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Design and Implementation of a Course to Train Lay Persons in the Southampton, Bermuda, SDA Church to Prepare and Preach Evangelistic Sermons

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Design and implementation of a course to train lay persons in the Southampton, Bermuda, SDA church to prepare and preach evangelistic sermons

Gibbons, Sydney Chesterfield, D.Min.
Andrews University, 1992

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Andrews University
Seventh-day Adventist Theological Seminary

DESIGN AND IMPLEMENTATION OF A COURSE TO TRAIN
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SDA CHURCH TO PREPARE AND PREACH
EVANGELISTIC SERMONS

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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June 1992

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ABSTRACT

DESIGN AND IMPLEMENTATION OF A COURSE TO TRAIN LAY PERSONS IN THE SOUTHAMPTON, BERMUDA, SDA "HURCH TO PREPARE AND PREACH EVANGELISTIC SERMONS

by

Sydney C. Gibbons

Adviser: Norman Miles
ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University
Seventh-day Adventist Theological Seminary

Title: DESIGN AND IMPLEMENTATION OF A COURSE TO TRAIN
LAY PERSONS IN SOUTHAMPTON, BERMUDA, SDA CHURCH
TO PREPARE AND PREACH EVANGELISTIC SERMONS

Name of researcher: Sydney C. Gibbons
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Date completed: June 1992

Problem

Preaching without a purpose is contrary to
biblical preaching. The Seventh-day Adventist message is
a message that calls people to specific action to follow
Jesus and His teachings. This call to action should
characterize Adventist preaching. The purpose of the
study was to provide a preaching course to prepare lay
persons of the Southampton Seventh-day Adventist Church
in Bermuda to preach evangelistic sermons.
Method

A preaching course was designed and used over a three-month period to teach lay persons how to preach. In addition to developing a sermon and preaching it on two occasions in class, each student of the class had to preach during a three-week tent crusade.

Evaluation instruments included a sermon critique form for class evaluation, a form to evaluate the course, a sermon evaluation form for crusade converts and members who attended the crusade, a new-member survey to measure the effectiveness of preaching that led to decisions to follow Jesus as compared with other contributing factors that led to decisions, and an instrument to measure church attendance follow-up to the crusade as an indicator of continuing commitment to decisions made.

Summary

Twelve students graduated from the course and preached during the crusade. The graduates gave favorable ratings for the course content, methods, and manner of teaching. Church members who attended the crusade and converts of the crusade affirmed that the sermons preached by laypersons contributed to their commitments to follow Christ. Evaluation of the project gives rise to recommendations for improved training of lay persons to preach evangelistic sermons.
DEDICATION

To my wife Katherina, our daughter Meliseanna and our son Gianluca for their support during my pursuit of study as was evident in their encouragement to take the time needed for the study without making me feel obligated to them. Their love, warmth, and understanding support will always be cherished.
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To the administrators, professors, and staff of Andrews University; to the administrators and workers of Atlantic Union and Bermuda Conference; to the members of the Bermuda Conference family, in general, and the members of the Southampton Church, in particular; to the "Jesus Loves You Crusade" team and associates; to my wife and our children, my parents, other family members and friends I say thank you for supporting me in pursuit of this study. Above all, I say thank you God.

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INTRODUCTION

Preaching is the responsibility of lay persons and persons of the clergy. In addition to training spiritual leaders as full-time pastor evangelists, the Seventh-day Adventist Church should continue to train lay persons to preach the Word. The present study is designed to provide the church with a preaching course that trains lay persons to preach evangelistic sermons.

PART I

THE PROJECT AND ITS SETTING
CHAPTER I

SCOPE OF THE PROJECT

Background

I understood the central focus of my calling to the ministry to be evangelistic preaching and soul-winning. My convictions about soul-winning through preaching have not changed. On the contrary, I have developed over the years, in addition to my own preaching convictions, a keen interest in preparing lay persons to lead sinners to Jesus through preaching.

Throughout my college and Seminary training, I sought to develop the art of preaching through course and project selections. Since becoming a pastor, one of the areas where I believe I make my greatest contribution is in preaching. In 1982 I first developed and conducted a course to teach lay persons of my local church the art of preaching. In 1985, that course was re-developed within the first year of ministering to a new congregation. It was offered as an introductory preaching course to my local church elders and other interested persons. The following year I conducted a more detailed preaching course.
When I became the pastor of the Southampton Seventh-day Adventist Church in Bermuda in 1988, I decided, among other goals, to develop more fully my courses in preaching and to sharpen the focus of securing decisions through preaching. My initial desire was to provide a general course on the subject of preaching, with emphasis on securing decisions to follow Christ. When it was time to consider a topic for my Doctor of Ministry proposal, I thought of my greatest interest in ministry and my present pastorate at Southampton church and decided to develop and conduct a course in preaching for interested lay persons in Southampton as that Doctor of Ministry Project.

The project was designed in two phases. Phase one of the project was designed to teach lay persons how to preach over the three-month period beginning on March 12 and continuing until May 31, 1989. Phase two of the project was designed to engage those lay persons who completed the course in preaching during a public three-week lay crusade, to be held November 5 through November 27, 1989.

**Statement of the Project**

The task of the study was to design, conduct, and field test the results of a course to train lay persons of the Southampton Seventh-day Adventist Church, Bermuda, in the preparation and preaching of evangelistic sermons.
Objectives

Development of the Course

The object of the study was to develop a course to train lay persons how to preach. The course content was developed between December 1, 1988 and March 12, 1989. However, knowledge acquired and experience gained by developing and conducting preaching courses prior to the development of this one contributed to the content and arrangement of this course. Research, including selected preaching studies from the Bible, from the writings of Ellen G. White,¹ and from the historical and contemporary literature relating to the subject of biblical preaching, was designed to enhance the course content.

Conducting the Course

In addition to developing a course in preaching, the study was designed to conduct a course with a group of interested lay persons as students. It was conducted under controlled settings, providing opportunity for the students to develop and to preach sermons in class, and permitting students to critique their sermons as a class. Upon completion, the course was evaluated by the students.

¹Mrs. Ellen G. White was a Christian writer of the 19th and early 20th centuries. She is recognized as a prophetess of God by the Seventh-day Adventist Church.
Sermon critiques and course evaluations were made via instruments designed or selected for the study. These instruments appear in appendixes.

Field-testing the Course

Subsequent to preaching in class, the students preached in a lay persons' crusade. The preaching in the crusade constituted field testing of the preaching course. Actual baptisms from the crusade measured the effectiveness of the project. Attendance of crusade converts to weekly church meetings, namely, Sabbath School, Divine Worship, and midweek Prayer Meetings for a three-month period following their baptism also measured the effectiveness of the project.

Crusade records provided the repeat attendance\(^1\) pattern of church members who attended the crusade. Repeat attendance indicated to some degree that the crusade provided spiritual growth for those returning members. Therefore, persons who reflected spiritual interest by returning to the nightly meetings three nights or more were given the instrument evaluating factors contributing to decisions made to follow Christ. Other persons who attended the meetings less consistently were not involved in the evaluation. Averaging of

\(^1\)The repeat attendance is the return of a person to a meeting of the crusade subsequent to that person's first attendance.
responses to the evaluation instrument reflected the degree to which preaching impacted on personal decisions to follow Christ. These responses provided an additional measure of the effectiveness of the project.

Limitations

The course was developed to prepare interested lay persons of the Southampton Seventh-day church in Bermuda to preach evangelistic sermons. As such, the course approach may not be applicable to lay persons of other churches or cultures; nor would it necessarily be applicable to enhancing other types of preaching. However, implications of the study may serve as a guide to prepare other interested lay persons from churches outside of Southampton and outside of Bermuda how to preach.

The effectiveness of future teaching events could be subject to varying factors such as: lay persons with similar interests in preaching, similar levels of motivation and similar literary abilities to do course work. Also, the effectiveness of the course could depend on lay persons who have the time to pursue the course, who have access to the needed course resources, and who are exposed to persons receptive to the preaching of God's Word.
CHAPTER II

ROLE AND PURPOSE OF LAY PREACHING

Is there a place for lay preaching in the church? If so, what would be the purpose of such preaching? Should lay persons be taught the art of preaching, and if so, by whom? These questions will be addressed by (1) considering the role of the laity in ministry as compared to the role of the clergy in ministry, (2) the role and purpose of lay preaching in the NT, (3) the role and purpose of lay preaching in the Christian church, (4) the role and purpose of lay preaching in the Bermuda Christian church, and (5) the role and purpose of lay preaching in the Southampton, Bermuda, Seventh-day Adventist church.

Lay preaching is preaching by Christians who are not ordained by a denomination to preach, who are not usually trained to preach in a school of theology, who are not usually paid to preach, and who do not usually preach on a weekly basis.
Role of the Laity in Ministry as Compared to the Role of the Clergy in Ministry

The term laity is derived from the Greek laos, meaning "people." Among the NT words used to designate people and people groups are ethnos, demos, ochlos, polis and laos. Relevant to the people of God in both the LXX and the NT, laos is the most widely used term. The people of God, the laos, were called into a covenant relationship with God for the purpose of obedient service.

God instructed Moses on Mount Sinai to "tell the children of Israel" (Exod 19:3), that if they remain faithful to the covenant, they the people shall be "a kingdom of priests, and an holy nation" (Exod 19:5-6). The obligation to fulfil ministry was placed upon the laos, the people of God. The OT idea of the chosen people of God having priestly responsibilities was


carried over into the NT. Peter refers to the people that comprise the Christian church as "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet 2:9).

Paul teaches that ministry in the Christian church is to be fulfilled according to one's spiritual gift(s) (1 Cor 12:1-31; Eph 4:11-13; Rom 12:4-9). Also, he teaches that "every member of the church (1 Cor. 12:7,8) is given at least one gift of the Holy Spirit, and that the purpose of that gift is to fulfil "ministry" (Eph 4:7-8, 12). Throughout the OT and the NT alike, fulfilling the ministry of the word of God was the responsibility of the people of God at large, the laos, the laity.

The early Christian church introduced new meaning to the concept of the laity. According to Komonchak, Collins and Lane in The New Dictionary of Theology, "laikos" a derivative of laos, first appears in Clement of Rome's Epistle to the Corinthians and denotes a larger body of Christians, in contrast to the smaller group of individuals to whom special ecclesiastical tasks had been assigned. Laikos, although rarely used prior to the third century, subsequent to that time began to connote

1Ibid.

2Komonchak, Collins, Lane, "Laity."
subordination and inequality, politically and spiritually.\(^1\)

In time it was simply accepted that if one wished to take seriously his or her Christian calling, this could be successfully done, only within the framework of monasticism.\(^2\)

Alan Richardson in *A Dictionary of Christian Theology* indicates that by the time of the Middle Ages, a clear distinction existed between the clergy and the laity with reference to ministry in the Christian church.\(^3\) Samuel Jackson in *The New Schaff-Herzog Encyclopedia of Religious Knowledge* defines clergy as "The entire body of public servants or ministers in the Christian Church, duly set apart for their office by consecration or ordination," as compared to the remainder of the Christian community who constitute the laity.\(^4\)

Jackson acknowledges the NT teachings that support various roles for Christian leaders in ministry, such as elders (Acts 15:2, 20:17; 1 Tim 5:17; Titus 1:5; Jas 5:14), those over you (1 Thess 5:12), those which have the role over you (Heb 13:7), overseers or bishops (Acts 20:28; Phil 1:1; 1 Tim 3:2), deacons (Phil 1:1; 1 Tim\(^5\))

\(^1\)Ibid.

\(^2\)Ibid.

\(^3\)Richardson, "Laity, Lay."

3:8, 12), pastors (Eph 4:11), evangelists and teachers (Eph 4:11). He believes that the professional spiritual office of clergy was instituted after the writings of the NT. He also believes that the professional clergy is needed in the church.\

Clergy is derived from the Greek kleros. The basic meaning of kleros is 'lot'. Two main meanings of kleros are a 'lot which is drawn' and a 'lot of land'. (Jonah 1:7; Num 16:4) One's allotted share or one's allotted portion is designated by the use of kleros. God's choice to apportion land to Israel at large, or to a tribe, or to a family, or to an individual is expressed by the word kleros and its derivatives. The idea of a special spiritual group being singled out by the word kleros is not totally foreign to the Bible. In Deut 10:9

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1Ibid.
2Ibid.
3Ibid.
5Kittle, "Kleros."
6Jackson, "Clergy;" Bromiley, "Kleros;" Kittle, "Kleros."
7Kittle, "Kleros;" Bromiley, "Kleros."
we find, "The Lord is the Levites' kleros." However, the same word is used to refer to the community of God as at large.

The NT concept of inheritance is embodied in the word _kleros_. The _kleroi_ are the people who have a share in God's apportioned lot for humanity. The followers of Christ have a part in the ministry and its benefits (Acts 1:17), but the rejectors of God's love have no portion with Christ (Acts 8:21). The ultimate reward of the faithful _kleroi_ is the inheritance of eternal life (Acts 26:18). (See also Mark 12:7; Gal 4:1; Rom 8:17, 4:13-14; Titus 3:7; Heb 6:17; Jas 2:5; Acts 20:32; Eph 1:14, 18; Col 3:24; Heb 9:15; 1 Pet 1:14). The Bible use of _kleros_ compliments its use of _laos_. The people of God as _laos_ engage in ministry. The people of God as _kleros_ have a right to Christian fellowship, ministry, and its rewards of eternal life, as a gift from God available to all who accept Christ by faith (John 1:12).

The ministry of preaching was a ministry of both _kleros_ and _laos_. In the post NT church the clergy and the laity should also share in the ministry of preaching.

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1Kittle, "Kleros."

2_Kleroi_ is the plural form of _kleros_.

3Bromiley, "Kleros."

4Ibid.
Preaching within the Christian church began with its founder Jesus Christ, and is therefore largely a NT ministry. Biblical preaching that pointed to the coming Messiah would include OT examples as well as the NT example of John the Baptist, the forerunner of Jesus. I would like to discuss lay preaching within the context of the founding and early establishment of Christianity. As such, the role and purpose of lay preaching in the examples of John the Baptist, Jesus Christ, and Phillip the deacon and evangelist will be considered as selected NT examples.

John the Baptist and Jesus comprise a special category of lay preachers. Both John and Jesus were prophets called and ordained by God for full-time ministry. John fulfilled his role as forerunner of Jesus and Jesus fulfilled His role as Savior for lost humanity. Yet, neither John nor Jesus received an ordination to preach by a religious establishment, nor was either trained to preach by a school of theology. John and Jesus were lay preachers of a special kind.

Prior to a discussion of actual preaching events in the NT, one must consider the concept of preaching in the NT and its implications for preaching today. Preaching is "the proclamation of the good news of
salvation. Among the many Greek NT words that convey the idea of proclaiming or declaring or announcing the gospel are kerygma and euangelion. Although kerygma and euangelion are nouns, in many instances they refer to both the content of the message as well as the act of proclamation. My concern in discussing lay preaching would be the discussion of the idea of gospel proclamation as opposed to the discussion of the varying shades of meaning in the Greek terms selected in given contexts.

One must also note that the responsibility to proclaim the gospel was not limited to the lay preacher. Great NT preachers like Peter and Paul, were ordained by the church to preach. They could be described in post NT language as clergymen.

There are issues that face the Christian church today that would warrant the setting apart of clergy to full ministry. Authority rested in the clergy can facilitate church unity. Training that is generally required for clergy persons prepare one to minister to the multiple needs of church members. Also, the ordination of preachers is necessary before some countries give legal authority to perform marriages.

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1Komonchak, Collins, Lane, "Preaching."

2Harvey, "Kerygma;" Brown, "Gospel, Evangelize, Evangelist"; Komonchak, Collins, Lane, "Preaching."

3Harvey, "Kerygma;" Brown, "Gospel, Evangelize, Evangelist."
In addition to these issues, the full-time preaching of the word is a worthy life calling and occupation.

Preaching of John the Baptist

John the Baptist was a preacher in the wilderness of Judea (Matt 3:1; Mark 1:3). He was not ordained by the church to preach. He did not pastor a local church, nor did he receive formal education to qualify him to preach. The Bible declares that from his childhood he was in the desert till the day he began his public ministry (Luke 1:80). John the Baptist did not depend on a religious hierarchy for his livelihood. John the Baptist was a lay preacher.

John was called by God as was evidenced by the circumstances of his birth (Luke 1:5-23, 57-80). He was taught by God in the natural surroundings of the wilderness (Matt 3:4; Mark 1:6; Luke 7:33).

The purpose of his life was "to make ready a people prepared for the Lord" (Luke 1:17). His calling was "to give knowledge of salvation unto his [God's] people by the remission of their sins" (Luke 1:7,8). John fulfilled his calling through preaching "Repent ye: for the kingdom of heaven is at hand" (Matt 3:2). "Prepare ye the way of the Lord" (Mark 3:2). John did "preach the baptism of repentance for the remission of sins" (Mark 1:4). As a result of his preaching, the masses from Judea and Jerusalem confessed their sins and
were baptized (Mark 1:5). Not only was his lay preaching legitimate, but it was fruitful. Preaching must lead to commitment to obey God.

The source of John's preaching that gave it power was the Holy Spirit (Luke 1:17,80), and its focus on Jesus (Luke 1:17; John 1:29). The preacher who depends on God and who preaches Christ-centered sermons will see people converted through preaching. Jesus says, "if I be lifted up from the earth, will draw all men unto me" (John 12:32).

John the Baptist, as a lay person, preached the Word of God. Jesus affirmed that John's preaching ministry met God's approval (Mark 11:7-19; Luke 7:24-35).

Preaching of Jesus Christ

Although John the Baptist preached truth that pointed to Jesus Christ as Messiah, he did not preach the fullness of the good news of salvation. After the resurrection of Christ, converts of John's preaching were rebaptized after receiving the complete message of the gospel (Acts 19:1-5, see also Matt 1:21). The complete message of the gospel declares Christ the soon coming King as both Savior and Lord. Jesus, the founder of Christianity, preached "the gospel," the good news of salvation (Matt 11:5; 26:13; Mark 1:1,14,15; 8:35; 10:29,30; 13:10; 14:9; Luke 4:18; 7:22).

Jesus was a lay preacher. Although He was born
and raised in a Jewish home, He was not formally trained in the school of the rabbis. Neither was He ordained by the church to preach. At the age of twelve years (Luke 2:42), his knowledge and wisdom in religious matters astounded the religious leaders (Luke 2:46-48). At a later period in His life, the Jews expressed surprise that Jesus was so knowledgeable in the things of God by saying, "how knoweth this man letters, having never learned" (John 7:15). Jesus was taught by God but not through a school of theology. He received His ordination to preach by God but not through a denomination.

Jesus preached that the kingdom of God "is at hand" (Matt 4:17; Mark 1:15), "is come" (Luke 11:20) and "is within you" (Luke 17:21). He preached expecting His hearers to be changed. The present tense of the kingdom of God gave urgency to His preaching. Preaching must call hearers to immediate and complete surrender to Jesus Christ.

The call of Jesus was a call to experience true religion motivated by love, as opposed to merely fulfilling the legal requirements of the law through temporal forms and ceremonies (Matt 5-7). His mission was "to seek and to save that which was lost" (Luke 19:10, see also Luke 15:1-32). Lay preaching must be motivated by love for God and love for all people for whom Christ died.
Not only did Jesus preach, He commissioned His disciples who He had trained "go ye into all the world, and preach the gospel to every creature" (Mark 16:15, see also Mark 3:14). Jesus legitimized preaching by His example and He commissioned others to preach until the end of time (Matt 24:14).

Phillip the Deacon and Evangelist

A third example of lay preaching in the NT is found in the preaching ministry of Phillip the deacon and evangelist. The need for a functional distinction in ministry surfaced in the NT (Acts 6:1-4). The full-time ministry of the apostles (vss. 2, 4) was distinguished from the part-time ministry of other persons within the Christian community. Phillip was among the group of men selected to fulfill a social ministry among church members (vs. 5), which allowed the ordained apostles to engage in the full-time ministry of the word and of prayer. Phillip was ordained to serve the church as a deacon (vs. 6). However, it is clear from the context that he was not ordained by the church to preach as were the full-time apostles.

Phillip preached the word of God. He preached Christ in Samaria (Acts 8:5), and engaged in healing ministry that aided his preaching in leading souls to Christ (vss. 5-8). Simon the sorcerer (vs. 9) and the Ethiopian Eunuch (vss. 26-27) were among those converted
by the gospel proclaimed by Phillip (vss. 13, 37, 38). After baptizing the Ethiopian, Phillip, led by the Holy Spirit, continued to preach the word of God from city to city (vss. 39, 40).

Phillip's soul-winning gift is identified in the NT as the gift of evangelism. Paul identifies evangelism as a gift of the Holy Spirit within the body of believers (Eph 4:11). Luke identifies Phillip as one who was an evangelist (Acts 21:8). Phillip's preaching could therefore be described as evangelistic preaching. Phillip was a lay evangelist who was successful in persuading sinners to follow Jesus.

In addition to the testimonies of John the Baptist, Jesus, and Phillip, Luke in the book of Acts affirms that the Christian masses preached the word. Four daughters of Phillip were among other lay persons who proclaimed the word (Acts 21:9). Also, as a result of church persecution, Christians were scattered throughout Judea and Samaria (Acts 8:1). However the apostles, who were church leaders, remained in Jerusalem (Acts 8:1) while the Christian masses who "were scattered abroad went everywhere preaching the word" (Acts 8:4). If one differentiates ordained church leaders from the Christian masses and selects the term laity to identify the latter, one would have to conclude that NT preaching is not only the responsibility of the clergy, but is also
the responsibility of the laity. NT teaching affirms a legitimate role and purpose for lay preaching within the Christian church.

Role and Purpose of Lay Preaching in the Christian Church

Apostolic and post-apostolic preaching was exercised by apostles, prophets, and teachers without distinction based on ecclesiastical office. However, continues Komonchak, Collins and Lane, there was a gradual change from the biblical norm. Preaching became connected with the teaching office of the church. Bishops and clerical delegates became primarily responsible for the preaching task. Komonchak, Collins and Lane refer to third-, fifth-, and seventh century sources that acknowledge a change in the Christian attitude toward one's authority to preach. They quote Pope Leo (440-411), that only those of the priestly order may assume the 'rank of the preacher.' Also, they say, "The Statuta Eclesia Antigua (third century France) and the Council of Trullo (691) again describe preaching in terms of authority, rank and permission." However, it

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1Komonchak, Collins, Lane, "Preaching."
2Ibid.
3Ibid.
4Ibid.
5Ibid.
is evident that the NT function of preaching as a ministry of the laos, in post NT times, was regarded by some in the Christian church as the "office" of preaching, reserved for Christian leaders of "rank."

The NT role and purpose of preaching was diminished with the change in attitude of church leaders toward who should preach. The Protestant reformers of the 16th century attempted to alter the trend by teaching their theologies of "the priesthood of all believers."

The reformers differed in their theology and this impacted on lay preaching. Luther and Calvin advocated the preaching by lay persons and affirmed preaching by the clergy. The Anabaptists taught that every believer shares equally in status and function, that there is no distinction between clergy and laity, and that every believer who is filled with the Holy Spirit is capable of teaching and preaching.

The Christian church today, it would seem, has inherited attitudes and practices relevant to lay preaching from the Roman Catholic position prior to the Protestant Reformation of the sixteenth century, coupled with variations of interpretation stemming from the

1Harvey, "Priesthood of All Believers," "Church."
2Ibid., "Priesthood of All Believers."
3Ibid.
4Ibid., "Church."
positions of the reformers. Some Christians believe that preaching should be reserved for the ordained clergy. Other Christians would accept lay preaching—however, on a more limited scale than that of the clergy. Then, there are Christians who would accept the preaching status of clerics and lay persons as equal.

Lay preaching is legitimate in the Christian church because the Holy Spirit who speaks through the ordained preacher speaks through the lay preacher. In addition, the church is recognizing the need to reconsider its historical position on the role of the laity and the role of the clergy in ministry, including its position on preaching. Since the nineteenth century, and since Vatican II in particular for Roman Catholics, the church of Rome, and Protestant Christian churches are revising their theologies and practices regarding the involvement of lay persons in ministry, including the ministry of preaching.¹ The modern trend seems to be an emphasis to equip the laity, the laos, the people of God for ministry.

Role and Purpose of Lay Preaching in the Bermuda Christian Church

Lay preaching in the Bermuda Christian church faces the NT challenge to preach the gospel of the

¹Richardson, "Laity, Lay"; Harvey, "Laity"; Komonchak, Collins, Lane, "Laity."
kingdom. This challenge is enlarged by the ongoing struggle to re-educate Christians who have been misinformed by post NT Christianity to believe that lay preaching at its best has limited significance in Christian ministry.

Lay preaching attitudes and practices in Bermuda reflect the cross section of attitudes and practices known to Christianity at large. A telephone survey of church leaders provided insights into the Bermuda Christian church's thought and experience of lay involvement in preaching. Bermuda's 1980 Census report, the most recently printed census report, highlighted the eleven major Christian religions of Bermuda that represent over eighty percent of Christians in Bermuda. I talked to the highest religious officers of some of the eleven denominations in Bermuda, including the Church of England, the Roman Catholic, and the African Methodist Episcopal churches (these are the leading religions of Bermuda respectively). I received responses from church leaders within each of the eleven denominations contacted. These responses collectively reflect the varying views held within the Christian church regarding lay preaching.

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2Ibid.
The Roman Catholic and Presbyterian responses reflected the view that reserved preaching for the clergy. The Roman Catholic Bishop stated, "We have no lay preachers."

The responses of some Christian groups suggests that lay preaching and clerical preaching is of equal status. Formal training of lay preachers, although encouraged by this group of Christians, is not required to legitimize lay preaching. These lay preachers are licensed, or at least authorized to preach based on demonstration of their spiritual gift of preaching as affirmed in their local church. Churches in Bermuda that seem to respect this view include the African Methodist Episcopal, the New Testament Church of God, and the Pentecostal churches.

Other Christian groups permit lay preaching on a limited basis. The Church of England, the leading religion of Bermuda, is quick to affirm its recognition of lay preachers; however, adds that such laypersons must receive a license to preach subsequent to two to three years of training. The Church of England, the Methodists, and the Seventh-day Adventists engage lay preachers for the occasional special day in the life of the local church and to accommodate the pastor when he travels out of Bermuda. However, lay preaching is not encouraged as a general practice in these churches. The
Baptists and the Salvation Army Church could also be classed as denominations that utilize lay preachers on a limited basis.

The responses from a fourth group of Bermuda Christian churches is best expressed by the practice of the Brethren churches. Only one of their eight churches in Bermuda employs a full-time ordained pastor. Their theological position, in general, does not require formal training for their pastors. Their pastors, as a rule, are lay persons within their local churches who are selected, based on their commitment to fulfilling the ministry of the word, and the demonstration of their spiritual gifts. This theological position seems to somewhat reflect the historical Christian view of the Anabaptists -- the view that makes no distinction between clergy and laity, neither in function nor in status.

One could conclude that the majority Christian view in Bermuda acknowledges a legitimate role and purpose of lay preaching for Bermuda. In addition, one might conclude that the majority Christian view in Bermuda advocates a role and purpose of lay preaching that is limited by a belief that lay preaching falls short of the preaching status of the clergy. As such, many believe that lay preaching is inadequate to provide the full benefits of ministry afforded through biblical preaching. If the Bermuda Christian church is to reflect
more fully the NT mandate for preaching, both preaching by the clergy and equally respected preaching by lay persons must be encouraged

Role and Purpose of Lay Preaching in the Southampton, Bermuda, Seventh-day Adventist Church

In a recent church publication on doctrine, Seventh-day Adventist Believe, the Seventh-day Adventist Church affirms its world-wide belief that the Holy Bible is the ultimate authoritative rule of belief and practice for the Christian.¹ As such, wherever the church exists, its lay preaching attitudes and practices are to be informed by biblical teaching. Therefore, the role and purpose of lay preaching in the Southampton, Bermuda Seventh-day Adventist Church should reflect the NT model of lay preaching as established in prior sections of this chapter.

The church also recognizes its global authority given through the writings of Mrs. Ellen G. White,² a Christian leader of the church's founding years.³ Therefore, the preaching concepts of Ellen G. White should also contribute to the theology and practice of

²Ibid., 216-229.
³Ibid., 224.
lay preaching at the Southampton Seventh-day Adventist Church in Bermuda.

R. Edward Turner, in his book Proclaiming the Word, discusses Ellen G. White's concepts of ministerial qualifications for preachers. Turner states that conversion and personal piety according to Ellen White, were paramount as qualifications for preachers. Here 1853 and 1857 statements that affirm the above qualifications, says Turner, gives no hint of the necessity of formal education. Also, Turner identified 1889 as the first time Ellen White openly advocated the necessity of a more formal education for preachers. Statements made by Ellen White in the 1880s encourage church leaders to require preachers to pursue college training. She also encouraged the uneducated to minister according to their abilities. Ellen White supported college training for preachers when the need demanded such training. She also supported preaching by

2Ibid., 69.
3Ibid.
4Ibid., 85.
6Ibid., 6:433.
persons who were not educated in schools of higher learning but were converted and demonstrated ability to preach.

In her book *Acts of the Apostles*, while encouraging the fulfilling of the great commission of Matt 28:19 and the preaching of the gospel in all the world of Matt 24:14, Ellen White appeals for "thousands of consecrated lay members,"¹ to join the ordained minister² and carry out the gospel commission.³ In her book *Christian Service*, she advocates that the "hundreds"⁴ who proclaimed the gospel after the outpouring of the Spirit upon the day of Pentecost serve as an example to the people of God today of what can be accomplished in ministry, for every Christian who submits his or her life to the control of the Holy Spirit.⁵

Ellen White, in principle and in direct teaching, affirms a legitimate role and purpose for lay preaching within the Seventh-day Adventist Church. Therefore, lay preaching in the Southampton, Bermuda Seventh-day


²Ibid., 110.

³Ibid., 110, 111.


⁵Ibid.
Adventist Church could fulfill an effective ministry in harmony with the teachings of the prophet, Mrs. Ellen G. White, to the church.

The Southampton Seventh-day Adventist Church has the largest membership of the Seventh-day Adventist churches in Bermuda. By virtue of size, it has the potential of having a larger percentage of lay persons who might demonstrate the NT gift of preaching. Also, the Southampton Church was one of the first Seventh-day Adventist churches to be organized in Bermuda. Its stability as a Seventh-day Adventist Church would assure the presence of experienced, consecrated Christians who could provide a spiritual context for the affirmation of one's preaching gift and the instruction and nurture needed to guide a developing preacher. The church's credibility would suggest that Southampton Church could become a positive role model for preaching to other Seventh-day Adventist churches in Bermuda.

The presence of lay persons in Southampton Church, who desire to preach and are willing to learn how to preach, would also suggest the need to train lay persons in Southampton to preach. Equipping the laity for ministry in harmony with their interests and according to their gifts is consistent with the Seventh-day Adventist Church doctrine of "Spiritual Gifts
and Ministries." It is interesting to note that lay preaching desires that are encouraged in many world communities of the Seventh-day Adventist Church contribute greatly to numerical church growth and the joys of Christian living.²

The need to evangelize Bermuda suggests yet another reason to prepare lay persons for a lay preaching ministry. Although the Seventh-day Adventist Church has engaged in an evangelistic preaching ministry for nearly one hundred years in Bermuda—a preaching ministry primarily by the clergy—its membership to date, in a Bermuda population of some fifty-eight thousand people, is less than three thousand. There is room for new approaches to evangelize Bermuda. A lay preaching approach that is consistent with NT teaching might add to the effecting of the church's evangelistic mission.

Lay preaching, it would seem, could serve a legitimate role and purpose in the Southampton Seventh-day Adventist Church in Bermuda. Affirmation of NT lay preaching is provided in examples of NT preachers, in teachings of some Protestant reformers of the sixteenth century.

¹Seventh-day Adventists Believe, 206-214.

²General Conference of Seventh-day Adventists, Lay Evangelist's Handbook (Washington, DC: Review and Herald Publishing Association, 1978), 11; Records by Seventh-day Adventist Church leaders, given at the church's quinquennial General Conference Session of its world leaders' and members' delegation, held in 1990, as I heard them in person at the session.
century, and in practice by some Christian denominations in Bermuda. Such preaching is in harmony with the teachings of Ellen G. White and with the desires of lay persons in the Southampton Seventh-day Adventist Church. In addition, the credibility of the Southampton Church as a role model for the Bermuda Seventh-day Adventist Christian community and the need for the Bermuda Seventh-day Adventist Church to adopt fresh approaches to fulfill its preaching mission would lead one to conclude that lay preaching in Southampton Church could fulfil a legitimate role and purpose.
CHAPTER III

CRITICAL ELEMENTS OF PREACHING

Rationale For Elements Selected

Elements critical to the preaching task for clergy would also be critical to the preaching task for laity. Therefore, the ensuing discussion will consider critical elements of the preaching task as directly relevant to lay preaching whether the immediate context of authors was intended for clergy or lay persons.

The following critical elements of the preaching task were selected as an out-growth of my study and experience with the Lord as a Christian preacher. Reflection on NT examples of preaching affirmed the significance of the elements selected as critical to the task of preaching. It is recognized that a discussion of selected elements would suggest the existence of other elements that could be critical to preaching. However, it is believed that (1) the conversion of the preacher, (2) the content of preaching, (3) the call to salvation, and (4) the delivery of the message are fundamentally critical to the preaching task.
Conversion of the Preacher

Jesus taught that salvation comes to people who are born of water and of the Holy Spirit (John 3:5,8). Conversion is this new birth experience demonstrated in a life changed by the presence of God (2 Cor 5:17). God intended that the power of the gospel be experienced by those who share it with others (1 John 1:1-3). Conversion of the preacher, therefore, is critical to the preaching task.

The preaching of John the Baptist was effective because of his submission to the Spirit's control. He was "filled with the Holy Ghost, even from his mother's womb." (Luke 1:15). Jesus' public ministry was inaugurated by the demonstration of the Spirit's presence with Him. Following His baptism that was attended by the Holy Spirit (Matt 3:16), Jesus "full of the Holy Ghost" (Luke 4:1) was led by the Holy Spirit in the wilderness (Matt 4:1, Luke 4:1). He then returned from the wilderness "in the power of the Spirit" (Luke 4:14) to begin His ministry. His fame was marked from that day onwards (Luke 4:14). Jesus, like John the Baptist, experienced a personal relationship with God that gave power to His preaching.

Peter, before Pentecost, was admonished by Jesus to fulfil the ministry of service subsequent to his conversion (Luke 22:32), an experience that Peter lacked.
at the time of Jesus' statement (see also Luke 22:33-34). Peter's dependence on self needed to give way to dependence on the Holy Spirit. However, the change came and as a result of the Holy Spirit controlling his life (Acts 2:4), Peter preached the word of God with power (Acts 2:14-41).

Not only was conversion critical to Peter's preaching, it was also critical to the preaching of the Apostle Paul. Paul testified to Jewish leaders (Acts 22:1) and to government officials (Acts 26:1,24) that his conversion experience gave eternal meaning to his preaching (Acts 22:1-21; 26:1-29). One who, like Paul, is aware that the call to preach makes one accountable to God for one's preaching (1 Cor 9:16) should also recognize the need to depend upon God to ensure that one's preaching meets God's approval. Conversion of the preacher, therefore, is critical to the preaching task.

Billy Graham, the noted evangelist, and Ellen G. White, prophetess to the Seventh-day Adventist church, affirm the significance of conversion to preaching. James W. Clarke in Dynamic Preaching contends that "the supreme dynamic of Christian preaching is the devotional life of the preacher." He asserts that the preacher's power rises or falls according to the level of his

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devotional life.' 1 Billy Graham portrayed the depth to which one could fall as a result of being disconnected from God in a personal way when he declared, 'If God should take his hand off my ministry my lips would turn to clay. I would have no more power than any other man.' 2

Ellen White said:

The power is God. Ready speech, eloquence, great talents, will not convert a single soul. The efforts in the pulpit may stir up minds, the plain arguments may be convincing, but God giveth the increase. Godly men, faithful, holy men, who carry out in their everyday life that which they preach, will exert a saving influence. 3

She also said that those who preach "should plead with God to imbue them with His spirit, and enable them to lift up Christ as the sinner's only hope." 4 If preaching is to convey the solemn message that one's eternal destiny is at stake in response to preaching, the preacher needs daily (see 1 Cor 15:31; Gal 2:20) to walk and talk with God. Conversion of the preacher is critical to the preaching task.

1Ibid., 94.


3White, Testimonies to the Church, 1:380.

Content of Preaching

The content of preaching, as a critical element of the preaching task, incorporates more than the substance of the Word of God that is proclaimed. One could conclude, based on the discussion of the previous section, that the preacher as a person is as much a part of preaching content as is the word proclaimed. In as much as the Word of God must be proclaimed in words understandable to a given audience, the mindset of one's listeners should also inform the content of preaching. Therefore, the content of preaching is critical from three perspectives: (1) the preacher, (2) the Word of God, and (3) the words understandable to the preaching audience.

One need not overstate that the NT preachers preached the true Word of God, centered in Jesus Christ the risen Saviour and Lord of all who believe (see 1 Cor 15:1-4; Acts 17:18; 2 Cor 4:5; 11:7). The resurrection of Christ was at the heart of NT preaching (1 Cor 15:14) and inspired hope of eternal life for every believer (1 Cor 15:19-22). Although the preacher should utilize many tools to arrive at the true meaning of the primary context of a given biblical passage; nevertheless, Jesus should be at the center of every sermon. The saturation of every message with Jesus is critical to the task of preaching.
The message of salvation through Jesus Christ is divine; however, Jesus commissioned human persons to declare the message to other human persons. The human element must be accommodated as a critical element of the preaching task. On the one hand, the preacher's personality, knowledge, and experience would help to shape the content of preaching. On the other hand, the personality, knowledge, and experience of each listener that differs from person to person and from group to group should also inform preaching content.

Jesus taught through stories of everyday life so that the people could have a clear understanding of His message. People could identify with the wind that blows (John 3:8), occupations such as farming (Matt 13:3-9) and a parent's love for a child (Luke 15:11-24). Although much of NT preaching was made clear by the imagery of Israel's past and evidences of prophecy fulfilled in the life of Jesus (see Acts 2:14-22), it is evident that the language of the messages preached was plain, simple, and understood by the hearers (e.g. Acts 2:37). Homiletics who advocate relevant and responsible use of illustrations in preaching and those who encourage

personal visitation of hearers of the word in conjunction with the preaching events reveal their awareness that the mindset and the needs of hearers of the word are critical to the task of preaching.

Preaching is more than proclaiming historic revelation. It is also more than declaring insights that speak to the contemporary situation of a given audience. Preaching must answer correctly both questions that it raises: (1) Is the message that it proclaims true? and (2) What difference does it make for the hearers? Truth as is found in Jesus is relevant to the needs of both preacher and hearer of the Word. Preaching content that is inclusive of Jesus, the preacher, and the people is a critical element to the preaching task.

Call To Salvation

The call to salvation is decisive and must characterize preaching. Therefore, preaching must be pointed and must progressively lead the hearers of the word to a decision to follow Jesus. John's preaching, led many to confess their sins and to be baptized (Mark 1:3-5). In response to Jesus' preaching, the disciples understood the call to salvation and they followed Him (Matt 4:18-22) "straightway" (vs. 19) and "immediately" (vs. 22). At the conclusion of Peter's sermon preached

1White, Testimonies to the Church, 1:432.
on the day of Pentecost, the hearers raised the question, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:37,38). John, Jesus, and Peter invited their hearers to accept salvation.

In response to Paul's preaching (Acts 17:1-3), some believed and followed (vs. 4) while others rejected salvation (vs. 5). Paul's preaching was designed "to save them that believe" (1 Cor 1:21). "We preached," said Paul and "ye believed" (1 Cor 15:11). "I preached" and "ye have received" (vs. 1); "ye are saved, if ye keep in memory what I preached" (vs. 2). We hear Paul appealing to King Agrippa, "believest thou the prophets? I know that thou believest" (Acts 26:27). Paul's statement that followed King Agrippa's reflection of conviction to follow Jesus (vs. 28), reveals the intent of Paul's preaching. He said,

I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am [a Christian], except these bonds. (vs. 29)

Modern authors like Roy J. Fish and R. Alan Streett have written books affirming the call to salvation as a critical element of the preaching task.¹

Ellen G. White wrote:

The minister's work is not done until he has urged upon his hearers the necessity of a change of heart. In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ.¹

The invitation to accept salvation is critical to preaching.

**Delivery of the Message**

In addition to the conversion of the preacher, the content of preaching, and the call to salvation the delivery of the message is critical to the preaching task. However, its critical nature is only to the extent that it enhances proclamation by a converted preacher who lifts up Christ before the people in such a manner as to lead them to take action for Jesus.

John the Baptist, Jesus, and Paul utilized techniques in their delivery of the word that later became a part of homiletical theory.² John utilized a metaphor when he called the Pharisees and Sadducees a "generation of vipers" (Matt 3:7). Jesus employed the same figure of speech in His sermon on the mount when He referred to Christians as "salt of the earth" (Matt 5:13) and as


²Sermon content is the actual substance of a given sermon. Homiletical theory is the set of rules that govern sermon content and delivery.
"light of the world" (vs. 14). Paul asked King Agrippa a rhetorical question to heighten conviction at the conclusion of his testimonial sermon delivery (Acts 26:27). The rhetorical nature of the question is readily identified in Paul's answer to his own question, probably following a slight pause that permitted conviction to deepen in the mind of Agrippa. Paul expressed the conviction (vs. 27) that Agrippa affirmed (vs. 28). Paul also utilized a hand gesture to contribute to the delivery of the word (Acts 13:16; 26:1). Figures of speech, the pause, and gestures are identified in homiletical theory.

Komonchak, Collins, and Lane have provided a brief account of the historical changes in preaching style over the centuries. Their sketch acknowledges second century exposition of the Word characterized by running commentaries on texts of Scripture, followed by appropriate lessons on applications. Also they talk about the third-century utilization of the Greek allegorical method, and the fourth-century thematic, catechetical, and rhetorical preaching. The evangelical awakening from the twelfth century, they say, gave rise to diverse forms of preaching. Later centuries, they continue, saw the emergence of pulpit orators, and the twentieth century offers creative forms of proclamation that include story preaching, inductive preaching, and

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1Komonchak, Collins, and Lane, "Preaching."
proclamatory preaching.¹ This brief account suggest factors that contribute to styles of sermon delivery.

One's traditional heritage impacts on the style adopted. This factor is evident in the second-century preaching style that seems to follow closely behind the NT method of delivery. The introduction of the allegorical method reflects a Greek philosophical thought and reveals how humanistic philosophy can impact on sermon delivery. The changing mindset of an ever developing church and society is evident in preaching styles over successive centuries. In addition, the individuality of every preacher suggests that preaching styles would differ among preachers.

Preaching styles are often culturally developed and need oriented. Afro-American preaching, for example, has a style of its own as an outgrowth of the Afro-American experience.² A second example of preaching styles is the society, need oriented style. The thinking of today's Western society, is molded to a large degree by what is experienced through cable T.V. and satellite viewing. The movie plot and the human interest story sharing method are common styles through which values are

¹Ibid.

often communicated. To reach people for Christ through a style of thinking to which they can best relate has given rise to creative approaches to delivering the word. The books The Homiletical Plot,¹ Storytelling in Preaching,² and Inductive Preaching³ are examples of preaching styles that are designed to reach people in their cultural setting.

Delivery of the message is critical to the preaching task. One must allow for variation in delivery styles based on one's heritage, one's world view, the need based on the ever changing world environment, and the preacher's individuality. However, the style adapted must serve the higher critical elements of preaching. Delivery of the message would be kept in its proper perspective, by the preacher who is converted, who is committed to placing Jesus Christ at the center of every sermon, and who is committed to offering Jesus as the satisfaction of every human need. The conversion of the preacher, the content of preaching, the call to salvation and the delivery of the message are critical to the preaching task.

PART TWO

DESIGN AND IMPLEMENTATION OF THE PROJECT
CHAPTER IV

DESIGN OF THE PROJECT

Project Plans

I began the project anticipating a preaching class of ten lay persons from the Southampton Seventh-day Adventist Church who were interested in preaching and who were willing and available to take a three-month course in preaching under my tutorship. The students were to meet two days per week for three and one half hours per week. General interest expressed in lay preaching led to the belief that at least ten members of the Southampton church could be found who would respond to a church preregistration advertisement (appendix A) to register for the preaching course. In addition, it was believed that a class of ten persons would be manageable for effective teaching to transpire. However, preparation was made to accept a maximum of fifteen students.

The course, entitled "Preaching Made Simple," was designed to train the student in simple techniques of sermon development and delivery. Also, it was designed to facilitate the effecting of the preaching mission for Southampton, Bermuda, as understood by the Seventh-day
Adventist Church. Course objectives were inclusive of the following: (1) to expose the student to concepts of preaching theory that would aid sermon preparation and preaching, (2) to lead the student in a step by step process of sermon development, (3) to provide the context for the student to develop preaching skills through preaching practice, and (4) to prepare students to effectively proclaim Bible truth with urgency as Seventh-day Adventist Christians. The course objectives were to be met by covering an introduction to the course, its requirements for the course, followed by a three-part course outline. The course was to be taught by covering specific lesson plans. The instruments that appear in appendixes B, C, D, and E were designed to measure the course effectiveness in progressive stages.

Also, the course was intended to prepare each student to preach during a lay crusade that was to be planned by the preaching class under my leadership. Each student was to be given one or two manuscript sermons that I selected from an evangelistic preaching series developed by the late Seventh-day Adventist evangelist J. L. Shuler. The student was to develop his or her own sermon to fulfil a course requirement, but was to prepare to preach the manuscript sermon(s) they received.

Phase two of the project was designed to enable lay persons to experience the joy of leading souls to
Jesus through preaching. Although it was recognized that some of the lay persons who were likely to join the preaching class and eventually preach in the crusade would have had experience in preaching prior to the course, it was believed that the preaching course would enhance their preaching.

The project was designed to measure the effectiveness of the crusade preaching as compared to other factors contributing to decisions made for Jesus. The instruments designed to compare these factors appear as appendixes F and G. The instrument that appears as appendix F, the "Evaluation of Factors Contributing to Decisions Made To Follow Christ and His Teachings," was to be filled out by Christians who attended the crusade to measure how they were affirmed in their decision to follow Jesus as a result of the lay preaching as well as by the crusade converts who were baptized. The instrument that appears as appendix G, the "New Member Survey," was to be filled out only by the baptized crusade converts. The project was also designed to record the attendance pattern of the anticipated new members to weekly church services for a three-month period subsequent to their anticipated baptism at the conclusion of the crusade. The regularity of attending church services was to serve as an indicator of the strength of decisions made to follow Jesus subsequent to lay preaching.
Inasmuch as the project depended on the lay students' commitment to participate in both the course and crusade projections, a form was designed for them to indicate their commitment. The "Statement of Consent" form that appears as appendix H was designed for this purpose.

Lesson Plans

The "Preaching Made Simple" course was designed to meet specific objectives. These objectives were to be met by covering the following seventeen lesson plans.

Lesson Plan Outline

1. The course introduction. Section one and two of the course: The Preacher and The People.
2. The Preacher and The People. Section three "A" of the course: The Message.
3. The Bible content of the message.
4. The psychological content of the message.

Section three "B" of the course: The sermon parts and putting the parts together.

5. Formulating a clear purpose for the message.
6. The introduction, conclusion and the appeal.
7. The sermon body, transitions and design.
8. The Perry Method.
9. Critique of sermons on cassette tapes.
10. Words and sentences.
11. Rhetorical devices.

12. Evangelistic preaching and the sermon manuscript. Section three "C" of the course: The sermon delivery.

13. The sermon delivery.

Miscellaneous course concerns:


15. The written test.

16. Student preaching.

17. Sharing course results.

The ensuing discussion will address the objectives and methodology designed to meet the objectives for each of the above seventeen lesson plans. A detailed outline of each lecture based on the respective lesson plan appears as appendix I of this report.

The first lesson plan, "The Course Introduction" was designed with four objectives: (1) to share with students the purpose and objectives of the course, (2) to provide students with an outline of the course, its requirements, and how they would be graded, (3) to give rational for preaching, and (4) to define preaching. The above objectives were to be met by discussing a document handout, by teaching with the aid of prepared overhead transparencies, and by giving an oral quiz at the end of the lecture.

The course overview document that appears as
appendix J was designed to be handed out to the students and discussed to meet objectives one and two above. Transparencies of the material that appear as appendix K were to facilitate lectures to meet objectives three and four above. The quiz that appears as appendix L was designed to re-enforce learning in meeting objectives three and four.

The second lesson plan, "The Preacher and The People" was designed with a two-fold purpose. First, the intention was to convey that preaching is not solely a human effort nor is it uniquely a divine experience. Rather, preaching is the result of a divine-human partnership. Second, the intention was to teach that love for people enhances the effectiveness of preaching.

The divine-human partnership in preaching was to be taught in a lecture covering the humanity of the preacher, the divinity of preaching, and the power of the pulpit. Love for people as significant to preaching was to be addressed in the lecture on God's love for people, Christ's method to reach the people, and the great commission to seek and to save the lost. The lectures were to be enhanced by sharing relevant Bible passages and relevant teachings from the writings of Ellen G. White. In addition, students would be required to read the term paper I wrote, "Dramatic Preaching" focusing on the conversion of the preacher and its contribution to
preaching. My term paper appears as appendix M.

The third lesson plan, "The Bible Content of The Message" was designed to (1) expose the student to tools that would aid research to understand biblical revelation within the context of a given biblical passage, (2) to express the importance of making Christ the center of every sermon, (3) to teach the value of sermon illustrations and to inform the student of sources for finding illustrative materials, and (4) to teach the value of logical thinking for sermon progression. Class lectures were to cover each of the objectives. These lectures were to be enhanced by giving the student a list of the "Bible Context and Bible Tools" that they could use as a guide to study, as well as a list of "Applied Context Tools" that would serve as a guide to researching the human side of preaching. The above tools appear as appendix N and O, respectively.

Also, the students were required to read two articles from "Ministry" magazine, a journal of the Seventh-day Adventist Church designed primarily for persons of the clergy, yet relevant to the needs of lay persons to expand on the lectures taught. The article "Preaching With a One Track Mind" focuses on keeping Christ central to preaching. "Practical Application in Preaching" shows how to affect the lives of one's listeners in preaching by reflecting knowledge of the
practical everyday life of the people. The article "How We Got Our Bible," from the Seventh-day Adventist journal Message, gives background knowledge on development of canonization of the Scriptures and the Bible versions. The latter article would serve to give the preacher confidence in preaching the Word of God true to its context.

The fourth lesson plan, "The Psychological Content of the Message and Steps in Developing the Message," was designed (1) to teach that the responsible appeal to one's emotions in preaching is a legitimate practice, (2) to identify key human motivational drives that could aid preaching to one's emotions, and (3) to provide a step-by-step guide to sermon development. In addition to class lecturing, the student was to read assigned articles on the subject. Also each student was to receive relevant handouts in class to enhance learning.

The article, "Emotion in Preaching," from the "Ministry" magazine discusses the relationship between logic and emotion in preaching. This article, along with a section discussing preaching and emotions in K. Wiggins' book Soul Winning Made Easier, was to be read by each student. The content of the class lecture was to be enriched by Bible references, quotations from the writings of Ellen G. White and citing findings of E. M.

The fifth lesson plan, "Formulating a Clear Purpose for the Message," was designed to (1) convey the importance of preaching sermons that are clear and pointed, (2) to guide the student in formulating a clear subject, theme, and proposition that gives pointed direction to a given sermon; and (3) to provide the student with a ten-point sermon plan as a guide to keeping the message in focus. The sermon plan form appears as appendix P.

Reading the "Ministry" articles "Finding a Theme," "Preparing Your Sermon," and "Sermons People Can Follow," along with hearing the class lecture developed to meet the objectives, was to facilitate learning for the student. The student would also be given a home assignment to fill out a one sheet sermon plan. The plan would indicate (1) a sermon text, (2) the action anticipated on the part of the hearers in response to the word—the objective, (3) the selected motivational drive of the sermon that would move the hearers to the desired action—the psychological appeal, (4) the sermon topic designed to attract people to hear the sermon, (5) the sermon subject—what the sermon would talk about, (6) the theme—what would be said about the subject in a phrase, (7) the proposition—a clear sentence or two that summarizes the sermon, (8) whether the sermon would be
topical or expository, (9) what question meaningful to the lives of the hearers would be answered by the sermon—the existential question, and (10) what shape or design including the outline the sermon would take.

The sixth lesson plan, "The Introduction, Conclusion and the Appeal," was designed to (1) inform the student of the purpose of the introduction, and of various ways to introduce a sermon; (2) to inform the student of the purpose of the conclusion, and of various ways to conclude a sermon; and (3) to guide the student in writing appeals that are in harmony with the purpose of the sermon. The class lecture was to draw on various articles and books relevant to each specific objective. Also, a home assignment was to be given that would require each student to write out the introduction, the conclusion, and the appeal for the sermon they would develop according to the sermon plan established in the previous lesson assignment.

The seventh lesson plan, "The Sermon Body, Transitions and Design," was intended to (1) give examples of how a sermon proposition could help determine what points would be made in the body of a sermon; (2) to teach how to make transition between main points in a sermon from the introduction to the appeal; (3) to expose the student to a variety of structural shapes that sermons could take; and (4) to encourage the student in...
the continuous development of his or her sermon. These objectives were to be met through a lecture that gave practical examples relevant to the given objectives. Handouts were to be given to enhance learning. In addition, the student would be required to read the "Ministry" article "Narrative Preaching" as an example of a sermon structured by the story line. The assignment to further develop one's sermon, incorporating instruction from the seventh lesson of the course, was designed to enhance learning of the lesson. The student would be encouraged to add to his or her sermon preparation according to instruction received in successive class lectures and to be prepared to preach his and her sermon on designated dates according to schedules received.

The eighth lesson plan, "The Perry Method," was designed to expose the student to a structural design for sermons developed by L. M. Perry and known as the Perry Method and to recommend the Perry Method as a simple structural method to design a sermon. The lecture drawn from L. M. Perry's book Biblical Preaching for Today's World was to include examples of how the method could be applied. An assignment relevant to the Perry Method was to be given.

The ninth lesson plan, "Critique of Sermons On Cassette Tapes," was designed to have the students listen to selected sermons on tape and to identify elements of
the sermon plan that seemed to be evident and that could reinforce course lessons taught to date. The students would be expected to listen to the tapes and to discuss them during a class period.

The tenth lesson plan, "Words and Sentences," was designed to show how one's choice of words and one's arrangement of words limits or enhances preaching and to teach the difference between writing for the eye and writing for the ear as in oral delivery of a sermon. The class lecture was to be based on relevant information from resources such as Creative Preaching and Oral Writing by Richard Carl Hoefler and Biblical Preaching by Haddon W. Robinson.

The eleventh lesson plan, "Rhetorical Devices," was designed to expose the student to figures of speech such as similes, metaphors, contrasts, the rhetorical question, repetition, restatement, and the parable that could enhance preaching. The lecture, drawn on research findings and practically applied in class, was designed to effect learning.

The twelfth lesson plan, "Evangelistic Preaching and the Sermon Manuscript," was designed (1) to convey the soul winning focus of evangelistic preaching to expose the student to two models of structuring sermons psychologically designed to lead to action, (2) to share the value of writing a complete sermon manuscript, and
(3) to encourage the completion of the student's sermon manuscript. The lecture was to draw on resources such as *Evangelism Handbook* by Raymond H. Woolsey, *Soul Winning Made Easier* by K. Wiggins, and from personal experience in sermon writing and preaching. The student would be reminded to submit his or her sermon manuscript for a written critique by April 30, the class period of the fourteenth lesson plan.

The thirteenth lesson plan, "The Sermon Delivery," was designed (1) to teach the value of diaphragmatic production of sound, and to show how sound is produced diaphragmatically; (2) to define and teach the value of word projection, pronunciation, punch, pitch and pause, and (3) to teach the value of non-verbal contributions to preaching such as eye contact and one's gestures. The class lecture was to draw on the books by H. Robinson and R. C. Hoefler used in the ninth lesson plan. The assignment to read a second term paper that I produced, "Speech and Health" was also designed to effect learning. The term paper appears as appendix Q.

The fourteenth lesson plan, "Critique of A Sermon On Video," was designed to expose the student to hearing and seeing a sermon preached, and to critique the preaching event in terms of lessons taught to date. The class period was to be divided between viewing the video and openly discussing what was observed and experienced as a
result of one's exposure to the video.

The fifteenth lesson plan, "The Written Test," was designed to reinforce lessons taught by the course. The students would spend a class period in writing the examination.

The sixteenth lesson plan, "Student Preaching," was designed to allow each student to preach his or her sermon in class, to hear a class critique of the sermon, and to preach the sermon a second time subject to adjustments made for improvement. The students in class were to be the audience and evaluate the sermons of each other. One evaluation form (appendix B) was to be provided for each student for each sermon evaluated. The written evaluations were to be turned over to me and used to arrive at a student's average with respect to the effectiveness of his or her sermon preached. The two preaching events of a given student were to be compared to measure improvement over the first preaching event.

The final class period of the course, fulfilling the seventeenth lesson plan objectives, was designed to (1) share the results of the course with the students; (2) to give the students the opportunity to evaluate the course; and (3) to provide a final opportunity during the course for class bonding. The lesson plan, "Sharing Course Results," was to meet its objectives by informing each student of his or her grade in writing, and by
allowing each student to share the meaning of the course in his or her life for preaching ministry. Each student would also be given the course evaluation form as appears in appendix D that would serve to enhance the effectiveness of the course for a future class of lay preachers.
CHAPTER V

IMPLEMENTATION OF THE PROJECT

Registration For The Course

The course preregistration form (see appendix A) was made available to Southampton church members. The form was inserted in the church bulletin for two consecutive weeks, beginning one month in advance of the course.

Seventeen persons registered for the course and they were present when the course began.

Consent to Participate in The Project

The primary purpose of the course was to prepare lay persons to preach. However, the secondary purpose of the course was to fulfill requirements of the Doctor of Ministry project. Therefore, during the course the plans for the Doctor of Ministry project were shared with the students in class. Twelve students signed statement of consent forms (see appendix H) expressing his and her commitment to participate in the project as outlined.

Participation in the Project

Students, church members in general, and crusade converts participated in the project. Twelve students
graduated from the "Preaching Made Simple" course and preached during the crusade.

The course met for the time periods designated on the preregistration forms. The students actively engaged in class discussions that covered most of the lesson plans as outlined. Often they expressed appreciation for insight gained from class lectures and from assigned reading. However, some of the lesson plans were not implemented and some of the lesson plans, it would seem, did not meet their objectives.

Lesson plans nine and fourteen, that required class critiques of tapes and a video, were omitted from the course. Those periods were used to serve the needs of the student with respect to assisting them in completing assignments, especially in relation to developing the sermon in parts. In addition, most of the students seemed to have difficulty identifying the details in the sermon plan assignment of lesson plan number five and in understanding the Perry method of lesson plan number eight.

Each of the twelve students developed his or her sermon within the course period. All but one of the twelve students completed the assignments to write the sermon in the progressive stages of the introduction, the conclusion, the appeal, and then the complete sermon manuscript. All but one student preached their sermons
before the class on two occasions. One student preached only once.

The students evaluated the preaching of their peers with the form provided. My evaluation of each sermon preached, along with average responses from the students, served as guides for improvement of each sermon preached. The students seemed to benefit from collective class critiques and from the opportunity provided to preach their sermon a second time.

The majority of the twelve students completed most of the course assignments and received grades that they were pleased with (see appendix R, Preaching Class Records). Class attendance and participation were reasonable, out of class reading was acceptable, examination results were encouraging, and sermon preparation and delivery were satisfactory. Not only did the twelve students complete the course, they also evaluated the course by giving responses on forms provided (see appendix D) that affirmed their learning from the course and their improvement in preaching as a result of taking the course. Also, their evaluations provided helpful suggestions to improve the "Preaching Made Simple Course."

The lay preachers who completed the course met monthly for five months following the course in preparation for the lay crusade. They accepted crusade-
coordinating responsibilities along with the responsibility to prepare to preach during the crusade. They also selected the name, the "Jesus Loves You" Crusade and designed the crusade handbill that appears as appendix S.

Bible study guides were made available to church members, including the lay preachers, at least one month before the crusade began. Members were encouraged to enroll their friends and church neighbors in Bible studies in preparation for graduation on the opening night of the crusade. Bible studies were secured by church members knocking on the doors of people living in the territory of the Southampton Church, especially in the targeted area where the crusade was to be conducted. Less than thirty people from the church community accepted lesson one of the "Real Truth" Bible Study Series that was offered. Less than ten persons completed their lessons and only a few of them attended the crusade. Two of the crusade converts were community members who received Bible studies and weekly visits from crusade team members in preparation for the crusade.

The crusade was conducted during the time period and at the tent site as intended by the crusade team. The team members recognized the possible hazards of inclement weather for the time of year selected to conduct an open air meeting; however, the calendar of
events for Bermuda Conference did not permit the lay persons of Southampton Church to conduct their effort during the preferred summer months. Also, the team preferred the setting of a tent to conduct its meeting.

The crusade opened with spirit-filled singing, preaching, and excitement on the part of lay persons and visitors who attended; however, the opening night attendance was hindered by heavy rainfall throughout the meeting time. The consistent attendance of church members and visitors at the meetings was less than anticipated by the crusade team. Still, the overall atmosphere of the nightly meetings encouraged the lay preachers to preach the Word.

Nine lay preachers preached two sermons each during the crusade. Three lay preachers preached one sermon each during the crusade (see appendix S). Each of the twenty-one lay sermons concluded with an invitation to follow Jesus. The nightly sermon themes for the first week of lay preaching were: "Preparation for the Second Coming of Jesus," "Signs of the Second Coming," "Partnership in the Christian Marriage," "Christ's Sacrifice for the Sinner as a Demonstration of God's Love," "The Steps to Salvation" and "How to Enjoy a Personal Relationship with Jesus." The theme of the second week of lay sermons was, "The Importance of Obeying Christ," "The Importance of Keeping the Bible

The attendance of visitors during the crusade seemed to be determined by the person who preached. Family members and friends of a given preacher were present for that lay preacher's sermons, but absent on most other nights of meeting. Nevertheless, there were visitors along with certain members attended most of the nightly meetings. Two of the crusade converts attended the meetings nightly from the first to the last meeting.

In addition to lay preaching as the main focus of the crusade, a nightly crusade Bible class was conducted prior to the song service. I taught the Bible class that focused on following Jesus as Saviour and Lord according
to a series of Bible doctrines. Although some visitors including two of the crusade converts attended most of the classes, the majority of persons who attended the Bible class were church members. The Bible class along with the preaching, Spirit-led singing, and the friendliness of the crusade team to all who attended the meetings contributed directly to the character of the "Jesus Loves You" crusade.

At the conclusion of the crusade, eight persons were baptized. Most of them had made decisions for baptism in contexts other than the crusade. Two of the converts attended the crusade nightly.

The crusade preaching was evaluated by church members who attended the meetings three nights or more and by the two converts who attended the meetings nightly, according to the forms provided (see appendix F). Both of these crusade converts completed "The New Member Survey" (see appendix G) which measured the effectiveness of the crusade on their decisions to follow Christ as compared to other factors which led to their decisions for Christ. In addition, the church attendance of these converts was recorded for a three-month period following the crusade to measure the consistency of their decisions to follow Jesus. The selected church services for recording attendance was Sabbath School, Divine Worship, and Prayer Meeting—the three main weekly
meetings of the Southampton Seventh-day Adventist Church. A record of the church attendance practice for the two converts is found in the chart that appears as appendix T.

One convert attended Sabbath School and the Divine Worship services for twelve of the thirteen meeting days. He attended seven of the twelve Prayer Meeting services during the three-month period. The other convert attended nine Sabbath School meetings, eleven Divine Worship services, and four Prayer Meeting services. The attendance of the converts to church services over a three-month period, although fluctuating in some respects, indicated that both converts initially maintained reasonable consistency in following Jesus subsequent to their baptism.
CHAPTER VI

EVALUATION OF THE PROJECT

Evaluation by Students Who Completed Course

The collective evaluation of both the "Preaching Made Simple" course and the "Jesus Loves You" crusade affirm the effectiveness of the project on the one hand yet reveal project limitations on the other hand. Students of the lay preaching course joined church members who attended the crusade and crusade converts in evaluating various aspects of the project. An evaluation of church attendance patterns for each of two crusade converts along with an evaluation of the lesson plans for the "Preaching Made Simple" course also provide measures for evaluating the project.

Students of the preaching course were involved in evaluating the sermons of one another in class. Their involvement in evaluation served to reinforce in their minds factors that contribute to effective preaching. They evaluated each other based on ten factors: (1) a good introduction, (2) a clear sermon purpose, (3) a smooth development of the sermon from point to point, (4) the Word of God as the source of preaching, (5) the use
of illustrations and applications to keep the preaching practical, (6) the correct and effective use of language, (7) delivery that is direct and dynamic, (8) the voice that is varied for effect, (9) the effective conclusion and (10) the appeal that secures a favorable response. Each factor was measured on a scale of one to ten, one meaning that the sermon was good and ten indicating need for improvement (see appendix B).

An average response was calculated for each of the ten factors for each preaching event based on the actual number of evaluations per preaching event. A final average for each preaching event was calculated by adding the average numerical responses of factors one to ten for each preaching event and dividing by ten. The final average of the first and second preaching event of each student was compared to measure the effectiveness of the initial sermon critique for each student. The evaluation results indicated that preaching for seven students improved, preaching for two students showed no change, and preaching for two students diminished in effectiveness. One student preached only once. The charts at the end of appendix B reflect the report of actual sermon evaluations by the students.

Comparison of sermons for seven students reflected improvement in the second preaching event over the first. Comparison of sermons for one student
indicated no change in the second preaching rating over the first. Three comparisons suggested a drop in preaching effectiveness from the first to second preaching event. The twelfth student preached only one sermon and therefore provided no bases for measuring improvement in sermon delivery.

Although the students' ratings of each other ranged only from point one to point three on the scale of one to ten for each sermon factor evaluated, comparisons of preaching events indicate shifts in evaluating each student. For the majority of students these shifts were in a favorable direction, leaving one to conclude that the verbal class critique that followed the written evaluation could have led to improved preaching. The drop in effectiveness on the part of a few students as they preached the second time at its worse could be an indicator of the ineffectiveness of the course to prepare some of its students to preach effectively on a consistent basis. Another possible explanation of lessened performance could be nothing more than a preacher's "off day" that could be triggered by any number of life situations that impact on a person's performance. However, one could not safely draw firm conclusions on the above data; yet, one might conclude that for most students, sermon critiques based on lessons taught in the "Preaching Made Simple" course could
generally serve to improve one's preaching.

Eleven of the twelve students who completed the preaching course provided written evaluation of the course. Their evaluation measured the course in terms of its stated objectives, its length, the actual meeting times, the grading system, and teaching of each lesson plan (see appendix D). The student responses for each line measured in the evaluation instrument were tallied and an average derived for each factor measured. The evaluation instrument consisted of twelve sections and measured a total of sixty-five factors. Evaluation results appear as an attachment to appendix D.

The course length was measured to be "just right" by ten students and "too short" by one student. Six students indicated that the meeting time for the course was convenient while five students found the time to be somewhat convenient. The students considered the information given and opportunity provided to prepare and deliver sermons to be ninety percent adequate. All of the students agreed that the grading system was fair. The students also indicated that lessons taught and methods utilized for teaching proved to be eighty to ninety percent effective. In addition, three students indicated that they would recommend that the course be taught again without any changes, while eight students
indicated they would recommend the teaching of the course with minor changes.

The students' evaluations affirm the effectiveness of the course in meeting its objectives. However, most students indicate the need for some adjustments in the course. Specific areas in which the students found the course to be helpful, according to their written responses, include (1) the building of confidence to speak in public, (2) the ability to develop talks on various topics as selected, (3) the growth in Christian love experienced among students and instructor through interaction designed by the course, (4) skills developed in sermon preparation, and (5) delivery and revival of spiritual interest in Bible study and Christian service.

The course was not without its limitations. Some students expressed a need for further help in making appeals while others sensed a need for more practical assignments to test one's knowledge of rhetorical devices. A need surfaced to provide more opportunity to deliver the sermon in parts before the final delivery of the entire sermon. There were students who preferred less outside-of-class reading assignments while one student suggested that reading requirements be increased to include biographical reading on the lives of great preachers reflecting their devotional life and preaching.
preparation habits. Other suggestions for improvement include offering a few quizzes throughout the course and more personalized instruction to each student. Nevertheless, the student evaluation of the course affirms the felt need that lay persons of Southampton Seventh-day Adventist Church be taught how to preach and recommends the "Preaching Made Simple" course for the training of lay preachers.

Evaluation by Students Who Began but Did Not Complete the Course

Five students began but did not complete the course. The interview questionnaire that appears as appendix E was developed to determine why these students did not continue the course. Each of the five students consented to be interviewed. They stated that they had personal reasons for not continuing the class.

All five students denied that they discontinued the course due to factors pertaining to the instructor or other persons taking the course. Four out of five students indicated that they had no problem with the course content and requirements. Three of them also affirmed that they did not find the time of meeting inconvenient, yet these students expressed great interest in preaching, much confidence in public speaking and in their literary ability to do course work, and partial satisfaction with their knowledge and skills in preaching.
It is evident that the students had an initial interest in taking the course by registering for the course, attending the first few classes, and indicating that they were only partially satisfied with their preaching skills and knowledge. The majority of students agreed that the time factor was not a problem nor was the course requirements a problem. (See report in appendix E.) The students affirmed that personal factors led to discontinuing the course; however, one is left to wonder whether course related factors also contributed to decisions to withdraw from the course. There could be a need to adjust the course requirements to make the course more inviting to all interested lay persons.

**Evaluation by Church Members**

Church members who attended the crusade for at least three nights evaluated lay preaching according to forms provided (see appendix F). Members who attended the meetings for less than three nights were not engaged in the evaluation inasmuch as their more limited attendance at the meetings would also limit the comprehensiveness of their evaluation. It was believed that the infrequent attendance of the latter group of attending members, as well as the non-attendance of other church members, was due in part to time commitments elsewhere and in part to a general lack of confidence in lay preaching.
At least 245 members, the majority of whom were members of the Southampton Seventh-day Adventist Church, attended the crusade on at least one occasion. Sixty-four of them, forty-nine of whom were members of Southampton Church, attended the meeting three nights or more. It is not uncommon in Bermuda for a lay persons' or clergy-led crusade to register a very high attendance of members and visitors who attend a series of meetings for only one or two nights. A repeat attendance of sixty-four members to the "Jesus Loves You" crusade was not alarming; to the contrary, their repeat attendance was encouraging to the crusade team of lay preachers. Invitations to participate in the study were extended to the church members via public announcements at prayer meeting and Sabbath worship services. Invitations were also extended to those persons of the sixty-four who had not responded through the above measures by personal contacts and telephone calls. Thirty-nine of the sixty-four members, the majority of whom were members of Southampton church, completed and returned the evaluation forms received (see appendix F).

The results that follow reflect the experiences of more than half of the Southampton members who attended the meetings for three nights or more. The conclusions drawn would be valid for at least fifty percent of Southampton members who avail themselves on a consistent
basis to hear preaching from students of the "Preaching Made Simple" course. The results of this representative percentage would therefore serve as a helpful indicator of lay preaching effectiveness resulting from the course on preaching. The results are reflected in the completed form that appears in appendix F.

The form, "Evaluation of Factors Contributing to Decisions Made to Follow Christ and His Teachings" was designed to measure sermon effectiveness from three perspectives:

1. Category one measures the sermon effectiveness in contributing to one's decision to follow Christ in comparison with other factors on scales of one to ten.

2. Category two required worded responses as to the top three factors of category one that contributed to one's decision to follow Christ during the "Jesus Loves You" crusade.

3. Category three required specific responses to each sermon preached that was heard by the responding member. The latter category was also measured on scales of one through ten, one being "had no impact on my decision to follow Christ" and ten being "contributed directly to my decision to follow Christ."

The average responses of the thirty-nine responding members in category one indicate that the sermon and the revival atmosphere of love and warmth
shared equally in contributing most directly to decisions for Christ. The Bible class, along with other elements of the nightly service, was considered next in having contributed to decisions made. The details of actual responses appear in the respective chart attached to appendix F.

Category two reflects average responses very similar to those of category one. The sermons receive the top average rating although very close to the average rating for the revival atmosphere of love and warmth, followed by the crusade atmosphere in general and then the Bible class. Based on responses given, the top factors that contributed to the affirmation of members' decision to follow Christ was the sermon for fifteen members, the revival atmosphere for fourteen members, and the Bible class for eight members. The secondary factors that contributed to decisions made were the revival atmosphere for twelve members, the sermon for eleven members, and the Bible class for nine members. Third in significance to decisions made were the revival atmosphere by eleven members, the Bible class by ten members, and the sermon by six members. It is evident in both categories one and two that the sermon was considered to be a major contributor to decisions made for Christ.

The sermons, when measured one by one for contributing to decisions made for Christ, surfaced as
direct sources that led members to reaffirm their decisions to follow Christ as Savior and Lord. On the scale of one to ten, the average response for each sermon was either eight or nine. These responses suggest that the sermons contributed eighty to ninety percent toward responding members' decisions to serve Christ more faithfully during the crusade.

Member responses in categories one, two, and three of the evaluation instrument affirm that the sermons preached during the crusade, although not solely responsible for decisions made, contributed directly to decisions made to follow Christ. Inasmuch as the Southampton Church membership was represented by more than fifty percent of the responding members who heard sermons on three or more occasions at the crusade, one could conclude that preaching by lay persons could contribute to church members' decisions to follow Christ more fully.

Evaluation by Project Converts

Crusade converts were engaged in evaluating the contribution of preaching toward their decisions to follow Christ. The instrument utilized by church members (see appendix F) along with the New Member Survey (see appendix G) helped to affirm the positive contribution of lay preaching towards decisions made to follow Christ. Five of the eight persons baptized at the conclusion of
the lay persons crusade had made decisions to follow Christ prior to the crusade. They were not engaged in the crusade converts' evaluation of lay preaching. Another convert was given both the instrument as utilized by church members to evaluate preaching and the New Member Survey. His responses revealed that he was raised in an Adventist home and was led to decide for Christ by a family member. Only two converts remained who could have made decisions for Christ during the crusade as a direct result of lay preaching.

The remaining two converts are husband and wife. The husband was a former Seventh-day Adventist Christian who affirmed that at the time of the crusade he had no immediate desire to return to following Jesus. His wife, who only knew about Seventh-day Adventists through her husband and who did not profess to be a Christian, also affirmed that she had no desire to become a Christian at the time of the crusade. Both husband and wife attended the meetings in response to a home invitation, attended the meetings faithfully to the very end, accepted Christ as their Savior and Lord as a result of the crusade, and were baptized at the conclusion of the crusade. Their responses to the instrument, "Evaluation of Factors Contributing to Decisions Made To Follow Christ and His Teachings" and the "New Member Survey" suggest a direct
contribution of lay preaching to their decisions secured for Christ.

Responses to the "New Member Survey" reveal that both husband and wife converts were experiencing a number of social and economic changes in their lives at the time of the crusade. They both affirmed warm fellowship among church members to be the most significant factor, among six factors mentioned in question two of the survey, which attracted them to the Adventist church. The husband convert also indicated that the beauty of the church's teaching, the charisma of the minister and evangelist, and personal contact with a church member were as significant as warm fellowship among church members in attracting him to the Adventist church. The desire for warmth and acceptance seemed to be a priority for the couple at the time of the crusade. In describing their perception of the Adventist church in response to question ten of the survey, both husband and wife responded "very warm and loving. Like a family." (see appendix G 10.4) In both their responses to tell what the Adventist church means to them (see appendix G 10), among other things they identified the warmth, love, and support of the members.

Survey responses also indicate that the lay crusade contributed directly to their decision for Christ. Their response to question five of the survey
identified an evangelistic series as the number one source, from a possible list of twenty-two sources, that attracted them to the Adventist church. They affirmed that they attended the evangelistic meeting as the result of an invitation by a speaker and team member of the series (see appendix G 6.6). The husband convert also affirmed the invitation to be that of a friend (see appendix G 6.5). In addition, the couple affirmed that in the context of the evangelistic series the church Pastor and Bible worker had a great deal of influence in their decision for Christ (see appendix G 4.1, 2 and 16). Also, the husband indicated that a relative and the health programs contributed a great deal to his decision for Christ (see appendix G 4.8, 28), while the wife indicated that she was greatly influenced in her decision for Christ by an Adventist member whom she did not know who witnessed to her at her door (see appendix G 4.7 and actual response forms).

In addition to completing the "New Member Survey", the newly baptized couple completed the form "Evaluation of Factors Contributing to Decisions Made to Follow Christ and His Teachings." (See chart of actual responses as attached to appendix F.) The couples' responses in category one (see appendix F1) varied from seven to ten on a scale of one to ten for each of the seven factors, indicating that all of the factors...
contributed significantly to their decision for Christ. However, when measuring category two, the top three contributing factors (appendix F2), the husband's response was "the elements of the nightly service including the sermons," "the revival of love and warmth" and "the Bible classes and sermons." The top three factors for the wife were, "The sermon," "the revival atmosphere of love and warmth," and "the Bible class." The sermons preached by the lay persons, when measured individually for contribution to decisions made for Christ, were rated by the couple on a range of six to ten on a scale of one to ten (see appendix F3).

Evaluation by the husband and wife converts reveals that a number of factors, including social and economic factors, contributed to their openness to accept Jesus as Lord and Savior. In addition, they admit that the Pastor and the employed church Bible worker each played a significant role in their choice to follow Jesus. They also indicate that the total revival atmosphere of the "Jesus Loves You" crusade, including the Bible class and lay preaching, contributed to their decision for Christ. They were particularly impressed by the love, support, and warmth of church members at the crusade. Among the many factors that contributed to their decision to follow Christ as is often the situation for many who come to Christ in crusades that I have
experienced, the preaching by lay preachers contributed directly to their decisions.

The couple attended a crusade where lay persons preached as a result of an invitation by a lay crusade team member and decided to follow Jesus as a result of that crusade experience which focused on lay preaching. The couple singled out the sermon as one of three top factors of the "Jesus Loves You" crusade which contributed to their decision for Christ. One could safely conclude that lay preaching contributed to their decisions secured for Christ.

Evaluation of Project Converts' Church Attendance Pattern

The church attendance pattern of the husband and wife crusade converts was observed for a three month period subsequent to their baptism (see appendix T). Their attendance patterns at Sabbath School, the Divine Worship service, and at Prayer Meeting was not uncommon for many members at Southampton Church. Attendance of members at the weekly Divine Worship service is noticeably very high as compared to the attendance at Sabbath School and Prayer Meeting that decline in attendance respectively.

The converts' attendance at Divine Worship services for the three month period was ninety-two and ninety-one percent faithful. Their attendance at Sabbath
School was ninety-two and sixty-nine percent faithful and their attendance at Prayer Meeting was fifty-eight and thirty-three percent faithful. The converts' absence from Sabbath School and Divine Worship service for one week during the three month period was due to their visiting another Seventh-day Adventist church on the island of Bermuda on that given day.

Although the church attendance of one convert was more faithful than the other convert over the three month period, both converts attended church services within a pattern not uncommon to the members of the Southampton Seventh-day Adventist Church. Therefore, one could conclude that their church attendance pattern subsequent to their baptism indicated that they made firm decisions to follow Jesus at the lay persons' crusade. Preaching by lay persons contributed to their firm decisions secured for Christ.

**Evaluation of Lesson Plans**

Although lay preaching contributed directly to securing decisions for Christ, some of the crusade lay sermons as evaluated by church members and crusade converts were not rated at ten on the scale of one to ten on the form which measured each sermon's contribution to decisions made for Christ (see appendix F3). Most of the sermon evaluations were rated on a range of seven to ten. Some sermons were rated as low as six and five. It
would seem that improvement in lay preaching could have increased favorable responses to the invitation to follow Jesus at the crusade. An evaluation of the lesson plans for the "Preaching Made Simple" course suggests how a change in course content could aid the preaching focus in securing more decisions to follow Jesus.

Two lesson plans were omitted from the course to provide time to complete other course requirements and two lesson plans failed to meet their objectives in spite of the attempts to teach the concepts of the respective plans. Although each lesson plan was relevant to course objectives and pertinent to preaching theory and practice, it would seem that neither lesson plan was necessary to prepare lay persons to lead people to a decision for Christ through preaching.

The two lesson plans that were omitted from the course, comprising the critique of preaching tapes, could possibly be excluded from the course without negatively impacting on the training of lay preaching. To enhance the decision-gaining focus of preaching, lesson plans ten and eleven could be eliminated and the concepts of words and sentences and rhetorical devices could be summarized in discussing the body of the sermon and in the discussion of the delivery of the sermon. In addition, lesson plan fifteen which requires a written text could be eliminated. An oral review of each lesson at the end
of each lesson might be sufficient to reinforce lessons taught. Also, lesson plan seventeen, requiring a class period for the reporting of grades and course evaluation, could be eliminated. A simplified evaluation sheet could be provided at the end of the final substantive lesson plan period.

Inasmuch as lesson plans five and eight proved to be problematic in teaching, and inasmuch as it would seem helpful to eliminate lesson plans nine, ten, and eleven all of which help to comprise section three B of the course outline (see Appendix J), it would seem reasonable to restructure section three B. Limiting the lesson plans of section three B and restructuring the lesson plans to focus on preaching that leads to securing decisions could enhance the preparation of lay preachers to preach evangelistic sermons.
CHAPTER VII

CONCLUDING REMARKS

Conclusions

The training of lay persons to preach is justified by NT teaching and by post NT Christian practice. Part one of the project affirms that John the Baptist, Jesus Christ, and Phillip the evangelist were lay preachers. The project also justifies teaching the critical elements of the preaching task as was taught by the "Preaching Made Simple" course. The conversion of the preacher, the content of preaching, the delivery of the message, and the call to salvation constitute those critical elements. Part one of the project discussed the scope of the project, developed a rational for lay preaching, and concluded with a discussion of the critical elements of the preaching task.

Part two of the project described the project and lesson plans in the chapter on the design of the project and discussed the implementation and evaluation of the project in subsequent chapters. Evaluation of the project was done by students of the lay preaching class, church members of Southampton Seventh-day Adventist
Church who attended the lay persons "Jesus Loves You" crusade, crusade converts, and by critical analysis of the course lesson plans. The project required that lay persons complete the requirements of a preaching course and preach during a lay persons' crusade. The objectives of the project were realized. The "Preaching Made Simple" course enhanced the preaching of twelve lay persons or the Southampton Seventh-day Adventist Church in Bermuda and contributed to decisions made to follow Jesus as Savior and Lord.

Limitations

Although the project met its objectives, there were limitations in both conducting the lay crusade and in the preaching course. Limitations of the project are readily seen in at least four specific areas: (1) time of year and meeting place for a crusade, (2) friendship building prior to and during a crusade, (3) time availability of lay persons who are trained to preach, and (4) preaching for decisions by lay persons.

The "Jesus Loves You" crusade was conducted in a tent at a time of year known for heavy rainfall, cold temperatures, and inclement weather conditions in general. Better judgment might dictate that a three week meeting held at such a time of year would be more inviting to church members and visiting friends if held in a building that would assure warmth and protection.
from rain. However, the ideal time of year to conduct a crusade in Bermuda, whether in a tent or a building, remains to be the summer months. Conducting the "Jesus Loves You" crusade in a tent during the fall season proved to limit the soul winning potential of preaching.

Friendship building prior to and during a crusade is germane to securing lasting results in baptism. Bermudians are generally very friendly and accommodating. Many people will receive an invitation to attend a meeting kindly but they might not attend the meeting. Some will receive the first lesson of a Bible course, but they might not complete the Bible course. Other people will attend evangelistic meetings but will fall short of commitment to baptism and church membership as Seventh-day Adventists. One reason for the refusal to follow Christ on the part of many in Bermuda, it would seem, is the fear of joining a body of people, namely Adventists, who would not provide the social warmth, love, and support that they are experiencing with other people groups.

The husband and wife converts of the "Jesus Loves You" crusade were convinced that they would experience warmth, love, and support as was demonstrated at the crusade even after baptism as members of the Seventh-day Adventist church. Therefore, their conviction to follow Bible truth was motivated to action by the promise of
spiritual and social satisfaction. Visitation of persons in the community in connection with the crusade was too limited to build lasting friendships. The husband who was baptized was a friend of crusade team members prior to their invitation to attend the crusade. And he was a friend to his wife; therefore, they felt comfortable to attend the meetings from the opening night. Lay persons need to engage in deep friendship building ministries with non-members months before, as well as during a lay crusade, to enhance lay preaching effectiveness in securing decisions for Christ. The project was limited by the limited number of non-member friends that attended the meetings.

In addition, most of the visitors to the crusade came to hear the lay preacher who was a relative or a friend of theirs. Observation of visitor attendance indicated that some visitors who repeated their attendance returned to hear lay preachers who they heard preach his or her first sermon. Also, he lay preachers affirmed these visitors to be close friends or family members. Knowledge of the relationship between visitor attendance and visitor friendship with the preacher, could be used in crusade planning. Friendship building takes time. An evangelist needs time to build a friendship bond with his or her audience that could enhance favorable response to the gospel invitation.
Therefore, limiting the preachers in a given crusade to one, or at the most two, persons could facilitate the bonding between evangelist and audience that might encourage visitors to repeat their attendance at the meetings and aid their decisions to follow Jesus.

Lay persons do not have the time to devote to being trained to preach nor to practice preaching as full-time ordained preachers within the Seventh-day Adventist Church. Neither is it necessary that a lay person be exposed to the wide scope of preaching theory to prepare him or her to preach and gain decisions for Christ. It would seem that the "Preaching Made Simple" course covered more lessons than was necessary for lay persons and was conducted for a period of time longer than was necessary to teach preaching concepts germane to securing decisions for Christ.

The project was limited by not giving more careful attention to the time limitations of lay persons for their training and their preaching. Closely related to the time factor limitation is the content factor limitation. Since a lay person's time is limited, the course content would also need to be stream-lined and carefully structured as to be focused. The focus of the "Preaching Made Simple" course is to secure decisions for Christ through preaching. Therefore, the decision ining focus, within a course context of a reasonable
period of time, should characterize the lay preaching course.

Recommendations

Along with the recommendations suggested above I would shorten the "Preaching Made Simple" course, eliminate a number of lesson plans, and redesign section three B of the course. The course could be reduced from seventeen lesson plans to ten lesson plans without losing teaching content germane to training lay preachers. Lesson plans fourteen, fifteen, and seventeen of the present course could be eliminated as discussed earlier. The eight lesson plans of section three B of the course could be reduced to four lesson plans that are redesigned to focus on sermon preparation to secure decisions for Christ.

The title of section three B of the course "The Sermon Plan and Putting the Parts Together" would be changed to "The Intentional Sermon Plan." The four redesigned lesson plans for this section would be "Pointed Sermons," "Logical Progression of Sermon to Decision for Christ," "Psychological Progression of Sermon to Decision for Christ," and "How to Give a Good Invitation."

The lesson plan "Pointed Sermons" would be designed (1) to show how to move from the biblical text to selecting a sermon subject, (2) to show how to develop
a purpose statement for a sermon, (3) to inform the student of the basic parts and progression of the sermon from the introduction to the body to the conclusion and to the appeal, and (4) to inform the student of the purpose of a sermon topic. The class lecture would draw on relevant information from Haddan Robinson's _Biblical Preaching_ and K. Wiggins' _Soul Winning Made Easier_. Each student would receive a manuscript evangelistic sermon that he or she would later preach as a course requirement. The assignment for the above lesson would be to identify the five elements of a revised five point sermon plan for the sermon received.

The receiving of a manuscript sermon to preach, rather than requiring the student to prepare his or her own sermon, would minimize the frustration of preparation and the time consuming nature of the task and become more realistic for lay training. Reducing the sermon plan to five points would also simplify the guidance to keeping the sermon in focus. The students would only be taught evangelistic sermon designs and therefore the sermon objectives would be to secure decisions to follow Christ. The objective would not need to be stated in the sermon plan. The psychological appeal would be simplified to respond to God's love for the sinner and would not need to be stated in the sermon plan. The theme of the sermon would be incorporated in the
proposition, the approach to the text would be biblical without distinguishing between topical and expository, the practicality of the sermon content would declare its existential relevance, and the sole focus of the evangelistic design would eliminate the need to identify the design on the sermon plan. Therefore, the revised sermon plan would require one to identify the sermon text, the topic, the subject, the proposition, and the sermon outline.

The lesson plan, "Logical Progression of Sermon to Decision for Christ" would be designed to (1) teach the student the purpose and variety of approaches to the sermon introduction, (2) the importance of progressive parts and transitions between major parts of a sermon, (3) the purpose and variety of approaches to the sermon conclusion, and (4) the importance of planning the sermon appeal. The class lecture would draw on relevant information from various sources.

The lesson plan "Psychological Progression of Sermon to Decision for Christ" would be designed to expose the student to a four step model leading to lasting decisions for Christ: (1) the giving of information, (2) leading to conviction, (3) increasing one's desire to act, and (4) taking responsible action for one's life. It would also expose the student to a four point psychological outline for evangelistic
preaching: (1) securing the attention of one's audience, (2) establishing a relevant need that is to be met, (3) providing satisfaction to the need from the Bible truth centered on Jesus, and (4) leading one to enact one's decision for Jesus. The class lecture would make use of the book *Decisions* by Mark Finley and the book by K. Wiggins as mentioned above. The giving of examples for application of principles taught would be included in the lecture.

The final lesson plan for the revised section three B of the course "How To Give A Good Invitation" would be designed to share various approaches to inviting souls to accept Jesus at the conclusion of a sermon and to give students opportunity to practice making appeals. The lecture would draw on the resources *Giving A Good Invitation* by Roy J. Fish, *65 Ways To Give Evangelistic Invitations* by F. D. Whitesell, and *The Effective Invitation* by R. Alan Streett. Role playing would be encouraged in class and recommended out of class.

In addition to reducing the course content by seven lesson plans, I would reduce the size of the class to five students to provide for more personal instruction to enhance the preaching skills of each student. Also, to facilitate the time limitation of lay persons and to focus on what is critical to each lesson taught, I would limit each lecture to a one hour period. The three month
course would be reduced to a two month course but also
designed to be taught over a one month period or over a
three day weekend. Rather than offer letter grades for
the course, I would reduce the need to be concerned about
grades by offering a simple passed/failed grading system.

The two month course would cover the ten lesson
plans as adjusted above. Nine one-hour sessions would
complete the content lectures and the final lesson plan
of practice preaching would cover the final five hourly
sessions. Each of the five students would have one class
period to preach and receive class critique of sermons
received. The student would also be allowed to preach
during a midweek prayer meeting service of the church
according to a schedule designed for that purpose. The
two-month course would require up to two lessons per week
and could be completed within a seven-week period.

The one-month course covering ten lesson plans
would require twelve one-hour class sessions. Three
class periods would be utilized for preaching practice.
Rather than requiring each of the five students to preach
entire sermons in class, they would only be required to
preach the appeal section of the sermons they receive.
Two students would preach for each of two class periods
and one student would preach in the final session of the
course. The course would require that three lessons be
taught each week for four weeks.
The weekend course of ten one-hour sessions would reserve the final hour for preaching practice. Two students would be permitted to preach the appeal to sermons received and the class critique of the appeals would serve as a learning experience for all students. The ten lesson periods would be spread over Friday, Saturday, and Sunday of a given weekend.

The two month, three month, and one weekend options to teach the course would provide variation to accommodate varying situational needs of lay persons interested in learning how to preach. The two month period would improve on the lengthy three month requirement of the present course, and yet provide sufficient time to assimilate lessons taught. The one month and one weekend options would provide less time respectively, to assimilate lessons taught; however, they would facilitate teaching the entire course and meet the more limited time restriction of lay persons who are interested in the course. In addition to the above options to cater to varying needs, classes larger than five could be accommodated under circumstances that demand by limiting the preaching practice requirements of the students and maintaining the above time frames for the course.

As a follow-up to teaching the revised lay preaching course, multiple settings to do lay evangelism
could be created by the Southampton Seventh-day Adventist Church. In addition to planning two-weeks, three-weeks, or four-weeks evangelistic series similar to the "Jesus Loves You" crusade, lay evangelistic preaching could be planned for a limited series during divine worship services and mid-week prayer meeting services at Southampton church. Also, lay preachers could be utilized for both divine worship and prayer meeting preaching, for special days throughout the calendar year, as well as to preach during the absence of the church pastor. In addition to the periodic approaches to lay preaching, weekly Sunday night evangelistic preaching meetings could be conducted at Southampton church and weekly Friday night, Saturday afternoon, or Saturday night open-air preaching meetings could be held in selected areas within the church community. Lay preachers could also preach at prisons, hospitals, homes for the aged, and in other settings throughout Bermuda.

The Southampton church could design its annual calendar of events with a focus on evangelism. Quarterly or bi-quarterly community-need oriented seminars of various kinds, conducted throughout the year, could climax with quarterly or bi-quarterly lay evangelistic preaching series. A series could run for two to four weeks' duration. It could be designed for the tent setting, the setting of a building in the church.
community, or in the church itself, depending on the time of year. Although it would be unlikely to expect the church pastor to permit lay persons to preach for divine worship or at prayer meetings on a regular basis at Southampton church, the pastor could be favorable to a limited lay preaching series during those meeting times within the calendar year.

Lay persons are presently allowed to preach at Southampton on special occasions and when the pastor is unavailable. Utilizing trained lay preachers on these occasions would more likely be encouraged rather than discouraged at Southampton. The periodic lay evangelistic series along with the occasional divine worship and mid-week preaching opportunities for lay persons could provide meaningful contexts to do lay preaching.

Sunday night lay preaching would not be a new experience at Southampton. There have been periods within the Southampton church history that Sunday night meetings were conducted with success. The resurrection of Sunday night meetings by trained lay preachers in conjunction with multiple-need oriented seminars could provide an on-going context to do effective lay evangelistic preaching at Southampton. However, the meetings would be subject to occasional adjustments to support the quarterly or bi-quarterly lay evangelistic
series, to support church weeks of prayer, usually held twice a year, and to support conference meetings such as the annual conference crusade and camp meeting.

Open-air meetings without the use of a tent have also been conducted by lay persons within the recent history of Southampton church. These meetings have been well attended by church members and well received by the community. The meetings were held in selected areas within the church community on Friday nights, Saturday afternoons, and Saturday nights. The open-air setting could be designed as a weekly setting to do lay preaching for the months of the year and on actual occasions when the weather conditions are favorable. The open-air meetings could be designed to draw a crowd to the Sunday night meetings. The meetings would also be designed to avoid conflicts with other major programs of the local church and conference.

Weekly religious services are conducted in homes for the aged by members of Southampton church. Lay preachers could be scheduled to preach at these meetings. There are active prison and hospital ministries in Bermuda that are coordinated by Seventh-day Adventists. Lay preachers could also be scheduled to preach at the prisons and hospitals. Seventh-day Adventists are involved in many community service establishments such as a home for orphans, a home for the handicapped, and a
hospice for victims of AIDS and their families. Appropriate preaching ministries could be offered to persons in these settings. The above examples suggest that there is a broad context in Bermuda for trained lay persons to preach.

Implementation of the above recommendations could enhance the effectiveness of the "Preaching Made Simple" course and increase the opportunities for trained lay preachers to effect preaching ministries. However, the "Preaching Made Simple" course as taught to twelve lay persons of Southampton Church prior to the above suggested adjustments was effective. True conversion and commitment to follow Christ on the part of two persons who attended the "Jesus Loves You" crusade was directly related to the crusade where lay preaching by graduates of the "Preaching Made Simple" course played a significant role.
APPENDIX A

PRE-REGISTRATION FORM
PRE-REGISTRATION FORM

FOR THE COURSE

"PREACHING MADE SIMPLE"

| INSTRUCTOR: | Pastor Sydney Gibbons |
| BEGINNING: | March 1 continuing until May 31, 1989 |
| MEETING TIMES: | Sundays: 8:00 - 10:00 a.m.  
| | Wednesdays: 6:00 - 7:30 p.m. |
| PLACE: | Weekly at Southampton Church Primary Room |
| MAXIMUM NO. OF PERSONS: | 15 |
| REGISTRATION FEE: | $5.00 |

FILL OUT AND FORWARD TO SOUTHAMPTON CHURCH SECRETARY. SHE MAY BE CONTACTED AT 238-1080.

NAME: ____________________________

ADDRESS: ____________________________

__________________________________________________________________________

PHONE: (H) _______________________ (W) _______________________

Date Registration Received: ____________________________

Date Registration Paid: ____________________________

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APPENDIX B

SERMON EVALUATION FORM
SERMON EVALUATION FORM

Student's name: _______________________________ Date: ______

Where preached? _____________________________________

Evaluator ________________________________

<table>
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<tr>
<th>Need for Improvement*</th>
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1. Introduction: The speaker got the attention of the audience and created interest in his subject. ____ 1 2 3 4 5 6 7 8 9 10

2. The central idea, theme, or proposition of the sermon was clearly indicated. ____ 1 2 3 4 5 6 7 8 9 10

3. The sermon was developed clearly from point to point or unfolded as in the telling of a story. ____ 1 2 3 4 5 6 7 8 9 10

4. Sermon content was helpful and instructive, insightful not trivial. There was adequate Biblical authority and support for what was preached—a sound exposition of the Word of God. ____ 1 2 3 4 5 6 7 8 9 10

5. The sermon was made interesting and relevant through illustration and application. ____ 1 2 3 4 5 6 7 8 9 10

6. Language was used correctly and effectively. ____ 1 2 3 4 5 6 7 8 9 10

7. Delivery of the sermon was direct and dynamic. The use of notes was not a hindrance. ____ 1 2 3 4 5 6 7 8 9 10

8. Voice, articulation, and rate of speaking were positive and effective. ____ 1 2 3 4 5 6 7 8 9 10

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9. Conclusion: The speaker brought the sermon to a close efficiently and effectively, without rambling or distraction. ___ 1 2 3 4 5 6 7 8 9 10

10. The appeal for response to the Word of God was spiritual, appropriate and persuasive. ___ 1 2 3 4 5 6 7 8 9 10

Collective average ___

*When needed, write comments on back of page. Identify each comment by the number of the category being evaluated.
### EVALUATION OF PREACHING EVENTS
#### Summary Chart of Results

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<th>Comparison of Events</th>
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## EVALUATION OF PREACHING EVENTS
### ACTUAL CHART OF RESULTS

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<th>Horizontal numbers = Scale of 1-10</th>
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<td>Vertical numbers = Sermon factors</td>
<td>TRG = Total responding</td>
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<td>Top chart = First preaching event</td>
<td>ARF = Average response</td>
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<td>Bottom chart = Repeat Preaching event</td>
<td>ARS = Average response for overall sermon</td>
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| 6 | 5 | 3 |   |   | 19| 8  | 2.3|   |   |    |    |     |     |
| 7 | 3 | 4 | 2 |   | 17| 9  | 1.8|   |   |    |    |     |     |
| 8 | 5 | 2 | 1 |   | 12| 8  | 1.5|   |   |    |    |     |     |
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| 7 | 1 | 3 | 4 | 1 |   |   |   |   |   |    |    | 33 | 9  |
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| 9 | 4 | 1 | 2 | 1 |   |   |   |   |   |    |    | 22 | 9  |
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| 7 | 4 | 2 |   |   | 8  | 6  | 1.3|
| 8 | 4 | 2 | 1 | 11 | 7  | 1.5|
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Total: 16.1 1.6
APPENDIX C

PREACHING MADE SIMPLE

FINAL WRITTEN EXAM
1. Give an explanation for each of the following elements of simplicity in relation to preaching. (20 pts.)

PLAINNESS __
POINTEDNESS __
SOLEMNITY __
DECISIVENESS __
TRUTHFULNESS __

2. What is the sermon proposition? (20 pts.)

3. Match the columns on the right with the columns on the left, by placing letters A to E on the appropriate line in front of the examples on the right. (10 pts).

<table>
<thead>
<tr>
<th>RHETORICAL DEVICES</th>
<th>EXAMPLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Metaphor</td>
<td>dark, deep and dreary</td>
</tr>
<tr>
<td>B. Contrast</td>
<td>clouds clapped their hands</td>
</tr>
<tr>
<td>C. Simile</td>
<td>not as a servant of man but as King of Kings</td>
</tr>
<tr>
<td>D. Personification</td>
<td>I am The Door</td>
</tr>
<tr>
<td>E. Alliteration</td>
<td>as white as snow</td>
</tr>
</tbody>
</table>

4. TRUE or FALSE (20 pts.)

___ The design of a sermon has to do with the skeletal framework.
___ It is a sin to preach to the emotions of people, since sermons must appeal to clear reason that leads to conviction.
___ The devotional life of the preacher is not important.
___ Transitional sentences are only used to join sermon introductions with the body of the sermon.
The basic elements of a sermon are the introduction, the body, the conclusion and the appeal. Textual sermons grow out of the biblical text and context. Topical sermons focus on one given passage of scripture. The focus of SFA preaching should be evangelistic. The sermon plan should be drawn up only after the sermon has been written out word for word. Spending time in wide research and creative thought in sermon preparation, is a waste of time. One should get up to preach with minimal preparation, and depend totally on the Holy Spirit.

5. What are the four elements of the transitional sentence of the Perry Method? (20 pts.)
1.
2.
3.
4.

6. Circle the following numbers that are not basic building blocks of the sermon plan. (10 pts./ + 2 pts. for every correct number circled and - 1 pt. for every incorrect circle)
1. SUBJECT
2. THEME
3. RHETORICAL
4. TEXT
5. PSYCHOLOGICAL
6. PROPOSITION
7. OBJECTIVE
8. INTRODUCTION
9. THE REMNANT
10. CONCLUSION
11. FUNCTION
12. TOPIC
13. ROMANCE
14. APPEAL
15. DESIGN

7. Please give your response to the course (Your comments will not affect your grade - Place response on back of sheet).

The course was helpful for the following reasons:

The course could have been more helpful in the following ways:
# PREACHING MADE SIMPLE
## COURSE EVALUATION

Please rate categories 1-10 by marking the most appropriate responses to the right of each category.

1. **Course Length**: Too Long  Too Short  Just Right
   
   The course was:

2. **Meeting Times**: Inconvenient  Somewhat Convenient  Convenient
   
   The meeting times were:

3. **Information and Opportunity Needed to Prepare and Deliver Sermons**:
   - **Inadequate**  Adequate
     
     1. The information shared was:  1 2 3 4 5 6 7 8 9 10
     
     2. The opportunity given was:  1 2 3 4 5 6 7 8 9 10

4. **The Grading System**
   - **Unfair**  Fair
     
     was:
     
     1 2 3 4 5 6 7 8 9 10

5. **Need for Specific Sections of Course**:
   - **Not Needed**  Needed

   **Introduction**
   
   1. Preaching definitions  1 2 3 4 5 6 7 8 9 10
   2. Reasons for preaching  1 2 3 4 5 6 7 8 9 10
   3. Categories of preaching  1 2 3 4 5 6 7 8 9 10
   4. Elements of simplicity  1 2 3 4 5 6 7 8 9 10

   **Part One: The Preacher**
   
   1 2 3 4 5 6 7 8 9 10

   **Part Two: The People**
   
   1 2 3 4 5 6 7 8 9 10

   **Part Three: The Message**
   
   1. Sermon Devel. Step by Step  1 2 3 4 5 6 7 8 9 10
   2. Bible Tools  1 2 3 4 5 6 7 8 9 10
   3. Applied Tools  1 2 3 4 5 6 7 8 9 10
   4. Logical Devel. Concepts  1 2 3 4 5 6 7 8 9 10
   5. Psychology Devel. Concepts  1 2 3 4 5 6 7 8 9 10
   6. Sermon Designs/Shapes  1 2 3 4 5 6 7 8 9 10
   7. The Perry Method  1 2 3 4 5 6 7 8 9 10
   8. Evangelistic Preaching  1 2 3 4 5 6 7 8 9 10
   9. Words and Sentences  1 2 3 4 5 6 7 8 9 10
   10. Rhetorical Devices  1 2 3 4 5 6 7 8 9 10

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The Sermon Plan

<table>
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<tr>
<th>The Sermon Plan</th>
<th>Not Needed</th>
<th>Needed</th>
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</thead>
<tbody>
<tr>
<td>1. Bible Text</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<tr>
<td>2. Objective (Action Expected)</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
<tr>
<td>3. Psychological Appeal</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<tr>
<td>4. Top'c</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<td>5. Subject</td>
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<tr>
<td>6. Theme</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<tr>
<td>7. Proposition</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<tr>
<td>8. Approach to Text</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<tr>
<td>9. Category and Function</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<tr>
<td>10. Design and Outline</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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</tbody>
</table>

The Sermon Delivery

1. Speaking from Diaphragm | 1 2 3 4 5 6 7 8 9 10 |
2. Voice Variations | 1 2 3 4 5 6 7 8 9 10 |
3. Gestures, Eye Contact, etc. | 1 2 3 4 5 6 7 8 9 10 |
4. Facts about Fear | 1 2 3 4 5 6 7 8 9 10 |
5. Note Free Preaching | 1 2 3 4 5 6 7 8 9 10 |

6. On a scale of 1-10 indicate the extent to which the course contributed directly to your knowledge acquired, and your skills developed in the areas of sermon preparation and delivery; and experience gained to carry out the mission of the S.D.A. Church through preaching.

I Acquired Before I Acquired Taking the Course As a Result of the Course

<table>
<thead>
<tr>
<th>I Acquired Before I Acquired Taking the Course As a Result of the Course</th>
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</thead>
<tbody>
<tr>
<td>1. Knowledge Acquired</td>
</tr>
<tr>
<td>2. Skills Developed</td>
</tr>
<tr>
<td>3. A Sense of Urgency to Fulfill the S.D.A. Mission through Preaching</td>
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</tbody>
</table>

7. On a scale of 1-10 rate your opinion on the value of the following teaching aids to your learning experience, as used in the course.

I found this aid to be: A Hindrance to Learning An Excellent Tool

<table>
<thead>
<tr>
<th>I found this aid to be: A Hindrance to Learning An Excellent Tool</th>
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</thead>
<tbody>
<tr>
<td>1. Overhead Projections</td>
</tr>
<tr>
<td>2. Use of Black Board</td>
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<tr>
<td>3. Teacher's Choice of Words</td>
</tr>
<tr>
<td>4. Use of Illustrations</td>
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<tr>
<td>5. Teacher's Ability to Teach</td>
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<tr>
<td>6. Sermon by C. D. Brooks</td>
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</tbody>
</table>
8. Rate the value of reading the following articles as assigned, according to helpfulness toward internalizing preaching concepts.

<table>
<thead>
<tr>
<th>Article</th>
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<th>Very Helpful</th>
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<tbody>
<tr>
<td>Preach with One Track Mind</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<td>Dramatic Preaching</td>
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<td>Practical Preaching</td>
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<td>How We Got Our Bible</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<td>Emotion in Preaching</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<tr>
<td>Soul Winning Easy Articles</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<td>Finding a Theme</td>
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<td>Preparing Your Sermon</td>
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<td>Sermons People Can Follow</td>
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<tr>
<td>Evangelism Handbook Articles</td>
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<tr>
<td>Speech and Health</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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9. Indicate the extent to which you found the following aspects of the course helpful to your learning, by circling the most appropriate number for each aspect.

<table>
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<tr>
<th>Aspect</th>
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<tr>
<td>Class Lectures</td>
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<tr>
<td>Written Assignments incl. Ser.1</td>
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<td>Written Test</td>
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<tr>
<td>Actual Preaching and Critique</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<tr>
<td>Out of Class Reading</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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10. Rate how you would recommend that this course be taught to other laymen in Southampton Church who are interested in learning how to preach, by placing an x on the line that best expresses your reaction.

I would:

1. Recommend without any changes _______________________
2. Recommend with minor changes _______________________
3. Recommend with major changes _______________________
4. Not recommend _______________________

Give reasons for your above response.

________________________________________________________________________
________________________________________________________________________

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11. Give any additional response to the course that you would like to make (turn sheet over if necessary).

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

12. I would/would not like to register for the "Saints On Fire-Bible Instructor's Course," that will be offered Sept. 1-Nov. 8, 1989. (Draw a line through the inappropriate response.)

Name:_________________________
Date:_________________________

THANK YOU!
PREACHING MADE SIMPLE COURSE EVALUATION

ACTUAL AND AVERAGE RESPONSES

Average Responses of Eleven Students

1. Course Length:
   
   Too long - no response
   Too short - 1 response
   Just right - 10 responses

2. Meeting Times:
   
   Inconvenient - no response
   Somewhat convenient - 5 responses
   Convenient - 6 responses

Responses to numbers 3-9 of evaluation instrument appear in chart below. Numbers and sub-headings to far left identifies actual lines of evaluation instrument. Numbers in each block to right of double line and below numbers on scale of 1-10 is actual number of persons responding respectively.

TR = Total responses
TRG = Total responding
AR = Average response
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6.  
7.  
8.  
9.  

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10. Recommend that course be taught:

- Recommend without any changes - 3 responses
- Recommend with minor changes - 7 responses
- Recommend with major changes - no response
- Will not recommend - no response
APPENDIX E

INTERVIEW QUESTIONNAIRE FOR PERSONS WHO BEGAN BUT DID NOT COMPLETE THE COURSE--PREACHING MADE SIMPLE
INTERVIEW QUESTIONNAIRE FOR PERSONS WHO BEGAN BUT DIDN'T COMPLETE THE COURSE - "PREACHING MADE SIMPLE"

---

**Opening Remarks:**

The information you share will be used to assist me in developing a course most suitable, to teach the art of preaching to laymen in Southampton Church.

1. I did not complete the course due to the following factors:

   1. The day and or time and or place of class.
   2. My confidence in and or relationship with a person or persons associated with the course.
   3. The content and requirements of the course.
   4. Personal factors that had no direct bearing on the course.
   5. Other factors not mentioned above.

2. On a scale of 1-10 please indicate which number would best express your present experience in relation to preaching.

<table>
<thead>
<tr>
<th>Not Interested</th>
<th>Very Interested</th>
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<tr>
<th>Totally Dissatisfied</th>
<th>Very Satisfied</th>
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3. **Reading & Writing Ability Impacting on Course Performance:**

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<tr>
<th>Would Hinder</th>
<th>Would Not Hinder</th>
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<td>1 2 3 4 5 6 7 8 9 10</td>
<td>Very Fearful Very Confident</td>
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4. **Confidence in Public Speaking:**

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<th>Would Hinder</th>
<th>Would Not Hinder</th>
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<tbody>
<tr>
<td>1 2 3 4 5 6 7 8 9 10</td>
<td>Very Fearful Very Confident</td>
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3. If the following conditions exist in the future, I would take the course, "Preaching Made Simple".

1. The days and times of meeting were: _______________

2. The place of meeting was: _________________

3. My personal situation would change as follows:

   _________________

4. The course requirements would change as follows:

   _________________

5. Other conditions existed, for example:

   _________________

4. If the course remained as is, I would/would not take it if offered again. (Draw a line through the appropriate response)

   Person Interviewed: __________________________

   Person Interviewing: __________________________

   Date of Interview: ___________________________
INTERVIEW QUESTIONNAIRE FOR PERSONS WHO BEGAN BUT DIDN'T COMPLETE THE COURSE—PREACHING MADE SIMPLE

ACTUAL AND AVERAGE RESPONSES

Horizontal numbers above double line = sub numbers in question 1. NR = No response

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<td>4</td>
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Horizontal numbers above double line = Scale of 1-10. Vertical numbers to left of double line = Sub numbers in question. TR = Total responses, TRG = Total responding, AR = Average response.

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Vertical numbers = actual responses of each person questioned according to sub-heading

3. Meeting Times:
   1. Convenient as conducted.
   2. Convenient as conducted.
   3. Convenient as conducted.
   4. Days Convenient - time needs slight adjustment.
   5. Days convenient - time needs slight adjustment.
Meeting Place:
1. Convenient
2. Convenient
3. Convenient
4. Convenient
5. Convenient

Personal Situation
1. Change in time of meeting.
2. Interest level in preaching needs to increase.
3. Personal problems developed at time of course needs solution.
4. As four above.
5. No need to change - no real problem.

Course Requirements
1. No need for change.
2. No need for change
3. No need for change.
4. No need for change.
5. No need for change.

Other Conditions
1. None
2. None
3. None
4. None
5. Conduct classes two nights per week. Shorten courses to two months.
4. No change in course:
   1. Would take course - 4 responses
   2. Would not take course - 1 response
APPENDIX F

EVALUATION OF FACTORS CONTRIBUTING TO DECISIONS MADE TO FOLLOW CHRIST AND HIS TEACHINGS
Evaluation Of Factors Contributing To Decisions Made To Follow Christ And His Teachings

AVERAGE RESPONSES OF 39 MEMBERS

1. To what extent did each of the following factors contribute to your decisions to follow Christ and His teachings, during the "Jes Loves You Crusade." Please indicate your response by circling the most appropriate numbers on the below scales at 1 - 10.

Low End of Scale = Did Not Contribute
High End of Scale = Contributed Directly
TR = Total Responses
TRG = Total Responding

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<thead>
<tr>
<th>Did Not Contribute</th>
<th>Contributed Directly</th>
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<tr>
<td>1. Your Friends and or Relatives who invited you to the Revival</td>
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<td>2. The Revival Atmosphere of love and warmth</td>
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<td>3. Elements of the nightly services - excluding The Sermon and The Bible Class</td>
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<td>4. The Sermon</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<td>5. The Bible Class</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<td>6. Personal Home and or Job Visits by Revival Personnel</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<td>7. Factors not mentioned above</td>
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2. Of the seven factors mentioned above, list the top three factors that contributed most directly to your decisions to follow Christ.
3. Please measure each sermon you heard preached during the revival, according to how directly the sermon led you to make decisions to follow Christ and His teachings. Indicate your response in each sermon, by circling the number that best expresses your response.

Sermon Topics:

Lower End of Scale = Had No Impact On My Decisions

High End of Scale = Contributed Directly To My Decisions

(FIRST WEEK)

SUN. "News Bulletin--Millions Leave on Space Trip Past The Moon" 1 2 3 4 5 6 7 8 9 10

MON. "Will Jesus Return In Our Day?" 1 2 3 4 5 6 7 8 9 10

WED. "The Partnership That Works" 1 2 3 4 5 6 7 8 9 10

THR. "It Is Finished" 1 2 3 4 5 6 7 8 9 10

FRI. "The Three Steps To Heaven 1 2 3 4 5 6 7 8 9 10

SAT. "Abide In Me" 1 2 3 4 5 6 7 8 9 10

(SECOND WEEK)

SUN. "Do Or Die" 1 2 3 4 5 6 7 8 9 10

MON. "The Strange Sign Of Christ At Sunset" 1 2 3 4 5 6 7 8 9 10

WED. "I Want To See Jesus, Don't You" 1 2 3 4 5 6 7 8 9 10

THR. "Follow The Star" 1 2 3 4 5 6 7 8 9 10
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<td>FRI</td>
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<td>&quot;The Coming World Conflict Of Armageddon&quot;</td>
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<td>SAT a.m.</td>
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<td>&quot;Why So Many Religions&quot;</td>
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<td>SAT p.m.</td>
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<td>&quot;Aids In The Church&quot;</td>
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<td>SUN</td>
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<td>&quot;The Mark Of The Beast&quot;</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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<td>&quot;Jesus I Will Follow You&quot;</td>
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<td>&quot;The How, When, What of Baptism&quot;</td>
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<td>&quot;From The Edge To The Centre&quot;</td>
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<td>FRI</td>
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<td>&quot;Can I Get A Witness?&quot;</td>
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<td>&quot;What Is The Unpardonable Sin?&quot;</td>
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<td>SAT p.m.</td>
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<td>&quot;The Turning Point For The Best&quot;</td>
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<td>SUN</td>
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<td>&quot;Walking Where Jesus Walked&quot;</td>
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<td>MON</td>
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<td>&quot;Finding The Right Plan For Your Life&quot;</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
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4. I am/am not a baptized Seventh-day Adventist. (Draw a line through the inappropriate response.)

5. I was/was not baptized in conjunction with the, "Jesus Loves You Crusade and bible Class." (Draw a line through the inappropriate response.)

Name: ___________________________ Date: __________

Thank you!
EVALUATION OF FACTORS CONTRIBUTING TO DECISIONS MADE TO FOLLOW CHRIST AND HIS TEACHINGS

ACTUAL AND AVERAGE CHURCH MEMBERS' RESPONSES

Responses to numbers 1, 2, and 3 of evaluation instrument appear in charts below.

Numbers and sub-headings to far left of double line identifies actual lines of evaluation instrument.

Numbers in each block to right of double line and below numbers on scale of 1-10 for numbers 1 and 3 are actual number of persons responding respectively.

TR = Total responses
TRG = Total responding
AR = Average response

2. Factors contributing most directly to decisions for Christ in order of priority.

All responses centered around combinations of three factors as indicated below.

Numbers to left of double line indicate order of priority.

Numbers to right of double line and below factors as expressed indicate total number of persons giving respective response

TRG = Total responding
Factors Contributing

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<th>Bible Class</th>
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| Wk 1 Sun Thr | 5  | 3  | 237 | 28 | 8 |
| Wk 1 Sun Fri | 3  | 2  | 217 | 24 | 9 |
| Wk 1 Sun Sat | 7  | 17 | 247 | 27 | 9 |
| Wk 2 Sun Mon | 2  | 1  | 171 | 18 | 9 |
| Wk 2 Sun Wed | 1  | 1  | 229 | 25 | 9 |
| Wk 2 Sun Thr | 1  | 1  | 203 | 22 | 8 |
| Wk 2 Sun Fri | 1  | 1  | 245 | 28 | 8 |
| Wk 2 Sun Sat am | 1  | 1  | 184 | 20 | 9 |
| Wk 2 Sun Sat pm | 1  | 1  | 184 | 20 | 9 |

| Wk 3 Sun Mon | 1  | 1  | 213 | 25 | 8 |
| Wk 3 Sun Wed | 2  | 1  | 219 | 24 | 9 |
| Wk 3 Sun Thr | 1  | 1  | 184 | 20 | 9 |
| Wk 3 Sun Fri | 2  | 1  | 209 | 23 | 9 |
| Wk 3 Sun Sat am | 1  | 1  | 245 | 28 | 8 |
| Wk 3 Sun Sat pm | 2  | 2  | 238 | 28 | 8 |

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| Wk 4 Sun | 1  | 1  | 219 | 24 | 9 |
EVALUATION OF FACTORS CONTRIBUTING TO DECISIONS MADE TO FOLLOW CHRIST AND HIS TEACHINGS

ACTUAL AND AVERAGE CRUSADE CONVERTS' RESPONSES

Responses to numbers 1, 2, and 3 of evaluation instrument appear in charts below.

Numbers and sub-headings to far left of double line identifies actual lines of evaluation instrument.

Numbers in each block to right of double line and below numbers on scale of 1-10 for numbers 1 and 3 are actual number of persons responding respectively.

TR = Total responses
TRG = Total responding
AR = Average response

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2. Factors contributing most directly to decisions for Christ in order of priority.

Husband's response:
1. Combination of factors including sermon.
2. Atmosphere
3. Bible class and sermons

Wife's response:
1. Sermons
2. Atmosphere
3. Bible class
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APPENDIX G

NEW MEMBER SURVEY
NEW MEMBER SURVEY

1. Before you became a Seventh-day Adventist, what was your religious background? (Circle the number)

1. No church membership
2. Raised in an Adventist home
3. Protestant (please specify denomination)
4. Catholic
5. Other religion

2. Which factor most attracted you to the Adventist church? (Circle the number)

1. Raised an Adventist and simply accepted parental values
2. Truth and beauty of the church's teachings
3. Warm fellowship among the members
4. Charisma of the minister/evangelist
5. Personal contact with a church member
6. Adventist radio or television program

3. Did any of the following events disrupt your regular life pattern during the 12 months just before you became an Adventist? (Circle 1 for yes and 2 for no)

1. Personal illness or injury
2. Death or serious illness of a close friend or relative
3. Marriage
4. Divorce or marital problems
5. Birth or adoption of a child
6. Son or daughter leaving home
7. Retirement
8. Loss of job
9. Change to a different line of work
10. Moved to another area
11. Severe financial difficulties
12. Legal problems
13. Other personal or family emotional crisis

4. Please indicate how much of an influence each source listed below was toward your joining the Adventist church. (Circle appropriate number)

NO INFLUENCE
SOME INFLUENCE
FAIR AMOUNT OF INFLUENCE
GREAT DEAL OF INFLUENCE
1. Church Pastor.
2. Bible Worker.
3. Youth Leader or Director (MV, Pathfinders, etc.)
5. Medical or health personnel not in an Adventist hospital.
6. Medical or health personnel in an Adventist hospital.
5. Please enter the number of the ONE source from the list in question §4 through which you FIRST became attracted to the Adventist church. #

6. If you attended evangelistic meetings prior to becoming an Adventist, how did you learn of them? (Circle the number)

1. Advertising in the mail or at your door
2. Newspaper advertising
3. Radio or TV advertising
4. Invitation of family member
5. Invitation by friend
6. Invitation by speaker or team member
7. Invitation by church member whom you didn't know

7. How many years did you attend Seventh-day Adventist schools on each of the following levels? Count a part of a year as a full year.

a. Elementary (grades 1-8) __________
b. Academy (grades 9-12) __________
c. College/university __________
8. How helpful do you find the following resources in strengthening your spiritual life and Christian experience. (Circle the appropriate number)

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<th>NOT HELPFUL</th>
<th>SOMETIMES HELPFUL</th>
<th>VERY HELPFUL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sabbath School</td>
<td>Church service</td>
<td>Prayer meeting</td>
</tr>
<tr>
<td>2</td>
<td>Personal Bible study</td>
<td>Ellen White writings</td>
<td>The Adventist Review</td>
</tr>
<tr>
<td>3</td>
<td>Other magazines</td>
<td>Adventist radio and television programs</td>
<td></td>
</tr>
</tbody>
</table>

9. Since becoming an Adventist, have you used the following methods of witnessing for Christ? Circle 1 for yes and 2 for no.

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
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<td>2</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

10. Which statement below comes the nearest to describing the type of fellowship you have found in the Adventist church? (Circle the number)

1. Cold and exclusive. I don't feel at home.
2. People are friendly, but I haven't developed any close relationships.
4. Very warm and loving. Like a family.

11. How do you rate your present relationship to the church? (Circle a number)

2. Somewhat lukewarm.
3. Average.
4. Strong. Participate regularly in most activities.
5. Very active. On fire for God.

12. Your age: _______ years

13. Your sex: a. male _____ b. female _____
14. Your marital status
   1. single
   2. married
   3. divorced
   4. separated
   5. widowed

15. Your ethnic background
   1. Asian
   2. Black
   3. Hispanic
   4. Oriental
   5. White
   6. Other ____________________

16. Your yearly family income
   1. Under $6,000
   2. 6,000 - 9,999
   3. 10,000 - 14,999
   4. 15,000 - 24,999
   5. 25,000 - 50,000
   6. over $50,000

17. What is the highest level of formal education that you have completed?
   ________________________________

18. What is your occupation?
   ________________________________

19. Please use the space below to tell in a few words what about the Adventist Church means the most to you.
   __________________________________________
   __________________________________________
   __________________________________________
   __________________________________________
   __________________________________________
   __________________________________________
   __________________________________________

   THANK YOU.
NEW MEMBER SURVEY

1. Before you became a Seventh-day Adventist, what was your religious background? (Circle the number)
   1. No church membership
   2. Raised in an Adventist home
   3. Protestant (please specify denomination)
   4. Catholic
   5. Other religion □ = CHURCH OF ENGLAND

2. Which factor most attracted you to the Adventist church? (Circle the number)
   1. Raised an Adventist and simply accepted parental values
   2. Truth and beauty of the church's teachings
   □ 3. Warm fellowship among the members
   4. Charisma of the minister/evangelist
   5. Personal contact with a church member
   6. Adventist radio or television program

3. Did any of the following events disrupt your regular life pattern during the 12 months just before you became an Adventist? (Circle 1 for yes and 2 for no)
   YES □ NO □
   1. Personal illness or injury
   2. Death or serious illness of a close friend or relative
   3. Marriage
   4. Divorce or marital problems
   5. Birth or adoption of a child
   6. Son or daughter leaving home
   7. Retirement
   8. Loss of job
   9. Change to a different line of work
   □ 10. Moved to another area
   11. Severe financial difficulties
   □ 12. Legal problems
   □ 13. Other personal or family emotional crisis

4. Please indicate how much of an influence each source listed below was toward your joining the Adventist church. (Circle appropriate number)
   □ NO INFLUENCE
   □ SOME INFLUENCE
   □ FAIR AMOUNT OF INFLUENCE
   □ GREAT DEAL OF INFLUENCE
   1 2 3 4 1. Church Pastor.
   1 2 3 4 2. Bible Worker.
   1 2 3 4 3. Youth Leader or Director (MV, Pathfinders, etc.)
   1 2 3 4 4. Adventist Book Salesman.
   1 2 3 4 5. Medical or health personnel not in an Adventist hospital.
   1 2 3 4 6. Medical or health personnel in an Adventist hospital.
5. Please enter the number of the ONE source from the list in question #4 through which you FIRST became attracted to the Adventist church.  
# □ + □ = □

6. If you attended evangelistic meetings prior to becoming an Adventist, how did you learn of them? (Circle the number)

1. Advertising in the mail or at your door
2. Newspaper advertising
3. Radio or TV advertising
4. Invitation of family member
5. Invitation by friend
6. Invitation by speaker or team member
7. Invitation by church member whom you didn't know

7. How many years did you attend Seventh-day Adventist schools on each of the following levels? Count a part of a year as a full year.

a. Elementary (grades 1-8) □□□□□□□□

b. Academy (grades 9-12) □□□□□□□□

c. College/university □□□□□□□□
8. How helpful do you find the following resources in strengthening your spiritual life and Christian experience. (Circle the appropriate number)

NOT HELPFUL

SOMewhat HELPFUL

VERY HELPFUL

1 2 3 [ ] Sabbath School
1 2 3 [ ] Church service
1 2 3 [ ] Prayer meeting
1 2 3 [ ] Personal Bible study
1 2 3 [ ] Ellen White writings
[ ] 1 2 3 [ ] The Adventist Review
[ ] 1 2 3 [ ] Other magazines
[ ] 1 2 3 [ ] Adventist radio and television programs

9. Since becoming an Adventist, have you used the following methods of witnessing for Christ? Circle 1 for yes and 2 for no.

YES  NO

1 2 Giving Bible studies
1 2 Inviting a non-Adventist to public meetings or to church
1 2 Giving out literature
1 2 Sharing your personal testimony of what God has done for you
1 2 Working in community services
1 2 Teaching a Sabbath School class
1 2 Giving out Adventist radio/TV logs
1 2 Following up media interests with personal calls

10. Which statement below comes the nearest to describing the type of fellowship you have found in the Adventist church? (Circle the number)

1. Cold and exclusive. I don't feel at home.
2. People are friendly, but I haven't developed any close relationships.
[ ] 4 Very warm and loving. Like a family.

11. How do you rate your present relationship to the church? (Circle a number)

1 Very weak. Just hanging on.
2 Somewhat lukewarm.
3 Average.
5 Very active. On fire for God.

12. Your age: ______ years

13. Your sex:  a. male ______  b. female ______
APPENDIX H

STATEMENT OF CONSENT
STATEMENT OF CONSENT "A"

to be a part of a Doctor of Ministry Project

in conjunction with pursuing the course

"Preaching Made Simple"

I hereby grant Pastor Sydney C. Gibbons Permission, to use as he determines the need in pursuance of his Doctor of Ministry Project, any information I have produced to date, and any information I will produce in partial fulfillment of the requirements of the course, "Preaching Made Simple."

Furthermore, I give consent to fulfill specific requirements of this course as they directly relate to the design of the doctoral project as directed by Pastor Gibbons.

Date signed: __________ __________________
Signature of Student

Date signed: __________ __________________
Signature of Teacher
STATEMENT OF CONSENT "B"

to be a part of a Doctor of Ministry Project

as a baptized convert of the

"Jesus Loves You Crusade"

I hereby grant Pastor Sydney C. Gibbons permission, to
use as he determines the need in pursual of his Doctor of
Ministry Project, any information I produce in conjunction
with my being baptized as a result of the "Jesus Loves You
Crusade."

Date signed: _____________________ _____________________________

Newly Baptized Member

Date signed: _____________________ _____________________________

Pastor Sydney Gibbons
APPENDIX I

PREACHING MADE SIMPLE COURSE LECTURE OUTLINE

Lecture Outlines by Lesson Plans: 1-17

Supplementary Materials to Lecture Outlines
How We Got Our Bible
Christian Persuasion
Sermon Development Step by Step
The Sermon Plan
Sermon Designs: Shapes or Structural Forms
Biblical Preaching for Today's World
Examples of Sermon Plans and Outlines
Preaching Made Simple

Course Lecture Outline
(developed by lesson plans)

1. The Course Introduction:
   Detailed outlines provided in appendixes J, K and L.

2. The Preacher and the People:
   John the Baptist was human. He clothed himself, he ate and he interacted with other people. (Mt 3:4, 5).
   Jesus was human. He experienced temptation that befalls every human being (Heb 4:15).
   a. Preachers are human
      John the Baptist preached by the power of the Holy Spirit (Luke 1:15-17; Matt 3:1-3).
      Jesus preached by the power of the Holy Spirit (Matt 3:16-17; 4:1, 11-17).
   b. Preaching is a divine act.
      A preacher who receives power from God before he or she preaches, will preach with power. The preacher's conversion and devotional habits are directly related to his and her spirit-filled preaching. (Testimonies to the Church, E. G. White, vol 1, pp. 330 43222-434-436; "Dramatic Preaching," S. C. Gibbons; Master Preachers, H. L. Collins)
   c. Preaching if the result of a divine human partnership. Preaching is divinity uniting with humanity in sharing God's love to people lost in sin.
1) God loves every person. (1 Jn 4:10; Jn 3:16; Rom 5:8)

2) A preacher who loves God will also love the people who God loves. (1 Jn 4:7-12)

d. The preacher who loves people will win people for Christ through preaching. (Ministry of Healing, E. G. White, p. 143, Christ's method of reaching the people through love; Evangelism, E. G. White, pp. 303, 483, reaching the heart of people by showing love; love for people should precede teaching them doctrines, concern for people should precede correcting their faults and befriending people should precede preaching to them. (Mtt 28:19-20; Rev 14:6-12; Matt 24:14)

3. The Bible Content of the Message:

a. The content of the message must be both true to the context of the Bible passage and meaningful to the people of a given preaching audience. (See research tools as they appear in appendix N and O; "Message," "How We Got Our Bible," understand the source of the message, see article as attached to back of ensuing outline; "Ministry," "Practical Application in Preaching," December 1984, preach so that people can apply the message to their every day experiences in life).

b. Christ centered preaching adds meaning to lives of
people and leads to true conversion. ("Ministry," "Preaching with a One-Tract Mind," February 1984, keep Christ at the center of every sermon).

c. The logical organization of sermon content aids understanding the message by the audience and lays the foundation for conviction and commitment.

- Provide sufficient information to make a responsible decision
- Lead to conviction
- Increase one's desire to act
- ALSO,
- Organize information in progressive points and
- Vary utilization of deductive and inductive reasoning

(See Decision, M. Finley)

4. The Psychological Content of the Message and Steps in Developing the Message:

a. To appeal to a person's emotions in a responsible manner through preaching is a legitimate practice. ("Ministry," "Emotion in Preaching," March, 1984)

1) Humans are emotional beings
2) Human need satisfaction engenders emotional satisfaction

b. People are motivated to act in proportion to the satisfaction offered by a given action.

1) Motivational drives include money, recognition,
romance and self-reservation. (*Soul Winning Made Easier*, K. S. Wiggins)

2) Motivation to act is also dependent on the level and intensity of a person's need at any given point in time. (Abraham Maslow's Hierarchy of needs progresses as follows: physical needs, safety needs, belonging needs, self-esteem needs and self-actualization needs).

c. Preaching should persuade people to take action for Christ by showing how the gospel satisfies specific human needs; however, christian persuasion must be responsible. (See "Christian Persuasion," outline as attached to back of ensuing outline).

d. The sermon should develop in stages following logical steps and reflect psychological progression. (See "Sermon Development Step by Step" outline as attached to back of ensuing outline).

5. Formulating a Clear Purpose for the Message:

a. A sermon is best understood when its message and choice of words is directly related to the needs and mindset of a given audience, and when a given sermon has one main point.
   -- Understandable language
   -- Practical needs
   -- General function and one main point (See
section "A" of "The Sermon Plan" lecture outline)

b. Identifying the subject, theme and proposition of a sermon helps the preacher to keep a given sermon clear and pointed. (See section "B" of "The Sermon Plan" lecture outline as attached to back of ensuing outline; "Ministry," "Finding a Theme," June, 1984)


6. The Introduction, Conclusion and the Appeal:

a. The purpose of the introduction is to command attention, surfact a given need and introduce the body of a sermon
   -- commanding attention
   -- surfacing a need
   -- varieties of approaching introductions of the sermon body (See "Christianity Today," "The Minister's Workshop - Those First Two Minutes," November 9, 1962, p. 51)

b. The purpose of the conclusion is to capture the main ideas of a sermon, conclude the sermon and prepare
the audience for relevant action.
-- capture the main ideas
-- conclude, don't just stop

c. The appeal should be an invitation to decide and/or take action in harmony with the purpose of a given sermon.
-- relevant appeals
-- required behaviour that indicates response to the appeal
-- from sermon conclusion to specific action (Examples from Giving Good Invitation, R. J. Fish and 65 Ways to Give Evangelistic Invitations, F. D. Whitesell; write out sermon conclusion, appeal, introduction)

7. The Sermon Body, Transitions and Design:
   a. The body of the sermon develops specific points that progressively expand the main ideas of the sermon proposition.
      -- sufficient points to develop the proposition within the allotted time for preaching
      -- progressive arrangement of points
      -- headings and sub-headings
b. Transitional statements are the links between the sermon parts and keep the sermon moving as a whole. The jump statement utilizes words such as and, but, however, nevertheless, first, second, my next point is and on the other hand. Give examples.

-- The bridge statement utilizes a complete sentence to incorporate a common thought on both sides of the point of a transition, or two carefully worded sentences which fit together to join the bridge and thought. Give examples.

(See Creative Preaching and Oral Writing, C. R. Hoefler, further descriptions and examples)

c. The structural shape or design of a sermon can take many forms.

-- Design based on the Bible passage

-- Design based on creativity of the preacher

-- Design based on the leading of the Holy Spirit

(See section "C.2" of the "The Sermon Plan" lecture outline as attached to back of ensuing outline, Design For Preaching, H. G. Davis, "Ministry," "Narrative Preaching," August, 1984, "A Story Told," as one example of a sermon design; complete body of sermon)

8. The Perry Method:
1. The Perry Method by Lloyd Perry provides a structural design for sermons, that is seemingly easy to follow as it focuses on the development of a key word.
   -- Determine the sermon subject
   -- Select the sermon theme
   -- Formulate the sermon proposition
   -- Establish a transitional sentence to bridge the sermon proposition with the body of the sermon, that incorporates the sermonic interrogative, the proposition and a key word. (See details as appears in section "C.3" of "The Sermon Plan" lecture outline as attached to back of ensuing outline)

9. Critique of Sermons on Cassette Tapes:
   a. Listening to effective evangelistic sermons to identify the elements in an effective sermon, could enhance learning of preaching concepts.
      -- Sermon tape of C.D. Brooks as available
      -- Sermon tape of C.E. Bradford as available
      -- Sermon tape of E. E. Cleveland as available

10. Words and Sentences:
    a. Ones choices of words could enhance or detract from preaching.
       -- Simple use of words
       -- Fresh use of words - avoid cliches
-- Use of words that are meaningful to a given audience

b. One's arrangement of words could enhance or detract from preaching.
-- Simple and complex sentences
-- Parallel arrangements of sentences
-- Positioning of words in a sentence for emphasis

c. Sermon writing should follow a format that appeals to a listening audience rather than a reading audience.
-- Punctuation marks of the pause and punch rather than the grammatical punctuation marks such as the comma, colon, or period
-- Thought blocks rather than paragraphs of completed sentences (Creative Preaching and Oral Writings, R. C. Hoefler; Biblical Preaching, H. W. Robinson)

11. Rhetorical Devices:
   a. Various figures of speech, designed to persuade, could be effectively utilized in sermon development and delivery.
-- Figures of relationships such as the simile, metaphor and contrast
-- Figures of emphasis such as the anachromism, ellipsis and rhetorical question
-- Figures of repetition such as recapitilation,
restatement, alliteration and the anapahora

-- Figurative stories and wise sayings such as the parable and the proverb (See Dictionarities and Encyclopaedias for definitions)

12. Evangelistic Preaching and the Sermon Manuscript:

a. Evangelistic preaching is designed to persuade people to become Christians, and Seventh-day Adventist Christians in the context of preaching as a Seventh-day Adventist.

-- Preach Christ as Saviour and Lord
-- Preach the 27 basic doctrines as taught by the Seventh-day Adventist church
-- Preach for decisions: conversion to Christ, obedience to Christ and union with Christ and His church

b. Evangelistic sermons should be structurally designed to persuade people to take action to follow Jesus.

-- Example one: attention, need, satisfaction, visualization and action
-- Example two: attention, interest, conviction, desire and action

c. Maximizing the benefits desired from following Christ through evangelistic preaching, could enhance persuasion to take action for Christ.

-- Maximize gain and minimize loss
-- Maximize pleasure and minimize pain
Disadvantages of rejecting Christ:
Maximize loss and minimize gain; maximize pain and minimize pleasure (See *Soul Winning Made Easier*, K. S. Wiggins; *Evangelism Handbook*, R. H. Woolsey; *Seventh-day Adventist Believe*), General Conference of S.D.A.; *65 Ways to Give Evangelistic Invitations*, F. D. Whitesell; *The Effective I. itation*, R. A. Streett; *How to Bring Men to Christ*, R. A. Torey)

d. Preaching from a complete sermon manuscript could prove more effective than preaching with more limited notes.

-- Writing the sermon manuscript encourages expressing sermon ideas in completed thoughts prior to preaching.

-- The presence of the complete manuscript while preaching could increase confidence in preaching.

-- Preaching from a manuscript increases the probability that the sermon would develop as planned and fulfill the specific objectives of the sermon.

13. The Sermon Delivery:

a. Maximum use of the diaphragm to produce sound in preaching, enhances the quality of the delivery and prolongs the health of the preacher. (See "Speech
and Health," S. C. Gibbons; counting 1-10 exercise
to promote diaphramatic production of sound)

b. Various speech techniques can be employed to enhance
sermon delivery.
-- Projection to carry the voice
-- Pronunciation to make speech understandable
-- Punch for emphasis
-- Pitch for scale variation
-- Pause for punctuation and emphasis (Biblical
Preaching, H. W. Robinson; Creative Preaching
and Oral Writing, R. C. Hoefler)

c. Non verbal communication is as important as verbal
communication in preaching.
-- Research supports that a high percentage of
communication happens non verbally.
-- Gestures incorporate facial expressions, eye
  contact and hand movements among other forms of
  body language.
-- Gestures can be used for the purpose of emphasis as well as to communicate descriptions.
-- Tips in making gestures include the following:
  be spontaneous, be definite, vary gestures and
  use appropriate gestures at the proper time.
  (See Creative Preaching and Oral Writing,
  R. C. Hoefler; Biblical Preaching, H. W.
  Robinson)
14. Critique of a Sermon on Video:
   a. Listening to and viewing the effective preaching of a sermon, could enhance learning of preaching concepts.
      -- Sermon video of Gardenor Taylor as available

15. The Written Test:
   a. The written test could serve to re-enforce lessons taught in the preaching course.
      -- Elements of simplicity
      -- The sermon proposition
      -- Rhetorical devices
      -- Miscellaneous concerns
      -- The Perry Method
      -- The sermon plan

16. Student Preaching:
   a. Student preaching can be enhanced by considering objective sermon critiques by fellow students.
      -- Preaching in class
      -- Critiques by fellow students
      -- Repeat preaching subject to suggestions for improvement (See Sermon Evaluation Form as appears in appendix B)

17. Sharing Course Results:
   a. Satisfaction from the taking the preaching course could be found in receiving deserving grades and in
affirming spiritual and friendship growth among class members.

-- Receiving grades
-- Course evaluation
-- Class bonding through sharing testimonies (See Preaching Made Simple Course Evaluation as appears in appendix D)
B y the end of the second century a consensus concerning inspired literature had been reached by the leading churches. Evidence at hand shows that the New Testament being used at that time was basically the same document that is used by the church today. The consolidation of the canon of New Testament twenty-seven that are in the New Testament we have today. His action was significant for the closing of the canon of the New Testament.

As far as we can tell, Athanasius was the first to say that these books represent the only ones that may be considered as distinct New Testament Christian Scripture. While he did lives of all the Christian bodies in the world, including Jews if the Old Testament were affected. It is unlikely that such a consensus could be reached. The Canon is fixed—for all time.

The Versions of the Bible
The translation of the Bible into different languages was an inevitable

HOW WE GOT OUR BIBLE

BY JAMES H. MELANCON

Someone had to end the New Testament. Someone did, with 27 books.

Scripture took place at the end of the fourth century at Carthage, A.D. 397. Canonical activity, though, was not without its caustic moments. By some reports, the pious men of the church were at times obliged to resort to threats and intimidation as they attempted to settle disputes regarding canonicity.

Consolidating the New Testament
At least seven of the books currently in the New Testament were in dispute. Some were in serious dispute. Hebrews, James, 2 Peter, and 3 John, Jude, and the Revelation of St. John were among those books. To this day the credibility of Hebrews and 2 Peter is questioned in some circles.

The first listing of the present twenty-seven books of the New Testament appeared in a late-fourth-century Egyptian document, the famous thirty-ninth Easter letter of Athanasius. He wrote it to the Egyptian churches in A.D. 367.

Increasing numbers of apocryphal books were making significant inroads into the body of authentic apostolic writings. Alarmed by this process, Athanasius set himself to the task of shutting the canonical door of his church jurisdiction. He proceeded to set the boundaries of authentic New Testament Scripture by stipulating twenty-seven specific books and no more. The books he cited are the

allow other Christian writings of the period to be read in the churches, he tightly barred the canonical door on all others except the twenty-seven.

Thirteen years later, in A.D. 380, Amphilochius, the bishop of Iconium, used the word Canon as a technical reference to Scripture for the first time. Seventeen years after Amphilochius, in A.D. 397, just thirty years after Athanasius, the third Council of Carthage (in North Africa) decreed that only canonical books could be read in the churches. The council further indicated that the twenty-seven consequence of the will of the church to survive, of its urgent missionary zeal, and of its understanding of the Bible as the word and will of God for all humanity, Jesus had said. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

These words of Jesus comprise a missionary mandate to which the church responded. The church understood them to be marching orders for her troops, who carried as the weapon of their warfare the Greek Septuagint Version of the Old Testament.

The Septuagint

The Hebrew Bible had been translated into Greek by the middle of the second century B.C. It was the Bible used by the Jews when Christianity was experiencing its birth. Both Jews and Christians held it to be Sacred Scripture. By the end of the first century A.D., the Septuagint had become known as the Christian Bible in spite of their growing opposition to Judaism. Christians everywhere used it quite effectively against Jewish claims. From its pages they proved that Jesus was the promised Messiah. In numberless instances they gathered proof texts from it in support of the developing body of Christian theology and doctrine.

All of this proved to be very disturbing to the official Jewish leadership. Jewish leaders quickly mounted what
The Old Latin Version of the Bible may have arrived in the British Isles by the second century A.D.

During the early period of the Christian era, the Targums were reduced to written form. Some are available to students of the Bible today and shed significant light on early Jewish faith and practice.

The tendency of the Jews to use vernacular translations was repeated by early Christian missionaries. Vernacular Bibles were prepared by the church as its missionary activities were exported to new regions. The wealth of great versions—the Latin versions, the Syriac versions, and the Coptic versions, as well as a host of other early versions of Scripture—are in existence and are available to us today because of the early missionary activities of the church.

The Beginnings of the Bible in English

The Old Latin Version of the Bible may have arrived in the British Isles as early as the second century A.D. Christian troops serving in the Roman Legions may have brought the Latin Bible to Britain.

The first significant attempt at an English (Anglo-Saxon) translation of the Bible is credited to Venerable Bede. Bede was a monk. He translated the Gospel of John into Anglo-Saxon. Matthew, Mark, and Luke also appeared in Anglo-Saxon about the same time (A.D. 735). Their translations, however, is not credited to Bede. About a hundred years later the Psalms were translated, commissioned by King Alfred of Britain.

The first major translation of the Bible into English, fourteenth century A.D., was the work of John Wycliffe, and he was the first to translate the whole. His work was based on the Latin Vulgate of Jerome. Greek was virtually unknown in Western Europe at that time. In the West, all classical education and learning had its basis in Latin.

The Greek Text Arrives in Western Europe

At the time of the Renaissance of the fourteenth century and the Reformation, the mood of Western Christian thought was still dominated by scholasticism. The scholastic churchmen were bogged down in attempts to solve such general philosophical problems as "faith and reason, will and intellect, realism and nominalism, and the provability of the existence of God." Latin was the stronghold of virtually all Western Christian teaching.

The capital of the Roman Empire in the East was Constantinople (modern Istanbul, the former capital of Turkey), Constantinople was also the center of Christendom in the East. An active community of Christian scholars flourished in the city. Patrons of Greek, they had ancient Greek manuscripts of both the Bible and the classics. No such documents were generally known in the West.

In 1453 the Ottoman Turks overran the East and captured Constantinople, and Eastern Christianity fell with the city. Scholars fled to Italy. They arrived in Rome with their literary treasures of Greek manuscripts. At this arrival, Greek touched Latin, and the era of Latin primacy in the West was over. The great minds of the church turned to the study of Greek in general, and the Greek of the Bible (Old and New Testament) in particular.

About the same time, by 1438, Johannes Gutenberg had devised a system of printing with movable type.

Invention of Printing

Until Gutenberg's time, copies of original documents were devasively reproduced by hand. Handwritten copies of documents are basically prey to both unintentional and intentional errors. Multiple copies of typeset material are virtually immune to alterations. The printing press introduced a static fidelity.

No records survive of the first printed material. The first dated printed material was a copy of the Psalms, dated 1457, on a prototype of Gutenberg's movable-type printing press. In all probability the first printed document was a portion of the Bible, and it was very likely begun around 1450.

The first printing of major portions was the Latin Bible printed by Gutenberg in 1455. The Pentateuch (the first five books of the Old Testament) was printed in Hebrew in the city of Bologna in northern Italy in 1482, just ten years before Columbus reached the West Indies. Six years later, in 1488, the Hebrew text of the Old Testament was printed in the city of Sonzina.

A change [in the New Testament] would require consensus among all the Christian bodies in the world. That is unlikely, so the canon is fixed.

Incidentally, when Columbus set foot on the soil of the New World, the standard of King Ferdinand and Queen Isabella of Spain was in one hand, and the standard of the King of the universe was in the other. A passage from the apocryphal 2 Esdras 6:42, which Columbus mistakenly attributed to the Old Testament prophet Ezra, "encouraged Christopher Columbus in the venture that resulted in his discovery of the New World," according to C. M. Maxwell, Andrews University.

In 1410 Pierre d'Ailly had published a collection of geographical essays entitled Physiographical Essays. D'Ailly argued in the essays that only one seventh of the earth's surface was covered by water, and that the distance across the ocean from the west coast of Europe to the east coast of Asia was insufficient. D'Ailly supported his view with a commentary on 2 Esdras 6:42, a passage that he also attributed to Ezra the prophet. A copy of D'Ailly's Physiographical Essays is in the personal library of Columbus. The page on which D'Ailly argues the shortness of
the expanse of the sea between the west coast of Europe and the east coast of Asia is filled with handwritten notations by Columbus. What the explorer misconstrued to be a Biblical passage encouraged him to journey to the New World.

A Hebrew Text of the Old Testament
From the sixth through the ninth and tenth centuries A.D., a group of Jewish scholars busied themselves preserving and establishing the text of the Hebrew Bible (Old Testament). Since no vowel symbols were present in the Hebrew alphabet (sound values were preserved by memorization and association), these scholars, called Masoretes, developed a system of vowel symbols called vocal points.

The Bible and the Protestant Reformation
Meanwhile, two streams were flowing in parallel relationship. On the one hand, textual studies, stimulated by the flight of Greek scholars of Eastern Christendom to the West, had crystallized in the textual activity of Ximenes and Desiderius Erasmus. The successive Greek texts edited by Erasmus brought a new focus on the material content of Scripture as nothing else had. On the other hand, a bit of burning sagebrush named Martin Luther had ignited the plains of Western Christendom by focusing attention on that very content of Scripture and the efficacy of the content of Scripture for salvation. Salvation was by grace through faith, not by indulgences. The Bible said so.

A natural melding of these two streams as they were personified in Erasmus and Luther took place at an auspicious point of confluence. That point was the friendship of the great scholar and the great Reformer.

The Erasmian text, perhaps during the interval between the second and third editions, was the basis for Lutheran German New Testament. As Wycliffe before him had unchained the Bible for the people of Great Britain, so now Luther had unchained it for the people of Germany.

Another activity in the area of the Greek New Testament has proliferated since the sixteenth century. Today thousands of ancient manuscripts of the New Testament are available to students of the Bible.

Manuscripts of the Bible
Our indebtedness for the great treasure trove of ancient manuscripts of the Bible is owed to the tedious and precise effort of Biblical scholars and to the dedicated scholars known as manuscriptathers.

Today's student of the Bible is in possession of a valuable group of manuscripts of the Hebrew Bible. However, these manuscripts are not as close in time to the original as are the ones of the Greek New Testament.

The English Bible
The 1522 edition of the Erasmian Greek text was the basis of the first printed English New Testament: That of William Tyndale in 1526. There were earlier English translations, including the second edition of the Wycliffe Bible. The first to be printed, however, was that of William Tyndale.

His work was carefully done. To this day, committees for the translation of the English New Testament consult Tyndale's translation as they attempt to resolve problems encountered in their work.

The English Bibles listed here followed Tyndale's New Testament:
1. The Coverdale Bible, published by Miles Coverdale in 1535, coincident with the final edition of the Erasmian Greek text.
2. The Matthew Bible, published by John Rogers in 1537. It was called the Matthew Bible because Rogers went under the pseudonym Thomas Matthew.
3. The Great Bible, prepared by Coverdale on the orders of Henry the VIII of England. Published in 1539, it was called the Great Bible because of its size.
4. The Geneva Bible, published in 1560 in Geneva by British scholars. When Mary Tudor came to the British throne she banned all public use of the Bible. British scholars fled to Switzerland to publish this Bible.
5. The Bishops' Bible, published in 1568. It was a revision of the Great Bible. The entire revision committee was made up of bishops, hence the name.
6. The Reims-Douai Version, published in 1582. It was an English translation of the Latin Vulgate of Jerome, commissioned by the Roman Catholic Church.
7. The King James Version, published in 1611. It has enjoyed a wider circulation and use than any other Bible ever published. After more than 370 years it is still the preference of the majority of American Protestants.
8. The Revised Version of 1885, initially a joint British-American venture. The work of translation was completed by British scholars.
9. The American Standard Version, a significant first for American scholarship. This one was published in 1901 by the American scholars who had been briefly associated with the British Revised Version Committee.
13. The New American Bible, published in 1970. This version was prepared under the auspices of the Roman Catholic Church and is an excellent translation.
14. The Jerusalem Bible, published in 1966. As was the case with the Reims-Douai and the New American Bible, this version was prepared under the auspices of the Roman Catholic Church. Each follows the Latin Vulgate and the Greek Septuagint by including the books of the apocrypha in the Old Testament.

More Than Memory Required
The psalmist David said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). But one man's heart is not the heart of another man. The provision of Providence made possible the possession of the Word of God in both heart and hand of every human being, for this time and for every generation. One is now no longer obliged to inquire of another concerning God's will for his life. Instead, one has but to reach out, pick up the Book—the Holy Bible—and turn its pages for the start of the most brilliant acquaintance with the will of God for all human life, and with the natural order of things. Jesus emphasized this principle when He said to the tempter, "It is written" (Matthew 4:4, 7, 10). He uttered these words with compelling force. The action of God relative to His Word in writing is a one-time action that is in force for all time. Since one man's memory was not enough, we have the Word in our hands as well, written forever in His Book, the Holy Bible.
Christian Persuasion

(see The Mind Changers by Em Griffin)

Definition:
Christian persuasion is the process of influencing people to change for Jesus

Purpose of the Gospel:
The purpose of the Gospel is to change people for Jesus

Christian persuasion and the Gospel are one in intent:
To change attitudes/beliefs,
To change emotions/feelings, and
To change behaviour/actions; by,

Spreading the truth (Jn 8:32; 14:6; 8:36), by
Spreading the truth in love (Eph. 4:15), and by
Allowing people the freedom to choose to accept or to reject the truth proclaimed

Non-Christian Persuaders/Persuasion

1. The Flirt - in love with self eg. Evangelist & numbers only

2. The Seducer - intends to deceive to achieve a desired end eg. "accept Christ and he will solve all of your problems"

3. The Rapist - forces one to act contrary to ones will without consideration of ill effect on person concerned

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4. **The Smother Lover** - won't take 'know for an answer at any cost

5. **The Legalist** - persuades merely out of obligation or duty

6. **Non Lover** - I do my thing and you do your thing; right and wrong is in the eyes of the beholder

7. **Results**: Change is short lived or long term with erroneous, destructive results.

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**Christian Persuasion**

1. **Demonstrates genuine love for God and Man** *(Mt.22:36-40)*

2. **Combines love for people with a drive for justice**

3. **Cares for people's welfare above one's own ego**

4. **Respects the rights of others, even the right to disagree or to refuse one's offer**

5. **Is saddened by one's wrong choice; yet, remains committed to allowing the freedom of choice to be exercised**

6. **Love for people is not lessened by their rejection of truth**

7. **Results**: Change is more permanent and eternal in scope.
A. Seven Steps in Sermon Development:

1. Decide on your objective - What do you want people to do as a result of a given sermon preached?
   Note: Objective can grow out of a given Bible text that grips you, a relevant human need that surfaces, a personal experience with truth filled implications for others or ...(will discuss later)

2. Identify your sermon subject, and choose your sermon text - What is your main foundation Bible passage for your sermon?

3. Make written notes ideas as they come to mind relevant to your subject - Let your mind wonder:
   Think about how your sermon will begin and end,
   Think about your sermon structure and outline,
   Think about life situations relevant to your subject,
   Think about your personal experiences bearing on the subject,
   Think about illustrations, rhetorical devises, sanctified imaginative possibilities relevant to possible points in your sermon development, and write them down

4. Engage in concentrated research and organization in the area of your subject:
1. Read passage in various translations, and take notes.

2. Formulate a clear theme, proposition, topic, and structural approach to each sermon—sermon plan.

3. Utilize miscellaneous research tools and take notes.

4. Narrow down and organize your findings, to selective content best suited to develop your sermons' main point through its sub points.

5. Write your sermon out word for word, including appropriately selected illustrations and other rhetorical devices.

6. Practise preaching of your sermon, rewrite it as adjustments become necessary, and immerse yourself in your message.

7. Preach in the public setting for 20–30 minutes, from your manuscript, from a reduced note outline, or from memory as your style and time will permit.

Note: "Get something to say, say it and stop."

B. Four Stages in Sermon Development:

1. Blindness - You don't know what to preach about or how to put it together.

2. Sight - You think you have a clear message.

3. Frustration - You realise that your message lacks substance and direction.

4. Your message is clear and ready to be delivered.
C. Seven Tips to Remember as You Develop Your Sermon:

1. Discover Insight from the Bible
2. Determine Your Sermon Structure
3. Discover Insight from the People
4. Fan Your Imagination and Your Creativity
5. Receive Inspiration from the Holy Spirit
6. Make Your Sermon Thoughts Concrete by Writing Your Sermon out Word for Word
7. Be on Fire, and Light a Fire Through Preaching in the Lives of People Who Come to Watch You Burn

Summary:

"Read yourself full; think yourself clear; pray yourself hot; then let yourself go."

Assignment:

Begin the steps, including research in preparation of the sermon you will preach in class.
THE SERMON PLAN

(OUTLINE)

A. FUNCTION IN GENERAL

1. Doctrinal/Reproof
2. Practical Living
3. Inspirational
4. Topical/Textual

B. SPECIFIC PURPOSE

1. Idea
2. Subject
3. Theme
4. Proposition

C. SERMON DESIGNS

1. Basic Elements (4 of):
   a. Introduction
   b. Body
   c. Conclusion
   d. Appeal

2. Multiple Types of Designs (/3 of):

3. The Perry Method

D. COMPLETE SAMPLE PLANS

1. Example One: Topical/Practical Living/Enumeration
2. Example Two: Expository/Inspirational/Narrative-Analogy
3. Example Three: Expository/Reproof/Analogy
4. Example Four: Topical/Doctrinal/Adverbial
5. Example Five: Expository/Inspirational/Perry Method
SPECIFIC PURPOSE of SERMON

NARROWING DOWN:

Idea

Subject

Theme

Proposition

SERMON

Step 1: Catch an idea and write it down

Step 2: Expand idea to a general subject, then narrow it down

Step 3: Decide what you will say about your subject

Theme: in a clear directional phrase

Proposition: in a clear, complete sentence

Note: You can vary your subject, your theme or your proposition to develop many sermons from one initial thought. There is no limit to sermon possibilities from any one given idea, when you open your mind to the moving of the Holy Spirit, and discipline yourself to think, question, and narrow down to one specific purpose per sermon.

OVERVIEW EXAMPLE

Scripture Passage: Jeremiah 1: 1-10
Subject: The Divine Call
Theme: Commitment to Christian Leadership
Function: To inspire Christians to accept leadership responsibilities

*Specific Purpose/Proposition: Christians should accept the call to Church leadership as a call from GOD.

Textual Approach: Expository

Outline of Sermon:

Introduction
1. A.
   B.
2. A.
   B.

Conclusion
Appeal

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The sermon proposition (thesis, theme) is valuable as a means of assuring unity in the sermon. In Biblical preaching the proposition is a Biblical concept or idea which the sermon seeks to prove, support and develop from the Scriptural passage. The sermon aims to win or deepen belief in the truth of the proposition.

Many homileticians have insisted that every sermon ought to state a proposition and then speak to support it. However, this is only one way of structuring a sermon (See e.g. H. Grady Davis, Design for Preaching chapter 9, for other organic forms).

Typical of the traditional homiletic view is the following:

"No sermon is ready for preaching, nor ready for writing out, until we can express its theme in a short, pregnant sentence as clear as a crystal. I find the getting of that sentence the hardest, the most exacting, and the most fruitful labor in my study. To compel oneself to fashion that sentence, to dismiss every word that is vague, ragged, ambiguous, to think oneself through to a form of words which defines the theme with scrupulous exactness -- this is surely one of the most vital and essential factors in the making of a sermon: and I do not think any sermon ought to be preached or even written, until that sentence has emerged, clear and lucid as a cloudless moon."

J. H. Jowett

The Preacher, His Life & Work, p. 133

Some Types of Propositions

**Summary Proposition, Example:**

"There are at least three reasons why Christians should reject the popular 'situation ethics,' it is based upon an inadequate concept of love, an inadequate concept of the nature of man, and an inadequate Biblical support."

**Sermonic Interrogative**

<table>
<thead>
<tr>
<th>Declarative Proposition:</th>
<th>Prayer brings many benefits</th>
<th>What?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Souls are won through leadings of the Holy Spirit</td>
<td></td>
</tr>
<tr>
<td>Interrogative Proposition:</td>
<td>What are the benefits of prayer?</td>
<td>What?</td>
</tr>
<tr>
<td></td>
<td>What are the characteristics of the faith that pleases God?</td>
<td></td>
</tr>
<tr>
<td>Hortatory Proposition:</td>
<td>Keep on praying.</td>
<td>Why?</td>
</tr>
<tr>
<td>Exclamatory Proposition:</td>
<td>Think of the many benefits of prayer!</td>
<td>What?</td>
</tr>
</tbody>
</table>

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Some Types of Propositions

A Statement of Evaluation or Judgment:

- Praying is profitable. Why?
- It is wise to wait on God. Why?

A Statement of Obligation or Duty:

- Christians should support God's work. Why?
- Every Christian should be a soul-winner. Why?
- Christians ought always to pray. Why?

Interrogative

Statement of Ability or Activity (without stated obligation):

- We can have the faith that pleases God. How?
- A minister can be happy in his calling. How?

Methods of Presenting Propositions

1. The normal place for the proposition to appear on the written sermon outline is just prior to the body or development of the sermon.
   a. It appears after the introduction.
      (That which follows the proposition is an amplification and application of it.)
   b. The proposition occupies the focal point in the outline.

2. Make certain that the listener hears and understands the proposition.
   a. It may be repeated several times during the sermon.
   b. It may be clarified just after its first presentation.

3. Various methods of introducing the proposition

   - I invite your attention...
   - The text contains...
   - This sermon will be devoted to...
   - I propose to speak...
   - My intention is to illustrate...
   - I am to show...
4. Deductive vs. inductive approaches to the proposition.

a. Deductive form

When the proposition is given to the listener and then developed.

b. Inductive form

When the sermon is developed and finally synthesized by presentation of the proposition at the close.

In my opinion, the deductive sermon continuity as described above is a basic pattern and should be mastered before moving to other sermon designs.

Establish a Transitional Sentence from the Proposition to the Body and Main Points of the Sermon Where Needed.

Nature of the transitional sentence

A sentence which forms a bridge between the proposition and the body (or main points) of the sermon. This sentence, it will be discovered, is especially useful where the listener's interrogative is one of the four interrogative adverbs, why, how, when, where. In a summary proposition or where the listener's interrogative to the proposition is "what", the transitional sentence is not so necessary.

EXAMPLE #1

Proposition: "The Christian can face life's perils with confidence." (How?)

Transitional sentence: "The Christian can face life's perils with confidence by accepting the provisions extended to him in Christ as outlined in Rom 8:31-39.

NOTE: Assuming that the preacher sees his passage as developing why the Christian can face life's perils, we would regard "why" as the sermonic interrogative. One might say in transition from the proposition, "Why the Christian can face life's perils with confidence is outlined in our passage, Rom 8:31-39." The transitional sentence as thus formulated is comprised of:

-- the proposition (the Christian can face life's perils with confidence)

-- the interrogative substitute (by "accepting" instead of using the word "why")

-- the key word - (provisions)

-- the Scripture reference - (Rom 8:31-39)
Some Types of Propositions

EXAMPLE #2

Proposition: "Christians ought to value the privileges of church membership."

Transitional sentence: "Christians ought to value the privileges of church membership because of the reasons given in Col 1:18-20.

NOTE: - that the transitional sentence includes the proposition, the interrogative substitute, "because of," the key word, "reasons," and the passage reference. Here the sermonic interrogative is "why."

EXAMPLE #3

Proposition: The book of Jonah contains important evidences of the sovereignty of God.

NOTE: Since this is on the order of a didactic proposition where the purpose of the sermon as proposed is to reveal the evidences or proofs of God's sovereignty as they are found in the Jonah narrative, the sermonic interrogative would be "What are these evidences?" and one could move directly from the proposition's to the first "evidence" of the sovereignty of God.

Deduction vs. Induction as Processes of Thought

We must keep clear the distinction between induction and deduction as processes of thought. I move through a number of particulars: Men devise schemes for security, engage in cutthroat competition, are jealous and envious of one another, are driven by worries, get stomach ulcers, and so on—I move through these and reach a general conclusion that sums them up: men have a deep anxiety. That is induction.

Contrarily, I begin with the general statement: Men are deeply anxious. Then I move through the particulars that give it content: the schemes for security, the competition, the envy, the worry, the ulcers. That, so far as our present purpose is concerned, is deduction.

H. Grady Davis
Design for Preaching, p. 174

In deductive thought one moves from a generalization to particulars. A generalization distills many facts and ideas into a single meaning. The proposition and the main points (and sub-points) of a sermon are generalizations.
Some Types of Propositions

"The ability to make significant generalizations is the test of intellectual power. The labor of trying to make them is the most constructive of all mental disciplines." — Davis, p. 244

The particulars (from which generalizations are made) are concrete details, incidents, examples, illustrations, single concrete facts. Particulars create visual images in the mind.

The function of "generals" (generalizations) is to convey understanding of some phase of reality. The function of particulars is to present concrete details of that phase of reality in such a way as to cause the hearer to experience that reality.

The ability to draw inferences and generalizations, from the Biblical material in the form of timeless truths is absolutely essential for Biblical preaching.

Good preaching moves from generals to particulars and back again. Poor preaching may fall into two opposite faults: (1) It may move too exclusively among particulars and never tie them together into adequate generalizations (people ask, What's he driving at? What's the point?) or, (2) poor preaching can consist of one general assertion after another, one great abstract idea after another with no concrete incidents, details, examples to make the ideas live (the listener begins wool gathering because he has to work too hard with no visual images to keep him interested).

Because the generalizations are so important yet not as interesting as particulars, the speaker's task is to set the proposition and main points forth in a way that they will not be missed. The speaker has three options.

1. State the generalization clearly at the first, followed by particulars in a way that they are seen to be supportive of the generalizations (deduction)

2. State the generalization clearly after the particulars (induction)

3. Make the point (generalization) first, give supporting materials (particulars) then restate the main point.

Clear transitions from one main point to the next are critical. You may have them underlined in your notes but the listener can't see the underlining!
Write out the following for your sermon to be preached in May:

CONCLUSION

APPEAL

INTRODUCTION
1. A Subject Discussed
2. A Thesis Supported
3. A Theme Repeated
4. A Story Told
5. A Principle Applied
6. A Message Illumined
7. A Problem Solved
8. A Question Propounded
9. A Decision Gained
10. A Mystery Unveiled
11. An Analogy Made
12. A Causal Relationship Determined
13. A Key Word Developed

Multiple Approaches to Above:

1. Vary combinations of
2. Vary logical development of
   a. Inductive
   b. Deductive
   c. Combinations of both
3. Feed design into text
4. Allow the Holy Ghost to dictate design
   a. Determine design before you write sermon
   b. Write as the Holy Spirit leads—allow design to take its own shape identify after writing
Biblical Preaching for Today's World

by LLOYD M. PERRY

MOODY PRESS
CHICAGO
as that of John Wesley who between the experience at Aldersgate and the time of his death preached an average of 11 sermons a week for a total of 42,000. Yet without a systematic approach to sermonizing, not only will time be wasted but the preacher will find an obvious tendency toward repetition and homiletical frustration.

Following a systematic method for constructing a sermon does not rule out nor does it limit the guidance of the Holy Spirit. Orderliness, not confusion, is the evidence of the leading of the Holy Spirit. He still, even as at creation, brings order out of chaos.

This step-by-step procedure for constructing a sermon is an attempt to find the message which is within the portion of Scripture and organize it in a manner which can be grasped by the listener through the aid of the Holy Spirit. The passage in the Bible is not in the form of a sermon to be preached but is in a form to be read. It is the aim of this procedure to keep the message and meaning as it is but to put it into a form to be preached.

Careful exegetical study should be given to the passage at hand. When this material has been collected, the sermonizer is encouraged to organize it around the theme of the passage. The theme of the passage is the core of the sermon, the string which joins the beads together. This approach might be termed "thematic biblical preaching." It organizes the material discovered through exegesis into a form which is true to the message of the passage and profitable for the listener.

1. Determine the Subject

The first step in constructing a biblical sermon is to determine the subject of the sermon. The subject of the passage should ideally be considered as the subject for the sermon. One of the best ways to determine the subject of a passage and thus to discover the subject of the sermon to be constructed, is to read the portion of scripture several times, while asking oneself this question: "What is the one main center of attention for this whole passage?" Such a center of attention may be (1) a duty to perform; (2) a precept or a maxim to explore; (3) a problem to solve; or (4) an occupation, profession, or calling to pursue. Normally the subject is given in terms of a single word or at most a short phrase. The passage for preaching should have as its subject, the matter of concern and importance which is relevant to the preaching purpose. It should capture the concern of the preacher in such a way that he feels that his listeners have a need for that subject. One of the tests of a sermon is that which happens to the man in the pew as a result of having heard that sermon. This subject represents a broad area out of which a number of themes may be selected for sermons. Here are a few examples of subjects which might serve as foundations for messages:

| Affliction | Grace | Peace |
| Atonement | Heaven | Praise |
| Brotherhood | Hell | Prayer |
| Christ | Holiness | Sacrifice |
| The Church | Holy Spirit | Self-control |
| Courage | Judgment | Stewardship |
| Discipleship | Justification | Thanksgiving |
| Faith | Love | Work |
| Fear | Missions | Worship |
| Fellowship | Obedience | |
| Forgiveness | Patient | |

When the preacher has determined the subject of the preaching portion which in turn becomes the subject of his sermon, he will be wise at that point to gather information related to that subject. This process involves surveying the subject. When the sermonizer has answered the following ten questions, he will have accumulated an abundance of material. This will also provide helpful sermonic material when he comes to the actual writing of the sermon. These are the questions that he may well ask and answer:

1. What have I read on the subject?
2. What have I observed which may throw light upon the subject?
3. What have I gleaned from the experience of the past on the subject?
II. SELECT THE THEME

The second step in the formulation of a sermon is the selection of a theme. The theme of a sermon will be the particular aspect of the subject just discovered which is to be developed within this particular message. Each sermon has but one theme and one subject. It is the function of the theme to divide the subject and to suggest relationships. As the subject is normally one word, the theme will always be in the form of a phrase. It will be noted for brevity, clarity, and its comprehensiveness of the main thought of the sermon. The preacher should make certain that the subject selected in step one, and the theme selected here in step two, represent the subject and theme which is read out of the preaching portion rather than the subject and theme which the sermonizer reads into the preaching portion. It is at this point, especially in the construction of a sermon, that the sermonizer must guard against eisegesis, which is reading into a portion of Scripture as over against exegesis, which involves reading out of a passage of Scripture. Some examples might help to clarify what we are talking about:

1. If one's subject had been prayer in step one, then his theme here in step two might be "The profit of prayer."
2. If his subject in step one had been God's work, then his theme in step two might be "Supporting God's work."
3. If his subject had been tithing in step one, then his theme might be "The ability to tithe."

III. FORMULATE A PROPOSITION

The third step in the construction of a sermon is the formulation of a proposition. The proposition occupies the focal point in the sermon outline. This part of the sermon has been referred to by different homiletical writers as the central idea, the controlling assertion, the statement, the big truth, the subject sentence, and the thesis. It is this sentence which is the integrating center of the sermon. It promotes stability of structure, unity of thought, and forcefulness of impact. It proclaims the truth which the sermonizer desires to establish and apply. The proposition announces the theme in sentence form. It should embody the principal or most striking truth of the scriptural portion on which
the man is preaching. It is important that this sentence be true to the impact of Scripture and also that it be relevant to human experience. Great preaching should be in the present tense. It must speak to the concerns of the day and in the thought forms and language of that day. The proposition, in other words, must be stated in the form of a timeless truth which was valid for Bible times and is still valid for the day in which it is being preached. Since it is a timeless truth, no proper names other than that of deity should be included within it. There are three types of propositions from which the sermonizer may choose: (1) a statement of evaluation or judgment; "Praying is profitable"; (2) a statement of obligation or duty; "It is necessary for Christians to engage in intercessory prayer"; or "Christians should support God's work"; (3) a statement of activity without stated obligations. "We can become more effective in praying," or "Every Christian can tithe," or "A Christian can overcome discouragement." In the third type of proposition, the emphasis is placed upon ability.

IV. ESTABLISH A TRANSITIONAL SENTENCE

The fourth step in the construction of a sermon is the establishing of a transitional sentence. At this point in our sermon construction we are ready to establish a rhetorical bridge between the core of the sermon, which is the proposition, and the development of the sermon, which is found in the body of the message. This rhetorical bridge is in the form of a transitional sentence which gathers within it that which has preceded and makes a logical transition to that which is to follow.

Having established the proposition for the sermon under construction in the preceding step, the sermonizer now applies one of the six following questions to the proposition. The body of the sermon should answer that question for the listener. His selection of one of these six questions will depend upon the content of the preaching portion and the emphasis that is found within it. The six possible questions from which he will choose one are the following:

- How can I?
- Where should I?
- Why should I?
- Where can I?
- When should I?
- Why is it?

One of these six questions should serve to guide the thinking of the sermonizer in terms of the development of the particular message on which he is preaching. Notice that there are four interrogative adverbs included within these six questions. These four interrogative adverbs are how, why, when, and where. Probably 75 percent of the messages preached by the average sermonizer can be classified as sermons which answer either how, why, when, or where in respect to the proposition. This transitional sentence which he is seeking to establish in our present step has three parts:

1. One of these three parts is the semantic interrogative. This is the one interrogative adverb which the sermonizer has selected out of the four.

2. The second part of the transitional sentence is the proposition in as complete a form as possible. This proposition is that which he formulated in step three.

3. There is still a third item to be discovered and incorporated within the transitional sentence. This third item is a key word. The key word is a coup. It is always in the plural. It characterizes the main points of the message. A single sermon has only one key word, and that key word will always appear within the transitional sentence. It should be noted at this point that it never appears in the proposition of the sermon constructed according to this basic pattern. There are many key words from which the sermonizer may select one for a given sermon. Take note of the plural nouns which appear in the following word groupings, thus seeing how a key word can appear in a sermonic setting. If the interrogative in your sermon were why, then you might use the following:

because of arguments set forth
because of benefits to be derived
because of commands that are given
because of guarantees provided
because of incentives offered
because of invitations extended
because of joys to be realized
because of profits to be gained
because of reasons set forth
because of causes to be realized

Of course, this list is by no means exhaustive. It is only suggestive.

If the interrogative adverb in the sermon were how, then note a few of the possible words in sermonic setting:

- by following instructions
- by surmounting obstacles
- by heeding admonitions
- by avoiding dangers
- by obeying directives
- by following the steps
- by practicing the lessons
- by avoiding mistakes
- by taking advantage of the powers
- by heeding the precautions
- by making use of provisions
- by following the rules

The key word in each phrase is the plural noun.

If the interrogative adverb were where, then he might discuss areas, places, locations, regions. By using a dictionary of synonyms and Roget’s Thesaurus, the sermonizer will keep expanding the list of these plural nouns. He will find it profitable to repeat the list of key words until he becomes well acquainted with them. This is a profitable step in developing the homiletical mind. When this happens he will find himself reading a passage of Scripture and spotting these words. When it comes time to sermone, these key words will lead him to discover main points for his message.

Having located the three parts of a transitional sentence, namely, an interrogative adverb, a proposition, and a key word, which is a plural noun, the sermonizer now faces the task of putting these three elements together in good English sentence form. As he proceeds to do this, he will discover on occasion that instead of using an interrogative adverb, that it may be advantageous for him to use an interrogative substitute in order to facilitate the flow of the English sentence. We therefore have

established acceptable interrogative substitutes for the simple interrogative adverbs. If the interrogative adverb for a given message is how, then if the flow of the English in the transitional sentence needs to be improved, the sermonizer may use in place of how the proposition by followed by a verb ending in -ing. For example, by obeying would be the form of the interrogative substitute. If the sermonic interrogative why and the flow of the English in the transitional sentence could be improved by the use of a substitute, then the acceptable substitute is because of followed by the key word. If the sermon interrogative is when or where then the acceptable substitutes are in which or at which.

We now turn to an example of the actual transitional process involved in forming a transitional sentence having been given a proposition. This transitional process does not appear on the sermon outline but should be employed by the sermonizer. The proposition might read: "A nation can become prosperous." The sermonizer then precedes that proposition with an interrogative adverb such as how, thereby formulating a question: "How can a nation become prosperous?" He then answers that question by selecting a key word and putting that key word into a phrase. That phrase might read "by obeying commands." He has now taken his proposition, applied an interrogative adverb to it, thus making the proposition into the form of a question, and has answered that question with a key word. He now proceeds to put these three parts (the key word, the interrogative or interrogative substitute, and the proposition) into one sentence called the transitional sentence. This could be his transitional sentence: "A nation can become prosperous by obeying the command of God." There is one additional element which he may want to add to his transitional sentence. If the sermon is constructed upon one particular passage of Scripture, he may want to add the designation of the preaching portion at the close of the transitional sentence. If he does, then the transitional sentence would read in is entirety: A nation can become prosperous by obeying the command of God, as set forth in Deuteronomy 6:1-25."

Let us analyze the transitional sentence for its parts. The
phrase "by obeying" is the interrogative substitute for the interrogative "how." The "commands of God" represents the key phrase including the key word "commands." A nation can become prosperous is the proposition. Deuteronomy 6:1-25 is the designation of the preaching portion upon which the sermon is based. A sample sermon outline based upon this passage is located at the end of this chapter.

Having used Deuteronomy 6:1-25 as our preaching portion, we would suggest the following four parts of a possible sermon outline covering the theory presented up to this point.

1. The sermon subject: Prosperity.
2. The sermon theme: How to become prosperous.
3. The proposition: A nation can become prosperous by obeying the commands of God as set forth in Deuteronomy 6:1-25.
4. The transitional sentence: A nation can become prosperous by obeying the commands of God as set forth in Deuteronomy 6:1-25.

We have given consideration to the first four steps in the formulation of the sermon outline. These steps are the following:

1. Determine the subject.
2. Formulate the theme.
3. Construct a proposition.
4. Establish a transitional sentence.

It may be well at this point to give some examples of these four steps as they are synchronized.

Example One. If the subject of a message were soul-winning and the theme "The necessity for soul-winning," then the proposition might be "Every Christian should be a soul-winner." The transitional sentence would then read: "Because of the following reasons every Christian should be a soul-winner.

Example Two. If the subject of the message were tithing and the theme "The ability to tithe," then the proposition might read: "Every Christian can tithe." The transitional sentence might read: "By following the procedures set forth in this passage, every Christian can tithe."

Example Three. If the subject were prayer and the theme

It is Logical Organization

"Places to Pray," the proposition might read: "Christians should pray" and the transitional sentence, "There are several places in which Christians should pray." Example Four. If the subject of the message were waiting on the Lord, the theme might be: "The wisdom of waiting on the Lord;" the proposition: "It is wise to wait upon the Lord." And the transitional sentence: "Because of the following reasons it is wise to wait upon the Lord.

Example Five. If the subject of the message were prayer and the theme "When to Pray," the proposition might read: "Christians should pray," and the transitional sentence might be: "There are several times in which Christians should pray."

V. DIVISIONS

The fifth step in the sermonic process is that of developing main divisions. Dr. John Watson, better known as Ian Maclean, once said, "Whether ... a sermon ought to be parcelled out into heads is an important question. Three detached sermonettes do not make one sermon; but, on the other hand, a handful of observations tied together by a text are not an organic whole. It all depends on whether the heads advance, ascend, cumulate, or are independent, disconnected, parallel."1

The main divisions in a sermon serve to simplify, explain, or prove the proposition. Normally there will not be more than five, and never less than two main divisions. If more than five were used, neither the preacher nor his congregation could remember them. The sermonizer will seek to make the points clear and concise in construction as well as in presentation. He must bear in mind the fact that the listener must note the points, ponder them, and remember them. The form and content of the main points of a message will be controlled by the key word, and all of the main points within a message are characterized by that key word.

There are certain rules of grammar and structure which should be observed in the formulation of the main points of a message. It would be wise to have the main divisions in parallel grammatical form whenever possible. It is wise to avoid figurative language in stating the main points since such language is
The range of possible key words is practically unlimited. The following brief list is only suggestive, and could be expanded enormously by the use of a dictionary of synonyms.

- abuses
- accusations
- acts
- actualities
- admonitions
- appetites
- affirmations
- agreements
- aims
- alternatives
- answers
- applications
- approaches
- areas
- arguments
- aspects
- aspirations
- assertions
- assumptions
- assurances
- exclamations
- exhortations
- exasperations
- exasperations
- expressions
- exclaims
- exclaims
- exclaims
- exclaims
- faces
- factors
- fails
- failures
- favors
- fears
- features
- finalities
- forces
- functions
- fundamentals
- pains
- generalizations
- gifts
- graces
- groups
- habits
- handicaps
- hopes
- hungers
- ideas
- imperatives
- implications
- impressions
- improvements
- impulses
- incentives
- incidents
- indictments
- infences
- injunctions
- insights
- attainments
- compulsions
- destinies
- conceptions
- details
- concessions
- devices
- conclusions
- differences
- considerations
- directives
- contrasts
- disclosures
- corrections
- disclosures
- credentials
- discoveries
- criteria
- distinctions
- criticisms
- doctrines
- customs
- duties
- certainities
- dangers
- ele- ments
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- encouragements
- declarations
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- degrees
- evils
- demands
- examples
- denials
- exchanges
- inspirations
- penalties
- rewards
- rights
- phases
- rules
- phrases
- safeguards
- pledges
- satisfactions
- points
- secrets
- practices
- premises
- sources
- commitments
- specifications
- statements
- steps
- stipulations
- successes
- suggestions
- superlatives
- suppositions
- surprises
- sym- bols
- symbols
- prophecies
- tendencies
- testimonies
- tests
- thoughts
- threats
- topics
- totals
- truths
- reasons
- urges
- reflections
- uses
- reflections
- remarks
- values
- remedies
- views
- reminders
- violations
- requirements
- virtues
- reservations
- voices
- resources
- warnings
- ways
- weaknesses
- words

PERSEVERING IN PRAYER


Text: Luke 18:1

Proposition: More than ever, Christians ought to persevere in prayer.

Transitional sentence:

I. Christians ought to persevere in prayer because our Lord urges it (v. 1).
   A. 
   B

II. Christians ought to persevere in prayer because life's emergencies require it (vs. 2-5).
    A. 
    B

III. Christians ought to persevere in prayer because God's mercies encourage it (vs. 6-8).
     A. 
     B

IV. Christians ought to persevere in prayer because the soon return of Christ demands it (v. 8).
    A. 
    B
Name: __________________________

ASSIGNMENT Due: ________________

BODY OUTLINE & TRANSITIONS

Transitional Sentence:

Key Word:

1.

A.

B.

Transition:

2.

A.

B.

Transition:

3.

A.

B.

Transition:
Example one:

Scripture
"Mt. 12: 24 - 30"

Topic
"We Are The World"

Subject
Church Officers

Theme
Commitment to the team: Unity

Function
To show how to foster team spirit
(Practical Living)

Proposition
Church officers can work together effectively
and with efficiency

Approach to Text
Topical

Design
Enumeration: Parts

Outline
Introduction
1. Train Together
   A. Attend monthly committee meetings
   B. Attend quarterly business meetings
2. Play and Work Together
   A. Support Church social life
   B. Support Programs
3. Cheer for Your Team
   A. Encourage in Face of Failure
   B. Rejoice with success

Conclusion

Appeal

Example two:

Scripture
"Jer. 37: 16, 17; 38: 14 - 23"

Topic
I Shall Not Be Moved

Subject
Christian Leadership

Theme
Commitment to Church Office

Function
To challenge leaders to be faithful to
  carrying out their job description
  (Inspirational)

Proposition
Church Officers should carry out their
  job descriptions faithfully until the end
  of the year, that they are chosen to serve.

Approach to Text
Expository

Design
Narrative - Analogy (contrast Jer. & Zed.)

Outline
Introduction
1. Commitment Without Support
   A. No support for programs and meetings
   B. No support for Bible standards
2. Commitment When other leaders are uncommitted
   A. Glamour without God
   B. Plans without persistence
3. Commitment until the end
   A. Misery and death       B. Salvation and life

Conclusion
note question Why? Ans. Far reaching effects

Appeal

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Sermon Plan

Example three:

Scripture           Mtt. 7: 21 - 27
Topic               Lost In Church
Subject             Life
Theme               The Christian Life
Function            to point out the sin of hypocracy - to
                    motivate change by deepening conviction
                    of wrong living (Reproof) \textit{WHAT ?}
Proposition         Only practicing Christians will be saved.
Approach to Text    Expository
Design              Analogy: Lost/Saved Contrast
Outline

Introduction
1. Not all Church members will be saved v. 21
   A. Christians only in name,
   B. Christians in word and life
2. Surprised and lost members vs. 22, 23, 26, 27
   A. Religious works as a form
   B. Church members yet unconverted
3. Wise and saved members vs. 24, 25
   A. Know God personally
   B. Live by the indwelling Christ

Conclusion        Saved by Jesus living in us

Appeal
Example four:

Scripture
Jn. 14: 1 - 3

Topic
Better Then Fiction

Subject
The Second Coming of Christ

Theme
Certainty of Second Coming

Function
To convince unsaved to believe that Jesus is coming again (Doctrinal) WHAT?

Proposition
Jesus is coming for people who love Him and serve Him

Approach to Text
Topical

Design
Adverbial

Outline

Possible time per question

3 mins. 1. What is my subject? Jn. 14: 1 - 3 (Introduction
A. The second coming of Christ
B. The certainty of the second coming

6 mins. 2. When will it take place? Mt. 24; Lk. 21; 2Ti. 3
A. After the signs
B. After the gospel in all the world

6 mins. 3. Where will Jesus appear the second time?
A. In the clouds Ac. 1: 9 - 11
B. In view of all living Rev. 1: 7

6 mins. 4. Why will Jesus come again?
A. To keep His promise Jn. 14: 1 - 3; Heb. 9: 28; Mal. 3: 6
B. To put an end to sin Mt. 1: 21; Heb. 9: 28

3 mins. 5. Who is Jesus coming for?
A. Members of the human race Jn. 3: 16
B. People who love and serve Him Jn. 3: 2 - 3

6 mins. 6. So what - should I do in view of the second coming?
A. Accept Jesus as your personal Saviour
B. Serve Jesus as your Lord

(Explain No. 6. above)
COURSE OVERVIEW

Title:
"PREACHING MADE SIMPLE"

Instructor:
Pastor Sydney C. Gibbons

Duration:
March 12 to May 31, 1989

Meeting Weekly:
Sun. 9:00 am to 10:00 am; & Wed. 6:00 pm to 7:30 pm

Content:
PURPOSE & OBJECTIVES
REQUIREMENTS & GRADING
OUTLINE
Purpose:

The purpose of this course is to train the student in simple techniques of sermon development and delivery, to facilitate the effecting of the Seventh-day Adventist preaching mission.

Objectives:

The objectives of this course are as follows:
1. To expose the student to concepts of preaching theory that would aid sermon preparation and preaching.
2. To lead the student in a step by step process of sermon development.
3. To provide the context for the student to develop preaching skills through preaching practice. and
4. To prepare students to effectively proclaim Bible truth, with the urgency as Seventh-day Adventist Christians

Requirements:

All students are required to:
1. Attend all classes,
2. Complete all reading assignments,
3. Take notes on class lectures, and do a written test on May 7,
4. Turn in a written manuscript of a sermon developed by the student on April 30, and preach that sermon in class on date assigned within the month of May.
Grading System:

**Grades of Completion**

A+ = 90-100
A  = 80-89
A- = 75-79
B  = 60-74
C  = 50-59

**Grade of Participation**

P  = Participation for any grade below 50

**Grade's Breakdown**

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<tr>
<th>Grade's Breakdown</th>
<th>Percentage of Grade</th>
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(READING ASSIGNMENT SHEET)

I have completed the assigned reading as follows. Place a check mark on the line to the right, for each article you have read. Then sign your name below. Try to complete by March 29; however, due by May 28.

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<tr>
<th>ARTICLES</th>
<th>READING COMPLETED</th>
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# PREACHING CLASS RECORDS

**(ASSIGNMENTS COMPLETED & GRADES)**

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"PREACHING MADE SIMPLE"

OUTLINE

INTRODUCTION
1. Course purpose and objectives
2. Course requirements, grading and outline
3. Why, what and how to preach
4. Preaching defined

PART ONE: THE PREACHER
1. The humanity of the preacher
2. The divinity of preaching
3. The power of the pulpit

PART TWO: THE PEOPLE
1. God's love for people
2. Christ's method to reach the people
3. The great commission and the people

PART THREE: THE MESSAGE
A. The Content
1. Bible context and Bible tools/Christ centered
2. Applied context and tools/Illustrations
3. Logical content, progression and conviction

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4. Psychological content, movement and persuasion/
   Psychological sermon topics

5. Steps in development of content
   
   Begin sermon research

B. The Sermon Plan & Putting the Parts Together

1. Function, idea, subject, theme and
   proposition/assignment

2. Conclusion, appeal and introduction/assignment

3. Body, transitions, body enrichment and
   movement/assignment

4. Designs and outlines

5. The Perry Method
   
   Develop sermon body
   
   Preaching tapes in class: Elder C. D.
   Brooks, C. Bradford and E. E. Cleveland

6. Word and sentences—writing for the ear

7. Metaphorical devices

8. Evangelistic preaching

9. Writing sermon word-for-word sermon manuscript

10. The sermon plan—10 parts/assignment

C. The Sermon Delivery

1. Diaphragmatic production of sound

2. Verbal delivery: projection, pronunciation,
   punch, pitch and pause

3. Non verbal delivery: eye contact, gestures,
   grooming and physical setting
4. Miscellaneous tips: e.g. note free preaching and overcoming fear

5. Practice and Preach the Word

Test Review; Sermon Manuscript Due; Sermon video in class by Pastor Gardner Taylor (April 30)

Written Test (May 7)

In-class Preaching and Critique (May 10, 14, 17, 21, 24 & 28)

Final results (May 31)

Graduation (June 3)
APPENDIX K

INTRODUCTION TO THE COURSE
INTRODUCTION TO THE COURSE

1. WHY PREACH?

CHRISTIANS MUST OBEY THEIR MARCHING ORDERS:

Matt 28:19,20
(The Commission)

PREACHING WILL SPREAD BIBLE TRUTH!

2 Tim 4:1-5; John 8:32
(The Purpose)

2. PREACHING WILL DETERMINE WHEN JESUS WILL RETURN!

Matt 24:14
(The Mission)

3. PREACHERS MUST GIVE AN ACCOUNT TO GOD FOR THEIR RESPONSE TO THEIR CALLING!

1 Cor 9:16; Jer 20:9
(The Calling)

4. THROUGH PREACHING JESUS SAVES!

1 Cor 1:18-21
Dan 12:3
(The Results)
2. WHAT NOT TO PREACH

1

SUBJECTS NOT ESSENTIAL TO SALVATION
(Speculation, New light & Privileged light)
Deut 29:29

2

POLITICS!
Matt 22:21

3

MEMBER PRIVACIES!
2 Tim 4:2

4

HALF TRUTHS!
2 Tim 4:3,4

5

LIES!
Matt 15:9
3. WHAT TO PREACH?

(Categories)

1

THE GOSPEL!

1 Cor 9:19; Gal 6:14;
John 12:32; 3:16

(Jesus)

2

THE BIBLE!

2 Tim 3:16-17; Luke 24:
15,25-27; John 8:32;
14:6; 2 Cor 5:17

(Jesus)

3

THE REMNANT TRUTH

(27 Doctrines)

Dan 8:14; Rev 14:6-12;
12:17; 19:10; 22:14; Gal 2:20

(Jesus)
4. **HOW TO PREACH?**

(Discover a simple style)

**The Dynamics of Simplicity**

"Simplify the truth to your hearers so that small minds may comprehend it. Make your discourses plain, pointed and solemn. Bring the people to a decision. Make them feel the vital force of truth." Ellen G. White, *Testimonies*, vol. 1, p. 437.

**THE ELEMENTS**

1. **PLAINNESS**
   Choose words that the people can understand, and messages that they can relate to.

2. **POINTEDNESS**
   Have one clear point and develop it under a few headings.

3. **SOLEMNITY**
   Share a message of eternal weight that has first made a difference to your life.

4. **DECISIVENESS**
   Expect and invite urgent, immediate, and relevant action.

5. **TRUTHFULNESS**
   Remember who gives your
message authority; then allow God to speak His Word of Truth through you.
Making Preaching Simple

(Examples)

* The parables of Jesus . . .
* House on rock & house on sand (Matt. 7: 21-29)
* Peter preaches at Pentecost . . .

Definitions of Preaching

General:

Preaching is the public proclamation of The Word of God, designed to gain measurable decisions to follow Christ.

Seventh-day Adventist Preaching:

Seventh-day Adventist preaching is the urgent proclamation of The Word of God, in the context of Seventh-day Adventist Mission, designed to secure measurable decisions to follow Christ as baptized members of God's Remnant Church-The SDA Church!

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"PREACHING MADE SIMPLE"

(Overview)

1 WHY PREACH?

The Commission-The Purpose-The Mission-
The Calling-The Results

2 WHAT TO PREACH?

The Gospel-The Bible Truth-The Remnant Truth

3 WHAT MAKES PREACHING SIMPLE?

PLAIN

POINTED

SOLEMN

DECISIVE

TRUE
INTRODUCTION QUIZ

1. What are five Bible reasons for preaching?
2. Give three categories of what one should preach.
3. List five elements of simplicity as they relate to preaching, and describe the dynamics of each.
4. Define preaching.
DRAMATIC PEEACHING - THE PREACHER HIMSELF

A Research Project
Presented in Partial Fulfillment
of the Requirements for the Course
CHYN 516-02 Preaching Practicum

by
Sydney Gibbons
March 11, 1979

Approval
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INTRODUCTION

It has been said that "the operations of preaching are mysterious. We cannot trace the road of their going, nor understand completely the methods by which their effects are secured. A deep below the deep, And a height above the height. Our hearing is not hearing, And our seeing is not sight."¹ Yet like no other can do, the mysterious spirit filled preacher can touch the conscience, change the motives and give life to the deep, dormant powers of the human heart.² I contend that the realization of this great mystery is wrapped up in the concept of dramatic preaching; that is, viewing the preacher himself as dramatic preaching personified.

The broader view of the concept of dramatic preaching as stated above can be seen in the following three areas: Dramatic preaching is not a separate dimension to the preaching art but it is a vital necessity to all successful preaching; Dynamic preaching is in effect the preacher with his own individuality, under the control of the Holy Spirit -- in fresh, positive, alive and relevant action; Not only does dramatic preaching take place in the pulpit but it is the preacher himself in his total way of life. I shall endeavor

²Ibid., pp. 43,44.
to develop the dramatic preaching concept by discussing it in the light of four major areas: dependence upon God, meeting the people, words and body language and the preacher himself. It is my overall objective to provide the motivation for experiencing life in the preacher, life in the pulpit, life in the church and life in a dying world. In John 10:10 Jesus declared, "I come that they might have life, and might have it abundantly."
CHAPTER I

The Greatest Key - Dependence Upon God

A. Devotional Life - Indespensible

It has been discovered that the effectiveness of preaching is directly related to the nature and degree of intensity of one's devotional life. One may argue that a measure of effective preaching has been accomplished by those whose devotional life has not been of a high spirit filled tone. To refute such an argument I would continue by saying that maximum effectiveness can never be realized without one's giving maximum attention to one's personal spiritual development. Furthermore, why should one be satisfied with reaching the clouds when potential is within his reach to ascend beyond the stars and to continually excell toward the sky.

Authors Fleming, Brown and Buch portray the fluctuating range of the preacher's power in relation to the fluctuating level of his devotional experience. Clarke contends that "the supreme dynamic of Christian preaching is the devotional life of the preacher." In quoting a certain author he continues, 'the preacher's power rises or falls according to the level of his devotional life.'

\[3\] Ibid., p. 101.

\[4\] Ibid., p. 94.
the depth to which one could fall as a result of being dis­
connected fro. God in a personal way when he declared, 'If
God should take his hand off my ministry my lips would turn
to clay. I would have no more power than any other man.'\(^5\)
On the other hand a fully devoted, constantly refreshed, tot­
ally dependent servant of God will 'speak in a way that will
be as thunder in the human heart.'\(^6\) As the author Clarke
declares, it is true that "congregations are longing for
that authentic and dynamic sense of awareness that is in the
voice and hearing of the preacher whose daily life is hidden
with Christ in God."\(^7\)

B. The Living Word

Only as the preacher maintains a living connection
with heaven can he experience a living meaningful relation­
ship with the people to whom he ministers. Only then can
the living word have life in the lives of the believers.
Thus the preacher must recognize his first obligation to be
that of receiving his messages from God. Having received and
experienced them he then, and only then, becomes qualified
to deliver them to others. With such a combination of the

\(^5\) Jr. H.C. Brown, Comp. and Ed., Southern Baptist
\(^6\) Jr. Buch, Edwin Francis, A Study of The H.M.S. Rich­
ards Lectureship With Emphasis Upon Some of the Basic Elements
of Persuasive Preaching. (Mich: University Microfilm Ltd.,
1968), p. 139.
\(^7\) Clarke, p. 125.
human and the divine the preacher becomes in effect the gospel personified. Clarke contends that "there is no dichotomy between the gospel and the preacher -- they are one flesh."9

When the gospel preacher is in touch with God he automatically becomes a living, vibrant moving picture of the relevant reality of godliness -- a preaching dramatist. His sermon should therefore be a continuation of action that is alive. Alive to the extent that it grips firmly to each of man's five senses, and speaks to him as a whole being, awakening every fibre of his deadened soul and giving practical and spiritual life to his experience. 'Somehow (says one author) we must, in the high hour of preaching, split the sky in two for our people that they may see and hear and feel heaven's wonder.'9 According to another author, "the preacher is an instrument in God's hands, to see, to feed, to guide, and to love God's children into life."10 How true and how relevant are the words of Clarke when he declares that the great challenge of the preacher is to raise the dead and offer to man the abundance of life that comes through Jesus Christ.11

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9 Ibid., p. 18.
9 Buchanan, p. 79.
11 Clarke, pp. 64, 65.
CHAPTER II

Meeting People Where They Are

A. Let Christ Meet the Modern Heart

Preaching can only be effective as it meets man where he is, deals with him for who and what he is, and leads him to where he needs to be. Dramatic preaching addresses itself positively to present realities of each and every given situation that it faces. Whether matters dealt with be in the theoretical present, past or future, dramatic preaching makes it practical and immediately relevant. 'As ambassadors (of Christ says Shirkey), it is our task to take Him, (Christ) out of books of poetry and out of eloquent praise, and bring Him into an everyday life setting where He walks and talks with people again as He did in the long ago.'¹²

In order that preaching might reach mankind, it must address itself to the needs of the human heart since 'the heart is the door of life within a man.'¹³ Thus preaching would address itself to issues such as man's weaknesses, wonderings, rebellions; his aspirations, hopes, achievements; his emotions, affections, attitudes; his responsibilities to himself, his home, his community and his business; his worship, prayer, meditation, study, service; his money, recreation,

¹²Buch, p. 145.
¹³Ibid., p. 137.
pleasure; and his present, past and future. Not only will effective preaching awaken within mankind a sense of these realities but it will leave him with something positive and practical that he can do. "The normal sermon will end with down-to-earth practical things for the people to do, and those who are serious in the pursuits of holiness will know the next steps they have to take."  

B. Place of Narrative and Other Illustrations

It has been said that a picture is worth more than a thousand words. And it would do the preacher well not only to accept this as a fact but to allow his preaching to be a reflection of this great truth. His effectiveness will improve as he develops the ability to bring to clearer focus before his viewers and listeners, relevant pictures painted with words. Speaking of Christ Bearen says that 'He was able to dramatize problems in brief narratives so that people could see their problems walk before them and when they saw their problems they were helped.'

Illustrations in general should flow through the preaching experience with freedom, continuity and certainty like the gentle ripples on a calm stream. Their purpose

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14 Clarke, p. 43.


16 Buch, p. 147; Jackson, p. 162.
should serve the human heart as windows to the soul. "Effective preaching material must be discovered, selected, and adapted to communicate with those who make up a specific audience." Illustrations in such a context should clarify the message, ease the congregation, make truth impressive and preaching interesting, it should help to make repetition possible without weakening the message and it should help to persuade people.

Another phase to the scope of illustrations can be opened as one considers the skills, techniques and concepts relevant to the arts of music, literature, poetry, playwright techniques and related fields. Concerning music, literature, and art Demaray contends that the wholeness of life is prescribed, qualifications for upright living are given, and that matters thoroughly relevant for contemporary living are communicated with marvelous vibrancy. Oxnam sees the goals of the poet as having focus on the vastness of the universe, the intricate beauty and design of nature, and the deep feelings, realities and conflicts of the human heart:

"To see at a glance the glory of the world; to see beauty in all of its forms and manifestations; to feel ugliness like a pain; to resent the wrongs of others as bitterly

18Sangster, pp. 15-25.
Concerning helpful guides from the playwrights, Oxnam presents their goals: to saturate self in life, to reveal life as it is, to seek to balance strong intellectualism with relevant emotionalism, to present sin in its dark hideousness, to trace selfishness to its sad consequences, and to determine conduct. As one considers illustrations as related to the drama of preaching, one might do well to consider the relevant values of the above arts.


21 Ibid., pp. 322-347.

22 Jackson, p. 162.
He continues in his book on the psychology of preaching, "contrary to generally accepted practice, it is psychologically sound to make your strongest point first." Richards seems to agree with this psychological principle when he says, 'Bring your listeners face to face with the mighty facts immediately. Show proof, evidence after evidence, text after text like successive hammer blows. Illustrate, sit down. Keep on the positive.' In emphasizing the preacher's involvement in the development of the single and initial idea, Clarke states that "the preacher is the arena of the continuing event where the encounter goes on."

One final consideration in dramatic continuity is the matter of keeping the attention of the audience throughout the developments of the drama. The preacher must be aware of and must address himself to the duration of man's attention span. Jackson reveals that psychologists have discovered that the attention of an average listener to a lecture experienced serious lapses every seven minutes, and therefore a wise public speaker should seek to regain the attention of his audience every five minutes by some means of a relevant change in mood. The use of pointed questions, story-telling, pausing, relevant humour and change of gestures are a few suggestions as to how one might keep the attention of his audience psychologically.

23 Ibid., p. 30.
24 Buch, p. 36.
25 Clarke, p. 18.
26 Jackson, p. 19.
CHAPTER III

The Importance and Use of Words

and Body Language

A. The Importance and Use of Words

Words of themselves are important, but the ways in which they are used are even more important. The importance of words can be seen in the following account by Jackson:

"Words are now generally accepted as tools to operate on souls that are afflicted. Words are the medicine that can start at work the spiritual chemistry that can bring about a new balance within the personality. Words are the catalytic agent that can precipitate a new reaction to life in the individual. Words have gained new stature as means of saving life."\(^{27}\)

Davis adds that unless words are carefully chosen, and appropriately arranged for substance and for their musical quality to the ear, their effectiveness has been hindered. He portrays this view in the following words:

When he (the preacher) is wording his theme or message, when he is composing his structural assertions, when he is writing his sketch or the sentences and paragraphs of the sermon, when he sets down any words whatever, the preacher must hear how they sound when spoken, each combination of syllables, each phrase when joined with other phrases to make a sentence, and each sentence when joined with others to create

\(^{27}\) Ibid., p. 162.
It would seem that there are unlimited possibilities for the preacher to improve his communicative skills by sound and voice variations. Davis believes that matters of consideration essential to communication include

the sound of vowels and consonants, the variations of the voice in pitch and volume, stress, inflection, intonation, melody, the hundred subtly different ways the voice can fall or avoid falling at the pauses, the length of the pauses, changes of syllabic speed, the timing in general.

One final way in which words could be used by the preacher is by allowing his sermon to be delivered in a conversational tone. Richards believes that 'the trend in preaching is changing through the years. Today (he continues) vital preaching is almost always conversational.'

Anderson compliments Richards' statement when he states, 'you listen to the most effective voice today and you'll discover that it is a conversational voice.'

B. Body Language

The human body has been wonderfully designed to meet a multiplicity of needs. Timely movement of every fibre, muscle, joint and organ that can be moved, could no doubt

29 Ibid., p. 283.
30 Buch, pp. 236,37.
31 Ibid., pp. 236,37.
be effectively utilized in the preaching process. Changes in facial expressions, eye movement, the shape of the mouth, the varied use of the hands, the arms, the legs and even the feet and the fingers could serve as relevant gestures in the communicative process. Garrison correctly emphasizes that 'one of the most important practices we can establish is that of giving expression to things seen and heard.' On the other hand one must keep in mind that gestures "are most effective when they are so natural a part of delivery that the speaker does not know he is gesturing and the listeners are not distracted by them but rather feel that they are an unconscious supplement of speech itself." Nevertheless, it is the enthusiastic involvement of the whole man that will gain for preaching remarks like those concerning Spurgeon in that he kindled an inexhaustible blaze, mastered clear and sympathetic voice, employed gestures that were easy and natural, cultivated a lively sense of humour, had a presence that was characterized by freedom and spontaneity and that he spoke to the real needs of thousands.

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32 Garrison, p. 51.
33 Jackson, p. 43.
34 Demaray, p. 15.
CHAPTER IV
Being Oneself - Having God Within
A. The Real You - Converted

Many preachers limit the capabilities of their effectiveness by trying to be somebody else. Dramatic preaching is most effective when the preacher is wholly himself, that is himself converted by the indwelling Christ. Thus when asked the question, what style of preaching is most effective? the answer should be as one author has said, "the style is the man". Each one should discover and perfect his own individuality and make it live.35 It must be emphasized however, as Demaray bears out, that the clue to the making of the man -(and thus his style)- is God himself (that is, God in man).36

When the preacher has a living experience with God, creativity and dramatic dynamism will characterize the development and presentation of his message. Furthermore, only as the message of the preacher is experienced by himself before, during and after its proclamation will it carry with it the dynamism of ultimate dramatic growth in the lives of the hearers. Statements made by Garrison, Buch and Brown seem to be in harmony with the above.

Garrison in emphasizing the results of individual style and one's personal experience declares,

when we have found fresh messages uniquely our own and dynamic because they come from experience, our sentences will cease to be rhetorical arrangements of words. Rather, they will become arrows from the bow of imagination, barked, feathered, armed, quivering - made for the target. 37

Concerning creativity Buch and Garrison agree that creative discovery brings with it a special dynamic. 38 Brown, in conclusion of the above development, portrays the importance of the preacher in applying his message to his own life in the following words:

'The sermon must be believed and felt by the preacher or he will never be able to get his hearers to believe it and feel it! His hearers must feel, as a wise man said, that he has something to say and not simply that he has to say something.' 39

B. Goal: To Serve Others - Not Self

To be oneself does not imply that one must live to serve oneself. To the contrary, the preacher's goal should be to serve his fellowman. With such an awareness one must be constantly on his guard for the pitfalls of selfish pride that unceasingly attack and threaten the dynamic, creative, effective dramatic preacher. Among the pitfalls is the

37 Garrison, p. 22.
38 Buch, p. 71; Garrison, p. 52.
39 Brown, p. 77.
desire to display one's emotions for personal recognition
and admiration; the attempt to bring satisfaction to one's
ego by scolding others; and the temptation to acquire for
oneself the esteem of being important by a highly geared in-
tellectual approach to preaching rather than a more practical
and simplified presentation of the good news of salvation
relevant to modern man.

Garrison admonishes the preacher as follows:

Avoid displaying your own emotions in order
 to win approval or admiration. Because reli-
gion is vital only when emotional currents
run deep, it is easy to exploit this factor
and turn the pulpit into a show place.

Buch continues by quoting Osborn - 'Scolding is often a means
of venting frustrations or hostilities. It brings relief
to the pastor but it never does the congregation any good.'
Anderson, although not relating to the problem of intellect-
ualism in a general sense, portrays one area of negative in-
tellectualism when he advises the preacher to 'aim to be
dramatic rather than dogmatic.'

On the other hand, the Pastor should conduct his affairs
with the interest of others at heart. He "stands before his
people, not to condemn, not to judge, not to punish, but to
see with the eye of the mind and soul, and having seen, to
help others to see." The challenge is his not only to

\[\text{\textsuperscript{40}}\text{Garrison, p. 97.}\]
\[\text{\textsuperscript{41}}\text{Buch, p. 72.}\]
\[\text{\textsuperscript{42}}\text{Jackson, p. 79.}\]
cultivate his own imagination but also to stimulate his hearers to cultivate their imagination. With an awareness of the above and in addition to his total dependence on God there are two essentials in public speaking which are necessary for the preacher's effectiveness according to Brown - they are sincerity and simplicity.

C. Suggestions For Improvement

In this concluding section concerning being oneself I shall endeavor to support eleven practical suggestions of how one can improve as a dramatic preacher, by comments made by various authors on the subject. The eleven points which will follow in an outline form are: 1) Make audience feel important; 2) Explore wider perspectives; 3) Remember that freshness compels attention; 4) Bring imagination to focus of the people; 5) Read widely of good materials - especially biographies and auto-biographies; 6) Make productive use of problems; 7) Guides for greater emotional involvement; 8) Never be satisfied - seek ways to improve continually 9) Be dramatic - yet within the confines of true worship; 10) See and experience dramatic preaching as a total way of life; 11) Draw closer to God daily - let life bear this fact.

43 Buch, p. 72.
44 Brown, p. 67.
1. Make Audience Feel Important

1. Be sensitive to congregation
2. Help congregation feel friendly to you
3. Make congregation feel at ease
4. Hold attention of congregation
5. Make every member of congregation feel he is being addressed personally
6. Be simple, clear and concrete
7. Appeal to man's intellect as well as his emotions.\(^45\)

2. Explore Wider Perspectives

1. Strive for the viewpoint of a child
2. Seek for the outlook of a novice
3. Adopt the viewpoint of one who offends
4. See from the perspectives of various backgrounds
5. Explore the unknown world of nature
6. Fashion metaphors and epigrams
7. Extend your sensory experiences
8. Search beyond the familiar.\(^46\)

3. Remember that Freshness Compels Attention

1. 'Knowledge does not keep any better than fish.'\(^47\)


\(^{46}\) Garrison, pp. 116-131.

\(^{47}\) Ibid., p. 21.
4. Bring Imagination to Focus of the People

1. Great preachers 'could see something, and because they could see it, they could make others see it. We, as preachers, should develop a Christian imagination so that we can describe what we see. That helps others to see it.'

5. Read Widely of Good Materials - Especially Biographies and Auto-Biographies

1. Perhaps the most revealing sources of human understanding are biographies and auto-biographies since "every man has within his makeup a little bit of every other man."

6. Make Productive Use of Problems

1. Help man to value God's gift of struggle
2. Encourage man to centre on major issues.

7. Guides for Greater Emotional Involvement

1. Cultivate recognition of personal danger
2. Frequently enter the mood of experiment
3. Play the role of observer as well as participant
4. Create situations listeners can relate to.

8. Never be Satisfied - Seek Ways to Improve Continually

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48 Buch, p. 70.
49 Jackson, p. 71.
50 Garrison, pp. 105-117.
51 Ibid., pp. 91-97.
1. Like the artist who "seeks to know all he can about his particular medium of expression in order that he may use it most creatively" so should the preacher seek unceasingly to develop more effectively the art of preaching.\textsuperscript{52}

9. Be Dramatic - Yet Within the Confines of True Worship

1. "Every sermon worthy of the name is an act of worship."\textsuperscript{53}

10. See and Experience Dramatic Preaching as a Total Way of Life

1. "All of what he sees, all of what he hears, all of what he does and all of what he is, work together to produce the healing, stimulating, guiding word he (the preacher) utters."\textsuperscript{54}

11. Draw Closer to God Daily - Let Life Bear This Fact

1. "I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing."

2. "I came that they might have life, and might have it abundantly."\textsuperscript{55}

\textsuperscript{52}Jackson, p. 115.

\textsuperscript{53}Clarke, p. 33.

\textsuperscript{54}Jackson, pp. 36, 37.

\textsuperscript{55}The Bible, Jn. 15:5; 10:10.
CONCLUSION

Through total dependence upon God, by meeting the vital needs of the human heart, by complete involvement of one's total being in the preaching experience, and in the day to day experience of the preacher's personal lifestyle; the preacher himself becomes the motivating factor of the effectiveness of dramatic preaching personified; the result of which is abundant life in the experience of mankind. No doubt the great preachers of old recognized the importance and values of this broader concept of dramatic preaching, for the effectiveness they revealed portrayed the principles of the above foundation. It has been said of Massilien, that his words drove home its message "like a living spear into their (the hearers) consciousness." Of Richard Fox it was declared that 'the seed of God sparkled about him like innumerable sparks of fire.' John Wesley gained the remarks, 'see he shines: he glistens!' and concerning Dwight L. Moody, 'I was pierced to the heart. I went out to the night as if dizzied by a sudden blow.' So dramatic was

56 Clarke, pp. 44-46.
57 Ibid., pp. 44-46.
58 Ibid., pp. 44-46.
59 Ibid., pp. 44-46.
the effectiveness of Whitefield's preaching in the experience of Benjamin Franklin that he has been quoted to have said that "he often went to hear George Whitefield because there, before his eyes, he could watch a man burn." 60

There is within the reach of every willing preacher, the potential for being considered ultimate dramatic preaching personified. It is within his reach to become one with The Source of life, and one with mankind on a personal basis, for whom The Source of life gave His life. As a result of the experience of such a preacher; his home, the pulpit, the church and a dying world can receive abundant life now and for eternity. Why not allow that preacher to be you!

60 Demarey, p. 14.
BIBLIOGRAPHY


Bible Context and Bible Tools

Bible Tools:
Read Bible passages in context, in various translations and take notes. The New Layman's Parallel Bible is helpful.

1. See article: "How We Got Our Bible"

2. Context: verses before and after main verse; section within chapter; section within Book; Book within group of Books; Books within Testament; Testament within Bible as a whole.

3. Translations & Paraphrases (eg. Living Bible) differ: former seeks to reproduce thoughts of verses as close to the original arrangements as possible-credibility enhanced by crossection of contributing scholars; whereas, latter seeks to reinterpret thoughts according to singular understanding of modern author.

4. Concordances (eg. Strong's Exhaustive Concordance): are valuable tools designed to aid finding multiple Bible references related to any word or phrase within a sermon's main text, and cross referencing in general.
Exegetical Tools:

Read Text in its original language, and according to original grammars, word origins, and its immediate historical context.

1. Hebrew & Greek Bibles
2. Lexicons
3. Word Study Books; Theological Dictionaries; & Bible Commentaries
4. Analytical Concordances (e.g. Young's Analytical Concordance) - Concordances with original language helps
5. Theological Books, Journals and Articles

E.G. White Tools:

Read Ellen G. White comments within their immediate context and within the broader context of her writings on any given subject

1. Index to the Writings of Ellen G. White (3 Vols.)
2. The Conflict of The Ages Series (5 Vols.)
3. Testimonies to The Church (9 Vols.)
4. Signs of The Times (Periodical References)
5. Miscellaneous books, articles and letters
Dependence Tool:
Depend on the Holy Spirit to reveal Christ in every sermon developed. (see article: "Preachin', With a One Track Mind")
Applied Context Tools

Read widely, observe keenly, listen intently and think creatively within the modern context of the people who you will be preaching too. (see article: "Practical Application in Preaching")

1. Homiletical Commentaries & Bible Paraphrases
2. Reference Books: English Dictionaries, Encyclopaedias, Thesaurus eg. Roget’s Thesaurus
3. Subject Oriented Writings:
   Books, magazines and articles relevant to a given sermon subject
4. General Human Interest Reading from Miscellaneous Books, Magazines and Articles:
   Subjects like sports, entertainment, music, business, religion, technology, history and world politics; from sources like
   Best Sellers, Readers Digest, News Papers, Time, News Week, Ebony, People, Message, Listen, Liberty,
   Gleaner, Adventist Review, etc.
5. Listening and Viewing Tools:
   Sermon tape ministries, Radio & T.V., Interviewing,
   Observation of people in every day life situations of interpersonal relationships (eg. family life,
   employment & pleasure), Observation and study of Nature
6. Illustration Sources:
   (See articles: "Illustrating The Sermon" by Carl Coffman, & "Evangelism" pp. 6-8)
7. Note: Organize a filing system to keep collected resource notes in an order readily available as needed.
Name: ____________________

SERMON PLAN

1. TEXT:
2. OBJECTIVE (ACTION EXPECTED):
3. PSYCHOLOGICAL APPEAL (WHAT WILL MOTIVATE ACTION):
4. TOPIC:
5. SUBJECT:
6. THEME:
7. PROPOSITION:
8. APPROACH TO TEXT (TOPICAL OR EXPOSITORY):
9. EXISTENTIAL QUESTIONS ANSWERED (WHAT DIFFERENCE DOES THE MESSAGE MAKE TO THE HEARER?):
10. DESIGN AND OUTLINE:
APPENDIX Q

SPEECH AND HEALTH
Andrews University
Seventh-day Adventist Theological Seminary

SPEECH AND HEALTH

A Term Paper
Presented in Partial Fulfillment
of the Requirements for the Course
CHMN 547-02, Ministry of Healing

by
Sydney C. Gibbons
Nov. 27, 1978

Approval . . . . . .
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INTRODUCTION

According to Mrs. E.G. White there is a definite and direct relationship between speech and health, on the part of both the speaker and his audience. Depending on one's knowledge of and response to these interrelated factors, will determine to a large degree the state of his physical, mental, and social being, and his lifespan. It is the purpose of this paper to explore the relevancy of various quotations made by Mrs. E.G. White to the topic of speech and health, by comparing her remarks with those made by a crosssection of other authors on the topic. To enable the reader to gain appreciation for the insight of Mrs. White on the topic under consideration, to broaden one's concept of the relationship between speech and health, and to present motivating factors that will lead the reader to put the underlying principles of this important topic into practise, are additional objectives that this paper purposes to achieve.

In emphasizing Mrs. White's concept of the close relationship between speech and health I quote the following, "voice culture is a subject that has much to do with the health of students." C.T. p. 2971 "The training of the

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1 George W. Green, Margaret Stowe, Minnie Inverson-ood, Comp., Excerpts on Voice Culture and Music from the Writings of Mrs. E.G. White, (Berrien Springs: Emmanuel Missionary College, 1960), p. 17.
voice has an important place in physical culture, since it tends to expand and strengthen the lungs, and thus to ward off disease." \textsuperscript{2} She sees the necessity of understanding this relationship in terms of the health of the speaker and his usefulness to his fellowmen, and speaks of it in the light of speech abuse and its evil results. "Many who might be useful men, (she continues) are using up their vital force, and destroying their lungs and vocal organs, by their manner of speaking." \textsuperscript{3} by educating the voice and by placing particular emphasis on the use of the abdominal muscles in the production of sound, would seem to be Mrs. White's advice as to how one should correct the evils of speech and promote the benefits of proper speech.\textsuperscript{4}

This paper is divided into four brief chapters for the purpose of clarity, progression, specific attention to various areas that might be treated generally elsewhere, and to enable the reader to analyze each area as a small unit contributing to a larger and completed entity. Chapter one "Respiration and Health", will be followed by chapters two and three "Vocalization and Health" and "Abdominal Muscles and Speech" respectively, Chapter Four "Speech, The Nervous System, The Brain and Health" will conclude the study under

\textsuperscript{2}ibid., p. 23-4.

\textsuperscript{3}ibid., p. 3.

\textsuperscript{4}ibid., pp. 5, 6.
consideration. It is my prayer that the reader will enjoy and benefit from the learning experience shared in the pages that follow.
CHAPTER I

Respiration and Health

A. The Body's Need for Pure Air

In the three volume set entitled You and Your Health, a work contributed to by over forty medical specialists, it is stated that "the human body has more constant need of air and the oxygen which it contains than of any other substance." Since respiration is dependent upon air, and air is necessary for speech, one can conclude that respiration is directly related to speech; and furthermore that proper speech requires proper breathing. On page one hundred and ninety-eight of her book Eduction, Mrs. White indicates that there is a direct relationship between respiration and vocal culture. She continues in Counsels on Health to emphasize in addition to the method of breathing, the importance of the type of air one breathes to health. "By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased."
In as much as the respiratory system and the vocal system are interrelated, let us consider the organs of respiration. According to Shryock and Swartout in the set You and Your Health, these organs include the nose, pharynx (or throat), larynx (or voice box), trachea (or windpipe), bronchi (or branches of the trachea) and the lungs. It is no doubt evident, that the abuse, misuse or correct use of speech will automatically have its corresponding effect on one or more of these, primary respiratory and speech organs. One should note at this point that the above organs do not serve as the power for vocalizing but only as channels through which the power of the breath produces sound. McClosky in his book Voice at Its Best pens this fact in the following words: "Breath is the motive power" for vocalizing.\(^8\) According to Bell-Ranske in the book Voice and Nerve Control, these muscles are to be looked on as the means to an end and not the end in themselves, "their operation being regulated by inhalation and voluntary control of exhalation."\(^9\) Could it be that many abused and diseased vocal organs are due to an attempt to use them, especially the throat, to produce sound as opposed to allowing them to be the channel through which the breath can do its own task?

\(^8\)You and Your Health, Vol. 3, pp. 73,4.
B. Importance of Breath Control

Bell-Ranske, McClosky and Curry in the book *Mind and Voice* agree that breath control is essential to voice training and proper speech.¹¹ In expediting this fact McClosky indicates that one "must have enough breath and breath control to sustain and even amplify our (one's) voice while completing a phrase."¹² It is this process of deep breathing that relieves the strain on the vocal organs, thus preventing disease of the organs, and enables speech to be realized at its best. This process when correctly controlled will be revealed, according to Shearer in his book *Illustrated Speech Anatomy*, in the slight pushing out of the stomach on inhalation and its being pulled in on exhalation.¹³ According to Shryock and Swartout, and Craig and Soholowsky in their book *The Preacher's Voice*, such a process would be strengthened by bodily exercise.¹⁴ Thus it could be added that proper exercise is vital to proper speech and good health.


¹²*Voice At Its Best*, p. 10.


CHAPTER II

Vocalization and Health

A. Faulty Vocalization

It has been said that "all faults of articulation are associated with constriction", that is to say lack of activity of the vocal organs, too much activity of the vocal organs, use of the wrong organs in the speech process and/or failure to use the right organs. Another author has said that "excessive raising of the shoulders (for breathing purposes) tends to introduce jerkiness in the speech flow". These examples of faulty vocalization harmonize with thoughts from Mrs. White who indicates that excessive use of the vocal organs, in terms of placing too much work on the upper organs as opposed to the abdominal organs, produces strain on those organs, contributes to loss of voice modulation, and becomes the foundation of disease to those organs. Diseases which have been traced back to overuse or persistent wrong use of the voice include acute laryngitis; chronic laryngitis, accompanied by varying degrees

\[\text{\cite{mind_and_voice, p. 423.}}\]

\[\text{\cite{anatomy, p. 3.}}\]

\[\text{\cite{excerpts, pp. 13, 3.}}\]

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of hoarseness, huskiness and general tiring of the throat; bowed vocal cords; contact ulcers of the larynx; and hyster-ied dysphonia or aphonia (partial or complete loss of the function of the voice). 18

B. Correcting Faulty Vocalization

In correcting faulty vocalization certain authors agree that a safe guide to follow is to increase one's relaxation of the parts of the body used for speech, increase the openness of those parts when engaged in speaking, and introduce precise action of the right parts. 19 Craig and So-holowsky, and McClosky harmonize with Mrs. White in expressing the need to obey the general laws of health in correcting the above faults. 20

The following quotations and comments have been taken from the writings of Mrs. White. "According to the laws of hygiene, the best means of in: iring well being is the prevention of illness. This is certainly true in the case of the voice." 21 "The general health of the speaker affects his voice. Good health is a natural prerequisite to proper

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18 You and Your Health, Vol. 2, p. 255; Voice At Best, pp. 73, 79.
20 Preacher's Voice, pp. 79-83; Voice At Best, p. xv.
21 Preacher's Voice; p. 65.
and undisturbed voice production." 22  "A great amount of suffering might be saved if all would labour to prevent disease, by strictly obeying the laws of health." 23  Among the natural remedies Mrs. White includes breathing in of pure air, drinking of good soft water, maintaining cleanliness, having a proper diet, open air exercising, receiving of sufficient sunshine, regular and sufficient sleeping. 24  In terms of the evils of faulty vocalization one could conclude that prevention is better than cure.

22  Ibid., p. 79.


CHAPTER III
Abdominal muscles and Speech

A. Importance of Abdominal Use

It has been determined that deep breathing and the use of the right organs of speech for the production of sound, is essential for proper speech. In the chapter under consideration it will be discovered that the actions of the abdominal muscles become the nucleus upon which the above can be realized. Thus the quotation of Mrs. White found on page two hundred and ninety-seven of the book Counsels to Parents and Teachers will be verified: namely that "the abdominal muscles are to do the heaviest part of the labour, the throat being used as the channel." (see also pp. 239-40 of C.T.) By such a practise, she continues, one can speak to thousands with just as much ease as you (one) can speak to ten. 25

In harmony with the above, the following three remarks from three different authors, are cited. "It is the muscles of the abdomen rather than the shoulders which are mainly responsible for the smooth flow of air from the lungs." 26

25 Excerpts, p. 17.
26 Ibid., p. 4.
27 Anotomy, p. 3.
"Inhalation ... is ... caused by the active contraction of the muscles of the diaphragm." Of the lower vocal muscles, the diaphragm is the most important single factor in controlling breathing. Though elastic it is very powerful.

These comments not only show the harmony with the writings of Mrs. E.G. White on the topic, but also help to emphasize the importance of abdominal, and more specifically diaphragmatic action in the production of sound.

B. Role of Abdominal Muscles

The positioning of the abdominal muscles in relation to the lungs and the ribs helps one to understand the importance of the abdomen to speech. "The diaphragm is a large dome shaped muscle located at the level of the lower ribs, which separates the chest from the abdomen." The liver, stomach, spleen, and other abdominal organs are below the diaphragm. Just above the diaphragm end in the chest cavity are the lungs. The chest cavity itself is surrounded by the ribs which slant downward from back to front.

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28 Preacher's Voice, p. 25.
29 Voice At Best, p. 14.
30 You and Your Health, Vol. 3, p. 79.
31 Ibid., Vol. 3, p. 79.
32 Ibid., Vol. 3, p. 79.
33 Ibid., Vol. 3, p. 79.
The production of sound follows a chain reaction of activities. The diaphragm contracts and pushes the abdominal organs downward; at the same time the muscles between the lower ribs contract which has the effect of pulling the front end of the ribs upward; thus the lungs are expanded causing a vacant space within them that is immediately filled by an influx of air that has been drawn in by diaphragmatic action. This total cycle is reversed forcing air across the shelflike tissues located inside the larynx, and known as the vocal cords, vibrating them and causing sound; sound then travels through the passageway of the pharynx (or throat); up through the empty spaced nasal sinuses where it receives quality before travelling across the tongue, lips, teeth and other organs of the mouth to form words before being released from the body as speech. Again it must be noted that the diaphragmatic and abdominal actions to a large degree control the complete cycle.

Not only is sound controlled by the above actions, but the increase in chest measurement as was indicated by Mrs. White as a benefit of proper breathing, also takes place during this cycle. The action and re-action of the abdominal, rib, and certain neck muscles during this cycle gives the above effect, the size of the chest being increased each time a person breathes.

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34 Ibid., Vol. 3, p. 79; Preacher's Voice, p. 28; Anatomy, p. 3.
36 Ibid., Vol. 3, p. 79.
CHAPTER IV
Speech, The Nervous System, The Mind and Health

A. Speech and The Nervous System

Mrs. White has said that the excessive use of the vocal organs "will bring on undue strain upon the whole nervous system." Medical science testifies to the fact of the specific relationship between the nervous system and speech, and thus gives credence to her statement in more than merely general terms. In addition to indicating that the muscles of respiration and the speed of deep breathing is controlled by nerves and the nerve centre, medical science specifies that the nervous system "exerts the highest order of control throughout the body." As such, abuse of the vocal organs which are directly related to the nervous system, will inevitably have an adverse effect on the entire nervous system.

B. Speech, Emotions and Health

Throughout this paper, the matter of physical health

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37 Excerpts, p. 13.
38 You and Your Health, p. 80.
has been considered as it relates to speech. In this concluding phase of the final chapter, let us consider the matter of emotional health and the speech process. The "spring board" and focus of our study can be seen in the following quotation of Mrs. E.G. White. "The tones of the voice have much to do in affecting the hearts of those that hear."[^40]

[^40]: pp. 615-17 The word "heart" could no doubt be viewed in the light of one's emotional experience, thus having direct relationship with the state of one's mind.

Curry indicates that among other things faulty speech is due to the confusion of one's attention[^41] which is a mental attitude, and which according to Curry can be corrected only by clear thinking.[^42] Curry continues his argument in regard to the emotional factors of speech by citing the following observations. Anger and antagonism constrict the voice and tend to make it throaty and disagreeable; sympathy and tenderness make it softer and richer in vibration and more pleasing to the ear; joy makes the voice purer, expands the body, increases sympathetic retention of the breath, thus produces corresponding openness of the throat and freedom of tone; and lack of proper control over one's emotions is "always" associated with absence or wrong use of primary conditions of tone.[^43]

[^40]: Excerpts, p. 3.
[^41]: Mind and Voice, p. 425.
[^42]: Ibid., p. 425.
[^43]: Ibid., pp. 34, 35.
Virtue in the speech-emotion concept can be further explored as one recognizes the area of the brain that serves as the speech centre. Shryock and Swartout indicate that the speech centre of the brain is in the cortex which also serves as the control board of the entire nervous system.\textsuperscript{44} The cortex is also responsible for the higher level of intellectual and emotional reasoning involving consciousness, judgement, decision making, recognition of moral values and ethical standards, and as they relate to emotions such as fear, anger, love, and happiness.\textsuperscript{45} In a general sense, what affects one part of one's body affects another. More specifically, due to the close relationship between the brain, the nerves and speech, it would seem that the end result of speech is dependent on and relevant to one's intellectual attainment, moral uprightness, social and emotional stability, his total concepts of life and his lifestyle as it relates to those concepts. Not only will such be revealed in the words chosen, but also in the manner of presentation; the body involvement in terms of gestures; the facial expressions; the tone, volume and in the quality of the voice. Depending on the course of life chosen, the end result of the speech cycle will have its positive or negative effects on both the speaker and the hearers. It would seem therefore that as one considers

\textsuperscript{44} You and Your Health, Vol. 3, pp. 130-32.

\textsuperscript{45} Ibid., Vol. 3, pp. 130-32.
the matter of speech he must do so in relation to the whole man: his mental, physical, moral, and social being as opposed to any single factor of the above for they comprise an inseparable unit.
CONCLUSION

Mrs. E.G. White has indicated that vocal abuse could lead to diseases of the throat, lungs and of other vocal organs. Even the entire nervous system, she expressed, could be adversely affected by the above evil. In promoting correction of faulty speech and the maintenance of a healthy vocal system she advocated deep breathing, abdominal production of sound as opposed to throatiness in producing sound, and obedience to the general laws of health. By indicating that the manner of speech effected the hearts of the hearers accordingly, she gave insight into the state of one's mind as it relates to the effectiveness of proper speech and communication.

All of the above insights have been verified by a crosssectional presentation of the remarks of various authors relevant to the topic - of speech and health. The combined information of all authors under consideration has served to broaden the concept of the writer of this paper concerning the importance of every phase of one's being: physical, mental, social, moral, and otherwise as they all relate to and become an integral part of the areas of speech and ultimate and inclusive health. It is the hope of the writer that this paper has served the reader to the end that he too
can share in such an experience, to the end of lengthening
of one's life of usefulness as he enjoys abundance of health
and life at its best.
BIBLIOGRAPHY


APPENDIX R

PREACHING CLASS RECORDS
## PREACHING CLASS RECORDS

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APPENDIX S

JESUS LOVES YOU CRUSADE HANDBILL
JESUS LOVES "YOU"

CRUSADE

FOR GOD SO LOVED THE WORLD.

John 3:16
HAVE YOU EVER WONDERED
IF SOMEONE CARES!
IF SOMEONE IS LISTENING!
DOES SOMEONE FEEL
WHAT YOUR GOING THROUGH!
IF SO, WHY AREN'T THEY DOING
SOMETHING ABOUT IT!
YES, SOMEONE DOES CARE
THAT'S WHY WE INVITE YOU TO THE...

"JESUS LOVES YOU CRUSADE"

Where these questions and much more will be answered
HERE WILL BE BIBLE STUDY EVERY NIGHT AT
7.30 P.M.
SINGING, FELLOWSHIP, QUIZZES, PRAYER CIRCLES &
PREACHING AT
SOUTHAMPTON RANGERS FIELD
NOV. 5 - NOV. 27th / 7.30 p.m. - 9.00 p.m.

THERE WILL BE NO MEETING ON TUESDAY NIGHTS

Sunday, Nov. 5
Craig Swan
"News Bulletin - Millions Leave on Space Trip Past the Moon"

Monday, Nov. 6
Cyril Smith
"Will Jesus Return in Our Day?"

Wednesday, Nov. 8
Pamela Daniels
"The Partnership That Works"

Thursday, Nov. 9
Joanne Smith
"It Is Finished"

Friday, Nov. 10
Henry Gibbons
"The Three Steps To Heaven"

Saturday, Nov. 11
Gladwin Simons
"Alone In Me"

2nd WEEK
Sunday, Nov. 12
Donna Simons
"Do Or Die"

Monday, Nov. 13
Michael Ray
"The Strange Sign of Christ At Sunset"

Wednesday, Nov. 15
Pamela Daniels
"I Want To See Jesus, Don't You?"

Thursday, Nov. 16
Ivan Gibbons
"Follow The Star"

Friday, Nov. 17
Henry Gibbons
"The Coming World Conflict of Armageddon"

Saturday a.m., Nov. 18
Pastor Sydney Gibbons
"Why So Many Religions?"

Saturday p.m., Nov. 18
Alvin Wilson
"Aids In The Church"

3rd WEEK
Sunday, Nov. 19
Gladwin Simons
"The Mark Of The Beast"

Monday, Nov. 20
Cyril Smith
"Jesus, I Will Follow Thee"

Wednesday, Nov. 22
Lee Gibbons
"The How, When and What Of Baptism"

Thursday, Nov. 23
Ivan Gibbons
"From The Edge to The Centre"

Friday, Nov. 24
Donna Simmons
"Can I Get a Witness?"

Saturday a.m., Nov. 25
Craig Swan
"What Is The Unpardonable Sin?"

Saturday p.m., Nov. 25
Michael Ray
"The Turning Point for the Best"

Sunday, Nov. 26
Roseanne Russell
"Walking Where Jesus Walked"

Monday, Nov. 27
Lee Gibbons
"Finding The Right Plan For Your Life"
APPENDIX T

CHURCH SERVICE ATTENDANCE
### CHURCH SERVICE ATTENDANCE

(A=ATTENDANCE;-=NON ATTENDANCE)

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Total possible times attending Sabbath School: 13

- Actual attendance of Ellington Anderson: 12 (92%)
- Actual attendance of Tracey-Ann Anderson: 9 (69%)
Total possible times attending Divine Worship 13
Actual attendance of Ellington Anderson 12 92%
Actual attendance of Tracey-Ann Anderson 11 91%

Total possible times attending Prayer Meeting 12
Actual attendance of Ellington Anderson 7 58%
Actual attendance of Tracey-Ann Anderson 4 33%
SELECTED BIBLIOGRAPHY


VITA

Pastor Sydney C. Gibbons
(Ordained 1985)

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<th>Institution</th>
<th>Year</th>
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<tbody>
<tr>
<td>Bachelor of Theology</td>
<td>West Indies College</td>
<td>1977</td>
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<tr>
<td>Master of Divinity</td>
<td>Andrews University</td>
<td>1981</td>
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<tr>
<td>Doctor of Ministry</td>
<td>Andrews University</td>
<td>1992</td>
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Churches Pastored:

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<tr>
<th>Parish</th>
<th>Country</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Devonshire</td>
<td>Bermuda</td>
<td>1977-1978</td>
</tr>
<tr>
<td>Southampton</td>
<td>Bermuda</td>
<td>1980-1982</td>
</tr>
<tr>
<td>West Pembroke</td>
<td>Bermuda</td>
<td>1982-1984</td>
</tr>
<tr>
<td>Somerset</td>
<td>Bermuda</td>
<td>1984-1988</td>
</tr>
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Conference Departments Directed:

- Personal Ministries/Community Services: 1981-1982
- Public Affairs and Religious Liberty: 1982-1989

Places conducted evangelistic Crusades:

- Bermuda, Jamaica, U.S.A., Bahamas

Present Job Title:

- Church Ministries Director - Central Africa Union, A.I.D.