

been partly translated into English and published by the University of California Press (1976) under the title, Philosophical Hermeneutics.

20. Studies in the Historical Jesus, E.Fuchs, p207, SCM, 1964
21. Themelios, Vol.5, No.2, p14. Similar statements by other scholars are to be seen, for example, in Explorations in Theology, Vol.2, C.F.Evans, p79 and Existentialism from Within, E.L.Allan, pp2 & 40, Routledge and Kegan Paul, 1953
22. Studies in the Historical Jesus, p194
23. Word and Faith, p32
24. The Bible in Human Transformation, p4, Fortress Press, Philadelphia, 1973
25. ibid, p6
26. ibid, pp6-15
27. Quoted by A.C.Thiselton in New Testament Interpretation, Paternoster, p313
28. Truth and Method, p367, Sheed and Word, 1975
29. Studies in the Historical Jesus, pp33-37
30. The Two Horizons, A.C.Thiselton, p104
31. Being and Time, pp95-102
32. Studies in the Historical Jesus, p192
33. ibid
34. On the Way to Language, p85, Harper & Row, New York, 1971
35. The Nature of Faith, p187
36. Truth and Method, pp289-305
37. ibid, p291

### **COMMUNICATING CHRIST CROSS-CULTURALLY**

by David J. Hesselgrave

Zondervan 1978 Paperback 511pp. £6.00

In modern Britain alien cultures freely co-exist with those of the native British. That there are areas of misunderstanding and suspicion is evident from the recent spate of riots, which have been partly racial, as well as frequent newspaper reports of friction. Since the gospel is relevant to all men it is the responsibility of all Christians to consider how this may best be proclaimed to them. It is no longer sufficient, if ever it was, merely to preach the Word in the context of our own particular Western culture. For any who cling to that assumption here is a book both to challenge and to stimulate.

Professor Hesselgrave's book is the "ripe fruit of many years as a working missionary and now a decade and a half as a scholar in the study and in the classroom" we are informed in the Foreword. The book is aimed at the missionary, more particularly the North American missionary. The main emphasis naturally falls on situations to be met with on foreign soil. The author has clearly made a deep study of the science of communications, and it is from this perspective that the arguments of the book are developed.

There are nine major Parts, each of several chapters. In Part I the scene is set with a discussion of Communication and Mission. The basic jargon of the science is introduced and explained with the aid of diagrams (e.g. 'source' corresponding to speaker; 'respondent' corresponding to audience; 'encoding' corresponding to the transmitter of electronics; 'decoding' corresponding to the electronic receiver). Part II Communication and Culture is an analysis of the nature of 'culture' of a society and the implications for the missionary. The remaining seven Parts of the book are a further detailed analysis of culture under the aspects: world views, i.e. ways of perceiving the world; cognitive processes i.e. ways of thinking; linguistic forms, i.e. ways of expressing ideas; behavioural patterns, i.e. ways of acting; social structures, i.e. ways of interacting; media influence, i.e. ways of channelling the message; motivational resources, i.e. ways of deciding.

There are useful chapters in the book on such items as contextualisation, the vital importance of language, and the relative values of radio, TV, visual aids etc. in gospel presentation. Several of the issues handled are controversial (e.g. group conversions pp445/6).

Generally the chapters are fairly short and most are fairly easy to follow, though some in the technical realms (psychology, sociology) are occasionally hard-going. At the end of each Part there is a conclusion, problems for study and discussion, and a list of selected readings. Notes on the text are recorded at the end of the book. There are Indexes for Persons, Places and Peoples of the World, Subjects, and Scripture References.

Professor Hesselgrave's evangelical conservatism appears in statements like: "We should not overlook the fact that the authority for our message rests in the Word of God as it was written in the

autographs of the Old and New Testaments..."(p397). Again, he points out that the congregation to which Edwards preached his powerful 'Sinners in the Hands of an Angry God' was different from that in modern America, and suggests that adaptation is necessary. He continues: "But compromise is not called for! And it is compromise or worse that occasions the almost total lack of preaching on topics like judgement, hell and repentance today .... The valid reason for preaching about hell has never been to frighten people but to deliver the whole counsel of God!" (p426).

However, at certain points this reviewer was left dissatisfied. For example, in chapter 4 'Perspectives from the science of communication' it is contended that: "'the message' never exists in the sense of having an independent existence. Its existence is in the source, in the encoded form, perceived by the respondent and decoded by the respondent. Much misunderstanding would be averted if we could but grasp the truth that in a very real sense messages are in human beings - in sources and receptors - not in words or pictures or acts" (p29). (Emphasis is mine).

This basic point is developed in the context of man to man communication throughout the remainder of the book, with great cogency. However, its development in the context of God to man communication is almost nil. Scripture is God's message to man in words. The Law was written by God Himself on tablets of stone - in what sense was that message "in human beings"? Surely Professor Hesselgrave would agree that the Lord Jesus Christ, the supreme revelation of God to man, was more than merely a message 'in a human being'; did He not also exist independently prior to incarnation? The whole question raised is not trivial: can the analysis of communications presented here be accommodated to Biblical teaching on revelation?

A second example is that in dealing with concrete relational thinkers (e.g. Chinese) the following quotation is used from Hajime Nakamura: "We can see a distinctive feature of the Chinese way of thinking, i.e. the true way is not to be obtained by words - not through universal propositions - but only through concrete experience" (p225). Yet later we find the statement by Professor Hesselgrave himself: "Experiences are usually capable of more than one interpretation" (p230). So it is rather strange to find him

suggesting the communicator should: "make full use of legitimate visual forms ... the potential inherent in drama and ritual" (p232) Though this may be a legitimate option from the perspective of communications science, we enquire as to its Biblical warrant? To the Galatians Paul wrote: "... before (your) eyes Jesus Christ hath been evidently set forth crucified among you" (Gal.3:1) and he is referring to the "hearing of faith". Paul preached the Word. To the Corinthians he wrote: "... it pleased God by the foolishness of preaching to save them that believe" (1 Cor.1:21). Where in the New Testament do we find evidence that they used other methods of communicating the gospel? Do we imagine the Lord did not cater for concrete relational thinkers in His appointed means of proclamation? Surely our fundamental need is to know the same abundance of power as the apostles and others in revival times, and not a resort to communication methodology, much less indulgence in theatrical performances?

On page 421 Professor Hesselgrave states the Biblical position: "Neither fact nor feeling, logic nor enthusiasm, can constitute the sine qua non of repentance and faith .... The Holy Spirit must convict (elengchein) (John 16:8)! The Word must be heard (Romans 10:17)!" However, nerve later fails him as we read: "It is one thing to appeal to men to repent, believe the gospel, and 'grow up in all aspects into Him, who is the head, even Christ' (Eph.4: 15). However, it is quite another thing to succeed in getting them to do it. The decision is theirs." (p444 emphasis mine). One cannot but sympathise with him in grappling with the issues, but because his procedure is scientific rather than Biblical, with his foundation ill-laid, the building is somewhat disproportionate.

With these qualifications, this book has much to say to ministers and missionaries, and we ought not to neglect to listen carefully. All who desire to know more about the peoples, races and cultures of the world will benefit from reading this book. There is a good deal of useful information and many stimulating insights. The layout permits easy use for reference with culture-related problems. It will not present solutions to them, but it might often help in understanding. In one pithy sentence Professor Hesselgrave makes the point: "An ounce of understanding is worth a pound of recrimination" (p227). Another arresting sentence to more bilious effect is on page 147: "But most naturalists perceive pulpit pounding as being the preacher's proxy for a penetrating pondering of profound

problems." Are all alliterations artful?

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A review of the Anglican Roman Catholic International Commission (ARCIC VI) will appear in the next issue.

Hesselgrave recognizes that Christ followers have been assigned with the mission of reaching out to the world, However, the issue seldomly raised is how missionaries will reach out. Lingenfelter, Sherwood G. and Marvin K Mayers. Ministering Cross-Culturally (Grand Rapids; Baker). GRST 501 The authors demonstrate that Jesus needed to learn and understand the culture in which he lived prior to his ministry. The authors examine how we can better understand a culture in order to establish relationships of grace.

International Communications Strategy: Developments in Cross-Cultural Communications, PR and Social. 241 Pages • 2009 • 1.34 MB • 1,891 Downloads • New! and challenges this situation creates for PR practitioners. Effective cross-cultural communication BUSINESS COMMUNICATION SKILLS Introduction. 104 Pages • 2010 • 303 KB • 13,884 Downloads. of the communication process help us in communicating effectively? Business communication skills Political Communication Bundle: An Introduction to Political Communication (Communication. Communicating Christ Cross-Culturally. whom continue to provide the kind of help and inspire the kind of hope that allow me to concentrate on the writing enterprise; to faculty colleagues whose ideas stimulate continued reflection; to the staff at Zondervan Publishing House who work with me; and to all who have in any way encouraged me" to all of these I direct my heartfelt thanks. As it is, the Christian mission is serious business" the King's business! In it missionaries have ambassadorial rank. Their special task is to cross cultural and other boundaries in order to communicate Christ. That is a tremendously rewarding endeavor. But it is also an unusually demanding one." Communicating Christ Cross-Culturally : An Introduction to Missionary Communication, Paperback by Hesselgrave, David J., ISBN 0310368111, ISBN-13 9780310368113, Brand New, Free P&P in the UK As an unparalleled introduction to missionary communication, this thoroughly indexed book examines world views, cognitive processes, linguistic forms, behavioral patterns, social structures, communication media, and motivational sources. Read full description. Communicating Christ Cross-culturally: An Introduction to Missionary Communication by David J. Hesselgrave (Paperback, 1991). Be the first to write a review About this product. Brand new: lowest price. This revised edition of Dr. David Hesselgrave's great work Communicating Christ Cross-Culturally updates the original edition and interacts with the most recent literature on this increasingly important topic. The original edition went through fifteen printings and, very deservedly, has come to be one of the most widely used textbooks on Christian cross-cultural communications. The revisions in this new edition are extensive and carry on the high level of discussion maintained throughout the original edition, taking into account, for example, the current discussion on the relationship bet

Communicating Christ Cross-Culturally 28. Missionary and Class Identification In United States. and Philippine Societies 29. Communicating Christ Cross-Culturally. whom continue to provide the kind of help and inspire the kind of hope that allow me to concentrate on the writing enterprise; to faculty colleagues whose ideas stimulate continued reflection; to the staff at Zondervan Publishing House who work with me; and to all who have in any way encouraged me" to all of these I direct my heartfelt thanks. This revised edition of Dr. David Hesselgrave's great work Communicating Christ Cross-Culturally updates the original edition and interacts with the most recent literature on this increasingly important topic. The original edition went through fifteen printings and, very deservedly, has come to be one of the most widely used textbooks on Christian cross-cultural communications. The revisions in this new edition are extensive and carry on the high level of discussion maintained throughout the original edition, taking into account, for example, the current discussion on the relationship between What aspects of communication are understood and utilized well? How? Name 2 aspects that you believe could be improved upon in order to communicate the gospel more effectively. How would you implement that change? Posted by Brad Billet at 9:01 PM 45 comments

Scripture was written in a variety of cultural settings, none of which match up perfectly with ours. So, it takes re-coding the message in new ways in order to communicate it effectively. Pick a passage that deals with images or cultural customs that most of us would be unfamiliar with, but DO NOT share what passage you picked. Rewrite the passage in a way that would eliminate the cultural disconnect and still convey the meaning. In other words, create a dynamic equivalent of the passage. Communicating Christ Cross-Culturally book. Read 6 reviews from the world's largest community for readers. This revised edition of Dr. David Hesselgrave's great work Communicating Christ Cross-Culturally updates the original edition and interacts with the most recent literature on this increasingly important topic. The original edition went through fifteen printings and, very deservedly, has come to be one of the most widely used textbooks on Christian cross-cultural communication. This revised edition of Dr. David Hesselgrave's great work Communicating Christ Cross-Culturally updates the original edition and interacts with the most recent literature on this increasingly important topic.