

Function of a Sermon: Dutch-American Reformed and Manado Adventism Tradition

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Abstract

Received: 18 December 2022
Revised: 26 December 2022
Accepted: 13 January 2023

A sermon is an essential part in church liturgical, where the church's core message transformed to its congregation. Indeed, every church tradition share distinct expression on sermon functions. Therefore, by a comparison study, constructive contributions are possible to be delved. This article attempts to explore function of a sermon in Dutch-American Reformed and Manado Adventism tradition. By using qualitative approach, this essay encompasses articles, books, and any related resources that could rich the description. In sum, both traditions agree that a sermon is a media to extend dogmatic and encourage preacher to present expected performance. Further, Dutch-American tradition stands to the importance of repenting and significant sequence of each Christianity experience while Manado Adventism considers a sermon as the media of doctrinal transfer.

Keywords: *Adventism; Reformed; Sermon*

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How to Cite: Simbolon, I., Nainggolan, B., & Pardosi, M. (2023). Function of a Sermon: Dutch-American Reformed and Manado Adventism Tradition. *International Journal of Education, Information Technology, and Others*, 6(1), 84-95. <https://doi.org/10.5281/zenodo.7599590>

INTRODUCTION

Christ is the only King of your studies, but homiletics is the queen. It is a statement of Robert G Rayburn in describing how important homiletics sphere is. Sermon is part of homiletics clearly. A sermon is a formed text formulated from the Bible. It is delivered by a preacher and addressed to the congregation. There are large numbers of sermon's definition. Preacher, scripture and congregation are the elements in defining a sermon. But it is rarely emerging contradiction among the bible scholars in defining sermon. The theology task of a sermon has general sense and no further discussion. Discussion appears on practical question of sermon and not on defining the sermon. There is a common agreement among the preacher in defining a sermon.

A sermon has purposes for the preacher and congregation. A sermon aims to strengthen, exhort, advise, rebuke and help congregation to be Christlikeness. In the other hand, a sermon helps the preacher. The preacher will keep continue learn the scripture which help himself into growing in Christ. Before the preacher preach, a preacher applies the sermon to his own first. Scripture as the main source of sermon centered in Jesus Christ and aims to keep the congregation remain in God. A sermon bridges the text in the Bible to the congregation. A sermon should be prepared well to reach its aims. It contains a large number of methods in homiletics, and requires a personal relationship with the Holy Spirit to enlighten the preacher in building a sermon.

There are possibilities of dissent between church denominations concerning sermon. The function of a sermon in every churches may different. The function of

a sermon is to exhort and rebuke generally. But in its application, exhorting and rebuking are interpreted in many ways and topics. It is influenced by the context of the congregation, the mission of the denominations and the background of the preachers probably. The congregation is divided into churches, backgrounds, geographies, social classes, expectations and more. Churches have their own core missions. It is clear that all believers pointing out to Jesus Christ but they have their own features. There are churches who emphasize the importance of Christian life, the coming of Christ, liturgy of the church and other more.

The background of congregation affects on how a sermon function. In certain background, poverty plays the issue of congregation. A sermon helps people to realize that God is the creator and authorize all the belonging in the world. It aims to accentuate the sense of belonging. In the other side, congregation with wealth background need experience with God. A sermon aims to give experience life with God. In inequality social context, a sermon functions to bring people into equality before God. But overall, Christ and the scripture are the final authority on how a sermon function.

Time is the other element which plays the role on how a sermon function. Early church had urgency which may not the same as well as the church today. After Jesus Christ, the sermon functions to convince people that Jesus Christ is the Son of God. After centuries, it brought the church back to its origins as did by reformers such as Martin Luther and John Calvin. They spoke about repentance of the church from the Catholic church. In 19th century, another movement emerged in Europe. Neo-Calvinism movement preached about the urgency of reforming the church or step back to the core of reformation in 15th century. Sermon function to keep back congregation to the reformation movement in the past.

Sermon still functions in many ways currently. It is because the diversity in Christianity. Large number of Christian movement and denomination cause the diversity on how a sermon function. But all denominations agree that a sermon should be Christ-centered. It is a common sense of all Christian movement that Christ is in the center of a sermon and the scripture is the only main source of sermon. Defining the function of a sermon includes also of how is the scripture used in a sermon.

Adventist churches in Manado centered in United States. They have their local synod authorized by the synod in United States. They have their basic beliefs, lifestyle principals, and ordinances of worship that are derived from the synod center. It is interesting to see how the sermon function toward the Adventist churches in Manado and compare with Dutch-American reformed traditions. Both traditions may have similarities and differences and can be learned in the comparison.

The debates among the Christian movements are not about the theology issue of sermon. As it is explained above that it is a common sense that a sermon functions to rebuke and exhort congregation generally. The emerging of debates come from the core of the denominations. But Jesus Christ is always the final debates. All the dissents are pointing out to Jesus Christ. Seventh Day Adventist Church believes that the coming of Jesus Christ is the prominent message. It probably affects the Adventist church on how a sermon function. In the other side, reformed tradition has his own identity that may affect on how a sermon function.

It is not about the truth and not, but how those two Christian movements could communicate and meet in a matching line.

The research questions in this paper are; What is the function of a sermon in the Adventist church in Manado and in the Dutch-American Reformed tradition? What is the definition of a sermon? How is Scripture used in the sermon? How is Christ placed in the sermon? What can be learned from the comparison?

METHODS

The researcher uses the bibliographical method with a descriptive approach. The description intended to describe what, why, and how an incident occurred (Aan Satori, 2010), the writer collects literary sources related to the topic of discussion of the article and presents it argumentatively.

RESULT AND DISCUSSION

It began in 1844 when William Miller predicted the second coming of Jesus Christ on October 22, 1844. Miller and his follower believed that Jesus will come literally, seen by all the world. But it never happens and there was a great disappointed of this event. Most of Millerites become frustrate and apostate. Miller went back to dig the scriptures and realized that he did wrong by deciding the coming of Christ. The message of the second coming of Christ is the core of early Adventist movement. A sermon functions to prepare people for His second coming.

Besides the second coming of Christ, Adventist church believes that Ellen White is a prophet for people today. It took a long debate to decide her authority. There are some local synods or churches against the authority of Ellen White as a prophet. But she is officially acknowledging as a prophet by the central office of Seventh Day Adventist church in United States. As certain local church doubt on her authority as a prophet. Some sermons function to convince people about her writings and authority.

There are some pioneers of Adventist church in the end of 18th and early 19th centuries. But Ellen White is one of the prominent figure in Adventist movement. Some core doctrines of the church emerged because of her writings. The other figures in Adventist church are James White as the husband of Ellen Harmon White, E J Wagoner and E T Jones who defended the concept of righteousness by faith and not by work, and Joseph Bates who presented the truth of the Sabbath. Those pioneer affected the message of the church including on how a sermon function. Sabbath, health reformation, revelation and others were the main topic sermon of them.

Early Adventist pioneers emphasize the importance of the works and against the role of righteousness by faith. They assume that only by works people will be saved. But E J Wagoner and E T Jones managed the righteousness by faith well. Afterwards, the church issued the fundamental beliefs which accommodated the doctrine of righteousness by faith. But in reality there are some preachers or teachers emphasize the works rather than faith. It causes the emerge of legalism people in the church. Sermons involve of invitation to obey the law as the way to be saved in the second coming of Christ. The role of grace and faith are less important than works. Sabbath, health reformation, spirit of prophecy (Ellen

White's writings), the book of Revelation, Daniel, sanctuary and second coming of Christ are the core of the Seventh Day Adventist church.

Reformation in the church is a calling to believe the Bible instead of the tradition. The church needs to be purified from any sins. There were some reformers who bravely against the wicked of the church by giving their ideas through their writings. Martin Luther composed 95 theses in Wittenberg, protested the indulgences of pope. He translated the bible into Germany. Reformers before him attacked the corruption in the church but Luther put more attention to against the theological problem in the church especially the doctrine of grace and redemption. The other doctrines which were against by him are the indulgences, purgatory, saints, justification authoritative and others.

In the Switzerland, the reformation began by Ulrich Zwingli and followed by John Calvin. God's power and humanity's predestined were the teachings of John Calvin when he stayed in Geneva and started his writings. Calvin gives big impact to the development of neo-Calvinism in Netherlands. It followed by Abraham Kuyper as the pioneer of neo-Calvinism movement. He wrote some books which impact to the history of reformed church in Netherland. His core teachings are about the role of God in every day, the state and church, politic and the church, ecclesiological, the liturgical worship and more.

Manado Adventism Tradition

Manado is the capital city of North Sulawesi province. It is located in the north Indonesia and dominated by Christians. As a Moslem country, Indonesia is known as one of the biggest Moslem population in the world. But it does not the identity of Manado. Manado is known as a Christian city. As a city which is dominated by Christian, Manado seizes an award as the most tolerated city in Indonesia (Setara Institute, 2017). Christian denominations grow very fast. There are large number of Christian churches in Manado.

East Indonesia Adventist church is centered in Manado with more than 10 synod branches scattered in several places in east Indonesia. In the other side, the reformed tradition was adopted by the local Protestant church named Gereja Masehi Injili Minahasa (GMIM). It is known as reformed church in Manado North Sulawesi. People in Manado have unique features influenced by western world. Certain cultures in Manado are the heritage of colonialism, and the rest are originally Manadonese.

As the Christian majority, people in Manado behave as well as ordered by the scripture. Their attitudes are more controlled by the scripture. Social punishment in the church seems more effective than government's law. As a development country, the people required to work hard, deal with challenges and barriers to survive. Some believers pass the tribulation by miracle in their capacity and remembering the moment as supernatural experience. It makes the Christianity as their social identity. Becoming a Manadonese is becoming a Christian. Most of the culture in Manado relates to the Christian identity. It is possible but difficult to be non-Christian in Manado even though it is known as the most tolerate city in 2017.

As it is explained above, Adventist churches have their central office at United States. The Adventist Synod in Manado known as Conference of Minahasa and North Maluku. It is the branch synod of East Union Indonesia which based in Manado also. It is the branch of Asia Pacific Union in Philippines which under the central office or General Conference in United States. In the other words, the whole local synods including unions and divisions have the similar doctrines. Unfortunately, it seems there is no contextualization as the order comes from the central office with American background.

According to Ellen White, a sermon involves of the truth of Jesus Christ and its application. It is not merely information about Christ, but it should have the application to the hearer. A sermon always pointing out to Jesus Christ. Christ is the center of sermons. Christ is the prominent message in every sermon. In this way, Adventist church believes that there is no other important message rather than Jesus Himself. Put Christ into every sermon. Let the preciousness, mercy, and the subjects, manner, and form of discourses should be modeled after the divine pattern.” (White, 1985) The lessons of Christ should be carefully studied, and the subjects, manner, and form of discourses should be modeled after the divine pattern (White, 1981).

The story of Jesus happened in the past decades which could not fit with present time. A sermon should able to bridge the gap between the time of Christ and nowadays. Every sermon is fresh ideas with a single source, scripture, and always discussing about Christ (White, 1886). Fresh idea does not mean new idea. The ideas are from Jesus Christ but fresh approach and application. The story of Christ is related with the current phenomenon. By giving the application of the live of Jesus Christ, a letter could define as a sermon. In every address given, let there be an application of truth to the heart, that whosoever may hear shall understand, and that men, women, and youth may become alive unto God (White, 1923).

The Adventist church in Manado understand the definition of sermon in the same way as well as the central office of Adventist. There is no double definition or understanding because they have the similar knowledge derives from the central. Ellen White becomes the main source on defining some doctrines including the definition of sermon.

A sermon consists of the truth of Christ and its application for present time. Building a sermon, a preacher constructs the sermon by some elements. Sometimes it seems that local preachers in Manado build their sermon with outbox context of the Bible. It involves of present issues, tales, illustrations, word wisdoms and others. Basically, a sermon consists the story or lesson in the scriptures. But it has different reality in Manado Adventist churches context. Even the Adventist church clearly states that scriptures is the top and final authority of a sermon and life of believers.

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration. The inspired authors spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to humanity the knowledge necessary for salvation. The Holy Scriptures are the supreme, authoritative, and the infallible revelation of His will. They are the standard of character, the test of experience, the definitive revealer of doctrines, and the trustworthy record of God’s acts in history (<https://www.adventist.org/en/beliefs/god/holy-scriptures>, nd).

In some cases, the scriptures become less important than the illustration. Too many illustrations do not have correct influence; they belittle the sacred dignity that should ever be maintained in the presentation of the Word of God to the people (White, 1946). Scripture is over the illustration and others supporting elements of sermon. Ellen White recommended the scripture as the rule to believer's faith and practice. Scriptures roles up of any other sources of a sermon. A sermon dominated by Scripture (White,, 1882).

There are some points on how a sermon function in Adventist church especially in Manado context. A sermon function to confront Satan's lies (White, 1896). A sermon makes hearers understand the truth of God and His sacrifice in the cross. It backs again to the point above of Christ-centered. It convinces people about the truth (White, 1902). The truth which is in the scripture. It is not about the preacher. The preacher does not present himself in the sermon, the truth does.

A sermon function to touch the heart of the congregation and awakened the sympathies (White, 1891). Every problems and tribulations in hearers life are healed by the sermon. A sermon helps people realized that Christ care with their burdens. In this sense, a sermon function as a counselor which put sympathy to the hearer. But it brings the people right to Jesus Christ and not to the other center and not other center (White, 1896).

The church has no authority to control the topic of each sermon specifically. Usually the central synod gives yearly theme of sermon to be applied in the churches. But Adventist church in Manado sometimes function the sermon in the other way. It is un-recorded but a common sense that people use sermon to send their own hidden purposes as politics. The pulpit become the stage of politic. In the other case it becomes the entertainment program to show the preacher instead of the Word of God.

A sermon has a dominant source which is the scripture and single theme, Jesus Christ. But it does not mean that the other books in the bible are less important than the Gospel. It means that other places in the scripture point out to the Jesus Christ as the central focus of the Bible. General Conference or central office of Adventist church has the 5 yearly theme. But it does not deal with the topic of the sermon. The local church determines the topic of a sermon. Sometimes it has the theme decided by the local synod but it does not always the case.

For instance, the church in Manado has the regular period for woman. In this worship period the topic of a sermon is about woman. Even the participants are dominated by the woman. They have the week of prayer each year, and the topic of the sermon is about prayer or fasting. There are some local festivals which affect the topic of the sermon in certain period. Mothers day, thank giving festival, youth festival and others.

But the general topics of sermon in many decades in Adventist church deal with the second coming of Christ, repentance, Daniel and Revelation, health reformation, ten commandments, the law and other doctrines topic. However, Ellen White suggested that doctrine should not put in the sermon. Ministers should not preach sermon after sermon on doctrinal subjects alone. Practical godliness should find a place in every discourse (White, 1908). It is easy to find a legalism sermon in the worship as some Adventist still convince that works plays the role of salvation.

In the remote places in Manado, frequently sermons become a tools of judgment. It centers to the obedience of the law. It deals also with misinterpretation of Ellen White writings. As her writings speak a lot of obedience to the law. For instance, in her book TM 118 she said that believer should speak about the prophecy of Daniel and Revelation. But reader miss the next explanation of her which says uplift Jesus as the center of all hope. In other case, the topic of health reformation of vegetarian dominate over Jesus Christ. Obedience to the ten commandments become more important than the sacrifice of Jesus.

It is clear that the topic of sermon is about Christ. Let the science of salvation be the burden of every sermon, the theme of every song. Bring nothing into your preaching to supplement Christ, the wisdom and power of God (White, 1946). These are our theme, Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God (White, 1986). Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer (White, 1915).

Dutch-American Reformed Tradition

A sermon involves of Old and New Testament; it contains of an exposition of the scriptures. A Sermon is not legalistic but redemptive, not only directed to individual souls but especially to the corporate existence of the congregation; not elevating but mobilizing, not a refuge but a starting point, and, finally, not holy and vertical, but secular and horizontal, time, space, and dust (Timothy George, 2017). It does address to the people generally without certain purpose to judge individual. It does to reach people personally but further it touches the people generally.

A sermon is distinct with lectures which contain of information and tend to be legalistic. Eric Watkins as the bible scholar from Theological Kampen University arose the issue of preaching in the sphere of history of redemption also. He may have another purpose on his thesis, but it indicates that a sermon does not merely about how to submit on the laws and regulations of the bible.

John Calvin as one of the influential reformer which gave impact to the neo-Calvinism movement in Netherland and United States never defined sermon clearly. He never gave any specific definition on sermon. But tracing his heritages especially his series of sermon, they give enlighten on how Calvin defining sermon. He preached throughout the book in the bible. His sermons contain of the series of books in the bible. In the other word, sermon is another serial of the scripture which explained according to the context of the congregation. Another serial does not mean new series but the single source from the bible which explained in the context of the congregation.

It is important to involve the scripture in a sermon. It requires advance study of the scripture before a preacher deal with a sermon. Scripture is like a field that has to be cultivated with much planning and care. If someone wants to preach Scripture, he will have to prepare himself many years in advance. And before every sermon he will have to study Holy Scripture again (Boonstra, 2009). Scripture and sermon can not separate because a sermon comes from the Holy Scripture.

The scripture is not simply a field of information. God infuses the Word with his own spiritual power (Bryan 2005). The scripture as the manifestation of His Word has powerful message. It is not a word wisdoms, but it has divine power within. The scripture is powerful. It works actively to examine the preacher. In the

other side, the preacher works passively and let the scripture present himself to be a sermon.

In the 15th century, John Calvin says the importance of Scripture. It is definitive and sovereign, preaching must be derivative and subordinate. Obviously Scripture does not have to conform to preaching, preaching must conform to Scripture (Parker, 1992). In the reformation period, reformer underline the works of Scripture relate to a sermon. Preaching must conform to Scripture means that a sermon must suitable and match with the scripture. In reformed tradition it is clear about the using of the scripture as the final authority of a sermon. A sermon should harmonize with the scripture. It is the task of the preacher to dig and expound the scripture as the way preparing a sermon.

A sermon function as a tools to change the lives and destinies of the hearers. It is not merely providing information to satisfy the curiosities. The goal of preaching is not merely to impart information but to provide the means of transformation ordained by a sovereign God that will affect the lives and destinies of eternal souls committed to a preacher's spiritual care (Chapell, 2005). In the other word, how a sermon function will be based on the spiritual care of the preacher, in the sense of divine purposes. But the main function is to affect the heart and destination of the people.

Telling about Christ is the other function of a sermon. Clowney says that both in the Old Testament and New Testament, we can present Christ and reflect the lesson to the present time because Christ is present in the Bible as the Lord and as the Servant (Clowney, 2003). Most of reformed theologians suggest the same thing. It always about Christ. That is how a sermon function in the church. Further, Clowneys does not against the specific message in particular text or make the Christocentric sermon. But the fact is, the whole scripture reflects the fullness of Jesus Christ.

Greidanus says that according to Haddon Robinson, the function of a sermon depends on the preacher. The first task of Christian preaching is to take the biblical text seriously. The second major task of Christian preaching is to take the congregational context with equal seriousness (Greidanus, 1998). It is interesting to see how a sermon function in the side of Greidanus. He offers two sides of functions. For the preacher and congregation. It functions to force the preacher to study the biblical text and bridge the bible text to the context of the congregation. A sermon helps the preacher and congregation at the same time.

The topics of sermons today must be grounded in the Scripture. The scripture has an old setting and distinct in wide range gap. There are the possibilities which the topic in the bible time does not suitable to the present time. But the meaning for today must be grounded in and be an extension of that original meaning as that becomes clear in the light of further revelation (Greidanus, 1998). In this way, the whole topic in the bible becomes relevant in all ages including today.

To emphasize only what the text meant, or to preach the Bible 'directly' to our generation, is to fall into a simplistic fundamentalism where one does little more than to repeat the words of the text again and again, ignoring the cultural chasm between past and present (Greidanus, 1998). It needs to match the topic of the sermon with the context of the congregation. It means the topic of sermon is in

diversity based on the context. A suitable topic in certain church does not mean match in other church.

A theologian from Netherland, Abraham Kuyper suggests other view on the topics of sermons. He suggests that the topic determines by the preacher by the guide of the Holy Spirit through the scripture. The church does not involve in deciding the topic of sermon in each worship. It is the freedom of the preacher to decide the topic. But it requires effort and meditation to decide the topic. The reflection of preacher's thinking is the topic for the sermon (Boonstra, 2009). The topics in the past seem different based on the urgency. For John Calvin and other reformers in his time, a calling to repent for the church was the main topic. But in the time of Kuiper and other Dutch theologians, neo-Calvinism in Netherland, a calling to back again to the reformation in the past is the main topic.

Comparison and Discussion

A sermon functions in the same way generally. There are no gaps or conflicts in defining the function of sermon among Christian denominations. But in fact, besides the function of sermon to exhort, rebuke and reveal Christ, a sermon functions in other ways sometimes. Functioning in another ways does not mean out of the track. However, a sermon functions depends on the core doctrine of the church. Every church has its own features which emphasizing in certain sphere. The main doctrines of the church become the core of its denomination. Afterwards, the core of its doctrines implemented in the mission of the church. Consciously the church determines the topics of each sermon. A sermon functions to reach the goal of the church. Unconsciously, the preacher tends to convince the mission of the church by his sermon.

Adventist church as an organization with hierarchy system has the structure from the central office to the local church including Manado. It has the features on doctrines. The features mean the doctrine which get more attention. It involves of the truth Sabbath, the book of Daniel and Revelation, sanctuary, spirit of prophecy and the second coming. These doctrines become the core of Adventist movement and implement in its mission. As part of the church's mission, the central office set down its mission to the branch office to be implement in every local church.

As the result, the sermon in Adventist church functions as tools to express the church mission. A sermon functions to reveal Christ, but the way the church reveal Christ is different. A sermon brings hearers to Christ through the mission of the church, delivers the calling of health reformation, back to the truth Sabbath, describing the history, explaining the spirit of prophecy. In this way, a sermon functions to present the doctrine of the church. Because the mission of the church comes from the doctrine of the church itself. A sermon loose the important point which is the application. As sermon used to explain the doctrine, information becomes more important that the application.

Clearly Ellen White against a doctrine sermon in every worship. But it happens in the church especially in Manado. Adventist movement came to Manado in the early 19th, but it counted as a new movement until today. The preacher assumes that the congregation needs to understand the core and mission of the church. A sermon becomes a long lecture and book of history. In the other side, as

the main mission of the church, the second coming of Christ is the prominent message. A sermon functions to call congregation to prepare themselves for the second coming. A sermon acts like an alarm and reminder for the church concerning His second coming.

The way a sermon functioned in the Adventist church does not touch the current needs of congregation even though it is mentioned by Ellen White the importance of application in a sermon. Too much efforts are spent on declaring the church mission but less attention of the basic need of the congregation. For instance, the issues in Manado are jobless, wealth, loneliness, family, loveless and stratus social. Because the sermon functions to deliver the mission of the church, less attention is given to the current needs of the congregation. A sermon functions well in doctrinal, describing the core of the church, and Adventist followers are good in explaining their core doctrine. The church uses sermon as a way to reach the mission of the church.

In the other side, Dutch-American tradition has another emphasizing on sermon. A sermon functions followed the urgency of each period. Adventist and reformed tradition are in the same way on defining the function of sermon basically and generally. As it is mentioned in the early paragraph of this chapter, it becomes different in the way they introduce Christ as the center of a sermon. Both traditions agree that a sermon is Christ-centered. But the way they bring hearers to the Christ in a sermon is different. For instance, reformed tradition in 15th century, in the time of Calvin, a sermon functions as a calling to the church to repent from its sins such as the authority of Christ and man (pope), the role of the king and the church and others. It is more about a calling to repent generally. The sermon functioned to call the church as the organization and particular person in the church to repent. A sermon functioned in that ways as the result of the urgency at that time.

In another time, last 18th and early 19th centuries, a movement in Netherland, known as neo-Calvinism, a lot of writings have made by Dutch theologians as the way to remain the church concerning the reformation in the past centuries. It influences their writings. Reformed church seems has no urgent mission currently. As many of reformed theologians or preachers do not emphasize the core of reformed tradition. A sermon functions to answer the need of people today. A sermon does not function as a calling to repent from the false practice of the church as an organization as well as in the past.

A sermon functions based on the willingness of the preacher. The preacher will study the bible and ask the Holy spirit to guide him for the proper topic. There is no special agenda derives from the synod to the church of preacher. A sermon functions to bring people to Christ according to the needs of each period and the care of the preacher. In reformed tradition, attention is given to the context of the church. A sermon works well because meet the needs of the congregation. People are brought to Christ; a sermon bridges their needs to the Christ. A sermon functions as the answer of human needs.

CONCLUSION

Adventist church in Manado uses the sermon to describe and explain the core of the church. A sermon functions as a lectures of doctrines. It causes the legalism in a sermon. It functions as an alarm to keep people remember and prepare

themselves for the second coming of Christ. A sermon helps people to understand what they believe and keep remain of His coming. But it does not touch the need of the people as it seems less important to watch the current context of the congregation. People need to fill their spiritual to face the problems and barriers. People need nourishing sermon instead of core doctrines of a church organization to make them survive while waiting for His second coming.

Dutch-American reformed traditions have no wide gap in defining a sermon with Adventist tradition in Manado. Dutch-American tradition is more emphasize to the urgency of each period. It has to do with converting people generally. But each period has different urgency. It bases on the preacher and period of time. There is no special agenda from the synod. Calvin, Kuyper and modern theologian preachers have different urgency. A sermon functions as a calling to the church to repent in specific way in the era of Calvin and Kuyper. But nowadays it functions to answer the current questions of people. In the other word, it is more application which relate to the current issues and needs of people.

Both Adventist church in Manado and Dutch-American reformed tradition give inputs to the present preachers on how a sermon function in those traditions. There is a match line which those tradition meet. A sermon functions to explain the core doctrine of what they believe, keep people remain of His second coming, feed the current spiritual needs and present Christ as the center of the bible and Christian life.

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