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Teaching Effective Communication Principles: Characteristics of Effective Preaching to Young Adult in a North American Context

Matthew William Gamble

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ABSTRACT

The purpose of this dissertation is to help preachers to be more effective in the pulpit. From the beginning of time God has seen fit to use the ministry of public proclamation to deliver his messages to his people. Recent studies are suggesting that previously unchurched people are returning to local church services because they made a connection with the pastor. Of the top eight reasons why a previously unchurched person was attracted to the pastor, six had to do with the way the sermon was delivered.

In this project the characteristics for what make a preacher effective in the pulpit are explored and considered. Through research and study, six characteristics of effective communicators were identified and evaluated. The six characteristics are:

1. Aware: Preachers must be knowledgeable of the Bible. They must possess a broad knowledge base that includes topics such as world events and must be aware of the culture they are addressing.

2. Ardent: In order to articulate the Gospel so that it is heard and received by young adults, the deliverer must be zealous.

3. Articulate: The audience must understand the preacher and the message must possess a clear sense of purpose and cohesiveness.

4. Amusing: By definition, entertainment is something diverging or engaging. Effective preachers will be able to hold the attention of young adults because they will be creative, humorous, and intriguing.
5. **Authentic**: Effective preachers will be genuine. This effectiveness will be expressed through their willingness to be transparent and honest about their spiritual journeys and about difficult or controversial topics.

6. **Attune**: The preacher will be attuned to the audience and the Holy Spirit and willing to change course as necessary based on feedback from the two.

It is suggested that if preachers embody these six characteristics, their effectiveness with audiences will increase dramatically. These characteristics were developed into a teaching tool and presented to several groups of pastors in a North American context. The tool was also evaluated for its effectiveness and accuracy.
CHAPTER 1
INTRODUCTION

Ministry Issue

Sadly, some preachers are ineffective. The state of Washington where I live is reported to be the most unchurched state in the nation.\(^1\) Before moving to Washington, I felt a sense of pride in my preaching, perhaps gleaned from feeling I was respected by those around me. Now I sometimes wince when I meet someone for the first time, and the inevitable question comes up, “So tell me, what do you do?” I’m a writer I’m a speaker. I’m a teacher. Anything but having to confess that I am a pastor! Nothing seems to end a conversation more quickly than stating I’m a preacher. So why do preachers have such a bad reputation?

Could it be the content of the message? Or maybe it is the manner by which it is delivered? What about the preacher themselves? The bottom line is that preachers, also known as evangelists, have done some horrific things to tarnish this divine calling. From Jimmy Swaggart with his sex-scandals to Benny Hinn’s extravagant life style, it is no wonder that people are questioning the message coming out of a preacher’s mouth. It seems the word evangelist now conjures up the same images as the words used car salesmen. Rick Richardson, in his book Reimagining Evangelism observes:

Over the years, evangelism has gotten a bad name. It is sales, manipulation, TV preachers, big hair, pushing people to convert and going door to door. It elicits feelings similar to the intrusive practice of telemarketing. As Becky Pippert quips in her book *Out of the Saltshaker*, it is something you wouldn’t want to do to your dog, much less a person you like.²

What has been the result of ineffective evangelism and preaching? People are leaving the church in droves, especially young adults. According to a recent LifeWay Research study, 70 percent of young adults between the ages of eighteen and thirty are leaving the church.³ In asking the other 30 percent why they maintained an active presence in church, the top reasons were, 1) that it was vital to their relationship with God and 2) that going to church helped guide their day-to-day decisions. The latter point gives a clue into what young adults are looking for: relevance.

Ironically enough, while some young adults are fleeing the church, others are being drawn into church communities. Churches like Mars Hill Church⁴ in Seattle, Washington, Mars Hill Bible Church⁵ in Grand Rapids, Michigan and LifeChurch.tv⁶ whose main campus is located in Oklahoma City, Oklahoma are growing exponentially. Some might say that it is because of their location or their trendy techniques, but the


young adults attending these churches take offense at this explanation. They are drawn in by much more than entertainment or special effects.

So why are some people running away from church, while others are running in? The supposition of this paper is that a young adult is making a decision to go to church based on whether or not there is an effective preacher who has certain characteristics that are appealing to young adults. According to Thom Rainer, the number one reason why an unchurched person chooses to attend a church is because of the pastor and his or her preaching.\(^7\) When looking at the three churches listed previously one thing is certain, they all have a gifted speaker presenting the gospel each week. From Mark Driscoll in Seattle to Rob Bell in Grand Rapids to Craig Groeschel in Oklahoma, these three orators possess qualities that cause both churched and unchurched young adults to lend a listening ear. So what is it about these preachers that are attracts unchurched young adults? Could it be that there are common characteristics these evangelists possess that are attractive to young adults? The focus of this dissertation is to identify characteristics embodied in an orator delivering a sermon that enables him or her to be effective. The goal is not to look at the content of the message per se, rather the method of delivery. This project aims to equip preachers in their effectiveness in reaching young adults.

In the Seventh-day Adventist faith-base a new church has been planted in Bellevue, Washington. Located in one of the most unchurched counties of this nation, 24-Seven Ministry Center\(^8\) seeks to be a place where people can come and hear the

\(^7\) Thom Rainer, *Surprising Insights from the Unchurched* (Grand Rapids: Zondervan, 2001), 55-56.

\(^8\) 24-Seven Ministry Center, cited January 24, 2008, http://www.24-seven.org
teachings of Jesus in a relevant way. The issue at hand is how to communicate the Gospel in such a way that is compelling and convincing to those who take the time to listen to a sermon. Perhaps there are principles found in the preaching at 24-Seven Ministry Center, as well as by other preachers around the nation who are effectively reaching young adults with their messages. These current trends in preaching are critical in keeping the young adult in the church. Furthermore, there are certain preaching styles that create an atmosphere where an unchurched young adult is more receptive to the teachings of the Bible.

Background

The Seventh-day Adventist Church

The Seventh-day Adventist movement started in 1844 when a group of believers studied the scriptures earnestly in search of deeper biblical truth. As conviction came upon the group that many church leaders were teaching ideas incompatible with the Bible, a passion for sharing a collection of new biblical insights arose. These people started moving out sharing Bible truths as they understood them and as a result, a worldwide church was birthed.

Today in Western Washington there are nearly one hundred Seventh-day Adventist churches with over twenty thousand members. While this number may sound impressive, most of these people are over the age of fifty. The reality is that our churches are catering more to the needs of the older generation. According to Paul Richardson of the Center for Creative Ministry, “The median age for the Seventh-day Adventist community in North America, including the un-baptized children in church families, is
58... Among native-born White and Black members the median age is even higher.9 This statistic becomes even more sobering when we realize that the median age in the United States is thirty eight.10

24-Seven Ministry Center

In 2004 Steve Leddy and I were assigned to plant a church that would be geared towards reaching young adults (ages 18-35). Out of the roughly one hundred churches in the Washington Conference of Seventh-day Adventist, not one of them was involved in reaching this age group. Leddy and I are paving new ground as we creatively seek to reach backsliding Seventh-day Adventists, the unchurched people, and specifically young adults.

The first 24-Seven Ministry Center started and continues to meet on the campus of Bellevue Community College. In 2007, 24-Seven Ministry Center started its second location on the campus of the University of Washington in Seattle. It is primarily on campuses and in speaking to young adults around the world that I have identified characteristics of what it takes to effectively reach young adults with the Gospel.

Seminar

The goal of this dissertation is to create a teaching tool to train preachers on how to effectively connect to young adults. While a strong knowledge of the biblical subject

9 Center for Creative Ministry. (November 1, 2006). INNOVATIONNewsletter, 12(19) [Electronic Newsletter].

matter one is preaching on is mandatory, the content of the sermon will not be addressed in this paper. The aspects of delivery will be the main focus. In other words, the goal is to identify the primary characteristics of a preacher that are most useful when preaching to young adults. This training tool will be developed to be a comprehensive seminar that empowers preachers to be more effective. The presentation of this seminar should equip preachers to be more effective, thus resulting in an increase in young adults present at church.

Over the last twelve years, I have had the privilege of preaching in a wide variety of settings. From churches to schools, theaters and tents, to mountain tops and the beach, I have preached. From audiences of three to conference centers filled with fifty-five hundred, I have preached. Some messages were more effective than others. Some have garnered praise and tears of gratitude, others have inspired hate mail. But still I preach.

In addition to preaching, much listening has taken place. Invariably after a sermon is over there is someone who has been offended or blessed by something that has been said or done. Listening to both the criticism and the praise has provided solid grist for what is effective and what is not. Beyond the feedback, listening to hundreds of sermons has proven beneficial in honing the craft of preaching. While everyone may have their differences of opinion, there are common characteristics that stand out with those preachers who are effectively connecting to young adults.

Effective preachers will possess the following traits. They will be

1. Aware: Preachers must be knowledgeable of the Bible. Furthermore, they will possess a knowledge base in other areas of life such as world events and the culture they are addressing.
2. Ardent: In order to articulate the Gospel so that it is heard and received by young adults, the deliverer must be zealous.

3. Articulate: Not only will people understand the preacher, but the message will possess a clear sense of purpose and cohesiveness.

4. Amusing: By definition, entertainment is something diverging or engaging.\textsuperscript{11} The effective preacher will be able to hold the attention of young adults because they will be creative, humorous, and intriguing.

5. Authentic: An effective preacher will be genuine. Authenticity will be expressed through their transparency and honesty.

6. Attune: The preacher will be attuned to the audience and the Holy Spirit.

When a person takes a stand to publicly address a group of young adults, he or she must maintain these qualities. Talk to any preacher and ask if they’ve received feedback in any or all of these areas and it is safe to say that the answer will be a yes. While it is clear that a preacher cannot please or reach everybody, being strong in each of these identified areas will prove to be helpful in reaching unchurched young adults. To that end this project is committed.

**Intended Outcome**

Churches are in desperate need of effective preachers. Young adults are leaving in droves because they are not connecting with the talking head up front. Sermons are

boring and irrelevant. The needs, struggles and concerns of a twenty something is not taken into consideration; their language is not spoken.

The objective of this dissertation is to develop a comprehensive teaching tool that provides preachers with principles for effective communication. The teaching tool will be based on the research and development of the six principles of effective communication that have been identified: the preacher must be knowledgeable, authentic, passionate, clear, entertaining, and aware. These principles will be evaluated to determine whether or not these identified characteristics for effective preaching are comprehensive or if there are other attributes that are missing from this list. The findings will be developed and presented to preachers in several different settings. Each presentation will then be evaluated. The feedback will be used to determine both the effectiveness of the presentation as well as whether or not the identified characteristics are comprehensive. Based on the analysis appropriate changes will be made.

The desired outcome is to correctly identify what characteristics must be possessed in order for a preacher to effectively connect with an audience in the public arena. As preachers attend the seminar they will be challenged to identify what aspects of their preaching delivery needs to stay the same or change. Whether a particular characteristic is a strength or weakness, the participants will grow in their effectiveness as a preacher. Ultimately the assumption is that the principles identified in this project will be transferable to any preacher desiring to improve effectiveness in reaching young adults with the Gospel. There is no question that if applied, these principles will begin to see more young adults attending weekly corporate worship experiences.
Research Methods

This project includes several components of research. There will be a thorough reading of selected books written on a range of topics in the areas of sociology, ecclesiology, homiletics, and business. These books have been identified by the dissertation advisor, various preachers contacted, and by personal selection.

Additionally, a Likert scale survey will be taken of young adults (age 18 to 35) attending 24-Seven Ministry Center both at the Bellevue Community College location and our campus at the University of Washington. This survey will be given to determine whether or not the six identified characteristics of effective preachers align with what they look for in an effective preacher. They will also be provided the option to identify other characteristics that they felt provided the preacher with greater effectiveness. This will provide data to support the presuppositions of this dissertation.

Lastly, a Likert scale survey\(^{12}\) will be provided at each of the presentations of the seminar entitled Preaching to the iPod Mind\(^{13}\). The survey will contain eight Likert scale questions followed by three fill-in-the-blank questions. Additionally, the survey will help to evaluate the effectiveness of the seminar by providing the participant with the opportunity to identify how the seminar may be improved.

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\(^{12}\) See Appendix 1

\(^{13}\) The title of the presentation was provided by James Black and Manny Cruz of the North American Division of Seventh-day Adventist Youth and Young Adult Department. The seminar was first presented at the North American Division of Seventh-day Adventist Youth and Young Adult Leadership Conference in Dallas, Texas, on February 17, 2008.
**Principles of Communication and Transformational Leadership**

Transformational leadership occurs when leaders become stewards of resources that they have been granted. In the case of preaching, it is assumed that the preacher has been given certain gifts by God to communicate effectively the message that God has for the particular audience they are addressing. As the preacher remains faithful to God and uses the talents that God has provided, that person is, in effect, a transformational leader. Further transformation takes place as the preacher develops a teaching resource to assist others to become more effective in connecting with young adults from the pulpit.

On a personal level, my primary passion and spiritual giftedness lie in the areas of teaching and evangelism. That being said, I am interested in developing a seminar to help preachers become more effective. The church that I, along with Pastor Steve Leddy, have recently started is attracting unchurched young adults, and I am eager to develop a comprehensive presentation that helps others know what principles are crucial to reaching this audience. This presentation will empower us to clearly understand how to maximize the fruitfulness of our preaching.

On a theological level, Jesus clearly states that, “if I be lifted up from the earth, will draw all people to myself” (John 12:32). While it may be understood that Jesus was talking about His resurrection, the assertion can also be applied that if in the weekly preaching event Jesus is lifted up, that he will draw people to himself. Additionally, Paul states that “For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God”; and “For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe” (1 Corinthians 1:18, 21).
With this in mind, how is a speaker able to present the Gospel in such a way that what would normally seem foolish is being received as life changing wisdom from God?

This project will transform the way I train and equip people to deliver sermons. The intention is that the insights gleaned will be helpful to other preachers seeking to more effectively communicate the Gospel in ways that transform the lives of unchurched people. This will be accomplished through developing the identified characteristics into a working presentation. The presentation will then be measured for its effectiveness. Based on the evaluations the presentation will be updated.

In the following chapter an overview of literature will be presented. While the content of the review covers a broad scope of sources, all of the texts reviewed assisted in understanding the various intricacies that go into public presentations and more specifically the preaching event. The insights gleaned in the next section not only helped in establishing the six characteristics of effective communication but also helped to better understand the bigger picture of effective communication.
CHAPTER 2
LITERATURE REVIEW

Much has been written in the area of preaching and public speaking. In developing this teaching tool, a considerable amount of reading was done in areas representing a variety of different perspectives. Starting from a sociologic standpoint, a look at the issues facing culture will prove to be crucial in understanding the audience that the church is attempting to reach with the gospel. This will be established through an overview of predominantly Christian authors who are engaging in the culture while defending their Christian beliefs. Next, the ecclesiastical perspective will be considered. Here a survey of books will be examined that look more thoroughly at the roll that preaching has in a church service. These books will also assist in identifying the various stylistic approaches in the twenty-first century pulpit. From the church perspective, books were also read that dealt specifically with homiletics. In this section, everything from “classics” to more “modern” books was included. Lastly attention was given to the secular business world, which provided further insight to the six characteristics identified in this project.

Sociological

This section specifically looks at the church culture as a whole, written by pastors or ministry leaders as they are looking at either the life of a church or the life of a follower of Jesus. These books proved to be crucial in understanding the culture being addressed in the context of this paper.
Two books by Thom Rainer have proven to be extremely helpful in providing insights into the lives of unchurched people. The books *Surprising Insights from the Unchurched and Proven Ways to Reach Them* as well as *The Unchurched Nextdoor* (2003) have content that will help believers not only better relate to the unchurched but to be more intentional in their interactions with them. For church leaders who are interested in seeing unchurched people not only come to their church but also become active participants, these books are essential. According to Rainer, “Only 41 percent of Americans attend church services on a typical weekend. Each new generation becomes increasingly unchurched. Slightly over one-half (51%) of the builder generation (born before 1946) attends church in a typical weekend. But only 41 percent of the boomers (born 1946 to 1964) and 34 percent of the busters (born 1965 to 1976) attend church on a given weekend.”¹ Once again we see the startling fact that people are leaving our churches. Or perhaps, they fall into the category of those who have never come to church in the first place. Facts like this should move us to action.

Rainer goes on to make the point that nine out of ten previously unchurched people say that the number one reason why they stayed at a church is because they connected with the speaker.² It is safe to assume that if young adults are leaving churches in droves it is at least partially because they are not being reached by the sermon. Further study points out that, “Various denominations have estimated that


² Ibid., 55-56.
between 65% and 94% of their high school students stop attending church after they graduate.”3 This is yet another piece of startling evidence that cannot be ignored.

One of the six characteristics identified in this study is that the speaker be authentic. Rainer supports this point in the following statements:

The formerly unchurched spoke forcefully and clearly about one of the primary characteristics they desire in a pastor: authenticity. Many of these new Christians shared with us that inauthentic pastors were among the stumbling blocks that kept them away from the church.

Boston resident Larry M. said without hesitation, “I really thought most pastors were two-faced hypocrites with a holier-than-thou attitude.” But Larry’s opinion has changed dramatically; he now speaks of his pastor in a nondenominational church near Boston with warmth and admiration. “Pat is just a real guy,” Larry notes. “He doesn’t try to pretend to be somebody he’s not.”

Indeed, humor was an often-mentioned characteristic of pastors whose churches reach the unchurched. The formerly unchurched are careful to note, however, that humor evident in these pastors is not a lightheartedness that fails to have reverence for God or take his church seriously. The 121 respondents who made some comment about pastors’ authenticity often used the following words or phrases to describe pastors: Down-to-earth, Friendly, Humorous, Willing to admit mistakes, Not holier-than-thou (described twelve times), Real, Enthusiastic, Walked the talk, Relates well, Regular guy.

The authenticity of the pastor was mentioned as the most positive character trait noticed by the formerly unchurched. And this characteristic was deemed third in importance overall, right after the two issues related to preaching.4

While the context of the above point is not stressing authenticity in the pulpit, the phrases used by unchurched people describe what they value when they are looking for a pastor. They want pastors to be down-to-earth, humorous (which relates to the characteristic of the pastor being amusing), real, enthusiastic (or ardent), and that they

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4 Rainer, Surprising Insights from the Unchurched, 60-61.
relate well with others. All of these points are as relevant for the pastor both in day-to-day life as well as when they are preaching.

In *The Unchurched Next Door* Rainer states that there was a three-fold purpose in writing this sequel to *Surprising Insights from the Unchurched*. These three aspects included 1) urging Christians to share their faith, 2) educating Christians on the diversity of unchurched people, and 3) identifying the characteristics of the various types of unchurched people in hopes of building confidence in interactions with them. It becomes increasingly evident throughout this book that “the silence of Christians may be one of the greatest tragedies in the church today.”

In the book *Letters From a Skeptic* by Dr. Gregory Boyd, reference is made to discussions between him and his atheist father. These discussions took place largely via email and began by Boyd’s inquiring as to why his father had chosen atheism. The discussions centered on Boyd’s explanations of why and what exactly he believed. In the end, Boyd’s father accepted Jesus as his savior. While we all have questions about faith or have been asked questions about why we believe what we believe, this book not only captures what many skeptics of Christianity are thinking, but also provides well thought out answers. A preacher benefits from following such a discussion in several ways. The first benefit is the identification of questions skeptics commonly ask, questions like why tragedy occurs in life to how a person can actually hear from God. The second benefit is in the answers, which Boyd has clearly wrestled with and thought

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5 Thom Rainer, *The Unchurched Next Door* (Grand Rapids: Zondervan, 2003), 51.
through. Finally, the book provides an overall gestalt of the mind of an unbeliever and an intimate look into how a close relationship with an unbeliever invokes thoughtful presentation of the gospel.

Erwin McManus’ book *Soul Cravings*, explores the longings that are common to every human on earth. McManus uses real life examples to help unpack the longings of his soul, and in so doing, he unpacks readers’ souls as well. McManus artfully uses words to paint pictures that identify the reasons why humans desire things such as intimacy, destiny, and meaning. As he interweaves life stories of people on the journey for deeper meaning, a light is shed on the culture that is specifically being addressed in this project: unchurched young adults. In the introduction to this book McManus writes, “This is not a book focused on empirical evidence for God. It is about coming to know ourselves… It is about our story; and if God exists, we should be able to find Him there.”

While some theology of this book may be debated, the demographic considered in this project resonates with such stories of meaningful life experiences, and one can learn much about reaching them through learning to engage and help fulfill their “soul cravings”.

Based on Walter Rauschenbusch’s classic, *Christianity and the Social Crisis*, is a book edited by Rauschenbusch’s great-grandson, Paul. Paul Rauschenbusch adds essays written by some of today’s leading missiologists and has retitled the book: *Christianity and the Social Crisis in the 21st Century*. The basic core of this volume is its encouragement of the Christian to get out of the pew and into a world that is both

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suffering tremendously and longing for something more. This book provides support and insight to the importance of knowing the needs of the culture and, as a follower of Jesus, to attending to those needs. Rauschenbusch’s conviction is that “the spirit of primitive Christianity did not only spread sweet peace and tender charity, but the leaven of social unrest,”⁷ which was illustrated through examples of Christian churches failing to attend to the needs to the society outside of its doors.

Identifying the context of preaching and the use of the pulpit, Rauschenbusch makes the statement that, “The new evangel of the kingdom of God… is a call to Christianize the everyday life, and the everyday man will have to pass on the call and make plain its teachings. But if the pulpit is willing to lend its immense power of proclamation and teaching, it will immeasurably speed the spread of the new conceptions.”⁸ This suggests simply that the preaching event is crucial in developing disciples for Jesus. Further, it implies that effectiveness in the pulpit can impact lives more rapidly than one on one discipleship and evangelism.

*Ministry & Theology in Global Perspective* edited by Don Pittman, Ruben Habito and Terry Muck, provides a wide overview of perspectives looking at such aspects as how Christianity relates to other world religions and the methodologies used in ministry. The editors, two Protestants and a Catholic, use a variety of contributing authors, which creates an interesting array of perspectives on the topic addressed. The book is divided into three sections entitled: “A Christian Theology of Religions”, “Mission and

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⁸ Ibid., 291
Ministry”, and “Dialogue and Ministry”. This is a very comprehensive volume that tackles the issues of world religions as well as missions on a global scale. The primary contribution that this book makes towards the discussion at hand is the insight into how a Christian worldview overlaps into other cultures, including other religions. The interface of Christianity with other religions is an important one to take into account when one addresses the young adults outside of the church. Many of these young adults have been exposed to different religions and have felt the stigmatism Christianity often places on those who do not believe as they do. Learning to offer the truth from a Christian perspective without offending those who have found insight from other religions is key in reaching the intended audience.

Author Dan Kimball provides amazing insights into the emerging culture. This is an audience that a few churches, like Kimball’s own church Vintage Faith Church in Santa Cruz, California, have been successfully reaching. Unfortunately, the majority of churches seem to still be pushing younger generations away. Out of this realization, Kimball has written several books including The Emerging Church (2003), Emerging Worship (2004) and his most recent publication They Like Jesus but Not the Church (2007). In his latest book Kimball addresses issues such as homosexuality, the view of women and the administrative structure of churches. It is important to remember that the younger generations may be struggling with different issues than the older generations, and this book provides Christ-centered perspective on the more pertinent issues facing young adults. When the Church turns a blind eye or shuts a deaf ear it only perpetuates the mass exodus that we are seeing. What Kimball is finding as a key characteristic of
the emerging culture is that people want to take part in the discussion. They want to engage in the difficult questions even if answers are not easily obtainable. The difficult question for the Church is whether or not it is willing to take these issues on.

While all of the insights presented in this book help the Church culture understand better how to relate to the culture outside of its doors, it is the section about the sermon that is most relevant to this project. Kimball discovered that indeed young adults have “a strong desire to learn the teachings of Jesus and to learn about the Bible.” In lieu of being “preached at”, “they feel they can learn better if they can participate and ask questions.”

In summary, an overview of these sociological books has proven to be especially helpful in better understanding the culture that is largely missing in our churches. While this list is by no means comprehensive, the insights gleaned provide resources that empower us to better share our faith, both from the pulpit and in one-on-one relationships.

**Ecclesiastical**

In this section the focus shifts from looking at some of the generational trends to more specifically looking at the church service and the key role of preaching in keeping young adults in church.

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10 Dan Kimball. *They Like Jesus, But Not the Church* (Grand Rapids: Zondervan, 2007), 218.
The book *The 7 Habits of Highly Ineffective Churches* is a great place to start. In this book author Ron Gladden identifies seven crucial elements that must be in place for a church to be healthy and to grow. If these elements are missing, the result is a non-productive, ineffective church. These seven habits look at the role of the pastor, the facility, relationships, evangelism, the worship experience, the structure, and finally the vision. In the section on the pastor, the statement is made that, “Just as important as leadership and evangelism to a pastor’s gift mix is that of communication. Churches that grow always have excellent preaching.”\(^\text{11}\) Later, while addressing various aspects of the worship experience, Gladden states that internal passion is “the rock-solid conviction that what you’re about to say is absolutely vital for everyone to hear. You *know* God gave it to you and you can hardly wait to say it.”\(^\text{12}\)

Gladden makes another point which emphasizes the characteristic of the pastor being ardent in the pulpit:

Don’t worry about anyone else in the audience. Preach to two people: Someone who is hearing the gospel for the very first time, and someone who is hearing the gospel for the very last time.

Preach with internal passion and preach to two people, and you’ll be an excellent preacher. People will be on the edge of their seats. When unbelievers worship with you, they’ll get in the car after the service and say, “That was good. I learned something new about God today. Now I have hope. Now I know how to deal with mom’s cancer or with that difficult person at work. I’ll bet there’s more where that came from. I’m coming back next week.”


\(^\text{12}\) Ibid., 100.
Combine it with the right music, integrate the arts, employ technology, do the best you can with what you have, and the foolishness of preaching will bring them back time after time after time.  

*Reimagining Evangelism* is a practical guide on sharing faith in a post-Christian culture. Through the use of stories, Richardson illustrates how easy it is to share our faith with those closest to us. The main thrust is Richardson’s encouragement that relationships don’t have to be negatively impacted through witnessing. While talking about learning to witness as Jesus did, Richardson points out that, “In spiritual friendships with people who don’t know Jesus, assume mistrust, just as Jesus did. If we assume mistrust and seek to identify with broken trust and defuse it, we will discover unending opportunities for meaningful spiritual conversations.” While the context of this statement is directed toward personal evangelism the point is applicable to the preacher in the pulpit. When preparing a sermon, one should assume mistrust of Jesus and the Bible. This will force the preacher to not only defend the faith, but use illustrations and vocabulary that will identify with those who are skeptical.

The section of reading from the ecclesiastical standpoint is far from exhaustive. The primary goal here is to see what some of the literature identified as trends from a church perspective as it pertains specifically to the pulpit ministry. Whether in a church plant or an established church, there are many other resources available to address this perspective.

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13 Ibid.

The first book that deals specifically with the preaching event is Andy Stanley’s *Communicating for Change*. This book is broken up into two sections: the first section uses a story of two men, Will and Pastor Ray, riding in a truck trying to get from point A to point B. While the preacher is sitting in the passenger seat, the driver is teaching him principles of communication. This story is used to illustrate the points that Stanley will flush out later in the second half of the book. In the introduction to part two, Stanley makes a statement followed by some questions. He writes, “Every single person who sits politely and listens to you on Sunday is one decision away from moral, financial, and material ruin… The question you must answer is, to what extreme are you willing to go to create a delivery system that will connect with the heart of your audience?”

This book identifies seven imperatives for communication, not the least of these is point three where Stanley flushes out the concept of creating a map. The emphasis here is to develop every message in such a way that it contains five elements. Starting with *me* preachers connect the audience with themselves by telling them about themselves. They need to describe their pains, fears, joys, and experiences. From there preachers go to *we* where they engage the audience by moving from what you as the preacher are thinking to what *we* as the audience are thinking. Now that everyone is on common ground the preacher transitions by asking the question, “What does the Bible have to say about this?” which is the third step Stanley calls *God*. After addressing the identified

issue from the biblical perspective, the preacher then moves to you where it is shown how the Bible is applicable to the listener’s life right now. The last point is we. In this last section of the sermon, the preacher answers the question, “now what are we as a church going to do about what we’ve heard?” In other words, how will the church as a whole be impacted as it embraces this teaching. This is a simple yet powerful outline.

In the important book, *Preaching Sermons That Connect: Effective Communication through Identification*, author Craig A. Loscalzo provides insight into how the preacher can earn the trust of the listener. The fact is made that the person standing behind the pulpit no longer carries automatic authority because of the position. Rather, there is a need to identify the needs and concerns of the person sitting in the pew. Speaking from his personal experience, he states that:

> The preachers who most engaged me did so because they convinced me, through their words and actions, that they cared for me. They spent time getting to know their congregation in personal and intimate ways. These preachers felt that their call to ministry was not a call to stand in high and lofty places pronouncing judgments on faces without names. Their call to ministry was a call to lead as fellow pilgrims, themselves striving to be faithful to the gospel of Jesus Christ. The preachers who most effectively challenged my attitudes and actions did so because of their words and actions. In them I perceived an authenticity that coaxed and moved me to listen to what they had to say. They had my best interests at heart. They preached with conviction and passion for my well-being and not for their gain. Like Ezekiel, they say overwhelmed among their people before they preached.\(^\text{16}\)

While there is no question that every persons needs cannot be met with every sermon preached, the point is nevertheless valid that the preacher must be addressing the areas of life that are impacting the lives of the listener.

The book *Powerful Biblical Preaching* by Derek Morris covers a wide variety of topics when it comes to preaching. What is helpful about this book is that Morris interviews preachers to gain insight from them into a specific aspect of preaching. For instance John R.W. Stott discusses what he calls the “art of double listening.” Here Stott suggests that one not only needs to listen “to God and to the Word of God, but (also) to the voices of the modern world.”

This point was especially helpful in the development of the concept of the preacher knowledgeable both of the Bible and the culture that was being addressed.

In Craig Skinner’s *The Teaching Ministry of the Pulpit* the importance of the preacher being a teacher is established. This book addresses not only the practical application of how to effectively teach from the pulpit, but it also looks at the history, theology and even psychology of preaching. Skinner’s identified steps that build increasing levels of spiritual life are most insightful. Recognizing that not every hearer is on the same page, the suggestion is made that the sermon time is used to Inform, Inspire, Motivate and Edify. These principles are applicable for developing hearers into disciples throughout the course of a year as well as in the weekly preaching event.

Very applicable to the identified characteristic of authenticity, Skinner suggests that “The first basic rule is to preach to ourselves.” As Skinner suggests, it is likely that the individual listening to the message will be able to identify with the struggles,


19 Ibid., 125.
questions, concerns and experiences of the preacher. This principle will lend itself in helping the listener connect with the message.

In Paul Scherer’s book *For We Have This Treasure* is found a comprehensive look at both the act of preaching and the preacher themselves. Especially pertinent when considering the importance of the character and integrity of the preacher is a comment that he makes in a section entitled “To All Men All Things” based on Paul’s teaching in 1 Corinthians 9:22, which reads, “I have become all things to all people, that by all means I might save some.”

Lives that go around centered in themselves take hurt at every slight, at every angry word, cherishing their dislikes, their animosities, their antipathies, and their wrongs; lives that are conscious of being set here to lift life and reclaim it know very well that every hurt is an opportunity, every slight a wide-open door. They will come through the hurt and the slight with a love that will heal. Wound them, and they will not go off in a corner and brood. They will get over into your place, ferret out the need that made you wound them, and give themselves to that.²⁰

Preachers know that this is not easy work. The challenge here is to rise above insecurities and shortcomings to see the hurt and pain in others. When criticism comes, which is bound to happen if one is preaching the gospel, what was intended for destruction and division can be turned into an opportunity for healing.

While talking about the preaching event itself, Scherer states, “Say what you have to say truthfully. Then say what you have to say simply.”²¹ This coupled with the comment that “a sermon cannot do much good if only a few people can take it in”²²

²⁰ Paul Scherer, *For We Have This Treasure* (New York: Harper & Brothers, 1944), 52.

²¹ Ibid., 190.

²² Ibid., 196.
courages the preacher to not only consider the audience they are addressing, but to also make sure that the point of the message is clear.

Merrill Unger’s book *Principles of Expository Preaching* takes an inclusive look at the discipline of expository preaching. “Many homileticians define (expository preaching) principally on the basis of the length of the passage or portion of Scripture” whereas Unger suggests that a clearer definition “is not the length of the portion treated, whether a single verse or a large unit, but the *manner of treatment.*”\(^\text{23}\) That being said, Unger suggests that expository preaching can be both topical as well as textual. This book serves as an outstanding resource for developing the content of a biblical sermon. Further, Unger identifies the solemn task of preaching the word and calls the preacher to be transformed. “One who handles the Bible needs above all else to be spiritually renewed. Yet so frequently for one reason or another do men who have never experienced salvation enter the ministry and attempt to preach and teach the Word of God.”\(^\text{24}\) Unger presents the importance of the character and development of the preacher with very compelling, biblically based points.

Another enlightening read is P.T. Forsyth’s *Positive Preaching and the Modern Mind*. While originally published in 1907, this volume contains insights that are equally as fresh and relevant as they were one hundred years ago. In the section entitled *Preaching Positive and Modern*, Forsyth states that “Nothing is more characteristic of the


\(^{24}\) Ibid., 57.
modern mind than its passion for reality.”25 The same statement could just as easily be said today, but the confusion comes in with trying to settle on the source of truth. It is in this section that the author turns towards an apologetic approach to defend his views on both the Bible and the sacrificial life of Jesus Christ.

In summary, there is obviously a plethora of resources available in the area of homiletics; this is just a small sampling. The literature reviewed in the section represented works printed over the last one hundred years. Regardless when the book was written, the principle remains the same that the sermon must remain biblical and centered on Jesus.

**Business**

There is much that a preacher can learn from the world of business and the “secular” world when it comes to the challenge of effective public speaking. In this section an examination will be conducted of literature that primarily deals with effective leadership or public speaking.

“It is not what you say, but how you say it” is a common statement. In the book *Public Speaking for Success* the legendary author Dale Carnegie, who also wrote *How to Win Friends and Influence People*, provides a comprehensive look at a wide variety of topics as they pertain to public speaking. A key element highlighted in this volume is found in the chapter entitled “Keeping the Audience Awake.” In this section is found the importance that the presenter love the audience. While training a group of public

speakers in England, Carnegie ended up having to send some of them away. “The main problem was that they were not genuinely interested in serving their audiences. Their chief concerns were themselves and their pay envelopes. Everyone could feel it. They were cold to their audiences, and their audiences, in return, were cold to them.”

Not only does Carnegie stress the need to have love and compassion to whom you are speaking, but also that you must be energetic about what you are saying. He states, “speak out confidently and with energy. ‘Lift up your voice,’ said the Prophet Isaiah, ‘lift it up. Be not afraid.’ ”

Not only is it imperative to speak with confidence, but also to speak with clarity of purpose. Carnegie says:

Unless you have thought out and planned your talk and know what you are going to say, you can’t feel very comfortable when you face your auditors. You are like the blind leading the blind. Under such circumstances, you ought to be self-conscious, ought to feel repentant, ought to be ashamed of your negligence.

“I was elected to the New York State Legislature in the fall of 1881,” Theodore Roosevelt records in his Autobiography, “and found myself the youngest man in that body. Like all young men and inexperienced members, I had considerable difficulty in teaching myself to speak. I profited much by the advice of a hardheaded old countryman who was unconsciously paraphrasing the Duke of Wellington, who was himself doubtless paraphrasing somebody else. The advice ran: ‘Don’t speak until you are sure you have something to say, and know just what it is; then say it, and sit down.”

Any book that addresses the issue of how to be an effective communicator identifies the importance of being clear on what it is that one has to say. This will help in


27 Ibid.

28 Ibid., 9.
various aspects of the delivery including increased confidence in front of the crowd and greater impact on the listeners as they understand the purpose of the talk.

Stephen Covey identifies seven key characteristics of effective leaders in his book *The 7 Habits of Highly Effective People*. As insightful as the seven habits are, of bigger importance are the steps in which these are accomplished. The first three habits have to do with an individual’s private victory in their life. Knowing that “our attitudes and behaviors flow out of our paradigms,” Covey challenges the reader’s perspective to change from the inside out. In other words, before one can impact others, one must be impacted.

One crucial transferring principle from this book is found in the section on “Principles of Empathetic Communication.” Here Covey stresses the need to understand those with whom one are working with. As communicator, if someone senses that you do not understand them, their culture, their struggles, their experience, then they in return may not listen. Further, Covey encourages the leader to recognize that, “Your character is constantly radiating, communicating. From it, in the long run, I come to instinctively trust or distrust you and your efforts with me.” Putting this together, it becomes clear the importance of not only understanding listeners, but that leaders and preachers, remain genuine and authentic.


30 Ibid., 238.

31 Ibid.
In his book *I’ve Seen a lot of Famous People Naked and They’ve Got Nothing on You*, author Jake Stein provides a blueprint for how to start a business. With his background as a body builder and fitness trainer (he has his Body by Jake brand), he takes his “pump-you-up” approach to motivate the entrepreneur to take the dream and make it a reality. While geared towards business, this next principle is transferable to preaching: “You will never build brand loyalty and convince your customers or clients that your products are honest, reliable and dependable if you don’t live and conduct your business that way too. You’ve got to be the brand—one that you’d want to buy into yourself.”

Authenticity and integrity proves to be key in both the business world and the church world.

The review of books from a business standpoint served to further solidify the suppositions made in this paper. While all of the books provided great insight, a great comprehensive book in the area of public speaking is Carnegie’s *Public Speaking for Success*. After examining the contents of this text, it becomes apparent that these principles would not only be applicable in a business context, but also in the realm of preaching.

**Summary**

This overview of literature has proven to be helpful in many ways. Not only have new insights been derived, but also further support has been established of principles for effective communication as well as its importance.

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Another aspect of literature to consider for future review would be in the area of teaching. Considering the fact that this project is the development of a teaching tool, further reading and research in this area would prove beneficial. This would include, but would not be limited to, literature pertaining to the development of a teaching curriculum as well as the use of multimedia as it pertains to teaching.

In the following chapter the context where principles of effective preaching were developed will be reviewed in greater detail. The content of this next section is especially key in understanding the environment in which the principles were developed as the church where I serve as the teaching pastor has grown due to its strong preaching.
CHAPTER 3
CONTEXT OF MINISTRY ISSUE

Historical Background of 24-Seven Ministry Center

At the beginning of 2004, Pastors Steve Leddy and I sought to create a church environment that would be attractive to people who were not attending church. Whether the individual was an atheist, agnostic, or a believer who had given up on church, the passion was to see a church body become relevant to young adults (ages eighteen to thirty-five), a segment of the population that is often not being taken into consideration by church leadership.

On September 18, 2004 the doors of 24-Seven Ministry Center were opened to the public for the first time. More than 265 people were in attendance at two services. While some advertising was done (in the form of a mass mailing), the majority of the people who came were either “backslidden” Adventists or members from other churches who had heard news of a “new kind of church” by word of mouth. Having had the opportunity to pastor in the Washington Conference in 1999 and 2000, I was a frequent guest speaker throughout the conference. As a result people became familiar with my style of preaching, which was especially attractive to younger audiences. For some, when they heard I he was going to be speaking at 24-Seven, they were drawn to the service.

The following weeks after the grand opening found eighty in attendance from week to week. The audience consisted of core team members, individuals who were not
actively involved in church attendance as well as some who were looking for a fresh experience at church. Unfortunately the exact percentage is not known of the breakdown of these three categories.

While the main location of 24-Seven Ministry Center is in the cafeteria at the Bellevue Community College, the need for a presence at the University of Washington in Seattle was brought to the attention of the pastoral staff. Exploration of what it would take to begin a second location took place. Realizing the impact that the Bellevue campus was having on young adults, a student club at the University of Washington was soon created carrying the name, 24-Seven UW. The University of Washington is the largest college in the state of Washington and an ideal location for another 24-Seven Ministry Center teaching venue.

To date, our Bellevue campus has 120 to 160 in attendance every week; whereas the University of Washington group is drawing 20 to 30 in attendance. While there are various components of 24-Seven that can be credited for drawing people to attend, there has been consistent feedback relaying that the solid, relevant, biblical teaching is a key factor.

Within the context of the Seventh-day Adventist Church there is a denominational leadership structure in charge of making administrative decisions. These decisions include the location of churches that are started and the choice of who pastors them. This administrative level, often responsible for an entire state or a region in a state, known as the Conference, consists of such fulltime positions as president, secretary or vice-president, ministerial director, and vice-president of finance. Having been employed as fulltime pastors in the Washington Conference of Seventh-day Adventist, Leddy and I
knew that if the vision that God had given us was to become a reality we would need to have the support of the Washington Conference.\footnote{Washington Conference of Seventh-day Adventist, cited on December 2, 2007, http://www.washingtonconference.org}

A proposal was developed that would help not only garner the support of the administration at the conference level, but also establish much of the same framework that governs 24-Seven Ministry Center today.\footnote{See Appendix 1} The proposal contains elements that address the purpose, the mission, the core values, financial expectations, and leadership structure. A brief overview of these aspects of 24-Seven will provide a better understanding of the context where the six principles explored by this project were identified.

**Mission Statement**

24-Seven Ministry Center’s mission statement reads: “To create a dynamic, culturally relevant church body that propels both Christians and pre-Christians into a revolutionary relationship with Jesus.” Each component of this statement was chosen with the intent to have a statement that was not only easy to remember but embodied the actual mission of what God intended for the church’s future.

When young people are talking about church, one of the most popular complaints seems to center around a church service being boring and irrelevant. The word *dynamic* conjures up thoughts of life, energy, and movement, rather than something that is stale or stagnant. While the Seventh-day Adventist tradition is certainly not alone when it comes
to a lack of vigor during its worship services, the fact remains that many of the services within the faith base are not engaging, especially with younger audiences. As a result the commitment to exalting Jesus in an environment of excitement, spirit, and life was emphasized as a key value at 24-Seven.

All too often it seems that tradition supersedes the simplicity of the gospel. Being steeped in tradition that exists only for tradition’s sake can easily become bewildering. Gone are the days where people accept the response, “because that’s just the way it is” as a convincing reason for going through the motions. The twenty-first century church-goers are looking for meaning and purpose. They want to hear something that speaks to their lives for that week, that day, at that moment. Church should be significant to the people who are attending, and 24-Seven set the goal to provide a worship experience where a person who is seeking something real and relevant would find what they are looking for. Dan Kimball identifies this point best when he says that:

The church is a supernatural community that gathers to worship, to learn what it means to be a disciple of Jesus, and to serve God together. So our purpose is not to change things just so that people outside the church will like what we are doing. That misses the point entirely, and in my opinion it is dangerous to simply conform to what people want instead of to what the Scriptures give guidelines for.

I am, however, all for designing our worship gatherings in a way that resonates with our hearts and culture while expressing our worship as believers. I don’t see that as compromising; it’s simply being wise. The early church met in homes, while most churches today meet in formal buildings and sit in rows. The early church greeted each other with a “holy kiss,” while today we exchange a handshake or hug. Culture does change our forms of worship, but culture should not dictate or change the heart of worship or water our worship down. Throughout church history, various expressions of worship developed in different cultures. But we don’t change our unapologetically gathering to worship God, learn from the Scriptures, experience times of repentance, celebrate communion, and serve and
encourage one another. (Ironically, these are exactly the things many outside the church are looking for.)³

While a return to experience the worship of the early church would be interesting, the reality is that context changes from culture to culture. That being said, the gospel never changes and must be embodied in a way that the culture is not only going to understand it, but will also be led to be transformed.

The next component of the mission statement is the concept of the church being a body. Paul states “So we, though many, are one body in Christ, and individually members one of another” (Rom. 12:5). Leddy and I had experienced church life where people seemed individualized, as though the church was not a cohesive unit. This results in people coming and going as they please resulting in very little sense of being a part of a spiritual family. It seemed that the end goal was only to see a person get baptized, attend church regularly, and pay tithe, like it was a game. In the book Jim and Casper Go to Church by Pastor Jim Henderson⁴ and self proclaimed agnostic Matt Casper, dialogue takes place between a pastor and an atheist as they travel the nation attending church at several of the most popular churches to see what their impressions are. While walking up to Rick Warren’s Saddleback Church, Casper said, “I heard they let first-time visitors park up front. I also heard, though I doubt it’s true, that if you’re saved here you get a T-shirt…. Look at all these people. I feel like I’m at a football game or

³ Dan Kimball. They Like Jesus, But Not the Church (Grand Rapids: Zondervan, 2007), 216.

something.”  While 24-Seven values the concept of team, we realize that people will know that we are part of something bigger than ourselves by the way we act, not by the T-shirt we wear.

In order to effectively incorporate all of the regular attendees at 24-Seven into active participation at the church, a spiritual gift discovery tool called Connections is utilized. Not only does the material aid in the discovery of spiritual gifts, but also helps individuals to identify their leadership styles and passions. At the end of the course the participants are incorporated into a ministry based on their discovery in these three areas. The emphasis here is that we want people out of the proverbial stands and onto the playing field.

The second half of the mission statement is that 24-Seven will “propel both Christians and pre-Christians into a revolutionary relationship with Jesus.” Our belief is that after someone connects with the body and is in regular attendance at 24-Seven Ministry Center they will experience a change in their life. Conversely, a person does not experience personal growth then something is wrong. This is not necessarily to say that a person will simply become more active in a local charity, rather that internally they will have a greater sense of joy as they are connecting on an intimate level with their Creator. The concept of propulsion in the spiritual life is only obtained through the power of the

5 Jim Henderson and Matt Casper, Jim and Casper Go to Church (Carol Stream: Tyndale House Publishers, 2007), 1.

6 For more information about the Connections material, please see http://www.adventsource.org/book.aspx?ID=20701. The material was developed by some of the staff at Willow Creek to help their members become further equipped in understanding their spiritual giftedness. Upon seeing the success of the workbook, the Seventh-day Adventist Church purchased rights to the material and developed it for its own purposes.
Holy Spirit and a relationship with Jesus, but once someone sees Jesus for who He truly is, his or her life will never be the same. The unfortunate part is that when the church is not effectively revealing the character and power of Jesus Christ, people’s lives will not change. Jesus is dying to have a relationship with His children and once this relationship begins, a revolution results in an individual’s life.

Core Values

There are nine core values at 24-Seven Ministry Center. Appearing in no particular order, they are as follows: importance of people, personal growth, spiritual growth, community, team work, excellence, relevance, outreach, and joy. Realizing that none of these values expressed the recognition of Jesus’ role at 24-Seven, the fact that Jesus is the center of everything we do has been added as the greatest value.

*Jesus is at the center of everything we do.* By this we mean that in all of our church gatherings, social events, and community service, we want to affirm the fact that it is because of Jesus and Him living in us that we are able and willing to do what we do. Additionally all of our sermons are intentional in containing messages that are centered on the life and teachings of Jesus.

*People are important.* As we began to meet with people during the developmental stages at 24-Seven, we heard repeatedly the story of people who had stopped going to church because they did not feel a part of a community, expressing their sense that no one would care whether or not they even attended. It became evident to us that people were looking for a community where they were valued for their gifts, talents, and even their failures. To show that people are important we, as a pastoral staff, create
intentional time to meet with individuals and families on a regular basis. Also, emphasis has been given to small groups to make sure that everyone is in a spiritual family. Through the networks developed within the church, the hope is to make sure that everyone feels a part of something significant, and that they too are a crucial part of the makeup of the community. We are in the process of developing a pastors’ assistants program whereby those regularly attending 24-Seven would be assigned a group of people that they would be responsible for, serving them as their pastor. Not only would they keep the attendance of those they were overseeing, but they would also make sure that special events, such as birthdays and anniversary’s, were recognized as well as helping them during times of distress.

Mark Mittelberg observes:

There is a temptation in Christendom to look toward grand-scale programs to reach huge masses of people with the gospel. Certainly, large events have their place, but the foundational place to begin is with relationships. In fact, the premiere issue of The Barna Report7 presented statistics showing that more than three times as many people came to faith through the personal witness of a friend than through hearing gospel preaching in a church. And the ration went up to almost ten times as many reached by friends as by evangelistic events or crusades alone.8

One of the reasons why 24-Seven has had the impact that it has is because of the value placed on relationships. People matter to God so they certainly matter to us at 24-Seven.

*Spiritual growth.* Not only was it recognized that people wanted to feel a sense of being a part of a family, but also noticed was the desire for discipleship. To fulfill this

7 George Barna, *The Barna Report*, vol. 1, no. 1 (1996), 1. This bimonthly newsletter for church leaders is full of the latest in American demographic research.

8 Mark Mittelberg, *Building a Contagious Church: Revolutionizing the Way We View and Do Evangelism* (Grand Rapids: Zondervan, 2001), 70.
need, a curriculum was developed called *The Path*. In *The Path* people embark on a spiritual development journey that builds from one class to the next. Starting with *The Path 101* the participant learns the basics of Christianity as well as the fundamental beliefs of the Seventh-day Adventist Church and the structure of 24-Seventy Ministry Center. *The Path 201* is a two week spiritual gift discovery class that helps the participant discover not only his or her spiritual gifts, but also the passions and leadership style they possess. *The Path 301* is conducted over a weekend in a retreat setting as the Christian disciplines of prayer, fasting, communion, worship, Bible study, and solitude are explored. Then in *The Path 401*, the participants learn techniques of how to share their faith as well as the importance of serving those in their sphere of influence. Finally, in *The Path 501* leadership techniques are taught to help the individual become better equipped for ministry in a various array of circumstances, whether at home or in the workplace.

As Thom Rainier points out, effective churches, “attempt in various ways to discern the spiritual growth of their members and the evangelistic successes and failures toward the lost and the unchurched. They attempt to discover the efficacy of their preaching and teaching in the doctrinal awareness of their congregants.” Recognizing that the church will never become what it is called to be unless the congregation is experiencing revival in their own lives, 24-Seventy remains committed to playing its part in fulfilling the great commission.

*Community.* The emphasis here is put on the fact that a life with Jesus is a life of community. God does not call us to live on an island independent of others, rather to live
in a state of interdependence—maintaining a personal relationship with Jesus, while living in active community with other believers. For this to occur, community must be experienced through social networks that live to share life together. Organized small groups may meet around a Bible study or a particular affinity interest, while organic communities develop as a natural response to the environment that has been created at 24-Seven. Ultimately, emphasis is placed on the fact that God is community and invites people to join in Him in community and fellowship with others. As Jimmy Long states in his book *Emerging Hope*,

A totally new creation of humankind in community came when God sent his Son, Jesus. Jesus’ mission was to re-create us in community with God and with each other. In Jesus, God became flesh and “tabernacled” among the people. ‘The Word became flesh and made his dwelling among us’ (John 1:14). No longer was God residing in a tent or in the temple, as in the Old Testament. Now God was residing in the flesh and blood of the people. As in the Old Testament, God continued to remain faithful to the covenant and to maintain a presence among the people.¹⁰

Just as Jesus lived in community, believers too are called to live in community. Out of fellowship with Him, believers’ lives take on a heightened sense of purpose as they start living for something greater than themselves.

*Team work.* In addition to community, it is recognized that this church will not become what God has called it to be if the individuals making up the body are not working together. A crucial component necessary to making this happen is helping people discover their spiritual gifts and subsequent placement in an area of service where they can make the greatest impact. Emphasizing Jesus’ teaching that everyone in the

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church is part of His body and called to contribute in specific ways has been helpful in encouraging people to use their God given gifts and talents to further His kingdom work in the greater Seattle area.

Relevance. Jesus was relevant to the people around Him. The stories He told were understandable to most everyone in the audience. He spoke the street language of His day. People loved to be around Jesus, especially those who recognized that they had needs. He demonstrated His care for people by addressing their needs, whether physical, spiritual or emotional. At 24-Seven, to be relevant means to meet people where they’re at and to do whatever it takes to help them along the journey of life.

Outreach. While church has become a place for consumers, value is placed on taking the church to the people, as Jesus did. This is done by emphasizing the various opportunities happening in our community during the week. This presents itself through acts such as serving meals to the homeless. Church members are to be watchful for needs in the community and then are encouraged to pursue action in these areas. As a result, the weekend worship experience has become a celebration of what has occurred over the last six days. The church is the body, including the hands, feet, and mouth of Jesus to the world.

Joy. Joy is greater than happiness. Joy is a gift that can come only through an intimate relationship with Jesus. Even when trials come, an inner joy abounds knowing that Jesus is Lord and Savior!

Name and Vision
At 24-Seven an atmosphere as been created that empowers, enables and encourages people to become truly Christ-like 24 hours a day, seven days a week; fulfilling His great commission everywhere they go, everywhere they are. The name 24-Seven was decided on when we realized that Christians are called to be the church. Paul says “in you is the temple of the Holy Spirit” (1 Cor. 3:16). It is not the building where God dwells, but in us. Often we are asked, “So does that mean that you are open 24/7?” The answer is “Yes!” because as long as one of our members is breathing and willing to follow Jesus, the church is open! The following statement was made by one of the founders of the Seventh-day Adventist Church:

In laboring in a new field, do not think it your duty to say at once to the people, We are Seventh-day Adventists…. This would often erect a formidable barrier between you and those you wish to reach…. Give them evidence that you are a Christian, desiring peace, and that you love their souls…. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus.\(^{11}\)

Regarding the vision of the church there are several key elements involved. The goal is to reach ten thousand people, in ten years, with seven campuses in the greater Seattle area. Having its first public service on September 18, 2004, by February of 2008 the church is averaging 130 in attendance every week between the two locations. In the fall of 2007, the second 24-Seven “campus” was launched in Seattle at the University of Washington. The development of a third location in the Auburn area is underway. Only through the Holy Spirit and exponential growth will 24-Seven reach its God given vision.

The importance of a clear vision cannot be emphasized enough. Annually a sermon series is delivered on the vision that God has for 24-Seven. As one author states:

\(^{11}\) Ellen G. White, *Gospel Workers* (Hagerstown: Review and Harold, 1923), 119, 120.
A leader can’t lead without being able to articulate the vision. This has two main components: 1) the ability to think straight, and 2) the ability to express those thoughts in ways that speak directly to the crowd he is addressing. Good body language, good timing, knowing how to use a microphone, a pleasant speaking voice: all of these are helpful, of course. But there’s a deeper level of articulation, one that’s hard to describe, but you sure know it when you hear it. It comes from the person who gives his brain and his heart equal access to his tongue, so that what he expresses comes out both pointed and passionate.  

It is out of passion to see a church that is effectively reaching unchurched young adults that Leddy and I are able to clearly articulate and work towards the vision that God has given us.

**Preaching at 24-Seven**

Solid, Bible-based preaching has proven to be a crucial element in changing lives at 24-Seven. A yearly sermonic calendar is developed toward the beginning of each year to not only create a sense of direction from week to week, but also to guarantee that a wide spectrum of topics pertinent to the church will be covered. The sermons contain a mixture of both expository (verse-by-verse) sermons as well as topical. The preaching is shared equally between Pastor Leddy and me.

Tom Rainer provides some rather compelling insights about the importance of the preaching event at churches. His *Breakout Churches* takes the principles identified in Jim Collins book *Good to Great* and compares churches to the principles that Collins

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has discovered are key traits in great organizations and people. Rainer, in speaking about the importance of preaching discovered some pertinent information.

I would be negligent if I failed to report a common theme among many of the breakout church leaders. In the process of leading the churches in the breakout, these leaders reported a heightened awareness of the importance of their preaching ministries. Some of them expressed a belief that the Big Mo (the moment that accelerates the growth of the church) would not have taken place if they had not given greater attention to the ministry of preaching.

This information did not surprise us. In a previous study, our research found a direct correlation between time spent in sermon preparation and evangelistic effectiveness. In another study, we found that one of the key reasons the unchurched were attracted to particular churches was the quality of the preaching ministry.

Recognizing early on in the history of 24-Seven the importance of the pulpit, the decision was made that the speaker for a particular week would be expected to spend a minimum of twenty hours in sermon preparation. Once this was implemented, a marked difference in both the delivery and the impact of the preaching time was evident. Several of those in regular attendance at 24-Seven reported noticing a difference in the sermons and most importantly, their lives.

Again Rainer remarks:

Again, one may wonder if all church leaders are contributing leaders. Do not all pastors preach? Do not all pray? The answer is that only a minority spend significant time in these foundational ministries. In our research on effective evangelistic churches, we found that the leaders spent approximately twenty hours per week in sermon preparation and prayer. The leaders of the comparison (less evangelistic) churches spent only five hours per week in sermon preparation and

14 This research can be found in two of Thom Rainer’s other books Effective Evangelistic Churches and High Expectations.

15 Rainer, Breakout Churches, 171-172.
prayer. And only 4 percent of churches in America met our criteria to be an effective evangelistic church.\textsuperscript{16} This quote serves as confirmation of the decision to commit more time in sermon preparation. Ed Stetzer suggests that a church planting pastor spend ten hours per week.\textsuperscript{17} While Rainer referred to established churches in his book, Stetzer’s recommendation may be advisable for a new church plant, in which the pastor may be carrying many roles in addition to that of preacher.

The age of the intended audience was also considered as 24-Seven was being formed. Though a wide range of ages is represented weekly in the congregation, the majority of the people attending the main campus in Bellevue are in their twenties and thirties. The University of Washington weekly gathering draws predominately college students in their late teens or early twenties. As a result, both locations create an ideal atmosphere where the characteristics of effective preaching to young adults presented in this dissertation have been developed and confirmed. The preaching is focused on honestly and thoroughly addressing the issues and questions that young adults are facing in their day-to-day lives. As Rick Richardson points out, “In the Scripture, the word evangelism means ‘communicating or announcing good news.’ Based on that, let’s try seeing ourselves as travel guides on a spiritual journey rather than traveling salespeople on a call.”\textsuperscript{18} Later Richardson revisits what the gospel means to young adults today:

\textsuperscript{16} Ibid., 42.

\textsuperscript{17} Ed Stetzer, \textit{Planting New Churches in a Postmodern Age} (Nashville: Broadman & Holman Publishers, 2003), 91.

\textsuperscript{18} Rick Richardson, \textit{Reimagining Evangelism} (Downers Grove: InterVarsity Press, 2006), 19.
In post-Christian culture, people see the gospel as neither good nor news. When they hear the word gospel, they think of a style of music or of oldtime tent meetings with tacky sentimental hymns, slick preachers and emotional excess. But seekers and skeptics are not the only people who have problems in their perceptions of the Christian gospel. Believers are struggling today as well. Many believers are not at all sure that the gospel is good or that it’s news. It feels old and dogmatic, not fresh and alive. Christians know they should feel waves of gratitude whenever they think about how Christ died for their sins, but somehow the feelings don’t come and the message doesn’t inspire. And so when an opportunity arises to share the “good news” with another person, Christians are often neither ready nor excited to do so. Many Christians are not even looking for opportunities any longer to communicate the gospel and would be shocked if someone they knew was actually interested in hearing the message about “sin and the cross.”

Preaching and Homiletics

To proclaim the gospel effectively, one must be called by God to preach. After Billy Graham preached his first sermon, which lasted only eight minutes, he said, “I could not get away from the nagging feeling in my heart that I was being called by God to preach the Gospel.” God is able to use anyone regardless of background, deformities, or inabilities, so long as one are willing. As is often the case with preachers, I never intended to be in ministry. Now, after twelve years of preaching as both a local church pastor and an itinerate evangelist, he realizes there is nothing that I would rather do. Ironically, the more I preaches, the less confident I feel and the more I recognize my sinfulness and utter dependence on God. The blessing of this tension is that the effectiveness of a preacher is not found in the ability to tell stories, extrapolate meaning from the passage, or give a powerful alter call. It is a preacher’s posture of complete

19 Ibid., 118.

surrender to Jesus in the private preparation and the public delivery of the message that creates change and power in the listeners’ lives. This can only occur when someone is truly called and anointed by the Holy Spirit.

Regarding the call, one pastor put it this way:

The motivation to proclaim the good news is a combination of an internal urge and call. I have discovered and experienced the good news, and the joy of this experience drives me to share it with others. This internal drive is confirmed and strengthened by the call of Christ to go out into the whole world and be a witness to the good news. I also feel the urge to proclaim the good news because I am convinced that it has something essential and specific to contribute, according to the plan of God, to the growth of the new humanity.  

Preachers must have an experience with Jesus whereby there is a recognition of the transforming power of God in their life. Individuals who proclaim that they have been a Christian their entire life must consider whether or not they have experienced the saving power of Jesus. At some point, regardless of how perfect a life may have been, people must come to the place where they recognize their complete and utter need to be saved from themselves. It is out of this experience that preachers have something to say albeit in a way that is compassionate, empathetic, earnest, and authentic.

Sometimes it is difficult preaching when preachers find themselves in a spiritually desolate place. Maybe a deep-seated sin issue is causing tension in their private life, perhaps their marriage is troubled or their children have wandered from the paths taught them. Whatever the case may be, it is difficult to speak in the pulpit with confidence when the inner life is in turmoil. Although the goal is to lift up Jesus and not to focus on self, it can be tempting to be swayed by personal experience and to feel as though there is

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no right to utilize the authority the pulpit creates. It can also be tempting to pretend that things are perfect. The latter is especially dangerous.

There is no room for pretending in the spiritual life. Unfortunately, in many religious circles, there exists an unwritten rule. Pretend. Act like God is in control when you don’t believe he is. Give the impression everything is okay in your life when it’s not. Pretend you believe when you doubt; hide your imperfections; maintain the image of a perfect marriage with healthy and well-adjusted children when your family is like any other normal dysfunctional family. And whatever you do, don’t admit that you sin.22

While the pulpit may not be the place to confess the deepest sins, a preacher must not back down from being authentic in regards to the spiritual journey—sharing with the congregation both the bliss and mire found in this life. If Jesus is continually lifted up, the acknowledgement of spiritual battles or life problems will result in the formation of trust with the audience and a more honest walk with God for the orator.

P.T. Forsyth carries a prophetic voice in a book that he wrote over one hundred years ago entitled Positive Preaching and the Modern Mind. In the section on “The Preacher and His Character” we read:

Our aim must be an ever fresh immersion in the Bible, an immersion both scholarly and experimental. We see deeper into it than our deep fathers did, though on other lines; for the new age has new eyes. It has new needs, and need makes wit. Through the ever-deepening need of man Christ is pressing His one personal, fundamental, and final work into our souls. He unfolds and freshens its searching meaning and eternal power. New men and new occasions do but elicit from it fresh wealth of resource. But it all comes from the Bible Christ, from the Christ of the Cross. The more He changes the more He is the same. Stability is not stiffness. Jesus, the same yesterday, to-day, and for ever, is not a dead identify, a monument that we leave behind, but a persistent personality that never ceases to open upon us… And those who preach are the channels and agents of the preaching, praying Christ, working from His spiritual world, but working still through Jerusalem,

through the Bible. If it is not our Protestant doctrine of Scripture, its constant use, free function, and first necessity for every soul, is a mistake and an unreality.\footnote{P.T Forsyth, \textit{Positive Preaching and the Modern Mind} (Grand Rapids: WM. B. Eerdmans Publishing Company, 1966), 17-18.}

Forsyth reminds the preacher that the source of the freshness and power of biblical preaching comes from “the Bible Christ, from the Christ of the Cross.” What would churches look like today if all of the messages delivered were centered on this core theme? What might the difference make if all conveyers of God’s word were completely broken at the foot of the cross as they recognized their complete depravity in light of the righteousness of Jesus?

While the characteristics of effective preaching were being developed at 24-Seven, one key element remained consistent on the lips of young adults, and that was the need for the speaker to be authentic. This principle does not just pertain to what things are said, but also how they are said. People are looking for a way to make sense of what is happening in a sinful world and in their imperfect lives. When a speaker presents as though life were perfect, the impact can be detrimental and even devastating. Until Jesus returns again for the second time, sin will be ever present in life. Young people especially are looking for someone who can acknowledge their imperfections while pointing to the perfect Christ. Notice this statement by Ralph Moore in his book \textit{Starting a New Church}:

Postmoderns crave authenticity. This involves committed relationships. Gen-Xers often find more security with a self-selected family of close friends than they did in the one that gave them birth. As a result, Gen-Xers intensely parent and protect their own children. Growing up without fathers has let many Gen-Xers and Millennials hungry for mentors. Any adult willing to invest his or her life in a postmodern person can engender a healthy legacy of love and learning. Young adults are idealistic and want to improve the world as they pass through. This
tendency makes them willing to make sacrifices for well-defined causes. They will build their lives around clearly stated mission. Millennials in particular seem set to invest their lives in the extension of causes, including the right church.\textsuperscript{24}

In a recent survey conducted through the online networking site facebook\textsuperscript{©}, authenticity was the number one characteristic they found most appealing about a preacher.\textsuperscript{25} Being authentic means being willing to open up the inner life to a group of people through the sharing of failures and successes. It is of course crucial to remain humble in all admittances.

As Christians we believe that the Bible contains the answers. At times, however, the truth won’t penetrate hearts because it is not being presented in a way that the hearer can understand. Rob Bell, teaching pastor at Mars Hill Bible Church in Grand Rapids, Michigan stated, “A hundred people a day were calling and saying, ’Dude! Give us the real thing.’ I was like, ‘If someone could speak to these people in their mother tongue, they’d be here in droves.’ Fifteen hundred people, alerted by word of mouth, came that first Sunday. Nine years later, Mars Hill tallies 11,000 weekly.”\textsuperscript{26}

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\textsuperscript{25} The actual question reads, “What is the characteristic that you find appealing about a preacher when they are giving a sermon? That they are: Knowledgeable (about the Bible and Cultural Context), Authentic, Passionate, Entertaining, or Clear (so that you know the point of the message)”. Here was the order from most popular to least: Authentic (30%); Passionate (26%); Knowledgeable (22%); Clear 4 (17%); Entertaining (4%). Cited March 5, 2008, available at \textless http://apps.facebook.com/myquestions/?qid=22094880\&app=question&prev_tab=profile&tab=answer\&ref=more_answers&view=603236834\textgreater

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church event at 24-Seven as well as at various college campuses and young adult events around the nation, this principle has been confirmed time and time again. After preaching, comments will be made such as, “That was the first sermon I was able to understand” or “I had never experienced the Bible coming alive as it did today.” It is a sobering reality that people are starving for spiritual food. This could easily be provided if the Word of life were presented in a manner in which the hearer could understand. It is out of the desire to not only develop personal effectiveness as a preacher, but to also train others in the process that this teaching tool is being developed.

Criticism seems to abound in the work of some effective modern day evangelists, stating that their content is not biblical. While this may be true for some, preachers like Rob Bell and Mark Driscoll are preaching messages that are extremely heavy in Bible-based content. After all:

It is the business of a preacher to connect all that he thinks and says with the mind and will of God, to give the religious interpretation to all human relations and questions, and to infuse the divine sympathy and passion into all moral discussions. If he fails in that, he is to that extent not a minister of religion. It is the highest test of his influence if his pastoral visits, his chance conversations, and his pulpit teachings somehow help men and women to take the high and divine view of their past and their future, of their joys and their sorrows, of their labors and their pleasures.27

Without the ability to “speak the language,” the preacher will not be able to effectively “give the religious interpretation to all human relations and questions.” Further, without strong Bible teaching a preacher would fail at helping the congregation “take the high and divine view” in their lives. Ed Stetzer puts it this way, “We must not only stay immersed

27 Rauschenbush, 296.
in the Word, but we also must study the culture in order to understand the people to whom we preach."^{28} Bill Hybels comments:

> In terms of using contemporary language, a distinction from theologian William Horden might be helpful. He stresses the difference between transforming and translating the Gospel. Those who transform the Gospel are watering it down into something it isn’t, in order to make it more palatable to seekers. That’s totally unacceptable,

> We’re committed to keeping the Gospel intact while merely translating it into words and images that our modern audience can understand. This has to be done carefully so that the original meaning of the Scriptures is capture, but we are convinced that it’s essential to use contemporary communication in order to help today’s seekers grab ahold of biblical truths.^{29}

While relevancy and understandability are crucial, the point must also be made that compromising ethics or beliefs to try to reach someone is never an option. Mark Mittelberg makes the following observation:

> If you think it takes a modern message to reach modern people, I think you’re wrong. However, it may take a modern method to effectively communicate the age-old gospel message… Paul said in I Corinthians 9:22-23 (NRSV), ‘I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.’ But we, like Paul, must be extremely cautious in how we apply this relevancy principle, always making certain that neither the mode of speaking nor the desire to influence is allowed to distort or soften our biblical content. As Bill Hybels and I said in the Becoming a Contagious Christian book, ‘Contagious churches have learned that they must communicate to their culture without compromising with their culture. They know that if the message of the cross of Christ is ever diluted or hidden, then the battle has already been lost. What good is it to speak the language of secular people if we lose our message in the process?’^{30}

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^{28} Stetzer, 282.

^{29} Bill Hybels and Lynne Hybels, Rediscovering Church (Grand Rapids: Zondervan, 1995), 207.

^{30} Mark Mittelberg, Building a Contagious Church: Revolutionizing the Way We View and Do Evangelism (Grand Rapids: Zondervan, 2001), 345.
One of the characteristics of effective preachers is that they are articulate. Effective preachers are able to so clearly address the audience that the listener leaves knowing not only what has been said, but what is to be done (i.e. in their lives). This can easily be accomplished by repeating a single simple sentence over and over again throughout the sermon. As Graham Johnston points out:

One common sermonic flaw is the preacher’s failure clearly to define the thrust of the message. Without some definition, some clarify on the issued tackled, the sermon rambles from one idea to the next like a bumper car with an eight-year-old behind the wheel. What will hold together your sermon for postmoderns is what holds together any motion picture or play—various acts blending to form one overfall assertion.31

This chapter has addressed the background of the context that I have experienced in full time ministry as the teaching pastor at 24-Seven Ministry Center. In the second section of this chapter, an overview of the various aspects of preaching has been addressed including the calling and methodology of the preacher. The following chapter delves into the biblical view of preaching.

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CHAPTER 4

BIBLICAL AND THEOLOGICAL BASIS FOR EFFECTIVE PREACHING

A Biblical Overview of Preaching

Throughout the cannon of scripture, the concept of preaching is a familiar one. Starting in the Old Testament with Moses and the prophets, to the New Testament with John the Baptist, Jesus of Nazareth and the Apostle Paul, God has chosen to use the mouths of men and women to deliver messages to his people. As Paul Scherer writes in his 1944 classic, it is evident that until Jesus returns again, preaching is here to stay. This it is which has always stood firmly at the center of the Christian religion. Someone has pointed out that Hinduism lives by ritual and social organization, Buddhism by meditation, Confucianism by a code of manners; but Christianity lives by ‘the foolishness of preaching’ (I Corinthians 1:21, AV). So has it always been. The most creative and critical ages of its history—the ages of Paul and the apostles, of Ambrose and Augustine, of Urban, of Luther and Calvin and Wesley and Brooks—all of these have been the great ages of Christian preaching. Not just life or action or example or personal influence, but preaching. And so shall it ever be: until the Truth, which is God’s ‘inescapable claim’ upon us, ceases to come through personality; until He himself ceases to speak with human lips; until the love of Christ ceases to be the endless peril and the never-failing refuge of the human soul.¹

This calling, and the focal point of this dissertation, begins in the life of an Egyptian prince turned shepherd named Moses. While tending the sheep of his father-in-law Jethro in the back of the dessert, God extended a call to Moses to go to the

¹ Scherer, 18.
oppressive pharaoh and tell him to set God’s people free. Though it clearly was awkward and unbelievable to receive this mandate from a voice out of a burning bush, Moses had the faith to listen and accept. However, by the following chapter;

Moses said to the LORD, “Oh, my Lord, I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and of tongue.” Then the LORD said to him, “Who has made man’s mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? Now therefore go, and I will be with your mouth and teach you what you shall speak.” But he said, “Oh, my Lord, please send someone else.”

God granted his wish and provided Aaron to be Moses’ mouthpiece. In the end Moses (Exodus 4:15) began boldly proclaiming God’s truths to the Israelites and God used him to not only deliver the people of Israel out of slavery in Egypt, but to also guide them for more than forty years in the wilderness.

As exemplified by Moses (and many modern day preachers), the call is one that most initially shy away from. This was also the case for the prophet Jonah. God called him to go to the people of Nineveh to warn them of their evil ways. Instead of asking God to send someone in his place, Jonah tried to run in the opposite direction by boarding a ship heading to Tarshish. Eventually God was able to get the prophet set on the right course, and Jonah was used by God to deliver the message of warning to the Ninevites. His warning resulted in a revival and the entire city of Nineveh was saved. One thing is certain: God’s calling on the preacher’s life is irrevocable. A preacher may try to run

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2 The biblical account is found in Exodus 3.

3 Exodus 4:10-13

4 See the Old Testament book of Jonah.

5 Romans 11:29 says, “For the gifts and the calling of God are irrevocable.”
away, but God will do all He can to make sure that the apostle fulfills his or her divine calling.

In the New Testament, the first preacher to appear on the scene is John the Baptist. He fulfilled the Old Testament prophecy found in Isaiah which reads, “A voice cries: ‘In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God.’”  

John, Jesus’ cousin, was used by God to lead people to repentance and baptism, and was the one who baptized Jesus in the Jordan. “John called for repentance based on the broad principles of the Jewish Law, rather than the narrow concerns of the separatist Essenes and Pharisees.” As a result, John’s preaching was created quite a stir among the religious leaders of the day. Jesus’ preaching was going to have similar results.

Lessons from Jesus of Nazareth

By the age of thirty-three, the teachings of Jesus of Nazareth were causing a commotion in the Middle East that ultimately spread to the entire world. Interestingly enough, not one of the pages of the Bible contain a single word that Jesus actually penned Himself. So, how did He make such an impact? It was predominately through His

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6 Isaiah 40:3
7 Luke 1:5-30
8 For the full account read Matthew 3:13-17.
preaching ministry which was of course made even more powerful by his personal interactions.

Much can be learned from the life and teachings of Jesus in regards to both preaching and the preacher. For the purpose of this dissertation, however, emphasis will be placed on how Jesus embodied the six characteristics of effective preaching that are here outlined.

**Aware**

Jesus was evidently aware of both the Bible content and cultural context that He was speaking to. Not only did He refer to the scriptures as being words that testified about Himself\(^\text{10}\), but throughout His public ministry, Jesus was found quoting the Old Testament\(^\text{11}\) frequently. Culturally, Jesus often told parables\(^\text{12}\) to illustrate the point that He was trying to make. The stories were filled with common references and metaphors that would be understood by the commoner of His day.

Frederick Buechner in his classic book, *Telling the Truth: The Gospel Tragedy, Comedy & Fairy Tale* writes:

Unlike the prophets, Jesus has little to say about the international situation and the role of Israel as a nation among nations. Except by inference he has little to say about the specific historical problems of his day such as poverty, slavery, social injustice, the ambiguities of a semiautonomous Jewish theocracy trying to survive under the comparatively benevolent despotism of the secular Roman state. In this sense he is not, as a preacher, a Jeremiah or a Martin Niemoller or a Reinhold Niebuhr, relating religious faith to the great public issues of his time, or if he was,

\(^{10}\) John 5:39 “You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me.”

\(^{11}\) It is said that Jesus quoted from 24 Old Testament books. See: http://www.bible.ca/b-canon-jesus-favored-old-testament-textual-manuscript.htm

\(^{12}\) See Mark 4:33-34
these are not the words he spoke that have mainly come down to us. It was not the
great public issues that Jesus traded in but the great private issues, not the struggles
of the world without but the struggles of the world within. When Matthew tries to
account for the way Jesus preached, he quotes from the Seventy-Eight Psalm, “I
will open my mouth in parables, I will utter what has been hidden since the
foundations of the world (Matt. 13:35), and insofar as it was the hidden and private
and ultimately inexpressible that Jesus preached about, in a sense he had no
recourse but to preach in the way he did, not in the incendiary rhetoric of the
prophet or the systematic abstractions of the theologian but in the language of
images and metaphor, which is finally the only language you can use if you want
not just to elucidate the hidden thing but to make it come alive.¹³

While this paragraph contains much to be pondered, the point is made that Jesus
is well aware of the issues that are pressing both in society and internally and while he
does address the issues in the world, he seems to place special emphasis on internal
issues. Jesus used parables to help people understand the subtleties of both external and
internal sin and this will be further discussed below.

Amusing

While it is difficult to depict tone through reading a text, I choose to believe that some of
Jesus’ parables evoke a sense of humor. On one occasion while talking to a crowd about
why a person should not judge another, He says, “Why do you see the speck that is in
your brother's eye, but do not notice the log that is in your own eye? Or how can you say
to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your
own eye?"¹⁴ Not only does this illustration create a laughable moment, it is a teaching
that anyone could understand. As Richardson states:

¹³Frederick Buechner, Telling the Truth: The Gospel as Tragedy, Comedy &

¹⁴ Matthew 7:3-4
Jesus taught truth by telling stories, and his stories still reverberate in our souls centuries later… Jesus knew how to lodge truth not just in our heads but also deeply in our hearts and imaginations. Only stories can speak to all those levels of us.

In addition, people today tend to distrust logic and truth when it is expressed propositionally and dogmatically. But when our truth is enfleshed in the stories of our lives, people are interested. We are a storytelling culture, in part due to the all-pervasive effect of the media. Movies and books tell the stories through which we carry on our cultural discourse about truth and values. Our culture’s theologians are our storytellers. 

### Ardent

Jesus was passionate about the message that He was delivering. This is most evident by the fact that He was literally willing to lay down His life for His message. Additionally, written record of Jesus’ response to the hypocrisy found in the religious leaders stated that Jesus drove people out of the temple for standing in the way of commoners worshiping the Father. This was an act obviously initiated by ardent fervor for the true worship of God. After Jesus cleared the way, He took full advantage to teach the sinners and those in need. 

### Articulate

While teaching, Jesus would not only use metaphors to illustrate a point, He would sometimes explain them in plain language in hopes to further solidify the principle He was trying to get across. In the case of the story found in Mark 4:1-9, Jesus uses the metaphor of the various ways that people respond when they hear the gospel. Perceiving that the audience did not understand the point of the parable, Jesus took the time to

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15 Richardson, 85.  
16 See Mark 11:15-18
explain His point by telling the audience what the story meant. It was important to Jesus that His message was clear.

In talking about the simplicity of Jesus’ approach to teaching the gospel, one author put it this way:

Christ’s teaching was simplicity itself. He taught as one having authority. The Jews looked for and claimed that the first advent of Christ should be with all the representations of glory which should attend His second advent. The great Teacher proclaimed the truth to humanity, many of whom could not be educated in the schools of the rabbis, neither in Greek philosophy. Jesus uttered truth in a plain, direct manner, giving vital force and impressiveness to all His utterances. Had He raised His voice to an unnatural key, as is customary with many preachers in this day, the pathos and melody of the human voice would have been lost, and much of the force of the truth destroyed….

In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. He made every point clear and distinct. He did not disdain the repletion of old and familiar truths in prophecies if they would serve His purposes to inculcate ideas.17

Preachers have all had times when they’ve walked away from the pulpit confused even in their own minds as to what the point of the message was. It seems that there is a temptation to fill people with as much information as possible. But not Jesus; he kept it simple so that even the uneducated could understand.

Authentic
When reading through the first four books of the Bible, it becomes evident that Jesus spoke His mind. It is true that not every word that Jesus spoke is recorded in Scripture, but with what is recorded it is clear that Jesus was not afraid to confront people or share His feelings when appropriate. In Matthew 12:34 Jesus addressing the Pharisees during a public discourse says, “You brood of vipers! How can you speak good, when you are
evil? For out of the abundance of the heart the mouth speaks.” While this teaching is not an easy one, Jesus was being authentic to the task that He was sent to do, to identify the sins of the world and save people from the effects that it has on their lives. Further, near the end of Jesus’ earthly life, He takes disciples into the Garden of Gethsemane to pray. He tells these disciples that His “soul is very sorrowful, even to death.” Then later He adds, “The spirit indeed is willing, but the flesh is weak.” What a comment for the perfect Son of God to make! Jesus was not afraid to be honest and authentic about the anguish He faced as He struggled with taking the weight of our sins to the cross. Jesus was definitely authentic.

**Attune**
Throughout scripture it is read that Jesus “would withdraw to desolate places and pray.” He would pray at times throughout the entire evening (Luke 6:12). Why was it important to Jesus that He spend time in prayer? Jesus, clearly felt it of utmost importance that he follow the will of His Father. It was out of this connection that Jesus was able to be in the right place at the right time all of the time. This is what enabled Jesus to have confidence in the fact that, “The words that I say to you I do not speak on my own

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18 Matthew 26:38.

19 Matthew 26:41.

authority, but the Father who dwells in me does his works.”

Jesus was the sinless Son of God who kept in tune with His Father through prayer.

**Lessons from the Apostle Paul**

Having been a Pharisee from birth, Saul was converted on the Damascus Road and became the most influential spokesperson for the cause that Jesus died for. Under his new name, Paul would travel throughout the Middle East, western Asia and southern Europe to share the gospel and start new churches. As an apostle in the church, Paul left a legacy of letters behind that today make up a large section of the New Testament scriptures. Throughout these letters, the Apostle Paul makes several key comments about preaching.

First off, Paul refers to preaching as foolishness. *The Message* by Eugene Peterson paraphrases I Corinthians 1:18 this way, “The Message that points to Christ on the Cross seems like sheer silliness to those hellbent on destruction, but for those on the way of salvation it makes perfect sense.” Later in verse 21, Paul says that “God was well-pleased through the foolishness of the message preached to save those who believe.”

From the perspective of some listeners, preaching the message of Jesus and His dying for the sins of the world may come across as a joke or a fairytale.

We cannot afford to dismiss a sense of the transcendent in our preaching. It is not done with main strength and awkwardness, although I have tried that a lot of times. In the Corinthian correspondence, Paul counter-posed ‘the wisdom of the world’ with the gospel and found that the gospel was ‘foolishness’ to the pluralistic culture. There was an alien quality about the ‘word of the cross’ that went over

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21 John 14:10b.

their heads, yet in that ‘foolishness,’ the worldly must have sense something of the disturbingly extraordinary rather than the ordinary, hence their aggressive efforts toward oppression.23

At times the preacher will find it hard to believe that God has chosen a sinful, human vessel to deliver His message to the world. Often is the case where the words don’t seem adequate or the delivery was not conducted in the manner intended. After all, “God is … the one who, when structures of meaningfulness become indeterminable, when the tower of grammar is shaken and language fails, can still bestow meaning as language’s unobjectifiable spirit, breath, or word.” 24 Paul’s point here is that while preaching may seem foolish, and while people would likely not place such an important task in the hands of sinful men, God chose this method to spread His good news to the world.

Secondly, Paul places a strong emphasis on the content of the sermon. Again while writing to the church in Corinth, Paul states, “And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified.”25 Throughout the entirety of Paul’s writings, his focus rests on the life, death and resurrection of Jesus. This text in I Corinthians is Paul saying that the only thing that he was hoping people would come to understand is why Jesus died for their sins and what that means to the individual who accepts Jesus as their savior.


Lastly, Paul writes these poignant words to the young preaching pastor Timothy:

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.  

These verses contain a charge for every preacher. Paul lived out this admonition as he traveled from town to town working as a tent maker by day and an evangelist by night. Much more can certainly be learned from this mighty man of faith.

Summary of Theological Reflection

This chapter contained a brief summary of the biblical perspective of preaching. Attention was given to preaching in the Old Testament as well as the New Testament. Of significant importance is the lessons learned from the life and teachings of Jesus, especially as they pertain to the six characteristics of effective preachers. Lastly, the standard that Paul set for Timothy severs as the aim that each preacher should strive for.

26 2 Timothy 4:1-5.
CHAPTER 5
MINISTRY PROJECT: PREACHING PRINCIPLES SEMINAR

Research and Development

For some, preaching is a passion. With ardor comes a desire to improve on one’s calling. It is often the case that the passionate preachers become their own worst critic, never being satisfied, always looking for areas of improvement. It is out of the desire for greater effectiveness in the pulpit that this project was birthed. More specifically, the desire was to clearly identify what characteristics are common among effective preachers, especially those impacting the lives of young adults.

The intended goal was to interview up to five speakers who have shown a high level of success in reaching young adults with the gospel. Each of the identified preachers would fill out a common questionnaire with the intent that their responses would contain a level of commonality, thus identifying characteristics that are found in effective preachers. Then a study group of young adults would listen to these same five preachers, listening to the same sermons, and subsequently fill out a survey to determine whether or not they noticed the identified characteristics from each of the speakers. Further, opportunity would be provided to identify whether additional characteristics of effectiveness were observed.

To begin with, numerous books were reviewed, specifically looking for traits that are found in public speakers. Much has been written on homiletics and public speaking. Some of the volumes surveyed focused on the various styles of how to prepare a sermon,
or how to exegete a passage, but none dealt solely on what distinguishing characteristics are found in effective preachers or public speakers.

In addition to an extensive review of the literature, time was given to consider characteristics based on personal experience, both in the act of preaching as well as the act of listening to preachers. Based on this experience, observations were written down specifically identifying a suggested list of communication necessities. Initially the list contained over eighteen different traits, but after thorough review and discussion with various preachers, public speakers, and parishioners, the list was truncated down to six.

Originally this list was that effective preachers would be Knowledgeable, Entertaining, Passionate, Clear, Authentic, and Aware. The goal was to identify one word that would encompass the primary meaning of the trait that was observed. Recognizing that two of the words started with the letter “A” further consideration was given to the possibility of having all six words start with the same letter; thus the following words were changed: from Knowledgeable to Aware, from Entertaining to Amusing (which by definition can mean entertaining), from Passionate to Ardent, from Clear to Articulate, Authentic remained the same, and Aware was changed to Attune because by definition aware was more closely linked to the characteristic of being knowledgeable.

Around this same time the invitation was extended to me to present a workshop on how to preach to the “iPod mind.” In discussing this opportunity with Dr. Neil Tibbott, the suggestion was made that the seminar would serve as the grist of the dissertation. The end product would be an effective teaching tool to present to pastors. The attention shifted to the development of a ninety-minute presentation that would
effectively identify and portray the characteristics of preachers who consistently reach young adults. The six characteristics that had been identified became the foundation of the seminar.

The development of the seminar included several components that helped shape the presentation into not only a teaching tool, but also a field of study. To begin with, research was done to identify quotations and Bible passages that would support the various characteristics. Knowing that the time allotted for a seminar can quickly be used up, it became crucial to find the most succinct and supportive comments. Next, thorough time was spent developing an eye-catching visual presentation with clear transitions, sharp graphics, and, of course, pertinent text.¹ In order to determine the effectiveness of the seminar, a survey was developed. The survey contained a Likert scale to obtain quantifiable data as well as a section for general observations in hopes to determine whether or not the six characteristics identified were exhaustive. Lastly, the seminar was marketed and dates were secured to present it publicly four times.

The following section contains the actual presentation of the teaching tool, both the slides and the verbatim manuscript. In Chapter 7 an analysis of the data received based on the survey, as well as the revisions developed to enhance the effectiveness of the presentation will be discussed.

¹ The visual presentation was developed using Keynote on a Mac.
In way of introduction, my name is Matthew Gamble. I have been a follower of Jesus for twelve years. I am married to the former Susan Mentges who is a fourth year medical student at the University of Washington in Seattle where we live. I am presently pastoring two churches: 24-Seven Ministry Center and the Eastside SDA Fellowship, which is a second-generation Korean church.

\[2\] This title was provided by Manny Cruz of the North American Division of Seventh-day Adventist for the 2008 North American Division Youth & Young Adult Leadership Convention. For further information on the phrase “IPOD Generation” see: http://en.wikipedia.org/wiki/IPOD_generation

\[3\] The actual slides that appear in the presentation will appear above the comments that correspond with the slide.
Let me tell you a little more about 24-Seven Ministry Center. About four years ago I, along with Pastor Steve Leddy, was assigned to plant a church specifically to reach young adults. On September 18, 2004 we held our first public worship experience on the campus of Bellevue Community College (BCC). Since that time we have grown to an average of 135 in attendance every week. We have two locations; one still on the campus of BCC and the other is on the campus of the University of Washington. While all ages are represented, the primary age demographic that we are reaching is between the ages of 18 to 35. This age bracket seems to be the very population that is often not seen in our churches week after week.

9 out of 10 previously unchurched said that the pastor was the reason why they joined the church.

Thom Rainer, Surprising Insights from the Unchurched, 56
According to Thom Rainier in his book *Surprising Insights of the Unchurched*, he says that the number one reason why an unchurched person stays at a church is because they connected with the speaker.\(^4\) It is safe to assume that if young adults are leaving our churches in droves it is at least partially because they are not being reached by the sermon. Our study points out that, “Various denominations have estimated that between 65% and 94% of their high school students stop attending church after they graduate.”\(^5\)

Rainer has a graph that lists the eight top views that an unchurched person has of the pastor/preacher. Here is a version of the graph. Rainer interviewed 220 previously unchurched people (represented by the number on the right hand side of the figure) to see if there were commonalities between why they decided to come back to the church. The top four of the eight factors had to deal with preaching. They liked the fact that the preaching taught them something, that the preaching was applicable to their life, that the preacher was authentic and that the preacher was filled with conviction.

In the next 65 minutes we are going to take a look at six characteristics of effective preachers who are reaching the iPod generation. (“The IPOD generation stands for Insecure, Pressured, Over-taxed, and Debt-ridden. The term was first used in the Reform report 'The Class of 2005 - the I POD generation', written by Professor Nick Bosanquet and Blair Gibbs.”\(^6\) These six characteristics have been developed through my own personal experience of both preaching and listening to preachers who are attracting

\(^4\) Thom Rainer, *Surprising Insights from the Unchurched*. (Grand Rapids, MI: Zondervan, 2001) 55,56


\(^6\) http://en.wikipedia.org/wiki/IPOD_generation
unchurched. My assertion is that if you follow these six principles you will not only attract but also retain unchurched young adults in your church.

Before looking at the 6 Characteristics, have you ever considered what the Bible has to say about preaching?

What I love about this passage is that it insinuates, or better yet says outright, that preaching is foolishness. Do you feel this way? I certainly do! If you think about it, how ridiculous is it that God would take a broken, sinful being like you and me and have that person open up their mouths to speak of the perfection, beauty and grace of Jesus? If I was God I think that I would have come up with another plan. But through the foolishness of our preaching, may we never forget that God has chosen this medium to reach and touch lives to further His Kingdom’s growth!
Here we find Paul giving advice to the young pastor/preacher Timothy. I love the phrase “Preach the word!” Here we are reminded of where we receive the grist for every message that we share publicly: none other than the Word of God! Further, Paul encourages Timothy to be ready in season and out of season. Point being is that we should always be ready to preach the Word.

Further Paul says that a time is coming when people will have “itching ears” where they will turn to things that tell them what they want to hear, or what sounds good, or what makes them feel good. While I believe that some of this is good, I am fearful of the preachers that are becoming increasingly popular but are not preaching the Word as we were told in the previous verse. There seems to be a trend nowadays where preachers are preaching pop-psychology and not the complete picture that is spelled out in
scripture.\textsuperscript{7} The bottom line is that people are dying to hear the complete truth that is found in scripture. They need to hear the full picture. In order to reach them with the message, we must maintain several key characteristics that will help us connect with an audience that is so saturated with distractions that it has become increasingly harder to maintain a person's attention.

In this presentation, the reality is that I am preaching to the choir (no pun intended). You are the preachers. You are the ones who stand up week after week and open God’s word to your congregation. Most of you have at least a college degree, if not an advanced degree such as a Master’s of Divinity or a Doctorate of Ministry. You are smart, but being astute is more than just intelligence.

The iPod mind is inundated with information all the time. Phones, TV’s, Internet, iPods, PDA’s, advertisements, etc. The young adult has so much stimuli in their lives it is no wonder the there has been a 657\% increase in diagnosing ADHD in kids between 1979 and 1996.\textsuperscript{8} We will get into this issue further in the next point, but for now let’s focus on the importance of being intelligent in the pulpit.

*It pleased God by the foolishness of preaching to save them that believe.*

I Corinthians 1:21

It is my assumption that if you are standing up to preach that you have done your homework. You have something to say based on the Bible. Maybe not all of you have done thorough exegesis or read through every commentary on the subject that you are dealing with, but I assume that you have some grasp of the text.

Young adults are dying to know that the Bible is real. Many of us are aware that the only Bible reading that the majority of our parishioners are getting is during their weekly church attendance. While many young adults complain about being spoon fed religion, they will also tell you that the Bible is confusing.

I am floored at how many young adults will write me after a week of prayer or a weekend revival and ask me questions about where to find this passage or that passage. It is as though they have never picked up a Bible for themselves and really studied it.

Mark Driscoll, a pastor in Seattle, Washington who is attracting young adults in droves, told me that he looks at the preaching time as a time to teach people how to study their Bibles.

But preaching is more than this. While there is no question that we must remain Biblical in our content and delivery, if we don’t have a solid pulse on what is going on in the minds of the listener we will be seen as being out of touch and ineffective. In the


\textsuperscript{8} http://www.medscape.com/viewarticle/511173 - Kelleher and colleagues reported that pediatricians identified ADHD disorders in 9.2\% of children in 1996, compared with 1.4\% of children in 1979, an increase of 657\%. Is there an epidemic or a heightened awareness of the problem, or is there a variety of forces at work pushing the diagnosis?
2007 edition of The Minister’s Manual, contributing author John C. Huffman points out that:

“In the preaching event, the divine sovereignty that has drawn near becomes a live issue in Christ’s gracious communion with publicans and sinners—all who need the gospel. Preaching is not handing on something to be preserved, but it is an event that summons the dead and godless to life. – John C. Huffman” (98, The Minister’s Manual, 2007)

I have a passion to reach unbelievers with the gospel. The irony is that I am so often floored that God would have called me to preach. I am a chief of sinners and who am I to represent Jesus to the world? Paul states in I Corinthians 2:3-5 that “I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power.” While I am intimidated by the preaching event, it is a calling and a passion. It is not about me, rather God living in me to demonstrate His power! Let’s now take a look at the six characteristics of effective preachers:

Here are the six characteristics that a preacher must embody if they are going to effective reach the iPod mind. The preacher must be:

1. Aware
2. Amusing
3. Ardent
4. Articulate
5. Authentic
6. Attune

Now let’s take a closer look at each of these principles.
First off, the preacher is aware. By definition aware means having knowledge of something because you have observed it or somebody has told you about it. In scripture we read where Paul was in Athens and after walking through the temples he meets the local philosophers out on Mars Hill and says, “Men of Athens, I perceive that in every way you are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription, ‘To the unknown god.’ What therefore you worship as unknown, this I proclaim to you.” (Acts 17:22,23) What this passage illustrates is that Paul was aware of his cultural context. Not only did he affirm them by telling them that he perceived that they were religious, but he also took something that was familiar to their culture to build his theological point.

The point here is that the preacher must be knowledgeable of both the Biblical content as well as the cultural context that they are preaching to. I must reemphasize here
that this presentation is not focusing on the content per se of your message, rather the
delivery of it and the characteristics of the deliverer.

To be aware means that you have both a strong theological knowledge base of the
passages that you will be preaching on, but also that you are knowledgeable of your
audience. This would include such things as the demographic of the group that you are
speaking to. What are their likes, their dislikes? What are their professions? How
knowledgeable are they of scripture? What are their struggles, their victories, their
questions, etc.?

One preacher that you may have heard of is Mark Driscoll in Seattle. He once
told a group of pastors that it is not uncommon for him to go into a grocery store and
purchase every teen magazine that he can get his hands on. He mused that while it may
appear weird to the checkout person, he reads them cover-to-cover to better understand
the culture that he is trying to reach. This same principle could be applied to any age
demographic or a particular audience that you are speaking to.

Secondly, the preacher is amusing. Most people when they think of the word
amusing think of making someone smile or laugh. The definition of amusing that we are
using here is: to entertain someone. By definition, to entertain means to engage a person
or audience by providing amusing or interesting material.

Throughout my 12 years as a follower of Jesus I have heard the methodologically
conservative people in the church argue that church should not be entertaining. I would
beg to differ, especially in light of the definition above that entertainment is engaging a
person or holding their attention.

Jesus, in my opinion, was entertaining. In Matthew 13:34 we find that Jesus said
nothing without a parable. A parable is a life-lesson; a story that is told in a way that
people can relate with because it is taking a regular, every-day life experience and turning
it into a teaching opportunity.
One of my favorites Christian authors, who is often used by some the methodologically conservative folk, states that our church services should be “intensely interesting.” And I ask you, are your church services intensely interesting? If so, then hallelujah, but if not, I would encourage you to start thinking outside of the box about your sermons and start asking yourself the question, “What might I do to spice this up a bit?”

I think that it is safe to say that we can all testify of times that we’ve listened to a preacher who was intensely interesting, while there have been other times that we have been put to sleep out of sheer boredom. Please don’t get me wrong here. I am not suggesting that we be entertaining or try to be funny for entertainment sake, rather I am suggesting that we follow Jesus’ example and keep people’s attention by using illustrations that will not only be understandable to them, but will engage their minds to think.
The third characteristic that a preacher must possess is that they are ardent, meaning enthusiastic or passionate. This is more than just being amusing or entertaining, this is the internal passion that is evident when you stand up to preach, that you have something that to say that is exciting, life-changing, and Kingdom building!

The Bible says in Acts 4:33 that “with great power apostles continued to testify to the resurrection of the Lord Jesus.” Notice that they preached with great power. Now please hear me on this. I am not suggesting that you need to get up in that pulpit and act like you are excited by jumping around the platform. Rather, I am inviting you and encouraging you to be genuinely passionate and enthusiastic about the message that you are about to share.

If you recall, I referenced this quote earlier. According to John Huffman, the preaching event “summons the dead and godless to life.” I love it! You and I are called to stand up there and summon the dead and godless to life. This is not something that we are called to “preserve” or hold as a secret. Rather we are to shout it from the mountain tops that Jesus is alive and well today and that He is dying to have a loving relationship with His creation!
Take a look at this quote. While some of you may not know who Ron Halverson or Morris Venden are, we all know preachers who represent polar opposite styles while in the pulpit; while both are very effective at what they do. This is certainly the case with Halverson and Venden. Halverson is a fiery preacher from New York City. He preaches with passion and is often sweating and yelling; his whole body is into it. Conversely, Venden represents the more monotone preacher. He stands behind the pulpit with both hands gripping its sides and talks. Do you know of preachers who represent these two polar opposites? The thing that I love about this comment by Ron Gladden is that internal passion can, and must, ooze out of the deep conviction that “what you’re about to say is absolutely vital for everyone to hear.”

So again, don’t try to be a Halverson, if you’re a Venden, but by all means be internally passionate about your message.
The fourth characteristic of effective preaching is that the preacher is articulate. By definition articulate means that you are able to speak “fluently and coherently, clear.” I am especially focusing on this last word here, clear. That when you stand up in the pulpit that you are clear, not only with your pronunciation so that people understand you, but that you are clear with where you are taking people or where you want the listener to go or what you want them to do.

Paul says in Colossians 4:3,4 Paul is asking for prayer on behalf of himself and preachers that, “we may proclaim the mystery of Christ… clearly!” Clarity is crucial in the preaching event.

Another definition of articulate is: able to express thoughts, ideas and feelings coherently; able to speak; expressing oneself readily, clearly, or effectively. The reason why I am so passionate about this particular point is that I have ADHD (Attention Deficit Hyperactive Disorder) if you haven’t guessed it already. When I first started preaching I used to have people tell me all the time, “WOW! That was great. You are so funny and entertaining. I have no clue what you just said, but it was really good.” What I started to realize is that not only would I chase rabbits, but the rabbits would procreate, make bunnies and then I would chase those. Needless to say I left a lot of people excited about God, but not clear about what the next step was.

Let’s look at this further.

So again, I reiterate that not only are we talking about being verbal clear so that the hearer can understand, but that the hearer understands clearly the purpose for your message.
Andy Stanley has a great little book called *Communicating for Change*. I highly recommend that you pick up a copy, as it is a great read. In the book Stanley provides several insights that I want to share with you. First off, he invites the preacher to consider answering these questions before you stand up in the pulpit. If you answer the questions and the answers are clear in your mind, your audience will not be confused.

“What do they need to know? Why do they need to know it? What do they need to do? Why do they need to do it? What can I do to help them remember?” Again this is not rocket-science, but imagine what type of clarity your messages may take on if you were to answer each one of these before delivering each message.

Throughout the book, Stanley is developing this them of the “ME-WE-GOD-YOU-WE”. In a nutshell what he is suggesting is that you start each message by telling where you are coming from. This is the ME. You may say, “I have never really been
much of a giver. Especially when it comes to finances. I just am not generous. Then when I became a follower of Jesus and learned this teaching about tithe and offering I could hardly believe my eyes when I realized that He was asking me to give 10% of my income to the church!"

From there you move to WE where you begin to identify the different positions of the hearer, or maybe address some of the questions that they may be thinking. “You may be thinking to yourself, yeah I have heard about tithe and offering, but does God really need my money? And if He does, does it really have to be 10%? But I’m a college student, some of you may be thinking, and I hardly have enough to live on.”

“These are all great questions and your concerns are valid. So let’s take a look at what the Bible has to say about our money.” So in this third step you transition from identifying the issue to now looking at the solution as it is found in Scripture.

After you have established the Biblical teaching, you ask the congregation “So what does this teaching have to do with you?” With YOU the focus becomes making it personal and practical to the hearer. “For the college student that is sitting here right now who doesn’t have a lot of income, God does not qualify the amount, rather the percentage. If you have a job, I would encourage you to follow God’s invitation to test Him on this to see if He won’t pour out more than you can handle.” That is one example, but Stanley would encourage you to try to address as many different types of people and perspectives as you can in this section.

Lastly you turn to WE as you broaden the message to include the entire congregation. “Imagine with me, 24-Seven Family, what it would look like if we as a church body gave faithfully of our tithes and offerings? Imagine the resources we would have to develop ministries, to obtain greater levels of excellence, to be able to bless the lives of those around us.” Again the point here is that you paint the picture of WE as a church body.

The fifth characteristic that we want to look at is that the preacher is authentic. By definition to be authentic something must be based on facts; accurate or reliable. The bottom line is that the preacher must be real. People have an innate ability, some more
than others, to see right through a fraud. When you read about the life of Jesus, you don’t see a guy who was fake; rather He comes across as the type of guy who “what you see, is what you get.”

The Bible says in I Timothy 1:15,16 that, “The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life.” In other translations Paul says that he is the chief of sinners. In Romans Paul in the agony of sin and defeat cries out to God, “Who will delivery me from this body of death?” (Romans 7:24) He was able to acknowledge his shortcomings, which in my opinion only made him more effective in reaching the hearer with the Good News!

Even Jesus, when He was in the Garden of Gethsemane, asked His disciples to pray for Him when He felt that He was dying under the weight of sin of the world. Later He told the disciples, “The spirit is willing, but the flesh is weak.” While some may argue that He was speaking only about His disciples, I would argue that Jesus’ 100% divinity was in war with His 100% humanity. That His spiritual nature wanted to follow His Father’s will to the cross, but that His fleshy, human nature didn’t like the idea of dying. Jesus showed his vulnerability here and by so doing showed the human race that He can relate and empathize with us on every level.

In Seattle, where I am from if I tell someone that I am a pastor it often throws up a barrier. People are leery of pastors. I cannot tell you how many times that I have heard someone say about Christians or pastors that we are hypocrites. What a terrible thing to be known as. If we expect our audiences to be authentic men and women, then I think we need to show the way and model it for them. An effective preacher will be genuine. This will be expressed through their transparency and honesty.
The sixth and final characteristic is that you are Attune. By definition this means to adjust or accustom something to become receptive or responsive to something else. That being said, this characteristic recognizes the importance of the preacher being receptive to both the audience and the guiding influence of the Holy Spirit.

The Bible says in Acts 2:4,6 that right after the Holy Spirit poured out on Pentecost that the preachers were filled with the Holy Spirit (attuned to His presence) and they were able to preach in such a way that the various people could hear the Gospel preached in their dialect. The Holy Spirit empowered them to speak the language of the listener.

Now I know that this may be a bit of a stretch based on the passage above, but the point remains the same that we need to be attune to the audience and the Holy Spirit.
I remember one church service early in my Christian walk where a person fell over into the aisle. Later we find out that this person had suffered from Cardiac Arrest. The audience was in a bit of a commotion while this was taking place and yet the preacher just kept on preaching. While I can understand that there are distractions like a phone ringing or a baby crying that we may not always draw attention to, but I believe that it is important that you are attune to the audience. Stop and have a prayer for the woman as she is being carried out on a stretcher. If your audience is looking at you with blank stares stop and ask them if they are following what you are saying. Maybe ask them if they have any questions. Point being; be attune with your audience.

The more important point here is that you are attune to the Holy Spirit. While I have tried to manuscript sermons, I have decided I cannot fight in that armor. Whether you are a manuscript preacher or you use a brief outline, or no notes at all, be on the look out for the Holy Spirit to show up and move you in directions you may not have considered. This takes strong intentionality on the preacher’s behalf to be prayerfully mindful of the Holy Spirit, but when this is done, God can bring to your mind things to say that someone in the audience needed to hear at that very moment, and it may not have been in your manuscript.

### 6 CHARACTERISTICS

4. **Aware** – having knowledge of something because you have observed it or somebody has told you about it.
5. **Amusing** – to entertain someone, holding a person’s attention.
6. **Ardent** – enthusiastic and passionate.
7. **Articulate** – clear both linguistically and with their purpose.
8. **Authentic** – so as to earn trust, be real and true to God and your audience.
9. **Attune** – be aware of your audience and most importantly the Holy Spirit.

In closing here are the 6 Characteristics again that a preacher must embody if they are going to effectively reach this generation. The preacher must be:

7. Aware – having knowledge of something because you have observed it or somebody has told you about it.
8. Amusing – to entertain someone, holding a person’s attention.
10. Articulate – clear both linguistically and with their purpose.
11. Authentic – so as to earn trust, be real and true to God and your audience.
12. Attune – be aware of your audience and most importantly the Holy Spirit.
CHAPTER 6
FINDINGS AND RESULTS

The seminar: *Preaching to the iPod Mind* was presented four times to four different groups of preachers. At the end of every presentation an evaluation form\(^1\) was handed out to determine the effectiveness of the seminar.

This chapter contains a summary of the data collected as well as the revisions that have been made. The end of the next chapter offers suggestions for further study on this important topic.

Summary of Data

A Likert scale survey containing eight questions was provided to each participant of this presentation. The first statement was simply, “I found this presentation to be helpful”. The surveyor would answer from “1” to signify that they strongly disagreed to a “5” signifying that they strongly agreed with the statement. Statements 2 through 7 asked the surveyor to rank each of the six principles with the statement, “This principle helped me better understand how to more effectively preach the gospel to young adults.” Statement 8 was simply, “I will apply the concepts that I learned in this seminar in my local church context.”

While the Likert scale survey provided quantitative data, three fill-in-the-blank questions were included in the survey in order to acquire qualitative information. The

\(^1\) See Appendix 2
three questions that were asked were designed to determine whether or not the six principles are exhaustive, as well as to determine how the presentation could have been improved. Additional room was provided for any general observations.

Presentation 1

The first presentation given was on Sunday February 17, 2008 in Dallas, Texas, at the bi-annual North American Division of Seventh-day Adventist Youth and Young Adult Leadership Conference. Present at the workshop were eighteen people consisting of pastors, lay leaders, a seminary student, and the spouse of a pastor. Each one of them was actively involved in a ministry in the United States at the time of the presentation.

After the presentation was completed, the survey was explained thoroughly and the participant was encouraged to provide thorough and honesty feedback. Of the sixteen surveys turned in, fourteen contained all “5’s” for each of the Likert scale questions, one had a “4” stating that they somewhat agreed that the presentation was helpful, and then they left the remaining questions blank. The table below illustrates the results of the survey.

<table>
<thead>
<tr>
<th>STATEMENT</th>
<th>Average</th>
<th>SCALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I found this presentation to be helpful.</td>
<td>4.9375</td>
<td>1 Strongly disagree</td>
</tr>
<tr>
<td>2. AWARE: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>5</td>
<td>2 Somewhat disagree</td>
</tr>
<tr>
<td>3. AMUSING: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>5</td>
<td>3 Neither agree or disagree</td>
</tr>
<tr>
<td>4. ARDENT: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>5</td>
<td>4 Somewhat agree</td>
</tr>
<tr>
<td>5. ARTICULATE: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>5</td>
<td>5 Strongly agree</td>
</tr>
<tr>
<td>6. AUTHENTIC: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>
Of the sixteen surveys, only ten marked that the six characteristics of effective preachers identified were exhaustive, four marked that it was not an exhaustive list, and two participants did not respond to the question.

When asked about what other characteristics might be added, the following comments were made:

1. You mentioned you aren’t talking about content, yet you did mention Bible/culture in being aware. One aspect that could be incorporated is being Christ-centered/gospel-focused. You do this already but it may be good to include.
2. These characteristics can be used off the pulpit/not just on the pulpit.
4. Pretty basic and obvious.

Out of this list there are no characteristics of effective preaching mentioned aside from being Christ-centered; but again this workshop is not dealing with the content of the message, rather the delivery itself. Needless to say, the feedback from those stating that the list was not exhaustive did not provide another characteristic of what makes an effective preacher.

An interesting observation was made that these characteristics of effective preachers are applicable outside of the church. Several business professionals have suggested developing the six characteristics into six principles of effective communication. It is very possible that these characteristics are transferable to the business sector.

Next are the comments that were made in response to how the effectiveness of the presentation could be improved:
1. Give some technical examples of how to reach the young… that was one main reason I came as suggested by the topic. I loved it – very organized and relevant!
2. With more time, like if this was a class over weeks, it would be good to practice examples – interactive w/partner perhaps.
3. The title is a little misleading. Take out the word “iPod” unless you plan to use an iPod to reach the youth or tie the iPod in.
4. Needs more time – add more about young adult “mindset.”
5. More discussion – especially in a room of preachers. Address issue of length of sermon – some say you have to preach short sermons.
6. If you want to make this apply to everyone, it could be a bit more cross-cultural. More statistics of African-American youth.
8. Probably benefit from having a longer time frame.

This constructive feedback provides some helpful insights into how the presentation could be improved. It becomes clear from these comments that the title was misleading to some. Keep in mind that the title, “Preaching to the iPod Mind” did not originate with the presenter, rather it was assigned. Having a title such as “Characteristics of Effective Preachers” may be more accurate.

In regards to the time given for the presentation, the presenter is at the mercy of the schedule. If the setting presents itself where this becomes a training tool for preachers in a classroom setting or a weekend workshop, it could easily be spread out over more time. In this particular context we were allotted ninety minutes to present.

It is especially important to know the audience that is being addressed. This is often difficult when presenting at a conference or a class, but it is still important to address as many contexts as possible. A solution to this would be to obtain the list of registrants to obtain as much information about the potential audience that will be addressed.

The most significant counsel is to provide a participant manual. While all of the participants were able to obtain a copy of the visual presentation, it would enhance the
effectiveness of the teaching if people had an interactive document where they could fill in the blanks while following along.

Presentation 2

On Saturday February 23, 2008, the presentation was delivered to the preaching team at the Eastside Seventh-day Adventist Fellowship. Also known as Eastside Fellowship, I serve as the part time pastor. Eastside Fellowship was started roughly seven years ago by a small group of second-generation Korean young professionals. The church has been lay lead from its inception until the summer of 2007 when I was appointed as its part time pastor. The preaching team consists of men who have expressed either a desire or giftedness in the area of teaching the Bible. Of the five in the preaching team, all were present for the presentation.

As in Dallas, at the end of the presentation the survey was delivered to the attendees. Further emphasis was given to the fact that this survey is being used to help measure the effectiveness and accuracy of this teaching tool and that it is the basis of a doctoral dissertation. Table 2 shows the results from the Likert scale.

<table>
<thead>
<tr>
<th>STATEMENT</th>
<th>Average</th>
<th>SCALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I found this presentation to be helpful.</td>
<td>4.6</td>
<td>1 Strongly disagree</td>
</tr>
<tr>
<td>2. AWARE: This principle helped me better understand how to more</td>
<td>4</td>
<td>2 Somewhat disagree</td>
</tr>
<tr>
<td>effectively preach the gospel to young adults.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. AMUSING: This principle helped me better understand how to more</td>
<td>4</td>
<td>3 Neither agree or disagree</td>
</tr>
<tr>
<td>effectively preach the gospel to young adults.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ARDENT: This principle helped me better understand how to more</td>
<td>4.4</td>
<td>4 Somewhat agree</td>
</tr>
<tr>
<td>effectively preach the gospel to young adults.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. ARTICULATE: This principle helped me better understand how to more</td>
<td>4.8</td>
<td>5 Strongly agree</td>
</tr>
<tr>
<td>effectively preach the gospel to young adults.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. AUTHENTIC: This principle helped me better understand how to more</td>
<td>4.4</td>
<td></td>
</tr>
<tr>
<td>effectively preach the gospel to young adults.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Based on the data received from the Likert scale, the concepts presented to this team of lay preachers will be implemented in the delivery of their sermons. Interesting to note is the fact that the segment emphasizing the importance of being articulate was most insightful, whereas the concepts of being aware and amusing were least helpful in helping the Eastside Fellowship preaching team to understand how to more effectively preach the gospel to young adults.

Four out of five marked that the list of six characteristics was exhaustive. When asked what other characteristics might be considered, the one surveyor who marked that the list was not exhaustive stated that, “I think you went over this but not directly. I get frequent comments about why my presentations resonated and they are usually because of the personable stories/examples in my talks.” The importance of using personal stories and experiences is identified in the fifth characteristic, authentic. That being said, it is helpful to receive this comment as it identifies that the principle was not emphasized enough.

The only other comment that was offered as a suggestion for another characteristic was, “Of course, I think Jesus is the focus.” This comment echoes a comment from the first presentation where the survey suggested that that the preacher be Christ-centered. But again, this teaching tool is looking at what makes an effective preacher in the delivery, aside from the content of the sermon itself. At the beginning of the presentation the attempt is made to clarify this point, but these two observations suggest that proper elucidation is not occurring in the introduction. Being Christ-
centered is both a characteristic of an individual as well as a key component of the content of the sermon. Christ centered-ness could be further elucidated in the attune characteristic which discusses Jesus’ unity with God. Further discussion of this point will be made in the section below.

When asked how the presentation may be improved in hopes to better develop its effectiveness, the following comments were made:

1. Quick review of each characteristic at the end.
2. I liked how you used Don as an example since he just spoke. In your other sessions you should try to recreate these examples as it made each point more relevant.  
3. Having an outline and an area for notes to help organize our thoughts.
4. If you have more time, perhaps more examples of each principle.
5. I understand that this presentation is for preachers targeting young adults. But I think you can clarify more about I-Pod minds compared with other generations.

Of special notice is the recommendation for a handout so that there is a place to write notes. Even providing each participant with a copy of the presentation slides with an area to take notes would only enhance the effectiveness of this teaching tool.

While it has previously been mentioned, another comment suggests the need for further clarification of what the iPod mind is. This will be spoken of in the following section.

Three responded when asked what other observations or comments that they had. Here are their responses:

1. You showed ‘intense interest’ and passion in the topic. That made it more interesting. You used the 6 points as you presented the 6 points. Point that out at the end of your talk.

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2 The reference to “Don” is to Don Lee, who is the lay-preacher who delivered the message before this presentation was shared to the preaching team.
2. I enjoyed the statistics in the beginning. It helped with perspective. The next step would be helpful in how do we develop these if we are lacking.

3. Technique – that is covered with amusing/ardent, and others, but you could provide tips like eye contact, body language, word pictures, etc.

All three of these points contain valid insights. Most public speakers have heard the concept that with every presentation tell the audience what you are about to tell them, then tell them what you told them you were going to tell them, and finally tell them what you told them. While I intentionally try to embody each of the six characteristics during the presentation, the point is well taken that it would be helpful to identify how these principles were used throughout.

In the following chapter comments will be made of future recommendations of how this teaching tool can become more effective. One of the suggestions in that section addresses the development of a questionnaire to help the participant identify both how they perceive themselves as well as how their congregation rates the preacher on the six characteristics.

The final comment here is also a valid one. Further emphasis could be given to the importance of eye contact and body language. As was already alluded to, these principles are already encouraged in the characteristics of being ardent and articulate.

Presentation 3

On Monday February 25, 2008, *Preaching to the iPod* mind was delivered to the pastoral staff of 24-Seven Ministry Center. This group consists of Pastor Steve Leddy, the lead pastor, and Pastor Gary Curry, who serves as the administrative pastor of the church. The significance of their feedback proved to be vital to the development of this presentation and their vast experience made their critique thorough and relevant.
As with the previous presentations, at the end of the presentation the survey was delivered to the attendees. Further emphasis was given for as accurate of a critique as possible. Table 3 presents the results from the Likert scale section of the survey.

<table>
<thead>
<tr>
<th>STATEMENT</th>
<th>Average</th>
<th>SCALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I found this presentation to be helpful.</td>
<td>4.5</td>
<td>1 Strongly disagree</td>
</tr>
<tr>
<td>2. AWARE: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>4</td>
<td>2 Somewhat disagree</td>
</tr>
<tr>
<td>3. AMUSING: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>3</td>
<td>3 Neither agree or disagree</td>
</tr>
<tr>
<td>4. ARDENT: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>4</td>
<td>4 Somewhat agree</td>
</tr>
<tr>
<td>5. ARTICULATE: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>4.5</td>
<td>5 Strongly agree</td>
</tr>
<tr>
<td>6. AUTHENTIC: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>7. ATTUNE: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>8. I will apply the concepts that I learned in this seminar in my local church context.</td>
<td>4.5</td>
<td></td>
</tr>
</tbody>
</table>

Based on the data received from the pastors at 24-Seven Ministry Center, they at minimum somewhat agreed that this presentation was helpful, and they were at least somewhat certain that they would utilize the content of this presentation in their delivery of future sermons. Whereas the characteristics of aware and amusing ranked the lowest with the Eastside Fellowship lay preachers, the characteristics of being amusing and attune ranked the lowest with the preachers from 24-Seven. During this particular presentation more discussion occurred throughout. As a result the last concept was covered very quickly which resulted in a lack of thorough explanation of the characteristic.

Both participants signified that the six characteristics presented in this seminar were indeed comprehensive. However, the dialogue towards the end of the presentation
suggested that a seventh characteristic may be that the preacher be accepting. This characteristic had a twofold meaning as Leddy described that the preacher should be accepting of the people where they are spiritually as well as accepting of one’s own style as a preacher. While the desire exists to identify a seventh principle, being accepting of where people are on the spiritual journey is a part of being both aware and attune. Further, preachers being accepting of who they are as preachers, not trying to be someone else, is covered under the fifth characteristic of being authentic.

When asked what could be done to better enhance the effectiveness of the presentation, the following suggestions were provided:

1. I would flush out Amusing a bit more.
2. Strong wrap up needed and next step for the learner, how to apply what they’ve learned.
3. Define the unique characteristics of the iPod generation in contrast to other generations. This matter applies to every audience. How does it apply uniquely to the I-Pod mind? What are the unique characteristics of the I-Pod mind that make these six elements uniquely crucial?
4. I became lost as to how to apply the concept of being Attune to the Holy Spirit and the audience.

Most significant from these comments is the encouragement to more thoroughly develop the characteristics, namely that the preacher must be amusing and attune. It was also noted that further delineation of the i-Pod mind is needed. Lastly the observation was made for the need of a stronger conclusion.

**Presentation 4**

On Wednesday March 12, 2008, the presentation was delivered at Bakke Graduate University in conjunction with Dr. Neil Tibbott’s class on the missional church. Eight students were present in addition to Dr. Tibbott. The students were predominately
from a church context in the United States, but two of the students were from out of the country. Dr. Tibbott is the advisor to this dissertation, and his input, in addition to the students in the class, became very pertinent.

At the end of the hour-long presentation the survey was delivered to the attendees.

Table 4 indicates the average results from the Likert scale section of the survey.

<table>
<thead>
<tr>
<th>STATEMENT</th>
<th>Average</th>
<th>SCALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I found this presentation to be helpful.</td>
<td>4.22</td>
<td>1 Strongly disagree</td>
</tr>
<tr>
<td>2. AWARE: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>4.33</td>
<td>2 Somewhat disagree</td>
</tr>
<tr>
<td>3. AMUSING: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>4.55</td>
<td>3 Neither agree or disagree</td>
</tr>
<tr>
<td>4. ARDENT: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>4.66</td>
<td>4 Somewhat agree</td>
</tr>
<tr>
<td>5. ARTICULATE: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>3.88</td>
<td>5 Strongly agree</td>
</tr>
<tr>
<td>6. AUTHENTIC: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>7. ATTUNE: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td>4.55</td>
<td></td>
</tr>
<tr>
<td>8. I will apply the concepts that I learned in this seminar in my local church context.</td>
<td>4.25</td>
<td></td>
</tr>
</tbody>
</table>

On average the people in the missional church class found the presentation to be somewhat helpful. Only half of them identified that they strongly agreed with the statement that they would apply the concepts presented. On average, however, they did somewhat agree that they would apply the concepts. In contrast to other presentations delivered, the class identified that the fourth characteristic of being articulate was the least helpful in helping them to understand how to more effectively preach the gospel to young adults.

In response to the presentation, five of the students marked that the six characteristics presented were not exhaustive and only two said that they were. One
student wrote that they didn’t know whether the six principles were comprehensive and two others left the space blank.

Below is a list of the comments that were made in regards to what other characteristics, if any, should be considered:

1. Anointed. I realize the idea of the assumption of call, but there are a lot of pretenders out there.
2. This is good technique, but I disagree about the theology of the preaching event.
3. Actions as a # 7. Not doing things that are distracting while preaching.
4. Preaching as not only word but lifestyle as well.
5. It seems VERY complete… I don’t know if “exhaustive” is the word I’d use to describe.
6. Importance of relational or relationship based preaching to post modern youth, dialogical preaching and team preaching should be addressed.
7. These are enough. They help make your one point… “Do an excellent job communicating.”

Inherent in these comments is the reality that the purpose of the presentation is not being clearly articulated. The point here is not to defend the suppositions of this teaching tool, rather to clarify the fact that the focus of the presentation is not to discuss the various styles of preaching (relational or dialogical) or even the theology of preaching, rather the aspects of a preacher’s style that make them effective.

That being said, the first and third comments provide grist to consider when it comes to entertaining an additional characteristic of an effective preacher. But once again, the concept of the preacher being anointed, as the surveyor noted, is assumed in the presentation. Additionally this point is addressed in the sixth characteristic, as a preacher cannot be attune to the Holy Spirit if they are not anointed by the Holy Spirit.

The third comment about actions is an interesting one; however it does not seem strong enough to stand on its own. It could be that actions would fit in the sixth characteristic, as the preacher must be attune to the Holy Spirit, the audience and
themselves. The observation is warranted that when a preacher has a distracting mannerism that it can detract from the effectiveness of the sermon.

Next are the comments or observations of how the presentation could be improved:

1. I was not “hooked” in the beginning. I did not track with the “why”…
2. Wasn’t your fault, but a projector would make this better.3
3. Awareness should be expanded beyond cultural awareness. But include an awareness of how God seems to be working around the globe (justice issues, global crisis, etc. What are the issues for the church to address?)
4. Nothing… I like the use of the Word to back up every point4, great preacher’s texts/thoughts and demonstrating these “6” yourself.
5. Reduce the amount of jokes to 1 every ten minutes rather than 1 per minute. The content is strong and does not need a lot of propping up.
6. Better intro to establish credibility on this topic.

The first and last comment in the above list contains insight about the introduction to the presentation. More consideration and intentionality could go into the opening of the presentation in order to help the audience understand why this presentation is important to them as well as why the presenter is both qualified and passionate about presenting the characteristics of effective preaching.

After the survey was filled out, time was available for questions and answers. During this time one of the students commented that the material presented contains nothing new5. While I agree with his statement, I do think that this presentation offers a succinct and insightful look into why some preachers are attracting crowds in droves.

3 There were technical difficulties with the projector, so this particular presentation was run from my laptop. While this was not ideal, seeing as it was a smaller group this alternative sufficed.

4 In the visual presentation itself, the first slide introducing the characteristic contains the definition of the word as well as a Bible passage to support the concept.

5 Ecclesiastes 1:9 says “There is nothing new under the sun.”
while others seem to be providing a reason for some not to come at all. The observation is valid however and further supports the previous comments made about the need to have a stronger introduction.

Other final observations or comments include:

1. This (presentation) is also geared toward a certain style of large “box” church ministry.
2. Very straight forward w/ energetic delivery. I love how you give yourself the freedom to be you.
3. Thoughts: “physical” elements from dress, to pulpit/no pulpit use could also be brought up.
4. On Authentic – A preacher is on his/her journey to be like Christ. Be careful on the authentic. Not all the audience will accept it.
5. Your southern shtick is humorous and even beneficial, but use it intentionally. Figure out when and why to use it. You have excellent content which you have clearly internalized. But, your set up of the audience needs to be shaped. Stories, use of humor, gestures, even data is good.

In summary, the feedback from the four presentations helped to identify areas in which the presentation could be improved. There were several comments made that carried the same sentiment such as providing a participants guide as well as clarifying the definition of what the iPod mind is, especially in contrast to other generations.

**Revisions Made**

Having presented this teaching tool four times, much has been learned. Not only has the content become more familiar, but the areas that need improvement are more readily seen. One of the difficulties in this process has been to refrain from making updates to the presentation after each delivery. After all, the goal of survey is to determine the effectiveness of the same presentation in several different settings. Because of this goal, it must be noted that because the presenter did not use a manuscript
and because the setting and time allotted changed with each delivery, some of the observations in one setting may not have been present had the same person attended in another setting. Nonetheless, the survey proved to be helpful, especially the qualitative data that was acquired. Additionally, simply presenting the workshop helped to identify some of the weakness in the seminar. The following revisions have been made based on the survey, private discussions, further reading, and personal observations.

**Title**

It has become increasingly clear that the title needs to be revised. After all, this presentation is not a seminar on culture but rather on what traits are present in effective preachers. In several discussions regarding the seminar, the observation arises that these characteristics would be attractive to any generation. Granted it may come down to personal choice whether or not a person finds a speaker entertaining, but regardless of age, most people would prefer to listen to someone who keeps their attention as opposed to lulling them to sleep.

Simply put, this seminar contains six characteristics of effective preachers, and so that has become the new title. With several observations that these characteristics are transferable to any public speaking context, the title in that setting would simply be *Six Characteristics of Effective Public Speakers*. Because these principles could be applicable to any age group or generation, the removal of any reference to an iPod won’t produce preconceived expectations that the seminar is how to incorporate technology to reach unchurched people.

**Introduction**
The introduction has been developed to capture the attention of the listener as well as to provide a clearer sense of the presentations purpose. Having presented on six-continents, to tens of thousands of people, I do not lack personal experience. In the presentation delivered at Bakke Graduate University, I mentioned an experience while preaching to a group of teenagers in Hong Kong. Not realizing that roughly 98 percent of the audience was Buddhist, my messages were not making the impact that I was accustomed to as I was unaware of the culture that I was speaking to. Stories like this one help people to not only identify that I am passionate about effective preaching, but it also illustrates the impact that being authentic can have, which happens to be one of the six characteristics. By sharing a story that identifies a time of ineffectiveness, the audience realizes that the I am not talking at them, rather desiring to equip them for greater effectiveness while speaking from experience.

From the feedback it seemed that there was some confusion as to what is meant by a characteristic of an effective preacher in contrast to the content of the sermon itself. Further explanation will be included during this preliminary period, before presenting the actual six principles. This will be done by providing examples of what is meant by a human characteristic as opposed to a methodology or style of preaching. The statement will be made that this presentation is not about how to write a good sermon, or whether or not a manuscript is better than an outline, or the benefits of expository preaching. Rather it is entirely about identifying common characteristics found in effective communicators of the gospel; especially those attracting young adults.

6 Characteristics
An exorbitant amount of time has been put into the development and support of the six characteristics. As many attributes to effective public speakers as could be imagined were listed, truncated, analyzed, truncated some more, surveyed, then presented and surveyed again. Through the process it seems that the list is exhaustive. In spite of the fact that the words chosen to identify the characteristics have a large scope of meaning and definition, the six characteristics seem to capture the essence of commonalities found among effective preachers. As a result, as much as a desired seventh characteristic exists, the six have prevailed and most have agreed that the list is complete.

Regarding changes to the presentation, consideration has been given to such aspects as the actual order the characteristics are presented, to the entirety of what each characteristic encompasses. The order is important because, while some of the characteristics are occurring simultaneously while in the preaching event, others build off each other. For instance, if a preacher is simply entertaining, but is unable to clearly articulate what the point of the message is, as a preacher he or she would be considered ineffective. After present the seminar four times, the order has been changed from aware, amusing, ardent, articulate, authentic, attune to aware, ardent, articulate, amusing, authentic and attune. The only shift here is that amusing is now coming after articulate.

The key emphasis in articulation is not so much the ability to enunciate words clearly (although that is important), rather that the point of the message is clear to the hearer. To illustrate this point a video has been included in the visual presentation. The video is of an intern who is on his first day at work at the German Coast Guard. After brief instruction from his supervisor, he is patted on the back and left to handle the radio on his own. Over the speaker through intermittent static comes a distressed British
accent saying, “Mayday! Mayday! Can you hear us? We are sinking! We are sinking!”

To this the German Coast Guard representative reply’s “What are you sinking about?”

The commercial is an ad for an English language school encouraging people to learn proper English. Not only does the video clip support the importance of needing to be clear, but it is also humorous. As an immediate follow-up to this video, the characteristic of amusing is discussed. The segue simply makes more sense here.

As was identified earlier, several of the comments from the survey suggested the need for further explanation and support of the six characteristic. Several slides were added to the original visual presentation to further emphasize how the characteristic could be further developed in a person’s public preaching ministry. With simple profundity Andy Stanley, in his book *Communicating for Change*, provides a model\(^6\) that would help any preacher stay on course. Instead of simply eluding to it verbally, slides were developed to provide visual support for how to have a powerful and clear sermon.

Additionally further clarification between the bookend characteristics of aware and attune has been developed. As these two words could be considered synonyms, it becomes increasingly more important that they are clearly defined. Whereas the emphasis with being aware is placed on the preacher’s knowledge base of the Bible itself and on the cultural context in which they are preaching, being attune emphasizes the need for the preacher to be cognizant of the audience they are speaking to, as well as to the Holy Spirit that may convict them of something to say or not say, do or not do. Further, the concept of being attuned to your own body language will be emphasized at this

\(^{6}\) Stanley, 197.
juncture. This point was mentioned in one of the surveys and is a valid one as a preacher’s mannerisms can become distracting if they are occurring from nerves.

**Conclusion**

The survey contained several comments identifying the need for a summary of the six characteristics at the end of the presentation. This was a simple solution as the slide which introduced all six characteristics at the beginning of the presentation was duplicated at the end immediately following the section on being Attune. Just recapping the six principles in quick succession will help the listener remember what was discussed and the distinctions of the characteristics.
CHAPTER 7
SUMMARY

Principles Learned

This paper contains a teaching tool developed to empower preachers to become more effective in the pulpit. Throughout the process several key principles have been discovered.

For starters, the survey proved beneficial on several fronts. Part of the process for completion of the dissertation included a research component. While the survey used for the project was not a scientific tool, the exercise in obtaining feedback from the public presentation helped to not only solidify the six characteristics presented, but also to make future presentations of the content more effective.

While feedback may be intimidating, it is crucial for public speakers to be evaluated. Providing an opportunity for listeners in a presentation to give feedback not only reveals that they are seen as valuable, but also that the presenter has a desire to improve.

The input received on the evaluation tool can also serve as confirmation for the components of the presentation which are most effective. After receiving this insight, it seemed that more emphasis could be made in a particular area that resonated with the audience. This was especially interesting when presenting the same seminar to four different groups, as what was identified as a strength to one group may have appeared as an improvement area for another. While this may seem conflicting, it also serves as a
reminder that what works in one context, may not work in another. Knowing as much about the context that the presentation will be delivered in is crucial for the success of any public presentation.

Especially when presenting to smaller audiences, the listener may assume that questions are appropriate during the presentation. It is necessary to have a thorough grasp of the material when making the presentation so that when questions or observations arise one is able to defend or clarify the points.

Flexibility has also been an important component of this project. This has presented itself not only in the development of this dissertation, but in the development of the teaching tool and its presentation. As was mentioned in chapter 5, the original intent of this dissertation was to analyze specific speakers in hopes to identify common characteristics. While in the future those findings would prove to be helpful, the development of this teaching tool from personal experience created a level of ownership of the subject that otherwise may not have developed. This has resulted in increasing effectiveness in my preaching as I more clearly identified and understood the principles herein.

Thorough consideration was put into each characteristic during development and before presentation in hopes to secure an exhaustive list of characteristics. Through this process the list grew in size and then was honed down to the six that it contains today. It is important, however, that if there exists another characteristic that the room for change and improvement also be maintained.

The importance of the title was also discovered. While this may seem trite, it was especially interesting to note that some people, especially at the larger venue, made the
assumption that because the title included the phrase “i-Pod mind” that it was going to focus on how to use technology to reach people with the gospel.

Lastly, the need to develop a participant’s guide is crucial. After each of the presentations the request was made to receive the visual presentation. Not only did people want to have the content for future use, but a manual to follow along in would be beneficial in helping the listener retain the information presented.

**Applications to other Contexts**

The purpose of developing this teaching tool is to empower preachers to be more effective while they are exercising this spiritual gift. As a result, this tool would prove to be beneficial in a wide variety of ministerial contexts, including pastoral meetings, ministry conferences, and local churches.

During the presentation delivered to the preaching team at the Eastside Seventh-day Adventist Fellowship, the observation was made that the principles here are not only transferable to any age group in the church, but also in any public speaking event. Since that time, several business professionals have heard about the presentation and have requested that it be delivered to their management team.

Consideration has also been given to developing these characteristics further so that they can serve as a curriculum for a class on public speaking, whether in a high school setting or at the college level.

**Future Recommendations**
Further Reading

It would be helpful to read literature designed to help teachers in a classroom be more effective. Not only do teachers develop a teaching plan, but they are also need to be creative in how they help their students learn. Additionally, researching how to maximize the effectiveness of a visual presentation would potentially provide suggestions for how the public presentation could be improved. Further reading in both of these areas would prove helpful.

The Public Presentation

A participant’s manual is needed to complement the public presentation. This manual would contain all of the slides that exist in the visual presentation. This would enhance the ability of recall for the leaner as there would be a fill-in-the-blank section for information presented outside of what is contained on the slides. The more interaction that the participant has, the more likely they are to recall the information received. Based on some of the recommendations found on the survey of the presentation, space for notes would be helpful for the participant to be able to make observations while the presentation is being made.

In the future a tool needs to be developed to help the participant receiving the teaching in this presentation to determine their effectiveness in each of the characteristics presented. This would take place in the form of a survey that would be filled out both by the preacher as well as an evaluation for those that hear their sermons regularly. An
average of the scores would help the preacher to identify where they are strong, and where they need improvement. The subsequent tool would contain guidelines and suggestions of how to strengthen the area or areas of their public presentation.

**Further Research**

The idea of this project stemmed from the desire to identify common characteristics found in some of the most effective preachers who are reaching young adults in North America. In the future it would be helpful to actually conduct this research on two levels.

First, congregations in a particular geographical area, perhaps a city like Seattle, would be researched to discover the top churches that are effectively reaching the eighteen to thirty-five year old demographic. Once these churches have been identified, the teaching pastor at each of the congregations would be asked to fill out a survey to determine what characteristics they see as being a crucial component in their success in reaching young adults with the gospel. If possible it would be helpful to accumulate data from multiple geographical areas around North America.

Secondly, the need still exists to ask some of the highly visible speakers what their thoughts are as to what has made them effective. Again, the goal would be to identify commonalities found in each of the speakers. It would also be helpful to ask them to reflect on the six principles identified in this teaching tool.

The content from these surveys would provide further support for or against the characteristics. It could be that there are others that exist outside of the ones already
identified. Whatever the case, the combination of this research would make for a great book on what characteristics are needed to be an effective preacher.

**Final Conclusions**

In chapter 3 of this project, the confession was made that the more preaching opportunities occur, the greater my acknowledgement of Jesus and His grace becomes. The divine calling to preach the gospel is an exciting yet sobering one. It is an absolutely thrilling experience to sense the Holy Spirit surging internally, providing the words to say that have the potential to transform a life for all of eternity. All the while, the messenger is a broken vessel filled with various defects of character. I praise God for this balance that He seems to keep me in, one where I recognize that if anyone receives a blessing from a sermon I deliver, that it is from Him. After all, “Every good gift and every perfect gift is from above.”¹ While this project is far from perfect and constantly evolving, it is the hope and prayer that it will prove beneficial to fellow preachers as we go forth as broken yet hope-filled light bearers to the world.

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¹ James 1:17
APPENDIX 1

24-SEVEN PROPOSAL
- Table of Contents -

- Mission..................................................1
- Core Values..........................................2
- Name & Vision........................................3-5
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- Fractal Structure....................................8
- Ministry Matrix.....................................9-10
- Core Leadership Positions....................11-12
- Mission Statement -

Create a dynamic, culturally relevant church body that propels both Christians and pre-Christians into a revolutionary relationship with Jesus.
- Core Values -

- Jesus is Central to Everything We Do
- People are Important
- Personal Growth
- Spiritual Growth
- Community
- Team Work
- Excellence
- Relevance
- Outreach
- Joy
- Name & Vision -

• WHY 24-Seven Ministry Center:
  
o  We want to create an atmosphere that empowers, enables and encourages people to become truly Christ like 24 hours a day, seven days a week. Doing His great commission everywhere they go, everywhere they are.
  o  “In laboring in a new field, do not think it your duty to say at once to the people, We are Seventh-day Adventists…. This would often erect a formidable barrier between you and those you wish to reach…. Give them evidence that you are a Christian, desiring peace, and that you love their souls…. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus.” – Gospel Workers, pp. 119,120

• VISION FOR THE FUTURE:
  
o  Creating 24/7 Christians.
  o  Creating Biblical founded systems of bringing people along the Engle scale of Christianity. Bringing people from no relationship with Christ, to an understanding of who He is, to falling in love with Him, to accepting Him in their hearts while asking for forgiveness. To then begin to experience the great benefit of having the fruits, because the Holy Spirit has been poured into their hearts. To becoming strong members of the local congregation, to becoming strong leaders and disciples of the local congregation. This process will be flushed out in greater detail later.
  o  To reach the lost and unchurched in the greater Seattle area.
  o  1/3 of regular attendees coming from the community after 6 months. And another portion of those coming will be non-attending Adventist and our core group. After a year half those attending will be from the community unchurched people who
will now be attending our church. The goal is to see this number grow.

- We would like to see multiple churches under the campus church model. This will begin in the Bellevue area with our first campus, then moving on to other areas in the Seattle metro area.

- The goal for attendance is by 2015 to have a minimum of 7 campuses and 10,000 in attendance in all of those campuses.
  - 3 years: 2 campuses and 800 in attendance.
  - 1 year: Minimum of 300 in attendance.

- Younger people finding a church home. Do to the fact that young people are leaving the church, we want to create and atmosphere that is relevant to them, while maintaining the morals and teachings of the Adventist church.

- To see this model made reproducible throughout North America and Europe where it seems we are having great difficulty reaching people.

- Show the significant impact and importance of starting with multiple staff. Too often we send out church planters by themselves and even Jesus Himself did not do that as He would send people at least in pairs of two's.

  - **Staffing:** A discussion of how we build the staff of this church.
    - We will begin with three FTE’s (Fulltime Equivalent Salaries) each higher will be based on first how they will be compatible with the rest of the team, next on their spiritual gifts and skill sets (looking for people that will be strong in areas where the rest of the team may have weaknesses). The areas that the first three people that we would be looking for:
      - Senior Pastor
      - Teaching Pastor
      - Administration Pastor

- Staffing as we grow:
  - Gary Macintosh as well as many other church growth experts state that a church will cap its growth do to lack of staff. A rule of thumb is that you need at least 1 pastor for every 150 members. It would be far too difficult that one pastor to really meet the needs of a group larger than that. This is why it is believed that there are so many churches that can’t break the 100 mark because the pastor is incapable of meeting all the needs.

  - However, many churches who have added a second salary have seen very little growth. This is primarily due to the fact that it was a very non-strategic placement. They hired someone who could not make it anywhere else. Or
they would hire someone with very similar gift sets that the senior pastor had. Another problem that was often seen is that the church itself had set points (not enough parking to grow, not enough seating to grow, the church was hostile to visitors, etc).

- We wish to add salaries strategic both to personnel and the church itself insuring that we will continue to grow. Once we reach 450 in attendance I propose that we add a fourth salary that will compliment the staff that we have. Once we hit 450 in attendance for four weeks in a row, then the conference and the church will begin looking for someone to fill that fourth salary.

- Financial Needs & Wants -

<table>
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<th>Cost</th>
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<tr>
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</tr>
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<td>TOTAL</td>
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<td>With Building Purchase</td>
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<td>$14,783,900</td>
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</table>
- Purpose for Starting 24-Seven -

Washington state has the highest number of unchurched people in the U.S.A. Seattle-metro has an estimated 3.15 million unchurched individuals. Our goal is to create a church that effectively reaches this group and ministers to them in relevant and life changing ways.
Create a safe, inviting atmosphere for people who may have negative preconceptions of religion and/or Christianity.
Help people value and desire a daily relationship with Christ through prayer, praise and Bible study.
Impact and positively change the communities surrounding the church.
Have powerful, life-changing corporate worship of God.
Bring people into growing, nurturing relationships through small groups.
Empower people to work in ministries God has gifted them for.
Build new leaders for tomorrows churches.
Strategically launch multiple church campuses to reach a wider Seattle-metro geographic area.
Build an effective alternative for church planting.
Create a solid working model for multiple staffing of churches.
Build a large church alternative for people who may prefer this over small or medium sized congregations.
Fractal Organizational System

Leadership Model

- Fractal Structure -
- Ministry Matrix -

Total positions needed to bypass small church stage

126 positions

Minimum positions needed on launch date

68 positions (denoted by *)

(Positions requiring SDA membership and spiritual maturity are denoted by ∨)

- Leadership Team (all SDAs) ∨
  - Senior Pastor* ∨
  - Administrative Pastor* ∨
  - Worship Pastor* ∨
  - Family Ministry Pastor* ∨
  - Outreach Director* ∨
  - Discipleship Director* ∨
  - Human Resources Director* ∨ (will be under discipleship to start)

- Administrative Team (volunteers)
  - 1 office coordinator*
  - 3 office assistants (1*)
  - 1 membership clerk ∨
  - 4 treasury assistants (2*)
  - 1 web designer*
  - 2 communications assistants (1*)
  - 1 marketing assistant

- Worship Team
• 2 sound technicians (1*)
• 1 video production*
• 1 lighting*
• 1 computer guru*
• 1 greeting coordinator*
• 10 greeters (5*)
• 1 hospitality coordinator*
• 5 hospitality assistants (2*)
• 1 carpenter
• 4 janitors (1*)
• 1 ambiance coordinator*
• Praise Team:
  o 2 music assistants (1*)
  o 4 guitars (2*)
  o 2 keyboards (1*)
  o 2 drums (1*)
  o 2 bass (1*)
  o 1 flute
  o 1 sax
  o 1 violin
  o 6 vocals (3*)
• Family Ministry Team (∀ leaders and teachers in each division)
  • 2 young adult (1*)
  • 3 youth*
  • 3 earliteen*
  • 3 junior*
  • 3 primary*
  • 4 cradle roll (3*)
  • 4 nursery (3*)
  • 3 hall/bathroom monitors
  • 1 marriage assistant
  • 1 singles coordinator*
  • 1 crisis counselor
• Outreach Team
  • 4 Free-Market Small Groups assistants (2*)
  • 4 Kindness Evangelism assistants (1*)
  • 1 Bible studies coordinator ∀
  • 2 Public Evangelism/Events assistants
• Apostleship Team
  • 4 apostleship track teachers (2*) ∀
  • 2 apostleship counselors* ∀
  • 1 accountability director* ∀
- Core Leadership Positions -

- Senior Pastor
  - Vision caster
  - Shepherd of shepherds
  - Leader of the organization
  - Strategic planning and implementation
  - Primary preacher
  - Chief of Staff
  - Chair of Leadership Team

- Administrative Pastor
  - Finance chair
  - Ministry alignment director
  - Church clerk
  - Free-Market Small Groups
  - Communications Director
  - Marketing Director
  - Firewall for Sr. Pastor
  - Secretary of Leadership Team

- Apostleship Pastor
  - Apostleship track
  - Teaching pastor
  - Adult Sabbath School Superintendent
  - Stewardship Director
  - Leadership Team

- Worship Pastor
  - Praise Team Leader

- Human Resources Team
  - 3 Connections teachers (1*)
  - 3 Connection counselors (2*)
  - 1 job descriptions assistant*
  - 1 ministry’s help wanted coordinator* ✓
  - 1 ministry’s help wanted assistant
• Technical Team Leader
• Hospitality Director
• Social coordinator
• Artists in Ministry Director
• Facilities management
• Leadership Team

- Family Ministry Pastor
  • Children’s Ministry Director
  • Youth Ministry Director
  • Singles coordinator
  • Parenting skills
  • Family Life Director
  • Leadership Team

- Outreach Director
  • Kindness Evangelism
  • Public Evangelism/Events
  • Personal Bible studies coordinator
  • Evangelism training director
  • Leadership Team

- Human Resources Director
  • Connections leader
  • Ministry volunteers needed coordinator
  • Ministry counseling and review
  • Create job descriptions
  • Maintain Fractal System
  • Leadership Team
APPENDIX 2
PRESENTATION SURVEY

Preaching to the iPod Mind – Evaluation

INSTRUCTIONS: Please rate how strongly you agree or disagree with each of the following statements by placing a check mark in the appropriate box.

<table>
<thead>
<tr>
<th>STATEMENT</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>SCALE</th>
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</thead>
<tbody>
<tr>
<td>1. I found this presentation to be helpful.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1 Strongly disagree</td>
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<tr>
<td>2. AWARE: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2 Somewhat disagree</td>
</tr>
<tr>
<td>3. AMUSING: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3 Neither agree or disagree</td>
</tr>
<tr>
<td>4. ARDENT: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4 Somewhat agree</td>
</tr>
<tr>
<td>5. ARTICULATE: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5 Strongly agree</td>
</tr>
<tr>
<td>6. AUTHENTIC: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>7. ATTUNE: This principle helped me better understand how to more effectively preach the gospel to young adults.</td>
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<tr>
<td>8. I will apply the concepts that I learned in this seminar in my local church context.</td>
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</table>

This seminar is being developed as a teaching tool. Your feedback here will be extremely helpful in the further development of this seminar to maximize its effectiveness.

1. Are the proposed six characteristics identified in this seminar exhaustive? Y __ N __ If not, what other characteristics would you suggest?

________________________________________________________________________________________

2. What could be done to better enhance the effectiveness of this presentation?

________________________________________________________________________________________

3. Other observations or comments:

________________________________________________________________________________________

NAME: ___________________________ EMAIL: ___________________________
APPENDIX 3

FURTHER EVALUATION

NAME: Greg Schaller, D.Min
MINISTRY TITLE: Pastor, Consultant, Coach
MINISTRY LOCATION: Kent Adventist Church, Washington

6 Characteristics of Effective Communication

In the preaching event there is a myriad of aspects that determine the effectiveness of the message. The particular focus of this dissertation has been to identify a comprehensive list of personal characteristics that makes a preacher effective, especially when communicating to young adults. In other words, the focus is not on the content of the message per se, rather the aspects of the messenger.

You have been chosen to take part in this interview because you have experienced a level of success in communicating the gospel to young adults. In this interview you will be asked to evaluate the six proposed characteristics identified, followed by an opportunity to add to the list. Much has been written in the area of how to write a Bible-based sermon, but what about the methodology of delivery from the pulpit. The later is what is specifically being addressed in this dissertation.

The six characteristics for effective communication to young adults are:

7. **AWARE**: A preacher must be knowledgeable (aware) of the Bible. Furthermore, they will possess a knowledge base in other areas of life such as world events and the culture they are addressing so that when they are preaching, they will be culturally sensitive.

8. **ARDENT**: In order to share the Gospel so that it is heard and received by young adults, the deliverer must be passionate.

9. **ARTICULATE**: Not only will people understand the preacher, but the message will possess a clear sense of purpose and cohesiveness.

10. **AMUSING**: By definition amusing can also mean entertaining. Something that is entertaining engages a person’s attention. The effective preacher will be able to hold the attention of young adults because they will creatively present the message.

11. **AUTHENTIC**: An effective preacher will be genuine. This will be expressed through their transparency and honesty.
12. **ATTUNE**: The preacher will be attuned to the audience and the Holy Spirit. This will be evident as the preacher remains sensitive to the body language of the audience as well as open to the leading of the Holy Spirit.

After reviewing these six principles, I would like to ask you to make observations under the following headings. Please put your responses in parentheses:

1. Why is or isn’t it important that a preacher be aware of the passage that they are preaching from and the audience that they are addressing? Have you had personal experience with being aware?

   Awareness is essential if one is to have substance to share and a point of connection with who one is addressing. Awareness enables one to identify with whom you are communicating. Awareness allows one to have something to share.

2. Why is or isn’t it important that a preacher be ardent (passionate) when delivering a sermon? Have you had personal experience with being passionate about a message?

   People sense passion. Passion gives energy. Passion can evoke conviction is the speaker and those listening. One can overdue passion and become too intense so one tunes out what's being said. So in all things passion needs to be in moderation to be most effective.

3. Why is or isn’t it important that a preacher be able to clearly articulate the purpose of the sermon? Have you had personal experience with the importance of clear articulation?

   Defining or establishing a clear purpose allows the preacher to design a message to that end. If you do not know the purpose of the message a message can wander around. Purpose allows a preacher to edit out the good stuff from a message that does not carry out the purpose. For the listener purpose helps them know the message is not only going somewhere but also doing something. A message is not only words but also the effect it has upon the listener as they find the so what, or what now of a message.

4. How crucial is it that a preacher be amusing (entertaining) in the pulpit? Have you experienced greater effectiveness after putting more time into creatively expressing the points in a message?

   Holding attention is important however entertaining for its sake alone is dangerous. People can become side tracked, not take one seriously if humor is over done.

5. Is it imperative that a preacher be authentic (genuine) when they are preaching in the pulpit? How has authenticity benefited your success in the pulpit?
Authenticity is very, very important. It’s related to sincerity and transparency. Is one real with one’s life with its struggles and successes? Humans find selective characteristics in others to identify with which enhances openness, connection, and really hearing.

6. In order for a preacher to be effective presenting the gospel, do you see the importance in the preacher being attune to the Holy Spirit as well as to the audience? Why is or isn’t this important? Have you had experience being convicted by God while in the delivery of a sermon to say something before that wasn’t planned? How has being attune to the audience helped you to be more successful in the pulpit?

Being lead by the Holy Spirit is essential because spiritual things are spiritually discerned. The preacher must pass through the death and resurrection of Jesus. The old man of sin, one’s carnal self must be put to an end with Christ upon the cross. Then the Spirit can bring us to life in the power of the resurrection. With the mind of Christ, we can then learn, observe and take in the essential lessons God is attempting to teach us in his word. Attuning to ones audience enables one to become all things to all people. Attunement allows the preacher to understand and address the concerns, needs, hurts and wants of those he/she is addressing.

7. Are there any characteristics that are missing from this list?
8. Are there any other observations or comments that you would like to make about the six characteristics?

I want to thank you for taking the time to answer these questions. The end goal is to create a thorough teaching tool that will empower preachers and communicators to be more effective, especially when addressing young adults.

Sincerely,

Matthew W. Gamble

NAME: Gregory S. Taylor
MINISTRY TITLE: Associate Pastor for Youth at Glendale SDA Church
MINISTRY LOCATION: Glendale SDA Church, Indianapolis

1. Why is or isn't it important that a preacher be aware of the passage that they are preaching from and the audience that they are addressing? Have you had personal experience with being aware?

The best Pastors are those who understand their audience. It is easy to create a well structured, bible-based sermon, but it is another thing to understand the needs of those in your congregation, and allow the Holy Spirit to transform your message into the words that that specific congregation needs to hear. Before I can even begin to write a sermon, I must pray that God will not just give me a well written sermon, but a message that will
speak directly to those in my audience. This happens on a weekly basis and I cannot tell you how many times individuals have approached me and told me that the message was exactly what they needed to hear.

2. Why is or isn't it important that a preacher be ardent (passionate) when delivering a sermon? Have you had personal experience with being passionate about a message?

Young people have a natural tendency to detect hypocrisy. If you are not passionate about something, they will know it, and will not be passionate either. If you truly are not excited, or don't believe the words you are saying, your audience will pick that up very quickly.

3. Why is or isn't it important that a preacher be able to clearly articulate the purpose of the sermon? Have you had personal experience with the importance of clear articulation?

The society that we live in is extremely media driven, and by that nature, to have audiences sit down and listen to a 30 minute sermon is very difficult. It is important to let the audience know where you are going through articulation, and when a main point is made, to let them know that it was a main point. Failure to do this will result in some sleeping members.

4. How crucial is it that a preacher be amusing (entertaining) in the pulpit? Have you experienced greater effectiveness after putting more time into creatively expressing the points in a message?

Everyone likes a good story. Whether amusing or entertaining is the word that you use, people are able to relate to stories. That is why Christ did that. As long as there is a dynamic connection to your message with any illustration, it will be successful.

5. Is it imperative that a preacher be authentic (genuine) when they are preaching in the pulpit? How has authenticity benefited your success in the pulpit?

Simply this, if I do not practice what I preach, there is no point in saying it. Of what hope can I offer my audience, if I cannot even stay true to my words. The more genuine you are, the more you can relate.

6. In order for a preacher to be effective presenting the gospel, do you see the importance in the preacher being attune to the Holy Spirit as well as to the audience? Why is or isn't this important? Have you had experience being convicted by God while in the delivery of a sermon to say something before that wasn't planned? How has being attune to the audience helped you to be more successful in the pulpit?
Pastors must constantly remind themselves that the work they are doing is not their own. If we are just sharing a message that is fun to share, but we have not spent time praying for the Holy Spirit, we have missed the point. Countless times I have known what I wanted to say, and the Holy Spirit has taken me in a different direction, sometimes even in the pulpit itself. Knowing that it is God's work, we are only instruments and must be willing to attune.

7. Are there any characteristics that are missing from this list?

This list is pretty good, the only thing I would add is that the more we have a personal relationship with our audience, the more successful we will be.

8. Are there any other observations or comments that you would like to make about the six characteristics?

Nope, but congrats on the dissertation.

NAME: Kris R. Eckenroth
MINISTRY TITLE: Youth & Young Adult Ministries Director PA Conference
MINISTRY LOCATION: Pennsylvania Conference

1. Why is or isn’t it important that a preacher be aware of the passage that they are preaching from and the audience that they are addressing? Have you had personal experience with being aware?

It is important for the preacher to be aware of the passage they are preaching from for two reasons…. 1. To understand the context/message and how it applied to those in the story or time frame. 2. To understand how the passage and its points may apply to the lives of those in the audience.

Likewise, it is vital that the preacher have an understanding of the audience for the following two reasons…..1. This will help the preacher connect the points of the passage to real life situations he/she knows that the audience is experiencing. 2. A relationship w/ the audience will provide a connection between the preacher and the individual in the audience that is only gained by a personal relationship.

Personal Story: When I have had the opportunity to speak at BMA (Blue Mountain Academy), I have had an unfair advantage above many other speakers. This was simply due to a long relationship with so many of the students. I’ve worked and played with so many of them. Due to this, I was able to understand what they were going through and how to connect the points of the passage to their teenage lives.

2. Why is or isn’t it important that a preacher be ardent (passionate) when delivering a sermon? Have you had personal experience with being passionate about a message?
Passion comes from a love for something. When a preacher exudes passions, they present a message of love for and true belief of what they are speaking about. If a preacher lacks this, it is possible for the audience to receive the message that the speaker isn’t truly sold on what they themselves are selling.

3. Why is or isn’t it important that a preacher be able to clearly articulate the purpose of the sermon? Have you had personal experience with the importance of clear articulation?

Each sermon must have its bullet. Over the years I’ve heard some and even given sermons that were more like a buck shot, then a bullet. Each sermon has to be able to be boiled down to one singular phrase or sentence. That way, when the audience goes home and those who were unable to attend ask, “What was the sermon about?” They can easily respond by saying, “The sermon was about BLANK.” If the sermon is not articulate and clear, then the audience will go home, confused as to what the speaker was trying to convey.

After two years of preaching class, we, the preaching class, were greatly anticipating the coming of Haddon Robinson. Dr. Robinson is a world renowned preaching professor and author. He is the one whom was studied in our classes and learned how he taught preachers to always have a clear bullet. The day came and we all attended the assembly where he was to preach. After his forty minute sermon, wouldn’t ya have guessed it…….total buck shot! Even the best have to work at staying articulate and focused on making our sermons clearly focused.

4. How crucial is it that a preacher be amusing (entertaining) in the pulpit? Have you experienced greater effectiveness after putting more time into creatively expressing the points in a message?

It is crucial. Why? I believe and it has been my experience that laughter opens the heart to heart matters. When an audience laughs and truly engages in a sermon time, from my experience, that same audience is more open to issues that deal with decisions and lifestyle.

5. Is it imperative that a preacher be authentic (genuine) when they are preaching in the pulpit? How has authenticity benefited your success in the pulpit?

When people see and hear that you are being authentic, they seem to listen more. It is easy for a preacher to speak about something or someone else. But if the preacher is appropriately transparent w/ the audience, there seems to be a heightened degree of responsiveness. When I have been genuine from the pulpit, there has not been a time when a least one if not a dozen, come to me afterwards and tell me that they too have the same problem and struggle as well.

6. In order for a preacher to be effective presenting the gospel, do you see the importance in the preacher being attune to the Holy Spirit as well as to the
audience? Why is or isn’t this important? Have you had experience being convicted by God while in the delivery of a sermon to say something before that wasn’t planned? How has being attune to the audience helped you to be more successful in the pulpit?

As preachers, our success, help, power, etc., only comes from the Holy Spirit. In John 15, Jesus says it, “Without Me, you can do nothing.” When He left, He sent the HS to be our strength and power. No doubt while we are speaking the HS does move upon our hearts and help us to understand someone in the audience who may be giving off a certain type of body language. I’ve had both situations happen. One, when the audience is totally motionless and quiet and you wonder if you are getting through. And two, when the audience is acting as if they are totally in to it and catching what you are throwing at them. In either case, I’ve questioned myself as to if I should be saying for speaking something different. In some cases I’ve changed some things mid stream to try to adapt to the situation. Nevertheless, sometimes it seems like it works and other times, it seems like it didn’t change anything.

7. Are there any characteristics that are missing from this list?

This probably a given but I believe that the speaker has to be consistently taught by Jesus every day. Maybe that’s a given outside the six principles. But I’ve seen numerous gifts speakers who could do it all, but little where the results. In my humble estimation, it was due to a lack of Christ centered focus.
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VITA

Matthew William Gamble

Education
Bachelor of Arts – Andrews University, 1996
  Major: Theology
Master of Divinity – Andrews University, 2000
Doctor of Ministry – Bakke Graduate University – In process 2008
  Dissertation: Teaching Effecting Communication Principles

Present Employment
Washington Conference of Seventh-day Adventist
  Teaching Pastor, 24-Seven Ministry Center, Seattle, WA
  Senior Pastor, Eastside Seventh-day Adventist Fellowship, Kirkland, WA
vagaBONDSERVANT International
  Founder, Speaker

Credentials
Ordained Minister – Seventh-day Adventist Church, 2008

Recent Community Service
Seattle Police Department: Community Chaplain, 2004-2008
Seattle’s Union Gospel Mission Riverton Place: Teacher, 2004-2006

Publications
  GodSpace, 2007
  Fresh Faith, 2000

Workshops Conducted
Introduction to Life Coaching
Spiritual Disciplines Retreat
Preaching to the iPod Mind
Spiritual Gift Discovery
The Porn Epidemic
Guest Lecturer – Andrews University Theological Seminary