a handbreadth off,” leaves his creatures to grow in.⁸⁰ He further quotes Justice Holmes that education is “the adventure of the human mind,” and he utilizes George Sartayana’s idea of education as getting “experience out of ideas.”⁸¹ Scott also utilized Confucius’ definition of education as “the sculptor of the soul, chipping away unnecessary parts and releasing beauty and grandeur.”⁸²

Arrangement

Although invention is seen as the most critical of the canons, the remaining four canons assist in its strength and value. Arrangement has its center in more than simple outlining; rather arrangement speaks to the logical arrangement the speaker utilizes to help the hearer not only listen, but also follow his logic to the desired attitude, action or goal. Pipes suggest that the purpose of arrangement is “to arrange what you have invented.”⁸³

Pipes notes that the old-time Negro preaching, although sometimes impromptu and “spur of the moment,” did not lack uniformity.⁸⁴ He asserts that most old-time Negro

⁷⁹Ibid.

⁸⁰Ibid.

⁸¹Ibid.

⁸²Ibid., 63.

⁸³Pipes, *Say Amen, Brother!*, 143.

⁸⁴Ibid. See also Paul Scott Wilson, *The Practice of Preaching* (Nashville: Abingdon, 1995), 61-81. Wilson concurs with Henry Mitchell that there is a need for persuasion in preaching and that the preacher should choose material for an “affective purpose” as opposed to solely a “cognitive” purpose. “Emotional logic” must prevail, for the sermon must happen as celebration in the lives of the people. This is helpful because it speaks to the need of the speaker to touch the existential life with the eternal truth.

sermons had the same form and organization.⁸⁵ Pipes further notes a particular arrangement in these old-time sermons which served to stir the congregation and to emotionally excite them.⁸⁶ Pipes concurs with Bailey in suggesting that the order of presentation has a direct effect on persuasion and the speaker's effectiveness.⁸⁷

Pipes asserts that the old-time sermons hit the target because they followed a pattern of introduction, statement, discussion, and conclusion.⁸⁸ Bailey borrows the method of John Dewey to suggest another perspective.

Upon examination, each instance (of reflective thought) reveals, more or less clearly, five logically distinct steps: (1) A felt difficulty; (2) its location and definition; (3) suggestion of possible solution; (4) development by reasoning of the bearings of the suggestion; (5) further observation and experiment leading to its acceptance or rejection; that is, the conclusion of belief or disbelief.⁸⁹

Bailey is correct in his assertion that the most successful act is one which leads the audience to arrive at the vision or decision you want to share.⁹⁰ This is helpful because Pipes and Bailey (using Dewey method) reinforces the importance of order in helping the hearer follow the argument and be led to understanding or action. Wilson notes that in preaching arrangement, the preacher must consider those to whom he speaks.⁹¹

Aristotle understood that arrangement would determine the listener's ability to follow the speaker's logic and therefore Aristotle advised that one's "disposition," "organization" or "arrangement" needed a beginning, middle, and an end. Aristotle held

⁸⁵Ibid.

⁸⁶Ibid.

⁸⁷Bailey, "Proclamation as a Rhetorical Art," 15.

⁸⁸Pipes, *Say Amen, Brother!*, 157.

⁸⁹Bailey, "Proclamation as a Rhetorical Art," 15.

⁹⁰Ibid.

⁹¹Wilson, *The Practice of Preaching*.

that there were really only two essential parts of a speech, the statement of the case and the proof; yet, he did see the need for an introduction and a conclusion.⁹² The Latin rhetoricians further refined these divisions, seeing six divisions: (1) The introduction (*exordium*); (2) statement or exposition of the case under discussion (*narratio*); (3) the outline of the points or steps in the argument (*divisio*); (4) the proof of the case (*confirmatio*); (5) the refutation of the opposing arguments (*confutatio*); and (6) the conclusion (*peroratio*).⁹³

Investigating Scott's approach to arrangement, it is noted that he does subscribe to the aforementioned methods of organization and arrangement. However, not every sermon follows this order. Scott's order primarily is greeting or introduction, acknowledgement of persons involved whether that be a pastor, associational or national personalities, reference to occasion and then statement of text.⁹⁴

Scott's introduction seemed to assist him in making his hearers at home with him and him at home with his hearers. He compliments the church, pastor, music, the platform guests, associate ministers guests, and whatever has taken place prior to his speaking. In all of the tapes studied, there was never an instance where Scott did not take approximately five to ten minutes (depending on the location and occasion) to acknowledge the public presence of those involved in the service. Scott uses this time as a time of pre-narration. He talks to the congregation and never changes the intonation. He just slowly talks and slowly moves to the text.

If it is a notable occasion, Scott references it and if there is a particular theme, he will magnify it as his subject. Like the old-time preacher described by Pipes, Scott

⁹²Edward P. J. Corbett and Robert J. Connors, *Classical Rhetoric for the Modern Student* (New York: Oxford University Press, 1999), 17-23.

⁹³Ibid.

⁹⁴Manuel Lee Scott, Sr., "Footnotes to an Answered Prayer" videocassette; sermon preached at and produced by Shiloh Baptist Church. 45 min. (n.d.).

utilized his introduction to establish common ground and “set the house.”⁹⁵ Within Scott’s introduction, there exists an intentional effort to provide his hearers with both purpose and a reference to the “why” of the particular meeting.⁹⁶ Scott says:

The purpose of our gathering today is to affirm the goodness of God to this Association. This is your 125th associational meeting and I thought that I would be somewhat occasional. Our National Congress of Christian Education has as its theme and emphasis a large and significant question, this question, ‘Where do we go from here?’ and I want to use Exodus 14:15 to ask the General Association where do you go from here?⁹⁷

In Scott’s first sermon of the new year in 1983, he begins by noting the purpose and the why of that particular Sunday’s worship experience:

We are at the gate of another new year and there looms struggle. In 1983, we have to struggle; struggle with difficulty, danger, pain, and problems. Edmund Burke said the battle of life is in most cases fought uphill and to win it without struggle is to win it without honor. I’ve come to package up, to summarize systematically, to elucidate and illuminate the Christian faith that can get us through the struggle.⁹⁸

Scott’s next move is to state his text or a line of the text. There is no particular and consistent methodology noted here. Scott may begin the sermon and announce the text after he has completed his introduction, or he will recite a verse (portion or line) and state his text and title; or he will begin preaching and the title and text emerge after a series of statements referencing the sermon’s intent.⁹⁹

In his lecture, “The Other Side of Preaching,” Scott begins by acknowledging those who sit on the platform and acknowledges the person who has spoken prior to him.

⁹⁵Pipes, *Say Amen, Brother!*, 143-44.

⁹⁶Manuel L. Scott, Sr., “Where Do We Go from Here? Exodus 14:15; Matt 26:39” cassette; sermon preached at 125th Annual Session of the General Association of Baptist in KY, 11 August 1993.

⁹⁷Ibid.

⁹⁸Ibid.

⁹⁹Manuel Lee Scott, Sr., “Diamonds in the Dust, Genesis 1:26; 2:27,” sermon preached at St. John Baptist Church, Dallas, TX, 23 December 1984; idem, “An Introduction to Ourselves, Genesis 1:26,” sermon preached at St. John Baptist Church 12 February 1989.

After these comments, Scott moves into his sermonic lecture.¹⁰⁰ In his lecture, “Redemption through the Blood,” Scott begins by raising a question he borrows from Carl F. H. Henry. Next, Scott announces the text and proceeds to speak about the importance of Christian discipleship in the early church and three elements derived from being redeemed by the blood.¹⁰¹

In the majority of Scott’s lectures and sermons, he never quotes more than a line or verse of Scripture. He does often pair Scriptures (usually two or three) together to provide his biblical basis for his sermons. For example, in Scott’s sermon, “Unbrotherly Brothers,” he only reads Exodus 2:13.¹⁰² In the sermon, “Biblical Basis for Brotherhood,” Scott selects three passages, Malachi 2:10; John 3:16; and Acts 17:26.¹⁰³

Scott’s text is always biblical and his sermonic theology is in keeping with the context of the passage. Scott’s text is always related to his talk and he seems always early on to point toward his conclusion by raising a relevant question.¹⁰⁴ Scott consistently reiterates the line of text as he unpacks the meaning and the significance of the text for the contemporary hearer. In the sermon “Where Do We Go from Here?” he reiterates this sermonic question no less than eight to ten times:

One of the reasons the Bible is such a great book is because the Bible prefigures us.

¹⁰⁰Scott, “The Other Side of Preaching.”

¹⁰¹Manuel Lee Scott, Sr., “Redemption through the Blood, 1 Peter 1:18-19,” sermon preached at Southern Baptist Pastor’s Conference, 10 June 1969.

¹⁰²Scott, *The Gospel for the Ghetto*, 73.

¹⁰³Ibid., 103.

¹⁰⁴Manuel Lee Scott, Sr., “Jesus, Pleased to Meet You, Col 1:13-20” sermon preached at National Baptist Convention Congress of Christian Education Minister’s Seminar (n.d.). Scott also employs the Hegelian method in this sermonic lecture as well as others. This methodology was the favorite of Samuel Dewitt Proctor, who taught that the preacher should start with a thesis, provide anti-thesis, and then provide the synthesis. Proctor taught that the preacher should raise what he termed as “the relevant question,” raising a concern deriving from the text of Scripture that speaks to the concern of one’s hearers. See Samuel Dewitt Proctor, *How Shall They Hear? Effective Preaching for Vital Faith* (Valley Forge: Judson, 1992).

We all can see ourselves in it and we are all there. The Bible prefigures the General Association and question is where do we go from here General Association? Where do we go from here? We could go back. Where do we go from here? We could stand still. Where do we go from here?¹⁰⁵

This back and forth movement continues for the entire sermon. After every proposition, Scott raises the sermon question, “Where do we go from here?”

The body of the text is where Scott begins to traverse from the ancient text to the contemporary hearer. Scott does not always give the hearer the meaning or application in a “set” place in the sermon. He may tell a story in the end that ties the sermon together with relevant application, he may start with the desired action and application, he may start with the desired action and move forward or backward, or he may provide propositional truths and apply these truths point by point. Yet, it is in the body of Scott’s sermons that he logically argues, whether it be narrative, textual, or expository in methodology. Scott moves from the seemingly least point to the greatest point. The final point is great because it carries the challenge of action to the hearer. It is also in the body of the sermon that one can observe Scott struggling with himself, God, and the text.¹⁰⁶

Scott’s tapes reveal him to be a three or four point preacher.¹⁰⁷ Each point may be an alliterated proposition or it may follow the narrative of the text by giving a descriptive assessment of the textual truths as they emerge from the text.¹⁰⁸ Although Scott writes a full manuscript, he does not carry one to the pulpit or use them in any of his national lectures or pastor’s conferences.¹⁰⁹ Scott seldom, if at all, took a Bible to the

¹⁰⁵Scott, “Where Do We Go From Here?”

¹⁰⁶Ibid.

¹⁰⁷Ibid. Idem, “A Sin Sick World and the Saving Christ, Matt 1:21” sermon preached at St. John Baptist Church, Dallas, TX, 18 December 1983.

¹⁰⁸Ibid. This sermon is not alliterated. It discusses the three dimensions of time and positions a believer, church or association may be trapped in. Then Scott asserts that according to God and the text one should go “just a little farther.”

¹⁰⁹Ibid. Manuel Lee Scott, Jr., evangelist and son of Manuel Lee Scott Sr., telephone interview with author, 3 September 2004. Scott confirmed that his father always wrote a full manuscript, but rarely if ever used it.

pulpit. He would simply quote a line of the text or memorize the full citation. One can also note in Scott's preaching what Broadus called "the natural order" or flow of the text with the flow of Scott's argument. Scott's proclamation appears to take into consideration that how materials are arranged in the sermon either hinders or helps the message's effectiveness.

The strongest area of Scott's preaching is his conclusion. This is because Scott's conclusions were often multifaceted in content, but contain a singular focus. The videos of Scott bear this idea out. Scott's arrangement moves from this world to the next world. This is particularly true in his conclusion. Scott would often say, "I must never leave the prodigal in a strange country nor Jesus on the cross."¹¹⁰ Of the approximately forty-five tapes reviewed, thirty-five to forty of them follow his concluding in the next world movement.¹¹¹ The others offer an opportunity to accept Christ or a challenge to the audience toward a particular action such as missions and evangelism. Those sermonic lectures that are directed toward preachers challenge them to go back home and preach.

Scott's conclusions are reaching toward specific purposes.¹¹² Some messages bring home the application of the message, some are a summation of the message, others are a call to specific action. Scott's conclusion may consist of a quote from scripture, a literary quote, a line from a Negro spiritual, or simply Scott's celebration. Scott was fond of closing with "I've got a home over in glory, ain't that good news (repeat line), ain't that good news."¹¹³

¹¹⁰Ibid.

¹¹¹Manuel Lee Scott, Sr., "The Evangelical Faith, 1 John 5:4" sermon preached at St. John Baptist Church, Dallas, TX, 9 January 1983.

¹¹²Scott, "The Other Side of Preaching," Scott closes this sermon by telling the preacher/pastors to go back and preach and if it gets rough hide yourself, hide yourself; if you do not get on the associational program, go, hide yourself.

¹¹³Manuel Lee Scott, Sr., "The Evangelical Faith, 1 John 5:4" sermon preached at St. John Baptist Church. Dallas, TX, 9 January 1983.

Style

The canon of style speaks to the language being utilized by the orator. Since the Middle Ages, language has been defined as the “dress of thought,” but others suggest that language be referred to as “the incarnation of thoughts.”¹¹⁴ Language, if it is to be effective, must have inherent energy. Vividness and impressiveness are desirable qualities.¹¹⁵ Bailey contends that language that grasps and holds on to the hearer, dramatic language that will “catch the conscience of the king,” is the goal of the proclaimer.¹¹⁶

Style concerns itself with clauses, paragraphs, and phrases as well as words. Bailey notes that voice and tense of verbs, as characteristic of style, determine sentence impact and can never be left to accident.¹¹⁷ Corbett and Connors note other definitions of style such as “style is the man,” “proper words in proper places,” “a thinking out into language,” and “the peculiar manner in which a man expresses his conceptions.”¹¹⁸ Corbett and Connors provide the following classifications of style. These are, according to the authors, three fundamental levels of style, and according to Quintilian, each level equates with a particular function of rhetoric. The first level is the *low* or *plain* style; the *middle* or *forcible* style; and the *high* or *florid* style.¹¹⁹ Quintilian proposed that the plain style was most appropriate for instructing; the middle for moving; and the high for charming.¹²⁰

¹¹⁴See Mervyn A. Warren, *King Came Preaching: The Pulpit Power of Martin L. King, Jr.* (Downers Grove: IVP, 2001), 62-66. Warren shows the results of cognitive truth being preached and how it touches the lives of the hearers.

¹¹⁵Bailey, “Proclamation as a Rhetorical Art,” 17.

¹¹⁶*Ibid.*

¹¹⁷*Ibid.*

¹¹⁸*Ibid.*, 17.

¹¹⁸Edward P. J. Corbett and Robert J. Connors, *Classical Rhetoric for the Modern Student* (New York: Oxford University, 1999), 21.

¹¹⁹*Ibid.*

¹²⁰*Ibid.*

Another facet of style in the composition or arrangement of words in phrases or clauses (*periods*).¹²¹ The discussion here centers on correct syntax or collocation of words; patterns of sentences (that is, parallelism, antithesis); proper usage of conjunctions and other correlating devices, both within the sentences; and, the usage of artful juxtaposition of pleasing vowel and consonant combinations through the usage of appropriate rhythmical patterns.¹²²

Scott's utilization of word pattern can be seen in this line from his sermon entitled, "The Inviter." Scott says, "The life we prize is littered with lofty and lovely invitations."¹²³ Another line from this same text reads. To ignore or treat with inhospitality this invitation intoned by Jesus as is expressed in the text for this message is to tailor the supreme tragedy."¹²⁴ Still another solid example of the poetic phrasing of Scott is this phrase he often used, "people who are parked in pockets and gathered in ghettos." These persons, Scott called poetically "underfed, underhoused, and underclothed."¹²⁵ Scott was not a waster of words and he knew how to appropriately use words to make his audience "see" the picture.

Scott's style also comprised phrases in a series of question and answer series. In his sermon, "The Inviter," he asks nine times who is the inviter. He then answers the question by calling on biblical answers to the question.¹²⁶ Items or lists are also utilized in his proclamation. He lists nine answers to "Who art Thou, Lord? Scott says that Jesus is the "I am," "the bread of life," "the light of the world," "the good shepherd," "the

¹²¹Ibid.

¹²²Ibid.

¹²³Scott, *The Gospel for the Ghetto*, 13.

¹²⁴Ibid., 14.

¹²⁵Ibid., 15.

¹²⁶Ibid., 17.

resurrection and the life,” “the door,” “the way,” “the truth and the life,” and “alpha and omega.”¹²⁷

Scott’s style of proclamation does carry correctness, clarity, propriety and ornament. As stated elsewhere, one noted pattern in Scott’s sermons is the raising of a relevant question or thought.

This device is masterfully balanced with the stress-syllable words to put the stress not only on what Scott said, but on how he said it. Several of these types of stress-syllable words or fragments would be “the save some strategy of Jesus,” “seer and sayer,” “Jesus tenderizes us,” “the thesis of my talk,” “elephanticism,” “Jumboism,” “cosmic calamity without Christ,” “tall-text-short preacher,” “an ecclesiastical endangered species,” “text, tailor, and teller of the good news,” “revival is really re-bibling,” “words gallop through time,” “we bleed in order to bless,” “sagging culture and continent,” “cosmic catastrophe,” “many people suffer from not enoughness,” “we can be seen by the bent of what we say,” “herein is the biblical basis of my broadcast,” “history is still in the wilderness,” and “Jesus is the only one who has the right and resources for righteousness sameness.”¹²⁸

Scott has been noted as a “wordsmith.”¹²⁹ He was someone who could place the proper word in the proper place at the proper time. Scott’s emphasis on particular words was an intentional act on his part to use phonics, rhythm, and poetics to create effect within the heart and mind of the hearer. Scott made words his tools and his paintbrush. He mastered them and they helped him to present a masterful proclamation and portrait of the good news of the gospel of Jesus Christ. This mastery of words and phrasing is clearly noted in Scott’s ability to make up a word to fit the theology and

¹²⁷Ibid.

¹²⁸These stress syllable words and phrases were gathered from the collection of sermons and writings of Scott.

¹²⁹Thomas, interview. Thomas asserts that Scott, like Gardner Taylor, sees style as dealing primarily with not only words and phrases, but also the personality of the speaker and the perception of the spirit and sense of the times.

existential situation of the hearer, text or situation.¹³⁰ Scott utilized words for dramatic effect. He would alliterate multi-syllable words. Scott's language tended to be festive, imaginative, and conceptual.¹³¹ Because Scott felt at home with his vocabulary, he, like Gardner Taylor, became a word-merchant and one of the stellar minds of the National Baptist Convention, USA, Inc., and Progressive National Baptist pulpits.¹³²

Scott's style was varied and unique. He would not be confined to one methodology in presenting the gospel. Scott, on many occasions, was known to be effective by the phrasing he presented. His rhythmic style would be—say it, pause—say it and repeat it a different way. Scott would pause and the effect upon his listeners would be electric. Scott preached at the Southwestern Baptist Theological Seminary and used one of his classics, "Footnotes to an Answered Prayer." Yet, he employs a much different style than he used when he preached the same message at Shiloh Baptist Church.

At Southwestern, he acknowledges the limited time to speak and his pace is not as smooth and on point as it is at Shiloh. He even seems to be a bit sluggish. Scott is more conversational at Southwestern than Shiloh. The material is changed slightly to fit the occasion, which appears to be a chapel service. Scott's emotional engagement does not come through until he is nearing the latter points of his sermon.

At Shiloh, Scott shows more affect from the very beginning. Audience response differs in each place, yet the main points of Scott's sermon as it relates to prayer, faith, and that Scott did find the penny, brings about applause and vocal witness in both settings. Scott closes without giving all the points at Southwestern whereas at Shiloh he preaches the whole sermon and closes in a natural, "caught up in the storm" way.¹³³

¹³⁰Ibid.

¹³¹Ibid.

¹³²Ibid.

¹³³Manuel Lee Scott, Sr., "Footnotes to an Answered Prayer" sermon preached at and produced by Southwestern Baptist Theological Seminary, 50 min., Southwestern Seminary, 1993.

Alliteration

Scott mastered the usage of alliteration in such a profound way that it is a fair assessment to suggest that no less than a complete generation of young preachers who heard Scott began to emulate his alliterative style and manner.¹³⁴ Scott understood biblical preaching as a theological task, which had to be discharged with honesty and therefore, felt it crucial to his proclamation of a holy God and God's message that both be packaged concisely and presented clearly.¹³⁵ Alliteration was the method by which Scott could package and present the Word to his people.

Scott used alliteration for several reasons. First, alliteration provided him with a mechanism to press his point, thought, theme, or idea.¹³⁶ He would often see the necessity of sermonic repetition in recasting, rehearsing, and retelling the particular point of emphasis to assure congregational understanding and participation. Scott would become more emphatic and urgent as he alliterated point after point. He used an almost alliterated rhythm and cadence to strengthen the point and the intensity of his argument.¹³⁷ Ralph West concurs with the idea that Scott had a slow, rhythmic cadence.¹³⁸

Second, Scott utilized alliteration to compartmentalize and organize his sermonic material. This method assured that Scott's proclamation would be followed and recalled by his congregation.

¹³⁴African American preachers and pastors such as Frederick Douglas Haynes, Jeffery Johnson, Ralph Douglas West, A. Louis Patterson and Lance West all attest to the influence of Scott upon their use of alliteration.

¹³⁵Hendrikus Berkhof, *Christian Faith*, trans. Sierd Wondstra, rev. ed. (Grand Rapids: Eerdmans, 1986), 361. As the word is declared it becomes what it is and wants to be. Scott asserted that the proclamation of the gospel must be communicated to the congregation in a clear manner. This clear communication would encourage and support the congregation's need to make the sermon applicable to their lives.

¹³⁶Al Herron, interview.

¹³⁷Ibid.

¹³⁸Ralph Douglas West, pastor and founder of Brookhollow Baptist Church, Houston, TX, telephone interview with author, 23 February 2003.

Some of Scott's alliterative outlines would be as such: "The Meaning of Evangelism," "The Message of Evangelism," "The Motive for Evangelism," and "The Mission of Evangelism."¹³⁹ Scott also used this alliteration to emphasize the point:

There is a bracket of being which hungers even though we have bread in abundance; there is dimension united with dust; there is a part of our person; there is an unseen segment of our self; there is a category of our constitution; there is a deathlessness in our make destined to live as long as God lives.¹⁴⁰

Again, in his sermon, "What Have You in the House?" Scott keeps the aforementioned methodology of putting words together: "It is not enough for the bereft to take their burden to politicians, professors, protestors, pickets, philosophers, and policeman."¹⁴¹

Alliteration brought uniformity to his proclamation, according to James S. Allen.¹⁴² Scott was profoundly concerned with the organization of his sermonic material. His concern was that there should be a kind of "flow" or "movement" toward the climax of his sermon and the main objective of the text.¹⁴³ Alliteration was an appropriate vehicle for the achievement of Scott's objective, which was to help everyone to hear the Word. The purpose of Scott's proclamation was to proclaim the "true gospel" and alliteration allowed Scott to organize a vast amount of sermonic material into smaller units, employ uniformity of thought, and locate and follow the flow of a particular text.¹⁴⁴

Thurmond Coleman stated that alliteration allowed Scott in some sense "to

¹³⁹Ibid.

¹⁴⁰Scott, *The Gospel for the Ghetto*, 44-45.

¹⁴¹Manuel Lee Scott, Sr., "Evangelism" sermon preached at National Baptist Convention Congress of Christian Education Minister's Seminar, St. Louis, MO, 20 June 1998.

¹⁴²James S. Allen, officer of National Baptist Convention USA, Inc. and pastor of Vine Memorial Church, PA, telephone interview with author, 1 July 2004.

¹⁴³Ibid.

¹⁴⁴Shaw, interview. Shaw also observed that Scott's alliteration was strictly tied to the sacred text. It was from this practice of tying his sermon alliteration to the text that Scott's proclamation was a powerful and spirit-filled articulation.

walk with the common people” in his preaching.¹⁴⁵ Coleman notes that Scott had a unique delivery, which was marked with an unusual preaching freedom which allowed Scott to focus on the people and their needs.¹⁴⁶ Coleman believes that this freedom was derived from the method of Scott’s organization.¹⁴⁷

Memory

Memory is said to be the most neglected of all the canons and has received the least attention. The Greek concept was that of the notion of information acquired, classified, and readily available.¹⁴⁸ The strong benefit of memory is that the preacher has freedom to establish a mind of rapport with the hearers. This is helpful in establishing the speaker’s *ethos* among those to whom he is to speak. Dependence on a manuscript often impedes effective communication.¹⁴⁹ Not being tied to a manuscript, there is a natural flow from the “treasure house” of the speaker’s ideas. The speaker may establish rapport with the hearers through eye contact, which again leads to credibility and acceptance.¹⁵⁰

Scott was said to have a photographic memory.¹⁵¹ He was admired for this “control of thought.” Several of his colleagues noted that Scott did handwrite a manuscript, but he never used it in the pulpit. Scott never brought a Bible to the pulpit

¹⁴⁵Thurmond Coleman, Sr., pastor emeritus of First Baptist Church, Jeffersontown, KY, telephone interview with author, 21 January 2004.

¹⁴⁶Ibid.

¹⁴⁷Ibid.

¹⁴⁸Bailey, “Proclamation as a Rhetorical Art,” 19.

¹⁴⁹Ibid.

¹⁵⁰Ibid. The term “treasure house” is reference from *Rhetorica ad Herennium*. The author (possibly Cicero) encouraged the use of images to assist recall, as well as, to transfer thought.

¹⁵¹Olin P. Moyd, pastor of Mt. Lebanon Baptist Church, Baltimore, MD, telephone interview with author, 2 February 2004.

and rarely did he read from the pulpit Bible.¹⁵² In observing Scott's proclamation, one notes the personal intensity that Scott is able to engender from his audience through eye contact and gesticulation.

Scott was born into the African oral tradition and culture. This culture and tradition has at its center the reliance upon "word of mouth." The most well known aspect of oral tradition is the ability to learn through the methods of memory and delivery. This system taught both implicitly and explicitly.¹⁵³ Memory was a highly developed skill in many African cultures. Scott may have been influenced by this culture of orality.¹⁵⁴

The second stream of influence regarding memory may have come from W. I. Rector and O. L. Hegmon. Each of these men had a major influence on Scott and his proclamation. Rector seems to have influenced Scott's understanding of how to visualize the sermon.¹⁵⁵ This may be where Scott develops his methodology for visualizing the sermon, picking precise words and proclamation without the utilization of manuscripts.¹⁵⁶ Rector assisted Scott in seeing the sermon or putting it together. Hegmon gave Scott his desire to be trained and no doubt assisted Scott in sermon development. Rector and Hegmon were both close to the oral tradition and culture and were much older than Scott.

The freedom of memory enabled Scott to adjust his sermon to the audience. If they were educated, Scott could adjust up and if they were less educated, Scott could adjust down to his hearers. Scott would use the word obligatory, but adjust down by stating another word containing the same meaning or slow the pronunciation down to ob-li-ga-tory.

¹⁵²Ibid. See also Allen, interview.

¹⁵³Moyd, interview.

¹⁵⁴Williams, interview.

¹⁵⁵Ibid.

¹⁵⁶Ibid.

Delivery

Delivery has to do with not only the meanings of the words, but also the impression created by their sound and the impact of cadence and rhythm.¹⁵⁷ A good delivery is essential to the results of a sermon. Delivery is also the most observable of the canons. Vocal delivery requires conscious use of volume, stability, and flexibility.¹⁵⁸ Bailey notes that delivery and message are as inseparable in the moment of oral presentation as body and soul.¹⁵⁹ Delivery should be only a means to an end and is best when it is so integrated with the thought as to be indistinguishable from it.¹⁶⁰ Delivery hinges on control—control of body, facial expression, and gestures, as well as voice, including pitch, volume, breath, and vocal organs.¹⁶¹

Vocal Usage

Scott took care of his voice and used it in a maximum way to aide his proclamatory projection. He was a small and short man with a big and tall voice. His rhythm and cadence varied throughout the sermon.¹⁶² Scott was known for adhering to the old African American homiletical adage: “Start low, go slow, arise, catch fire, retire, and set down in the storm.”¹⁶³ Scott, like most African American preacher/pastors,

¹⁵⁷Bailey, “Proclamation as a Rhetorical Art,” 17.

¹⁵⁸Ibid.

¹⁵⁹Ibid.

¹⁶⁰Ibid., 8.

¹⁶¹Ibid., 19. This management of voice and gestures is called *actio*.

¹⁶²Manuel L. Scott, Sr., “Our Comeback Religion,” St. John Baptist Church, Dallas, TX, 30 October 30, cassette. Mitchell, *Black Preaching*, 88-92. Here Mitchell gives the logic for the usage of mannerisms, tone, and rhythm in Black Preaching.

¹⁶³Mitchell, *Black Preaching*, 96-97. Mitchell asserts that this technique does not exist among other groups. He notes that most successful Black preaching uses a significantly lower-than-average number of words a minute. Black preachers take their time. The fundamental significance of the slow rate is impact on the whole person: cognitive, intuitive, and emotive consciousness. The intelligent preacher knows that true comprehension is holistic. No matter how quick the mind, the hearer needs time for the

worked to start low and go slow. This method of fewer words per minute is a well-known saying technique. This was Scott's bent. He moved from commonness to thunderous eruption. He fed on the nonverbal and verbal energy supplied by the congregation.¹⁶⁴ Mitchell has noted that the best of African American preaching evokes this "call and response" experience.¹⁶⁵ He further notes the importance of this dialogue between preacher and pew as the epitome of creative worship. Mitchell states that:

The worshippers want to be stirred; they want to have an emotional experience. But they also want to be stretched, helped, and fed. They want the cream of the Black pulpit—the kind of preaching that is highly relevant in content and charismatic in delivery.¹⁶⁶

Scott's preaching brought forth such a profound presence that silence screamed and screams were stilled into silence. It was not unusual for typical emotional congregations to be serenaded into silence by the profundity of his thought. People had to be quiet because they did not want to miss his presentation. Yet Scott had the ability to shift by using his voice through elevation and bring the congregation to vocal celebration. This was not a planned occurrence. It was not written on his manuscript: "Shout the people; whoop here; scream here; intone here."¹⁶⁷

essence to sink into all sectors of the psyche. So the Black preacher slows the rate and deals deliberately within the material, to the end that the congregation never has the sense of being rushed. This slow rate of Black preaching, as well as repetition, is the natural pattern of Black speaking and singing, neither of which is proved to depend on great numbers of words or abstract thought.

¹⁶⁴Mitchell, *Black Preaching*, 92-93.

¹⁶⁵Ibid.

¹⁶⁶Ibid. Mitchell is correct in asserting that this "call and response" aspect is in some sense a dialogue response from the audience. See also Mitchell, *Black Preaching*, 100-13.

¹⁶⁷See Mitchell's discussion on 120-22 on Celebration. Mitchell holds that this celebration dramatizes the main idea of the sermon and supports the behavioral purpose or motivational goal. He calls this "ecstatic reinforcement. In *Celebration and Experience in Preaching*, Mitchell wants to reclaim authentic emotional celebration. Mitchell points to the fact that people do what they celebrate. See Henry H. Mitchell, *Celebration and Experience in Preaching* (Nashville: Abingdon, 1990), 62. For the complete treatment, see 61-75. See also Frank Thomas, *They Like to Never Quit Praisin' God: The Role of*

This effect in Scott's preaching is clearly observed in over fifty of his message cassettes. There was something serendipitous about his preaching. He entered the intersection between speaking and hearing with extreme caution and waited on the movement of Spirit to determine how he would use his voice. His voice was a servant to the text and not master of the text.¹⁶⁸ Scott mastered the ability to pause and allow silence to complete the phrase or thought. One can hear Scott exhale and note his voice quiver when he states a weighty truth or passage.

Scott did not attempt to hide or mask in any way the emotions he felt while dealing with a text.¹⁶⁹ His presentation and proclamation were authentic in that whatever he felt was clearly voiced. The heights of Scripture were vocal highs and the heartbreaks of scripture were expressed with a voice that amplified an almost spiritual kind of slow, sloping sorrow. The text was served by Scott's vocal announcement to the extent that even in his later days of sickness and aging, he still had great vocal effect without having great physical strength. Scott's vocal abilities were built on the West African legacy of lively renditions which capture the mind and the heart.

Scott understood the importance of utilizing fewer words per minute and allowing the vocal strength found in descriptive words to assist him in opening the text and helping his audience to live and experience the text.¹⁷⁰ Scott accomplished this in a number of ways. First, he was gifted with the ability to memorize particular words in a

Celebration in Preach (Cleveland: United Church, 1997), 1-50, for his discussion of the necessary role celebration occupies in Black preaching.

¹⁶⁸See Calvin Miller, *The Empowered Communicator: The Seven Keys to Unlocking an Audience* (Nashville: Broadman & Holman, 1994), 159.

¹⁶⁹Manuel Lee Scott, Sr., "God at Work in Our Circumstances" sermon preached at Hampton's Ministers' Conference, Hampton, VA, June 1982.

¹⁷⁰Manuel Lee Scott, Sr., "The Strength of the Unseen" sermon preached at St. John Baptist Church, Dallas, TX, 6 December 1992. Scott is deliberate about the slow beginning pace of his sermon.

poetic form such that he could excite the emotions and intrigue the intellect.¹⁷¹

An example of Scott's poetic form would be these lines found in his sermon, "Jonah's Sermon at Nineveh." Scott states "Jonah rose up to flee unto Tarshish from the *presence* of the Lord, becoming a *fugitive* from his *prophetic function*. The Lord picked him up, however, on the high seas. A *prepared* fish *participated* in the arrest, bearing Jonah in his belly back to the point of departure."¹⁷² Another poetic stanza given by Scott stresses the action of his point. Scott states:

Of equal historical and contemporary value is the fact that Jonah's sermon at Nineveh *affirms* and *amplifies* the *kernel* of *kerygma*. It rises and lights on the centrality of the Christian *motif* and *message*. It makes a dazzling disclosure of what his pulpit is driving at and what should be discernible to the pew. It captures the goals of the gospel and the gems of the Christian faith (revelation). It rivets attention on the most relevant realities of religion. It indents the ideas that ought to use the preacher and ideas that ought to be using.¹⁷³

In Scott's sermon, "Peter's Sermon at Pentecost," he contuses the poetic form of painting pictures. He states:

That the sermon was effective, that it achieved the goal of the gospel and hit the target at which Christian truth aims is attested to by the dramatic and decisive response of the pew. Audience reacting both internally and externally, is an acid test to which all preaching should be submitted.¹⁷⁴

Scott utilizes this poetic form in small phrases such as relaxation and refreshment; a devitalized and dissident pew; woof and warp; interest and involvement; Bible-based and Bible-bound; a paragon in homiletics and a prince in hermeneutics; strong and strutting; Scripture as chief literacy source and sanction and verbal vogue. All

¹⁷¹Manuel Lee Scott, Sr., "Jesus As Blessor, Matt 26:26" sermon preached at St. John Baptist Church Dallas, TX, 6 December 1992. One of the common phrases utilized by Scott was in referring to a theological or biblical emphasis or text. Scott says "and this is the biblical basis of my broadcast." Furthermore, Scott says of the redemptive work of God that "God keeps trying to get our attention. God just keeps plugging into the planet with one drama after another trying to get our attention."

¹⁷²Scott, *From a Black Brother*, 13. Italics denote vocal emphasis in Scott's preaching.

¹⁷³Ibid., 14-15. Italics denote vocal emphasis in Scott's preaching.

¹⁷⁴Ibid., 21.

these noted phrases denote action or a description of action.¹⁷⁵

Second, Scott's style included the ability to invent words and phrases not found in a regular dictionary. Yet, these words expressed clearly the point of emphasis made in Scott's text.¹⁷⁶ Scott was inventor of the following words: "Biblicised," "re-bibling," "isolationism," "gospeling," "Christocize," "Christ as a ransom-price," "a-tone-ment," "at-one-ment," "at-tune-ment," "Leviticus as the Holiest Code," "Jumboism," "missioners," "tall text and texting," "elephanticism," "Jesus as tenderizer," "emfleshment," and "the thesis of my talk."¹⁷⁷

Third, Scott's vocal ability gave him unusual power, in that he expressed profound things simply. Scott's vocal strength was seen in his ability to declare the gospel with authority, clarity, power, and simplicity. Scott was uniquely gifted with the rare ability to make the ear-to-ear connection necessary to convey meaning and hold an audience's attention. Scott's ability to use the tonal devices, rhythm, clamor, vivid imagery, and illustrations assisted in his ability not just to get things said, but to get the gospel heard.¹⁷⁸

Scott utilized his voice to dramatize the intensity of a particular text and assisted the congregation in experiencing it; not only the text, but also helping the text to examine the congregation. Scott was a master in using personal experiences coupled with vocal variation to close a sermon. He then would rhythmically sing or hum out a hymn and one could feel the full effect of all that had been said prior to

¹⁷⁵Ibid., 21-28.

¹⁷⁶Cleophus J. LaRue, *Power in the Pulpit: How America's Most Effective Black Preachers Prepare Their Sermons* (Louisville: Westminster/John Knox, 2002), v. See LaRue's description of Scott as a unique coiner of phrases who unashamedly demonstrated his unspeakable joy while preaching the good news of Jesus Christ. Phrases such as "Christed-cosmos," "God can mortify or multiply," "Gos-pill," and "portability" were frequent in his sermons.

¹⁷⁷These words and phrases are taken from the preaching and lectures of Scott.

¹⁷⁸Scott, "Jesus As Blessor," bears out Scott's usage of phonetic phrases sweet to the ear. David T. Shannon, "An Ante-Bellum Sermon: A resource for an African American Hermeneutic," in *Stony the Road We Trod*, ed. Cain Hope Felder (Minneapolis: Fortress, 1991), 98-123.

this coming down upon their hearts.¹⁷⁹

Scott titled a sermon lecture “Our Consolation in Jesus.” This sermon examines the fact that in Christ we have “already consolation.”¹⁸⁰ Scott’s telling of the story was filled with sincere passion, personality, and performance. This same type of narration is utilized in his sermon “The Word Made Flesh.” However, “The Word Made Flesh” is preached by Scott using a propositional structure. In this sermon, he gives propositional truths to the audience.¹⁸¹ Next, one notes that one can not only understand the incarnation (God camped in clay; the Eternal earthing Himself out; Divinity robed in dust), but this incarnation is a necessary and desirable end.¹⁸² Scott does this by telling the ministers what they as believers in Jesus are not. He then begins to share what a true Christology is and that the true minister of Jesus is an “incarnationalist.”¹⁸³

Scott further stimulates the audience by describing throughout the sermon the scene of God in Jesus “coming” in the flesh. He notes that they as true ministers of God should have a good theological foundation as it relates to Christ. Scott affirms the necessary need for Christology because it in some sense unlocks one’s theology. Scott calls this fascinating and one notes here that his voice and emotions are raised. He begins to repeat words over and over and tells the audience, “don’t go to sleep now.”¹⁸⁴ He further describes the benefit of understanding the incarnation as having something they all needed: “this socioethical implication—here is argued that the God manifested in Jesus

¹⁷⁹Manuel Lee Scott, Sr., “Our Consolation in Jesus” sermon preached at Hampton, VA, 1982, cassette. One can hear Scott’s vocal stresses and intonation as he closes this lecture and one can easily note the audience’s response to the lecture.

¹⁸⁰Scott, Sr., “Our Consolation in Jesus.”

¹⁸¹Manuel L. Scott, Sr., “The Word Made Flesh” cassette; sermon preached at General Association of Baptist in Kentucky, Louisville, KY, 1993.

¹⁸²Ibid.

¹⁸³Ibid.

¹⁸⁴Ibid.

continues to look for flesh to manifest Himself in.”¹⁸⁵ Through careful choice of descriptive words, Scott leads the audience to do three things: see the need for God’s incarnation in Christ and to think deeply about this idea; to feel the need God has to “enflesh” Himself in them, and finally to stir their emotions to the extent that they desire this “enfleshment.”

Aristotle suggested that correct delivery is of the utmost importance to the effect of the speech.¹⁸⁶ In a similar way, the sermon does not depend on logical ideas alone; rather it is the manner in which the sermon is delivered that often determines its success or failure.¹⁸⁷ Pipes sees the injunction for the delivery to be action oriented. This is to say that there is some action accompanying the delivery. It may be eye contact, gesticulations, and the sweeping movement with his feet.¹⁸⁸

Pipes implies that the appearance of the preacher adds effectiveness to his delivery.¹⁸⁹ Scott held his appearance to the highest standard. Sherilyn Williams, the daughter of Scott, notes that he always kept himself very well dressed and presentable. Scott felt that since God called him to the ministry, he should look like he was a preacher.¹⁹⁰

Scott’s proclamation was arousing to his hearers because he had what Cleophus LaRue calls “unconscious genius or capacity,” to sense the need of his hearers and see that his proclamation found its way to where the text and the people’s need crossed paths. Scott realized that his sermons must ground God and bring him down to

¹⁸⁵Ibid.

¹⁸⁶Ibid., 16.

¹⁸⁷Pipes, *Say Amen, Brother!*, 148.

¹⁸⁸Ibid.

¹⁸⁹Ibid.

¹⁹⁰Williams, interview.

earth so that he is linked with the vital arteries of life.¹⁹¹

An example of Scott's attempt to relate to the needs of his audience is noted in his sermonic lecture *The Word Made Flesh*.¹⁹² Scott is speaking to a group of preachers and pastors, and understanding their struggle with life and language, asserts: "Our people need great God-concepts to cope with the mysteries and miseries of our existence."¹⁹² Another excellent illustration of Scott sensing the needs of his hearers is shown in his sharing of personal experience to encourage his audience:

Now, my brothers, brethren, I wish I could say it like I see it. You, you, you know what makes preaching and teaching so difficult? It is that we see a lot of stuff, we can't say, and, and, and your wife and your members wonder why, why you are walking around looking so strange, why you are so irritable—we are trying to say, say what we see—that's our business! We are seers and sayers and the fact that we've seen obligates us to say, but how to say what we see is our most difficult problem, it's, it's a linguistic problem. How to get the words—God Almighty.¹⁹³

How does one measure Scott's effectiveness here in touching his audience?

By Scott's own admission it is the in vocal push and witness of the audience. One notes in the videos and tapes the audience's affirmation of Scott by rousing amen's, don't stop, Doc, say it, that's right, or even a joyous kind of laughter.

One method of arousing the hearer that can be noted in Scott's proclamation is the rising and dropping of his voice, waving of his hand, sweeping of his feet, walking around the pulpit, and popping his suspenders.¹⁹⁴ This was the point at which one could sense the rising of the tide of emotions both in Scott and in the congregation.

In his delivery, Scott's gesticulations seem to point to "a spirit of freedom" for him and as he experiences this freedom, the hearers seem to affirm and participate in it as well. There are, in the videos and tapes, strong amen's, vocal witness and clapping from

¹⁹¹Ibid.

¹⁹²Scott, *From a Black Brother*, 26.

¹⁹³Ibid.

¹⁹⁴Edward P. J. Corbett and Robert J. Connors, *Classical Rhetoric for the Modern Student* (New York: Oxford University, 1999), 22.

the hearers. Scott had certain movements or gesticulations that seemed to be his method of giving himself over to God and his material.¹⁹⁵ Some of these gesticulations would be the circling of his hand, rubbing of his head with both hands, an uncontrolled or manipulated jerking of the upper torso and a step and dipping of the legs.¹⁹⁶ Thus, Scott was able to arouse the intellect and the emotions of his hearers.

Scott's voice will rise and fall upon various lines in the sermon, depending upon where he is placing the emphasis. This modulation stress occurs upon either the verb or noun in Scott's sentences. For example, "*God* has lavishly *loved*" or "Ohhh, *Go Preach!*"¹⁹⁷ Whenever Scott is arguing a point to climax, his voice will become sterner, aggressive and filled with a resolute passion. There is a gradual increase in Scott's intensity and fervency.

Scott in "The Word Made Flesh," exhibits the same vocal pattern. He repeats over ten times, "God enfleshed Himself," and he puts the emphasis on *God*; "the *God* that (at this point Scott's voice descends) that enfleshed Himself." Again, Scott repeats, "The *God*, who was manifested in Jesus continue to look, [pause] for flesh [pause] in which *He* can manifest Himself [audience applause—"Yeah, Yeah"]." Scott, continues:

Lord, help, I'm going to say it again, because some of you went to sleep on me, but our God [pause] is still in need [pause] of flesh [pause] it is, it, it is an unwritten law that man looks on the outer world appearance [pause], and let me tell you, brothers and sisters, if we don't get a continuing making of the *w-or-dd* into flesh [voice is high—word ends on a high note], our *witness* is going to be *hurt*. The *Word* showed up in bodily form [pause] I, I, I don't have any trouble, the conservatives do, with the extension of the *incarnation* [pause], I don't have no trouble with that [pause—],

¹⁹⁵Cicero noted the importance of voice, breathing and gestures (*chironomia*) in persuading an audience. See Cicero *De Oratore I.* v. 6, trans, H. Rackham, Loeb Classical Library (1949; reprint, Cambridge, MA: Harvard University Press, 1960); Cicero *De Inventione* 1.5.6 trans. H. B. Hubbell, Loeb Classical Library (1949; reprint, Cambridge, MA: Harvard University Press, 1960).

¹⁹⁶Scott would pop his suspenders, rub his head, sweep his feet, and shake in a rhythmic manner.

¹⁹⁷Manuel Lee Scott, Sr., *Good News All Can Use* John 3:16 St. John Baptist Church, Dallas, TX. October 24, 1993. Italics denote vocal emphasis in Scott's preaching.

let me tell you—let me tell you what God did supremely [he stretches this word] in Jesus *Christ*, God seeks to do *significantly* in *us* [voice is high—there is a pause and applause]! He wants to show *Himself*, to the *world* through our *flesh* [voice high]! Emmm . . . it's not finished, the incarnational drama is not *finished!*¹⁹⁸

In the sermon “The Gos-Pill, Rom 1:16,” Scott begins with a slow pace which he admits is even faster than normal because of the time constraints of the seminary chapel service. Scott’s voice is strong, but lower in octave and gentle. He begins the sermon presentation by telling the story of his recent sickness and notes that his congregation began taking care of him. Scott’s hands are clasped together on the pulpit.

As he speaks, Scott is beginning to move around and look behind him at the president and other persons on the platform. As Scott comes to Romans 1:16, his behavior is more tight and intense, he is more animated and his gestures are wider. He is more focused and particular about the enunciation of his words. He swings his right hand and points, and squints his eyes and says, “We must not ever be ashamed of the medicinal power of our great gospel and we must not be a shame to the gospel.”¹⁹⁹

One can note Scott’s word pace quickens and he is more openly expressive. This can be seen in how he smiles at the major truth that, “God is the boss of the cosmic drama.”²⁰⁰ Now his animation is almost an uncontrollable jerking of the complete body. There is at the halfway point of the sermon, a musicality in Scott’s voice. He begins repeating particular sentences:

Grace is the ‘givenness’ of God; grace is the ‘givens’ of life; grace is the unmerited and undeserved gift of God and the cosmopolitan anthem ought to be—Amazing Grace . . . we’ve got a great gospel of amazing grace! Oh yeah, that’s right a gospel of grace.”²⁰¹

At this point, Scott falls into a body and voice rhythm and cadence of up and down; he is

¹⁹⁸Ibid.

¹⁹⁹Manuel Lee Scott, Sr., “The Gos-Pill, Rom 1:16” cassette; sermon preached and produced by Southwestern Baptist Theological Seminary 45 min., Southwestern Seminary, 1993.

²⁰⁰Ibid.

²⁰¹Ibid.

modulating his voice and it appears that his body is in sync with both the message and his vocal movements.

Another description of Scott repeating and stressing the emphasis in his sermons is when Scott senses the audience is with him. He will quote Jesus and have a timed rhythm and cadence, so as to set the audience up for his close, as in “The Word Made Flesh:

Listen to the *Master* talk [pause], if any man would come after me [ends on a high note], let him [pause] take up his cross [pause—high note] and da, and da, follow me, become a lit-*tle* me God Al-mighty oh, yeahh, God, help us—God—help—us to-day—and yes, listen to Jesus talk [quickened pace], *I am* the light of the world [voice drops, but turns right around and says] *Ye* are [pause] the light of the *world* [voice drops—Scott laughs—*oh*]. He. He that *believeth* in *Me*, the works that I *do* [pause, voice goes up], shall he do—also and greater works than these [pause]—and, and, look, look at what the Moderator talked about last night. As, As, my Father has *sent* me, so I [missionary sisters in white] so *send* I [pause]. Preachers in robes, so *send* I, ushers in uniforms, deacons on the front row, so *send* I, *You!* [God Al—Mighty and, oh] in John there’s an awesome line, which says, ‘as He is, as Christ is so are we in the world.’ [pause]. Brothers and sisters, all of us ought to be concerned about how much of *God*, [pause] *shows* up in us—emmm . . . that’s such an important issue for me, me, how much of God comes out in you? Many of you are concerned with having a whole lot, but we need more preachers, deacons, people who want to *be* a certain way.²⁰²

Pipes sees in old-time preaching the importance of the preacher’s rhythm. He states that although the rhythmic cadence is not equal to the poetic rhythm of prose, it does reflect a rhythmic delivery in that everything the preacher delivers is with a particular sense of rhythmic flow.²⁰³ This phenomenon is also consistent in the proclamation of Scott. Although Scott may have never been exposed to formal rhetorical training, he utilizes an interesting intonation and elocution which is multi-syllabic and has a particular rhythm and timing with it.²⁰⁴ The words may have only one syllable, but Scott will elongate them and add musicality.²⁰⁵ Words such as “ohhh” or repeating of the elongated “I” are

²⁰²Ibid.

²⁰³Pipes, *Say Amen, Brother!*, 151-61.

²⁰⁴Manuel L. Scott, Sr., “The Gospel Preacher, Rom 1:16” cassette; sermon preached at National Baptist Convention Minister’s Division, 24 June 1998.

²⁰⁵Ibid.

more common. Scott will clap his hands or move a little to the left and shake his head and groan with a drawn out “mmy God,” or “uhh” or “praise his holy name.”²⁰⁶

Scott’s rhythm is clearly noted (as with old-time preaching) in a smooth transition, or what Pipes calls “change of pace.”²⁰⁷ As Scott climaxes in his sermon, he may slow down and allow his voice to crescendo to a higher octave. He will stretch out words in the climax. His sentences will be shorter, slower and drawn out for effect.

In his closing or mid to latter closing, Scott’s cadence would become more choppy and the musicality of his intonation would fall upon various words or sentences. For example, in his sermonic lecture, “The Word Made Flesh,” Scott employs the following cadence:

I called a preacher, in Mississippi, and it was one those good moments for me and when he returned my call, he said, ‘Manuel getting a call from you is like getting a call from God.’ You know I’m nothing—uhh like *God*, [pause]. Now you, you *know* I’m nothing like *God* [pause] but *I’ee* [stretches I] I . . . I’m *gladdd* [stretches it] that, that somehow or another, somebody can get the impression [pause] that *God breaks out in me* [pause—yeah, Doc] emmm, [pause]. I met Billy Graham for the first time in New York City. He had never heard me [pause] preach, I just met him and *ohhh*, now what you think about him is your business, I’m telling you about my meeting with him. You know what he said when he walked over to me, he said, he said, ‘Manuel, I’ve never met you, but I tell you what I want you to do, I want you to come to my house [high voice] and spend the night with my family and me. I thought ‘ohh, Lord he doesn’t want his history to judge him a racist, so he’s getting another plug for his integrated personality.’ He said, *He, He* said, ‘I [pause] want you to come, bless my children and bless my wife [louder].’ I said, Dr. Graham, why me? You know what he said—he said, ‘The Lord [pause] *lives—in—you!*’ [pause]. Musicality begins—isn’t that the way you want to *feel*—when you show up? Somebody will get the *feeling*—that the Lord [high voice] lives in you. [Drops very low] *You* are a channel over which God flashes Himself. *You* are a screen—and people who’ve got great theological problems can take a look at youuu—you, you kind of televise God. When *I, I, I* [hoop] show up, no, no, no, I, I, I want somebody to say like Jacob, surely the Lord is in this place, [drops voice]. When *I* show up, I, I want some centurion to at least say—truly this man is a—not the—a son of *God!* And when like Paul and company, I preach here and there [speed quickens] I want the folk to somehow or another to say, ‘the gods *have come down* to us.’ And-d the *Word-d* was mad-de flesh [slow down and goes low]. William Blake as suggested [pause] this hint and stress ‘in Jesus Christ, mercy has a hu-man face in Jesus Christ, pi-ty had hu-man face in Jesus Christ, love divine show-ed itself in Jesus *Christ*, Peace put on a hu-man dress.’ And-d the *Word-d* was *made flesh*. Where-ever you

²⁰⁶Ibid.

²⁰⁷Pipes, *Say Amen, Brother*, 153.

go—[musicality begins again] may some-body say, ‘The Lord *liv-es* in you *Lord lives*’ [stretches this singing it].²⁰⁸

Scott’s form of rhythm and cadence is also seen in his sermon, “Jesus Christ: The chief Cornerstone.” He continues to reiterate after every point return to Jesus Christ is the Chief Cornerstone. Scott says:

Jesus is *not just* deliverer, but demolitionist; *not just*, you, you go on and get happy, but you had better get sorrow sometime; but Jesus is a *smasher* [that’s right,] oh, Godd—He’s *not just* a God of mercy, He gets *madd*, some-times; He’s *not just* deliv-er-er, He’s *demolitionist*! [pause—applause]. He will wreck what you are trying to build, shame—on—you [high pitch and short pronunciation]. He will wreck it! Don’t you hear, hear the stone roll-ing–roll-ing? *Ro—lling*, rolling, rolling, rolling, smashing stuff!²⁰⁹

Scott continues,

But I tell you what reward there is in receiving Him. If you take Jesus in your life, you’ll get a hundred-fold in *this* life and eternal life in the world to come. All of us who have received Jesus, have al-rea-dy gotten [musicality and cadence picks up here] some *rewards*. *All-ready answered* some prayers; *all-ready* made some enemies, leave me alone [voice drops]; *all-ready* open some doors’ *all-ready* shined the *light in my val-ley*; *all-ready*. I tell ya, made the thunders hush; all—all—all—ready, [‘yes sir, preacher, yes, sir preacher’] em—em—em—em, and when He wants to bless you, can’t *no body* shut the door! Ohh—ohhh no body can shut the door! [Audience is pushing him now].²¹⁰

Scott concludes by making his presentation of Jesus personal to St. John:

That’s what I am today, I’m [voice goes up] His child—that’s what you can be today. And He’s better than yo-ur mo—ther [voice sings and goes higher] and more a—able than you far—ther [voice singing goes back down]. Yes, He is Church, Hallelujah. *Ohhh*, hush storms—*ohhh* hush—put *Him* in your [elongated syllables] ship, be quiet waves and Jesus can get you places through the storm.²¹¹

Pipes mentions the last characteristic of old-time proclamation, which is the inarticulate speech which accompanies the climax; the audience “goes mad.”²¹² Pipes notes that this aspect has to do with the congregation’s participation and celebration on

²⁰⁸Ibid.

²⁰⁹Manuel Lee Scott, Sr., “Jesus Christ: The Chief Cornerstone” cassette; sermon preached at St. John Baptist Church, Dallas, TX, 1986.

²¹⁰Ibid.

²¹¹Ibid.

²¹²Ibid.

the climax and crescendo of the preacher's sermon.²¹³ Pipes stated that the "holler" is essentially the high point and may be done either in intelligent or unintelligible words.²¹⁴

As Scott closes, it was his practice not only to persuade his hearer, or challenge them to action, but also to move his hearer to the other world. Scott closes his sermon, "The Gos-Pill" by stating:

Preach this gospel! Go preaching—when I was ordained they sang one of the old 100's. Go preach my gospel saith the Lord, bid the world my grace receive, He shall be saved who hears my word, and he condemned who won't believe. I'll make your commission known [Scott adds when deacons are against you etc. God will come by and make your commission known—hey God, uhhh) and ye shall prove my gospel true, by all the words you speak and all wonders I shall do. Goo-o Preach, got a glorious gospel. Ohhh, tell it, tell it every where you go. I read the other day and I'm going to share this with my friend, the preacher who does not preach everywhere he goes, ought not to go anywhere and preach!²¹⁵

Another example of Scott's closing and climax is noted in his sermon lecture "Come Unto Me and Learn of Me. Scott sets up his close and climax by saying:

Our fore-parents used to say that education without salvation is damnation. They would borrow from R. G. Lee, Shakespeare, poetics, and others to say it's all right to know botany, but you need to know the Rose of Sharon; it's all right to know zoology, but you need to know the lamb of God and the lion from the tribe of Judah; it's all right to know biology, but it's better to know Him who said, "I am the resurrection and the life;" Yes, it's all right to know gerontology, but it's better to know the Rock of Ages. They were making an argument against a Christ-less education. We have too much of it. And, and we should extend an invitation to the educated folk and tell them that Jesus said, "Come, oh—come unto me and learn of me. Come learn about me. Come learn from me. Come make contact with me. I am not just an emancipator, I am an educator. I am not just a propitiator, but also a professor. I can teach you things you can't get in school. I know He will [Scott says this twice], you cannot get it at Harvard, [pause], Princeton, Yale, [pause], or Vanderbilt [Voice is booming here]. What an instructor He is, what a curriculum he offers, what rich and robust courses—how expansive and expensive his knowledge. He is [I tell you] the Master Teacher! Glory to His name [descending voice) I must not hold you too long, but listen. . . ." ²¹⁶

²¹³Ibid.

²¹⁴Ibid.

²¹⁵Ibid.

²¹⁶Manuel Lee Scott, Sr., "Come Unto Me and Learn of Me, Matt. 11:28-30" sermon preached at National Baptist Convention, USA, Inc, Congress of Christian Education Minister's Seminar (n.d.).

The listeners begin to celebrate with Scott and affirm the truthfulness of what he said. The cadence is steady and firm. Scott does not delay in bringing the points in and moving through his exposition. There is an awareness of the pew's push and encouragement by their vocal witness. One can hear the listeners say, "No Scott, stay there, you're all right."²¹⁷

This celebration at the end of the sermon was typical for Scott. His closing brought the listener into the throne room of mercy, grace, and the Holy God. Scott's listeners could celebrate the joy of both receiving the word and experiencing the word. The call and response of African American worship and preaching is even more pronounced at this stage of the delivery and sermon.

Scott's delivery seems to be consistent with what William H. Pipes calls "old-time Negro preaching." Scott integrates into his textual and expository preaching many of the characteristics of narrative old-time preaching. One can see the freedom in Scott's delivery; Scott's appearance as a preacher; Scott's utilization of rhythm and cadence; the climatic "holler" and the call and response participation and celebration of the congregation. Scott embodied both the education of western culture and the oral, old-time folk-preacher marks of proclamation. One can see that Scott's proclamation was in itself a bridge between two perspectives and cultures.

Summary

The proclamation of Manuel Lee Scott, Sr., is a balanced combination of folk preaching, oral tradition, and western influence. This tri-dimensional element of Scott's proclamation resulted in a preaching ministry whose objective and aim was to bring forth an expository proclamation that was biblical in substance and narrative in form and structure.

Scott's preaching has been examined by utilizing the canons of rhetoric. Under the canon of invention are the concerns of how sermons come to be and from

²¹⁷Ibid.

where the speaker pulls his material. Also included in this canon are the three modes of proof: *ethos*, *pathos*, and *logos*. *Ethos* refers to the issue of credibility, intelligence, character and the “goodwill” of the speaker. *Pathos* refers to how the speaker uses emotion to persuade his audience. *Pathos* deals with how the speaker produces the right attitude in his hearers. *Logos* raises the question whether or not the speaker’s argument is appropriate and proper. Is there a logical argument and is the argument deductive [thought] or inductive [examples].

Scott’s proclamation stems normally from the following areas: Ideas, readings and practical life. One observes that those who knew and heard Scott found him to be a man of “goodwill” because of how he handled himself, his material, and people. Scott’s wide and wise grasp of information and spiritual demeanor helped those who knew him to consistently affirm his character, intelligence, and concern for others.

Under the area of *pathos*, one observes that Scott was able to produce the right attitude in his hearers by using a sound biblical argument, meeting his audience at the point of their need and by dealing authentically with his own emotions. Scott was no manipulator of the gospel nor of his audience. He was able appropriately to utilize not only his feelings, but also his body to express the power of his convictions. Scott did this with great integrity.

Under the area of *logos*, one observes that Scott’s arguments were always founded upon a biblical base. He was fond of using Scriptural illustrations and examples to help strengthen his sermon idea. Scott would clearly disavow a text-less sermon because he held that a sermon must always have a text. Scott’s sermons were both deductive [propositional truths] and inductive [examples].

Scott’s sermons were normally three points and each point carried both a biblical warrant and a practical illustration and application. In arrangement, one notes that Scott always answered the relevant question of the text. Early on in his sermons, Scott drew his audience to himself by involving all those around him. He called people

by name, he acknowledged those who may have been before him, he sought to almost reach out to them before he spoke to them. Scott was able to magnify his humility such that his audience wanted to participate in his sermonic success.

Scott's style of proclamation is unique in that he was proven to be a lover and learner of words. Words were important to him. Scott was a master of making one's voice project the stresses and tenses of the verbs and the text. He "coined" phrases and words that were not in a dictionary, but this did assist in painting a picture in the mind of his hearers. Scott's proclamation was alliterative in phrases and words. He failed to misuse words; he would not employ strange words and seemed to avoid bad figures of speech.

Memory speaks to the mental grasp of one's material and also to the internalization of one's material. Scott did write manuscripts and outlines. However, he rarely, if at all, took a manuscript or Bible to the pulpit with him. One notes that Scott possessed an almost photographic memory.

The best feature of Scott's proclamation outside of his substance is his delivery. Delivery speaks to the vocal usage of the speaker, cadence, gestures, and facial expressions. It was once observed about Scott that one needed to see him, to hear him preach. Scott was famous for his choppy cadence, alliterated repetitions, his walking when he preached, sweeping of his feet, and the pulling of his suspenders. Scott allowed God to use his whole body literally in delivery. His rhythm was almost as low and slow as one can get. He seemed always nervous in his introductions and somewhat jumpy. However, when he began to preach, he became electric. His face would show joy or sadness; he would rub his head when he felt the Spirit, or in his closing he would "holler" even before the end of the sermon. One can hear in the videos and tapes of Scott's preaching the impact of his sound, cadence, and rhythm.

Scott's proclamation affirms the fact that one can operate as an expositor while utilizing a narrative methodology. His proclamation begins at the exegesis of the contextual "was-ness" and transverses to the contemporary "is-ness" of the hearer while

using a narrative communication vehicle. In Scott's proclamation, truth then encounters truth now and as a result, Scott was able to meet his objective to provide for hearers a faith to live for, a faith to live with, and a faith to live by.

CHAPTER 7

WALKING WITH AND LISTENING TO SCOTT

There are always benefits for an Elisha who walks with and listens to an Elijah. The opportunity to be exposed to someone who has proven faithful and “fought the good fight” brings with it enormous blessings that otherwise never would be experienced.

Those who would walk with and listen to Manuel Scott stand to gain much inspiration, information, and illumination. Scott leaves a challenge to the preacher-pastor to be an example of faithfulness.¹ His ministry, particularly as it relates to preaching, sought to provide faithful exposition, which connected and identified with the hearer. Scott leaves to the serious exegete an eternal admonition to consistent character and Christ likeness. Scott’s contention that one feel the awe of ministry and the deep responsibility of preaching Christ is an important trait that, if not emphasized, runs the risk of being lost.

As one walks with and listens to Scott, the commitment to biblical Christianity also surfaces as an element that needs significant focus within one’s faith. Relativism, postmodernity, and the post-Christian mood has increased the need for the preacher-pastor to understand his call and to declare a biblical Christianity.² This speaks to the practice of spiritual exercises such as prayer and systematic study of the word of God.

¹Manuel L. Scott, Sr., *Gospel for the Ghetto* (Nashville: Broadman, 1971), 60. See also Manuel Lee Scott, Sr., “Jesus as Blessor, Matt 26:26” cassette; sermon preached at St. John Baptist Church, Dallas, TX, 1991.

²Manuel L. Scott, Sr., “The Forevers Made Flesh, John 1:1, 14” cassette; sermon preached at St. John Baptist Church, Dallas, TX, 1982.

These spiritual exercises would assist the man of God in “defending the faith once delivered to the saints.” Scott would encourage preachers to preach an apologetic gospel that centers on God’s salvific work in Christ.³

Scott leaves the Elisha another jewel of ministry, that is, the reality and result of perseverance. In his sermon entitled “Don’t Quit,” Scott reminded his hearers that “serving God is never an easy thing. It requires of each saint the unwavering faith to wait on God in every struggle.”⁴ Scott would encourage the preacher to remain “in Crete” and allow God to rectify the difficulties. The preacher must not allow struggle to impede ministry progress. Scott’s example and preaching encourages a determined mind which is focused and harnessed to press forward through life difficulties.⁵

Scott’s ministry should encourage a minister’s understanding of the serious necessity of struggle in the preaching ministry. Some proclaimers believe that preaching comes easy and requires little effort and no struggle.⁶ Scott would remind preachers that speaking of the Christ is an awesome task and one that requires much suffering of the preacher.⁷ Scott is quick to note that the Christ compels every disciple to bear its own cross and follow the crucified Christ.

Lastly, Scott gives guidance and direction to the question raised earlier in this dissertation, that is, can one use a narrative methodology and still remain in true fidelity to the principles of expository preaching and the text, and be effective in declaring the

³Manuel L. Scott, Sr., “Jesus the Church’s Candidate. John 12:32” cassette; sermon preached at St. John Baptist Church, 1983. See also Joseph A. Johnson, Jr., *The Soul of the Black Preacher* (St. Louis: United, 1971), 9-16, 73-74.

⁴Manuel L. Scott, Sr., “Don’t Quit, Gal 6:9” cassette; sermon preached at St. John Baptist Church, Dallas, TX, 1991.

⁵Scott, Sr., *Gospel for the Ghetto*, 63.

⁶Ibid., 103-09. Scott recounts his own personal struggle with racism and evil usage of power.

⁷Ibid., 119-26.

whole counsel of God? The proclamation and pastoral ministry of Scott provides a resounding affirmation to this investigation. Scott would remind the exegete that that methodology can be useful if one begins with the authoritative word and seeks to be a bridge from the “was-ness” of the text to the “is-ness” of the contemporary hearer. Scott further shows that if one provides illustrations and applications which point to the true intent of the biblical author the eternal truth will live in this present age.

Scott reveals another important aspect of expository preaching, that is, that one’s culture can provide a reservoir out of which to minister to all people, provided that the preacher does not get stuck in any particular culture, namely, his own. Scott reminds the preacher of his nationality and cultural milieu, but affirms that his reach is global in its outreach and broad in its scope. Scott was able to craft a viable and working theology out of his cultural experience and bring to the nation a definition and description of what an integrated and vital faith should be. Scott drew from his shaping experiences good and bad to formulate a style of proclamation which did not just speak to a particular ethnicity, but to all God’s children.

Suggestions for Further Research

The African American preaching tradition is rich with practical principles which are essential to solid biblical exposition and exegesis. This dissertation has sought to illuminate some of those principles found in the preaching ministry of Manuel L. Scott, Sr.

Scott’s proclamation was in keeping with the oral and folk tradition of imaginative and meaningful exposition centered in biblical exegesis, which brought together the “was-ness” of the text with the “is-ness” of the contemporary hearer. This methodology endeared Scott to all types of audiences and occasions. Yet, there are other significant areas that can be addressed.

Scott believed in a Christocentric gospel and ministry. A helpful investigation of Scott’s doctrine of Christ would shed light upon his understanding of the role of Jesus

in the life of the preacher and the church. This area has not been a dominant area of study in the African American church.

Another area of research would be Scott's mentoring younger preachers. What was Scott's methodology and theological underpinning for this practice? There are several national preachers who attribute their style and ministry model to Scott. This study might investigate the background of Scott's desire to train and develop younger ministers.

Scott's understanding of the role and working of the Holy Spirit in the preaching ministry would also be beneficial. Scott was known for his incessant dependence upon the Spirit's guidance and help both in his personal life and the proclamation ministry. This study would be helpful to understanding Scott's perspective on the relationship of preaching as an art and the Spirit's work in preaching.

A final consideration may be given to the devotional practices of Scott. What did Scott read that impacted his spiritual life? What spiritual routine (if any) did Scott practice and what was Scott's method of spiritual development? Like Luther, Scott was known for his desire to preach from the overflow of his study and spiritual life. One would do well to note the strength of Scott's devotional life as it relates to his life and the suffering he had experienced.

Scott leaves to the student of preaching a narrative methodology, which inculcates an expository focus. Scott's proclamation leaves for the proclaimer a method and message that assists the exegete in arriving at a solid exposition that touches the existential and the eternal; the now and the not yet. Scott points the preacher to the power of the good news when delivered with integrity, prayerfulness, and preparation.

APPENDIX
INTERVIEW QUESTIONS

1. What was the general, personal character of Dr. Scott?
2. Dr. Scott was able to carry a crowd; what was behind his cross-over effect?
3. In your opinion, what was Dr. Scott's main theme/thrust? What would he say is the preacher's responsibility? What would Dr. Scott say the task of preaching is?
4. In your opinion, what would be Dr. Scott's theology of preaching?
5. How did Dr. Scott develop his sermons? From where did his sermon ideas come and how did he put his sermons together?
6. Describe the structure and delivery of Dr. Scott's sermons.
7. Did Dr. Scott use a manuscript? Did he write out his sermons? What was the delivery of Dr. Scott like?
8. How did Scott relate to preacher/pastors? Young preachers?
9. Speak to Scott's devotional life? Describe Scott's ability to preach with power?
10. Who influenced Dr. Scott in his early stages of development?
11. Speak to Dr. Scott's utilization of applications and illustrations in his sermons.
12. Did Dr. Scott face any early trials, which seemed to shape him and his ministry?
13. Speak to his pastoral ministry at Calvary in Los Angelis, California and St. John in Dallas, Texas.
14. How has his ministry influenced you? Spiritually? Personally? Conceptually?

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ABSTRACT

AN ANALYSIS OF THE BIBLICAL AND EXPOSITORY PREACHING OF MANUEL LEE SCOTT, SR.

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The Southern Baptist Theological Seminary, 2005
Chairperson: Dr. Danny Akin

This dissertation examines the preaching of Manuel Lee Scott, Sr., to ascertain the relationship between expository preaching, the African oral tradition and narrative structure, and an assessment of Scott's preaching by using the canons of rhetoric.

Chapter 1 provides an investigation of contemporary definitions of biblical and expository preaching, provides a working definition of expository preaching for the purpose of this dissertation, and gives a socio-historical and contextualized history of American preaching.

Chapter 2 examines the life and ministry of Scott to acquaint the reader with Scott and shaping influences upon his life. Chapter 3 provides the analytical methodology utilized in investigating the proclamation of Scott.

Chapter 4 addresses the character of Scott's proclamation as it touches his pastoral emphasis, audience adaptability, prophetic voice, emotional engagement, gospel communication, and theology of preaching. Chapter 5 examines the content of Scott's proclamation in the following areas: textual interpretation, Christological concentration, evangelistic integration, Spirit saturation, application, and illustration.

Chapter 6 provides the analysis of Scott's proclamation. Chapter 7 provides the conclusion of the dissertation. Scott's legacy and suggestions for further research are explored.

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