1992

Towards Understanding Distinctive Seventh-day Adventist Preaching

John Harold Hobart Mathews
Andrews University

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ABSTRACT

TOWARDS UNDERSTANDING DISTINCTIVE SEVENTH-DAY ADVENTIST PREACHING

by

John Harold Hobart Mathews

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Date completed: August 1991

Problem
As early as 1957 there has been concern by some church members that Seventh-day Adventist preaching has lost its uniqueness or as some have said, "the old Adventist ring." Are SDA preachers losing the church's mission in their preaching? That assertion continues to be a voice within Adventism.

Method
A study from the Bible, writings of Ellen G. White and other church publications helped me understand the mission of the SDA church and preaching's relationship to that mission. An analysis of sermons by J. N.
Andrews, W. A. Spicer, and H. M. S. Richards, Sr. demonstrate how leading SDA preachers accommodated preaching to the SDA mission. A survey of participating churches in the Iowa-Missouri Conference indicates what members perceive regarding what SDA preaching is and ought to be. A survey of the members of the SDA church in Springfield, Missouri indicates their perceptions with respect to six sermons I preached that by design reflect distinctive and non-distinctive SDA preaching.

Results

SDA mission and preaching's relationship to that mission is clear. Andrews, Spicer, and Richards demonstrated a proper understanding and use of preaching as it relates to that mission. Respondents from the Iowa-Missouri Conference indicate that their perceptions of SDA preaching did not meet their expectation of what preaching ought to be. However, only 12 percent were unhappy with SDA preaching. Ministers and teachers were less positive about preaching they heard. The majority of respondents in the Springfield church considered all six sermons I preached distinctive, although the three designed to be distinctive received a higher response than the non-distinctive.

Conclusions

SDA's seem to know what distinctive Adventist preaching ought to be but may not always recognize it
when they hear it. In light of this, the SDA preacher should develop his theology of preaching as it relates to the SDA mission, keeping in mind injunction from the Bible and Ellen G. White with respect to preaching the three angels' messages and seeking lost souls. SDA's do respond positively to preaching that nurtures spiritual needs and to a deep spirituality perceived in the preacher himself. The authority of Ellen G. White must be better understood and implemented as a distinctive characteristic of SDA preaching.
Towards Understanding Distinctive Seventh-day Adventist Preaching

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

by
John Harold Hobart Mathews
August 1991
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SEVENTH-DAY ADVENTIST PREACHING

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Date approved 7-51-91
DEDICATION

TO DAD, MY HERO IN PREACHING
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INTRODUCTION

The church has been placed in the world for mission. It is the "instrument and tool" for that mission.¹ Within this framework is where Seventh-day Adventist² preaching finds its validity.

The Need

Motivation for this project started with the comment of someone who said, "that sermon just didn't have the old Adventist ring!" I did not have to look far to find that others were also concerned about SDA preaching. As I travel, one complaint that I hear more often than any other from members across North America is this: "We get such poor preaching. We get lots of stories and exhortation. But we want to know what the Word of God says. Urge those who preach on Sabbath mornings to open up their Bibles and preach to us from it."³ Venden's


²Seventh-day Adventist will hereafter be abbreviated to SDA.

dissertation expressed concern regarding SDA preachers preaching without a theology of preaching.¹ There is a seeming ambiguity as to what Seventh-day Adventist preaching is all about.

The unhappiness of members with SDA preaching indicates preachers need to better understand what distinctive SDA preaching is. Since preaching is affected by our dogmatics, laymen and ministers alike need to clearly understand those dogmatics, specifically the concept of mission in the SDA church. What is that mission and preaching's relationship to it? The church clearly needs to understand this in order to be distinctively SDA.

Mission is of great importance to the committed SDA church member. The distinctive truths of Scripture that SDAs believe have a life changing influence on them. Every new member and each generation that grows up in Adventism needs these beliefs to be defined. The SDA concept regarding the mission of the church is no exception. Changing society and the emergence of the world as a "global community" requires SDA mission to be clearly defined theologically. That definition will

enable SDA preachers in their search for ways to fulfill that mission in preaching.

What is the relationship preaching has to SDA mission? Can the two be separated? The SDA preachers need to know the theological import of how the church's mission affects their preaching. The comment "the old Adventist ring" is an expression of a need that is not being met. It seems to express a fear that the preachers of the church are losing uniqueness. Preaching needs to function within the theological context of the Biblical mission given to SDAs.

**Purpose**

In light of the expressed unhappiness and confusion regarding SDA preaching, this research will (1) seek to understand what members perceive SDA preaching to be, (2) what members perceive SDA preaching ought to be, (3) compare the theological mandate from Scripture and Ellen G. White with what SDA preaching is and ought to be, (4) show some elements that should be included in SDA sermons that will make them distinctive, (5) and enable me to focus and sharpen my skills in preaching distinctive SDA sermons.

**The Task**

Chapter I presents an exposition of SDA mission from Biblical resources and the abundant material
available on the subject published by the church, i.e.,
the major works of Ellen G. White which reveal her
understanding of the church's mission and concept of
preaching, official resolutions passed by the church, The
Adventist Review, and the book Seventh-day Adventists
Believe.

The chapter also examines the preaching of J. N.
Andrews--scholar, W. A. Spicer--administrator, and H. M.
S. Richards--pastor/evangelist to see how leading
preachers related their preaching to the mission of the
church.

Chapter II reports an analysis of responses to a
questionnaire that sought to identify perceptions and
reactions to SDA preaching and what members look for in
that preaching.

Chapter III discusses issues that arise when
Biblical/theological principles indicate what preaching
should be (Chapter I) are compared with what members
perceive SDA preaching is and ought to be (Chapter II).

In light of the findings in Chapters I and II,
Chapter IV reports the results of responses to a
"Response Questionnaire" submitted by members of the
Springfield, Missouri, SDA church who heard six sermons
preached--three reflecting distinctive SDA preaching and
three reflecting nondistinctive SDA preaching.
Chapter V contains conclusions and recommendations drawn from the research generated by the project.

**Definition of Terms**

Here are definitions of several terms used in this paper.

**Unique SDA message**—this means any teaching that is only taught by SDAs and includes placing all Biblical teaching in the context of Rev 14:6-12.

**SDA mission**—"is to proclaim to the whole world the everlasting gospel of Jesus Christ in the context of the Three Angels' Messages of Rev 14, which, in addition to the cardinal doctrines of the Christian Church, embodies the distinctive truths of the sanctuary and righteousness by faith."¹

**Pioneers**—are those who began preaching and teaching the doctrines held by the SDA church in the 1840s and 1850s.

**Three angels' message**—this refers to teachings SDAs have derived from a study of Rev 14:6-12.

**Parameters**

Chapter I is not an exhaustive study on SDA message and mission but an understanding of what it is. The sermons by Andrews, Spicer, and Richards are limited

to those that can be documented as having been audibly preached. To secure a larger sample insuring an understanding of members' perceptions regarding distinctive SDA preaching, the "Distinctive Seventh-day Adventist Preaching Survey" was given to churches willing to participate in the Iowa-Missouri Conference of SDA. This conference is comprised of the states of Iowa and Missouri. Figures from the "Response Questionnaire" regarding the six sermons are limited to the local SDA church in Springfield, Missouri. The sermons are designed to reflect the research defining SDA message and mission and what SDAs think preaching ought to be.

See Appendix A for complete survey.
CHAPTER I

UNDERSTANDING THE MISSION OF THE SEVENTH-DAY ADVENTIST CHURCH AND THE RELATIONSHIP PREACHING HAS TO THAT MISSION

Chapter I presents an exposition of SDA mission and the relationship of preaching to that mission from Biblical sources and the abundant material available on the subject published by the church, i.e., the major works of Ellen G. White which reveal her understanding of the church's mission and concept of preaching, official resolutions passed by the church, The Adventist Review, and the book Seventh-day Adventists Believe.

The chapter also examines the preaching of J. N. Andrews--scholar, W. A. Spicer--administrator, and H. M. S. Richards, Sr.--pastor/evangelist to see how leading preachers related their preaching to the mission of the church.

BIBLICAL RESOURCES THAT INDICATE SDA MISSION

Expositions of Dan 8:14 and Rev 14:6-12 are among the church's unique contributions to Christian theology. No other religious body interprets these portions of Scripture like the SDA church. These interpretations
furnish the church with a clear identity, mission, and message to proclaim. They are considered the "foundation of our faith"¹ and are suggested as being the "framework" for doing SDA theology. All other Biblical teachings are to be interwoven with these teachings.²

**Seventh-day Adventist Interpretation of Daniel 8:14 and 9:24-27**

Abundant material is available that authenticates the SDA interpretation of Dan 8:14 and 9:24-27, the longest time prophecy of the Bible. Covering a time span of 2300 years, this unique teaching of the SDA church marks two great events in earth's history—the death of Christ in 31 A.D. and the beginning of Christ's judicial ministry in the heavenly sanctuary in 1844.³ These two events, particularly the latter, have been critical for SDA identity and mission.

**1844 Message of Judgment**

In America, the Millerites concluded that the 2300 days of Dan 8:14 were to end in 1844. They

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²Fernando L. Canale, (This concept was presented in lectures for the class: THST 705 Theology and Practice of Ministry).

³Frank B. Holbrook, *Daniel and Revelation Committee Series, Doctrine of the Sanctuary*, vol. 5 (Hagerstown, MD: Review and Herald Pub. Assn., 1989), 224. This entire book deals with the subject of the 2300-day prophecy.
experienced a bitter disappointment although their prophetic calculations were correct.¹ Instead of returning to earth, Christ entered a new phase of ministry in heaven. As Israel experienced the yearly day of atonement, which symbolically cleansed their community of sin, so the world was now to have Christ in heaven begin His "judicial-redemptive" activity or final atonement for people on earth. He began investigating the records of those people that had professed Christ and vindicating those that would be allowed to enter heaven at the second coming.²

**Seventh-day Adventist Interpretation of Rev 14:6-12**

A study of Dan 8:14 led early SDAs to an understanding of Rev 14:6-12. The message in three parts is symbolized by three angels and comprises the heart of SDA teaching. Rev 14:6-12 is the message of SDA mission. It is God's last warning of mercy to the world.³


1st Angel's Message

The first angel's message (Rev 14:6-7) contains three points related to SDA mission. (1) Believers are to preach the "everlasting gospel" in all the world—a comprehensive gospel that touches every aspect of life. (2) People are called to Creator worship. Distinctions are to be made between the Creator and the gods of this world. (3) God's "investigative judgment" began in 1844. The judgment of this world is taking place now.¹

2nd Angel's Message

The second angel's message (Rev 14:8) states that "Babylon is fallen." Babylon symbolically means all churches and philosophies that defy the government of God.² Babylon's fall is the rejection of the first angel's message. It represents a departure from the teachings of the Bible. Specifically, it is when people refuse to let the "everlasting gospel" do its work in their life.³


3rd Angel's Message

The third angel's message (Rev 14:9-12) appeals to earth's inhabitants not to worship the beast or his image and is a warning not to receive his mark in the forehead or hand. A description is given of what happens to those that reject the first and second angels' messages. This third angel tells of a group that defy God and suffer His wrath.¹

Within this message the saints are described as patiently enduring pressure from those around them to yield their allegiance to the beast (Rev 14:12). But their faith in Jesus enables them to remain loyal, reflecting the character of God.²

The Relationship Preaching Has to the SDA Mission

To understand the relationship preaching has to the SDA mission is to understand preaching itself. The Bible calls it foolishness (1 Cor 1:21) while Martin Luther considered it sacramental.³ Although SDAs hold

¹Ibid., 379, 380.


preaching to a lofty position,¹ there has not been much written regarding a Biblical understanding of the relationship preaching has to the SDA mission. In other words, there is a need for a comprehensive theology of SDA preaching.²

The Phenomenon of Preaching

Preaching is God's method of explaining the plan of salvation.³ It originated in Old Testament times when prophets, categorically, were charged to deliver "the Word of the Lord."⁴ In New Testament times a second type of preaching developed called teaching.⁵ Jesus first proclaimed "the kingdom of heaven is at hand" (Matt 4:17), and later taught the characteristics of that kingdom (Matt 5:3).⁶ He, therefore, used a combination of proclamation and teaching to advance His mission and kingdom.

Preaching and teaching can have the same objective yet remain distinct as to methods. The

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¹Vendon, 120.
²Ibid., 25, 47, 135.
⁵Ibid.
Biblical meaning of preaching is to herald or proclaim the good news of salvation, and to set forth the implications of salvation for the believer. Two texts are discussed giving the commission to preach.

Matthew 24:14

Gospel to be Preached

Christ's death on the cross for the redemption of mankind from sin is the "gospel of the kingdom." It is a message that is to be given indiscriminately to all the people. How? The "gospel of the kingdom" shall be preached. What Jesus Christ preached and instructed His disciples to preach on earth will continue. There is to be no secret. The message is to be proclaimed, published, and declared in a public forum. It is a unique combination of humanity and divinity working together that communicates God's involvement in human affairs. The relationship preaching has to SDA mission is to co-operate with God in the communication of the message He has revealed.


To the World

The gospel will not be confined to one geographic locality. Preaching that man can be saved from sin and eternal death is a global message. Individuals who believe and accept that fact are made members of the kingdom. They will preach the message whether by proclamation, teaching, or action to the world. The mission is to preach the gospel to the whole world.¹

For a Witness to the End

Preaching the gospel as a witness provides the evidence² by which listeners of the nations will base their judgment in accepting or rejecting the invitation to inherit eternal life. As witness, the gospel is proof of the probability that faith in Jesus is a reality.

Preaching the gospel of the kingdom is forever connected with the end of the world. The King will not come until the mission is completed. Whatever one's opinion regarding the details of His return, the task is still awaiting completion.³


Matthew 28:19-20

This commission is referred to as the "charter of foreign missions."¹

Go, Teach, Baptize

If we believe in Christ's gospel, He instructs us to go, just as He did His disciples while He was here on earth. We are to go with His message on His mission. The ambassadors of Christ seek to communicate the gospel in word and deed wherever they travel. To go is to obey God and enables the gospel to be taken to the world. "As an eagle stirs up her nest, flutters over her young . . . so Christ stirs up his disciples..."² His command is to go and be about the fathers business, teaching, making disciples.

Teaching all things implies the teachings of Christ. People must see and hear God's principles. They must intelligently know the issues in order for lasting decisions to be made. All nations are to be taught His commandments and principles. Literally, those teaching are to make disciples of those being taught, always learning, always following.³

³Ibid., 447.
Making disciples leads to baptism. Baptism shows others that the believer now belongs to Christ. It is a badge or outward expression of discipleship and is a rite that indicates an "intimate" relationship with Christ.¹

**I Am with You to the End**

"I am with you to the end . . ." is a promise. This promise is present just as Christ's promise of "I will come again" is future. God has promised to be "with us" as we go teaching and baptizing individuals who have accepted the everlasting gospel. We are not alone in implementing the gospel commission. Disciples are made as the human messenger unites with the power of the Holy Spirit.²

These two passages, Matt 24:14 and Matt 28:19, 20, define the commission and task of spreading the gospel. However, an SDA understanding of preaching the gospel to the world cannot be separated from the prophetic message of Rev 14:6-12.

The preaching of the saving truths of the gospel are not really part of the threefold message unless you preach them in the setting of the threefold message."³


²*Matthew Henry's Commentary*, 5:448.

We now turn to the relationship preaching has to SDA mission in light of the gospel set in the framework of the three angels' message.

**Communication of the Prophetic Messages**

Daniel and Revelation contain prophecies central to SDA theology, preaching, and mission. All of these prophecies culminate in the three angels' messages of Rev 14:6-12. The message generates and specifically delineates the task of preaching in SDA mission.

**God's Last Prophetic Message**

A preacher's dogmatics influence what and how he preaches. His dogmatics have no life without preaching, and preaching has no meaning without these dogmatics.\(^1\) This is the case with Rev 14:6-12. The Biblical scenario of last-day events described by SDAs would indicate that the message of this text is the last warning God will give to the world. Understanding that provides the message to be preached and the motivation for mission.

Preaching ultimately desires "that not any should perish" (2 Pet 3:9.)\(^2\) Therefore, the relationship preaching has, in the light of Rev 14:6-12, to SDA

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mission is one of proclamation, urgency, clarity, warning, and appeal. These characteristics revolve around the angelic symbolism and content of the chapter. Three angels flying in the "midst of heaven" symbolically depict the swiftness and urgency the message must have. Clarity is shown by the angels speaking in a "loud voice." Everyone is to be able to hear the message.¹ In each message there are appeals, either direct or indirect, such as worship the Creator, come out of Babylon, and warning against worshiping the beast. This is seen clearest by the text, "Come out of her my people" (Rev 18:4). Preaching the three angels' messages is God communicating to humanity His last intentions with respect to earth.

The Everlasting Gospel

The Bible is clear (Matt 24:14; 28:19, 20) in outlining the task for the followers of Christ in the great commission. However, that gospel for SDAs is connected with the preaching of the first angel (Rev 14:6), hence tied to the three angels' messages. When the gospel is preached within this setting SDA preaching is unique. Preaching the three angels' message is preaching not just the gospel but the "everlasting

¹SDA Bible Commentary, 7:827.
gospel" of Rev 14:6-12.¹ This is the message that has brought SDAs into existence, hence the message to be preached. Apart from this SDA preaching loses sight of why we exist and our purpose for mission. With this in mind, SDA preaching must produce sermons that are set within this framework.²

Compulsion to Preach

A characteristic of the preaching phenomenon is the preacher's "compulsion to preach" (1 Cor 9:16). Preachers must give the divine message in spite of human frailties. Hence, SDA preaching is to have this urgency/compulsion—especially so in light of the message and mission in Rev 14:6-12. "God imparts a sacred compulsion to preach."³ From the earliest beginnings of preaching the 2300 days, there has been an earnest conviction this message must be preached.⁴ "The power of preaching is the power of God."⁵ This kind of preaching enters the

²J. L. Shuler, 5.
³Holmes, The Last Word, 27.
lives of listeners and appeals for a response.¹

Soul Winning

Preaching speaks for God.² The main purpose is to save sinners.³ The Holy Spirit guides message and messengers (Heb 2:4, 1 Pet 1:12).⁴ So SDA preaching sees, by faith, Christ in the sanctuary of heaven and is directed by the Holy Spirit to reveal activities taking place there, inviting everyone to get ready for the second coming of Christ. Preachers are witnesses of heavenly events involving eternal realities for every human being on earth. This means SDA preaching has the mission to communicate and appeal to the world to accept this "special" good news. The mission of the preacher is to proclaim the everlasting gospel of Rev 14:6-12.⁵ The church as the body of Christ is to make disciples.⁶

Ellen White's Understanding of SDA Mission

Ellen G. White's understanding of SDA mission has

¹R. H. Mounce, 3:1261.


³Evans, 70.

⁴Martin, 833.

⁵Philip Follett, "To See Again!" Adventist Review, April 7, 1988, 367.

⁶Ibid., 367.
been exhaustively researched by Borg Schantz and P. Gerard Damsteegt. Schantz attempts to "trace the flow of SDA missionary ideas" from 1830 to 1983 and is the first to systematize Ellen G. White's missiology. Damsteegt's research focuses on the development of an SDA theology of mission prior to 1874. Other authors could be sighted for their contributions in developing Ellen White's understanding of SDA mission, but the dissertations of Damsteegt and Schantz referred to latter are historically and theologically sufficient to form a foundation for the brief synopsis of Ellen White's understanding of SDA mission discussed in this project.

Ellen G. White did not set about writing a systematic development of SDA mission. But throughout her voluminous works, SDA mission remains consistent and focused. A study of her material shows that the soteriological concern of the church must exist as it proceeds in mission. "It is God's purpose to manifest through His people the principles of His kingdom."¹ The church is then ready for mission. The mission of the church is to give God's "last message of mercy" to the world.²


A Historical Foundation

Out of the disappointed Millerite movement of 1844, a minority emerged that gradually developed a religious identity with a worldwide message and mission. Ellen White's understanding of that mission unfolded as God revealed to her His intentions for these people. The revelations seem to have been written along with the growing movement and its theological development. From 1845 onward, Ellen White's influence regarding the future mission of the church became significant.¹ Her guidance and focus on mission and message enabled the church to establish a strong sense of identity that is still recognized today.

The understanding of Rev 14:6-12, known as the three angels' messages, was eschatological and the "central thrust" of SDA mission from 1844-1850,² but was not fully mature or aware of its world-wide scope until the 1870s.³ The first angel's message centered in Christ's high-priestly work occurring in heaven commencing October 22, 1844. From 1844 to 1858 the second angel's message developed to maturity. Early SDA Bible students in the 1850s recognized the "moral fall"


²Ibid., 164.

³Ibid., 298.
of Babylon (Rev 14:8) to have begun in 1844 with rejection of the first angel's message, but the message was to be repeated and proclaimed again in light of the additional spiritual corruptions from Rev 18:2 found in modern Christianity.¹

The fall of Babylon still has not "reached its culmination."² This message legitimized the Adventist's as a separate religious organization.³ The basic structure of the third angel's message emerged during 1845-1849 with further understanding developing in the 1850s. This message "became the central theme of the new Sabbatarian Adventist theology of mission."⁴ The message was likened unto bread for a starving world.⁵

Post-1874 Ellen White emphasized the "Christocentric" missiological feature of the three angels' messages yet without diminishing the apocalyptic-eschatological motive for mission. Evidence indicates that "the third angel's message is the gospel message for these last days." Taking the three angels' messages, known also as the third angel's message, to the world is

¹Ibid., 183.


³Ibid., 189.

⁴Ibid., 198-216.

⁵White Testimonies for the Church, 5:206.
"the gospel commission"\(^1\) for the SDA church.

**The Task of SDA Mission**

In 1875, Ellen G. White made it clear that "the mission of the church of Christ is to save perishing sinners."\(^2\) On another occasion she wrote that the "church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world."\(^3\) Every member is to be involved in working for lost souls.\(^4\) "The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency moved and controlled by the Holy Spirit."\(^5\) This is a sample of numerous statements that laid a broad foundation for the mission or task of the SDA church.

**The Three Angels' Messages**

Seventh-day Adventist theology of mission reveals "motivations, aims or goals, and methodology."\(^6\) Among

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\(^1\)Ibid., 296

\(^2\)White, *Testimonies for the Church*, 3:381.


\(^6\)Schantz, 617.
the motivations, the most distinctive is Rev 14:6-12.

Ellen White understood that the proclamation of the three angels' messages was the only reason for the existence of the SDA church.¹

As a reform movement with Christianity, and as messengers of Jesus Christ to the whole world, the SDAs found in Revelation 14:6-12 an exalted platform. From this platform they proclaimed a comprehensive reform message of salvation in Christ, obedience to God's law, preparation for the Second Advent, stress on healthful living, and warnings against false religions. Ellen G. White recommended these components as making up the SDA witness to the whole world.²

Ellen White's understanding of SDA mission was to take this distinctive, Christ-centered message to the world. She indicates SDAs have "wonderful light from the word of God," and in a "special sense" are to be "watchmen and light bearers" to the world.³ Anything apart from this special message is to compromise SDA mission.

God's Last Warning Message

Ellen White's unique understanding of SDA mission is that the message of Rev 14:6-12 is the last one God will give to this world. A warning is given that the end of the world is coming with an appeal to prepare to meet God. She states:

¹Ibid., 616.
²Ibid., 512.
³White, Testimonies for the Church, 9:19.
They (SDAs) have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. This is the last message. There are no more to follow, no more invitations of mercy to be given after this message shall have done its work. What a trust.  

Urgency

A message of this magnitude carries with it a tremendous responsibility. Spreading this message is to be of extreme urgency. "There is no other work of so great importance. They are to allow nothing else to absorb their attention." A philosophy of urgency in preaching the SDA message is particularly clarified in the doctrine of the judgment. The significance of post-1844 judgment is part of the heart of the SDA message.

Motifs of SDA Mission

Here are two of the motifs of mission found in the writings of Ellen G. White.

Light of the World

The third angel's message is considered to be light from heaven regarding the destiny of earth. Ellen

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1Ibid., 5:206-207.

2White, Testimonies for the Church, 9:19.

3Three other motifs appear in White's material which relate to SDA mission--Watchmen, peculiar people, salt of the earth, etc.
White continues the Biblical statement that those that have God's truth are the light of the world. This is said in light of the Laodicean message of Revelation.¹

Restoration

The motif of restoration is to establish once again what people have discarded in Scripture. The law of God is to be restored. In this work Ellen White refers to the remnant as "repairers of the breach" and "reformers" who present the necessity of obedience in keeping God's law.²

God's Purpose for the Church

God's concern is to seek and save lost humanity. His method directly involves His church on earth. Their responsibility is to carry out His mission of revealing the salvific news. Ellen White's writings give different descriptions of how that mission is accomplished. These motifs of mission express God's purpose for those people as they fulfill the great commission. "It is God's purpose to manifest through His people the principles of His kingdom."³ God's purpose is the same for His people

³White, Counsels to Parents, Teachers and Students, 321.
today as it was for the Hebrews He brought out of Egypt. The world must have a representation of God's character.\(^1\)

In the family, individually, in the church, and in its institutions people are to see the principles of Christ. "They are to be types of the saving power of the truths of the gospel."\(^2\)

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**Ellen White's Understanding of Preaching's Relationship to SDA Mission**

The development of Ellen White's understanding of preaching's relationship to SDA mission is drawn from R. Edward Turner's *Proclaiming the Word*. His book has made a significant contribution to her theology of preaching.

**Historical Development**

Ellen G. White did not set about writing a theology of preaching. However, during the years up to 1881, her concepts of SDA preaching related to mission are developed. Her definition of preaching falls into three categories: authority, purpose, and function. The authority of preaching is provided by "God" through ordination and appointment. The purpose is for "the salvation of souls." The function of preaching is to

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\(^1\)Ibid., 321.

arouse, convict, persuade, and instruct.¹ From 1890 onward, Ellen White considers preaching as a "vehicle" to carry out the purpose.²

Interestingly, toward the end of the nineteenth century the whole practice of preaching was being called into question. During those years is when Ellen G. White wrote most of her material on preaching. Her guidance has definitely be a formative factor in SDA preaching.³

Purpose of Preaching

Ellen White understands preaching to be God's chosen method of saving souls. Turner lists twenty-one quotes demonstrating this concept. Two examples are:

1888: Preaching, in itself, has no power to renew the heart, and yet this is the object of preaching.

1915: Never should the preacher preach a sermon that does not help his hearers to see more plainly what they must do to be saved.⁴

Ellen White considered it her duty to instruct the ministers on the proper methods of preaching.⁵ They are to take great care in developing clear and distinct, articulate speech. Preachers are to do their best with

²Ibid., 46.
³Ibid., 43, 44.
⁴Ibid., 38, 39.
⁵Ibid., 35.
the abilities they have in communicating the gospel. When they have done their best, they are to look to God to do what man cannot do.¹

**Practicality in Preaching**

The SDA preacher is to "take heed how he presents truth."² Sermons should be short and to the point, about 30 minutes in length. Doctrinal subjects "alone" are not to be the steady diet of preaching. Practical godliness is needed in sermons.³ Speech must be developed so as to make a lasting impression on the listener. She discourages "smooth sermons" that make no lasting impression. Give the trumpet a certain sound that brings God's truth to the heart of the listener. John the Baptist lost his life for speaking plainly. She asks, "When will the voice of faithful rebuke be heard once more in the church?" If this were not so rare we would see "more of the power of God."⁴

**Other Methods**

For Ellen White, advancing SDA mission involves

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much more than preaching,¹ although preaching is one of
the most common.² There are other methods. Every SDA
has the responsibility to witness of the special message
God has given. Ellen White states:

One of the most effective ways in which light can
be communicated is by private, personal effort.
Preaching will not do the work that needs to be
done.³

The good works of the children of God are the
most effectual preaching the unbeliever has. . . . ⁴

Interaction with the Holy Spirit

In preaching there is interaction between the
preacher, the congregation, and the Holy Spirit.⁵ White
indicates a personal experience is needed with God before
preaching. It is during sermon preparation that the
heart and life of the preacher gain power to preach.
When the preaching event arrives and the preacher has no
power, there will be little effect.

The second interaction is the influence of the
Holy Spirit on the congregation. He works through the

¹Schantz, 628.
²Ibid., 640.
words of the preacher and directly upon the minds of the listeners.¹

A third interaction is between the minister and the congregation. The effect of the message is helped or hindered by presentation of style or delivery.² Everything, "our words, actions, deportment and dress," should preach a sermon.³ Preaching the SDA message is of utmost importance. The SDA preacher is entrusted with an awesome privilege of working in partnership with God. Angels could have preached but the proclamation is to be "performed by the servants of Christ upon the earth."⁴ Preaching the message publicly gives SDA raison d'être.⁵ There are three compilation books, Testimonies to Ministers, Selected Messages, and Gospel Workers, that deal with the preachers' responsibility.


²Ibid., 1-8. The concepts of the three interactions are attributed to Schwartz.

³White, Testimonies for the Church, 2:615, 618.

⁴White, The Great Controversy, 312.

Resolutions Regarding SDA Mission

The General Conference committee\(^1\) meets once a year to report church activities, update working policies and pass resolutions that direct the church in realizing SDA mission around the world. Resolutions published by the General Conference Committee in the General Actions from 1985-1988 demonstrates SDA intention regarding mission.

General Conference Committee Actions

Resolutions can be divided into two categories. The first group deals with constitutional matters at the different levels of organization and general statements of policy. The other area deals with how SDA mission will be implemented.

General Action Resolutions

During 1985 the General Conference\(^2\) of SDA conducted its quinquennial session. At that convention delegates adopted guidelines to govern the constitutions and bylaws of lower organizations in the church such as unions and conferences. The constitutions of these two levels of administration are the same in stating:

The specific and primary purpose of this union (or conference) is to teach the everlasting gospel of our Lord and Savior Jesus Christ as symbolized by the

\(^1\)General Conference Committee is abbreviated to GCC.

\(^2\)General Conference is abbreviated to GC.
three angels of Revelation 14 and to lovingly persuade people to become His disciples and responsible members of the Church.¹

A specific resolution regarding human relations indicates SDA mission is to proclaim "Revelation 14:6-12 to all peoples of the earth."² To restrict SDA mission to geographical areas would be considered "an abridgment of the gospel commission."³

The SDA mission is further clarified by a specific resolution regarding principles for health-care institutions. "Christ ministered to the whole person. Following His example, the mission of the Seventh-day Adventist Church includes a ministry of healing to the whole person--body, mind, and spirit."⁴

Mission Strategy Statements

After the 1985 GC, the different SDA world division organizations announced baptismal goals for their part of doubling SDA membership as voted in the GC

¹In the 1987 General Actions the above statement of purpose for the union and conference constitution is unchanged. It also appears on page 45 of the following reference. General Conference of Seventh-day Adventist (Washington, DC), Annual Council of the General Conference Committee, General Actions, October 8-17, 1985, 38.

²General Conference of Seventh-day Adventists (Washington, DC), Annual Council of the General Conference Committee, General Actions, October 4-11, 1988, 35.

³Ibid., October 4-11, 1988, 56.

⁴Ibid., October 4-11, 1988, 45.
The GCC members in 1986 received reports announcing the number of "baptisms by the world divisions for the first year of Harvest 90" and how the different GC departments were working in Harvest 90. The Harvest 90 Statement of 1988 focused on the last seven quarters of the program to work in surpassing the goal of two million people baptized into the SDA church. Eight points stated the intentions of the leaders at the Annual Council. The predominant plan was to conduct a worldwide evangelistic campaign using all the "forces of the church" in reaching a "faith goal of 600,000 baptisms." Soul-winning was the major and urgent emphasis for all members and employees of the church.

A new plan to enable the church to implement SDA mission was introduced in 1986. GCC members authorized the development of a global strategy to reach people around the world with the unique SDA message. All the resources of the church must be involved in such a strategy. "Soul-winning evangelism" and "proclaiming the three angels' message" for the SDA church is of the greatest importance. Policies on the use of tithe

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1Ibid., October 8-17, 1985, 15.
2Ibid., October 7-14, 1986, 13, 14.
3Ibid., October 4-11, 1988, 15, 16.
4Ibid., October 7-14, 1986, 15, 16.
indicate the careful necessity of the "sacred funds" used to advance SDA mission.¹

In 1987 the GCC voted a renewed world mission emphasis. The committee requested Institutes on world mission be developed and to "designate 1990 as the Year of Mission."² The latter was to bring a grand "climax to Harvest 90 and to lend strong support in launching Global Strategy." Three goals were defined. The year of mission is to enhance mission awareness, education and "capturing a global vision of an unfinished task." Projects by the GC and lower organizations are to reflect these goals.³

The GCC Actions regarding mission from 1985-1988 under Harvest 90 show that the mission and major purpose was to reach a goal of two million baptisms. Closer to 1990 the intensity to reach this goal appears to increase. Plans for the Global Strategy that would replace Harvest 90, while deeply concerned with SDA mission, does not appear geared to a numerical goal of baptisms. Instead the focus seems to be on using the resources of the church to develop a intentional plan in reaching the unreached.

¹Ibid., 66.
³Ibid., October 4-11, 1988, 16-18.
Resolutions Regarding SDA Mission in the Adventist Review and SDAs Believe

An abundance of material is written about SDA mission.¹ Therefore, evaluation is limited to the Adventist Review from 1985-1988 and the book Seventh-day Adventists Believe, considered to be the strongest outreach project ever attempted by the church.²

The Adventist Review

Articles on SDA mission appear as editorials and theological essays. The subject seems to be examined and re-examined continuously. Members are encouraged to maintain their focus as to why SDAs exist as a people. Authors indicate mission is "reaching the cities' unreached peoples. . . ."³ The SDA mission "is to ensure Christian education for our youth,"⁴ proclaim, teach, and print the gospel of Jesus. The church is to help others in need and to fellowship with those of like beliefs. The SDA mission "is a whole mission to the whole person."⁵

¹Gottfried Oosterwall, Mission Possible (Nashville, TN: Southern Pub. Assn., 1972). This book seems to be one of the better statements regarding SDA mission.


⁴Widmer, 257.

The message is Rev 14 and the mission is soul winning.¹
The SDA mission is to communicate the gospel and equip people for the task.²

The *Adventist Review* seems to contain more about the GC implementing actions and resolutions than stating resolutions. Numerous articles giving statistics on the successes of Harvest 90 keep the mission of the church before its members. One article describes administrators meeting to discuss the hindrances to Harvest 90. They noted one problem, members had lost their sense of mission.³ All other articles noted that Harvest 90 was successful in meeting the goals set by the GC and that all branches of the church were involved.

Reports also informed the reader regarding the Global Strategy plan that would replace the Harvest 90 program. Plans for this evangelistic thrust began four years before it was to actually function as the strategy for SDA mission.⁴ Its major concern was entering 17,000

people groups with the message,\(^1\) whereas Harvest 90 was
doubling the number of baptisms gained during the 1000
Days of Reaping.\(^2\)

**Seventh-day Adventists Believe**

The book *Seventh-day Adventists Believe* is the
result of the work of more than 230 scholars. It
represents a clear definition of SDA teachings that
enables the student to study further the unique positions
expressed. As a church, SDAs believe that the Bible is
its own interpreter.\(^3\) This hermeneutic makes human
concepts subject to a consistent, logical, and thorough
understanding of the Bible. For that reason Adventism
contains unique positions that give identity and a sense
of mission. The mission is found in the teaching of the
three angels' messages of Rev. 14 which contains a warning
to the world. Thus, SDAs intend, by the help of God,
that every person shall have an opportunity to chose who
they will worship as worship relates to the Sabbath-
Sunday issue.\(^4\)

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\(^3\)Seventh-day Adventists Believe (Hagerstown, MD: Review and Herald Pub. Assn., 1988), 18.

\(^4\)Ibid., 163-168.
Resolutions Regarding the Relationship of Preaching to SDA Mission

Harvest 90 Documents

From 1985-1988 there have been four Harvest 90 documents. Two are significant statements and two are baptismal reports. All four refer to preaching indirectly by indicating the purpose of preaching within the SDA framework. The Harvest 90 document adopted at the 1985 GC session articulates that purpose best. There must be a "renewed proclamation of the Biblical-prophetic message of the Seventh-day Adventist Church." 1 Proclamation of the SDA message is the relationship preaching has to advancing the mission of the church. The second coming of Christ is a "focal point" in SDA preaching during the Harvest 90 program. 2 However, preaching is only part of achieving the SDA mission. Adventists operate a total ministry of "healing, teaching, and helping the unfortunate." 3 Their mission is to the whole person.

One other resolution should be mentioned; known as "Finishing the Work" document, it was voted in 1976 by the Annual Council. It is a detailed statement that

1"Session Adopts Harvest '90," Review & Herald, July 1, 1985, 744.


directs the resources of the church toward completing the mission expressed in Rev 14:6-12. Of the many facets of the SDA church, preaching the gospel in the setting of the three angels' message is briefly mentioned as the first responsibility of pastors/evangelist. He is to have one "object in view, saving of the lost."¹

Resolutions Regarding the Relationship Preaching Has to SDA Mission in The Adventist Review, Ministry, and SDAs Believe

Adventist Review

During the last five years no resolutions seem to have been made in the Adventist Review regarding preaching's relationship to the SDA mission. However, articles and editorials make it clear that preaching is a very important activity for the SDA preacher. Neither does the journal deal much with preaching except as the reader concludes that preaching was done prior to baptism from evangelistic meetings.

Ministry

Ministry is a journal for the professional SDA preacher. During recent years this journal has carried no articles dealing with preaching's relationship to SDA mission either. It must be assumed by the reader in those articles that do appear. In 1984, a "Towards

Better Preaching Series" was printed but no discussion of preaching's relationship to SDA mission is given. This series of excellent articles seems to make no connection with preaching the unique SDA teaching. It seems that given such a powerful message, preaching that message is either taken for granted or even neglected.¹

Seventh-day Adventists Believe

This book Seventh-day Adventists Believe does not appear to contain any specific resolutions regarding the relationship of preaching to SDA mission. However, the nature and reason for publication could suggest the entire book is a resolution of SDA belief. In this setting, the relationship of preaching to the SDA mission is seen. The three angels' messages are to be proclaimed.² Preaching that message in all its facets is the relationship preaching has to the SDA mission. However, such proclamation is not exclusive of the printed page. This book and others of similar nature³ also fulfill the mandate to proclaim the SDA message.

God has His children in all churches; but through


²SDAs Believe, 166.

the remnant church He proclaims a message that is to restore His true worship by calling His people out of the apostasy and preparing them for Christ's return. Recognizing that many of God's people have yet to join them, the remnant sense their inadequacies and weaknesses when they try to fulfill this solemn mission. They realize that it is only through God's grace that they can accomplish their momentous task.¹

Sermons by J. N. Andrews, W. A. Spicer, and H. M. S. Richards, Sr., and How They Related Preaching to the Mission of the Church

This section evaluates three SDA preachers and how they relate their preaching to the mission of the church. J. N. Andrews exhibits the preaching scholar. W. A. Spicer represents the preaching administrator, and H. M. S. Richards, Sr., represents the preaching pastor/evangelist. A descriptive evaluation is written for each sermon. Sermons selected for evaluation are limited to those presented orally because of the unique phenomenon that the oral proclamation experience offers.

It is obvious by the number of reports in the Adventist Review that J. N. Andrews preached on many occasions. His articles in journals designated "sermons" no doubt were also preached orally. However, there seems to be only three word-for-word transcriptions of sermons he actually preached. These form the basis to illustrate his understanding of the relationship preaching has to SDA mission.

¹SDAs Believe, 168.
Material suited for evaluation in this project for W. A. Spicer is limited. Although his books are legendary in chronicling SDA growth around the world and notes exist in outline form of classes he taught, there seem to be only three sermons available in a word-for-word format. These serve as illustrations regarding Spicer’s understanding of the relationship preaching has to SDA mission.

There are volumes of documented sermons preached by H. M. S. Richards, Sr. This project does not propose a comprehensive evaluation of these sermons. Therefore, three sermons that are in written form that were broadcast on the Voice of Prophecy radio program serve to illustrate the presentation of the SDA message and Richards’ understanding of the relationship of preaching to the SDA mission.

J. N. Andrews, the Preaching Scholar

Investigation of material written by J. N. Andrews reveals him to be a detailed and thorough student of Scripture and history. Sermons show a depth of thought from every perspective. Each subject under study is logically and clearly articulated with a persuasive appeal to the heart.¹ For J. N. Andrews, preaching and

SDA mission could not be separated. The following sermons preached over nine years reflect that inseparable combination. Obviously, SDA mission was the most important factor in his life.¹ He gave his life working to advance that mission.

Sermon I: Absent from the Body and Present with the Lord

Sabbath evening in Battle Creek, Michigan, February 17, 1871, John Andrews preached using the text 2 Cor 5:1-10.² He focused on Paul's statement that "mortality might be swallowed up of life" and the desire to be "absent from the body and present with the Lord." God wants to restore mortal humans with immortality so we can be in His presence forever. Our mortal bodies are only a "temporary residence" until God gives us an eternal house, figuratively speaking, that will "never be vacated." Paul is not talking of death but about being immortal. Immortality is possible now "by promise, not by actual possession." The Holy Spirit is "earnest," or "pledge" that we (the righteous) shall have part in that resurrection and a promise that our "desiring to be

writing ability but the same qualities found in his writing seem to appear in his preaching.


²"Absent from the Body and Present with the Lord," Review and Herald, September 5, 1871, 89.
clothed upon with our house which is from Heaven" will become a reality at the last trump of God. Andrews concludes by drawing our attention to the time of our appearing before the judgment seat of Christ to receive our rewards according to our deeds while on earth. An appeal invited the audience to let the Holy Spirit abide within, signifying God's promise and pledge of immortality.

Sermon II: Salvation through Christ

Sabbath afternoon, April 26, 1879, John Andrews preached this sermon in Battle Creek, Michigan. It was followed by three baptisms and a vote to publish the sermon at a latter date. The sermon's foundational text was John 3:14-16 that describes how Moses lifted up the brazen serpent and that Christ would be lifted up before all people. Christ redeemed us from the curse of the law by being made a curse for us. The serpent was symbolic of death so Christ on the cross became sin for us. Looking to Jesus through the eye of faith and repentance, asking the heavenly High Priest to plead our case will save us. Christ has the right to take every case and has

1Eph 1:13; Rom 8:11; and 2 Cor 5:5.


3"Sabbath, April 26," Review and Herald, May 1, 1879, 140.
never refused a repentant sinner.

The cross, independent from what we must do, cannot give us eternal life. Our part in the plan of salvation is to give our heart to God in faith and put away sin. Sin forfeited eternal life but the Son of God died to gain that forfeited life back to be given freely to those who believe and love the Lord with all their soul and might. Then the service of Christ is a joy and whatever happens to you, live or die, belongs to God.

Sermon III: Dedicatory Sermon

On April 20, 1879, in Battle Creek, Michigan, John Andrews preached at the dedication service of the newly built Battle Creek SDA church. The foundational texts for the sermon were Exod 20:3-17, Rom 3:24, and Rev 14:12. They were engraved on the windows located behind the platform. His remarks had three major divisions. First, the law of God that requires man's obedience with particular attention regarding the fourth commandment. Seventh-day Adventists exist to call people back to forgotten Bible truths and repentance like John the Baptist did in preparing the way for the first coming of Christ. Second, Andrews touched on the "great remedial scheme" for those who have broken God's law and stand condemned by it. The plan of salvation includes the

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voluntary death of Christ for sinful people; man's part is true repentance that shows a "change of conduct" indicating the person has accepted the cross and now obeys God's law by the power of Christ. Third, Andrews draws attention to the different prophecies taught by the SDA church--teachings that identify the church as God's channel in giving the last warning message to be proclaimed in all the world. Everyone was given the invitation to join in recognizing the ten commandment law and Christ's soon coming.

J. N. Andrews: Relationship of Preaching to SDA Mission

Mission for Andrews was a commitment to promote and advance the teachings of the SDA church either by word or pen. The SDA mission of preaching was to call people to repentance in preparation for the second coming of Christ--an exact counterpart to the message of John the Baptist. Andrews' mission of preaching then focused on proclaiming the law of God with emphasis on the Seventh-day Sabbath and eschatological prophecies centered in Rev 14:6-12. Other topics of Scripture


2Andrews, "Editorial Correspondence," Review and Herald, April 29, 1875, 140.
appear to have been developing but preached to a lesser degree.

Sermon I: Absent from the Body and Present with the Lord

Andrews admits 2 Cor 5:1-10 is a difficult text but proceeds with a thorough and clear explanation. He makes the point that what is wanted is "truth that will stand the test of the Judgment." Integrity to Bible truth was of supreme importance to Andrews and appears to be part of his understanding, if not a requirement, of the relationship of preaching to the SDA mission.

In this sermon, Andrews connects his topic to eschatological events. Emphasis on the judgment before Christ returns, the end of the one thousand years, and the conclusion of earth's history brings his sermon to a close with an appeal to accept Christ. It seems that connecting eschatological events and appeals to accept Christ with a hard-to-explain passage of Scripture, or any topic, is part of Andrews' understanding of the relationship of preaching to the SDA mission.

Sermon II: Salvation through Christ

This salvation sermon illustrates the intensity and concern Andrews had for people to accept Jesus as their Savior. While Christ's High Priestly ministry in the heavenly sanctuary and the necessity of taking the last warning message to the world is briefly mentioned,
Andrews is most urgent about the need to accept Jesus and is compelling in his appeal. This pathos seems to permeate most of the sermon, not just the concluding paragraph. Andrews seems to illustrate in this sermon the urgency and compulsion the "everlasting gospel" brings to preaching as it relates to the SDA mission. The baptism that followed this sermon was an appropriate conclusion.

Sermon III: Dedicatory Sermon

This dedication sermon was given at the dedication of the Battle Creek Tabernacle. Andrews spoke of three unique SDA teachings: the law of God, salvation, and our (SDA) position in history according to Bible prophecy. In presenting these three areas, Andrews demonstrates a clear understanding of SDA mission. The preaching was articulate, comprehensive, and concise. He seems confident and certain regarding content and presentation. These qualities seem to illustrate his understanding of the relationship of preaching to SDA mission.

General Comments Regarding Andrews' Preaching and Its Relationship to SDA Mission

The relationship preaching has to SDA mission in the mind of J. N. Andrews is seen clearest from the struggles of the mission the SDA church established in
Europe. Being the first official missionary, it is no surprise that J. N. Andrews believed the minister must devote "everything dear to him in life, to the cause of Christ." As a missionary and preacher he believed the preacher was to instruct humanity in the truth of Scripture.¹ Those that work under this sacred mandate are to preach faithfully the Word, cooperating with the Holy Spirit as He brings conviction to the mind of the listener.² Preaching communicates the message intended for the hearers.

In America, Andrews was successful in gaining believers through preaching, but the mission in Europe presented difficulties in gaining access to audiences because of the language barrier and prejudice.³ Working under such conditions led Andrews to the conclusion and conviction⁴ that a paper must be published first that would eventually open opportunities for the living preacher to gain an audience with the people.⁵


⁴Andrews, "Editorial Correspondence," Review and Herald, June 24, 1875, 204.

church officials in America urged Andrews to work "in the field" holding meetings,\(^1\) he considered a publication stating our positions necessary for laying the foundation that would enable further SDA mission in the "old country." Furthermore, in the mind of Andrews that publication was as important as preaching the unique SDA beliefs\(^2\) "though his great desire was to preach."\(^3\)

\*[W. A. Spicer, the Preaching Administrator]

W. A. Spicer was a God-fearing optimist encouraging workers everywhere he went. As an administrator he could be decisive and spirited in committees yet gracious and pastoral in times of grief. General Conference assignments brought him in touch with the members of the church in many parts of the world, and that enabled a broad understanding concerning the challenges missionaries faced in foreign lands. Spicer's faith never wavered in the belief of "the ultimate triumph of the Adventist people" and their message.\(^4\)


Sincere regard for individuals earned him the reputation as a man of the people.¹

Sermon I: Funeral Sermon

W. A. Spicer delivered these remarks on August 21, 1912, at the funeral of Mrs. J. O. Corliss. He acknowledged that in times of sorrow human words are feeble to comfort but the "word of the living God" brings strength and hope. The tone was sensitive and pastoral realizing the grief relatives were suffering. There was no deep theological treatise but an attempt was made to bring comfort, hope, and compassion from a distinctive SDA perspective.

The theme of the sermon points out the promises of the blessed hope that SDAs identify as eternal life given at the second coming of Jesus Christ. God's voice will sound awakening the righteous that sleep in the grave to "come forth to everlasting life." That promise is true, real, and from the living Word of God. Jesus asked Mary and Martha where "Lazarus sleepeth" and they showed Him. "Thank God, there is no grief so deep but that we may show it to Jesus."

Toward the end of the sermon Spicer gave a biographical sketch describing the loving trust Mrs.

Corliss had in the promises of Jesus that someday soon her family would all be together in heaven.¹

Sermon II: Medical Council Meeting Talk

Two problems prompted Spicer's talk to the Medical Council in 1924. First was the inability to fill overseas denominational positions with SDA doctors from SDA schools. Second, distinctions appearing between medical missionaries and preachers made working together difficult. Spicer clearly identified that Adventist schools are to train SDA young people to work for the church. These workers, specifically medical missionaries and ministers, need to work together, both respecting each other's responsibilities as equal, a team ministry. Spicer indicated that "everyone is in this together, working together, until the work is done." If schools were finding it difficult to graduate doctors for the church, then "let us get at it and find out where the difficulty is."²

¹W. A. Spicer, DF 434, August 21, 1912, Ellen G. White Research Center, Andrews University, Berrien Springs, Michigan.

²Elder Spicer's talk at the Medical Council Meeting, Sunday night, October 12, 1924, Collection 3, Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, Michigan.
Sermon III: What I Have Seen of Denominational Progress

Sabbath morning, April 19, 1924, W. A. Spicer spoke regarding the progress of the SDA church. The spiritual enthusiasm and certainty of the message founded by SDA pioneers that at that time had gone around the world provided a powerful appeal for young people to give their lives in service to continue the advancement of that message. Story after story related how God had blessed people that had the SDA message burning in their heart. Spicer told the story of Habab in Num 10 that said, "no," to Moses when offered a Canaan inheritance but responded, "yes," when Moses said, "God needs you." God needs young people to take the three angels' messages to places and people that have asked for truth and are waiting to hear the light of Scripture.

SDA pioneers laid the foundation theologically and in four areas of organization, evangelism, publishing, education and medical missionary work. The children of the pioneers continued and enhanced the work as opportunities opened before them.¹

W. A. Spicer: Relationship of Preaching to SDA Mission

Where Andrews seems somewhat polemical, Spicer's

¹"What I Have Seen of Denominational Progress," April 19, 1924, VFM 1327, Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, Michigan.
preaching appears established, intent on continuation of SDA mission. At times he is pastoral yet suggestively administrative.

Sermon I: Funeral Sermon

The funeral sermon of Mrs. Corliss illustrates pastoral preaching. Spicer's remarks are comforting and sympathetic to family feelings. Although not evangelistic or intentionally doctrinal, he does mention the blessed hope of eternal life at the second coming of Jesus. However, this unique SDA doctrine is only briefly mentioned. The majority of the message seems to be intending to bring comfort. He does not seem concerned with directly preaching within the framework of the three angels' messages. Yet, one could conclude that much of SDA teaching would be indirectly understood. On such an occasion the preaching still illustrates its relationship to SDA mission.

Sermon II: Medical Council Meeting Talk

The medical council sermon shows the administrative side of Spicer. It indicates his interest in seeing that the problems of working together between doctors and ministers are solved. While the relationship of preaching to SDA mission is not demonstrated in this sermon, per se, an understanding of mission and that relationship to that mission is implied. It is
understood by the role SDA education performs in light of the church's task. By this time, the church was working to advance its mission in different areas and ways. Spicer wanted unity among medical personal and ministers in advancing SDA mission. There must be qualified workers.

Sermon III: What I Have Seen of Denominational Progress

The sermon on denominational progress is illustrative of how Spicer chronicled the progress of the SDA church. He loved to tell stories of missionaries working in foreign lands who saw people accept Bible truth from preaching the Word. His preaching was simple and direct. A thorough knowledge of the Bible "had a marked effect on his style of preaching."

By 1924 the SDA church was working around the world proclaiming the Sabbath and Rev 14:6-12. The mission of preaching this last warning for Spicer was still the same that the pioneers had established, but now various branches focused on specific areas of work. It was a time of growth for SDA schools, hospitals, publishing, and missions. While the mission stories inspired his audiences, Spicer appealed to the young people to advance the message. This sermon tells the results of SDA mission but does not specifically express

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1J. L. McElhany, MS 434.
the relationship of preaching to SDA mission. However, that relationship is implied by hearing the mission stories. The message is to be proclaimed and advanced. Spicer always encouraged people to be faithful in their service to God, as we see in the concluding lines of this letter: "Well, cheer everybody on, Brother Starr. Let us keep our feet on the ground and preach the message."¹

H. M. S. Richards, Sr., the Preaching Pastor/Evangelist

H. M. S. Richards had a major influence on SDA preaching during his lifetime. His sermons and impromptu discussions about preaching have given many a young, SDA minister encouragement and inspiration to continue to preach.² The following sermons were presented on the Voice of Prophecy radio program.

Sermon I: The Holy Spirit and the Latter Rain

The main point of the sermon on the latter rain is an appeal for preachers, teachers, members, and listeners to ask and receive the latter rain from the Holy Spirit. Richards explains that in Palestine rain came in October, known as the early rain. Another rain

¹Anderson, 83.

came in April, known as the latter rain. The early rain was at the time of planting and the latter rain was at the time of harvest. These figures are applied to the preaching of John the Baptist (the early rain) and the ministry of Jesus Christ (the latter rain), with Pentecost being the harvest. Then Richards states that the latter rain of those days (the ministry of Christ and Pentecost) is really the early rain of the "great Christian dispensation." The latter rain for the "great Christian dispensation" is when Bible truth is preached throughout the world. The Holy Spirit gives this "eternal truth," unaffected by "man-made religion, higher criticism or hoary tradition," power that ripens the harvest of God. The message of the latter rain is Rev 14. People are called to worship the creator. If the message is rejected, there will be a spiritual fall. Such a fall will lead to worshiping the beast. If this message is accepted, a class is developed that keeps the commandments and has the faith of Jesus.

Richards begins and ends his sermon with a story illustration. He includes two poems and refers to twelve Bible texts.¹

Sermon II: Armageddon and Beyond

After describing the meaning of the word Armageddon in his Armageddon sermon, Richards lists four predictions regarding the "so-called heathen nations": (1) They are awakened, (2) to prepare for war, (3) to come to Palestine, and (4) to have their way prepared. He mentions Russia, China, Japan, India, the Arab world, and Asian nations as the peoples involved. This awakening will take place "right at the end of human history," or harvest time "when God is ready to judge." The message given to the world at that time is (Rev 14:6-7) the everlasting gospel and that judgment of earth's inhabitants is taking place. He states, "We are living in the time of the end," just before Jesus comes.

Next Richards describes those who respond to God's special message. They "keep the commandments of God and have the faith of Jesus." This is the New Testament platform to conduct the spiritual warfare Christians are engaged in while the world is involved in the "spirit of war."

Armageddon takes place under the sixth plague, after the close of probation but before the second coming of Christ. Nations will be fighting nations but "the second coming of Christ will interrupt" Armageddon. The righteous are taken to heaven and the living wicked are destroyed. After 1,000 years the Holy City descends to
earth and the wicked are raised to life. "The battle of Armageddon is resumed." Final victory comes when the wicked, led by Satan, try to take the New Jerusalem. Out of heaven fire comes down and destroys sin and sinners. A new earth is created by the redeemer for the redeemed. Richards concludes with an appeal that the only way to be ready for the final Armageddon is to be ready now.¹

Sermon III: Christ's Message for Today

Richards, in his sermon on Christ's message for today, states that John the Baptist announced the first coming of Jesus. But the events and message were limited to a small country. Since Jesus will return to the whole world, Richards reasons, there will be a world-wide announcement of the second coming of Christ.

Dan 8:14 had been discussed in previous broadcasts. Here, Richards states the 2,300 years ended in 1844, the last prophetic period in prophecy. As the trumpets sounded the coming of the day of atonement for the Israelites, in type, the Lisbon earthquake, (1755), the dark day, (1780), and the falling stars (1833) announced the event that took place in 1844. People from different countries were proclaiming these prophecies. However, students did not understand the event correctly

¹Richards, Armageddon and Beyond (Glendale, CA: Voice of Prophecy Printing Department, March 1957), 3.
and were disappointed. Christ did not return but "was finishing His work as our high priest and mediator in heaven."

Out of the disappointment, a movement developed that was to preach Rev 14:6-14 to the whole world. This group understood the 1844 event correctly, that is, God's judgment had begun and taught that the ten commandments, including the fourth, should be kept. As John the Baptist heralded the first coming, this movement was to herald the second coming. The prophecy is "being fulfilled before our eyes today." He concludes with an appeal to be part of this movement and to accept Christ as Savior. Take the step. It will change your life.¹

H. M. S. Richards, Sr.: Relationship of Preaching to SDA Mission

Richards has a high view of preaching. It is the preacher's "chief work,"² his first responsibility,³ and it is evangelistic.⁴ However, he mentions briefly that it is important to "get down to the sheep-pen and mingle


²Richards, Feed My Sheep, 116.

³Ibid., 57.

⁴Ibid., 33, 34.
with the sheep."¹ This seems to suggest a pastoral element, but the major thrust of preaching for Richards seems evangelistic. Analyses of the following sermons illustrate Richards' understanding of the relationship of preaching to SDA mission.

Sermon I: The Holy Spirit and the Latter Rain

Two ideas seem to appear in the sermon on the latter rain regarding Richards' understanding of the relationship of preaching to SDA mission from this sermon. First, Richards understands that Bible truth must be preached to the world. He calls it "the true preaching of the gospel."² A gospel that is found in Rev 14. Richards' sermon shows that preaching's relationship to SDA mission is to uplift bible truth as it is set in the context of Rev 14. He appeals to preachers to pray that the Holy Spirit will come upon those uplifting the truth that brings the harvest.

Second, Richards states: "The Holy Spirit prepares the way for that gospel. He brings power to the preaching of the heralds who proclaim it."³

Although not the main point of the sermon, Richards shows by this statement that preachers are to

¹Ibid., 219.
²Richards, The Tongues of Pentecost, 36.
³Ibid., 36.
function as heralds that proclaim a message. The message is the gospel set in the context of Rev 14. Richards is communicating that message. The appeal of his sermon is for the reception of the Holy Spirit and the message of Rev 14 that is being proclaimed.

**Sermon II: Armageddon and Beyond**

Understanding Richards' preaching in relationship to SDA mission is illustrated by three observations from his Armageddon sermon. First, he gives an appeal to accept the message presented. Now is the time to open our eyes to the things of God. Faith in God will lead us through Armageddon. Second, this sermon contains the message of Rev 14. Richards seems to identify those who respond as being on the New Testament platform. This leads to the third observation and seems to derive its validity from an understanding of Rev 14 being the New Testament platform. Richards describes a scenario of last day events, particularly the battle of Armageddon. Specific nations are mentioned and geographic locations alluded to. (In doing this, interruptive questions are bound to surface.) He divides the battle of Armageddon into two phases that are 1,000 years apart. These are samples of his scenario. It seems for Richards that the relationship of preaching to SDA mission is to present publicly an understanding of events leading up to and
beyond the second coming of Christ. His theological understanding of Bible prophecy enables him to identify, to a point, future events.¹

Sermon III: Christ's Message for Today

In the sermon on Christ's message for today, Richards shows that the message of Rev 14:6-14 is to be proclaimed to all the world. It is the message to be preached after 1844. His sermon illustrates the task in preaching, that is, to herald the announcement of the second coming of Jesus, the ever-lasting gospel, that judgment is taking place now, and that God's commandments must be kept. Proclaiming that message appears to be the mission of his preaching. He states that the movement "proclaims the same message in every country."

Richards also understands preaching Rev 14:6-14 to all the world is the counterpart of John the Baptist's preaching to a small country. John the Baptist announced the first advent and Rev 14 announces the second advent. He also connects the work of the high priest in the Old Testament sanctuary day of atonement to the post-1844 work of Christ in heaven as high priest. This is typology. Richards' sermon illustrates an understanding of preaching typology as it relates to SDA mission.

¹Richards, Armageddon and Beyond, 3.
General Comments Regarding Richards' Preaching and Its Relationship to SDA Mission

In 1957 SDA preaching was criticized for losing its uniqueness. Richards considered the loss of uniqueness as one of the two major problems in SDA preaching. To maintain uniqueness he encourages preachers to preach the special message God has given to the SDA church. However, the three sermons evaluated appear to deal with only the first angel's message (Rev 14:6). There is much more than just this aspect of the SDA message.

Another major area that affects Richards' understanding of preaching is the spiritual life of the preacher. The Holy Spirit must be present in the life of the preacher. Examples of Peter's sermon (Acts 2) and Ellen White's prayer that Richards heard in 1912 demonstrate the results of this power.

While no clear theology of preaching seems to emerge from Richards' lectures on preaching, one is moved by the boldness, conviction, and certainty of his message. It seems his philosophy on preaching, could be

1 Richards, Feed My Sheep, 275.
2 Vendon, 8, 21. The other problem is ministerial busyness.
3 Richards, Feed My Sheep, 276.
4 Ibid., 405 406.
considered a theology of evangelistic preaching for the SDA minister. It is noteworthy to mention a conference resolution on preaching that Richards found in his father's personal effects and that he had apparently taken as part of his own philosophy on the subject: "Resolved, that it is of supreme importance that our ministers teach and preach everywhere these fundamental doctrines (SDA beliefs), and that they do so only from the standpoint of the truth as it is in Jesus."¹

Summary

Mission for the SDA church has not changed from the original challenge. The "everlasting gospel" in the setting of the three angels' messages of Rev 14 is still to be taken to the world. Many branches of organization are evident as the SDA church seeks to achieve its task of presenting a multifaceted message to people. Worldwide in scope, the SDA church must take advantage of every opportunity to fulfill God's purpose for his church on earth.

The relationship preaching has to SDA mission likewise is the same as first practiced by the founders of the SDA church. Although not consciously stated by the founders, preaching actually was and still is a tool or vehicle to communicate God's message to the

¹Ibid., 434, 435.
inhabitants of this world. It is a public proclamation of God's activities. Other methods (publications, special revelation, Bible studies) of communication are and may be used to spread the message, but preaching is the method God has specifically chosen to reveal to mankind the "good news."

Evaluation of the sermons by J. N. Andrews, W. A. Spicer, and H. M. S. Richards show that all three understood the mission of the SDA church. Their great burden was to preach "the message" and to communicate God's purpose for man, the salvation of souls. These men, in actuality, use preaching as a tool and method to achieve this goal. They considered it the special method chosen by God to make known His message for the world at a specific time. By pen, voice, and radio they sought to advance the mission of the church.
CHAPTER II

REPORT AND ANALYSIS OF THE DISTINCTIVE SEVENTH-DAY ADVENTIST PREACHING SURVEY CONDUCTED IN THE IOWA-MISSOURI CONFERENCE OF SEVENTH-DAY ADVENTISTS

Geographical and Population Parameters

Chapter 2 reports an analysis of responses to "The Distinctive Seventh-day Adventist Survey"\(^1\) that seeks to identify perceptions and reactions to SDA preaching and what members look for in that preaching. The survey was developed in consultation with my project committee chair and Dr. Roger Dudley, Director of the Church Ministry Institute at Andrews University.

Ministers of participating churches in the Iowa-Missouri Conference of SDAs received their questionnaires at the August 1989 ministers' meeting, and they administered the survey in their churches on a Saturday sometime during the months of August and September 1989 to all those willing to participate. I administered the survey on August 5 in the Springfield, Missouri SDA Church where I pastor. The Iowa-Missouri Conference ministers responded to the survey August 9. The SDA

\(^{1}\)See Appendix A for complete survey.
teachers received the questionnaire by mail and responded during September and October 1989.

Survey Population Statistics

The answers to question 1 of the questionnaire, "Circle the number showing how long you have been a baptized Seventh-day Adventist," show that of the total number of respondents, 383 or 70.2 percent had been members of the church for more than eleven years. Hence, the respondents represent considerable "maturity" in listening to SDA preaching.

The figure for the participating churches indicates 66.74 percent had been baptized longer than eleven years. Of the total number of ministers and teachers in the Iowa-Missouri Conference, 89.16 percent had been baptized for more than eleven years.

Reporting the Facts

The responses, particularly to questions 2 through 5, raise questions concerning different aspects of SDA preaching not relevant to the objectives of this study. The survey's basic concern was to identify perceptions regarding SDA preaching respondents have heard and what they think that preaching ought to be.

Questions 2 and 6 were divided into subquestions, A-S and A-R, respectively. The tables below statistically report responses to the questions asked in the
survey. Depending on the question, there were 476-558 individuals that responded to the "Distinctive SDA Preaching Survey." Three sets of figures appear in each table: (1) percentages that reflect the sum responses from all respondents called the "Overall Survey Total," (2) percentages for only ministers and teachers of the Iowa-Missouri Conference, and (3) percentages for participating churches in the Conference including the Springfield, Missouri, SDA Church.

Method of Analysis

Analyses of questions 2 through 8 seek to discover the perceptions of members regarding SDA preaching they have heard, while questions 6 through 8 seek to discover the perceptions of members as to what that preaching ought to be. Responses in the tables that indicate a majority of respondents, from single or

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1 See Appendix L, pp. 343-344.

2 Iowa Churches
Ankeny District
Atlantic District
Davenport District
Indianola District

Missouri Churches
Bourbon District
Clinton District
Columbia District
Grandview District
Jefferson City District
Kansas City Spanish District
Kirkville District
Lebanon District

Mason City District
Muscatine District
Sioux City District
Spencer District

Oak Grove District
Rolla District
Sedalia District
Springfield District
St. Joseph District
St. Louis Central District
St. Louis South Side

District
combined positions, are considered significant. Beyond this the analysis proceeds, if necessary, to other important response configurations revealed by the data. An analysis of the data follows each table.

Factor analysis of the open-end response questions determines the respondents' perceptions. The first idea in each response determines the place that comment is given in a section. From these sections, only major principles are discussed.

Respondents Perceptions Regarding SDA Preaching in the Iowa-Missouri Conference

The SDA members, ministers, and teachers provide an excellent source of feedback regarding SDA preaching. Their perceptions can assist ministers in (1) evaluating the strengths and weaknesses of SDA preaching, (2) show the direction spiritual leadership is taking, (3) and reveal whether preaching is successfully communicating SDA theology and mission.

Analysis

Combining positions 4 and 5 in table 1 from the Overall Survey Total illustrates a significant 76 percent of those surveyed tend to agree that preaching presents SDA doctrines clearly. Combining positions 1 and 2 show only 7.3 percent had a tendency to disagree regarding doctrinal preaching being clear. Figures from
TABLE 1
2A. SDA PREACHING THAT I HAVE HEARD
EXPRESSES SDA DOCTRINES CLEARLY

<table>
<thead>
<tr>
<th></th>
<th>Disagree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>2.5</td>
<td>4.8</td>
<td>16.7</td>
<td>26.2</td>
<td>49.8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>3.53</td>
<td>10.59</td>
<td>16.47</td>
<td>43.53</td>
<td>25.88</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>2.32</td>
<td>3.81</td>
<td>16.71</td>
<td>23.04</td>
<td>54.12</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

All figures in tables are percentages.

participating churches give the most positive statistics.

Positions 4 and 5 for the ministers and teachers reveal 69.41 percent tend to agree doctrines are presented clearly. However, the array of figures for those two positions show more preachers with reservations than those who totally agreed. Positions 1 and 2 show 14.12 percent tend to disagree.

TABLE 2
2B. SDA PREACHING THAT I HAVE HEARD OFFERS HELP FOR MARITAL AND FAMILY PROBLEMS

<table>
<thead>
<tr>
<th></th>
<th>Disagree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>12.8</td>
<td>16.82</td>
<td>27.24</td>
<td>15.54</td>
<td>27.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>9.3</td>
<td>31.5</td>
<td>35</td>
<td>18.6</td>
<td>5.6</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 2 shows no consistent tendency in any of the three groups. Combined positions 4 and 5 from the Overall Survey Total shows 43.14 percent tend to agree while combined positions 1 and 2 show 29.62 percent disagree. A significant tendency is not established even though more agreed than disagreed. Neither do positions 4 and 5 (46.64%) on the participating church continuum show a significant tendency.

The significant factor for the ministers and teachers is that 35 percent are ambivalent and 40.8 percent from positions 1 and 2 show respondents tend to disagree that preaching offered help for family and marital problems. Only 24.2 percent from positions 4 and 5 tend to agree. Ministers and teachers do not indicate preaching on family and marital problems were a major priority.

**TABLE 3**

**2C. SDA PREACHING THAT I HAVE HEARD FOCUSES ON STANDARDS OF THE CHURCH**

<table>
<thead>
<tr>
<th></th>
<th>Disagree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>6</td>
<td>9.9</td>
<td>23.5</td>
<td>25.2</td>
<td>35.4</td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>7.07</td>
<td>16.68</td>
<td>44.07</td>
<td>20.24</td>
<td>11.94</td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>6.5</td>
<td>8.5</td>
<td>19.5</td>
<td>26</td>
<td>39.5</td>
<td></td>
</tr>
</tbody>
</table>
Analysis

In table 3 combined positions 4 and 5 for the Overall Survey Total show that 60.6 percent tend to agree SDA preaching focused on standards. Respondents disagreeing according to positions 1 and 2 are 15.9 percent. The response from the participating churches in positions 4 and 5 was slightly higher, 65.5 percent.

The array of figures in position 3 for the ministers and teachers show a tendency (44.07 percent) of not knowing which way to indicate their opinion. Positions 1 and 2 reveal 23.75 percent tend to disagree and 32.18 percent from positions 4 and 5 tend to agree preaching focused on standards.

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>1.44</td>
<td>2.15</td>
<td>12.2</td>
<td>23.35</td>
<td>60.86</td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>1.19</td>
<td>2.38</td>
<td>16.67</td>
<td>40.47</td>
<td>39.29</td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>1.48</td>
<td>2.11</td>
<td>11.42</td>
<td>20.30</td>
<td>64.69</td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Combined positions 4 and 5 for the Overall Survey Total in table 4 show that 84.21 percent believe
preaching expresses a love relationship with Jesus. The same opinion is true for the participating churches. This is a clear and substantial majority of those surveyed. Position 5 shows 60.86 percent that totally agreed. This is the second largest response for position 5 dealing with members' perceptions regarding actual SDA preaching. Only 3.59 percent according to positions 1 and 2 tend to disagree.

Ministers and teachers according to positions 4 and 5 show 79.76 percent feel preaching expressed a love relationship with Jesus. However, the array of figures in positions 4 and 5 show respondents are less positive than church members about the preaching they heard. This is seen particularly in the figure for position 4.

TABLE 5

2E. SDA PREACHING THAT I HAVE HEARD IS BASED PRIMARILY ON THE BIBLE

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>1.5</td>
<td>2.5</td>
<td>7.8</td>
<td>20.3</td>
<td>67.9</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>4.7</td>
<td>14.11</td>
<td>42.36</td>
<td>38.83</td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>1.72</td>
<td>2.16</td>
<td>6.7</td>
<td>16.2</td>
<td>73.22</td>
</tr>
</tbody>
</table>
Analysis

The tendency in position 4 and 5 for the Overall Survey Total in table 5 shows that 88.2 percent of the respondents agree SDA preachers have clearly shown members that their primary source for sermons is the Bible. The 67.9% in position 5 is the largest response for that position in this section of questions. Perception from participating churches show 89.42 percent tend to believe the Bible for SDA preaching is the primary source. Only 3.88 tend to disagree.

The array of figures for ministers and teachers reveal that 81.19 percent tend to agree. This is substantial, although slightly less than the Overall Survey Total. However, most of the ministers and teachers did not totally agree, as position 4 shows.

TABLE 6

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>8.5</td>
<td>14.97</td>
<td>25.51</td>
<td>21.26</td>
<td>29.76</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>7.06</td>
<td>27.06</td>
<td>30.59</td>
<td>28.23</td>
<td>7.06</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>8.77</td>
<td>12.72</td>
<td>24.56</td>
<td>19.96</td>
<td>33.99</td>
</tr>
</tbody>
</table>
Table 6 shows no consistent tendency of percentages for any of the three continua. Combining positions 4 and 5 from the Overall Survey Total reveals a slight majority (51.02) tending to agree that the Bible and Ellen G. White's material are used equally. Positions 1 and 2 indicate 23.47 percent are inclined to feel the two sources are unequally used.

The figures for the ministers and teachers seem to point out confusion as to how her material is to be used as a source. Interestingly, 35.29 percent from positions 4 and 5 agree her writings are used equally. Positions 1 and 2 show that 34.12 percent disagree. Position 3 shows that 30.59 are not sure.

TABLE 7

2G. SDA PREACHING THAT I HAVE HEARD INVITES PEOPLE TO BECOME CHURCH MEMBERS

<table>
<thead>
<tr>
<th></th>
<th>Disagree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>6.5</td>
<td>11.1</td>
<td>23.6</td>
<td>23.3</td>
<td>35.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>5.81</td>
<td>30.23</td>
<td>37.21</td>
<td>19.77</td>
<td>6.98</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>6.68</td>
<td>7.54</td>
<td>21.12</td>
<td>23.92</td>
<td>40.74</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Combining positions 4 and 5 in table 7 for the Overall Survey Total indicates 58.8 percent say that preachers actually gave invitations in sermons to join the church. Another 17.6 percent, from combining positions 1 and 2, tend to disagree.

Perceptions are significantly different for ministers and teachers regarding invitations. Only 26.75 percent from positions 4 and 5 agree invitations were given in preaching and 36.04 percent from position 1 and 2 tend to disagree.

From the participating churches' continuum, positions 4 and 5 show 64.66 percent agree invitations were given and positions 1 and 2 show 14.22 percent tend to disagree.

**TABLE 8**

2H. SDA PREACHING THAT I HAVE HEARD MAKES ME FEEL CLOSER TO JESUS

<table>
<thead>
<tr>
<th>Disagree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>2.71</td>
<td>5.6</td>
<td>18.63</td>
<td>24.23</td>
<td>48.82</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>2.35</td>
<td>10.59</td>
<td>23.53</td>
<td>38.82</td>
<td>24.71</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>2.77</td>
<td>4.7</td>
<td>17.74</td>
<td>21.58</td>
<td>53.21</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Analysis

Combining positions 4 and 5 from the Overall Survey Total in table 8 reveals a respectable 73.05 percent that tend to agree that preaching made respondents feel closer to Jesus. Participating churches reflect the same tendency as the overall survey total, only slightly higher. Percentages from positions 1 and 2 from the overall survey total show that only 8.31 percent are dissatisfied.

Ministers and teachers indicated from positions 4 and 5 that 63.53 percent thought the preaching they heard made them feel closer to Jesus, while positions 1 and 2 show that 12.94 percent tend to disagree.

TABLE 9

21. SDA PREACHING THAT I HAVE HEARD EMPHASIZES BIBLE PROPHECY

<table>
<thead>
<tr>
<th></th>
<th>Disagree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Agree</th>
</tr>
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<tbody>
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<td>Overall Survey Total</td>
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<td>5.4</td>
<td>15.7</td>
<td>23.2</td>
<td>53.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>3.53</td>
<td>9.42</td>
<td>22.35</td>
<td>45.88</td>
<td>18.82</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>1.7</td>
<td>4.68</td>
<td>14.47</td>
<td>19.15</td>
<td>60</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Combining percentages in positions 4 and 5 for the Overall Survey Total in table 9 reveals that 76.9
percent of respondents regarded SDA preaching as emphasizing Bible prophecy. Only 7.4 percent from positions 1 and 2 disagree.

The array of figures for ministers and teachers show positions 4 and 5 with 64.70 percent that tend to agree. Positions 1 and 2 show 12.95 percent tend to disagree. Figures on the participating church continuum parallel the overall survey total, but are more positive.

TABLE 10

<table>
<thead>
<tr>
<th></th>
<th>Disagree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>3.28</td>
<td>7.66</td>
<td>21.66</td>
<td>25.68</td>
<td>41.72</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers &amp; Teachers</td>
<td>5.81</td>
<td>9.31</td>
<td>26.74</td>
<td>39.53</td>
<td>18.61</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participating Churches</td>
<td>2.81</td>
<td>7.34</td>
<td>20.74</td>
<td>23.11</td>
<td>46</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Combined positions 4 and 5 from the Overall Survey Total in table 10 show 67.4 percent agree that SDA preaching proclaimed a compelling message. Positions 1 and 2 represent 10.94 percent that tend to disagree. Positions 4 and 5 for participating churches is only slightly higher than the overall survey total.

Ministers and teachers show from positions 4 and
5 that 58.14 percent agree, but 15.12 percent disagree from positions 1 and 2.

TABLE 11

2K. SDA PREACHING THAT I HAVE HEARD LACKS ADEQUATE PREPARATION

<table>
<thead>
<tr>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>39.65</td>
<td>20.88</td>
<td>16.67</td>
<td>13.03</td>
</tr>
</tbody>
</table>

IA-MO Conference Ministers & Teachers | 20.49 | 34.94 | 27.71 | 13.25 | 3.61 |

IA-MO Conference Participating Churches | 43 | 18 | 15 | 13 | 11 |

Analysis

Combining positions 1 and 2 for the Overall Survey Total in table 11 shows that 60.53 percent tend to support adequate preparation for preaching. Positions 1 and 2 for the participating churches is only slightly higher. This is a majority but does not seem to be an overwhelming perception quantitatively. Another 22.80 percent feel preparation for preaching is inadequate as indicated by combining positions 4 and 5.

Combined positions 1 and 2 for ministers and teachers show 55.43 percent tend to believe preparation for preaching is adequate. Positions 4 and 5 show 16.86 percent disagree.

Interestingly, positions 4 and 5 for the
participating churches show 24 percent unhappy with preparation for preaching. Other percentages on this continuum parallel the other two continua.

### TABLE 12

2L. SDA PREACHING THAT I HAVE HEARD LACKS DEPTH OF THOUGHT AND IS IRRELEVANT

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>43.6</td>
<td>19.69</td>
<td>16.44</td>
<td>10.51</td>
<td>9.76</td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers &amp; Teachers</td>
<td>28.24</td>
<td>31.76</td>
<td>28.24</td>
<td>9.41</td>
<td>2.35</td>
</tr>
<tr>
<td>Participating Churches</td>
<td></td>
<td></td>
<td></td>
<td>46.58</td>
<td>17.35</td>
</tr>
</tbody>
</table>

**Analysis**

Positions 1 and 2 in table 12 for the Overall Survey Total reveals 63.29 percent indicated preaching is thought out and relevant. Positions 4 and 5 show that 20.28 percent felt preaching was irrelevant. Percentages for participating churches are similar.

Positions 1 and 2 for the ministers and teachers show that 60 percent think preaching they heard was thought out and relevant. Positions 4 and 5 show 11.76 percent disagree. The participating churches parallel the overall survey total.
TABLE 13

2M. SDA PREACHING THAT I HAVE HEARD IS SATISFYING TO ME

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>4.89</td>
<td>8.15</td>
<td>17.75</td>
<td>27.36</td>
<td>41.85</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>5.88</td>
<td>15.29</td>
<td>21.18</td>
<td>47.06</td>
<td>10.59</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>4.71</td>
<td>6.85</td>
<td>17.13</td>
<td>23.77</td>
<td>47.54</td>
</tr>
</tbody>
</table>

Analysis

Combining positions 4 and 5 from the Overall Survey Total in table 13 shows that 69.21 percent tend to agree preaching was satisfying. Positions 1 and 2 reveal 13.04 percent who disagree. The participating churches show slightly higher figures for positions 4 and 5.

Positions 4 and 5 for ministers and teachers show 57.65 percent agreeing but most of those have doubts as indicated by position 4. Positions 1 and 2 show 21.17 percent were dissatisfied with the preaching they heard. This might be considered significant.

Analysis

Combining positions 4 and 5 in table 14 from the Overall Survey Total shows that 67.34 percent tend to agree that preaching defined the SDA mission. Positions 1 and 2 show 11.74 percent tend to disagree. The figure
TABLE 14

2N. SDA PREACHING THAT I HAVE HEARD DEFINES THE MISSION OF THE CHURCH

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>4.4</td>
<td>7.34</td>
<td>20.92</td>
<td>26.61</td>
<td>40.73</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>7.14</td>
<td>14.29</td>
<td>26.19</td>
<td>36.90</td>
<td>15.48</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>3.9</td>
<td>6.07</td>
<td>19.96</td>
<td>24.73</td>
<td>45.34</td>
</tr>
</tbody>
</table>

for positions 4 and 5 in the participating churches is slightly higher than the overall survey total.

The percentage for position 4 and 5 for the ministers and teachers show 52.38 percent that agree preaching they heard defined SDA mission. Positions 1 and 2 show 21.43 percent tend to disagree. This is twice as many as shown in the overall survey total for the same position.

Analysis

Percentages in Table 15 for the Overall Survey Total show combined positions 4 and 5 reflecting 67.45 percent that agree preaching expressed SDA lifestyle. The same positions in the participating churches is slightly higher. Combining positions 1 and 2 reveals 15.37 percent that tend to disagree.
20. SDA PREACHING THAT I HAVE HEARD
TEACHES HOW AN SDA SHOULD LIVE

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>5.97</td>
<td>9.40</td>
<td>17.18</td>
<td>25.68</td>
<td>41.77</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>4.76</td>
<td>16.67</td>
<td>22.62</td>
<td>44.05</td>
<td>11.90</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>6</td>
<td>8</td>
<td>16</td>
<td>22</td>
<td>48</td>
</tr>
</tbody>
</table>

Ministers and teachers show from combining positions 4 and 5 that 55.95 percent, with most of those expressing some question, tend to agree. Positions 1 and 2 show 21.43 percent that disagree. Positions 1 and 2 for participating churches show 14 percent disagreeing.

2P. SDA PREACHING THAT I HAVE HEARD CLARIFIES THE THREE ANGELS' MESSAGE

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>4.2</td>
<td>8.1</td>
<td>18.3</td>
<td>21.7</td>
<td>47.7</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>8.34</td>
<td>10.71</td>
<td>35.71</td>
<td>27.38</td>
<td>17.86</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>3.41</td>
<td>7.68</td>
<td>15.14</td>
<td>20.68</td>
<td>53.09</td>
</tr>
</tbody>
</table>
Analysis

The percentage of combined positions 4 and 5 in table 16 from the Overall Survey Total reveals 69.4 percent tending to agree. Positions 1 and 2 represent 12.3 percent that disagree preaching expresses the three angels' message clearly.

Combined positions 4 and 5 for the ministers and teachers show 45.24 percent agree preaching clarified the three angels' message. Positions 1 and 2 show 19.05 percent tend to disagree. The spread of figures on the continuum form a bell curve that is slightly weighted towards agreeing.

TABLE 17

2Q. SDA PREACHING THAT I HAVE HEARD IS DEEPLY SPIRITUAL

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>3.5</td>
<td>8.6</td>
<td>20.6</td>
<td>25</td>
<td>42.3</td>
</tr>
<tr>
<td>IA-MO Conference Ministries &amp; Teachers</td>
<td>2.33</td>
<td>10.47</td>
<td>30.23</td>
<td>39.53</td>
<td>17.44</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>3.68</td>
<td>8.22</td>
<td>18.83</td>
<td>22.29</td>
<td>46.97</td>
</tr>
</tbody>
</table>

Analysis

Table 17 in the Overall Survey Total shows positions 4 and 5 totaling 67.3 percent tending to agree preaching was deeply spiritual. The figure for the same
positions on the participating church continuum is slightly higher. Positions 1 and 2 show 12.1 percent tending to disagree.

The ministers and teachers are not as positive. Positions 4 and 5 show 56.97 percent tending to agree. Though a majority, this percentage does not seem overwhelming quantitatively. Positions 1 and 2 show 12.8 percent disagree.

**TABLE 18**

2Q OPEN-END RESPONSE: WHAT MADE THE SERMONS I HAVE HEARD DEEPLY SPIRITUAL?

<table>
<thead>
<tr>
<th>Factors</th>
<th>Number of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Relationship with Jesus</td>
<td>19</td>
</tr>
<tr>
<td>B. Love of Jesus and God</td>
<td>19</td>
</tr>
<tr>
<td>C. Christ centered</td>
<td>45</td>
</tr>
<tr>
<td>D. Content of the sermon</td>
<td>12</td>
</tr>
<tr>
<td>E. Presentation of the sermon</td>
<td>28</td>
</tr>
<tr>
<td>F. Influence of the audience</td>
<td>13</td>
</tr>
<tr>
<td>G. Influence of the message</td>
<td>14</td>
</tr>
<tr>
<td>H. Bible based</td>
<td>53</td>
</tr>
<tr>
<td>I. Ministers' spiritual preparation</td>
<td>38</td>
</tr>
<tr>
<td>J. Moved to action</td>
<td>21</td>
</tr>
<tr>
<td>K. Spirit of Prophecy</td>
<td>2</td>
</tr>
<tr>
<td>L. I haven't heard any</td>
<td>6</td>
</tr>
<tr>
<td>M. Holy Spirit's presence</td>
<td>6</td>
</tr>
</tbody>
</table>

**Analysis**

The 276 responses for 2Q open-end response question are factor analyzed as indicated in table 18. The first thought mentioned by a respondent is the

\*See Appendix C.*
criteria used to determine in which factor to place the response. The following is a further analysis of the factors in the light of the responses:

**Uplifts Jesus.** The greatest criterion of a deeply spiritual sermon is that it uplifts Jesus Christ as the loving Redeemer of the world and the development of a relationship with Him. This vital principle of emphasizing Christ\(^1\) was foremost in members' evaluation of the spiritual preaching they heard.

Other influences uplift Christ, such as the spirituality of the preacher, sermon content, sources and presentation, etc. These areas are a result of making Christ the most important theme presented. They could not genuinely happen without Him. Comments dealing with these areas\(^2\) indirectly emphasize that Jesus Christ is the Center.

**The preaching event.** A second aspect that made preaching deeply spiritual was the event of preaching. Interaction of the following elements during the worship service was a major influence on the spirituality of that event. There was an experience in which the individual's attitude, prayer life, preacher's illustrations, message content, delivery, response of the congregation, and smoothness of the service allowed the Holy Spirit to

\(^1\)Appendix C, factors A, B, C.

\(^2\)Appendix C, factors D, I, and K.
reach the heart. People came seeking communion with God. The content and presentation of the message was clear and applied practical religion. Sermons moved individuals to "think and choose" concerning lifestyle changes and to seek a closer connection with God.

Bible based. A third principle that made preaching deeply spiritual was to have a Biblical base. Scripture was the "main source of information" and the sermons "focused on the Bible." Preaching had its foundation based on closely following the Biblical text.

Spirituality of the preacher. The forth element that made preaching deeply spiritual was the preacher's spirituality. A visible testimony of Christ in the preacher's life and his "walk with the Lord through everything" made preaching spiritual. A vivid comment was "The yearning of the sermon giver."

---

1 Appendix C, factors J, # 2.
2 Appendix C, factors E-G, I, J, and M.
3 Appendix C, factor H, # 9.
4 Appendix C, factor H, # 7.
5 Appendix C, factor H, # 38.
6 Appendix C, factor I, # 18.
7 Appendix C, factor I, # 11.
TABLE 19

2R. SDA PREACHING THAT I HAVE HEARD IS DIFFERENT FROM PREACHING IN OTHER CHURCHES

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>4.3</td>
<td>2.8</td>
<td>12.2</td>
<td>24.3</td>
<td>56.4</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>4.76</td>
<td>7.14</td>
<td>19.05</td>
<td>29.76</td>
<td>39.29</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>4.16</td>
<td>1.96</td>
<td>10.76</td>
<td>23.22</td>
<td>59.9</td>
</tr>
</tbody>
</table>

Analysis

Combining percentages in positions 4 and 5 from table 19 for the Overall Survey Total shows 80.7 percent of respondents agree that SDA preaching is different from preaching in other churches. The percentage in participating churches is slightly higher. The 56.4 percent is the third largest response for position 5 in this section of questions. Positions 1 and 2 show 7.1 percent disagree.

According to positions 4 and 5, ministers and teachers show that 69.05 percent agree. Positions 1 and 2 show 11.9 percent that disagree.
TABLE 20

2R OPEN- END RESPONSE: HOW IS THE PREACHING I HAVE HEARD DIFFERENT FROM PREACHING IN OTHER CHURCHES?

<table>
<thead>
<tr>
<th>Factors</th>
<th>Number of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Truth of Scripture presented</td>
<td>40</td>
</tr>
<tr>
<td>B. Biblically based</td>
<td>92</td>
</tr>
<tr>
<td>C. Christ-centered preaching</td>
<td>21</td>
</tr>
<tr>
<td>D. Distinctive doctrines</td>
<td>14</td>
</tr>
<tr>
<td>E. A different message</td>
<td>34</td>
</tr>
<tr>
<td>F. Sabbath doctrine</td>
<td>26</td>
</tr>
<tr>
<td>G. Prophecies of Daniel and Revelation</td>
<td>19</td>
</tr>
<tr>
<td>H. Escatology</td>
<td>19</td>
</tr>
<tr>
<td>I. Ellen G. White</td>
<td>3</td>
</tr>
<tr>
<td>J. Law</td>
<td>5</td>
</tr>
<tr>
<td>K. Negative responses about SDA preaching</td>
<td>23</td>
</tr>
<tr>
<td>L. Preaching in other churches</td>
<td>22</td>
</tr>
<tr>
<td>M. No difference</td>
<td>18</td>
</tr>
<tr>
<td>N. General statements about preaching</td>
<td>20</td>
</tr>
<tr>
<td>O. I haven't heard any</td>
<td>13</td>
</tr>
</tbody>
</table>

Analysis

The following is a further analysis of the factors in the light of the responses: Three major categories seem to appear in Table 20 when evaluating responses. The first category deals with factors A through J that differentiates SDA preaching from preaching in other churches. Category 2 deals with negative and insignificant responses in factors K, M, and O. Category 3 is composed of general statements about preaching and the preaching in other churches in factors L and N. Only factors A through J that differentiate SDA

\(^1\)See Appendix D.
preaching from preaching in other churches is evaluated.

Unique message. The biggest difference between preaching in the SDA church and other churches is the "uniqueness" of the message. Members mentioned eighteen different subjects¹ that SDAs preach about as part of this distinctive message. Such teachings give SDA preaching a different focus, aim, and purpose than the preaching in other churches. Sections D through J reveal the emphasis placed on a unique message.

More Biblical. The next factor mentioned most was that SDAs preach "more Bible."² This does not mean that other churches do not preach the Bible, but SDA preaching places the emphasis on being "more Bible oriented."³ Sermons were "closer to what the Bible teaches."⁴

More truth filled. Respondents express that "only Bible truths" appear in SDA preaching.⁵ Emphasis

<table>
<thead>
<tr>
<th>True Church</th>
<th>Tithing</th>
<th>1000 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second Coming</td>
<td>Health</td>
<td>3 angels</td>
</tr>
<tr>
<td>Christian development</td>
<td>Hell</td>
<td>Judgment</td>
</tr>
<tr>
<td>State of the dead</td>
<td>Sabbath</td>
<td>Sanctuary</td>
</tr>
<tr>
<td>Christian life</td>
<td>Papacy</td>
<td>Heaven</td>
</tr>
<tr>
<td>Escatology</td>
<td>Law</td>
<td>2300 days</td>
</tr>
</tbody>
</table>

¹Appendix D, factor B, # 61.  
²Appendix D, factor B, # 12.  
³Appendix D, factor B, # 51.  
⁴Appendix D, factor A, # 29.
on Biblical teaching leading a willing individual to desire more truth was evident. Again, this does not mean that other churches do not preach truth. Responses indicate that SDA preaching was more truth filled than others.¹

Christ centered. Respondents indicated that another difference was SDA preaching was more Christ centered. Preaching reflected the teachings of Jesus more where preaching in other churches dealt with social problems and philosophy.²

2S. SDA PREACHING THAT I HAVE HEARD; OTHER

Respondents gave only seven responses to this question and are of a general nature. Appendix D contains the comments for this query.

Analysis

The majority of respondents in table 21 for each continuum indicate in position 3 that distinctive SDA preaching reflects proper voice inflection. Percentage totals from the Overall Survey Total shows for positions 4 and 5 (27.67) as compared to positions 1 and 2 (15.87) that there is a 11.8 percent difference that indicates distinctive SDA preaching is slightly louder.

¹Appendix D, factor A, # 39.

²Appendix D, factor C, # 2, 9.
### TABLE 21

3. DISTINCTIVE SDA PREACHING IS—SOFT OR LOUD

<table>
<thead>
<tr>
<th></th>
<th>Soft 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Loud</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>6.46</td>
<td>9.41</td>
<td>56.46</td>
<td>18.08</td>
<td>9.59</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>2</td>
<td>14</td>
<td>62.5</td>
<td>15.5</td>
<td>6</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>7.2</td>
<td>8.52</td>
<td>55.46</td>
<td>18.56</td>
<td>10.26</td>
</tr>
</tbody>
</table>

### TABLE 22

4. DISTINCTIVE SDA PREACHING IS—CONVERSATIONAL OR FORCEFULLY SPOKEN

<table>
<thead>
<tr>
<th></th>
<th>Conversational</th>
<th>Forcefully Spoken</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Overall Survey Total</td>
<td>5.7</td>
<td>7.5</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>2.42</td>
<td>10.84</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>6.26</td>
<td>6.94</td>
</tr>
</tbody>
</table>

**Analysis**

Combining positions 4 and 5 from the Overall Survey Total in table 22 shows 48.1 percent tend to believe distinctive SDA preaching is forcefully spoken. Positions 1 and 2 show 13.2 percent that disagree. Percentages on the participating church continuum are
similar to the Overall Survey Total. Position 3 on the overall survey total show 38.7 percent that indicate preaching is articulated properly.

The percentage for positions 4 and 5 on the ministers' and teachers' continuum shows 50.60 percent agree that preaching is forcefully spoken. Position 3 (46.98) suggests that SDA preaching is between forceful and soft. Positions 1 and 2 show 13.26 percent that indicate sermons are conversational.

TABLE 23
5. DISTINCTIVE SDA PREACHING IS—EVANGELISTIC PREACHING OR SERMONS ON SABBATH

<table>
<thead>
<tr>
<th></th>
<th>Evangelistic preaching</th>
<th>Sermons on Sabbath</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Overall Survey Total</td>
<td>22.29</td>
<td>11.78</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>34.66</td>
<td>29.49</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>20.14</td>
<td>8.6</td>
</tr>
</tbody>
</table>

Analysis

It is generally believed that SDA Sabbath sermons are not as distinctive as sermons preached in an evangelistic setting. However, figures in table 23 on the Overall Survey Total indicate distinctive SDA preaching took place in either event. Respondents in
positions 4 and 5 reveal 35.96 percent as compared to 33.07 percent from positions 1 and 2.

The majority of ministers and teachers (64.15) from positions 1 and 2 tend to believe distinctive SDA preaching occurs in the evangelistic setting. Only 12.82 percent from positions 4 and 5 indicate the Sabbath sermons are distinctive.

Members Perception of What SDA Preaching Ought to Be in the Iowa-Missouri Conference of SDA

The following tables report what members think SDA preaching ought to be in the Iowa-Missouri Conference. Only significant data and comparisons with preceding tables dealing with how SDA preaching has been perceived are discussed. Results from this section provide the guidelines for chapter 4 in developing six sermons to be preached at the Springfield, Missouri, SDA church.

TABLE 24

6A. DISTINCTIVE SDA PREACHING OUGHT TO EXPLAIN SDA BIBLE PROPHECY

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>1.1</td>
<td>1.7</td>
<td>7.3</td>
<td>16.3</td>
<td>73.6</td>
</tr>
<tr>
<td>IA-Mo Conference Ministers &amp; Teachers</td>
<td>1</td>
<td>9</td>
<td>23</td>
<td>67</td>
<td></td>
</tr>
<tr>
<td>IA-Mo Conference Participating Churches</td>
<td>1.08</td>
<td>1.95</td>
<td>6.93</td>
<td>15.15</td>
<td>74.89</td>
</tr>
</tbody>
</table>
Analysis

Combining positions 4 and 5 of the Overall Survey Total in table 24 reveals that 89.9 percent tend to agree SDA preaching ought to explain Bible prophecy. Positions 4 and 5 for the ministers and teachers show 90 percent that agree. Positions 4 and 5 for the overall survey total in table 9 (76.7) indicating preaching expresses SDA Bible prophecy compared to the same positions in table 24 (89.9) shows a 13.2 percent difference.

TABLE 25

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>2.03</td>
<td>1.84</td>
<td>9.02</td>
<td>15.84</td>
<td>71.27</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>2.35</td>
<td>4.71</td>
<td>22.35</td>
<td>70.59</td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>1.96</td>
<td>2.18</td>
<td>9.83</td>
<td>14.63</td>
<td>71.4</td>
</tr>
</tbody>
</table>

Analysis

Combining percentages in positions 4 and 5 for the Overall Survey Total from table 25 shows that 87.11 percent believe distinctive SDA preaching ought to explain the doctrines of the church. Positions 4 and 5 for ministers and teachers show that 93.94 percent agree.

Table 1 reveals that 76 percent from positions 4
and 5 agree preaching expressed SDA doctrines clearly as compared to 87.11 percent that agree from positions 4 and 5 in table 25 that it ought to explain the doctrines clearly. That shows a 11.11 percent difference between the two.

**TABLE 26**

6C. DISTINCTIVE SDA PREACHING OUGHT TO EXPLAIN A LOVE RELATIONSHIP WITH JESUS

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>.37</td>
<td>1.64</td>
<td>7.3</td>
<td>90.69</td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>8.24</td>
<td>91.76</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>.43</td>
<td>1.94</td>
<td>7.13</td>
<td>90.5</td>
<td></td>
</tr>
</tbody>
</table>

**Analysis**

The Overall Survey Total in table 26 clearly shows that for positions 4 and 5 97.99 percent agree distinctive SDA preaching ought to express a love relationship with Christ. All of the ministers and teachers in positions 4 and 5 agree.

Positions 4 and 5 for the Overall Survey Total in table 26 and table 4 show the percentages are 97.99 and 84.21, respectively. This shows only a 13.78 percent difference between figures. This is the largest response for position 5 in this section of questions.
<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>.74</td>
<td>1.48</td>
<td>4.99</td>
<td>12.38</td>
<td>80.41</td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers &amp; Teachers</td>
<td>4.71</td>
<td>4.71</td>
<td>22.35</td>
<td>68.23</td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participating Churches</td>
<td>.9</td>
<td>.9</td>
<td>5.0</td>
<td>10.5</td>
<td>82.7</td>
</tr>
</tbody>
</table>

**Analysis**

Table 27 shows, for the Overall Survey Total, that positions 4 and 5 with 92.79 percent agree distinctive SDA preaching ought to uphold the standards of the church. Position 5 (80.41) on the continuum is the third largest response for that position in this section of questions. Positions 4 and 5 for the ministers and teachers show 90.58 percent that agree. The participating churches (positions 4 and 5) show 93.2 percent agree.

In table 3 positions 4 and 5 for the Overall Survey Total show 60.6 percent agree that preaching focused on standards. Table 27, for the same positions, shows 92.79 percent agree that preaching ought to focus on standards. This gives 32.19 percent between the two.
TABLE 28

6E. DISTINCTIVE SDA PREACHING OUGHT TO BE PRIMARILY FROM THE BIBLE

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>2.25</td>
<td>.75</td>
<td>5.24</td>
<td>12.17</td>
<td>79.59</td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers &amp; Teachers</td>
<td>1.17</td>
<td>1.17</td>
<td>8.24</td>
<td>8.24</td>
<td>81.18</td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participating Churches</td>
<td>2.45</td>
<td>.67</td>
<td>4.67</td>
<td>12.92</td>
<td>79.29</td>
</tr>
</tbody>
</table>

Analysis

Table 28 shows in the Overall Survey Total from positions 4 and 5 that 91.76 percent feel distinctive SDA preaching ought to be primarily from the Bible. Ministers and teachers in positions 4 and 5 show that 89.42 percent agree. The same positions for the participating churches show 92.21 percent that agree. Only 3.56 percent difference exists between positions 4 and 5 in table 5 and the same positions in table 29.

Analysis

Combining positions 4 and 5 in the Overall Survey Total in table 29 shows 50.1 percent tend to agree. Positions 1 and 2 show 24 percent tend to disagree.
### TABLE 29

**6F. DISTINCTIVE SDA PREACHING OUGHT TO BE BASED EQUALLY ON THE BIBLE AND E. G. WHITE**

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overall Survey</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>10.4</td>
<td>13.6</td>
<td>25.9</td>
<td>15.3</td>
<td>34.8</td>
</tr>
<tr>
<td><strong>IA-MO Conference</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers &amp; Teachers</td>
<td>3.52</td>
<td>28.24</td>
<td>30.59</td>
<td>20</td>
<td>17.65</td>
</tr>
<tr>
<td><strong>IA-MO Conference</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participating Churches</td>
<td>11.73</td>
<td>10.84</td>
<td>25</td>
<td>14.38</td>
<td>38.05</td>
</tr>
</tbody>
</table>

Only 37.65 percent (positions 4 and 5) for the ministers and teachers agree. Positions 1 and 2 show that 31.76 percent disagree and 30.59 percent from position 3 remain neutral. Positions 4 and 5 in table 28 shows clearly that 89.42 percent of ministers and teachers agree the Bible is the primary source.

Positions 4 and 5 in table 6 show 51.02 percent that agree preaching was based equally on the Bible and E. G. White. In table 29, 58.8 percent for the same positions agree. In both tables 25 percent appears in position 3. Do these responses suggest confusion regarding the place of authority of Ellen G. White's material?
### TABLE 30

**6G. DISTINCTIVE SDA PREACHING OUGHT TO EMPHASIZE THE LAW OF GOD**

<table>
<thead>
<tr>
<th></th>
<th>Disagree</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Overall Survey Total</strong></td>
<td>.75</td>
<td>2.06</td>
<td>9.76</td>
<td>15.9</td>
<td>71.48</td>
</tr>
<tr>
<td><strong>IA-MO Conference Ministers &amp; Teachers</strong></td>
<td>7.14</td>
<td>20.24</td>
<td>28.57</td>
<td>44.05</td>
<td></td>
</tr>
<tr>
<td><strong>IA-MO Conference Participating Churches</strong></td>
<td>.88</td>
<td>1.11</td>
<td>7.8</td>
<td>13.59</td>
<td>76.62</td>
</tr>
</tbody>
</table>

**Analysis**

Table 25 deals with doctrines of the church generally, but table 30 draws attention to a specific one. Except for position 1, percentages are practically identical for each position on the Overall Survey Total continuum in the two tables. Combining positions 4 and 5 for the Overall Survey Total in table 30 shows 87.38 percent tend to agree that SDA preaching ought to emphasize the law of God.

Ministers and teachers in positions 4 and 5 show 72.62 percent tend to agree. Position 3 shows 20.24 percent are undecided.
6H. DISTINCTIVE SDA PREACHING OUGHT TO EMPHASIZE THE FRUITS OF THE SPIRIT

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>.38</td>
<td>1.13</td>
<td>8.89</td>
<td>17.39</td>
<td>72.21</td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td>1.2</td>
<td>7.14</td>
<td>32.14</td>
<td>59.52</td>
<td></td>
</tr>
<tr>
<td>Ministers &amp; Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td>.45</td>
<td>1.12</td>
<td>9.21</td>
<td>14.61</td>
<td>74.61</td>
</tr>
<tr>
<td>Participating Churches</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Analysis**

Table 31 shows combined positions 4 and 5 from the Overall Survey Total indicating 89.60 percent tend to agree. Ministers and teachers indicate that 91.66 percent from positions 4 and 5 tend to agree.

6I. DISTINCTIVE SDA PREACHING OUGHT TO BE CONCERNED WITH ONLY SAVING SOULS

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>10.4</td>
<td>10.6</td>
<td>28.1</td>
<td>18.4</td>
<td>32.5</td>
</tr>
<tr>
<td>Ministers &amp; Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td>10.05</td>
<td>9.81</td>
<td>27.99</td>
<td>17.46</td>
<td>34.69</td>
</tr>
<tr>
<td>Participating Churches</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Analysis

Table 32 shows the Overall Survey Total with 50.9 percent tending to agree from combined positions 4 and 5 that SDA preaching ought to be concerned only with saving souls. Positions 1 and 2 show 21 percent tending to disagree.

Position 4 and 5 for the ministers and teachers show 44.45 percent tending to agree, but 27.16 percent from positions 1 and 2 disagree. Positions 4 and 5 from the participating churches shows that 52.15 percent agree.

TABLE 33

6J. DISTINCTIVE SDA PREACHING OUGHT TO DEAL WITH CURRENT ISSUES

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>6.24</td>
<td>8.77</td>
<td>29.24</td>
<td>21.44</td>
<td>34.31</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>1.21</td>
<td>10.84</td>
<td>36.14</td>
<td>31.33</td>
<td>20.48</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>7.21</td>
<td>8.37</td>
<td>27.91</td>
<td>19.53</td>
<td>36.98</td>
</tr>
</tbody>
</table>

Analysis

Combined positions 4 and 5 for the Overall Survey Total in table 33 shows 55.75 percent think current issues ought to be part of SDA preaching. Positions 1 and 2 show 15.01 percent disagreeing.
Ministers and teachers selecting positions 4 and 5 show that 51.81 percent tend to agree and 12.05 percent (positions 1 and 2) tend to disagree.

**TABLE 34**

**6K. DISTINCTIVE SDA PREACHING OUGHT TO OFFER HELP FOR MARITAL AND FAMILY PROBLEMS**

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>1.3</td>
<td>3.9</td>
<td>17.5</td>
<td>26.8</td>
<td>50.5</td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers &amp; Teachers</td>
<td>1.25</td>
<td>5</td>
<td>18.75</td>
<td>37.5</td>
<td>37.5</td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participating Churches</td>
<td></td>
<td></td>
<td>1.37</td>
<td>3.64</td>
<td>17.31</td>
</tr>
</tbody>
</table>

**Analysis**

Combining positions 4 and 5 in table 34 for the Overall Survey Total shows 77.3 percent believe that help for family problems ought to be part of distinctive SDA preaching. Results from positions 1 and 2 show 15.01 percent disagree such help is necessary.

Ministers and teachers show 75 percent from positions 4 and 5 tend to agree.

Positions 4 and 5 in table 2 show 43.14 percent that believe SDA preaching deals with family problems, while 77.3 percent from positions 4 and 5 in table 34 specify SDA sermons ought to deal with family issues. That is a 34.15 percent difference between the two.
TABLE 35

6L. DISTINCTIVE SDA PREACHING OUGHT TO REVEAL A COMPELLING MESSAGE

<table>
<thead>
<tr>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>.59</td>
<td>.78</td>
<td>4.51</td>
<td>18.63</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>1.4</td>
<td>19.3</td>
<td>79.3</td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>.69</td>
<td>.93</td>
<td>5.09</td>
<td>18.52</td>
</tr>
</tbody>
</table>

Analysis

Combining positions 4 and 5 in table 35 for the Overall Survey Total indicates that 94.12 percent agree distinctive SDA preaching ought to be compelling. Ministers and teachers show from positions 4 and 5 that 98.6 percent agree. Table 10, positions 4 and 5, shows 58.14 percent tend to agree preaching was compelling. This shows a 40.46 percent difference between the two.

Positions 4 and 5 from table 10 from the Overall Survey Total show 67.4 percent indicating preaching was compelling. But positions 4 and 5 in Table 35 show 94.12 percent believe preaching ought to be compelling. That is a 26.72 percent difference between the two.
Table 36
6M. DISTINCTIVE SDA PREACHING OUGHT TO EXPLAIN THE THREE ANGELS' MESSAGE

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>.75</td>
<td>.19</td>
<td>6.77</td>
<td>16.73</td>
<td>75.56</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>4.76</td>
<td>30.95</td>
<td>64.29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>.89</td>
<td>.22</td>
<td>7.14</td>
<td>14.06</td>
<td>77.69</td>
</tr>
</tbody>
</table>

Analysis

Positions 4 and 5 in table 36 for the Overall Survey Total show 92.29 percent tend to agree distinctive SDA preaching ought to explain the three angels' message.

For positions 4 and 5 ministers and teachers show 95.24 percent agree the three angels' message ought to be explained. However, positions 4 and 5 in table 16 show 45.24 percent agreeing the three angels' message was explained—a 50 percent difference.

In table 16 for the Overall Survey Total, positions 4 and 5 record 69.4 percent agreeing that SDA preaching explained the three angels' message as compared to the 92.29 percent in table 36—a 22.89 percent difference between the two.
6N. DISTINCTIVE SDA PREACHING OUGHT TO CLEARLY DEFINE THE MISSION OF THE CHURCH

<table>
<thead>
<tr>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>.57</td>
<td>1.9</td>
<td>6.27</td>
<td>15.97</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>1.22</td>
<td>4.88</td>
<td>21.95</td>
<td>71.95</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>.68</td>
<td>2.03</td>
<td>6.53</td>
<td>14.86</td>
</tr>
</tbody>
</table>

Analysis

In table 37 positions 4 and 5 for the Overall Survey Total reveal 91.26 percent tend to agree that the church's mission should be clearly defined. Ministers and teachers from positions 4 and 5 show that 93.90 percent agree. Again positions 4 and 5 for this group from table 14 show 52.38 percent agreeing. This is a 41.52 percent difference.

Table 14 shows positions 4 and 5 with 67.34 percent agreeing the mission of the church was defined as compared to the 91.26 percent in table 37—a 23.92 percent difference.
60. DISTINCTIVE SDA PREACHING OUGHT TO TEACH READINESS FOR AN ECONOMIC CRISIS

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>10.82</td>
<td>13.43</td>
<td>22.45</td>
<td>17.44</td>
<td>35.86</td>
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<tr>
<td>IA-MO Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ministers &amp; Teachers</td>
<td>7.59</td>
<td>29.12</td>
<td>29.12</td>
<td>22.78</td>
<td>11.39</td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participating Churches</td>
<td>11.43</td>
<td>10.47</td>
<td>21.19</td>
<td>16.43</td>
<td>40.48</td>
</tr>
</tbody>
</table>

Analysis

Prophecy discussions are frequent in the geographic location where this project took place, particularly the likelihood of an economic crisis. In spite of no progression of percentages for the Overall Survey Total, combined percentages in positions 4 and 5 in table 38 show 53.30 percent agree. Although a slight majority, it does not seem that significant. Positions 1 and 2 show that 24.25 percent disagree.

The ministers and teachers indicate that 36.71 percent from positions 1 and 2 disagree and 34.17 percent from positions 4 and 5 agree.
TABLE 39

6P. DISTINCTIVE SDA PREACHING OUGHT TO BE DIFFERENT FROM THE PREACHING IN OTHER CHURCHES

<table>
<thead>
<tr>
<th></th>
<th>Disagree 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>1.38</td>
<td>.98</td>
<td>7.66</td>
<td>17.88</td>
<td>72.10</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>1.22</td>
<td>1.22</td>
<td>6.09</td>
<td>28.05</td>
<td>63.42</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>1.4</td>
<td>.94</td>
<td>7.96</td>
<td>15.93</td>
<td>73.77</td>
</tr>
</tbody>
</table>

Analysis

Combining positions 4 and 5 in table 39 for the Overall Survey Total shows that 89.98 percent agree SDA preaching ought to be different from preaching in other churches. Ministers and teachers in positions 4 and 5 show that 91.47 percent think preaching ought to be different. Table 19, positions 4 and 5, shows that 69.05 percent thought the preaching was different.

Positions 4 and 5 in table 19 show 80.7 percent of the respondents thought the preaching they heard was different as compared to 89.88 percent shown in table 39. This represents only a 9.18 percent difference between the two.
TABLE 40

6P OPEN END RESPONSE: IN WHAT WAY SHOULD SDA PREACHING BE DIFFERENT?

<table>
<thead>
<tr>
<th>Factors</th>
<th>Number of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Christ centered</td>
<td>27</td>
</tr>
<tr>
<td>B. Bible centered</td>
<td>46</td>
</tr>
<tr>
<td>C. Bible and Ellen G. White</td>
<td>6</td>
</tr>
<tr>
<td>D. The three angels’ message</td>
<td>16</td>
</tr>
<tr>
<td>E. Escatology</td>
<td>27</td>
</tr>
<tr>
<td>F. Second coming of Jesus</td>
<td>15</td>
</tr>
<tr>
<td>G. SDA doctrines</td>
<td>27</td>
</tr>
<tr>
<td>H. The truth</td>
<td>27</td>
</tr>
<tr>
<td>I. Distinctive, different message</td>
<td>17</td>
</tr>
<tr>
<td>J. Love</td>
<td>16</td>
</tr>
<tr>
<td>K. Practical in material and spiritual world</td>
<td>18</td>
</tr>
<tr>
<td>L. Authoritative, interesting, and dynamic</td>
<td>9</td>
</tr>
<tr>
<td>M. Additional comments</td>
<td>10</td>
</tr>
</tbody>
</table>

Analysis

There are 261 responses for question 6P. In a further analysis of the factors in table 40 in light of the responses, four major principles are discussed regarding how SDA preaching should be different from preaching in other churches.

Unique message. The most important factor respondents described to make SDA preaching different from preaching in other churches focused on the distinctive message taught by the church. Comments can be found reflecting various aspects of this message in table 40 sections D, E, F, G, and I.

1See Appendix F.
Besides believing a unique message, SDAs stress that it contains "the true message" for this age.\(^1\) Content is to make SDA preaching different (factor H).

**Bible centered.** The second most important factor that should be considered in making SDA preaching different is for sermons to be Bible centered. Biblical accuracy must be maintained with the Bible as the primary source for sermon content. Comments are found in factors B and C.

**Christ centered.** The third important factor to consider in making SDA preaching different is for it to be Christ centered. A respondent's comment expressed this idea best. "No other church on earth knows more about Jesus than the SDA church."\(^2\) Factors are A and J.

**Practical and interesting.** The fourth principle mentioned was for preaching to "give clear directives from the Bible for our daily living."\(^3\) Preaching is to be "dynamic, interesting, and concise."\(^4\) Other comments are found in factors K and L.

Responses in factor M are generic in nature in their application to SDA preaching.

---

1. See Appendix F, factor H, # 6.
2. See Appendix F, factor A, # 22.
3. Appendix F, factor K, # 6
TABLE 41

6Q. DISTINCTIVE SDA PREACHING OUGHT TO BE DEEPLY SPIRITUAL

<table>
<thead>
<tr>
<th></th>
<th>Disagree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>.63</td>
<td>.21</td>
<td>4.20</td>
<td>11.77</td>
<td>83.19</td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td>1.56</td>
<td>1.56</td>
<td>1.56</td>
<td>9.44</td>
<td>85.88</td>
<td></td>
</tr>
<tr>
<td>Ministers &amp; Teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA-MO Conference</td>
<td>51</td>
<td>4.85</td>
<td>12.24</td>
<td>82.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participating Churches</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Table 41 for the Overall Survey Total shows that 94.96 percent from positions 4 and 5 tend to believe preaching should be deeply spiritual. Positions 4 and 5 for the Overall Survey Total in table 17 show that 67.3 percent agreed preaching was deeply spiritual. This shows a 27.66 percent difference. Position 5 (83.19) on the Overall Survey Total continuum shows the second largest response to that position in this section of questions.

Ministers and teachers indicate 95.32 percent agree that preaching ought to be deeply spiritual. Positions 4 and 5 in table 17 show only 56.97 percent thought the preaching they heard was deeply spiritual. The spread of percentages in the two tables for ministers and teachers show many had some question regarding the spirituality of the preaching they heard yet they are
quite sure what preaching ought to be.

TABLE 42

6Q OPEN-END RESPONSE: A DEEPLY SPIRITUAL SERMON SHOULD

<table>
<thead>
<tr>
<th>Factors</th>
<th>Number of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Be Christ-centered and uplifts Jesus</td>
<td>44</td>
</tr>
<tr>
<td>B. Show God's love and sacrifice for humans</td>
<td>65</td>
</tr>
<tr>
<td>C. Motivate a desire to be closer to God</td>
<td>55</td>
</tr>
<tr>
<td>D. Deeply move and touche the heart</td>
<td>59</td>
</tr>
<tr>
<td>E. Call to action, commitment</td>
<td>46</td>
</tr>
<tr>
<td>F. Understand the message and practical daily living</td>
<td>30</td>
</tr>
<tr>
<td>G. [May be] the influence of the speaker, preacher</td>
<td>25</td>
</tr>
<tr>
<td>H. Be from the Bible and other sources</td>
<td>22</td>
</tr>
<tr>
<td>I. [There may be] additional expectations of preaching spiritual sermons</td>
<td>16</td>
</tr>
</tbody>
</table>

Analysis

There are 362 responses found in this question. In a further analysis of the factors in table 40 in light of the responses, four major factors identify members' perceptions in determining deeply spiritual preaching.

**Christ centered.** The foremost element in composing spiritual preaching is that emphasis be placed on Jesus Christ. Hence, SDA preaching revealing unique theological positions must have Christ presented as the central figure. He is the motivating Force within the

1 See Appendix G.
sermon as the preacher points the listener to God. This is found in factors A and B.

**Conviction and action.** Another major element of spiritual preaching is the conviction upon the listener's heart that moves him to reform and repentance. The preaching moves the person to action and satisfies the soul. Deeply spiritual preaching motivates and "inspires to holiness." This is found in factors C, D, and F.

**Practical messages.** A third major element in making preaching spiritual is the preacher's practical understanding of Scripture. His ability to integrate theological principles into daily life enables him to preach plainly spoken sermons that are understandable and true. Preachers need to show by example, not just in theory, how to walk daily with God. This is found in factor F.

**Influential sources.** Sources are important in making preaching spiritual. Comments emphasize the Bible, Ellen G. White material, the Holy Spirit, and the preacher as sources that influence the spirituality of the sermon. Members want to see the preacher influenced by these sources. This is found in factors G and H.

---

1 See Appendix G section A, B.

2 See Appendix G, factors C, D, and E.

3 See Appendix G, factor F.

4 See Appendix G, factor G and H.
Factor I. These comments are of a generic nature and do not seem to fit into the above factors. No analysis is given. They are listed on pages 247-248.

6R. DISTINCTIVE SDA PREACHING OUGHT TO; OTHER _______

Eight comments are considered for this response question. They are analyzed basically in the previous questions. For a list of the responses see Appendix E.

**TABLE 43**

7. DISTINCTIVE ADVENTIST PREACHING IS MORE LIKELY TO BE HEARD FROM:

<table>
<thead>
<tr>
<th></th>
<th>Young Ministers</th>
<th>Middle-aged Ministers</th>
<th>Older Ministers</th>
<th>Age makes No Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Survey Total</td>
<td>6.4</td>
<td>7.4</td>
<td>11.3</td>
<td>74.9</td>
</tr>
<tr>
<td>IA-MO Conference Ministers &amp; Teachers</td>
<td>4.71</td>
<td>5.88</td>
<td>34.12</td>
<td>55.29</td>
</tr>
<tr>
<td>IA-MO Conference Participating Churches</td>
<td>6.78</td>
<td>7.7</td>
<td>6.8</td>
<td>78.74</td>
</tr>
</tbody>
</table>

**Analysis**

Some assume older ministers preach more distinctively SDA. The majority (74.9) for the Overall Survey Total in table 43 point out that age makes no difference. Analysis of the remaining 25.1 percent shows 11.3 percent with the belief that older ministers are
more likely to preach distinct SDA sermons. Participating churches indicate 78.74 percent say age makes no difference.

**TABLE 44**

8. OPEN END RESPONSE: WHAT IS THE SOLUTION FOR MAINTAINING DISTINCTIVE SDA PREACHING?

<table>
<thead>
<tr>
<th>Factors</th>
<th>Number of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Bible study and prayer</td>
<td>45</td>
</tr>
<tr>
<td>B. Prayer and Bible study</td>
<td>23</td>
</tr>
<tr>
<td>C. The ministers' spirituality and relationship to God</td>
<td>66</td>
</tr>
<tr>
<td>D. Preaching a message</td>
<td>10</td>
</tr>
<tr>
<td>E. Unhappiness with SDA preaching</td>
<td>8</td>
</tr>
<tr>
<td>F. Preaching the Bible</td>
<td>25</td>
</tr>
<tr>
<td>G. Writings of Ellen G. White</td>
<td>8</td>
</tr>
<tr>
<td>H. Teaching Jesus</td>
<td>8</td>
</tr>
<tr>
<td>I. Preaching doctrines</td>
<td>33</td>
</tr>
<tr>
<td>J. Conference education and training</td>
<td>18</td>
</tr>
<tr>
<td>K. Formal education and training</td>
<td>35</td>
</tr>
<tr>
<td>L. Integration of theory and practice</td>
<td>54</td>
</tr>
<tr>
<td>M. Not sure</td>
<td>4</td>
</tr>
</tbody>
</table>

**Analysis**

There are 340 responses for question 8. In a further analysis of the factors in table 44 in light of the responses, four major suggestions were given to maintain distinctive SDA preaching.

**Continuous Bible study and prayer.** One suggestion that appeared in the responses to maintain distinctive SDA preaching was in two parts. The first is

1 See Appendix H.
through Bible study. There is a strong mandate for a "complete understanding of God's Word."\(^1\) Bible study is a necessity for the preacher. Second, is "a lot of prayer on the part of the preacher."\(^2\) Comments stressed the Holy Spirit filling the preacher through prayer. The combination of these two principles exhibits the most important solution in keeping SDA preaching distinctive. Stay "on our knees in prayer and study with an open mind."\(^3\) This is found in factors A and B.

The preacher's spirituality. Another principle expressed dealt with the spirituality of the preacher and his relationship to God. This suggestion for maintaining distinctive SDA preaching is for the existence of "truly converted ministers."\(^4\) Preachers "must maintain a distinctive relationship with Christ."\(^5\) He must be saved with a relationship to God seen in the public life of preaching and interaction with people that gives proof of his spirituality. This is found in factor C.

Preaching unique SDA beliefs. Preaching unique SDA topics and theological positions is another suggestion in maintaining distinctive SDA preaching.

\(^1\)See Appendix H, factor A, # 30.
\(^2\)See Appendix H, factor B, # 1.
\(^3\)See Appendix H, factor B, # 3.
\(^4\)See Appendix H, factor C, # 16.
\(^5\)See Appendix H, factor C, # 1.
Factors D through I combine comments that express this fact with an unwritten feeling of urgency to define and uphold clearly the differences that make SDAs unique in the religious world. The SDA preachers must maintain and articulate through preaching the Biblical interpretations church members accept as their spiritual philosophy of life.

A proper education integrated practically.

Another suggestion for maintaining distinctive SDA preaching is in the minister's education and practical ability. This covers factors J, K, and L that deal with the preacher's training from the conference, formal education from college and seminary, and his ability to integrate his training into practice.

First, respondents were favorable in having additional guidance from the conference involved in the preacher's professional life. One specific area is to have sermons monitored by conference officials.

Second, respondents were less positive in the area of formal education. Responses show concern over the quality of training that SDA colleges and seminary are giving to their students who become preachers. Members want "proper training in college and seminary of our distinctive messages."  

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1See Appendix H, factor K, # 3.
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The third area is the preacher's ability to integrate SDA concepts from the Bible and Ellen G. White into his lifestyle. Integration of theology provides him the authority to uphold unique SDA theological positions and to integrate SDA teaching into the parish lifestyle. It is imperative that SDA preachers be able "to live what we preach. . . ."1

In factor M, four comments indicated the respondent was not sure.

Conclusion

In question 2 and 6 there are twelve comparable sub-questions.2 Each of these, except for 2B, shows a significantly positive response when combining positions 4 and 5. However, reality does not meet expectations—the responses in question 2 do not equal the responses in question 6 in terms of majority percentage (significance). This is all the more obvious when comparing position 5 with at least 70 percent as compared to four of the twelve sub-questions in question 2 which show position 5 with at least 50 percent. It would certainly seem that, to some degree at least, members have reservations about the preaching they have heard but definitely know what SDA preaching ought to be.

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1 See Appendix H, factor L, # 4.

2 2A-6B, 2B-6K, 2C-6D, 2D-6C, 2E-6E, 2F-6F, 2I-6A, 2J-6L, 2N-6N, 2P-6M, 2Q-6Q, 2R-6P.
Of interest is the segment of respondents that are unhappy with the preaching they have heard. At least 12 percent or more, when combining positions 1 and 2, disagreed that SDA sermons: offered help for family problems, focused on standards, gave invitations, expressed a compelling message, showed sermon preparation and depth of thought, defined SDA mission, taught how SDAs should live, explained the third angel’s message, and was deeply spiritual. The percentage in table 13 ("SDA Preaching I Have Heard Is Satisfying to Me") seems to confirm this observation when 13.04 percent (combining positions 1 and 2) say they are not satisfied with SDA preaching they have heard.

At least 80 percent of those surveyed (tables 19 and 39 combining positions 4 and 5) indicate SDA preaching is different. The two open-end response questions in tables 20 and 40 seem to suggest that SDA preaching is different from preaching in other churches because it is and should be (1) biblically based and (2) uplift Jesus. Two other aspects that set SDA preaching apart are practicality and bringing conviction to the listener.

There is an interesting correlation between tables 20 and 40 and tables 18 and 42. Tables 18 and 42 indicate that for preaching to be deeply spiritual it should (1) uplift Jesus and (2) be biblically based.
Apparently SDA preaching is different from preaching in other churches because it is considered more spiritual. However, while at least 80 percent perceive SDA preaching as different, only 67 percent (table 17 combining positions 4 and 5) perceive SDA preaching as deeply spiritual. The preacher's heart must reach the listeners heart.¹

There seems to be apparent confusion, especially among ministers and teachers, regarding the use of Ellen G. White material in preaching. For ministers and teachers, both table 6 and table 29 show no majority percentage for (positions 4 and 5) or against (positions 1 and 2) SDA preaching being based equally upon the Bible and E. G. White. This was surprising and is possibly indicative of the controversy over the authority of E. G. White in recent years. A proper understanding seems called for.

Tables 1-20 show ministers and teachers are not as positive about SDA preaching they have heard as were respondents from the participating churches. Figures show that 12.94 percent or more, depending on the question, were negative in their perception of SDA preaching. Table 13 shows 21.17 percent were not satisfied with SDA preaching they have heard.

Does SDA preaching meet members' perceptions of

¹Turner, Proclaiming the Word, 45.
what SDA preaching ought to be? Generally speaking, yes. Do they agree that SDA preaching is fulfilling the mission of the church? Yes and No. According to table 16, 69.4 percent (combining positions 4 and 5) agree that SDA preaching clarifies the three angels' messages (45.2 percent for ministers and teachers). Table 36, however, indicates that 92.2 percent (combining positions 4 and 5) agree that SDA preaching ought to explain the three angels' messages (95.2 percent for ministers and teachers). This could indicate that SDA preachers need to consider a bit more their responsibility in fulfilling the mission of the church through their preaching. It could also indicate why, to some degree, church members are not quite satisfied with SDA preaching.
CHAPTER III

CRITICAL ISSUES IN SEVENTH-DAY

ADVENTIST PREACHING

Chapter 3 discusses issues that arise when Biblical/theological principles indicate what preaching should be (chapter 1) are compared with what members perceive SDA preaching is and ought to be (chapter 2). Only what seem to be critical issues are discussed.

Critical Issues

Table 19 shows that in the Iowa-Missouri Conference SDA preaching is (80.7 percent) and ought to be (table 39: 89.98 percent)\textsuperscript{1} different from preaching in other churches. However, the survey seems to indicate four areas where preachers need to sharpen their focus as they proclaim the SDA message.

Compulsion and Urgency to Preach the Gospel

In the Bible and writings of Ellen G. White evidence shows that the SDA preacher must have a

\textsuperscript{1}Unless otherwise indicated, percentages represent a combination of positions 1 and 2 for "disagreement" and 4 and 5 for "agreement" as reported in the table.

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compulsion to preach. In Acts 10:42 disciples were commanded to preach. Paul said, "Woe is unto me, if I preach not the gospel" in 1 Cor 9:16. This same command and urgency applies to those preaching the "everlasting gospel" of Rev 14:6. The SDAs' theological mandate is for preachers to present a compelling message.¹

Does the SDA preacher preach a compelling message? Table 35 shows that 98.6 percent of the ministers and teachers of the Iowa-Missouri Conference agree that SDA preaching ought to. Only 58.14 percent from table 10 show ministers and teachers of the Conference agree preaching they have heard does proclaim a compelling message. The Overall Survey Total for the Conference shows 67.4 from table 10 that agree preaching was compelling and 94.12 percent from table 35 that thought preaching ought to be. Although 58.14 and 67.4 percent represent a majority of respondents of those surveyed, it seems a substantial minority have concern. It seems that the SDA preacher has lost some of the compulsion to preach a compelling message in light of the theological message. Further evidence that raises this question comes from perceptions regarding soul winning in the church.

Preaching and SDA Mission

The SDA church was established for a specific purpose. Its mission was to take a special message to the world. Statistics indicate SDAs have the largest private educational system in the world.\(^1\) The church is one of the most far-reaching Protestant denomination in the world.\(^2\) This certainly speaks of the seriousness of the commitment to proclaim the message and fulfill the SDA mission.

It seems SDA missiologists are constantly defining SDA mission for the church, and leaders are concerned the sense of mission has been lost. Does the preacher need a sharper focus on SDA mission? In table 14, 67.34 percent of the Overall Survey Total for the Iowa-Missouri Conference shows that preaching defined SDA mission. However, 91.26 percent from table 37 shows for the Overall Survey Total in the Iowa-Missouri Conference that preaching ought to define mission. For the ministers and teachers of the Conference 52.38 percent in table 14 indicated preaching they heard defined SDA mission while 91.26 percent in table 37 agreed preaching

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\(^1\)Widmer, "The State of Adventist Education," 8, 9. This is an interview with George Akers, director of the General Conference Department of Education.

ought to define mission. Mission appears more of an intrachurch structure of service than proclamation of the gospel.\(^1\) It seems that the mission of the church is not sufficiently defined in the mind of the preacher as compared to the definitions and mandates given by the Bible and Ellen G. White. Further evidence of this is that only 45.24 percent of the ministers and teachers in the Conference in table 16 show they agree sermons they have heard clarify the three angels' messages; a definitive teaching of the church. I expected more to agree that this message was clarified in preaching, but 95.24 percent of the ministers and teachers in table 36 indicate this unique message ought to be clarified. This raises a question: Do SDA preachers understand mission clearly, but somehow fail to make it clear in their preaching? Has the church and the world changed to the point where the mission is no longer relevant?

Ellen G. White

It has long been a conviction among SDAs that where the writings of Ellen G. White are implemented, the church is successful and united in message and mission. However, percentages in tables 6 and 29, especially for ministers and teachers, seem to indicate that White's writings as an authoritative source can be unclear.

\(^1\)Ibid., 153.
There is no majority of opinion. Figures seem to reflect three tendencies: those that agree the two sources are equal, those that disagree the sources are to be used equally, and those that do not know. Ministers and teachers are divided into thirds on preaching they have heard and what preaching ought to be regarding White’s writings used equally in conjunction with the Bible.

In light of the theological position the SDA church takes regarding the writings of Ellen G. White as being a fulfillment of the Gift of Prophecy and an identifying mark of the remnant church, it seems that a clearer understanding is needed of the role her writings are to have in SDA preaching. Should not the SDA preacher know what to do and how to use this authoritative source?

Perhaps the confusion, in part, is due to the fact that Ellen White, herself, says that her writings are a lesser light leading to a greater light (the Bible). Does this confuse the hearers as they try to evaluate the use of her writings as an authority in preaching?

On the other hand, recent questions in the church regarding the authority of Mrs. White’s writings may make the use of her testimony in SDA preaching unclear.

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1*Seventh-day Adventist Church Manual*, issued by the General Conference of Seventh-day Adventists, 1986, 28.
Soul-winning a Priority

From the SDA perspective, "making disciples," winning people to Jesus, or soul-winning is of the highest priority. This analysis is the result of the Adventist mission. Seventh-day Adventists are to work for the salvation of people and preaching is one of the main methods used to accomplish this task. This is to be done in light of the three angels' message.

What do members and ministers think of the lofty position soul-winning has in regards to preaching?

Responses regarding invitations and soul-winning give the following insights: Table 7 shows for the Overall Survey Total that 58.8 percent agree sermons give invitations to join the church. Only 26.75 percent of the ministers and teachers in table 7 agree. It seems that if soul-winning for the SDA church is of such importance, preaching for decisions and giving invitations would be more obvious, especially for ministers and teachers.

In a similar question found in table 32, the Overall Survey Total shows 50.9 percent of those surveyed agree SDA preaching ought to be concerned only with saving souls. Only 44.45 percent of ministers and teachers in table 32 agree.

In light of the survey evidence, it seems that SDA ministers, given the mission of the church, ought to give a higher priority of soul-winning, and giving
invitations to join the church in their preaching. "The greatest work to which human beings can aspire is the work of winning men from sin to holiness."\(^1\)

The uncertainty may be due to the wording of the questions in tables 7 and 32. Expressions such as, "invitations to join the church" and "only saving souls" may suggest an extreme emphasis. "Invitations to accept the message" or to "accept Christ" may have been reacted to differently. The word "only" is problematical. It is too exclusive. It is possible some might see other objectives to preaching that are not in conflict with the mission of the church.

Be that as it may, if the mission of the church is to proclaim the three angels' messages, then giving people invitations to come out of "babylon" to "join the remnant church" is a basic concern. By the same token, the church's mission makes the saving of souls the highest priority. It may be that the members of the church fail to hear this "Adventist ring" in today's preaching.

Other emphases such as church standards, spirituality of the minister, and family problems could be considered. However, these four, compulsion and urgency to preach the gospel, preaching and SDA mission,\(^1\)

Ellen G. White, and soul-winning a priority seem to be fundamental issues that need some consideration in the light of "The Distinctive Seventh-day Adventist Preaching Survey."

Thus, SDA preachers have a mission and message. Their preaching needs what H. M. S. Richards stressed throughout his life—more preaching "under the inspiration and power of the Holy Spirit."¹

¹Richards, Feed My Sheep, 412.
CHAPTER IV

REPORT AND ANALYSIS OF THE RESPONSE QUESTIONNAIRE
CONDUCTED IN THE SPRINGFIELD, MISSOURI
SEVENTH-DAY ADVENTIST CHURCH

Program Description

In light of the findings in chapters I and II, chapter IV reports the results of responses to a "Response Questionnaire" submitted by members of the Springfield, Missouri, SDA church who heard six sermons preached—three reflecting distinctive SDA preaching and three reflecting non-distinctive SDA preaching.

The "Response Questionnaire" was developed in consultation with my project committee adviser. Its purpose was to evaluate six sermons preached during October, November, and December 1990. Three sermons were designed to be non-distinctively SDA and three distinctively SDA. Sermon 1 was a non-distinctive SDA sermon on prophecy. Sermon 2 was a distinctive SDA sermon on the doctrine of baptism. Number 3 was a non-distinctive SDA sermon on righteousness by faith with an emphasis on justification. Sermon 4 was a distinctive SDA sermon on the repetition of the prophecy of the second angel of Rev 14. Sermon 5 was a non-distinctive SDA sermon on the
doctrines of the family. Number 6 was a distinctive SDA sermon on righteousness by faith with the emphasis on sanctification.

Survey Population

This part of the project was limited to the SDA congregation at Springfield, Missouri. The response questionnaire was given to everyone in attendance on the days the sermons were given. Results are based on completed questionnaires by willing participants. A control group was previously selected by randomly choosing every third member starting at the beginning of the alphabet. From this group six men and six women agreed to listen and respond to every sermon.

Method of Analysis

Analysis of data starts with the largest percentages on the continuum. Positions 1 and 2 are combined to show one view and combined positions 4 and 5 demonstrate the other. A majority of respondents for these positions is considered significant. Position 3 is mentioned if it contains 20 percent or more. Figures from the "Distinctive SDA Preaching Survey" from the Springfield congregation\(^1\) only is used for comparison.

\(^{1}\)See "Springfield SDA Church Responses to the Distinctive SDA Preaching Survey," Appendix L, 343-344.
Results of the questionnaire are listed in the tables followed by an analysis.

SERMON #1
"CITY IN THE SUN"

This sermon was preached on October 20, 1990. It was designed to be a non-distinctive SDA sermon on prophecy. Jeremiah 42:7-12 was the basis for the sermon.\(^1\) The main point was for Bible students to obey prophecy. Out of 165 in attendance, 61 returned completed questionnaires.\(^2\)

TABLE 45
1. HOW WOULD YOU DESCRIBE THIS SERMON?

<table>
<thead>
<tr>
<th></th>
<th>Deeply Spiritual</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Not Spiritual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>29.51</td>
<td>31.15</td>
<td>21.31</td>
<td>1.64</td>
<td>16.39</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>45.46</td>
<td>27.27</td>
<td>27.27</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>26</td>
<td>32</td>
<td>20</td>
<td>2</td>
<td>20</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Positions 1 and 2 for the combined total in table 45 show that 60.66 percent think the sermon was deeply spiritual. Combining positions 1 and 2 for the control

\(^1\)See Appendix J, "City in the Sun," 268.

\(^2\)See "Combined Total for the Response Questionnaire Sermon 1," Appendix 1, 344-345.
group shows 72.73 percent. In the remaining Springfield congregation, positions 1 and 2 show that 58 percent agree the sermon was deeply spiritual.

In positions 4 and 5 the combined total shows that 18.03 percent disagree. The same positions for the remaining congregation shows 22 percent. For position 3, at least 20 percent on all continua are undecided.

The "Distinctive SDA Preaching Survey" done with the Springfield congregation shows that 95.8 percent (2Q) thought SDA sermons ought to be deeply spiritual. Only 61.6 percent indicated sermons they heard were deeply spiritual (6Q).¹

TABLE 46

2. THIS SERMON IS:

<table>
<thead>
<tr>
<th>Uniquely SDA</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>Not Uniquely SDA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>30.51</td>
<td>11.86</td>
<td>23.73</td>
<td>15.25</td>
<td>18.64</td>
</tr>
<tr>
<td>Control group</td>
<td>27.27</td>
<td>27.27</td>
<td>18.18</td>
<td>18.18</td>
<td>9.1</td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>31.25</td>
<td>8.33</td>
<td>25</td>
<td>14.58</td>
<td>20.84</td>
</tr>
</tbody>
</table>

¹See "Springfield SDA church Responses to the Distinctive SDA Preaching Survey," Appendix L, for positions 4 and 5 in 2Q and 6Q, 343-344.
Analysis

For the combined total in table 46, positions 1 and 2 show that 42.37 percent thought the sermon was uniquely SDA. Positions 1 and 2 from the control group show that 54.54 percent indicate the sermon was uniquely SDA. The remaining congregation shows positions 1 and 2 with 39.58 percent.

Positions 4 and 5 for the combined total show that 33.89 disagree. The same positions for the control group show 27.28 percent that disagree. The remaining congregation shows that 35.42 percent disagree. Position 3 shows 23.73 percent for the combined total and 25 percent for the remaining Springfield congregation are undecided.

TABLE 47
3. IS THIS SERMON DIFFERENT THAN PREACHING IN OTHER CHURCHES?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>39.65</td>
<td>18.97</td>
<td>8.62</td>
<td>8.62</td>
<td>24.14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>63.64</td>
<td>9.09</td>
<td>18.18</td>
<td>9.09</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>34.04</td>
<td>21.28</td>
<td>6.38</td>
<td>10.64</td>
<td>27.66</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

In Table 47, positions 1 and 2 for the combined total show that 58.62 percent agree this sermon was
different than preaching in other churches. The control group shows in positions 1 and 2 that 72.73 percent agree. The same positions for the remaining congregation shows that 55.32 percent agree.

Positions 4 and 5 for the combined total show that 32.76 percent disagree. Only 9.09 percent of the control group in position 5 disagree. The remaining Springfield congregation (positions 4 and 5) shows that 38.3 percent disagree.

In the "Distinctive SDA Preaching Survey" the overall survey total shows that 80.7 percent of the respondents agree sermons they have heard were different than preaching in other churches. Respondents show that 89.98 percent agree SDA sermons ought to be different.¹

TABLE 48

4. DOES THIS SERMON DEMONSTRATE WHAT SDA PREACHING OUGHT TO BE?

<table>
<thead>
<tr>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>36.67</td>
<td>28.33</td>
<td>6.67</td>
<td>8.33</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>27.27</td>
<td>54.55</td>
<td>9.09</td>
<td>9.09</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>38.78</td>
<td>22.45</td>
<td>6.12</td>
<td>8.16</td>
<td>24.49</td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Table 48 shows positions 1 and 2 from the combined total with 65 percent indicating this sermon demonstrates what SDA preaching ought to be. Positions 1 and 2 for the control group show that 81.82 percent thought it was what preaching ought to be. The remaining Springfield congregation shows positions 1 and 2 with 61.23 percent that agree.

In positions 4 and 5 for the combined total, respondents show that 28.33 percent disagree. Positions 4 and 5 for the remaining congregation show that 32.65 percent disagree.

**TABLE 49**

5. DID SERMON DELIVERY AND STYLE CONTRIBUTE TO MAKING THIS SERMON UNIQUELY SDA?

<table>
<thead>
<tr>
<th></th>
<th>A lot</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>27.59</td>
<td>15.52</td>
<td>22.41</td>
<td>12.07</td>
<td>22.41</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>36.36</td>
<td></td>
<td>18.18</td>
<td>36.36</td>
<td>9.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td></td>
<td>25.53</td>
<td>19.15</td>
<td>23.41</td>
<td>6.39</td>
<td>25.53</td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Table 49 shows positions 1 and 2 for the combined total that 43.11 percent thought the style and delivery contributed in making the sermon uniquely SDA. For the control group, position 1 shows that only 36.36 agree.
The remaining congregation shows that 44.68 percent from positions 1 and 2 agree.

Positions 4 and 5 for the combined total show that 34.48 disagreed. Positions 4 and 5 of the control group show that 45.46 percent disagree. Positions 4 and 5 in the remaining Springfield congregation show that 59.39 percent disagree. Position 3 for the combined total shows 22.41 percent and 23.41 percent for the remaining congregation undecided.

TABLE 50
6. DOES THIS SERMON INDICATE AN UNDERSTANDING OF SDA MISSION?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined</td>
<td>38.98</td>
<td>25.43</td>
<td>11.86</td>
<td>5.09</td>
<td>18.64</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control</td>
<td>27.27</td>
<td>36.36</td>
<td>27.27</td>
<td>9.1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Springfield</td>
<td>41.67</td>
<td>22.92</td>
<td>8.33</td>
<td>4.16</td>
<td>22.92</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Positions 1 and 2 for the combined total in table 50 show that 64.31 percent agree the sermon indicated an understanding of SDA mission. Positions 1 and 2 in the control group show 63.63 percent that agree. The remaining Springfield congregation show positions 1 and 2 with 64.59 percent.

Positions 4 and 5 for the combined total show
that 23.73 percent disagreed. The remaining Springfield congregation shows positions 4 and 5 with 27.08 percent that disagree. There are as many control group respondents (position 3) undecided as there are those that agree in position 1.

TABLE 51

7. DOES THIS SERMON SHOW THE RELATIONSHIP OF PREACHING TO SDA MISSION?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>42.11</td>
<td>24.56</td>
<td>12.28</td>
<td>5.26</td>
<td>15.79</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>36.36</td>
<td>36.36</td>
<td>27.28</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congrgregation</td>
<td>43.48</td>
<td>21.74</td>
<td>8.7</td>
<td>6.52</td>
<td>19.56</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

In table 51, positions 1 and 2 for the combined total show that 66.77 percent agree the sermon demonstrates the relationship of preaching to SDA mission. Positions 1 and 2 for the control group show 72.72 percent agree. The remaining Springfield congregation show that 65.22 percent from positions 1 and 2 agree.

Positions 4 and 5 for the combined total show that 21.05 disagreed. The same positions for the remaining congregation show 26.08 percent that disagree. Position 3 for the control group show 27.28 percent undecided.
8. TO WHAT DEGREE DID YOUR RELATIONSHIP WITH THE PASTOR INFLUENCE RESPONSES TO THE ABOVE QUESTIONS?

<table>
<thead>
<tr>
<th></th>
<th>A lot</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>12.07</td>
<td>1.72</td>
<td>17.24</td>
<td>68.97</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>36.36</td>
<td>63.64</td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td></td>
<td>14.9</td>
<td>2.12</td>
<td>12.77</td>
<td>70.21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>congregation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

In table 52, positions 4 and 5 for the combined total show that 86.21 percent indicate their responses were not influenced by any pastoral relationship. All of the control group tend to think this way. For the remaining Springfield congregation, positions 4 and 5 show that 82.98 percent were not influenced.

9. HOW COULD THIS SERMON HAVE BEEN MORE UNIQUELY SDA?

There are seventeen responses to this question. Three of these belong to the control group.¹

Respondents indicated that the sermon could have been more unique by including the following: (1) Clearly define the prophecies, (2) giving a call at the end of the sermon, (3) preaching more down to earth, (4) using Spirit of Prophecy material in the sermon, (5) referring

¹See Appendix K, sermon 1.
to "controversial doctrine" taught by SDA, (6) having a purpose in what is said, (7) focusing on obedience and God's mercy to the disobedient. One respondent wrote, "That sermon was a lost cause."¹

SERMON #2
"DYING TO LIVE"

This sermon was designed to be a distinctive SDA sermon on the doctrine of water baptism.² It was preached October 27, 1990 at the SDA church in Springfield, Missouri. Out of 198 people in attendance, fifty returned completed questionnaires.³

TABLE 53
1. HOW WOULD YOU DESCRIBE THIS SERMON?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Not Spiritual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>59.19</td>
<td>26.53</td>
<td>10.20</td>
<td>2.04</td>
<td>2.04</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>58.33</td>
<td>41.67</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>59.46</td>
<td>21.62</td>
<td>13.52</td>
<td>2.7</td>
<td>2.7</td>
<td></td>
</tr>
</tbody>
</table>

¹See Appendix J, "City in the Sun," 268.
Analysis

Positions 1 and 2 in table 53 on the combined total show 85.72 percent agree that the sermon was deeply spiritual. All of the control group agree. For the remaining congregation 81.08 percent agree. Only 4.08 from positions 4 and 5 on the combined total disagree.

In the "Distinctive SDA Preaching Survey" the Springfield Church shows 61.6 percent that said the sermons they heard were deeply spiritual. Their responses show that 95.8 percent indicate sermons ought to be spiritual.

TABLE 54

2. THIS SERMON IS:

<table>
<thead>
<tr>
<th></th>
<th>Uniquely SDA 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5 Not Uniquely SDA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>69.39</td>
<td>12.25</td>
<td>4.08</td>
<td>10.2</td>
<td>4.08</td>
</tr>
<tr>
<td>Control group</td>
<td>75</td>
<td>16.67</td>
<td>8.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>67.57</td>
<td>10.81</td>
<td>2.7</td>
<td>13.51</td>
<td>5.41</td>
</tr>
</tbody>
</table>

Analysis

The combined total in table 54 for positions 1 and 2 show 81.64 percent that thought the sermon was uniquely SDA. From positions 1 and 2 for the control

1See "Springfield SDA Church Responses to the Distinctive SDA preaching Survey, Appendix L, Positions 4 and 5 for 20 and 60, 343-344."
group, 91.67 percent agree. The remaining congregation show that 78.38 percent from positions 1 and 2 agree.

Positions 4 and 5 for the combined total show 14.28 percent that disagree. For the remaining congregation, positions 4 and 5 show that 18.92 percent disagree.

TABLE 55

3. IS THIS SERMON DIFFERENT THAN PREACHING IN OTHER CHURCHES?

<table>
<thead>
<tr>
<th></th>
<th>Yes 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>47.82</td>
<td>23.91</td>
<td>8.7</td>
<td>8.7</td>
<td>10.87</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>41.67</td>
<td>41.67</td>
<td>8.33</td>
<td></td>
<td>8.33</td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>congregation</td>
<td>50</td>
<td>17.64</td>
<td>8.82</td>
<td>11.77</td>
<td>11.77</td>
<td></td>
</tr>
</tbody>
</table>

Analysis

For the combined total in table 55, positions 1 and 2 show 71.73 percent that agree this sermon was different than preaching in other churches. Positions 1 and 2 for the control group show that 83.34 percent agree. The remaining Springfield congregation show position 1 and 2 with 67.64 percent that agree.

The combined total for positions 4 and 5 show that 19.57 percent disagree. The same positions for the remaining congregation shows 23.54 percent disagree.

In the "Distinctive SDA Preaching Survey" the Springfield church shows 79.2 percent (positions 4 and 5)
that indicated SDA sermons they have heard were different than sermons in other churches. Respondents indicate by 88.3 percent that SDA sermons ought to be.\(^1\)

**TABLE 56**

4. DOES THIS SERMON DEMONSTRATE WHAT SDA PREACHING OUGHT TO BE?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>64</td>
<td>20</td>
<td>8</td>
<td>4</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>75</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>congregation</td>
<td>60.53</td>
<td>18.42</td>
<td>10.53</td>
<td>5.26</td>
<td>5.26</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Analysis**

The combined total in table 56 for positions 1 and 2 shows 84 percent that agree this sermon demonstrates what SDA preaching ought to be. All of the control group agree. For the remaining congregation, 78.95 percent from positions 1 and 2 agree.

The combined total for positions 4 and 5 shows 8 percent that disagree. The remaining congregation show position 4 and 5 that 10.52 percent disagree.

\(^1\) See "Springfield SDA Church Responses to the Distinctive SDA Preaching Survey," Appendix L, positions 4 and 5 for 2R and 6P, 343-344.
5. DID SERMON DELIVERY AND STYLE CONTRIBUTE TO MAKING THIS SERMON UNIQUELY SDA?

<table>
<thead>
<tr>
<th></th>
<th>A Lot</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>59.18</td>
<td>12.25</td>
<td>18.37</td>
<td>8.16</td>
<td>2.04</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>66.67</td>
<td>16.67</td>
<td>8.33</td>
<td>8.33</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>56.76</td>
<td>10.81</td>
<td>21.62</td>
<td>8.11</td>
<td>2.7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

The combined total in table 57 for positions 1 and 2 shows 72.43 percent agree delivery and style contributed in making the sermon uniquely SDA. Positions 1 and 2 for the control group show that 83.34 percent agree. For the remaining congregation positions 1 and 2 show that 67.57 percent agree.

Positions 4 and 5 for the combined total show that 10.2 percent disagree. The same positions for the remaining Springfield congregation show 10.81 percent disagree.

The remaining congregation shows position 3 with 21.62 percent undecided. The combined total for the same position is slightly less.
6. DOES THIS SERMON INDICATE AN UNDERSTANDING OF SDA MISSION?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>65.3</td>
<td>12.25</td>
<td>12.25</td>
<td>4.08</td>
<td>6.12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>66.67</td>
<td>8.33</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>64.87</td>
<td>13.51</td>
<td>8.11</td>
<td>5.4</td>
<td>8.11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>congregation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

The combined total (positions 1 and 2) in table 58 shows that 77.55 percent agree the sermon demonstrates an understanding of SDA mission. Positions 1 and 2 for the control group show that 75 percent agree. The remaining congregation shows positions 1 and 2 with 78.38 percent that agree.

Positions 4 and 5 show for the combined total that 10.2 percent of those surveyed disagree that the sermon gave an understanding of SDA mission. The same positions for the remaining Springfield congregation show that 13.51 percent disagree.

In the "Distinctive SDA Preaching Survey," the Springfield church shows that 48.6 percent of respondents thought sermons they heard defined SDA mission. Those surveyed show that 96.24 percent\(^1\) indicated sermons ought

\(^1\)See "Springfield SDA Church Responses to the Distinctive SDA Preaching Survey," Appendix L, positions 4 and 5 for 2N and 6N, 343-344.
to demonstrate and understand SDA mission.

Position 3 for the control group shows 25 percent are undecided.

TABLE 59

7. DOES THIS SERMON SHOW PREACHING'S RELATIONSHIP TO SDA MISSION?

<table>
<thead>
<tr>
<th></th>
<th>Yes 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>64.58</td>
<td>18.75</td>
<td>10.42</td>
<td>2.08</td>
<td>4.17</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>66.67</td>
<td>33.33</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>63.89</td>
<td>13.89</td>
<td>13.89</td>
<td>2.77</td>
<td>5.56</td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Positions 1 and 2 in table 59 for the combined total show that 83.33 percent agree the sermon demonstrated the relationship of preaching to the SDA mission. All of the control group agree. For the remaining Springfield congregation, 77.78 percent agree.

The combined total shows by positions 4 and 5 that 6.25 percent disagree. The remaining congregation show the same positions with 8.33 percent that disagree.
8. TO WHAT DEGREE DID YOUR RELATIONSHIP WITH THE PASTOR INFLUENCE RESPONSES TO THE ABOVE QUESTIONS?

<table>
<thead>
<tr>
<th>A Lot</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>6</td>
<td>10</td>
<td>6</td>
<td>78</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>8.33</td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>7.89</td>
</tr>
<tr>
<td>congregation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10.53</td>
</tr>
</tbody>
</table>

Analysis

In table 60 the combined total shows positions 4 and 5 with 84 percent that gave responses without feeling influence from a pastoral relationship. The control group for the same positions shows 91.67 percent. Positions 4 and 5 for the remaining congregation show 81.58 percent. Position 1 shows 6 percent that disagree from the combined total.

9. HOW COULD THIS SERMON HAVE BEEN MORE UNIQUELY SDA?

Analysis

Fourteen responses, six by the control group, were given. The majority of responses were positive, exclaiming what a good sermon was preached. Some statements indicated the sermon could not be more unique. Others wanted more Spirit of Prophecy references. An

1See Appendix K, "Dying to Live." 332-333.
individual from the control group responded that the sermon could be more unique "by having Ellen White here."

SERMON #3
"A PUBLICAN RIGHTEOUSNESS"

This sermon was designed to be a non-distinctive SDA sermon on righteousness by faith with emphasis on justification.¹ It was preached November 3, 1990, in the SDA church at Springfield, Missouri. Out of 167 in attendance, 46 returned completed questionnaires.²

TABLE 61
1. HOW WOULD YOU DESCRIBE THIS SERMON

<table>
<thead>
<tr>
<th></th>
<th>Deeply Spiritual</th>
<th>Not Spiritual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>51.11 40 6.66 2.22</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>41.67 50</td>
<td>8.33</td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>54.54 36.37 9.09</td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Positions 1 and 2 for the combined total in table 61 shows 91.11 percent agree the sermon was deeply spiritual. Almost identical results appear for the other two continua for this table.

In the "Distinctive SDA Preaching Survey," 61.6

percent of those surveyed in the Springfield church said sermons they have heard were deeply spiritual. Data show 95.8 percent thought sermons ought to be.¹

**TABLE 62**

2. **THIS SERMON IS:**

<table>
<thead>
<tr>
<th></th>
<th>Uniquely SDA</th>
<th>Not Uniquely SDA</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Combined total</td>
<td>28.54</td>
<td>34.09</td>
</tr>
<tr>
<td>Control group</td>
<td>33.33</td>
<td>33.33</td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>congregation</td>
<td>28.13</td>
</tr>
</tbody>
</table>

**Analysis**

Positions 1 and 2 for the combined total in table 62 show 52.63 agree the sermon was uniquely SDA. The control group shows positions 1 and 2 with 66.66 percent that agree the sermon was uniquely SDA. For the remaining congregation positions 1 and 2 show 62.4 percent that agree.

For the combined total, positions 4 and 5 show that 15.9 percent disagree. The other two continua for these positions are nearly the same. Position 3 shows for the combined total that 20.45 percent are undecided.

¹See "Springfield SDA Church Responses to the Distinctive SDA Preaching Survey," Appendix L, positions 4 and 5 for 2Q and 6Q, 343-344.
3. IS THIS SERMON DIFFERENT THAN PREACHING IN OTHER CHURCHES?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>41.85</td>
<td>38.09</td>
<td>14.28</td>
<td>4.76</td>
<td>9.52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>36.37</td>
<td>27.27</td>
<td>18.18</td>
<td>9.09</td>
<td>9.09</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>45.16</td>
<td>29.03</td>
<td>12.9</td>
<td>3.23</td>
<td>9.68</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Analysis**

In table 63, positions 1 and 2 for the combined total show that 80.94 percent agree this sermon was different than preaching in other churches. For the control group, positions 1 and 2 show that 63.64 percent agree. The remaining Springfield congregation for positions 1 and 2 show that 74.19 percent agree.

For the combined total positions 4 and 5 show that 14.38 disagree. The control group shows that 18.18 percent from positions 4 and 5 disagree. The same positions for the remaining congregation show that 12.91 percent disagree.

In the "Distinctive SDA Preaching Survey" data for the Springfield church show that 79.2 percent agree the sermons they have heard were different. Data also
show that 88.3 percent think SDA sermons ought to be different.¹

**TABLE 64**

4. DOES THIS SERMON DEMONSTRATE WHAT SDA PREACHING OUGHT TO BE?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>55.55</td>
<td>26.66</td>
<td>13.33</td>
<td>2.2</td>
<td>2.2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>50</td>
<td>25</td>
<td>8.34</td>
<td>8.33</td>
<td>8.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>57.57</td>
<td>27.27</td>
<td>15.16</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>congregation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Analysis**

Positions 1 and 2 for the combined total in table 64 show that 82.21 percent agree this sermon demonstrates what SDA preaching ought to be. The control group indicates in positions 1 and 2 that 75 percent agree. Positions 1 and 2 for the remaining Springfield congregation show that 84.84 percent agree.

There is 4.4 percent that disagree from positions 4 and 5 for the combined total. The control group shows that 16.66 percent disagree.

5. DID SERMON DELIVERY AND STYLE CONTRIBUTE TO MAKING THIS SERMON UNIQUELY SDA?

<table>
<thead>
<tr>
<th></th>
<th>A Lot</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>36.95</td>
<td>28.26</td>
<td>19.56</td>
<td>2.17</td>
<td>13.04</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>33.33</td>
<td>16.67</td>
<td>25</td>
<td>8.33</td>
<td>16.67</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>38.24</td>
<td>32.35</td>
<td>17.65</td>
<td></td>
<td>11.76</td>
<td></td>
<td></td>
</tr>
<tr>
<td>congregation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Positions 1 and 2 in table 65 for the combined total show that 65.21 percent agree delivery and style contributed a lot in making this sermon uniquely SDA. The control group shows positions 1 and 2 with 50 percent that agree. The remaining congregation from positions 1 and 2 show that 70.59 percent agree.

Positions 4 and 5 for the combined total show that 15.21 percent disagree. The same positions for the control group show 25 percent disagree.

Position 3 for the control group shows 25 percent undecided. The same data for the combined total is slightly less.
TABLE 66

6. DOES THIS SERMON INDICATE AN UNDERSTANDING OF SDA MISSION?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>51.11</td>
<td>22.22</td>
<td>20</td>
<td>4.44</td>
<td>2.2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>50</td>
<td>25</td>
<td>16.67</td>
<td>8.33</td>
<td>8.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>51.51</td>
<td>21.21</td>
<td>21.21</td>
<td>6.07</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

The combined total for positions 1 and 2 in table 66 show that 73.33 percent of those surveyed agree this sermon indicated an understanding of SDA mission. The control group show positions 1 and 2 with 75 percent that agree. The remaining Springfield congregation (positions 1 and 2) show 72.72 percent agree.

Position 3 for the combined total shows 20 percent undecided. The remaining congregation for the same position is slightly less.

TABLE 67

7. DOES THIS SERMON SHOW PREACHING'S RELATIONSHIP TO SDA MISSION?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>48.88</td>
<td>26.66</td>
<td>15.55</td>
<td>6.66</td>
<td>2.2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>50</td>
<td>25</td>
<td>8.34</td>
<td>8.33</td>
<td>8.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>48.48</td>
<td>27.27</td>
<td>18.19</td>
<td>6.06</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Analysis

Combined positions 1 and 2 on all three continua in table 67 show that 75 percent agree this sermon illustrates the relationship of preaching to SDA mission. Is it possible that a particular topic influenced how members responded?

Positions 4 and 5 show for the combined total that 8.86 percent disagree. The same positions for the control group show 16.66 percent that disagree.

**TABLE 68**

8. **TO WHAT DEGREE DID YOUR RELATIONSHIP WITH THE PASTOR INFLUENCE RESPONSES TO THE ABOVE QUESTIONS?**

<table>
<thead>
<tr>
<th>A Lot</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>6.66</td>
<td>6.66</td>
<td>1.11</td>
<td>2.2</td>
<td>73.33</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>8.33</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>91.67</td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>6.06</td>
<td>9.09</td>
<td>15.15</td>
<td>3.03</td>
<td>66.67</td>
<td></td>
</tr>
</tbody>
</table>

Analysis

The combined total for positions 4 and 5 in table 68 show that 75.53 percent state their responses are not influenced by a pastoral relationship. For the control group 91.67 percent agree. Positions 4 and 5 for the remaining Springfield congregation shows 69.7 percent.

Positions 1 and 2 for the combined total show that 13.32 percent were influenced a lot by a pastoral
relationship. The remaining congregation shows for position 1 and 2 that 15.15 percent were influenced.

9. **HOW COULD THIS SERMON HAVE BEEN MORE UNIQUELY SDA?**

There are seventeen responses to this question, eight of which are from the control group. From these responses the following suggestions were given to improve the sermon: (1) Refer to a distinct SDA doctrine, (2) connect justification by faith to "us living at the end of time," (3) mention insights from the Spirit of Prophecy in the sermon. The other comments made were positive and appreciative. Only one negative response was given.

**SERMON #4**

"THE SECOND, SECOND ANGEL"

This sermon was designed to be a distinctive SDA sermon on prophecy. There were 164 in attendance November 17, 1990, with 38 responding with completed questionnaires. The prophecy focused on the repeated proclamation (Rev 18) of the second angel's message found in Rev 14:8.

---

1 See Appendix K, sermon number 3.
3 See "Combined Total for the Response Questionnaire Sermon 4," Appendix L, 349.
1. HOW WOULD YOU DESCRIBE THIS SERMON?

<table>
<thead>
<tr>
<th>Deeply Spiritual</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Not Spiritual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>61.66</td>
<td>22.22</td>
<td>1.11</td>
<td>2.78</td>
<td>2.78</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>54.55</td>
<td>36.36</td>
<td></td>
<td>9.09</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>64</td>
<td>16</td>
<td>16</td>
<td></td>
<td>4</td>
<td></td>
</tr>
</tbody>
</table>

Analysis

The combined total for positions 1 and 2 in table 69 shows that 83.33 percent agree this sermon was deeply spiritual. Positions 1 and 2 for the control group show that 90.91 percent agree. The remaining Springfield congregation show from positions 1 and 2 that 80 percent agree.

Positions 4 and 5 show for the combined total that 5.56 percent disagree.

In the "Distinctive SDA Preaching Survey," the Springfield congregation shows 61.6 percent that indicate sermons they have heard were deeply spiritual. Data show that 95.8 percent agree SDA sermons ought to be.¹

¹See "Springfield SDA Church Responses to the Distinctive SDA Preaching Survey, Appendix L, positions 4 and 5 for 2Q and 6Q, 343-344."
TABLE 70

2. THIS SERMON IS:

<table>
<thead>
<tr>
<th></th>
<th>Uniquely SDA</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>Not Uniquely SDA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>83.78</td>
<td>10.82</td>
<td>2.7</td>
<td></td>
<td>2.7</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>63.64</td>
<td>36.36</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>92.30</td>
<td>3.85</td>
<td>3.85</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Positions 1 and 2 in table 70 for the combined total show 94.6 percent agree this sermon was uniquely SDA. All of the control group agree. The same positions from the remaining congregation show 96.15 percent agree.

TABLE 71

3. IS THIS SERMON DIFFERENT THAN PREACHING IN OTHER CHURCHES?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>85.71</td>
<td>5.72</td>
<td>5.72</td>
<td></td>
<td></td>
<td>2.86</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>100</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>79.17</td>
<td>8.33</td>
<td>8.33</td>
<td></td>
<td>4.17</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

In table 71 the combined total for positions 1 and 2 show that 91.43 percent agree this sermon was different from preaching in other churches. The figures
on the other two continua likewise show that respondents agree.

In the "Distinctive SDA Preaching Survey" the Springfield church shows 79.2 percent of sermons respondents heard were different from preaching in other churches. The data also show that 88.3 percent agree SDA sermons ought to be different.¹

TABLE 72

<table>
<thead>
<tr>
<th>4. DOES THIS SERMON DEMONSTRATE WHAT SDA PREACHING OUGHT TO BE?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes 1 2 3 4 5 No</td>
</tr>
<tr>
<td>Combined total</td>
</tr>
<tr>
<td>Control group</td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
</tr>
</tbody>
</table>

Analysis

Combining positions 1 and 2, table 72 shows that on each continuum at least 92 percent of respondents agree this sermon was a demonstration of what SDA preaching ought to be.

5. Did sermon delivery and style contribute to making this sermon uniquely SDA?

<table>
<thead>
<tr>
<th></th>
<th>Yes 1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>80</td>
<td>14.28</td>
<td>2.86</td>
<td>2.86</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>72.73</td>
<td>18.18</td>
<td>9.09</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>83.33</td>
<td>12.5</td>
<td>4.17</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

In table 74 for the combined total, positions 1 and 2 show that 94.28 percent agree this sermon indicated an understanding of SDA mission. The control group
(positions 1 and 2) show 90.91 percent that agree. The remaining congregation shows 95.83 percent that agree from positions 1 and 2.

**TABLE 75**

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>68.57</td>
<td>22.86</td>
<td>2.86</td>
<td></td>
<td>5.71</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>63.64</td>
<td>27.27</td>
<td>9.09</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>70.83</td>
<td>20.83</td>
<td></td>
<td></td>
<td>8.34</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Positions 1 and 2 in table 75 for the combined total show that 91.43 percent agree the sermon demonstrates the relationship of preaching to SDA mission. The control group shows for positions 1 and 2 that 90.91 percent agree. The remaining congregation (positions 1 and 2) show that 91.66 agree.

**TABLE 76**

<table>
<thead>
<tr>
<th></th>
<th>A Lot</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>7.89</td>
<td>2.64</td>
<td>7.89</td>
<td>5.26</td>
<td></td>
<td>76.34</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>9.09</td>
<td>9.09</td>
<td></td>
<td></td>
<td>81.82</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>7.69</td>
<td>3.84</td>
<td>7.69</td>
<td>7.69</td>
<td></td>
<td>73.08</td>
<td></td>
</tr>
</tbody>
</table>
Analysis

Positions 4 and 5 for the combined total in table 76 show that 81.60 percent were not influenced by a pastoral relationship. The same is true for positions 4 and 5 in the control group. Positions 4 and 5 for the remaining Springfield congregation is 80.77 percent.

In positions 1 and 2 for the combined total, 10.53 percent tend to have their responses influenced by a pastoral relationship. Only 9.09 percent of the control group's responses were influenced. Positions 1 and 2 for the remaining congregation indicate 11.53 percent were influenced.

9. HOW COULD THIS SERMON HAVE BEEN MORE UNIQUELY SDA?

There are fifteen responses to this question, five of which come from the control group.¹ The following suggestions and observations are made regarding the sermon: (1) Some people thought that the sermon could have had a more escatological emphasis, (2) SDA doctrines need to be reviewed, (3) the pastor's style and delivery were good but preached to the lectern, (4) that the sermon had too much modern language and was too educated (one respondent), (5) that the informal congregational singing prior to the sermon was very good, and (6) as considered by some, the sermon was 100 percent

¹See Appendix K.
SDA and could not have been improved upon.

**SERMON #5**

"A FAMILY BIBLE ON THE TABLE"

This sermon was designed to be a non-distinctive SDA sermon on the doctrine of the family.¹ The sermon was preached November 24, 1990 at the SDA church in Springfield, MO. There were 195 in attendance, 48 returned completed responses.²

**TABLE 77**

1. HOW WOULD YOU DESCRIBE THIS SERMON?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Not Spiritual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deeply Spiritual</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Combined total</td>
<td>40</td>
<td>30</td>
<td>16</td>
<td>11</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>41.67</td>
<td>8.33</td>
<td>33.33</td>
<td>16.67</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>39</td>
<td>37</td>
<td>10</td>
<td>10</td>
<td>4</td>
<td></td>
</tr>
</tbody>
</table>

**Analysis**

In table 77 positions 1 and 2 for the combined total show that 70 percent thought the sermon was deeply spiritual. The control group, positions 1 and 2, show that 50 percent agree. The remaining Springfield congregation show that 76 percent in positions 1 and 2 agree.

¹See Appendix J, "A Family Bible on the Table," 312.

²See "Combined Total for the Response Questionnaire Sermon 5," Appendix L, 351.
Positions 4 and 5 for the combined total and the remaining congregation show 14 percent describing the sermon as not spiritual. The control group shows 16.67 percent indicating a tendency of not being spiritual. Position 3 for the control group shows 33.33 percent undecided.

In the "Distinctive SDA Preaching Survey," the Springfield church shows 61.6 percent that agree sermons they have heard were deeply spiritual. Data show that 95.8 percent think sermons ought to be.¹

| Table 78 |
|------------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| THIS SERMON IS:  |                 |                 |                 |                 |                 |
|                   | Uniquely SDA   |                 |                 |                 |                 |
|                   | 1               | 2               | 3               | 4               | 5               |
| Combined total    | 29.54           | 4.54            | 22.72           | 18.2            | 25              |
| Control group     | 25              |                 | 16.67           | 16.67           | 41.66           |
| Remaining Spfld.  |                 |                 |                 |                 |                 |
| congregation      | 31.25           | 6.25            | 25              | 18.75           | 18.75           |

Analysis

Positions 4 and 5 for the combined total in table 78 show that 43.2 percent thought the sermon was not uniquely SDA. For the control group, positions 4 and 5 show 58.33 percent. The remaining congregation show

¹See "Springfield SDA Church Responses to the Distinctive SDA Preaching Survey," Appendix L, positions 4 and 5 for 2Q and 6Q, 343-344.
positions 4 and 5 with 37.5 percent.

In positions 1 and 2 for the combined total, 34.08 percent indicated the sermon was uniquely SDA. Position 1 for the control group is 25 percent. Positions 1 and 2 for the remaining Springfield congregation show 37.5 percent. Position 3 for the combined total shows 22.72 of respondents were undecided. The remaining congregation is slightly less.

**TABLE 79**

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>31.81</td>
<td>13.63</td>
<td>25</td>
<td>18.2</td>
<td>11.36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>33.33</td>
<td>16.67</td>
<td>8.33</td>
<td>25</td>
<td>16.67</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>31.25</td>
<td>12.5</td>
<td>31.25</td>
<td>15.62</td>
<td>9.4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Analysis**

In table 79 the combined total shows positions 1 and 2 with 55.54 percent that agree the sermon was different than preaching in other churches. For the control group, positions 1 and 2 show 50 percent. Positions 1 and 2 for the remaining congregation show 43.75 percent.

In positions 4 and 5 for the combined total, 29.56 percent disagree. The same positions for the control group show 41.67 percent that disagree.
same positions for the remaining Springfield congregation
25.02 percent of respondents disagree. Position 3 for
the combined total shows 25 percent undecided and the
remaining congregation shows 31.25 percent.

In the "Distinctive SDA Preaching Survey," the
Springfield congregation shows that 79.2 percent agree
SDA sermons they have heard were different than preaching
in other churches. Data show that 88.3 percent agree
sermons ought to be different.¹

TABLE 80

<table>
<thead>
<tr>
<th>4. DOES THIS SERMON DEMONSTRATE WHAT SDA PREACHING OUGHT TO BE?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>Combined total</td>
</tr>
<tr>
<td>Control group</td>
</tr>
<tr>
<td>Remaining Spfld.</td>
</tr>
<tr>
<td>congregation</td>
</tr>
</tbody>
</table>

Analysis

In table 80 for the combined total, positions 1
and 2 show that 73.9 percent agree this sermon
demonstrates what SDA preaching ought to be. Positions 1
and 2 for the control group show that 66.67 percent

¹See "Springfield SDA Church Responses to the
agree. The remaining congregation, positions 1 and 2, show that 76.47 percent agree.

In positions 4 and 5 for the combined total, 8.7 percent disagree. The same positions for the remaining congregation show 11.76 percent that disagree. In position 3 for the control group, 33.33 percent are undecided.

**TABLE 81**

5. DID SERMON DELIVERY AND STYLE CONTRIBUTE TO MAKING THIS SERMON UNIQUELY SDA?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>38.3</td>
<td>19.14</td>
<td>21.26</td>
<td>14.9</td>
<td>6.4</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>33.33</td>
<td>8.33</td>
<td>16.68</td>
<td>33.33</td>
<td>8.33</td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>40</td>
<td>22.86</td>
<td>22.86</td>
<td>8.57</td>
<td>5.71</td>
<td></td>
</tr>
</tbody>
</table>

**Analysis**

In table 81 for the combined total, positions 1 and 2 show that 57.44 percent agree delivery and style had a lot to do with the sermon being uniquely SDA. The same positions for the control group show 41.66 percent. The remaining Springfield congregation show positions 1 and 2 with 62.86 that agree.

Positions 4 and 5 for the combined total show 21.3 percent that disagree. The control group is split. Positions 4 and 5 show 41.66 that disagree. For the same positions the remaining congregation show that only 14.28
percent disagree. Position 3 for the combined total shows 21.26 percent that is undecided and 22.86 for the remaining congregation.

TABLE 82

6. DOES THIS SERMON INDICATE AN UNDERSTANDING OF SDA MISSION?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>59</td>
<td>11.4</td>
<td>16</td>
<td>2.2</td>
<td>11.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>58.33</td>
<td>16.67</td>
<td>16.67</td>
<td></td>
<td>8.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>59.4</td>
<td>9.4</td>
<td>15.6</td>
<td>3.1</td>
<td>12.5</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Positions 1 and 2 for the combined total in table 82 show 70.4 percent that agree this sermon indicates an understanding of SDA mission. The same positions for the control group show that 75 percent agree. The remaining Springfield congregation show positions 1 and 2 with 68.8 percent that agree.

Positions 4 and 5 for the combined total show 13.6 percent that disagree. The remaining congregation (positions 4 and 5) show 15.6 percent that disagree. Position 3 on each continuum shows at least 15 percent undecided.
TABLE 83

7. DOES THIS SERMON SHOW PREACHING'S RELATIONSHIP TO SDA MISSION?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>53.4</td>
<td>8.9</td>
<td>24.44</td>
<td>2.22</td>
<td>11.11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>41.67</td>
<td>25</td>
<td>16.67</td>
<td>8.33</td>
<td>8.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>57.58</td>
<td>3.03</td>
<td>27.27</td>
<td></td>
<td>12.12</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

In table 83 the combined total (positions 1 and 2) shows 62.3 percent that agree this sermon demonstrated the relationship of preaching to the SDA mission. The same positions for the control group show that 66.67 percent agree. For the remaining congregation (positions 1 and 2), 60.61 percent agree.

In positions 4 and 5 for the combined total, 13.33 percent disagree. The control group for the same positions show 16.66 percent and 12.12 percent for the remaining Springfield congregation. Position 3 for the combined total shows 24.44 percent undecided. The remaining congregation shows 27.27 percent undecided.
8. TO WHAT DEGREE DID YOUR RELATIONSHIP WITH THE PASTOR INFLUENCE RESPONSES TO THE ABOVE QUESTIONS?

<table>
<thead>
<tr>
<th></th>
<th>A Lot</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>1.11</td>
<td>6.67</td>
<td>2.22</td>
<td>80</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td></td>
<td>8.33</td>
<td></td>
<td>91.67</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>5.16</td>
<td>6.06</td>
<td>3.03</td>
<td>75.75</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Analysis**

For the combined total in table 84, positions 4 and 5 show that 82.22 percent of those surveyed gave responses that were not influenced by a pastoral relationship. The control group shows 91.67 percent and 78.78 percent for the remaining congregation.

9. HOW COULD THIS SERMON HAVE BEEN MORE UNIQUELY SDA?

**Analysis**

There are twelve responses to this question, three of which come from the control group.¹ They give feedback such as, "This sermon was super--right to the point. Do not know how it could be improved upon."² Others suggest that the sermon could have been more uniquely SDA by being more spiritual, using less humor,

¹See Appendix K, sermon number 5.

²See Appendix L, Sermon #5, responses from control group.
referring more to the Spirit of Prophecy, and connecting the importance of the family to the last days of earth's history.

SERMON #6
"BEWITCHED OBEDIENCE"

This sermon was designed to be a distinctive SDA sermon on righteousness by faith. The focus was on sanctification. Sermon 3 emphasized justification. It was delivered December 1, 1990, at the SDA church in Springfield, Missouri. Out of 177 in attendance, 44 returned completed questionnaires.

<table>
<thead>
<tr>
<th>Deeply Spiritual</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Not Spiritual</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>79.55</td>
<td>15.9</td>
<td>4.55</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td></td>
<td>80</td>
<td></td>
<td>20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>79.41</td>
<td>14.7</td>
<td>5.89</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>congregation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

The combined total in table 85 for positions 1 and 2 shows that 95.45 percent agree the sermon was

1See Appendix J, "Bewitched Obedience," 321.

2See "Combined Total for the Response Questionnaire Sermon 6, Appendix L, 352."
deeply spiritual. Each continuum clearly shows the perception of the respondents.

In the "Distinctive SDA Preaching Survey, the Springfield Church shows 61.6 percent of respondents indicated sermons they had heard were deeply spiritual, 95.8 percent thought sermons ought to be.¹

TABLE 86

2. THIS SERMON IS:

<table>
<thead>
<tr>
<th></th>
<th>Uniquely SDA</th>
<th>Not Uniquely SDA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>73.81</td>
<td>16.67</td>
</tr>
<tr>
<td></td>
<td>4.76</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4.76</td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>50</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>81.25</td>
<td>9.38</td>
</tr>
</tbody>
</table>

Analysis

In table 86 for positions 1 and 2, all three continua show at least 90 percent or more indicating this sermon was uniquely SDA.

¹See "Springfield SDA Church Responses to the Distinctive SDA Preaching Survey," Appendix L, positions 4 and 5 for 2Q and 6Q, 343-344.
TABLE 87

3. IS THIS SERMON DIFFERENT THAN PREACHING IN OTHER CHURCHES?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>67.44</td>
<td>20.93</td>
<td>4.65</td>
<td>4.65</td>
<td>2.33</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>60</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>69.7</td>
<td>24.24</td>
<td>3.03</td>
<td>3.03</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

In table 87, positions 1 and 2 for the combined total show that 88.37 percent agree this sermon is different than preaching in other churches. Positions 1 and 2 for the control group show 70 percent agree. The same positions for the remaining Springfield congregation indicate 93.94 percent agree.

The combined total for positions 4 and 5 shows that 6.98 percent disagree. The control group shows for the same positions that 20 percent disagree.

In the "Distinctive SDA Preaching Survey," 79.2 percent of the Springfield Church said the sermons they have heard were different, 88.3 percent said sermons ought to be.1 Positions 4 and 5 for the control group show 20 percent that disagree.

1 See "Springfield SDA Church Responses to the Distinctive SDA Preaching Survey," Appendix L, positions 4 and 5 for 2R and 6P, 343-344.
4. DOES THIS SERMON DEMONSTRATE WHAT SDA PREACHING OUGHT TO BE?

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>88.37</td>
<td>6.98</td>
<td>4.65</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>80</td>
<td></td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>90.91</td>
<td>3.03</td>
<td>6.06</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

In table 88, positions 1 and 2 for the combined total show 95.35 percent agree this sermon demonstrates what SDA preaching ought to be. All of the control group agree and 93.94 percent of the remaining Springfield congregation.

5. DID SERMON DELIVERY AND STYLE CONTRIBUTE TO MAKING THIS SERMON UNIQUELY SDA?

<table>
<thead>
<tr>
<th></th>
<th>A Lot</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>None</th>
</tr>
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<tbody>
<tr>
<td>Combined total</td>
<td>70.46</td>
<td>20.46</td>
<td>6.81</td>
<td></td>
<td>2.27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>70</td>
<td></td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>Remaining Spfld.</td>
<td>70.59</td>
<td>20.59</td>
<td>8.82</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Analysis

Positions 1 and 2 in table 89 show that at least 90 percent or more on all three continua agree sermon
delivery and style contributed to making the sermon uniquely SDA.

**TABLE 90**

<table>
<thead>
<tr>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>79.07</td>
<td>20.93</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>60</td>
<td>40</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>84.85</td>
<td>15.15</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Analysis**

In table 90, positions 1 and 2 on each continuum show that 100 percent of respondents agree this sermon indicates an understanding of SDA mission.

**TABLE 91**

<table>
<thead>
<tr>
<th>Yes</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>76.74</td>
<td>18.61</td>
<td>4.65</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control group</td>
<td>80</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>75.76</td>
<td>18.18</td>
<td>6.06</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Analysis**

In table 91, positions 1 and 2 for the combined total show 95.35 percent that agree this sermon demonstrates the relationship of preaching to SDA mission.
mission. All of the control group agree and 93.94 percent of the remaining congregation.

TABLE 92

8. TO WHAT DEGREE DID YOUR RELATIONSHIP WITH THE PASTOR INFLUENCE RESPONSES TO THE ABOVE QUESTIONS?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>Combined total</td>
<td>4.76</td>
<td>7.14</td>
<td>9.52</td>
<td></td>
<td></td>
<td>78.58</td>
</tr>
<tr>
<td>Control group</td>
<td></td>
<td></td>
<td></td>
<td>11.11</td>
<td>88.89</td>
<td></td>
</tr>
<tr>
<td>Remaining Spfld. congregation</td>
<td>6.06</td>
<td>9.09</td>
<td>9.09</td>
<td></td>
<td></td>
<td>75.76</td>
</tr>
</tbody>
</table>

Analysis

In table 92, positions 4 and 5 for the combined total show that 84.85 percent were not influenced to mark this questionnaire by any pastoral relationship. All of the control were objective and 84.85 percent of the remaining congregation.

9. HOW COULD THIS SERMON HAVE BEEN MORE UNIQUELY SDA?

There are thirteen responses written to this question, four of which come from the control group. Positive comments were made, but no suggestions were given on how this sermon could have been made more uniquely SDA.¹

¹See Appendix K sermon number 6.
Summary

The data for each sermon is summarized question by question.

Question 1

A majority of respondents indicated that every sermon preached was deeply spiritual. However, the first sermon was only 60.66 percent. The others were 70 percent and higher. The data for the local church from the "Distinctive SDA Preaching Survey" show 61.6 percent of the congregation indicating sermons they have heard were deeply spiritual.¹ In table 17 for the Overall Survey Total, positions 4 and 5 show 67.3 percent of conference respondents indicated sermons they heard were deeply spiritual. Therefore, five sermons were more spiritual than is normally heard by those surveyed.

The sermon on justification by faith, though designed to be non-distinctive, was considered deeply spiritual by 91.11 percent of the congregation. Only the sermon on sanctification was considered more spiritual (95.45%). It seems that the topic has an influence on whether the sermon is deeply spiritual, especially when Jesus, salvation, or areas of sanctification (obedience) are emphasized.

Question 2

Responses show that a majority of those surveyed recognized the difference between unique SDA sermons and those that are not. However, there appears to be a group that is indifferent. Listening to unique SDA sermons does not seem to be important to them nor an issue with them. Of those surveyed, it is possible that at least the 34.08 percent\(^1\) that considered all six sermons uniquely SDA are indifferent. This is an area that needs further study.

Question 3

Of the six sermons, number 4 on distinctive SDA prophecy has the highest rating for being different (91.43) than preaching in other churches. Of the sermons preached, none stirred verbal discussion as much as this one. A visitor stated that the sermon was like the old-fashioned Methodist sermons he heard as a boy.

Justification by faith (sermon 3), a non-distinctive SDA sermon, was considered by 80.94 percent of the congregation as being different. In table 19, the Overall Survey Total shows 80.7 percent of those surveyed in the conference indicated sermons they heard were different, while 89.98 percent of respondents in table 39 think sermons ought to be.

\(^1\)See analysis of table 78.
All three of the non-distinctive sermons preached were considered by the majority of those surveyed as being different than preaching in other churches. This was surprising. Again, this raises the issue as to whether members consider sermons that are different as significant. Do they take for granted that in an SDA church there will be unique SDA preaching?

Question 4

The majority of respondents indicated that every sermon was what SDA preaching ought to be. However, a much higher percentage is found for the sermons designed to be distinctively SDA. From this data it seems that at least 65 percent\(^1\) of those surveyed do not understand clearly what SDA preaching ought to be. Empirically, it seems that some people just want to hear a good sermon. Whether it is what it ought to be is unimportant. However, the better the sermon, the more likely it is to be considered distinctively SDA. In this local church, 4 to 8 percent\(^2\) appear to be able to distinguish precisely between distinctive and non-distinctive SDA sermons.

Question 5

The majority of respondents for each sermon, except sermon 1, indicate style and delivery contributed

\(^1\)See tables 48, 64, and 80.

\(^2\)See tables 64 and 80.
to the sermon being uniquely SDA. Percentages, however, are much higher for the three sermons designed to be distinctively SDA. It almost seems that once the respondent determined the content to be uniquely SDA, then style and delivery must also be unique. In this one question, the control group for each non-distinctive sermon shows style and delivery being less influential on the sermon be distinctively SDA than the combined total continuum. In most of the other questions, the control group percentages are higher than the combined total.

**Question 6**

A majority of respondents for each sermon indicate the sermons demonstrate an understanding of SDA mission. The three sermons designed to be distinctively SDA, however, received higher percentages than the non-distinctive sermon. All those surveyed (100) indicated sermon 6 on sanctification was distinctively SDA.

How well do congregations and preachers understand SDA mission? Is the mission understood but out of focus? The Overall Survey Total for the conference in table 14 shows that 67.34 percent agree SDA mission is defined clearly in preaching. For the Springfield Church the figure is 58.6 percent.\(^1\) It seems that when sermons

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\(^1\)See "Springfield SDA Church Responses to the Distinctive SDA Preaching Survey," Appendix L, positions 4 and 5 for 2N, 343.
are preached without being specifically designed to be distinctively SDA one's understanding of SDA mission is out of focus. Yet respondents seem willing for sermons not to be distinctively SDA and still recognize an understanding of SDA mission. This was observed particularly with sermon 5 on the doctrine of the family.

**Question 7**

Again, a majority of those surveyed indicate that every sermon demonstrates the relationship of preaching to SDA mission. And, once again, the percentages for the distinctive SDA sermons are higher than the non-distinctive. Why would a sermon designed to be non-distinctively SDA demonstrate the relationship of preaching to SDA mission? It seems that the majority do not consider the relationship of preaching to SDA mission an issue. Are SDA preachers in this same category? In table 14, ministers and teachers show for positions 4 and 5 that 52.38 percent agree SDA mission is defined. It seems that personal study needs to be done by SDA preachers regarding their convictions concerning SDA mission.

**Question 8**

In the "Distinctive SDA Preaching Survey," responses to the open-ended response questions seem to suggest the relationship between the pastor and church
member effects how the sermon is perceived by the member. This relationship seems to be an area that contributes to SDA preaching being different. However, results to this question do not appear to support this. At least 75 percent of those surveyed indicated their responses were not influenced by a pastoral relationship. The majority seem to consider themselves objective in their ability to evaluate sermons. On the other hand, the spread of figures for the combined total continuum does show some are influenced by a pastoral relationship. In one sermon, as little as 1.11 percent were influenced by a pastoral relationship and in another as high as 13.32 percent. Some individuals are influenced with a sermon by the relationship the pastor has with them.

Question 9

Three conclusions appear for this question: (1) The majority of members are appreciative of their pastor's efforts to preach good sermons. (2) The writings of Ellen G. White are suggested as sources to help maintain unique SDA sermons. (3) Messages need to be connected to the "last" days of earth's history, thus, SDA sermons are to be escatological in nature.
CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS REGARDING THIS
PROJECT ON DISTINCTIVE SDA PREACHING

In a Gallup Poll about Adventists, 70 percent indicated they had heard about the church. However, 73 percent could not think of any positive feature regarding the denomination.¹ What does this say about the mission of the church? Is it fulfilling that mission? Is there some correlation between this and the fact that members of the Adventist church say that SDA preaching "has lost that old Adventist ring?" What is distinctive about the mission of the church and the relationship of preaching to that mission? Would people know what we believe if Adventist preaching were more distinctive? These are some of the questions that provided impetus for this present project report.

Conclusions

In chapter 1 an understanding of the SDA message was developed from the Biblical witness, Ellen G. White's writings, and selected published material from authorized

SDA publications. This evidence shows that the mission of the church is clear, i.e., the "everlasting gospel" in the setting of the three angels' messages of Rev 14.

Resolutions and actions voted by the church confirm that the mission of the church is to take that message to the world. However, implementation and maintaining that sense of mission appears to be a challenge for the church.

Next, an understanding of the relationship of preaching to that mission was developed. An understanding of the prophecy of Rev 14 would indicate that the three angels' messages are to be proclaimed or preached to all the world. Other means may be employed, but preaching remains the main method. The relationship of preaching to mission constitutes a blend of preacher and message. The message provides the information indicating urgency and, thus, a compulsion to preach; the preacher as agent speaks for God to proclaim the message to the world, and the Holy Spirit brings conviction and change in the life of the hearer. Adventists believe that they are commissioned to preach "God's last warning message" to a sick and dying world.

Chapter 2 reports the findings of a survey of members, ministers, and teachers in the Iowa-Missouri conference in order to determine what the respondents perceive SDA preaching to be and what it ought to be.
As would be expected, what is does not measure up to what ought to be. However (except for tables 2, 6, and 7), the overall survey data show that a majority are supportive and agree SDA preaching is successful in its mission with only 12 percent disagreeing. It is also clear respondents think they know what SDA preaching ought to be. The difference between their perceptions of preaching they have heard and what they think it ought to be shows there is room for improvement.

Chapter 3 considers issues that surface from comparing the results of the theological understanding of SDA preaching and mission (chapter 1) to the results of the "Distinctive SDA Preaching Survey" (chapter 2). Four emphases seem dominant: (1) The preacher should have a compulsion and urgency to preach the gospel, this is distinctive SDA preaching. (2) True SDA preaching should fulfill the mission of the church—preaching the everlasting gospel in the context of the three angels' messages of Rev 14. (3) Obviously, SDA preaching should support the church's conviction that the writings of E. G. White are authoritative. Her writings, along with the Bible, should provide evidence for the confirmation of the truths preached. (4) Also, SDA preaching should make soul-winning its highest priority. This would include giving invitations in conjunction with preaching its "last day message."
Chapter 4 reports the findings of a questionnaire after preaching six sermons in the SDA church in Springfield, Missouri. Three were designed to be distinctively SDA and three were non-distinctive. The majority of respondents, except in sermon 1, were positive to every question asked. All six sermons were considered to be deeply spiritual, different than preaching in other churches, demonstrations of what SDA preaching ought to be, indications of an understanding of SDA mission and the relationship of preaching to that mission. Although the majority found all of the sermons distinctively SDA, the percentages in agreement for the three sermons prepared as distinctively SDA were much greater than for the others. Most respondents indicated their evaluations as objective.

Recommendations for Further Study

1. The SDAs have an understanding of how distinctive SDA preaching should be. The respondents to the "Distinctive Seventh-day Adventist Preaching Survey" not only felt that the preaching they had heard was distinctive but showed some sensitivity as to how and why it was distinctive. Their perceptions of what it ought to be were even stronger. But the respondents to the "Response Questionnaire" seemed confused. This part of the project gives pause for thought. It would seem that either this population did not subscribe to the idea that
Adventist preaching has lost "that old Adventist ring," or that they really do not know what they mean when that charge is made. Further study is therefore recommended to determine what is meant when members say, "Adventist preaching has lost that old Adventist ring." Obviously that part of this project leaves the matter an open question. Do Adventist members know what distinctive Adventist preaching is but not recognize it when they hear it?

2. Generally, SDA preachers need to include in their theology of preaching an understanding of the mission of the church and the relationship of preaching to it. They need to understand how to preach the "everlasting gospel" in the context of the three angels' messages.

... these general truths are to be preached in the setting of God's present truth, in the setting of the judgment hour, in the setting of the nearness of the return of our Lord. He will urge prayer and faith and consecration in the setting of "the hour of His judgment is come;" "prepare to meet Thy God, O Israel."'

SDA preachers should not preach just good Christian sermons. They should preach "judgment hour," "last warning to the world" sermons. If they have a theology of preaching, it needs to be made more comprehensive so that even the theology is distinctive.

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1J. L. Schuler, Preaching the Three Fold Message, 5.
3. Also, SDA preachers should preach with an urgency and compulsion. This naturally follows if they are preaching in the "time of judgment." That tone of urgency and compulsion is caught by the hearers. When it is not there they miss it. Someone has said, "Set the pulpit on fire and people will come to see it burn."

4. Then, too, SDA preachers should recognize the authority of Ellen G. White and that should be recognized in their preaching. While the Bible is primary, the writings of Mrs. White are "the lesser light leading to the greater light." This commitment to the authority of the lesser light will make SDA preaching distinctive.

5. Furthermore, SDA preachers should uphold SDA standards in their preaching. This seemed to be one of the weakest areas for ministers and teachers in their perception of SDA preaching. According to table 3, only 32.18 percent agree while 44.07 percent were undecided that sermons they have heard upheld church standards as compared to table 27 where 90.58 percent agreed that they ought to. The Bible indicates that God's people are to be a "peculiar people"; their lifestyle should not be "of this world."

6. Finally, SDA preachers should preach to save souls. They should preach for decisions. Opportunities should be given for the hearers to make decisions for Christ. Thus, SDA preaching should be "evangelistic" in
nature. Again, we live in a time of judgment. The goodness and grace of God must be made known in all its fullness, but not at the expense of leading people into a lethargy regarding the times in which they live.

Responses to SDA preaching should be like the responses to sermon #6, "Bewitched Obedience." Of the sermons preached, this one was perceived by 100 percent of the control group and 100 percent of the remaining congregation as distinctive SDA preaching.

In retrospect, some of the procedures in this project could have been better executed. Hindsight is always better than foresight. The instruments might have been designed and worded differently. Many questions arose during the research that I wish I could have pursued, but every study has its limitations. Be that as it man, the issue of distinctive preaching in the SDA church is important in the light of its mission. It is hoped that this study will encourage further study so that we will know with greater certainty what people mean when they say, "Adventist preaching has lost that old Adventist ring."
APPENDIX A

DISTINCTIVE SEVENTH-DAY ADVENTIST PREACHING SURVEY
The following "Distinctive Seventh-day Adventist Preaching Survey" was designed to record perceptions of current SDA preaching and what it ought to be. The results are evaluated in chapter 2.

DISTINCTIVE SEVENTH-DAY ADVENTIST PREACHING SURVEY

1. CIRCLE THE NUMBER SHOWING HOW LONG YOU HAVE BEEN A BAPTIZED SEVENTH-DAY ADVENTIST.
   1. LESS THAN 1 YEAR
   2. 1-5 YEARS
   3. 6-10 YEARS
   4. 11-20 YEARS
   5. OVER 20 YEARS

2. SEVENTH-DAY ADVENTIST PREACHING THAT I HAVE HEARD: (CIRCLE NUMBER)

   DISAGREE          AGREE
   A) EXPRESSES SDA DOCTRINES CLEARLY  1 2 3 4 5
   B) OFFERS HELP FOR MARITAL AND FAMILY PROBLEMS  1 2 3 4 5
   C) FOCUSES ON STANDARDS OF THE CHURCH  1 2 3 4 5
   D) EXPRESSES A LOVE RELATIONSHIP WITH JESUS  1 2 3 4 5
   E) IS BASED PRIMARILY ON THE BIBLE  1 2 3 4 5
F) IS BASED EQUALLY ON THE BIBLE AND E. G. WHITE
G) INVITES PEOPLE TO BECOME CHURCH MEMBERS
H) MAKES ME FEEL CLOSER TO JESUS
I) EMPHASIZES BIBLE PROPHECY
J) REVEALS A COMPPELLING MESSAGE
K) LACKS ADEQUATE PREPARATION
L) LACKS DEPTH OF THOUGHT AND IS IRRELEVANT
M) IS SATISFYING TO ME
N) DEFINES THE MISSION OF THE CHURCH
O) TEACHES HOW A SDA SHOULD LIVE
P) CLARIFIES THE THREE ANGEL'S MESSAGE
Q) IS DEEPLY SPIRITUAL

What made the sermons I have heard deeply spiritual?

R) IS DIFFERENT FROM PREACHING IN OTHER CHURCHES

How is the preaching I have heard different from preaching in other churches?

S) OTHER
3. DISTINCTIVE SEVENTH-DAY
ADVENTIST PREACHING IS: 1 2 3 4 5
   SOFT
   LOUD

4. DISTINCTIVE SEVENTH-DAY
ADVENTIST PREACHING IS: 1 2 3 4 5
   CONVERSATIONAL
   FORCEFULLY

5. DISTINCTIVE SEVENTH-DAY
ADVENTIST PREACHING IS: 1 2 3 4 5
   EVANGELISTIC
   PREACHING
   SERMON
   ON
   SABBATH

6. DISTINCTIVE SEVENTH-DAY
ADVENTIST PREACHING
OUGHT TO:

<table>
<thead>
<tr>
<th>DISAGREE</th>
<th>AGREE</th>
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<tbody>
<tr>
<td>A) EXPLAIN SDA</td>
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<tr>
<td>BIBLE PROPHECY</td>
<td>1 2 3 4 5</td>
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<td>B) EXPLAIN THE DOCTRINES</td>
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<td>OF THE CHURCH</td>
<td>1 2 3 4 5</td>
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<tr>
<td>C) EXPLAIN A LOVE</td>
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<td>RELATIONSHIP WITH JESUS</td>
<td>1 2 3 4 5</td>
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<td>D) HOLD UP THE STANDARDS</td>
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<td>OF THE CHURCH</td>
<td>1 2 3 4 5</td>
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<tr>
<td>E) BE PRIMARILY FROM</td>
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<tr>
<td>THE BIBLE</td>
<td>1 2 3 4 5</td>
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<td>F) BE BASED EQUALLY ON THE BIBLE AND E. G. WHITE</td>
<td>1 2 3 4 5</td>
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<td>G) EMPHASIZE THE LAW OF GOD</td>
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<td>H) EMPHASIZE THE FRUITS</td>
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<td>OF THE SPIRIT</td>
<td>1 2 3 4 5</td>
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<td>I) BE CONCERNED WITH ONLY</td>
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<td>SAVING SOULS</td>
<td>1 2 3 4 5</td>
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<td>J) DEAL WITH CURRENT ISSUES</td>
<td></td>
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<tr>
<td>K) OFFER HELP FOR MARITAL</td>
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<tr>
<td>AND FAMILY PROBLEMS</td>
<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>
L) REVEAL A COMPELLING MESSAGE
M) EXPLAIN THE THREE ANGELS' MESSAGE
N) CLEARLY DEFINE THE MISSION OF THE CHURCH
O) TEACH READINESS FOR AN ECONOMIC CRISIS
P) BE DIFFERENT FROM THE PREACHING IN OTHER CHURCHES

In what way should Seventh-day Adventist preaching be different?

Q) BE DEEPLY SPIRITUAL

A deeply spiritual sermon is one that?

R) OTHER_____________________

7. DISTINCTIVE ADVENTIST PREACHING IS MORE LIKELY TO BE HEARD FROM: (CIRCLE ONE)

1. YOUNG MINISTERS
2. MIDDLE-AGE MINISTERS
3. OLDER MINISTERS
4. AGE MAKES NO DIFFERENCE

8. WHAT IS THE SOLUTION FOR MAINTAINING DISTINCTIVE SEVENTH-DAY ADVENTIST PREACHING?
APPENDIX B

RESPONSE QUESTIONNAIRE
The following "Response Questionnaire" was designed to record perceptions of Springfield SDA church members regarding distinctive SDA preaching. The results of the instrument are evaluated in chapter 4.

Response Questionnaire

Circle one

1. How would you describe this sermon?
   Deeply spiritual 1 2 3 4 5 Not spiritual

2. This sermon is:
   Uniquely SDA 1 2 3 4 5 Not uniquely SDA

3. Is this sermon different than preaching in other churches?
   Yes 1 2 3 4 5 No

4. Does this sermon demonstrate what SDA preaching ought to be?
   Yes 1 2 3 4 5 No

5. Did sermon delivery and style contribute to making this sermon uniquely SDA.
   A lot 1 2 3 4 5 None

6. Does this sermon indicate an understanding of SDA mission?
   Yes 1 2 3 4 5 No
7. Does this sermon show preaching's relationship to SDA mission?

Yes 1 2 3 4 5 No

8. To what degree did your relationship with the Pastor influence responses to the above question?

A lot 1 2 3 4 5 None

9. How could this sermon have been more uniquely SDA?
APPENDIX C

2Q. WHAT MADE THE SERMONS I HAVE HEARD DEEPLY SPIRITUAL?
The following factors divide the 276 responses. These factors make the responses manageable for the question, "What made the sermons I have heard deeply spiritual?" It is a 2Q open-end response question in the "Distinctive Seventh-day Adventist Preaching Survey" in Appendix A. For an analysis of this question see table 18.

A. Relationship with Jesus

1. They emphasis having a closer relationship with Christ.
2. They were personal stories of personal relationships with Christ.
3. Happy fellowship with Jesus through Holy Spirit needed.
4. Personal relationship with Jesus with commitment.
5. When they are, they build a trust in God—a relationship.
7. They are so applicable to each individual and his personal relationship with God.
8. One's relationship with Jesus.
9. A deeply spiritual sermon is one that emphasizes a personal relationship with God—I'm not always getting that message.
10. Focus on relationship daily with Christ.
11. Relationship with Jesus and Bible centered.
12. Presentation of love relationship.
14. Avoiding politics etc. and dealing with individual relationship with God.
15. Stresses a relationship with Jesus.
17. Emphasis on relationship with Christ.
18. Emphasizing a love relationship with Jesus Christ.
19. Relationship to Jesus—centered on Christ.

B. Love of Jesus and God

1. To satisfy our need and based on love. God, Jesus and Holy Spirit presence attending.
2. Love!
4. Always brought out God's love for me and fellow member as well as those not in church.
5. Portrays God as a God of love.
6. Sermons on the love of God and how we should love our fellow man was deeply spiritual.
7. They spoke of the love that Jesus has for all of us in this world.
8. The love of Jesus.
10. Emphasize the love of Jesus and His righteousness.
11. They showed the love of Jesus for us.
12. Christ' love for me.
13. When he preaches about the love of Jesus, I especially like it.
14. Tells of Jesus love.
15. At camp meeting this is generally the case, where preaching is done about Jesus and His redeeming love.
16. Obedience because we love Jesus—if we don't love Him we won't want to obey.
17. Love of God and His word.
18. Expresses a deep personal feeling of love for the Lord.
19. Dedicated to Jesus.

C. Christ centered

1. Christ centered.
2. The ones that are deeply spiritual are that way due to a reverence and respect for who God is and His plans for us to follow.
3. Uplifted Jesus and principles of righteousness by faith.
4. Revelation of Jesus and Calvary; the depths gone to save us, and our response to that, (obedience, harmony with God's will).
5. Christ centered and Bible oriented.
6. Jesus presented.
7. Those that point to the personal work of Christ and His longings for us in the context of the most Holy Place in heaven.
8. Christ centered.
9. Lifting up of Jesus.
10. Christ centered.
11. Brings you closer to Christ.
12. Christ centered--teaches me to prepare for eternity.
13. When it points me to Jesus.
14. Teaching the truth about Jesus.
15. Emphasis on the redeeming grace of Christ. Appeals to my heart to follow Christ example.
16. Draws me closer to Jesus and vice-a-versa.
17. Teaching truth of Christ.
18. Closeness to Jesus.
19. Few have--when Christ is presented.
20. Jesus Christ and Him crucified.
22. Making sermons so they can relate to me and apply to my life to draw me closer to Christ.
23. Concerning the life of Jesus.
24. Brings me closer to God.
25. Centered on gospel of Jesus.
26. The sermons I have heard that were deeply spiritual had Jesus as the central figure. Jesus and the cross, His atonement and love.
27. Because Christ is lifted up as the way.
28. Close to teachings of Jesus.
29. Making Jesus the center.
30. Points to Jesus and His example and how I should relate in my own life.
31. Christ centered from sanctified speaker and humble, yet having courage, conviction, power.
32. Relevant to the cause of Christ.
33. They have made me feel closer to Jesus and helps me in the areas where I need help.
34. Emphasis on holiness of God, Jesus and Holy Ghost.
35. Emphasis on Jesus.
36. Sermons on the cross.
37. The Christ centered emphasis: applications in daily life.
38. Jesus.
39. Preaching the gospel and the cross.
40. Christ centered.
41. When the sermon helped me to gain a deeper appreciation of Christ's life, death, and present intercession.
42. Christ centered.
43. Points to Christ and how He loves us.
44. Focus on Christ's ministry of loving acceptance of repentance sinners' lives.
45. Christ centered in revealing God's love for man. Doctrines based on revealing God's love.

D. Content of the sermon

1. The person and his thoughts and words.
2. The minister's understanding.
3. Material and presentation.
4. Relevant to a personal Christian experience.
5. Better understanding and simple language that is easy to understand.
7. When the plan of salvation is put in the setting of the 3-angels' messages.
8. They by faith, believe in commandment keeping and love.
9. Good balance of justice and mercy.
10. (Very few are.) Jesus, doctrine, reproof, exhortation. Telling it like it is!
11. Gave me hope, correction, reproof, doctrines and instruction at the very times I needed it!
12. The fact that God tells us about the future and tells us we should be ready.

E. Presentation of the sermon

1. Sincerity of the pastor.
2. The lack in expression and reads to fast.
3. Earnestness.
4. The emotion that a SDA speaker shows on face and in his heart.
5. Personal presentation of the giver.
6. The delivery of the message and Scriptures.
7. The delivery and some of the thought provoking questions.
8. Simplicity.
10. Simplicity.
11. Sincerity.
12. Sincerity—personal ministries.
13. The spirit filled delivery more than the actual words.
14. Speak from the heart, inspired.
15. The minister spoke from his heart.
16. Speak with conviction.
17. More emotion on personal stories, that's how Jesus did.
18. Heart touching stories, examples.
19. One that touches our hearts.
20. Touched my heart, gave desire to grow, inspired me.
21. To me all God's word is deeply spiritual, it's how it is presented.
22. Explaining the Word and love of Christ.
23. The preaching of the everlasting gospel.
24. The pastor was excited about the subject--the subject was Jesus--living for Him--changed lives.
25. They are sincere and based on the Scriptures, teachings of Christ.
26. The scripture explained so that I may understand plainly!!
27. They touch my heart the way no other can.
28. Some speakers just have a way of reaching me personally.

F. Influence of the audience

1. My own prayer life.
2. My understanding and attitude towards the subject.
3. I long to be deeply spiritual and I listen to sermons for that reason. Therefore I get what I look for.
4. They are with love and concern for others. Also love of Christ.
5. Attitude of people, atmosphere, topic, reverence of pastor and congregation.
6. Prayer, an integrated part.
7. Prayer.
8. Lack of giddiness in service.
9. All the praying.
10. As I hear examples of God's power in other lives.
11. Prayer and sincere effort.
12. They were presented at a time and on a topic that was needed by the congregation.
13. The manner in which the worship service is conducted (with reverence).

G. Influence of the message

1. Adventism is a wonderful message--presented with enthusiasm. To often presented like a lesson from text book. Main concern! It is like being a Christian and being an Adventist are different. Being a Christian gets left behind while you try to become and live like an Adventist.
2. When they talk about the second coming.
3. Present truth--very few I have heard like that.
4. Practical message, Christ centeredness.
5. Touching message and well presented.
6. The message itself and the way he presented it to us.
7. Laodicean message.
8. The ones that tells us (SDA) to go out and spread the gospel--to do our part, to be involved--make God first!
9. The message that gave the straight testimony. That weren't afraid to step on toes and that had the Spirit guiding.
10. Recent sermons mediocre.
11. Rare revelation that the thoughts expressed were first hand.
12. The truth in the message.
13. Context of sermon and myself how attentive.
14. They sometimes emphasize the "unseen" world. Also following Jesus.

H. Bible based.

1. Focuses on God's word.
2. Biblically based--focus on Jesus.
3. Biblical references not just man's opinion.
4. From the Bible.
5. Sources.
6. Use of many Scripture text to explain topics, preparation.
7. Simply because the Bible is the main source of information.
8. It all came from Scripture.
9. Reverent, Bible based.
10. If they follow the Bible closely.
11. Very rational, Scriptural.
12. Ones that showed me from Scripture the truth of what was being said and one that recognized my needs living in today's world.
13. Use of Bible and texts.
14. Made me search Bible to see if they were telling truth, therefore brought me closer to Jesus.
15. Truth from the Bible.
16. Bible based.
17. Bible.
18. Revelation and Daniel.
19. Explaining the Bible in clearly understandable language.
20. Bible based—entwined with today.
22. The practical parables of Jesus, staying away from the mysterious symbols when possible.
23. All comes from the Bible.
24. The truth from the Bible.
25. The truth as presented in the Bible.
26. Were taken from the Bible.
27. Based on Scripture.
28. Use Bible quotations.
29. Based on the Bible and the love of God.
30. It came from the Bible.
31. They are based on Bible texts and principles given as reference.
32. Comes from Holy bible.
33. Read from the Bible.
34. They are based on the truth only and is backed by the Bible and keeps the Holy Spirit as the main aspect of teaching.
35. Personal experiences from the Bible.
36. Scripture—"It Is Written...."
37. Not enough Bible text.
38. They focused on the Bible, especially Revelation.
39. During seminar studies.
40. The evangelist was very much concerned about every soul he was preaching to and everything he said he could back it up through the Bible.
41. It's Biblically inspired and the answer is in black and white.
42. Adherence to Bible doctrine.
43. Bible based which defines truth.
44. Use of Scriptures.
45. Because it was straight from the Bible.
46. Content is Bible based and sincerity of speaker.
47. Comes from Bible, many text used, reveal speaker's spirituality, encourage godliness and desire to overcome sin. Tell what sin is, reveal Christ and His love for us, encourage witnessing.
48. Comes from the Bible. Preached with convicting emphasis.
49. Declares the truth.
50. The Bible and Spirit of Prophecy.
51. Bible preaching—a demand for Christ centered sermons--change of lifestyle.
52. They talked about Revelation and preparing for the second coming. Used Bible text to explain what is going to happen.
53. The fact that they are presented as a Word from God based on the bible and explained in a way so that we can understand how Jesus lived and wants us to live.

I. Ministers spiritual preparation

1. The speaker's relationship with Jesus.
2. When I sense they were not just speaking from head knowledge but from heart experience.
3. The spiritual life and experience of the Preacher.
4. Spoke of personal experiences of God working in their lives.
5. Depth of preparation and dedication of servant to the Lord.
6. The relationship the preacher has with his Lord.
7. The warmth and love the Pastor shows from the Lord.
8. The deep love of God shown in sermons and the minister's life.
9. Speaker's personal friendship with God.
10. Personal, individual experience revealed.
11. The yearning of the sermon giver.
12. Spiritual preparation on part of speaker.
13. They grew out of the pastor's own spiritual relationship with Christ.
15. Speaker was perceived as genuinely spiritual--practiced what he preached.
16. The speaker has a strong relationship with Jesus.
17. Love of God in the preacher's life.
18. They talk about a walk with the Lord through everything.
19. The spirituality of the pastor.
20. Pastor has a loving relationship with Jesus and makes me feel closer to Jesus.
21. The evidence of the Spirit in the preacher.
22. By the pastor revealing how he walks with Christ.
23. The speaker's friendship and experience with God.
24. Obvious relationship with God that pastor had. Emphasis on relationship, stating that standards and doctrines will fall into place if relationship is right.
25. The spirituality of the one giving the sermon.
26. Inspired, Spirit filled, deep prayer and study.
27. The minister's interest in what he is saying about his own experience with the Lord.
28. You could feel the magnetism and Spirit coming from the speaker, and answered an unspoken altar call.
30. The person's life.
31. Personal experiences.
32. The minister's personal life.
33. SDA preachers are God's ministers.
34. Because they are spiritual.
35. Very well prepared.
36. Thorough study and personal experience.
37. The men and how the message was presented.
38. The love the pastor has for people.

J. Moved to action.

1. Consecration to better way of life, change in lifestyle.
2. Those that moved me to think and choose.
3. Ones that lead me to make a choice or go back and study more.
4. If it helps with daily living on all levels, and emphasizes a personal relationship with Jesus is not simply theory.
5. Ones that, maybe---even if they only had one point I could relate to make me think and discuss.
6. They have personal application in my life.
7. Being able to directly apply it to your life.
8. When they make me want to study more and live closer to Jesus.
9. Application of the Bible to our lives.
10. Moved me.
11. Should motivate one to want to serve God with all his heart.
12. Sermons that help me understand current issues and personal problems.
13. Relates things of God to daily life.
14. Causes me to search my heart.
15. Urgings to seek God's will.
16. Tried to draw me closer to the Lord.
17. Balance law and gospel---make members come to standards.
18. You have to live what you preach.
20. When I leave encouraged because I can also see the pastor struggles with sin and doubt at times.
21. When they can help me love Jesus more and a closer relationship with Him.

K. Bible and Spirit of Prophecy.

1. Firm reliance on the Spirit of Prophecy.
2. Too much emphasis on E. G. White, not enough Bible teaching.

L. Haven't heard any.

1. Good question??
2. Haven't heard any since Joe Crews came to preach.
3. I seldom listen to radio or TV preachers.
4. I don't feel they were!
5. Some are and some are not.
6. Haven't heard any.

M. Holy Spirit

1. By the Holy Spirit.
6. How I felt the Holy Spirit speaking to me through the minister.
APPENDIX D

2R. HOW IS THE PREACHING I HAVE HEARD DIFFERENT FROM PREACHING IN OTHER CHURCHES?
There are 370 responses to the question "How is the preaching I have heard different from preaching in other churches?" It is 2R open-end response question in the "Distinctive Seventh-day Adventist Preaching Survey" in Appendix A. For an analysis of the following 10 factors see table 20.

A. Truth of Scripture presented.

1. Topics are on great themes of truth and delivery has more conviction.
2. "Truth" from the Bible and not man.
3. All the truth is present not just a part.
4. The truth is presented.
5. Show by using Scripture texts that he is preaching truth, have congregation carry and use their Bibles.
6. Preaches the Bible truths.
7. Truth.
8. Honesty and truth in bible facts.
9. Based only on Bible truths.
10. They preach the Bible truth, not one liners like the church I used to go to.
11. Truth is presented even if it hurts.
12. Understanding the message in the SDA church because it is a true message.
14. Tells the truth about the Bible.
15. Speaks only of the truth.
16. We the SDA church preach the truth from the Bible.
17. We preach mostly out of the Bible truths.
18. All pastors can preach good sermons if the message is true.
19. It is heart felt and true.
20. Preaches truth, not to please the congregation.
21. It preaches straight out truth by the Bible's standards and Christ's teachings.
22. True preaching.
23. Churches don't tell the truth.
25. Seems more sincere to me. The truth comes through.
27. Our doctrine is based on Bible truth. The true Sabbath is taught.
28. Emphasis is placed on Bible truths.
29. Only bible truths.
30. Truth for this time.
31. Truth, no lies.
32. Others don't seem clear on truth. Most SDAs do express known truths.
33. The SDA church preaches the truth from the Bible, regardless of whose toes they step on.
34. Needs to be more present truth. Compelling distinctive unique. bible based.
35. This is the truth.
36. Do not preach the complete truth.
37. More truth filled.
38. Truth filled.
39. Truth where they have some truth we have more.
40. Truth.

B. Biblically based preaching.

1. Generally more interesting, practical and Biblical.
2. More Biblical, complete, certain.
5. Non SDA—often they are not sound Biblically.
7. With a better Biblical base and interpretation.
8. Emphasis more on the Scripture.
9. Is based on the Bible.
10. Whole Bible based.
11. SDA preaching is based from the Bible.
12. Is more Bible oriented and less social. In recent years we have been admonished more toward relationships with other Christians.
13. Explores Bible deeply.
14. Stay with Bible teaching.
15. SDA goes by Bible, others skip over things; just reads verse, don't clarify.
16. The Bible basics of our preaching.
17. It is from the bible not the pastor.
18. Based on the Bible.
19. Message from Bible and heart.
20. It preaches from the Bible.
21. Bible only.
22. Catholic--mostly scripture read aloud.
23. More Bible teaching in SDA churches.
24. Based on bible.
25. Preaches more from Bible than popular thought.
26. Relies strictly on the Bible.
27. Usually backed by the Bible.
28. Closely tied to the whole Scriptures and often to the Spirit of Prophecy.
29. Bible based.
30. Prophecy in Bible understandable.
31. More Scripture quoted here. Preaching that time is nearly over--Christ is coming.
32. More Bible centered.
33. SDA—deeper study.
34. Comes from both old and new testament. More spiritual, deeper study.
35. More Bible is used in SDA church.
36. More from the Bible. Refer to certain texts more.
37. It's truly taken from the word of God and not of man.
38. The true Word of God—nothing bared.
40. Comes from the bible.
41. (Straight) down Biblical teaching.
42. They upheld all of God's word.
43. It is documented by Scripture and not just theories built around verses taken out of context.
44. Closer to the Bible.
45. It is not just an opinion or a tradition. Beliefs are based on Bible facts—supported by Mrs. White's writings.
46. It should be based on the Bible. In other churches it is based on tradition.
47. SDAs can preach from all the bible not just selected parts that "fit" their beliefs.
48. Stray from bible facts. Trying to please people rather than God.
49. Not fables but Bible preaching.
50. The sermons are based solely on the Bible.
51. Closer to what the Bible teaches.
52. Much more emphasis on the Bible text, tell love of Jesus.
53. More Bible references.
54. Based on the Bible as well as personal experience.
55. SDA always use many texts.
56. More Scriptural.
57. Text from the Bible.
58. Bible texts—we are asked to study right along with the pastor's sermon.
59. Teaching the whole Bible, not one verse or maybe two each week! Takes the Bible for what it says, does not change or omit!
60. Follows the Bible more.
61. More Bible.
62. All points are backed up with Biblical reference, and time to turn to them.
63. More Bible based.
64. From the Bible.
65. Scripturally sound.
66. Based on the Bible and not on old church tradition.
67. Teaches from the Bible and proves itself by the Bible.
68. Biblical readings.
69. Preaches the Bible not civil matters.
70. I go with what the whole Bible teaches not just bits and pieces.
71. For one thing, its Bible based and not filled with false doctrines.
72. Based on all the Bible.
73. Closer to Bible and sound doctrine.
74. The radio station preachers call sin "sin." I fully accept Spirit of Prophecy but in church we need to first let people see Bible says it then supplement with Spirit of Prophecy.
75. More Biblical, less philosophical.
76. Based more on Scripture.
77. More Biblical correct and more Christ centered.
78. Churches don't preach from the Bible completely.
79. Preaches the Bible.
80. Biblical.
81. Biblical, spiritual and prophetic.
82. Its most from Bible view.
83. Bible based.
84. It is usually Bible based.
85. Follow God's word and Spirit of Prophecy.
86. Preaching is from the Bible only.
87. Teaches the Bible.
88. Loud—more bible emphasis.
89. Reasonable, rational, relevant, clearly Biblical.
90. It fits the Bible accurately where as others contradict the Bible and sometimes one doctrine contradicts another in the other churches.
91. Bible and Christ centered.
92. SDA sermons point to the promises in the Scriptures of a new beginning while other sermons have a temporary nature.

C. Christ centered preaching.

1. The Baptist church I have attended strongly emphasizes the joy of having Jesus as your personal Savior in every sermon. I like that! I feel we drift from this vital source and focus more on facts.
2. Jesus is usually the central focus of the SDA church pastors. Other churches often focus on social problems only.
3. More reverent service—more God centered.
4. It uplifts Jesus and presents the plan of salvation.
5. Less dynamic, lacks power, preach Christ.
6. Basic versus smooth gospel.
7. SDA say to make Christ first in your life.
8. More as Jesus taught—not philosophical.
12. It gives me such a good warm feeling of love for our Savior.
13. They do go by the bible, but we still need to be more like Christ. And get away from worldly things and stay as close to God as we can.

14. They preach Jesus.

15. Closely related to Jesus' teachings, use E. G. White only as supplemental material.

16. Preaching the faith of Jesus and doing the word of God.

17. Jesus' ministry, Jesus' coming, law and grace.

18. They are based on Jesus' love and sacrifice for us which should lead to acceptance of His sacrifice and living for Him.

19. A little more Christ centered.

20. We need to focus more on spirituality rather than doctrine.

21. Is moving away from legalism to righteousness by faith.

D. Distinctive doctrines

1. It focuses more on doctrine.

2. SDA doctrines—following the whole Bible not just part.

3. Doctrine, not tradition, based on Bible.

4. More doctrinal, uses more Bible text, not just a story and not mostly an altar call.

5. Doctrine is different.

6. SDA doctrine, more practical.

7. Our church teaches its doctrine from bible and expects us to follow it. Are not adamant about their members keeping the doctrine.

8. Doctrinal.

9. True doctrines.

10. More doctrinal than Christ centered. All too many preachers are using other sources—man-made rather than God's word. I long to be fed spiritually. All too often, I come home hungry for the meat of the word. So much error is creeping into the sermons of today!

11. Sound doctrine.

12. Stresses our distinctive doctrines.


14. The state of the dead.

E. The message.

1. Focuses on God's true message and our obedience through love for Him.

2. Has a definite message, uplifts Bible.

3. Our unique message and understanding of the Scriptures along with our aid of the Spirit of Prophecy.

4. Message is different, 3 angels' messages, health message, Spirit of Prophecy.

5. SDA preaching has less personal opinions expressed, or just 1-2 verses used for a whole sermon. The Sabbath and love of Jesus and prophecy is stressed. Only
listen to radio preachers and they're not telling the truth and usually are cutting us down.

6. Uniqueness of message.
7. Emphasis on urgency of message.
8. The preaching that is different displays the distinctive message as given through our prophet.
9. The message of SDA is more of a teaching church than preaching.
10. Deeper content, rather than "surface."
11. There is some meat to the subject.
12. They will delve into the deep part of any idea and not just the surface idea.
13. They give more light on the topics I was formally in the dark on.
14. Down to earth, easy to understand and also aimed at children.
15. Deeper messages.
16. Better explained.
17. Give more to fill my soul.
18. Depth.
19. SDA preaching hits all topics and doesn't ignore any like some churches do.
20. The content.
22. More clear.
23. The sermons should not be one that you could go to just any church and hear. It should be unique.
24. Seems to have an aim and purpose.
25. Teaches a different message.
26. Very interesting, you want to listen and get involved.
27. The distinctive Advent message is totally different from other churches.
28. The preaching is different in that I was made aware of my responsibility in the plan of salvation. Salvation was an active choice. Also what Christ is doing now each day in the most holy place.
29. More in control of subject, not as much repetitive phrases.
30. More down to earth, personal experiences.
31. More substantive.
32. No appeal to accept, call
33. Teaches you how to live "7" days a week instead of one (a daily walk) day religion.
34. Not scary, yet enlightening.

F. Sabbath doctrine.

1. Preaches about the seventh day Sabbath.
2. Ours emphasized the recognition and keeping of the Sabbath.
3. Concerns the Sabbath and all commandments of God.
4. Sabbath keeping.
5. Sabbath.
6. Don't preach of the Sabbath.
7. Keeping 7th day.
8. Keeping of the 7th day Sabbath.
12. It teaches about the Sabbath day, love of Jesus.
13. We teach that Saturday is the Sabbath, and we teach that we don't go to heaven when we die.
14. The Sabbath is very dear to me and it teaches all about it.
15. Sabbath and immortality of soul.
16. Seventh day Sabbath and heaven or hell.
17. Keeping the Sabbath, state of the dead, millennium and three angels' messages.
18. It emphasizes Sabbath keeping, Bible prophecy and the Ellen G. White health message.
19. The Sabbath is mentioned once in a while.
20. Sabbath, unconscious state of dead.
21. The Sabbath.
22. Sabbath truth and state of the dead.
23. Sabbath, the state of the dead, the way we should live, coming of Christ.
24. The preaching of the Sabbath, 2300 days, 3-angels' message. Revelation 14:6-12, 29. Sabbath--continuous living right instead of just church going days.
25. Preaching in the SDA church is on a Sabbath and not on the first day of the week (Sunday).

G. Prophecies of Daniel and Revelation

1. Our message is life changing, but we hear very little. Revelation 14:6-12.
2. Sanctuary, second coming, 3 angels' messages.
3. Because of dynamic message of 3 angels.
4. 3 angels.
5. Investigative judgment and sanctuary role.
6. Is based on the great controversy and the 3 angels' messages.
7. 3 angels' messages, death.
8. 3 angels' messages—judgment warning, etc.
9. The most correct understanding of Bible prophecy.
10. Focuses on prophetic books of Daniel and Revelation.
12. Authority, Spirit of Prophecy—God's true church is theme.
13. Focus on Christ's heavenly work of mediation and judgment. Prophetic orientation.
14. 3 angels' messages and prophecy.
15. Teach more of prophecy and the sanctuary services in relation to today's living.
16. Preaching on prophecy and health. (There should be more on health.)
17. Teaches the 3 angels' message and the Sabbath and state of the dead.
18. We talk of judgment, Sabbath, 3 angels' messages, the pillars of our faith, that is, when I hear them.
19. Teach sanctuary message, Sabbath, death, 3 angels' message, etc., Bible truths.

H. Escatology

1. For our times.
2. Preaching of the true times and keeping all the commandments of God.
3. Tells about second coming, tithing, living a Christian life.
4. SDA churches emphasize the second coming.
5. Preaches (teaches) a soon coming Christ.
6. Focuses on second coming a great deal and points out flaws in the papacy a great deal—both are interesting and deserving.
7. Stressing that God is coming again soon.
8. Emphasis on soon 2nd coming. Heavily doctrinal preaching versus personal relationship. Pastors tend to "read" as much as they "preach."
9. SDA is of the coming of Christ and the others aren't.
10. Should be more on the times we live in and getting ready for Christ's return.
11. It emphasizes the nearness of Christ's return and the 3 angels' messages.
12. It shows how to study and know God's final day message and His world.
13. They don't emphasize the "last days" as much.
14. Should be preaching the soon and imminent second coming and the signs we should be looking at.
15. Seem to emphasize "the end."
16. Its more on what we need to know in the end times.
17. Dwells on prophecy for end times, gives clearer understanding of the Old testament.
18. Coming of Christ and Sabbath message.
19. They preach with hope for the future.

I. Ellen G. White

1. Ellen G. White doctrines.
2. The use of E. G. White, character development, emphasis on second coming.
3. We need more Spirit of Prophecy.
J. Law

1. The combination of law and grace.
2. Stresses keeping all 10 commandments.
3. Speaks less of grace and love.
4. Damnation and hell fire.
5. Keep all commandments.

K. Negative responses about SDA preaching

1. Too much time is spent on trivia—is only thing that is different in SDA churches. Most SDA preaching does not take into account the needs of the church member.
2. Most SDA preaching lacks the convincing power to reform the life that I have heard in what little sincere Baptist preaching I have heard.
3. Don't practice what you preach.
4. Too much Spirit of Prophecy.
5. We have too much Ellen G. White and act like church is no fun.
6. Focus on joining SDA church rather than Jesus Christ.
7. "Winning souls" is confused with adding to SDA church membership.
8. There has been too much judgmental attitudes.
9. Our church does not relate as well to daily life problems.
10. Has a tendency to be legalistic. There's a tendency to call others false prophets.
11. Often tends to be more narrow in concept and parochial in attitudes.
12. It reproaches the members frequently.
14. More warm and less formal.
15. Contains little individual thought.
16. Less emphasis on Holy Spirit.
17. Loses his audience, turns people off.
18. No heart.
19. No stories.
20. Too boring.
21. Mostly just love, love, little pointing out of members sins.
22. They are almost always soft and "canned."
23. It is usually more intellectually stimulating but often lacks the Spirit to reach the heart.

L. Preaching in other churches.

1. The one I went to said you can keep any day of the week.
2. Other preachers do not preach about three angels.
3. Other churches more of a social gospel.
4. They leave out God's judgment.
5. Discuss social topics, do not preach material relevant to preparing for second coming of Christ.
6. Generally, with some exceptions, the messages from other churches dealt with externals, feelings and not spiritual regeneration.
7. Lack knowledge of salvation's plan.
8. Some churches do not give the influence of Satan and his part in our destruction.
9. That depends on which church you are looking at.
10. Protestant churches today are too charismatic.
11. Ministers from other churches often shout their sermons.
12. Other churches preach more on current affairs than from Bible.
13. Yes. Catholics are continuously repetitious without spiritual growth.
14. The other churches take verses from the bible and don't read the whole verse, they interpret the wrong way.
15. Other preaching from other churches have no depth—so much is not Bible.
16. Louder, more actions in other churches.
17. Not about love of Christ and His soon coming.
18. Lutheran, Christian
19. Others from man.
20. Not a sound gospel.
21. Less talk about Jesus returning, and nothing about Bible prophecy.
22. Churches use force of will without the true Holy Spirit.

M. No difference

1. As far as Sabbath and state of dead there is difference but otherwise can go anywhere and hear the same.
2. I wish it were more different/distinctive.
3. Sometimes hard to see difference, greatest is doctrine.
4. Too often--like it.
5. Generally not as good in delivery but generally better in content.
6. Not much different.
7. Fifteen years ago it was drastically different but not now.
8. Not a lot different.
9. It isn't that much.
10. Actually there isn't much difference except that it's on a different day. We don't seem to be impressing SDA beliefs and standards from the pulpit. Evangelists know that they must be on fire with the word for their audience is not yet "in the routine."
11. It may not be different, it is the way the different churches explain the Bible. SDAs do not deviate from the Bible.
12. It isn't different from other churches. SDA sermons are becoming more and more "generic." Ministers and teachers are afraid to say anything. They don't have to be afraid to say something. They are always on the move anyway.

13. Preaching I have heard is the same in every way—we're dying.

14. About the same.

15. Often no different.

16. Practically the same as other churches.

17. Most sermons are about love of God and faith. Therefore, I do not see any difference.

18. The message (sometimes).

N. General statements about preaching.

1. There are spiritual absolutes. Divine principles of spiritual life necessary for eternal physical life.

2. Instead of condemning you are comforted with love.

3. More important to my current situation.

4. Fear of God versus love of God.

5. There is joy in learning and following God's ways. Fear overcomes through faith in Christ finished work. Need sense of appreciation.

6. They talked of sin—they were against it.

7. More middle-of-the-road usually, neither "high-brow" nor "low-brow."

8. Love and caring.

9. Warm and caring people.

10. Establishing better human relationships.

11. Comfort to those who have lost loved ones.

12. Church sermons.

13. It changes lives.

14. Call to holy living.

15. Gives me courage and strengthens me and to obey because of love—in the local church.

16. It is not emotional, but meets my needs emotionally and spiritually. The focus is different.

17. Because he don't yell or shout when he preaches.

18. Not to be pleasing.

19. No repetition.

20. Not as shallow.

O. I haven't heard any.

1. I don't (listen to) other preachers so I have no basis for comparisons.

2. I haven't heard __________________.

3. Have not heard other preaching than SDA.

4. Haven't heard other preaching.

5. Have heard but little non-SDA preaching.

6. I have never been to another church.
7. Never been.
8. I knew next to nothing before becoming SDA.
9. I have only been to Catholic church once, but there was no preaching of sermon the day I went.
10. I haven't heard much but one church outside our conference. Non-SDA was very un-biblical and very humanistic.
11. Haven't heard others.
12. Don't go to others.
13. What?
APPENDIX E

RESPONSES TO 2S AND 6R
The following responses to 2S and 6R open end response questions are from the "Distinctive Seventh-day Adventist Preaching Survey" in Appendix A. There is no analysis of these responses.

2S  Other ______________________________

1. Third angel's message and second coming almost neglected in recent years.
2. Evangelism, attended two separate evangelistic series. I prefer the one that gave Revelation seminar notes for future reference.
3. Why don't we just get back to the 3 angels messages in verity, and, teaching "Spirit of Prophecy?"
4. Partnership with Holy Spirit is forgotten once a church member.
5. Say a lot in the time used by not using repetition, use of correct English and pronunciation.
6. I'm tired of boring sermons. How about some variety and intelligence in our sermons!
7. Should have more sermons on standards and how to live to please Jesus.

6R.  Other ______________________________

1. Individual ministers to friends etc.: How do you approach Catholics with the light to maximize the probability of not turning them off?
2. Why don't you survey missing church members who are young? Find out why they don't come to church anymore.
3. Get acquainted with fellow church members.
4. Spending lots of time with someone new to SDA.
5. Reduce our liberal teaching in colleges and universities.
6. Most Adventists know very little or nothing at all about Revelation.
8. What else is there.
APPENDIX F

6P. IN WHAT WAY SHOULD SDA PREACHING BE DIFFERENT?
There are 261 responses for 6P open-end response question: In what way should SDA preaching be different? They are divided into the following factors. For analysis of these responses see table 40.

A. Christ centered

1. Should adequately promote God and His promises.
3. It should seek to inform all of the love of Christ for them.
4. It should persuade people not only to seek the Lord but to want to encourage everyone to live for Him.
5. The fact that Jesus loves us and wants to care for us.
8. Its context should uphold divine laws in the Christ centered experience.
10. Teach in-dwelling power of God and what it means to be a true Christian.
11. What we teach about "Jesus."
12. Messages of Jesus and salvation.
13. Uplift Christ as the solution to the world's problems--prepare people for His second coming.
15. Strength for our personal relationship with God.
16. Preach what Jesus did and will do.
17. Reveal a complete plan of salvation.
18. Be Christ centered at all times.
19. Reveal knowledge of the truth, be Christ centered. Encourage Christian walk on "straight and narrow."
20. Preaching Christ and God the Father.
22. No other church on earth knows more about Jesus than the SDA church.
23. Emphasize a readiness for commitment to Christ.
25. Keeping the theme of Jesus.
26. By pointing us to Christ and being given by preachers who deeply love God.
27. Very Christ centered. Appeal to all with power.
B. Bible centered

1. By the Spirit from God and Bible.
2. Biblically accurate, soul-winning emphasis focuses on the mission of the church.
4. Bible centered with reference to three angels' messages.
5. Should be Biblical, simple and to the point.
7. It should be Biblical and mainly from Bible--ratio of time.
8. Keep it simple and from the bible.
10. Follow the Bible totally, mix doctrine with love.
11. Preach the Bible truth.
12. The whole Bible together, not just surface of what is said in the Word.
13. Whether different or not, they should preach truth from the Bible.
14. Preach Bible truth and not error.
15. No screaming or stomping, plenty of Bible reference, good grammar.
16. Bible--Bible--bible.
17. From Bible.
18. Bible based--teach of the love of God for us his friends not servants.
20. With power more Bible and less chatter.
21. God's people are a peculiar people so the preaching should be Bible based--not tradition.
22. Bible based.
23. Bible teaching.
24. The Bible should be opened and used almost entirely--getting the congregation involved in looking in their Bibles also.
25. Follow the Bible clearly.
26. Comes from bible.
27. It should be based on Scripture.
29. by preaching the word of God.
30. It should be full of Bible text and only things that comes strictly from Bible.
31. Preach truth from Bible more.
32. It should present from the Bible and show how one can study and find for themselves the truth of God's word and ways.
33. Bible truths.
34. Emphasize preaching with Scripture readings. (Use the Bible for everything said).
35. Based on Bible. Help people understand all the Bible teaches. but all in context of God's love.
36. Be sure the message is based on a "Thus saith the Lord."
37. Emphasis on the Bible.
38. Bible only.
39. Continue Bible readings.
40. Based wholly on Bible, not traditions of men.
41. Preach from the Bible and keep the preaching so all can understand.
42. As mentioned earlier, it is Bible based and not filled with false doctrines.
43. Subjects from the Bible and of lives in the Bible to change my outlook.
44. By telling the Bible truths.
45. Speak straight from the Bible and the heart.
46. Stress Bible and prepare for salvation.

C. Bible and Ellen G. White

1. Adhere to Scripture and Mrs. White.
2. One way it should be different is using the very clear instruction from the Spirit of Prophecy along with the Bible. We should not need to apologize for preaching SDA sermons in SDA churches.
3. Based on Bible and Ellen G. White writings.
4. They should use the Bible and E. G. White equally.
5. Bible with E. G. White.
6. We all should be able to defend our beliefs from the Bible to an outsider (non-SDA) without using Ellen G. White; then when they have been able to accept E. G. White through Bible proof—then share her writings.

D. The three angels' messages

1. 3 angels messages.
2. Explain 3 angels messages.
3. Prophetic understanding—3 angels messages proclaimed—a distinctive message.
4. 3 angels messages.
5. 3 angels messages.
6. 3 angels.
7. 3 angels messages, prophecy and 7th day sabbath.
8. Preaching 3 angels messages.
9. 3 angels messages.
10. Teach God's message from the last days—3 angels messages.
11. It should be heavenly stressed that we are the remnant people and we have a mission to preach the 3 angels messages.
12. Urgency of three angels messages.
13. The 3 angels messages.
15. Preaching 3 angels messages.
16. It should be focused on 3 angels messages and Spirit of Prophecy. Current issues, law, fruits, family problems, etc.—all should be in accordance or blended into 3 angels messages with E. G. White's quotes.

E. Escatology

1. More on getting ready to receive the latter rain.
2. Judgment hour, babylon has fallen receive not the mark, in light of Christ's great love for us.
3. Counsel people to do what Bible says to prepare for coming crisis.
4. Victory in Jesus. God's benevolent character, the certainty of the Advent.
5. Remnant theology.
6. More pointed to prophecy and mission of individual.
7. Makes us more aware of present day prophecies.
8. 2300 days truth about judgment and sanctuary.
9. Emphasize unique message of SDA last day church and mission.
10. Be more strong on the final points that will deceive people in the end days.
11. To call out a peculiar people--get us out of our complacency--out of Laodecia.
12. It should preach the end of time and rebuke false doctrine.
13. Come out from Babylon.
15. Include light from Mrs. White, end time word and third angels message.
16. They shouldn't try to say they are the only church going to heaven.
17. Message end time.
18. See 3 T266--Closing work for church is sealing time of 144,000. Should we not stress this as never before?
19. Proclaim the last day message.
20. Teach relevant and pressing concerns.
21. Focus or relate Bible prophecy and messages to what's going on in the world today.
22. By preaching the truth and the coming crisis in our world.
23. If we are the remnant, are we not to be a "peculiar" people? We need a peculiar message . . . overcoming sin, 144,000, the shaking, standards, dress, diet, etc.
24. People hardly hear warning messages such as in Early Writings, pp. 71, 270-271.
25. Should extend beyond the church and evangelistic meetings.
26. More concerns about saving the un-churched and their needs.
27. Should be taken out to the world more, to include Revelation and Sabbath.

   F. Second coming of Jesus

   1. We should have preaching that shows the nearness of Christ's coming.
   2. Urgent-preparatory for second advent.
   3. A call to holiness and service for preparation for second coming.
   4. We have a message to prepare a people to meet their God.
   5. Clearly explain the great controversy and coming of Jesus.
   6. Prepare people for Christ's soon coming.
   7. Should prepare us for His soon coming.
   8. We should sense the urgency of being ready for Christ's imminent coming as in John the Baptists' message.
   10. More Bible emphasis on second coming and such.
   11. Point toward the soon coming of Christ and SDA's part in spreading the gospel.
   12. By preaching the soon coming of Christ.
   13. Emphasis the second coming and preparation, not a once saved always saved.
   14. Should be more from the Bible. Caring for others. Looking for the second coming and the preparation for that.
   15. Continue to preach Christ's soon coming.

   G. SDA doctrines

   1. State of the dead and Sabbath.
   2. Commandments of God and Faith of Jesus.
   3. Tell people about the Sabbath.
   4. It teaches the love of Jesus, the Sabbath, the three angels' messages and prophecy.
   5. Teach the people all ten of God's laws.
   6. We have the ten commandment law--we have the Spirit of Prophecy--that should make us different.
   7. Preach Jesus, second coming, Sabbath.
   8. Sabbath and state of the dead.
   9. Creation, Sabbath, state of the dead and second coming.
   10. In emphasizing the ten commandments not just one. (4th).
   11. Teaching the correct Sabbath, the state of the dead, proclaiming the gospel and three angels' message.
   13. To lead people to Christ, the truth, to the law, to better health.
   14. Obeying the ten commandments, not leaving the 4th one.
   15. Sabbath question.
16. We are decades behind in the health message, let those on the health profession assist.
17. Preaches the love of God and His commandments.
18. Upholding our doctrines.
19. Teaching the Sabbath and Bible prophecy.
20. We should keep the ten commandments and teach the Bible.
21. Should emphasize God's laws and principles, not the traditions and basics of men in the name of God.
22. In view of the law and Sabbath.
23. Set our standards according to God's principles--the precepts of the Bible.
24. By following the Bible and the 10th commandment.
25. It should be doctrinally correct, but should emphasize doctrine by having our lives touch others and reflecting Jesus.
26. Living by and doing God's law (ten commandments).
27. It emphasizes sabbath keeping, Bible prophecy and the E. G. White health message.

H. The truth

1. SDA should say things the way they are and not compromise the truth for anything.
2. Possess the force of truth and the power of God's Holy Spirit. The three angels' messages is a message of light.
3. Deal with present truth--relationship of law, love and prophecy.
4. Should preach "truth" not social gospel.
5. Not been afraid to preach the truth.
6. We have the true message.
7. The truth.
8. Use Scripture for all truths; use correct English; not shout, not repetitive, use correct pronunciation.
9. The truth.
10. Honest--truthful not conforming to the world.
11. Should not compromise like other churches.
12. Tell the truth.
13. Preach truth.
15. It shouldn't be any different than true gospel preaching that any good minister presents.
16. Speak present truth.
17. Preach present truth.
18. We have the truth.
19. It should be the light of truth that leads a non-Adventist to make decisions.
20. They preach truth.
21. Preaches the truth as God would have us know it.
22. Speak the true message.
23. It should just tell the truth.
Straight truth, not watered down.
Truth in love. Not love devoid of truth.
Preach all truth not just fire or some truth.
A true understanding should bring hope and confidence in God. Overcoming through Christ will be experienced.

I. Distinctive, different message

1. Adventist have a special message—we should preach it—and by doing so express the joy of knowing Jesus as our Savior.
2. Because it is different.
3. Distinctive doctrines of church—Sabbath, state of dead, three angels' messages.
4. Stress the distinctive doctrines.
5. Focus on the distinctives.
6. If it weren't different, we would be the same church.
7. Just preaching—not in the way services are conducted. We don't need to act too different.
8. We have a distinctive message.
10. Full of enthusiasm on the important messages. More of the health message.
11. Should center on the things that make our message unique.
12. It should be different because we have distinctly different beliefs, and the preaching should reflect this.
13. SDA preaching should teach clearly the part distinctive SDA doctrine plays in the everlasting gospel.
14. Only in that the message should be clearer and more easily understood with Ellen G. White references.
15. Preaching second coming, obvious different doctrines. It should emphasize relationship with Jesus at all times.
16. The content of message.
17. We should be preaching why we are Seventh-day Adventists.

J. Love

1. Should be knowledgeable. Be positive about the second coming, Bible being authoritative and preach the love of God and Jesus.
2. Be more relaxed and loving.
3. Should apply Bible to all days of the week and emphasize that love be shown to all peoples.
4. Should fill our spirits more.
5. Be compassionate for others. Visit the sick and shut-ins.
6. Be more loving and caring.
7. Not forceful but loving.
8. Preach more of God's love, provide for the needs of the people first and all else will fall in place.
9. Should be heart rending.
10. Love one another.
11. Preached in love and not looking down on people.
12. We are the chosen people. We should have that much more love for others. That much more spirituality.
13. We've drifted into grace and love just as Babylon and left as option if you obey!
14. Tell us our real condition and speaks of Jesus as remedy.
15. Emphasizing love of God.
16. Expresses that God, through Christ gives us power, to and desire to obey Him out of love.

K. Practical in material and spiritual world

1. Preacher and congregation should live the preaching and help each other.
2. Tell God's power to change character if one's will is surrendered to Him.
4. Address problems with relevant answers.
5. Provide sincere, positive sense of direction.
6. Give clear directives from bible for our daily living.
7. Should have a living dynamic message that helps us cope with modern life situations.
8. Its appeal to change and commitment.
9. More dynamic, more practical.
10. We have Steps to Christ, a handbook of salvation and the sanctuary truth.
11. Should not conform to the ways of the world and be wrapped up in money matters!
12. It should be more dynamic, more alive to draw in and meet the needs of the younger society! The message is wonderful, it doesn't have to be stiff.
15. In call to worship our creator fully—every day, every way.
16. By beholding we become changed.
17. It should be applicable to life, to bringing us closer to Jesus.
18. Deal with current and coming events. Help for everyday living based on Scripture.

L. Authoritative, interesting and dynamic

1. Should be spoken with authority.
2. Exhort members to hold fast to that which they have heard and know. Encourage a choice.
3. Call sin by its right name. Don't be afraid of stepping on toes.
4. Be straight forward—not just preaching words "pleasing to the ears."
5. The message should be powered by the Holy Spirit.
6. Certain, committed, explicit, righteousness by faith.
7. More interesting.
8. More interesting.
9. It should be dynamic, interesting, and concise.

M. Additional comments

1. All preaching should be like SDA.
2. All churches should preach what SDA message is.
3. Be natural.
4. Point out the errors in a positive manner.
5. Stick to spiritual subjects.
6. Not partial to others.
7. In all ways.
8. It is as it should be now, I feel.
9. We should not separate preaching from teaching.
10. In preaching.
APPENDIX G

6Q. A DEEPLY SPIRITUAL SERMON IS ONE THAT:
APPENDIX G

There are 362 responses to 6Q open-end response question: A deeply spiritual sermon is one that: They are divided into the following factors. For an analysis of the following responses see table 42.

A. Christ centered and uplifts Jesus.

1. Uplifts Jesus and His saving loving grace.
2. Christ centered, Bible oriented.
3. Has Jesus as the central emphasis.
4. Presents God the way He is.
5. Put Christ first in all aspects.
6. Emphasizes on Christ the Savior.
7. Christ centered.
8. Glorifies Christ.
9. Is in Jesus, through Jesus and for Jesus.
10. Teaches Christ.
11. Speak on Christ.
12. Jesus and Him crucified.
13. Christ centered.
14. Jesus Christ centered.
15. Centers on Jesus--on our relationship to Him.
16. Points to Christ, His life, His death, and the plan of salvation and our part in spreading the gospel.
17. Reveals the love of Jesus.
18. Explains Christ our righteousness.
19. Holds up Jesus as our only hope.
20. Teaches of Jesus with the Bible.
21. The focus leads to Christ.
23. Preaches Christ and His love.
24. Uplifts Jesus.
25. Is based on God, Jesus teachings.
27. Uplifts Jesus by the Holy Spirit.
28. Magnifies Jesus as Savior and Victor over sin.
29. Glorifies God.
30. Always has Christ as its center.
31. Christ centered.
32. Emphasis the love of Christ.
33. The price Jesus paid.
34. Christ only.
35. Reveal the nature of Christ.
36. Tells of Jesus love (main focus).
37. Centers on Jesus love of all.
38. One that emphasis that Jesus loves everyone.
39. Focuses on Jesus and our relationship with Him.
40. Focuses on the life of Jesus and how we can incorporate it in our own life.
41. Use Bible and highlight Jesus.
42. Teaches the love of Christ.
43. Uplifts Christ--expounds meaning of Scripture.
44. A deeply spiritual sermon is one that stresses the whole gospel, not just the false "love doctrine." Faith and works together, righteousness by faith, is what is needed.

B. God's love and sacrifice for mankind

1. Focuses on Jesus first and then presents the distinctive Adventist truth.
2. Holds high the cross in the light of God's plan/prophecy, law, and response to it.
3. Jesus is made real, my relationship deepened.
4. Points to bible and Christ, soon coming--and call for personal action.
5. Points the people to Christ and pulls at their heart.
6. Lifts Jesus as My Savior then ask me to receive Him.
7. Relates Christ to our lives today--reveals the controversy (struggle) within. Helps us to be "real" now and ready mentally-emotionally-spiritually, socially for the coming of Jesus.
8. Leaves one with a special feeling or love relationship to God.
9. Brings God right down to us.
10. Expresses love of God--His great sacrifice for His people.
11. God's love for us.
12. Share Christ peace and compassion for others.
13. Bring out the love God and Jesus have for His children.
14. Makes the presence of God a reality.
15. Reveals God and His love.
16. Fills us with the Holy Spirit.
17. Let's Holy Spirit lead. Portrays Christ's love and law and teaches righteousness by faith.
18. Teaches love and keeping commandments.
19. Combines love of Jesus with good illustrations upholds doctrines without harshness.
20. Holds Jesus up as our Savior--teaches his love through the sanctuary and law of God.
21. Shows Jesus Christ's sacrifice for us because of love.
22. Exalts God, instills hope, and brings peace and assurance that we're not alone.
23. Reveals the truth that Jesus taught about God.
24. Speaks of our relationship to God and that reproves, exhorts, in doctrine, also the mission of the church.
26. Portrays Christ's character and how we can be more like Him.
27. The life Christ had to walk on this earth—for us.
28. Takes your mind off of worldly problems and puts it on God. Gives you a lift and makes you feel good.
29. Gives you a feeling of hope. I think at least equal emphasis should be put on "Christ, our sacrifice," instead of basically "Christ, our example."
30. Opens our minds to know our loving God.
31. Teaches and shows the love of Jesus, and that He is coming soon.
32. Reflects the incomparable love of Jesus and His death on the cross for our sins.
33. Works on the death, burial, resurrection of Jesus, forgiveness of sin, justification, sanctification.
34. Touches my heart and makes me know that without Jesus I am nothing, but that with Jesus all things are possible.
35. Emphasis on love of Christ for man.
36. Talks of God's love for all, His willingness to forgive, His desire for all to live with Him.
37. Opens up God's word, reveals us, reveals our Savior and what God expects of us.
38. Leaves one with the feelings of having been in the presence of the Lord.
39. Presents the plan of salvation in the context of the sanctuary service as it applies to the issues of Revelation 12, 13, 14, 17 and 18.
40. Is a heartfelt personal experience and relationship with Christ.
41. Shows us God—allows His Spirit to influence us.
42. Tells of the love of God. Lead by the Holy Spirit.
43. A person gets a real blessing and deeper understanding from and a close feeling of harmony with Christ.
44. That shows the love of God.
45. Preaches and teaches God's love.
46. That shows the love and concern of God.
47. Reveals God's laws and principles concisely and without excessive elaborations.
48. Preaches the love of God.
49. Reverence to God, Jesus, Holy Spirit and love for fellow men.
50. Has a love relationship with God. Understand the principles of Christ.
51. Shows God's love for man.
52. Makes love the foundation of all doctrine and is cross centered.
53. Relates God's care about daily activities.
54. Focuses on forgiveness, love, giving, sharing or studying the word.
55. Lifts up the cross in every sermon. Righteousness by faith.
56. Explains Christ's love at the cross.
Lifts up Jesus and the standards of righteousness. It should bring people to repentance, not keep them comfortable in sin! Christ saves us from sin not in sin! Ralph Larsen, Joe Crews, Steve Vail, Ron Spear, Standish brothers, etc.

Lifts up standards and shows Jesus has power and grace to live them.

Preaches the redeeming Savior and His soon return.

Pictures God correctly.

Equates "the message" with the "everlasting Gospel."

Inspirational.

Truly caring for all mankind—Adventist and non-Adventist.

Brings the love of God to our hearts.

Accurately portrays God's love and grace and encourages people in sinlessness.

C. Motivates a desire to be closer to God.

1. Brings those listening closer to the Lord.
2. Causes one to think of his personal relation with Jesus.
3. Moves one to act to be like Christ.
4. Draws us closer to Jesus.
5. Gives me a closer walk with the Lord.
6. Helps a person be close to Jesus.
7. Brings a person to Jesus.
8. Brings one closer to Christ.
9. Convicts of sin and draws us to God.
10. Brings us closer to God.
11. Draws the person to Jesus. It shouldn't be heavy and burdening, but not so carefree that they only think of the "jokes," etc.
12. Creates a desire within us to live closer to Jesus.
13. Moves one closer to Christ cause and action.
14. Renew our relationship with Jesus.
15. Helps me to walk closer to Jesus and be encouraged.
16. Draws you closer to God—understanding His will for our lives.
17. That leads me to a closer walk with Christ.
18. Draws one's heart to see Jesus; that makes one love Him—that shows us the Father.
19. Leads to Jesus.
20. Leads a person to a closer walk with Christ.
21. Show someone how to become more like Christ, draw you to Christ.
22. Brings you closer to God where you feel the Holy Spirit move you.
23. Points the listeners to Jesus.
24. Personally leads one to God.
25. Draws us closer to Christ.
26. Leads to Jesus.
27. Lead one to Christ.
28. Draws people to give their lives and hearts to God.
29. Brings a person face to face with Christ.
30. Convicts people and brings them closer to God.
31. Encourages people to want a closer personal relationship with Christ.
32. Stirs an individual to do something. Draws a person closer to Jesus.
33. Motivates one to want to give his heart to Jesus and serve Him only.
34. Brings one close to God.
35. Draws the heart to Christ, awakens love for Him.
36. Touches the heart and brings one closer to Christ and the word of God.
37. Motivates you to live closer to Jesus and His second coming.
38. Inspires one to live a holy life. Brings one closer to God.
39. Moves you to want to walk closer with God.
40. Comes from bible, reveals speaker's own deep spirituality draws one to Christ. Helps provide fuel in overcoming (and desire to overcome) sin, gives zeal for witnessing, helps prepare us for time of trouble.
41. Causes listener to reflect on his personal relationship with Christ and to come to a deeper understanding of God's will and how we will know it.
42. Stirs me to a greater desire for a closer walk with God.
43. Draws us closer to Christ and His Father.
44. Causes me to draw closer to Christ, have deeper faith, and prepare for the last days.
45. Brings us closer to the Lord. Wants us to work for the Lord.
46. Moves the individuals that hear the sermon to rededicate their lives to Christ.
47. Draws you closer to God.
48. Guides you to Christ.
49. Points the congregation to Christ.
50. Leads one to Christ.
51. Motivate people to primitive Godliness.
52. Draws you toward God.
53. Makes me love Christ more.
54. Leads people closer to God.
55. Leads souls to Christ.

D. Deeply moving and helps the Christian.

1. Compels one to seek God and his kingdom.
2. Is told by someone moved by Jesus to move others.
3. Gets to the heart and soul of the congregation.
4. Has an important message that moves you and makes you hang on to every word.
5. The Holy Spirit inspires you and convicts you of the truth and leads you to Christ.
6. Has the Spirit convicted you.
7. Excites spiritual motivation.
8. Causes us to search our own souls, repent of sin, and recommit ourselves to the Lord's service.
9. Satisfies the soul.
10. Calls for heart searching and holds up God's standard.
11. Moves the heart to renew one's commitment.
12. Stirs the soul.
13. Helps me see my need.
15. Help me prepare for Christ's coming.
16. Causes soul searching and causes reformation.
17. That moves everyone.
18. Moves people into active witnessing to others to save all if we can.
19. Would move us to please Jesus in all that we do and abhor sin.
20. Moves you to make a commitment inwardly.
21. Really moves one to want to work for God.
22. Answers the hungers of the soul.
23. Stirs the innermost soul to greater heights of glory.
24. Teaches-moves-reaches the heart.
25. Is convicting.
26. Convicts me of what I need to be, saved.
27. Moves.
29. Moves.
30. Helps me to understand the principles of the Bible and how to apply it to my life.
31. Moves you.
32. Convicts the heart.
33. Pull hard on the heartstrings.
34. Moves me to reform, study and pray.
35. Moves a person to repentance and tears and they respond by going to the altar (whether verbal or silent altar calls). SDA churches don't have very many altar calls—either implied or asked.
36. Helps me see I'm a sinner and shows me where to go for help, get the help, go away filled, forgiven, and redirected.
37. Moves me to tears, to desire to change, to lengthen my daily time with God. Helps me to love all people, to the point of not being sheltered around only Adventist friends.
38. Moves the spirit.
40. Helps in daily living and prepares for world to come.
41. Can move one's spirit without using emotions.
42. Evokes quiet solemnity in the congregation. Makes one feel the presence of the Holy Spirit.
43. Has lots of depth to it.
44. A sermon that hits close to one's own heart.
45. Is deeply spiritual.
46. In the silence pause, no noise can be heard, yet you can hear angels sing praises to God. If we listen we are blessed to hear it.
47. One that is inspiring--.
48. Touches the heart.
49. Touches the mind and heart but may not occur during the same sermon for everyone.
50. Keep inspiration.
51. Touches the heart.
52. Touches the heart.
53. Touches the heart, soul and mind.
54. Reaches into each heart.
55. Touch the heart.
56. Touches the hearts of the listeners and gives a clear understanding of the importance of God dwelling in our hearts.
57. Touches the heart.
58. Touches the soul. One that is relevant to the times or happenings of the church.
59. Is really inspirational one and from the heart.

E. Call to action, commitment.

1. Drives me to study more for eternity.
2. Leaves you more impressed with the message than the preacher. One that brings a confrontation between the soul (self) and God's (will).
3. Uplifts Jesus and invites us to accept Him and follow Him in His doctrines.
4. Encourages the members to rededicate their hearts to the Lord--from promoting more love for Him.
5. Expositarily opens Scripture to the attention, interest, and desire of hearer to what to change his life as he/she is invited to come to Christ.
6. Arousers our spiritual need, provides a source of help, appeals to our application of that help.
7. Strengthen spiritual life of listener.
8. Explains some part of our religion with Christ and calls for a decision or action.
9. Compels one to decision for Christ and His church.
10. Provides hope and faith.
11. Challenges full commitment to Jesus and SDA mission.
12. Reminds me of my part in God's great plan as his servant.
13. Makes you feel hopeful.
14. A deep commitment to Jesus.
15. Shows one his need of Christ--our need is great.
17. Calls for personal commitment.
18. Causes much thought not only for the one giving the sermon but everyone.
19. That builds our relationship with God and each other.
20. Disciplines the mind and rallies our loyalties to God. Stimulates unselfish works for others daily! In a spiritual sense most sermons should have a call to make a choice between good and evil. Not always in a public call in church but in the heart and mind of the listener.
21. Causes a spiritual revival.
22. Causes one to think or reflect on what they believe and to be so convicted of their sins, that it makes them repent.
23. Brings us to the foot of cross, challenges to change life style.
24. Really makes you want to love Jesus and all His people good and bad. Because we want to be like Jesus and He loves all. He cares for us even when we think that He is far away. We can always know that He loves us. I know I have fallen away from Him in a way, but I keep thinking of Him.
25. Shows Jesus love and emphasizes His soon coming and what to do to prepare for it.
26. Convicts the individual of God's love for them, their need for Him and preparing for His soon return.
27. Teaches love and preparedness for return of Jesus.
28. Changes lives for glory of God.
29. Wants to be Baptist each time. Moves your heart.
30. Rebukes, reveals, inspires, etc.
31. Inspires members to action.
32. Puts my hope in Jesus.
33. Makes me want to give up my pet sins.
34. Motivates a heart-response to the self-emptying agape love of God. The "in-Christ" motif of Romans and Galatians needs to be better understood to bring hope to this church. This church has been entrusted with pure truth. Why, O why, do we have to go to the world for methods of presenting the gospel?
35. Fills the souls of congregation with love of Jesus and desire for heaven.
36. Offers peace, victory, and hope.
37. Evangelize SDAs.
38. Ministers to individuals.
39. Emphasizes truths that take spiritual power to accept. More and more people can't accept what we need, so we haven't many ministers who say what needs to be said. Ministers stay who talk around issues and make people feel comfortable in wrong doing and lack of convictions.
40. Focuses on a heart commitment to Jesus Christ.
41. Calls people to awake for our salvation is nigh at hand.
42. Prepares us for the end.
43. Put my mind on spiritual and heart on God.
44. Invites commitment.
45. Gives the trumpet a certain sound. Does not hesitate to say what God wants His people to hear.
46. Inspires to holiness.

F. Understanding the message and practical daily living.

1. Leads me to a new understanding of God's love for me.
2. Show application of divine truth to practical reality of daily living.
3. Gives thought to go by.
4. Gives me real spiritual food and offers something for me to do about what has been presented.
5. Explains Bible and how it is to be lived.
6. You want to make some change in your life.
8. Changes lives.
9. Take people from familiar things and bring freshness in, make it alive through experience.
10. Should be plainly spoken.
11. You can understand and not over your heard.
12. Clear and prepared.
13. Uplifts Christ and draws you away from the world.
14. The conflict in both the material world and "unseen" world.
15. It helps me to understand what I believe.
16. Is easy to understand and holds your attention.
17. Meets the needs of the people.
18. Teaches me something useful about life.
19. Relates how spirituality is part of daily life and situations.
20. Be relevant to the lives of the listeners.
21. Make it meaningful--remember there are a lot of good people.
22. Points out why and ways you can change your living day to day to be a better Christian and show others God by being an example--use a lot of parables of Christ's examples as a means of how to make the changes.
23. Leaves you with a message or thought that will carry you through the week.
24. Teaches something you can use when you go home or at work.
25. Meets the heartfelt needs of the church member including ones that they may not like to hear but instills in members the desire for heart change.
26. Show how to daily walk with God.
27. How we should learn to love and witness that to others.
28. Needs to be more concerned about our youth.
29. Is understood and true.
30. Focuses not only on the adults but also on the young adults and children of the church.

G. The influence of the speaker, preacher.

1. One that shows listeners that the preacher has been with Jesus.
2. Delivered by—deeply spiritual pastor.
3. Comes from a love relationship the pastor has with his Lord.
4. Shows God working in the speaker's life.
5. Reveals the preacher's personal relationship with Christ.
7. Is inspired by the Spirit of God.
8. Conveys a message and is given from a sincere person. (I realize sincerity can be a perception not a reality).
9. One that comes from prayer and dependent on Christ not position.
10. Spiritual preparation of the speaker.
11. Reveals the way the speaker experiences spirituality—presented for our benefit.
12. The minister has a genuine concern for the members and is knowledgeable.
13. If the speaker is connected to God and the Spirit is leading it will be spiritual.
14. Grows out of an actual love relationship with Jesus.
15. Personal experience.
16. Comes through a deeply spiritual speaker.
17. That comes straight from the speaker's heart.
18. When the pastor is deeply spiritual then he will have deep spiritual sermons.
19. The person who is speaking is evidently moved by the Holy Spirit both by what is said and how it is said.
20. Has been prepared by the Spirit through the pastor.
21. It is hard to be a winner every time, but any subject exciting to the pastor can be made exciting to me.
22. Has Bible truth and is given with great concern and passion.
23. Preaching the truth along with power of Holy Spirit.
24. Is guided by the Holy Spirit.
25. Is lead by the Holy Spirit.

H. From the Bible and other sources.

1. Bible based.
2. Uses Bible texts to explain all issues introduced.
3. Uses Bible and Spirit of Prophecy not so much for laughs, cleverness and entertainment.
4. Is founded on Scripture and uses other great spiritual writers and thinkers who also know and love Jesus.
5. Speaks only from God's word.
6. Should be Bible oriented.
7. The bible, Bible, Bible--no storytelling and no thoughts from uninspired writers. Ellen G. White's writing used sparingly due to the visitors (non-SDA) who may be in attendance who may become offended. E. G. White's writing should be read in SDA meetings other than church service, at home, and it wouldn't hurt to organize home SDA groups here and there to read and discuss them together.
8. Tell it like it is in God's word.
9. Preaches God's word from the Bible.
10. Points a person to the Bible and his relationship to God or shows specific help from the bible for our daily living.
11. Brings out the truths of the Bible.
12. Is out of the Bible.
13. Keeps to the Bible truths that touches our hearts.
14. Teaches the Bible.
15. Explains Scripture so that we learn how to be wise unto salvation.
16. ... that takes a command or promise in the Bible and clarifies it, adding "knowledge of goodness."
17. Brings out the bible truth.
18. Talks about Bible prophecy.
19. Bring God's word to the heart of the sinner.
20. Has lots of quoting from the bible and E. G. White.
21. One that comes from the Bible.
22. Draws from Holy Spirit in every way.

I. Additional expectations of preaching spiritual sermons.

1. Blends the mercy and love of God with His justice.
2. Drives home the central theme.
3. Present and time truth.
4. Agree with God's will.
5. Is interesting.
6. Talks about the Sabbath.
7. Is with the help of God.
8. Preaches truth.
9. Is inspired by Holy Spirit that we can see how much God loves us.
11. Express unity.
12. Steps on my toes.
13. Keep balanced with emotion and logic! Holy Spirit filled! Preach Jesus! SDA sermons should be more like H. M. S. Richards, Sr., More expository sermon. Use concrete illustrations.
14. Needs adequate preparation. This isn't always the case.
15. Joyous music.
16. Preaching and time messages.
APPENDIX H

8. WHAT IS THE SOLUTION FOR MAINTAINING DISTINCTIVE SDA PREACHING?
APPENDIX H

The following 340 responses are to the question "What is the solution for maintaining distinctive SDA preaching?" They are divided into factors. This question is number 8 in the "Distinctive Seventh-day Adventist Preaching Survey" in Appendix A. For an analysis of these responses see table 45.

A. Bible study and prayer.

1. Bible reading and prayer.
2. Study and prayer.
3. More study to show fulfilling prophecy.
4. Study the Bible. Don't waste time on questionnaires.
5. Go back to the roots of the Bible and pray earnestly for God's will and guidance.
7. Study and quote the Bible.
8. Study your Bible.
10. Stick to the bible and then preach it.
11. Stay with Bible truths.
12. Study and show thyself approved.
13. Pastors spending plenty of time in Word and prayer.
15. Study daily devotional and walking in the light.
16. Study.
17. By studying for ourselves.
18. Teach the Bible and don't worry about it.
19. Get back to the Bible make it the first, the center, and the end of all sermons.
20. Personal--daily study.
22. Deep Bible study for pastor and congregation.
23. From the Bible only and don't read in to it or read out of it. (Just the Bible) read it like it is.
24. Exegetical sermons based on the Bible.
26. Staying with the Bible.
27. Study.
28. Personal dedication and bible study.
29. Keeping it coming from the bible and let the Bible explain itself.
31. To study and stay close to Jesus, everyone, ministers and congregation.
32. Longer time spent in study and preparation with urgent belief in the message to be presented is from God/present truth.

33. Readiness, faithfulness and strong study of the Bible.

34. Watchful, alert, study sessions, do not become a part of the church, state issues or doctrines.

35. Alert, study, being apart from the world--not joining or seemingly to agree with the church-state issues. Truthfulness.

36. Personal conviction--study the bible and Spirit of Prophecy.

37. Study and personal readiness for speakers and hearers alike. Our mission today should be like John the Baptist. He didn't worry about toes being stepped on he worried over the people's salvation.

38. Sticking to Bible and E. G. white, teaching Bible truths, and Jesus love.

39. Pastors and lay people who spend more time in bible study, prayer and meditation.

40. Keeping close to God through His word, prayer, study of His word in the Bible and nature, close family ties and the common people. Also being separate from the world.

41. Ministers that understand the message and are converted.

42. Through knowledge of Scripture (i.e., doctrine, prophecy, SDA Bible principles--both for living and doctrine), current events, relate personal experience or story occasionally to emphasize point or principle--stories and examples from Bible are good.

43. Preparation.

44. Preparations for the message.

45. First, the minister must recognize that the congregation will expect a sermon, the truth as God's word teaches it. Only God has the answer as to how he can maintain to do this each week.

B. Prayer and Bible study.

1. A lot of prayer on the part of the preacher.

2. Prayer and Bible study.

3. On our knees in prayer and study with an open mind.

4. More prayer and bible teaching to others.

5. The church members praying for the men in the pulpit.


7. Support them with prayer.

8. Praying for God's guidance. It can be extremely different from other churches, but it doesn't matter if its not reaching people for Christ!

9. A continual contact with the Holy Spirit asking for guidance and study of the word.

10. Praying for God's continued blessing for our church and pastors through the power of His Holy Spirit.
12. Make fasting and praying for Holy Spirit's outpouring our number one priority, without it—everything else does little good.
13. Prayer and study! Having a relationship with Christ! Pray Holy Spirit will lead.
14. Prayer and love.
15. Prayer and praise our pastors for the hard work they do.
16. Prayer—for the Holy Spirit as our personal guide to get to know Jesus through the Scriptures.
17. Prayer and study and church family out-reach and support.
18. Prayer and being filled with His Holy Spirit.
19. Prayer and a strong relationship with God. Regular Bible study and discussion with others. How a speaker feels about a subject is one key to distinctive preaching.
20. Prayer, Bible study, and writings of E. G. White.
21. Stay close to God in prayer, study of word, sharing.
23. Prayerfully preparing sermons with the guidance of the Holy Spirit, Bible based, Christ centered with no compromising with world wise traditions.

C. The ministers spirituality and relationship to God.

1. The preacher must maintain a distinctive relationship with Christ and not be so interested in political climbing the ladder of success.
2. A relationship with Christ.
3. Converted minister.
4. Devotions in preachers life. Study, study, study and living, walking, and personal relationship with Jesus.
5. Christ filled ministers, leaders and people.
6. Relationship with God.
7. A strong commitment to Jesus.
8. Pastors to have a deep relationship with God.
9. Loving consecrated preachers.
10. Maintaining a relationship with Jesus.
11. For each preacher to know the Shepherd in order to shepherd the flock.
12. A personal relationship with the Lord on the part of the preacher.
15. Ministers should be truly converted and know the messages of God's word. I wonder if there is enough time to study—so many calls on his time and efforts.
16. Truly converted ministers.
17. A deeply spiritual relationship between the preacher and the Lord. A willingness to offend if necessary to present the truth.
18. A personal daily relationship with Christ and presence with Him in the heavenly sanctuary where Christians are really born.
19. Pastors should have a definite love relationship with Christ and teach his congregation the same. Prepare people for heaven and the second coming.
20. Preach the love of God. Our relationship with Him and each other.
21. Ordaining only ministers that have had a personal call from Jesus to enter the ministry.
22. Encouraging/teaching all ministers and laymen how to have a personal, growth-full, spirit-filled relationship with their Lord and Savior.
23. Minister must have daily infilling of Holy Spirit, keep eyes on Christ, speak His words as Lord impresses from bible and Spirit of Prophecy. Let God's love abide and flow through.
24. A personal relationship with Christ and being in touch with fellow SDA and knowing their needs and concerns.
25. Preachers who are truly living and dedicated to serve God.
26. Spirit filled consecrated SDA preachers and the support of a consecrated supportive congregation.
27. Leaders and schools have close relationship with Christ. Belief in Ellen G. White writings.
28. Converted ministers who believe in the historical Adventist message taught by Ellen White!!
29. Know your Bible and the Testimonies and have a rich spiritual loving relationship with Jesus Christ.
30. Preachers with a personal relationship with God. They must spend time.
31. Total commitment.
32. Allowing a minister to maintain a sharp and adequate relationship with the Lord, His flock and his family.
33. Personal daily relationship for pastor and congregation.
34. One solution may be that whomever is preaching be spiritually born again Christian seeking continually guidance from the Holy Spirit truthfully.
35. In touch with Jesus Christ through the Holy Spirit.
36. Make clean first the inside of the cup. For out of the abundance of the heart, the mouth speaketh.
37. Knowing God and Christ personally and having close daily relationship with Him and His truth.
38. A growing connection??? to and communication with the Lord.
39. True conversion to God and three angels message.
40. More Christlike preachers.
41. Spirit filled life.
42. A love of Christ.
43. Rededication and full commitment to God.
44. Have God as your partner.
45. Dedication and commitment.
46. Look at Jesus as example.
47. Christ and Him crucified.
48. Trust and faith in the Lord!
49. Emphasis on Jesus (His love) and the Bible as His gift to us.
50. An awareness of the meaning of the cross as it relates to forgiveness, victory and the great climax of history.
51. A closer walk with our Lord.
52. Staying close to God.
53. (Commitment) if one's own life God will use committed men and women.
54. Remain true to God, have love for fellow man, be willing to share themselves with church in other activities not just Sabbath sermon.
55. The love of God should be foremost.
56. Making sure we keep Christ and the bible foremost.
57. Spirit leads.
58. The Holy Spirit.
59. Faith in God.
60. Total commitment to God when under the inspiration and guidance of the Holy Spirit distinctive preaching is made.
61. To be called by God and prepared through study.
62. Hear devoted, motivated, and intellectual people.
63. Inspiring God's love and messages in all ministers so they can inspire their church members so all can inspire others with the truth about God's love and His messages.
64. Allowing the Holy Spirit to guide the speaker/preacher to give the message that is needed.
65. Spiritual leaders preaching spiritual, Biblical, prophetic messages balances with the Spirit of Prophecy counsel.
66. Stick with the teaching of the Holy Spirit.

D. Preaching a message.

1. Teach the peace that surpasses all understanding.
2. Revival and reformation. Teachers who fully believe.
3. A message that is loved and appreciated will be preached.
4. Call sin by its right name though the heavens fall. Uphold the testimony of Jesus which is the Spirit of Prophecy.
5. Dedication to the love of God and nerve to tell His story. Least effective—are unwilling laymen volunteers that are too busy to really prepare. They are called on out of necessity to have the sermon.

6. A message for all kindred, not just one group.

7. The truth.

8. Truth.

9. Always preach the truth.

10. The truth in the message.

E. Unhappiness with SDA preaching.

1. Conference preachers can't give the straight testimony without getting in serious trouble, possible even fired. Many of them don't even know what the straight testimony is. The General Conference, with its "rule or ruin," posture stifles those who do know the truth that God wants preached at this time. Most of the pastors have been indoctrinated with the "New Theology" while at Andrews, Southern College, or other schools. They either don't know that people like Morris Venden and Helmut Ott are spreading satan's lies, or if they do know they are two afraid of their jobs to stand up and warn their flocks not to read such hellish lies. They are the very ones Mrs. White calls "the dumb dogs who will not bark." How any pastor can read Testimonies to Ministers, Testimonies for the Church, vol. 5, Selected Messages vol. 1, etc. and continue to preach the "tame sermons which make no lasting impression," is beyond me. They will be held accountable for the ones lost. The finishing work will have to be spearheaded by the independent self-supporting preachers who aren't afraid to "give the trumpet that certain sound." I sincerely suggest that you read the booklet The cost of revival and reformation recently put out by the Special Ministries Association.

2. Listen to sermons from preachers like Joe Crews, Colin Standish, Ron Spear, Marshal and John Grosboll, Hugo Gambetta and Ralph Larson. Conference preachers can't give the straight testimony needed for this time.

3. Distinctive is a subjective term meaning different things to each person. The message is distinct if delivered, the style is not.

4. The aim is not just to make it distinctive but make it sincere and truthful.

5. Gets their sermons from God not the conference! Independent ministry who are not controlled by the conference are more likely to preach distinctive SDA sermons.

6. Stop preaching what is popular, what the world wants to hear and boldly preach the truth.
7. Pastors that are allowed by their congregations to preach what is on their hearts without criticism.
8. It's not the preaching--it's the rest of the programming and continual emphasis on offerings. Some of us have lived many years on very close budgets. It's depressing, over-budgeting reality.

F. Preaching the Bible.

1. Get back to the word and not smooth easy word loving sermons.
2. Preaching sermons based from the Bible only.
3. Hold to Bible only.
4. Stick to the Bible. (no philosophy).
5. Based on the Bible.
6. Preach the Bible.
7. Preach only the word of God.
8. Involvement by the preacher in evangelism and amercement in the Spirit of Prophecy.
9. Sermonic calendars to decide what we've preached on and read conflict of ages series.
10. Preach from Bible and Spirit of Prophecy--show happy feelings for the growing sinner.
11. Complete trust in and preaching from the Bible and the Spirit of Prophecy.
12. Follow the Bible and Ellen G. White writings.
13. Using Spirit of Prophecy after Bible or along with Bible.
14. Preaching from the Bible and E. G. White books.
15. By following counsel given to us by God through His servants in Holy Scripture and Ellen G. White (Revelation 14:12).
16. By following the bible and Spirit of Prophecy.
17. Stand on truths of Bible and Spirit of Prophecy.
18. Preaching should come from the bible's point of view and the way God intends man to live on earth.
19. That they preach only what the bible teaches not something they think is there.
20. Preach the word and not the thoughts and doctrines of men.
21. Upholding and teaching the SDA whole bible message and being filled with the Holy Spirit.
22. Sticking close to the Bible and our fundamental beliefs.
23. Staying with the basic Bible teaching, the gospel truth, three angels messages, Revelation 14:6-12, beast, and mark of the beast, the Sabbath, death, burial, resurrection of Jesus.
24. Follow God's teaching through His word. Telling others of the Prophecy and His coming soon.
25. Preach from the bible about our beliefs.
G. Writings of Ellen G. White.

1. Ellen White doctrines. Let her determine the bounds and degree of all thinking.
2. Spirit of Prophecy.
4. Spirit of Prophecy and Bible.
6. Strong belief in the Spirit of Prophecy and study of the Spirit of Prophecy as well as Bible.
7. Utilization of the Spirit of Prophecy as the interpreting guide for Scriptural preaching.
8. Use E. G. White and Bible for teaching and personal use. Spend time every day with Jesus.

H. Teaching Jesus

1. Follow the teachings of Jesus.
2. Make all sermons cross centered, preach agape love.
3. Preaching Jesus.
4. Teach people how to walk with Christ daily and the need of making our choices now there is so little time.
5. Look to Jesus! and open ourselves to His message to us.
6. Keeping a focus on God, His laws, and of His Son's soon return.
7. Preach on way to be saved and obedient to commandments.
8. Our message has always been a Bible based Christ centered message. It is when we get away from this that we lose our distinction and we must share this message.

I. Preaching doctrines.

1. Being aware of our SDA past history and earnestness of our pioneers sturdy doctrines prayerfully to preach them with great relevance and fervor.
2. Forgetting distinctive Adventist preaching and pressing on to the fullness of the stature of Christ. Our doctrines should be the platform--not the message.
3. Back to basics.
4. Keep preaching the Sabbath and proclaiming the three angels messages.
5. Maintaining the doctrines we have known so long. More heavenly sanctuary sermons (not as investigative judgment) but of keeping the law and Sabbath.
6. Get a good preacher who teaches everything that a SDA believes in.
7. Upholding standards.
8. Preach the Sabbath and the soon coming of Jesus.
9. Go back to the doctrines of the church and hold to them for old and new members alike.
10. Walk the old paths.
11. I like old time preaching. Less theory. Simple enough for a child to understand.

12. Hold firm our standards and doctrines.


14. Teaching the SDA truth as it is. Keeping the church pure. Teaching our young people only sound SDA doctrine. Otherwise there will be a continual falling away.

15. Emphasizing the ten commandments.

16. Forget position, and worldly standards of living. The love of money is the root of all evil.

17. Take politics out of church business. Have a burden for souls.

18. Grounding in the theology of the historical SDA positions!!!

19. Teaching Scripture regarding Prophecy and Sabbath keeping.

20. The second coming of Jesus.

21. Doing what the ten commandments says and what the Bible says.

22. Stick to the three angels message and Sabbath truth.

23. SDA doctrine based on the Holy Bible with help of Holy Spirit.

24. Have the doctrines more. Emphasis on maintaining standards of church, to be non-conforming to the world.


26. Get back to the historical foundations of the church--three angels messages and Spirit of Prophecy.

27. Review history of the past.

28. Remembering how God has led us in the past from fifty souls in 1850 to a finished work. Matthew 24:14.

29. A lively, not boring, presentation of topics. Topics should be "real topics"--not things that can't be resolved and aren't of great importance, i.e., the dress code hassles of 70s, etc.

30. Talk more on all the things that make the SDA church different from other churches. The health message really attracted me.

31. More commitment to the beliefs of the ending crisis.

32. To be ready for Christ's coming. Preaching should be from the heart. Should believe in Holy Spirit from the heart and that Christ is real and coming soon.

33. Preach church beliefs in light of God's great love for all mankind and His love for each one individually.

J. Conference education and training.

1. Have greater required feedback from churches regarding preachers qualities and messages before ordination. Most of the local elders know and are loyal to the
distinctive qualities of the SDA message.

2. Presenting help along this line from workers meeting and also give some book titles to us that are especially good.

3. Promoting our message at worker's meetings and other gatherings.

4. Only hire really good preachers.

5. Our lay-elders need more training so they can help the pastor and the church better.

6. Direction, guidance, refreshers from conference.

7. Training (conference).

8. Observation and selection of speakers who can speak effectively.

9. For the members to want it. The conferences, the schools to know who there sending out to the people.

10. Training seminars routinely for pastors as in other professions may help. Although I don't feel there is one solution.

11. Keeping Christ in it and having workshops for pastors.

12. A partial answer is stronger promotion by conference presidents and college Bible teachers.

13. Preachers need their sermons monitored by visits from conference personnel unannounced.

14. Having evaluations done of preaching by a conference official. One of these should drop in occasionally to hear their preachers preach.

15. Leadership—require it of pastors.

16. Refusing to move ministers just because people with money demand it. People with money are considered "big sticks" instead of "little twigs" and they have undue (and unholy often times) influence. Jesus was not a respecter of people.

17. Not moving ministers so often.

18. We need one preacher for each church.

K. Formal education and training.

1. Seminary and college training by professors who are solid Biblical professors.

2. Keep our upcoming ministers out of "Higher Education" from worldly sources. Keep our colleges and seminary away from questioning the distinctive message.

3. Proper training in college and seminary of our distinctive messages.


5. Christian Education if it is teaching distinctive beliefs.

6. Contorted young men become ministers and are not adequately trained for their job.

7. Get true SDA teachers in our colleges and universities.

8. Teach it that way at our colleges and the seminary,
which is not always the case.

9. Seminary teaching more solid Bible and Spirit of Prophecy.
11. In training men be taught the distinctiveness of the message and taught how to preach the gospel in today's setting.
12. Our colleges and Seminary teachers, our Pastors from Bible and Spirit of Prophecy and not some of the things they are.
13. More emphasis in the training of our preachers on the love of God, and in understanding human needs and recognizing the brotherhood of Christians in general.
14. Teach the young ministers or new ministers correctly to begin with.
15. Make sure ministerial students are taught the doctrines correctly and keep tuned in to their sermons and daily living. If they don't follow what we believe, let them work elsewhere.
16. Our college and Seminary must not lay aside Ellen G. White writings—must train ministers to preach the distinctive mission of SDA's righteousness by faith in Jesus but not do away with God's law.
17. Right seminary training. A connection with God and Bible study.
18. Change leadership in schools.
19. Clear humanism from the SDA colleges, more Bible study.
20. Better training on style of delivery and content.
21. Emphasize both faith and law in training ministers.
22. Rid the schools (church schools, academies and especially colleges) of non-adventist books, teachings and teachers.
23. Good teaching.
24. Get the new theology out of SDA colleges. Conferences should support the pastors who preach from the bible and uphold the standards and doctrines of the church. Eliminate all new theology pastors.
25. The education our ministers get, having ministers speak to the specific spiritual needs of his church using the Bible and Mrs. White as quite lines.
26. Training given to theology students be right on with the Bible and Spirit of Prophecy.
27. Teaching our preachers how to use the Bible and E. G. White more effective.
28. Let the preacher go to a Seventh-day Adventist college.
29. Education.
30. Minister's be educated by professors who don't teach watered down doctrines as they have sat at the feet of "worldly theologians."
31. Good schools and cooperative congregations.
32. Education and the out pouring of the Holy Spirit.
33. Young ministers must be trained by totally dedicated teachers who are: the preacher himself must be totally and unreserved by committed to Jesus Christ. Self must be hid and pride put aside and humility must take precedent.

34. Better training of our pastors. Help them learn to be real shepherds.

35. Make sure the place of learning teaches pure doctrine and that the preachers are called of God.

L. Integration of theory and practice.

1. As Elder Hackett showed about the inner and outer circle of preaching. We need to focus on the inner circle and encourage, exhort, and direct our members to be students of Scripture and livers of this message.

2. Practicing the Adventist beliefs in their lives.

3. Make a people prepared to meet Jesus.

4. To live what we preach then we will be different to the world and many people will come to us looking for Jesus and Savior.

5. Be a distinctive church body.

6. Always remember that Christ brought the SDA church into being—His message is the only distinctive Adventist preaching.

7. Rather evangelize than maintain.

8. Keep separate from the world and remember what our mission is.

9. Keep the churches open, get involved with communities to have programs at the church and with families.

10. Love for the message we have in the times we live.

11. Evangelism and old time home church revivals.

12. Keep explaining how prophecies Old and New Testament fit in with our lives and what is coming so we can witness the truth to others.

13. Remembering who we are and why we're here.

14. Visiting with members to find out our needs in sermons.

15. Down to earth just plain preaching to help us grow daily. Prayer meeting should be more prayer and end time study.

16. Why does it matter? What should make us distinctive is the love and acceptance we demonstrate for all people, the willingness to help build a house, to play ball with the kids, to not be so preachy.

17. Update current times(!) with Bible scripture and have a knowledge of what is going on in this world not so much past church history.

18. Follow and live the whole Bible, closely and believably.

19. Keep to Bible truths, but don't judge other denominations in their errors. They should see them.

20. Coming of the Lord. Live as the Bible says.
21. We all should help and work with the minister. Stick to the Bible. Let it explain itself with the help of the Holy Spirit.

22. Keeping in touch with congregation and their needs.

23. Unrelenting perseverance in seeking out, understanding and teaching (by word and deed) God's laws and principles found in the Bible.

24. Preach subjects we can relate to and use in everyday living. Should be presented to interest congregation. Happy for we are preparing for Heaven. Not solemn or boring.

25. Go visit celebration center at Loma Linda, CA and experience it. They have more young people there than anywhere else I've been.

26. Preaching that is relevant to the times we live in. The final days. Give them an ear full.

27. A real concern for members as well as evangelism.

28. Creative thought and using today's events connected to Biblical study, also using personal examples that people can relate to as Jesus did. Jesus spoke with illustrations that people understood. He addressed specific items and didn't beat around the bush.

29. Ministers taking time for prayer and contemplation and also living active lives among people to understand their problems. The best ministers I ever knew were in other denominations that 1/2 supported them and they worked 1/2 time at trades. They were so much more in touch with peoples needs.

30. Stick to bible, Bible doctrines and tell me how to change my life here and prepare for heaven--some visual affects are good.

31. A better understanding of "the most precious message" that the Lord brought to the church in 1888 and experiencing that message in the lives of laity leaders, alike.

32. Christ in the heart and the congregations needs.

33. A right about face.

34. We should meet in small groups through the week by choice of time and group and discuss areas of unclean concepts.

35. Revival and reformation and understanding these two.

36. We all need to be so close to Jesus that His love will shine through us and others will love the way we act and want to know why we are acting that way and then we say (Jesus).

37. Must be spiritual and rooted and grounded in the truth.

38. Pass the vision of Christ's coming on to next generation.

39. Have pastors who know and understand the message for themselves.

40. Holy Spirit's conviction of nearness of our Lord's return.
41. For the pastor to demonstrate care for the members 7 days a week.
42. More priestly, less executive.
43. In past years, on the Sabbath too much time was spent discussing church business, money, books etc. This disrupts spiritual reverence in the sanctuary.
44. You can win more young people and keep them in the church if you can get more young ministers. The young are the church of tomorrow.
45. The minister in addition to his pastoral duties must take the time to exercise physically--i.e., keeping up his good health. Must be able to relate to different age groups as he preaches.
46. More time spent with the church by the ministers.
47. More people dedicated to loving obedience to their creator God.
49. Caring and love for others and concern about their souls.
50. Response from people.
51. Know what we believe, believe it, and preach it like we do.
52. Having ministers that are dedicated to soul winning and spreading the gospel.
53. I want to hear more.
54. To follow the characteristics of our pioneer movement. Should be our leaders live what they preach.

M. Not sure.
1. I'm not sure--but preachers need to remember the ones "already won" as well as try to save those lost.
2. I don't know the solution but I ask myself "what would Jesus do?" The church is becoming more like the world every day. Acts 2:47, John 13:34.
3. Not sure.
4. Is "distinctive" the goal of our preaching? If "distinctive" means a mind closed to everything. . . ?
August 2, 1989

Dear Friend,

I am pastor the Seventh-day Adventist church in Springfield, Missouri. Along with pastoral duties I am working on a Doctor of Ministry degree from Andrews University. The dissertation will be on distinctive Seventh-day Adventist preaching. The following survey will identify what SDA preaching is and ought to be in the Iowa-Missouri Conference. The results will provide the basis for my study on unique SDA preaching.

It is my desire to keep the Seventh-day Adventist mission in focus and to clearly reflect it in preaching. Thank you very much for taking a few moments and filling out the survey for this project.

Please return the survey to your Pastor upon completion.

Sincerely,

John Mathews, Pastor
October 1, 1990

Dear Control Group,

Thank you for being willing to evaluate the six sermons for the Doctor of Ministry dissertation. Your participation in listening to each sermon as a control group will bring validity to the project. Enclosed is a sample of the survey to be filled out after the sermon. Please turn yours in when the deacons collect the surveys from the congregation. There will be a survey sheet available for you each Sabbath at church.

The dates for these sermons are as follows:

<table>
<thead>
<tr>
<th>Oct. 20</th>
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<td>Oct. 27</td>
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<td>Nov. 3</td>
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<td>Nov. 10 - Guest Speaker</td>
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Again, thank you very much for your help. My prayer is for this experience to glorify God and bring encouragement to listeners. If there are any questions, please let me know.

Sincerely in the Lord,

John Mathews, pastor.
Sermon #1
Non-distinctive SDA Sermon on Prophecy

October 20, 1990
"We are living, we are dwelling"--#617
Scripture--Jeremiah 42:7-12
"I will follow Thee my Savior"--#623

"City in the Sun"

Daniel was a young man, a captive in far off Babylon. Jeremiah had just been released from prison.

Zedekiah, king of Judah, stood before Nebuchadnezzar in a make-shift judgment hall. His eyes witnessed abject terror as the nobles of Judah and his sons were slain. Excruciating pain penetrated his body when soldiers gouged out his eyeballs from sockets. Bound in chains, Zedekiah went to Babylon. He disregarded Jeremiah's prophecy. What about obeying prophecy?

Gedaliah became the new governor. Jeremiah could have gone to Babylon with Nebuchadnezzar but chose to stay in Judah. He was to live again in freedom.

With Nebuchadnezzar's departure, Jews returned home from hiding. Even Ishmael, a royal army officer under Zedekiah came.

"Submit to the Babylonians," Gedaliah said. But Ishmael, who had been hiding with the Ammorites assassinated Gedaliah and the Babylonian garrison. He took captives including the new king's daughters and arrested Jeremiah on
his way to inspect a piece of property, that was to be called home.

Learning of the conflict, Johanan, another army officer under Zedakiah, pursued Ishmael and retrieved the captives. Ishmael and eight others escaped back to the Ammorites.

Politically, Judah was in disarray and Jerusalem in shambles. Johanan gathered the survivors of the recent conflicts near Bethlehem and made plans to migrate to Egypt; to a "city of the sun."

Where else could they go? Egypt was far from Babylon and a mighty nation. Nebuchadnezzar wouldn't bother to come that far. It wasn't safe to stay in Judea.

Jeremiah was an old man and he loved his people. He had prophesied for nearly four decades. During those years he struggled with inner conflict and emotional turmoil yet he did not practice the "Jobian protest," "Why me?" He is known as the "weeping prophet."

Weeping over the sins of Israel, over the doom of the nation, and over the treatment received by the people in response to His predictions. In spite of all this, Jeremiah bore the messages faithfully. An example of spiritual dedication.

Much of his message was one of warning, violence, and destruction that engendered hatred and persecution. But, "In the day-to-day existence of Jeremiah, we find the

\[\text{14SDABC.}\]
Old Testament ideal of spiritual communion with God reached its finest stage of development.¹ Whether free or in the face of danger, Jeremiah never compromised his spiritual integrity. He was not about to do so now.

Our commitment to God is not based upon circumstances or political events. Spiritual communion with God must exist in the valleys of human woe as well as on the mountain tops of success. We need help from outside of ourselves. Believe me there is plenty of help!

Assertion-Structured Therapy - Physiologic Therapy
- Verbal Behavior Therapy - Assumption-Centered Psychotherapy
- Implosive Therapy - Rational-Emotive Therapy
- Conditioned Reflex Therapy - Transaction Analysis
- Operant Group Psychotherapy - Gestalt Therapy
- Attitude Therapy - Reality Therapy
- Group Behavior Therapy - Fixed Role Therapy
- Therapy for Scrupulosity - Christian Psychotherapy
- Essential Therapy - Problem-Solving Therapy

Let's add one more. My friend, why not try Logotherapy, a study of God's Word. Not for spiritual gymnastics but for strengthened devotion to Christ. Communion with God reenforces our "identity of knowing who we are by knowing whose we are."² That is spiritual communion.

Johanan and Hezaniah gathered all the people, from the smallest to the greatest, around Jeremiah begging him to find out from God "the way wherein we may walk, and the

¹R. K. Harrison, Introduction to the Old Testament, 809.

²William E. Hulme, Pastoral Care and Counseling, 131.
thing that we may do" (Jer 42:3). They promised to obey the voice of the Lord, whether it be good or evil. After what had happened they were finally willing to listen to God.

Have you ever said, If I knew what the Lord wanted, I would do it. If He would just make Himself known, I would follow. He does, do you? Jeremiah said, "I will keep nothing back from you" (Jer 42:2).

Ten days later Jeremiah called Johanan to gather the people. Hardened military captains and sword-carrying soldiers came. Peasants and princes gathered around Jeremiah so as not to miss a word.

He looked at the assembly remembering the days spent in the muddy cistern because of the hatred toward his message. But a prophet is sent of God and must speak as God directs. He does not take up just any words suitable for an emergency. Jeremiah's voice is firm and full of emotion. "Be not afraid of the king of Babylon" (Jer 42:11). "Go ye not into Egypt . . ." (Jer 42:19). Stay in the land and God will build you up. "Submit to the Babylonian authority." But they had already made plans to go to Egypt. They remind me of a U.S. president that said, "Read my lips, no new taxes!" US News calls the situation buffoonery. To ask God's counsel while making plans to disregard it is buffoonery. Promises to God are easily forgotten but devotion to Him is a way of life. Jeremiah said, "Your plan to go to Egypt disobeys God." You have always disobeyed God. If you go to Egypt, you will die by the sword, famine,
and pestilence (Jer 42:22). For a moment the Spirit of God rested heavily on the assembly. When God appeals for us to not yield to the Egypts of this world, His Spirit rests heavily until a decision is made. They were almost persuaded.

God clearly made His will known to those people. He predicted what would happen if they followed His plan or if they acted otherwise. That is what the Bible does. Scripture and, more specifically, prophecy is a revelation of God's plans. He has been doing that through the Bible ever since it was written.

When Jeremiah finished, Azariah and Johanan and "all the proud men" were livid. You don't know what your talking about, Jeremiah. You don't understand, Jeremiah. I can hear Azariah and Johanan now. "Jeremiah, that is a falsehood,

fabricated and invented by dissimulated malingering, equivocated play-acting, misrepresented quackery, trumped-up imagination, suppression of truth forged and concocted mendacious, unveracious, fraudulent, uningenious, collusory, perfidious BUNK!

In other words, "You're lying, Jeremiah." Fanatics. That's what I think of them. A fanatic is possessed by an excessive and irrational zeal, especially for a religious or political cause.¹

"God didn't tell you that we should not go to Egypt!

¹"Fanatic," Webster's Dictionary, 474.
Baruch, your crafty amanuensis, influenced you." How preposterous! How fickle we can be when we want our own way. Poor Baruch. In writing some of the scrolls he became so discouraged God sent a special messenger to comfort him (Jer 45:1-5).

"You want us to be killed, don't you Jeremiah?--That's right, if we stay here we'll all be killed by the Babylonians." If anybody ever sailed under false colors, those few people did.

Those proud people. Why did they think, talk, and act that way? Pride! Insubordination! Let me ask you? "In a direct conversation between a general and a private, who is likliest to have the last word?" They pleaded for Jeremiah to find out from God His will which was considered the last word on the matter, but planned to go to Egypt regardless of the Divine counsel. They were to obey the prophecy. Does that sound familiar? Have you ever asked God for guidance and proceeded against his Word? Has the pathway of God ever been so clear yet you chose your own?

"There is nothing so blinding as pride."* "Pride is at the bottom of every mistake" (Ruskin).

It removes the ground beneath the feet. Judah cut the limb off they were standing on. Judah's extremity was God's opportunity. Couldn't they trust?

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In this case God wanted them to submit to Babylonian authority. My friend, "The proud unhumbled heart of man is one of the most daring enemies God has on this side of hell."¹ Your only safety is to listen to the prophecies God has in the Bible.

Anyway, Jeremiah and Baruch were compelled to go with the survivors of Judah to Egypt as prisoners. The city of Tahpanhes, one of the most populous cities in Egypt, is where the survivors settled. Pharaoh's house was there—a pleasant metropolis located on the eastern delta and dedicated to the Egyptian cult god Baal-zephon; deity of the sailors.² Maybe the tribe of Judah thought they could get lost in the crowd.

About one year later³ we find Jeremiah burying large stones in the pavement at the entrance of Pharaoh's palace.

Strange act!
Passing Jews heard his proclamations.
He had to speak to those on whom God had a claim.
If they didn't obey once maybe they would repent.

If only they had stayed where they thought there would be no safety, then they would be safe; but going to Egypt for safety, they find worse ruin predicted. Through

¹Matthew Henrys Commentary, 4: 660.
²8SDABC.
³Clark's Commentary, 4: 364.
Pharaoh, the great protector, they confront Nebuchadnezzar again. Our trust in the Egyptians of this world gives temporary respite, but finally God's judgment will come. The only safety in Logotherapy.

Hiding in money is no security. Calling sincere devotees to Christ hypocrites is no excuse for ignoring God. Following our own opinions is nothing but fables. Jonah's can't hide.

Worldly dependence brings a fall of divine judgment. The cities in the sun, with all their pleasure and ease, are full of chaos and sorrow.

Little Billy, age 4, was being shown the shape of the earth on a globe atlas by his mother. After pointing to all countries with their peculiar shapes, she asked:
"Now Billy, what shape is the world?"
Billy, looking very wise and happy, beamed on her with: "It's in a terrible shape, daddy says."¹

In clay and speech, Jeremiah gave warning and prediction of future events. The Jews asked, Why did we ever bring Jeremiah with us? He has nothing positive to say. What an embarrassment for him to act so strange among our host. Finally, they could take it no longer. With stones under foot, raging anger in their hearts, the people Jeremiah had lived with and counseled for more than forty years took Jeremiah and stoned him to death. No more would they be bothered by the doings of a prophet. Their conscience could not be roused by a silent voice. They could live in Egypt, in peace. But the stones were about to

¹"Home and School Humor," 304.
cry out. God's prophets may cease but their writings containing God's message lives on to do its work. Nebuchadnezzar came to that very spot outside Pharaoh's palace and set up his make-shift judgment hall. He left Egypt with the temples to the sun-god Ra burning, Judean captives in chains, and carrying broken idols of solid gold. Egypt suffered worse destruction than Jerusalem. There is much more but we must stop for now.

We can be sure though, my friend, God has given the Bible to mankind with its messages of mercy, warning, and judgment. The prophets have all died but their writings live on. Much like the stones laid in Pharaoh's pavement by Jeremiah. It's there and will not go away. A silent witness to those who pay no heed. Jeremiah appeals to a world that is distorted and unstable, follow the prophecies. Don't settle in the cities of the sun with the multitudes absorbed in their own pleasure. I appeal to you, submit to God's direction and council. Choose to obey the prophecies in the Bible. Spend time in communion with God learning the Divine plan for your life.

Sermon #2
Distinctive SDA sermon on doctrine

October 27, 1990
Baptize Us Anew---#258
Scripture---Matthew 11:7-18
Whiter than Snow---#318

"Dying to Live"
Tints of autumn filled the air. On the eastern side of the Jordan river near the hamlet Bethabara, "a gaunt and sinewy man, with flowing raven locks, and a voice which must have been as sonorous and penetrating as a clarion, cried, "Repent! The Kingdom of Heaven is at hand." Listening to this great preacher were fishermen from the Lake of Gennesaret; dusky sons of Ishmael from the desert of Gilead; the proud Pharisees from Jerusalem; and the detested publican, who had fattened on the sorrows and burdens of the people.¹

Arriving from Galilee late that afternoon (Luke 3:21) was a young man, with dark auburn hair, searching blue eyes, and a strong, sweet face.

He listened to the powerful preaching, observed the strange attire, and witnessed the crowds response. Countrymen knew John as "the baptist."

Cousins, they were, but to fulfill all righteousness, John baptized Jesus beneath the waters of the Jordan river. A solemn and exhilarating moment for John. The Dove, dripping water, Jesus quietly bowing in prayer on the river bank. The conflict of His life beginning.

For John, his-six-month old ministry peaked with that event. The Jordan River fed by the snows of Mt. Hermon witnessed many a repentance, confession, and baptism. Now,

¹F. B. Meyer, John the Baptist, 45.
Jesus baptism. It was His formal identification with our fallen and sinful race.¹

In John's day baptism was practiced by a person wanting to experience a higher spiritual purification and by proselytes to Judaism. John baptized because he was sent to baptize, preparing the way for the Messiah's baptism and coming. Jesus needed neither, but set an example, living in harmony with the prophecies concerning His life.

What an amazing transformation has taken place 2000 years later. You can be baptized some 14 different ways.

| Sprinkling | Rose petals | Oil |
| Salt       | By Telephone| Pouring |
| Triune baptism | Wine       | By mail |
| laying of hands | Immersion  | Any way chosen² |

The Bible, however, recognizes

"One Lord, one faith and one baptism" (Eph 4:5). There is only one genuine baptism. The Greek word means "to dip," "to immerse." There are two detailed examples of this method exist in the New Testament. They illustrate the proper way to baptize. The Ethiopian eunuch baptized by Philip recorded in Acts 8:38, 39 and John's baptism of Christ. Philip might have offered the eunuch water from his flask but the account says the one baptized and the one baptizing "went down . . . into the water" and came "up out of the water." Philip submerged the Ethiopian

¹Ibid., 72.

²Kenneth Cox, *Sermon Outlines*, 17.
in water. John's baptism of Christ was in the Jordan River. Even the Pharisees did not question the mode of John's baptism; only John's authority to do so (John 1:19-28). John submerged Jesus in water.

Later Christ gave the commission to baptize in the "name of the Father, Son, and Holy Ghost" (Matt 28:19). There are plenty of examples in the New Testament where this rite took place. Lydia, a seller of purple from Thyatira and her household, was baptized (Acts 16:15). Crispus, chief ruler of the synagogue and his household, was baptized (Acts 18:8). Saul of Tarsus, now Paul, was baptized after receiving his sight in Damascus (Acts 9:18). Cornelius and his household were baptized (Acts 10:47). The Philippian jailor and his household were baptized (Acts 16:33). New Testament personalities had a clear understanding regarding the method of baptism by immersion. Paul mentions it as one of the foundations of the Christian church.

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. (Heb 6:2)

The method of water baptism has not changed in 1990 according to the Bible. Jesus Christ is the same yesterday, today, and for ever (Heb 13:8). At least 1000 per day, 365 per year, experience that rite. Do you understand our doctrine of baptism?

What is the meaning of baptism in 1990 for God's
remnant church? I submit that the meaning of baptism is twofold: water and Spirit!

I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire. (Matt 3:11)

We have already shown the proper method. What is this "fire?"

And there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost. (Acts 2:3-4)

To be baptized with fire is to be filled with the Spirit of God. He is the third person of the Godhead. The promised Comforter. The one that will teach and lead us into truth (John 14:16, 26). Without the Spirit and water baptism, heaven is unattainable.

... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5)

Without the baptism of the Spirit, baptism by water is worthless. Baptism of the Spirit is when a person is filled with God. He causes a person to repent. It happens driving the car, at work, cooking dinner, in the church building; whenever and wherever one opens his/her heart and mind in allowing Jesus to be Lord and Savior. Baptism of the Spirit happens. People make a decision to accept and follow God. Sorrow for evil deeds and thoughts cause them to say, "No longer will I do such a thing." They confess their sins to God, believing and expressing faith in the saving grace of Jesus. Born again--Saved--Baptism of the
Spirit, I ask you, what is the difference? None!

Fantastic! Paul was baptized by the Spirit on the road to Damascus under a blinding light. Later on he was baptized by water. Baptized into faith in Jesus as the Messiah. Baptism of the Spirit happens first. It is coming to terms with what we are, sinners, and being submissive to God, saints. Not just once, but continually. Baptism of the Spirit is dying to self. Old desires still clamor for satisfaction in spite of our good intentions to serve the Lord. Paul said,

I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. (1 Cor 15:31)

Paul gave glory to Jesus for his success, yet his writings show he struggled in the spiritual life. Dying daily, submission to God, is to be a follower of Christ. What He asks, we do, we obey. God is king and ruler of our life. Just like Jesus, who did nothing without His heavenly Father's consent but needed no repentance. Jesus was submissive, obedient.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil 2:8)

If we accept and believe in Jesus' death we are then followers of Christ. This is the baptism of the Spirit and leads to water baptism. Water baptism publicly states we have symbolically experienced the death, burial, and resurrection of Christ. We symbolically die the death He
experienced. What is this death Christ experienced that we participate in symbolically?

I would like to stress two points. (1) Coming up out of the water indicates, before friend, neighbor, angels, and unfallen worlds, here is a new official follower of Christ (Rom 6:3-11). Angels are present at this joyful occasion (6T97). Water baptism is a public renouncement of evil and confession to follow Christ. It declares repentance has taken place. Turning away from the old way of life allowing a new start to begin, a new direction taken, a new purpose intended in the life of the person. Water baptism is a public expression that the baptism of the Spirit has already taken place. Our daily baptism of the Spirit and water baptism is enough for Him.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (Rom 6:11)

(2) In the book of Revelation John mentions:

. . . He that overcometh shall not be hurt by the second death. (Rev 2:11)

What is an overcomer?

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. (1 John 5:4-6)

"Came by water" is baptism and "blood" is Christ's death on the cross. Faith and practice in these overcome the world.
It is the Spirit's task to make the message clear. The meaning of baptism is the same today as when John and Jesus taught. Except, baptism now has a deeper escatological significance. Baptism today is tied to unique Bible teachings that cannot be ignored by the sincere Bible student. This is what I mean. What is the second death in Rev 2:11?

And death and hell (grave) were cast into the lake of fire. This is the second death. (Rev 20:14)

The second death is an unquenchable, unstoppable destruction by fire. A separation from God forever. It is the annihilation of sin and sinner. Jesus experienced this. He was separated from His father. He said, . . . My God, My God, why has thou forsaken me? (Mark 15:34). When He died it would have been forever, it was the second death, because He took upon himself our sin, yours and mine. But Christ voluntarily gave His life, therefore, He took up His life again. Christ's death on the cross was what sinners were to experience—the second death. Being overcomers and believing in Him, we escape the second death.¹ We escape hell and eternal separation from God. For the wages of sin is death, but the gift of God is eternal life (Rom 6:23). Death for sin is the second death. Death because of sin is mortality.

John's baptism was one of repentance, confession,

¹Ellen G. White, Patriarchs and Prophets, 516.
and preparation for the Kingdom of God. Believers looked forward to the Messiah, when he would redeem mankind from sin. Christ's first advent started that kingdom. Those who believed in faith of the coming Messiah and those who accepted Him and were baptized at His coming became members. That fact is still true today. If you are baptized of the Spirit, believing all that Jesus stands for and are baptized by water, you are part of the kingdom. The only difference between then and now is the escatological significance. Baptism in 1990 is now more urgent than ever before believed.

Seventh-day Adventists believe the baptism of the Spirit is (1) accepting the call to repentance, confession, and preparation for the second coming of Christ just as John's baptism was preparing for the first coming of Jesus.

(2) It is accepting the call to come out of Babylon (confusion) in preparation for the Kingdom of God glorified, heaven.

(3) It is accepting the call to "Remember the Sabbath day."

(4) It is accepting the call to healthful living.

(5) It is accepting the call to let God have His way in your life.

(6) It is accepting the call to let the Bible be its own expositor.

God says the sinner must die. Are you a sinner? Yes. That is the judgment awaiting each sinful human being. Then you must die the second death.
(1) Even if you accepted the call to repentance, confession, and preparation.

(2) Even if you have accepted the call to "remember the Sabbath day to keep it holy."

(3) Even if you practice all the laws of healthful living.

(4) Even if you let the Bible be its own expositor.

God's justice must be met. You are to be submissive to the judgment of God. When we are baptized by the Spirit, we die the second death. Listen folks, the inward and outward conflict of submitting to God and resisting the devil, when all a person wants to do is evil continually, is a life-and-death struggle. The old nature dies the second death. It is a fierce battle of horrendous proportions. However, when victory comes, what sweet consolation. Water baptism publicly illustrates the burial of that old nature and the resurrection of a new person. The victor of the conflict. You will not enter the kingdom of God without being submissive to the judgment of God. They are preparing for the kingdom of God glorified. What an escatological event baptism really is. Baptism is symbolic of the second death. You and I must die the second death.

Since Christ's death was sufficient to meet the demands of the law of the universe, all we must do is let the Spirit take control of our lives, which is the baptism of the Spirit, and water baptism, that is symbolic of the death we deserve. God will then direct our pathway in the fight of faith.
Standing by the swimming pool, water dripping from his hair and trunks, a little boy was telling the life guard how he could hold his head under water. His eyes sparkled in explaining his new way to swim. He was trying hard to learn. All of a sudden, a frightful shove from behind and the little boy was pushed into deep water. Going down light, bubbles, beautiful colors of the rainbow appeared as he opened his eyes. Panicking, he couldn't swim.

Closing his eyes, afraid, struggling, suspended in liquid, gulping water for air, choking, coughing, gulping more water. He couldn't breath. He was terrified.

What seemed like a long time was only a few seconds. Just as suddenly as he had been pushed, the little boy was at the surface of the water. Opening his mouth he got air. No water went into his nose. Looking up he saw the life guard with a smiling face. The shover standing nearby, watching. "I thought you could swim," he said. "Everything is alright little boy," said the life guard. Rescued.

One Sabbath a few years later that same little boy descended the steps into the baptistery. The water seemed deep. People watching made him nervous and self-conscious. He didn't want to look at them. The pastor gently held him in position and with the word "Amen" the preacher put the young lad underneath the water. No fear, no struggling, or
gulping water through mouth and nose. The pastor was in control. He was trusted. The lad was baptized. That day I dedicated my life publicly to serve God—a never to be forgotten experience.

That day by the pool, the life guard, who was my father, saved my life. I was drowning in clean chlorinated pool water at camp meeting. My father rescued me from drowning. A few years later he taught me that in dying I live. It was called baptism of the Spirit and water. Again, He led me to salvation. Once on the end of a rescue pole. Once on the cross of Christ. It has been a journey of submission, obedience, and rejoicing in Jesus. Submission to His will. Submitting to the judgment of God. Being separate from the world. Obeying the commandments. Rejoicing in the hope of heaven and eternal life.

Our father in heaven is at our side to rescue us from drowning in sin. Yielding one's life to Him brings no fear for He is in control. Submission to God in baptism, symbolizing the second death, brings joy to Jesus, watchers of this planet, relatives and, most of all, you. I appeal to this group today. (1) Open your soul to God and receive the baptism of the Spirit. Accept, believe, and be submissive to the cross of Christ as a daily experience. It wins heaven and throws the key to hell away.

(2) I want to be baptized by water, immersion, like Jesus was. Publicly expressing I have been baptized by the
Spirit and officially made part of God's remnant commandment keeping people. Would you respond as we sing #318, Whiter than Snow.

Sermon #3
Non-distinctive SDA sermon on Righteousness by Faith

November 3, 1990
My Hope Is Built on Nothing Less--$522
Scripture--Luke 18:9-14
God Be Merciful to Me--#297

"A Publican Righteousness"

East of the Jordan river there was plenty of water, grass, and forest. Ideal for grazing animals. A gentle breeze was blowing. Jesus was resting under an oak tree talking to the disciples about prayer. They listen.

Christ answered a question about righteousness. They listen.

Parents were bringing their little children to be blessed. They watch.

A rich young ruler goes away sorrowfully after learning what to do to inherit eternal life. They listen.

Jesus watches him turn away and tells his disciples of the events that will happen when they get to Jerusalem. They don't understand.

Day after day Jesus lived to bring happiness and healing to suffering humanity. The whole nation was stirred by His presence and work. On that March day, in 31 A.D., Jesus described to those listening two kinds of people that were part of the fabric of Judaism and illustrate the most
important truth in the Bible, righteousness.

We find our Scripture reading tells the story. Two men go to the temple at the hour of prayer to pray. Pharisee and publican come to the temple for spirituality. The Pharisee notices people filling the court of the Gentiles and positions himself where he can see and be seen. What a sight! Porticoes surrounding the court echo with the jostle of worshipers, animals, and the sound of pious prayers by the Pharisees. Everyone witnesses their religiosity. Scrupulously, he had lived according to the "traditions of the elders" (Matt 15:2), those sacred writings of the Talmud and Mishnah. Orthodox and fundamental. He felt good.

Who were these people, these Pharisees so devout? Professional students and doctors of the law were Pharisees. "We must not be part of the world. Be separate," they said. Their brand of theology was intent on preserving pure religion. Conservative! Middle class. Pharisees were the most influential force in Jewry. Under their control never again would captivity come to the nation.

Sadducees might have been the wealthy sect but the common people listened to the Pharisees. Citizens felt their influence. Pharisaical influence, Herod the Great knew it well, too. He did not persecute them although the sect numbered only about 6,000. No one seemed to question that "Pharisees tended to overlook the fact that the
disposition of the heart was of greater importance than the outward act. ¹ To be a Pharisee was the highest ideal of piety at that time. They lived their faith to the letter, down to the last minutia. Outward religiosity was the barometer of the person. One's acts determined his spirituality.

Raising his arms toward heaven, he said.

. . . God, I thank thee, that I am not as other men are. . . . (Luke 18:11)

What kind of prayer is that? Sounds rather bigoted to me. "I am incomparably superior to the common herd."² "Look at these people. They fall so short of the standard of righteousness. Evidently some people think they are superior to the human race.

1. Some are robbers, (extortioners)
2. others have openly broken the law (unjust)
3. and still others commit adultery (adulterers). I don't even think about it.
4. Every Monday and Thursday I fast (Matt 6:16-18)
5. and give more tithe than the law requires.

I am righteous, up and above the call of duty."³ Pharisees had the idea that "meritorious deeds would cancel out evil deeds."³ God, I am thankful--The words catch in his throat. His eye catches a figure standing by himself. Seldom had he seen such a social scapegrace in the court. Facial creases display contempt as he looks condescendingly

¹8SDABC 849.
²5SDABC, 847.
³5SDABC, 847.
at a publican. Hatred fills his heart. "I am thankful I am not like this publican." Listen, comparing righteousness between people is never safe. Measuring the quality of saints and sinners is God's business. We humans often have a warped sense of judgment regarding spiritual character, but not God.

But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature: because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. (1 Sam 16:7)

With head bowed, the publican was oblivious to people around him. He had tried to stay as far away from the other worshipers as possible. His type seldom came to the temple. But the need of God, the emptiness, spiritual loneliness, the desire to worship was stronger than public opinion. In the corner of the court yard a publican is made righteous.

Why were they such outcasts? A publican was a Jew that worked as a subcontractor for Caesar's Revenue Service (the CRS). They agreed to collect poll and land taxes for Rome. Pharisees, in particular, hated these tax collectors because the poll tax levied was considered tacit acknowledgement of enslavement to Rome. And the land tax was considered an insult to God, because He owned everything.¹ Jews looked at publicans as traitors of

¹8SDABC, 891-892.
Israel that padded their own bank accounts at the people's expense. They were the lowest social level in Jewish society. How could such hated, despicable creatures, Levi Matthew and Zacchaeus of Jericho, be accepted by Jesus? Isn't it amazing that Jesus ate with and associated with such a group of people. Jesus paid little attention to culture, social status, and physical condition. He forgave sins, healed diseases among all classes.

Unaware that the Pharisaical ideal was watching, the publican kept beating his chest. Israelites were punished by beating with three lashes from the whip called the "scorpion." Romans punished their slaves by beating the soles of the feet.1 "I deserve to be beaten, God." He had ventured onto unwelcome ground (a religious building) searching for divine guidance and confessing sin. What agony, seriousness, and humiliation of mind this action expresses. He was truly humbled. I am an extortioner of the lowest cast. My dealings with fellow citizens is not fair. Have mercy God! I am not worthy even to pray. I am a sinner. O God, be merciful to me for I have not attained the standard of righteousness of the Pharisees. "God, be merciful to me a sinner" (Luke 18:13). His prayer came from deep within his soul that was longing to be made right with God.

18SDABC, 123.
Shaded from the sun, people listened in rapt attention, Jesus said,

I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (Luke 18:14)

What is this publican's justification? The fact that he was now innocent, forgiven, made right with God. This act is called imparting righteousness? "Impart" means to grant a share of, bestow.¹ The righteousness he received, granted a share of, was that of Jesus Christ. The righteousness of Jesus Christ. A free gift. His sinless life in exchange for our sinfulness. Paul states:

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. (Rom 5:17)

That is the publican's justification. Peace of mind and a share of the life of Christ that places him in a proper relationship with God is what he went home with. And you can go home today with that, too.

Notice that the publican asked God for mercy. Ask God for mercy! A wicked sinner asking God? How daring! Thank God "Jesus loves me this I know, for the Bible tells me so." God is willing to give.

For as the heaven is high above the earth, so great is his mercy toward them that fear him. (Psalms 103:11)

If we confess our sins, he is faithful and just

¹"Impart," The American Heritage Dictionary, 659.
to forgive us our sins and to cleanse us from all unrighteousness. (1 John 1:9)

Ask not, have not (James 4:2). The publican asked God to be made righteous (mercy) and he went away righteous (justified). Justified means righteous. Justified means having been made righteous. Charges of wrongdoing are cancelled (Romans 5:16). Justification means righteousness. Justification indicates a person is standing before God, with the righteous of Christ.¹ Satan calls our asking for such mercy presumption, Jesus calls it salvation. Justification puts us on the road to the kingdom. Sanctification is the power to get there. Unfortunately, the devil cozies right up next to us ready to take the wheel. You can not earn this status by money, deeds, prayers, or position. Justification has nothing to do with outward activities, but a person asking God to be merciful to them a sinner.

Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. (Zech 3:3, 4)

Verse 4 says "take away the filthy garment." That garment is sin.

But we are all as an unclean thing, and all our righteousnesses are as filthy rags. . . . ( Isa 64:6)

We put on a new garment (new raiment) that has no sin.

¹8SDABC, 617.
And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. (Rev 19:8)

It is called the pure and holy life of Jesus. Remember, He gave it to us. Can it be that simple? Yes. The life that died on the cross and came back to life is now your life. Spotless. His life does not cover sin, but takes it away. You are justified, righteous. Sin is removed. It's gone. You are ready to walk right into heaven and eternity.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. (Micah 7:18, 19)

If we stand before God in our guilt, we are obnoxious to His justice. If we stand before Him in corruption we are odious to His holiness. Being made righteous frees us from the guilt and corruption by the evil done and sins committed. Not only are your sins gone but also guilt for sin is gone.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. . . . (Isa 61:10)

That is durable clothing. Grace, salvation is given to the undeserving.

The paralytic that was let down through the roof of Peter's home was made righteous when Jesus said, "Thy sins are forgiven thee." That man was justified. God had established a proper relationship right then.

The wedding garment in the story told by Jesus (Matt
22:11) is not a necessary part of clothing but a significant badge of loyalty. Being at the feast without the garment endorses those who proudly refused to come at the king's invitation. Kings had extensive wardrobes and furnished each guest with a suitable garment.

At one of the Paris stations of the McAll Mission an aged woman who had learned by heart many of the hymns, and seemed to find all her delight in them, came to the meeting learning on a crutch, and evidently very feeble. The subject of discourse that night was "Dress"—the robe of righteousness, the wedding garment. At the close she said to the preacher, "I believe this is my last visit to the hall; if I can never come again, you will know where I have gone. My infirmities increase rapidly."—"I will come to see you," said the preacher; "but if God called you meanwhile, have you any fear of appearing before Him?"—"Oh, no!" she replied, "I am too well dressed for that—too well dressed to dread the judgment. He had clothed me with the garments of salvation; He hath covered me with the robe of righteousness."

Are you saying that all I have to do is ask for this righteousness and God will give it to me? If you ask in the spirit of the publican, YES!! Ask in the spirit of the Pharisee, no. The difference between the two is faith. Righteousness was imparted to the publican because he asked, and believing he received. Righteousness comes through believing God's word.

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness

1Preacher's Homiletical Commentary (Matt 22:11), 513.
2Ibid., 615.
3Ibid., 514.
which is of God by faith. (Phil 3:9)

The righteousness, God freely gives, and those who ask must accept it. Ask not, have not, believe not, receive not. We must have faith He will do what He can do for every human that cries out, "God, be merciful to me a sinner."

For by Grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. (Eph 2:8, 9)

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (Rom 5:1)

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. (Rom 3:22; Gal 3:26)

The two men climbed the mountain alone. One was over 100 years old, the other in the prime of life. At the top, one of those famous altars known throughout the land was built. A minimum of words were spoken in the conversation between father and son. Emotion was too deep for words. Both understood what was to happen. Obediently Isaac submitted to the bonds tied by his father. In one swift motion a white knuckled hand holding the sacrificial knife plunged downward. "Abraham, Abraham, Stop!!" "Here I am, God." In all the Bible there is no other man that illustrates the example of supreme faith in God. That belief was accounted to him for righteousness. Not that he had any, but He trusted God when the stars were pointed out as to the number of his descendants. Yet he couldn't help but laugh when God promised him at his age he would have a
son. He trusted God even when asked to perform the bizarre human sacrifice. Abraham was willing to slay his son, sacrificing him, believing God knew what he was doing. Abraham demonstrated supreme faith in God. He believed the promises God made to him. He looked forward to the coming Messiah. Faith allowed God to make him righteous. Just as faith by the humble publican allowed God to send him home from the hour of prayer justified, righteous.

In a few minutes we will be going home from this worship hour. The hour of prayer. Will you leave as you came? Or will you go home justified, righteous? I appeal to you this morning to have faith in Christ that allows Him to impart the robe of righteousness to you. Let him take away your sins. He wants to put you in a proper relationship with the Creator of the universe. I invite you to kneel for prayer. Go, be merciful to me a sinner.

Sermon #4
Distinctive SDA sermon on Prophecy

November 17, 1990
Far and Near the Fields Are Teeming--#358
Scripture--Revelation 18:1-5
I Hear Thy Welcome Voice--#282

The Second, Second Angel

"The bricks of the outer walls of the city were yellow, the gates blue, the palaces rose-red, and the temples white. City gates were decorated with bulls in relief alternating with dragonlike figures in various colors. The walls of the Procession
Street showed varicolored lions in glazed brick reliefs."¹

So the scholars describe the ancient city of Babylon. In the Bible her armies and kings captivated the Israelites and destroyed their cities. An interesting Old Testament history with a sad ending. Also a history that has overtones and major elements in Biblical prophecies for this world as earth comes of age.

Here is what I mean. In addition to being mentioned in the OT, Babylon is also mentioned in the NT. Peter sent greetings from the church of "Babylon" (1 Pet 5:13), referring to Rome. In Revelation, Babylon stands as a symbol of opposition against Christ and His followers (Rev 14:8; 16:19; 17:18).² The parallels between ancient Babylon and the mystic Babylon of Revelation are staggering. Mystical Babylon is the figurative counterpart of the ancient literal city situated on the Euphrates.³ As literal Babylon was opposed to literal Jerusalem so is mystical Babylon opposed to spiritual Jerusalem. These two cities represent the forces of good and evil.

Mystic Babylon! I would like for us to focus our attention on a seldom preached prophecy. One that is seemingly in the future, yet transpiring right before our

¹Seventh-day Adventist Bible Commentary, 8: 107.
²Ibid., 107.
³Ibid., vol. 7, 866, 867.
very eyes. What is it?

Babylon is fallen. In the summer of 1844, 146 years ago, a common belief was that the end of the world was coming. A group of people known as Millerites believed God's judgment was about to take place. Earth was to be cleansed from sin, destroyed, and heaven begun. The basis for this teaching was an understanding of the time prophecy in Dan 8:14 that ended in 1844. The results of understanding that prophecy is the message of Rev 14:7, that is known as the "first angel's message."

On the other hand, most Bible students at that time believed the world was at the beginning of a 1000-year utopia, not the end of the world. When the religious organizations, churches, and individuals rejected "the first angel's message" (Rev 14:7), this group of people said, "Babylon is fallen" (Rev 14:8). It is the rejection of the first angel's message (announcement of the investigative judgment of the righteous and the call to creator worship). Rejection of that message led to and is the second angel's message, which is, "Babylon is fallen." Later, "Babylon is fallen" came to mean any rejection of Bible truth. Rejecting part of the truth means one is in the process of falling. That rejection indicates a turning away from Bible truth. A person chooses not to follow Bible teaching. They chose another teaching, whatever it may be.

Now, the word "Babylon" means "gate of the gods" but
the Jews derogatorily identified the name as meaning "confusion" and that is exactly where non-biblical or incorrect Bible teaching will lead. Whether you realize it or not, this is a teaching of this group of people assembled here today. When people reject what the Bible teaches, and Seventh-day Adventists are to restore the teaching of Bible truth, they go into confusion. According to the second angel's message they are part of the group identified by the phrase "Babylon is fallen." They are either rejecting or have rejected God's truth revealed in Scripture.

But wait a minute, you're saying SDAs are the only ones that have Bible truth! Does not Jesus say:

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. (John 10:16)

Yes. Those sheep refer to the Gentiles as compared to the Jewish nation. Jesus taught that Gentiles were to have opportunity to be part of His kingdom, too. And yes, we have Bible truth. The organization this group of people assembled here today represents has more Bible truth than any other organization on earth. They may not always live up to the light they have, but they have it. Before you tune me out, Jesus said of the Jews, God's once-upon-a-time chosen nation, you are the lost house of Israel.

And although E. G. White says: "Most of God's people are in other churches," she also says:

... a large class who have professed faith in
the third angel's message . . . abandon their position and join the ranks of the opposition. (GC 608)

Just because you have Bible truth does not mean you are saved! I am simply saying God has a visible group of people on earth that believe and follow the Bible and the truth it contains. The second angel's message gives validity to the SDA church. The second angel's message is one reason for this organization to exist. God says there will be a group of people that will not believe false teachings and doctrines. They will be preparing for habitation of the New Jerusalem. God's people will have a proper understanding of prophecies, doctrines, gifts, etc. I want to be part of that group. Don't you?

If you have been coming to this building on Saturday for any length of time, you should begin to know what SDAs stand for and understand SDA mission. They are considered God's remnant church preparing for the Holy City, new Jerusalem. That leaves Babylon. Who is this mystic Babylon?

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. (Rev 17:5)

"Her" in this text refers to the woman arrayed in purple and scarlet in Rev 17:4. She represents a religious/political organization on earth opposed to God. You can find several characteristics describing her in this chapter.
1. Fornication—Rev 17:2  
2. Blasphemy—Rev 17:3  
3. Drunk with the blood of saints—Rev 17:6  
4. Will make war with the Lord—Rev 17:14

These characteristics correspond with characteristics describing the antichrist in Dan 7. The scarlet woman of Rev 17:4 and the antichrist of Dan 7 are the same organization. (1) In a specific sense Babylon is a religious/political organization today with over 700 million members worldwide. She has fallen, meaning Bible truth is not taught or believed. Furthermore, the Bible says Satan is the invisible king. (2) In addition, Babylon includes other religious organizations that refuse to uphold the teachings of the Bible. These organizations believe some teachings taught by their mother, the harlot, and some teachings they have introduced on their own, yet contrary to the Bible. (3) In an even broader sense, Babylon includes with the former, secular organizations that oppose God. For example, atheism.

The cup in the scarlet woman's hand is full of abominations and filthiness. What is this wine or filthiness?

Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,  
Come, eat of my bread, and drink of the wine which I have mingled.  
Forsake the foolish, and live; and go in the way of understanding. (Prov 9:4-6)

Wisdom is what a person does with the proper use of information and facts. In this text, wisdom is to forsake
foolishness. When Daniel went to Babylon as a slave, Nebuchadnezzar tried to change his religion. Daniel's name was changed and eventually force was used. However, Daniel would not be confused by the pressure or false teachings. He did not yield his faith to the foolishness of false teaching. Mystic Babylon tries to do the same. She tries to manipulate, force, flatter her religion on a person until individuals accept or reject her teachings. These teachings found within her religion make people confused, as if they were drunk.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her. . . . (Rev 18:3)

This religious/political power is represented as an impure woman, a church that teaches false doctrine. She is "THE MOTHER OF HARLOTS." The name for this "mother," her daughters, and the spirit of antichrist is called "Babylon the Great." Specifically defined, yet they all stand together in opposition to God. It is not necessary to discuss how atheism or secular organizations oppose God. That is easy to see. I do not have time to study in detail how in the specified application the religious/political system opposes God. But I would like to focus your attention of the daughter of the mother. Specifically, the fall of the daughters of the "mother" is this. (1) I submit to you that the fall of Babylon is progressive. The MOTHER OF HARLOTS has fallen. Her daughters are in the process of
falling. It is happening right now. This means that religious organizations in America and around the world are in the process of disregarding, refusing, disbelieving Bible truth. The fall started with the rejection of the first angel. Progression escalated in the 1920s in the disguise of Liberalism. From that general time, the higher educated class has looked upon religion as irrelevant. People began to lose the religious experience of their forefathers. One writer in 1928 considered that Babylon had completely fallen and a new emphasis was to be placed upon the second angel's message.¹

There does not appear to be much emphasis, but Babylon is more settled in refusing to uphold the Bible. How do I know this? Surveys and statistics from the general public.

1. In 1979 church membership continues to increase, while the actual attendance continues to go down. "It could well be that their trumpet is blowing an uncertain sound and what is needed is a return to fundamental biblical doctrine."²

2. Fewer than three in ten correctly identify "Ye must be born again" as the words of Jesus to Nicodemus.

3. 94 percent believe in God or in a universal spirit.³

4. In 1990 people are uniting channeling and automatic writing from the New Age Movement to worship and religious gatherings in the Protestant churches of

¹Francis D. Nichol, Answers to Objections, 692-695.
²"Christianity Today," December 21, 1979, 16.
³Ibid., 14.
America. The New Age Movement is Hinduism made attractive to Protestants. It's Babylon, false doctrine.

5. Political situations in the world, particularly the Gulf crisis, is giving preachers and Bible students a heyday.

The dispensationalist scenario, popularized in Lindsey's book, is drawn largely from the OT books of Ezekiel, Zechariah and Daniel and the NT book of Revelation. According to this scenario, the Battle of Armageddon, named for the town of Megiddo in northern Israel, will culminate history's bloodiest war and wipe out a third of the world's population before Jesus Christ returns to halt it. The battle is to be sparked by a multinational invasion of Israel, in which Babylon (Iraq) plays a key role and which eventually draws in most of the powerful nations of the world. Some Christians believe Christ then will set up a peaceful kingdom on earth that will last for 1,000 years, followed by the Final Judgment. At some point, dispensationalist believe, Christians will be pulled out of the world in an event called the Rapture, although they disagree on whether this will happen before, after or midway through the "Great Tribulation," a seven-year period during which the world is ruled by the Antichrist.¹

6. In a poll before the United Methodist 1988 General Conference, only 11 percent of clergy-delegates said they believe that the Bible is "the literal word of God."²

7. Item: On March 3, 1989, a self-proclaimed witch who calls herself Starhawk was invited to lecture at San Francisco Theological Seminary—a Presbyterian school—and offered prayers to "powers under the earth."³

8. Item: In 1987, the Episcopal Church issued a 112-page manual titled "Sexuality: A Divine Gift." It


³Ibid., 106.
defined intercourse as a "sacrament," while seeming to condone homosexuality and intercourse outside of marriage.¹

Jack Van Impe, Pat Robertson, R. L. Hymers, Rilly Graham, Rabbi Menachem Schneerson (leader of an ultra-Orthodox Hasidic sect known as Lubavitchers), and Buddhists awaiting Maitreya Buddha have expressed the current situation in the Persian Gulf will conclude in the Battle of Armageddon.² This is false doctrine. This teaching finds its roots in the writings of John Nelson Darby, a 19th-century Englishman and founder of the Plymouth Brethren. He divided the world into seven dispensations.³

You have Protestant America with unsound doctrine and spiritism, communication with the dead, uniting. That is happening now and getting more pronounced. I believe we are seeing the actual fulfillment of Babylon falling.

(2) The complete fall of Babylon is in the not-so-far-distant future. Let us look at what the situation will be like for a moment. I want to speak of the great Christian denominations of this land. I have said they are in the process of turning away from Bible truth. People do not have sound doctrine. Deep study of the Bible and Ellen G. White show that there will come a time when the second angel's message (the announcement that Babylon is fallen)

¹Ibid.
²Ibid., 67, 68.
³Ibid., 68.
will be repeated. I call him the second, second angel. He gives power to the second angel's message because Babylon has completely fallen.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. (Rev 18:1, 2)

Here is what the situation will be like when Protestants are completely fallen.

1. People reject every truth till their minds become spiritually dark. They will not be able to comprehend truth because of unwillingness.

2. People's hearts are become stubborn. Their emotions, dispositions, moods, sensibilities and fortitude become hardened. (Dictionary, "Heart," 607)

3. They become infidels. That means they have no religious belief. They go to church but do not believe. (Dictionary, "infidel," 673)

4. Total disregard for the Sabbath commandment is expressed.

5. Angered by God's warning (the three angels' messages) and the keepers of the Sabbath, they persecute those who keep the Holy day.

6. They put Christ to naught. That means He is a zero, worthless, of no value in their estimation. (Dictionary, "naught")

7. Then the teaching of spiritualism will then be accepted by the churches. This is where the dead communicate with the living. (Dictionary, "spiritualism," 1246)'

The results that follow will be churches that feel

1Ellen G. White, The Great Controversy, 603.
the influence of evil angels, people believing the doctrines of devils, and activities practicing the basest iniquities.

If American Christians think this way, the next logical step is for secular and civil faithless organizations and religious organization to unite. Secular and civil organization never had any faith and the churches threw their's away. Therefore, there is no difference between the two. They can and will be as one unit. When this happens, Babylon will have completely fallen. Everyone will give support to the mother of harlots, the religious/political organization except those who refuse, like Daniel did.

What I just outlined is what will be proclaimed when the angel comes (the appointed time) to add power to the proclamation as the second angel's message is repeated. Why?

For her sins have reached unto heaven, and God hath remembered her iniquities. (Rev 18:5)

Why does God want the second angel's message repeated? (1) Because He has people that love Him in the churches, as well as secular and civil organizations that are opposed to God. (2) He does not want them to experience the plagues that are coming.

Therefore, the final warning is given to the world. Repeating "Babylon is fallen" at this time is called "the Loud Cry" and the time of the "latter rain." The latter rain is the Holy Spirit's power for the ripening harvest,
and the loud cry is the urgency and effectiveness with which the message goes. What message?

Come out of her, my people, that ye be not partakers of her sin, and that ye receive not of her plagues. (Rev 18:4)

Come out of Babylon. Come out of false religions, confused theology. We preach that now but then the message will have added power. "The message will be carried not so much by argument as by the deep conviction of the Spirit of God" (GC612). The message:

1. will bring many backsliders back to God. (6T401, Ev 693)
2. will witness many miracles being wrought. (EW 278)
3. will witness God-fearing rulers accepting the message. (1T486)
4. will see souls hindered by relatives accepting truth. (EW 271)
5. will see love triumph over race prejudice. (9T209)
6. will witness to many people who have heard truth and who will now accept it. (Ev 300-1)
7. will see sick people healed. (EW278)
8. will experience great power and glory. (7T17)
9. will call God's people out of popular churches. (EW278-9)

A large number take their stand. Are we prepared for this? No! (1T486). Some people who possess Bible truth (5 wise, 5 foolish) won't even know it is taking place (TM300). People will leave this church and people will join. They are the other sheep Jesus talked about. Sometimes I am concerned more for those within the church than for those without. Those without don't know their danger. We are to actively, somehow, call them out of Babylon. Those within are too busy playing church or politic—who is the greatest—they are bitter, doing
theological mental gymnastics or just being caught up in the world. They can't see the danger.

Then was heard the call: "Come out of her, my people." First of all the heralds, Charles Fitch wrote in 1843, "If you are the true ministers of Christ, come out of Babylon, and no longer be opposed to the coming of Christ. . . . Come out of Babylon or perish. If you are a Christian, stand for Christ, and hold out unto the end. . . . Not one that is ever saved can remain in Babylon." . . . We therefore now way to all who are in any way entangled in the yoke of bondage, 'Come out from among them, and be ye separate'.

"Babylon is confusion, a mingling of truth and error, and consequently, a leaning ever to evil. The call to come out of Babylon is not merely a convocation call but an individual call. God deals not alone with churches but with men (and women). The second angel's message is a call to God's people to separate themselves from evil that inheres in their natures, as well as from evil that is associated with ecclesiastical bodies which have rejected truth."2

I appeal to those in Babylon to come out of her and be not partakers of the plagues. I appeal to those who are members to come out of Babylon, that leaning toward sin. I appeal to those who have not been baptized to accept the call of the angel to come out of Babylon, that bent toward sin, and be baptized.


2Ibid., 1: 184.
Today I would like to look into four areas in the doctrine of the family.

I. The first area of study is God in the home. Last August millions of Americans watched a live Madonna concert from France on HBO. The program was unedited. "Madonna repeatedly used the one obscene word that has been routinely barred from the public airwaves." Children watched this international rock star writhe on a bed simulating (self-gratification) masturbation and listened to street terms describing the male anatomy.¹ I appeal to you to invite God into the home! The family is being attacked.

After a less-than-festive Thanksgiving dinner most memorable for nagging kids and a big mess, Roseanne says of her offspring: "They're all mine. Of course, I'd trade any one of them for a dishwasher." In another episode, Roseanne dreams she murders her children and her husband. Upon awakening, she spouts, "Oh, no! You're still alive!"²

At the conclusion of an otherwise innocent episode of the new ABC sitcom "Married People," depicting three couples living in a New York brownstone, a woman tells her husband, "You're a

¹Bob Green, Reader's Digest, Dec 1990, 167.
²Joseph Farah, Focus on the Family, Nov 1990, 10.
I appeal to you to invite God into your home! The family is being attacked.

How can God be present when things of this nature are condoned and watched? Right within the home, electronic hardware projects information, concepts, and values that will and are destroying the home.

If you are Christian, I appeal to you to ask God to come into your home instead of the filthiness presented over TV. The only way God will be present is by the parent's invitation.

Husbands? Wives? God will not be present in your

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1Ibid., 10.
2Ibid., 10.
3Ibid., 11.
home unless you ask Him to dwell there.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them. (Ps 145:18, 19)

Joshua said to the people.

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. (Josh 24:15)

Having God in the home is a deciding influence regarding what takes place within the walls.

If Jesus Came To Your House

If Jesus came to your house to spend a day or two... If He came unexpectedly, I wonder what you'd do. Oh, I know you'd give your nicest room to such an honored guest
And all the food you'd serve to Him would be the very best,
And you would keep assuring Him you're glad to have Him there...

But... when you saw Him coming, would you meet Him at the door
With arms outstretched in welcome to our heav'nly visitor?
Or would you maybe change your clothes before you let Him in,
Or hide some magazines and put the Bible where they'd been?
Would you turn off the radio and hope He hadn't heard,
And wish you hadn't uttered that last, loud and hasty word?
Would you hide your worldly music and put some hymn books out?
Could you let Jesus walk right in, or would you rush about?
And I wonder... If the Savior spent a day or two with you,
Would you go right on doing the things you always do?
Would you go right on saying the things you always say?
Would life for you continue as it does from day to day?
Would your family conversation keep up its usual pace?
And would you find it hard each meal to say a table grace?
Would you sing the songs you always sing and read the books you read?
And let Him know the things on which your mind and spirit feed
Would you take Jesus with you everywhere you'd planned to go,
Or would you, maybe, change your plans for just a day or so?
Would you be glad to have Him meet your very closest friends,
Or would you hope they'd stay away until His visit ends?
Would you be glad to have Him stay forever on and on,
Or would you sigh with great relief when He at last was gone?
It might be interesting to know the things that you would do,
If Jesus came in person to spend some time with you.

—Author Unknown

I appeal to you to invite God into your home. Ask Him to come into the marriage relationship.

Marriage is honorable in all. . . . (Heb 13:4)

There are to many explosions at home because of strange powder on the coat sleeve. Remember those newlywed days when nothing could upset your happiness.

Bride—"I made this pudding all by myself."
Hubby—"Splendid! But who helped you lift it out of the oven?"

Hubby—"I can't eat this stuff."
Young Bride—"Never mind, dear. I have some lovely recipes for making up left-overs.
Hubby—"In that case I'll eat it now."

II. The second area of the home that is important is the type of language used in the home. A person's vocabulary stops growing about age 24. Unfortunately, we have learned at that age enough words and how to put them together to offend, hurt, cut, and destroy self-worth,

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10,000 Jokes, Toast, and Stories, 230.

Ibid., 233.
esteem, and marriages. I appeal to you to let God be in the conversation in your home!

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. (Heb 13:5)

Pleasant words are as an honeycomb, sweet to the soul, and health to the bones. (Prov 16:24)

Husbands? Wives? I challenge you to come up with 365 different ways to say I love you to your spouse. I did. Here they are. I am very sorry. No one can read them except my beautiful, graceful, personable, photogenic, telegenic, gorgeous, delicate, enchanting, attractive wife. I am sold on her.

A soft answer turneth away wrath: but grievous words stir up anger. (Prov 15:1)

Judge—"The police say that you and your wife had some words."
Prisoner—"I had some, but didn't get a chance to use them."

I appeal to you to let God in the conversation in your home.

III. A third area of emphasis is prayer in the home.

Never Found Time

I knelt to pray, but not for long.
I had too much to do.
Must hurry off and get to work,
For bills would soon be due.
And so I said a hurried prayer,
Jumped up from off my knees,
My Christian duties now were done,
My soul could be at ease.

All through the day I had no time
To speak a word of Cheer;  
No time to speak of Christ to friends,  
They'd laugh at me I feared.

No time, no time, too much to do.  
That was my constant cry;  
No time to give to those in need--  
At last was time to die.

And when before the Lord I came,  
I stood with downcast eyes;  
Within His hands He held a book—  
It was the "Book of Life."

God looked into His book and said,  
"Your name I cannot find,"  
"I once was going to write it down,  
"But never found the time."

—Author Unknown

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. (Matt 6:6)

A British soldier was one night caught creeping stealthily back to his quarters from the nearby woods. He was taken before his commanding officer and charged with holding communication with the enemy. The man pleaded that he had gone into the woods to pray by himself. That was his only defence.

"Have you been in the habit of spending hours in private prayer?" the officer growled. "Yes, Sir!" "Then down on your knees and pray now!" he roared. "You never needed it so much." Expecting immediate death, the soldier knelt and poured out his soul in prayer, that for eloquence could have been inspired only by the power of the Holy Spirit. "You may go," said the officer simply when he had finished. "I believe your story. If you hadn't been often at drill, you couldn't have done so well at review."

The home reviews our actions and reveals our spirituality. If we would spend more time in private prayer actions of the home would be sweeter. I appeal to you to spend time in private prayer. Our prayers are too often like the sleepy little girl.
"Now I lay me down to sleep,
I pray the Lord my soul to keep,
And when he hollers let him go,
Eenie, meenie, miny, mo."
--Balance Sheet

Evening, and morning, and at noon, will I pray,
and cry aloud: and he shall hear my voice. (Ps 55:17)

Bishop Coxe tells of visiting an old feudal castle in England, so old that one of its towers dated back to the days of King John. When the Bishop went down to breakfast, he found the young owner of the castle, his family and servants, assembled for morning prayer conducted by the head of the family.

As the Bishop lifted his eyes, he noticed high overhead a massive beam that spanned the grand, old hall and bore in old English the following inscription:

That house shall be preserved and never shall decay,
Where the Almighty God is worshipped day by day.--A.D. 1558

Thus for hundreds of years the people of that old castle had turned their faces toward God at the beginning of each day.--Walter B. Knight

IV. The forth area regarding the home is the importance of unity in the home.

1. Unity--Husband and wife.

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Eph 4:32)

There is a need for unity between husband and wife. There is a need for manners, candlelight, and flowers.

At the first session a darling couple came up, and the husband good-naturedly said, "Well, I'm a knife-licker at the table--have been all my life and don't think I'm going to change now." We all laughed until his wife said, rather seriously, that she really didn't like their dinner hour; furthermore, she added, their boys "were beginning to take after their father." This may not be a problem in your life, but it was in theirs.
The story continues. Ted (the knife-licker) the following week picked some flowers from their yard, brought them in to his wife and said, "I'd like you to arrange these for our table and I'd like candlelight, too." She arranged the flowers and began to fix dinner. It was the first time in her memory that she could remember being excited about cooking, and by the time dinner came she was sincerely enjoying it. They had fun at their table. Their conversations got their sons to share what they'd done that day. It was the warmest family time they'd ever had around their table. The wife was surprised to hear her husband say, "Boys, you know I'm a knife-licker, but I don't think it's very good manners, and besides it upsets your mother terribly, so I'm not going to lick my knife at the table anymore and neither will either of you. We are going to have a beautiful table with good food and fun talk from now on."

Ted's decision will have its impact on his sons and his wife for years to come.

I appeal to work for unity in the home.

2. Unity of children.

One per cent of the child's time is spent under the influence of the Sunday school; 7 percent under the influence of the public school; 92 percent under the influence of the home.—Albert S. Taylor

a. There are many doors that children must pass as they grow to adults. Some of those doors need to be barred and bolted shut. One door is the sensual side of life. The National Center for Health Statistics reports that 29 percent of 15-year-old girls and 81 percent of 19-year-olds are sexually active. For 19-year-old boys the figure is 88 percent. In 1986 there were 27,000 cases of syphilis reported. In 1989 the number had risen to 44,000. Twenty to 30 percent of college women have a lifetime case of herpes. Since 1973 when the Supreme court legalized abortion there have been 25 million babies aborted. That
would be 10 percent of today's population.

There are other doors that need to be bolted shut. Alcohol, Marijuana, Drugs, Pornography, Gambling, Experimentation, etc. The doors must never be opened by even a crack. Ted Bundy found some "girlie magazines" at a roadside dump. The door was cracked which eventually led him to a life of more than 28 murders and rapes. Secular humanists are out to isolate children from their parents. I appeal to parents to provide unity in the home for children.¹

The just man walketh in his integrity: his children are blessed after him. (Prov 20:6)

Her children arise up, and call her blessed; her husband also, and he praiseth her. (Prov 31:28)

Children's children are the crown of old men; and the glory of children are their fathers. (Prov 17:6)

b. Here is a recipe for child raising.

1. 1 cup of Proverbs 22:6
2. 2 Tablespoons of Proverbs 19:13
3. 1 Dash of Proverbs 23:13
4. 1 Teaspoon of Proverbs 3:5
5. 1/2 cup of Titus 2:3-7
6. A pinch of Ephesians 6:4

Mix all the ingredients,
add a pound of persistence,
one cup of love,
and whip until right consistency.

This recipe is recommended by the Creator of Mankind.

I appeal to you today to make the doctrine of the home a

priority when you leave this place of worship.

Sermon #6
Distinctive SDA Sermon on Righteousness by Faith
December 1, 1990

I Will Sing of My Redeemer—#343
John 17:15-19
Redeemed!—#338

Bewitched Obedience

I. To begin today, I have a question for us to ponder. It has to do with obedience.

1. Eve was deceived at the tree? (T or F)
   a. Eve knew the tree was forbidden but she allowed herself to be deceived. As a result of that deception, she disobeyed God by eating the fruit.

2. Adam ate the fruit Eve gave to him out of willful disobedience? (T or F)
   b. He clearly understood the results of such an act. Yet because of his love for Eve and unable to stand being separated, he sinned.

3. Adam and Eve were expelled from the garden of Eden because of disobedience? (T or F)

4. Adam and Eve were expelled from the garden of Eden because of a broken trust? (T or F)
   a. The bottom line is Adam and Eve lost paradise by their disobedience. This came from placing their trust in their own judgment. They turned their backs on God. They disobeyed.
   b. However, they first lost paradise by depending on their own judgment. Eve listened to the serpent. Adam placed his love for Eve above his commitment to God. Trust, faith, commitment (whatever you want to call it) in God was broken.
   c. So, Adam and Eve lost paradise by faithlessness and disobedience.
II. How can we regain the paradise Adam and Eve lost?

1. By faith. Faith in Christ is justification. That is necessary to be saved. Justification by faith.

2. By obedience. Obedience to Christ is sanctification. That is necessary to be saved. To regain paradise we must be obedient.

3. Here is an example. A coin has a front and back (heads and tails). Coins cannot be separated. So does the plan of salvation or regaining paradise.

   a. Justification is part and sanctification is part of the plan. Salvation of mankind requires implementation of both. Yet there is a sequence. Justification comes first with sanctification following. (7SDABC 908)

   b. Yet justification and sanctification start when a person accepts Jesus as their Lord and Savior. If I were to give you a coin your hand would close around the front and back. A complete coin. The same is true with salvation. One aspect can be distinctly presented as a separate topic yet they remain inseparable.

III. Justification and Sanctification are equivalent terms in the NT.¹

1. The NT speaks of sanctification as being in the past. That is because it starts the moment you accept Jesus.

   And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. (1 Cor 6:11)

2. Paul also speaks of a continual experience on a daily basis.

   a. A few weeks ago I brought justification by faith in Christ to your attention. Today I would like to focus on sanctification in Christ. What is sanctification?

¹Seventh-day Adventist Bible Dictionary, "Sanctification," 955.
## SALVATION IS

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<th>Sanctification:</th>
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</thead>
<tbody>
<tr>
<td>1. is a man receiving Christ (CT 242)</td>
<td>1. is man learning to walk in harmony with God's will</td>
</tr>
<tr>
<td>2. takes a moment</td>
<td>2. is a lifetime of obedience (AA 561)</td>
</tr>
<tr>
<td>3. is a change of status from sinfulness to holiness</td>
<td>3. is a change from unrighteousness to righteousness</td>
</tr>
<tr>
<td>4. is the act of acquittal</td>
<td>4. is walking &quot;in newness of life&quot; (Rom 6:4)</td>
</tr>
<tr>
<td>5. is a free gift (Rom 5:16)</td>
<td>5. is &quot;Perfecting holiness&quot; (2 Cor 7:1)</td>
</tr>
<tr>
<td>6. is &quot;peace with God&quot; (Rom 5:1)</td>
<td>6. is pressing &quot;toward the mark&quot; (Php 3:12-15)</td>
</tr>
<tr>
<td>7. being &quot;reconciled to God&quot; (Rom 5:10)</td>
<td>7. is growing &quot;in grace&quot; (2 Pet 3:18)</td>
</tr>
<tr>
<td>8. is the right to enter the highway of the kingdom</td>
<td>8. is to &quot;follow after righteousness&quot; (1 Tim 6:11)</td>
</tr>
<tr>
<td>9. is saving a soul from perdition (SDABC 908)</td>
<td>9. is being transformed (Rom 12:2)</td>
</tr>
<tr>
<td>10. is conscience placed where it can receive blessings of sanctification (SDABC908)</td>
<td>10. is fighting &quot;the good fight of faith&quot; (1 Tim 6:12)</td>
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<tr>
<td>11. means pardon (ML 250)</td>
<td>11. is being &quot;built up&quot; in Christ (Col 2:7)</td>
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<tr>
<td>12. is the third angel's message in verity (Ev 190)</td>
<td>12. is growing &quot;up into ... Christ&quot; (Eph 4:15)</td>
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<tr>
<td>13. is title to heaven (MYP 35)</td>
<td>13. is partaking &quot;of the Divine nature&quot; (2 Pet 1:4)</td>
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<tr>
<td>14. is a mighty beacon to repentant sinners (AA 373)</td>
<td>14. is the power to make progress upon the highway</td>
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<tr>
<td>15. is the sweetest melodies set by God through human lips (6T 426)</td>
<td>15. is becoming &quot;complete in all the will of God&quot; (Col 4:12)</td>
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<tr>
<td>16. transforms character (6SDABC 1071)</td>
<td>16. is the entire conformity to the will of God (SL 9)</td>
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<tr>
<td>17. is the opposite of condemnation (6BC 1070-1)</td>
<td>17. is unconscious of goodness and piety (SL 13)</td>
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<tr>
<td>18. is the work of God in laying the glory of man in the dust (TM 456)</td>
<td>18. is eating, drinking, and dressing to preserve physical, mental and moral health (CD 57, 58)</td>
</tr>
<tr>
<td>19. does for man what he cannot do for himself (TM 456)</td>
<td>19. is habitual communion with God (SDABC 908)</td>
</tr>
</tbody>
</table>

3. You can see sanctification is a broad subject.

a. A Montana sheepherder wrote a strange request to a Chicago radio station. He lived a lonely life with his dog, four thousand sheep, a battery radio, and an old violin. He loved to listen to the symphony orchestra and wished he could play along with it in the parts that he knew. Unfortunately, his violin was out of tune. He asked, "Sometime before you start the next program, would you have the orchestra play A for me?" Just before the next Chicago Symphony broadcast, thousands of listeners heard these words: "The orchestra will now play A for a sheepherder in Montana."

1) That is what God does. He plays the sweet melody of justification then we are to play the melody with Him. That is sanctification.

b. Here is Bible sanctification. It is not merely a show or outside work. It is sanctification received through the channel of truth. It is truth received in the heart, and practically carried out in the life. (2 Cor 4:3, 4; John 17:17, 19; 1 Pet 1:22; 2 Cor 7:1;
IV. In the world today there are false doctrines. The most dangerous of these doctrines is false sanctification. What is it?

1. It is when people depend upon emotions which they have as some time experienced. There are two basic emotions. Love and fear.

a. I have heard people say about the congregations I have pastored and worship services I have conducted, "I don't feel the Holy Spirit here." One person told me, "I still believe the message but the Lord has called me out of the SDA church because the Holy Spirit is not there." They now go to a Sunday-keeping church pastored by a preacher sent to SDA schools. Listen, emotions are no sign of sanctification.

2. They make feelings the criterion.

3. Feeling happy proves you are sanctified.

A man once came to a preacher and said, "I was filled with joy in the meeting yesterday. Now it has all gone—all—and I do not know what to do. It is as dark as night." "I am glad," was the preacher's reply. He looked at the servant of Christ with astonishment and said, "What do you mean?"

"Yesterday God gave you joy. Today He sees you are resting on your emotion instead of Christ. He has taken it away in order to turn you to Christ. You have lost your joy, but you have Christ. Have you ever passed through a railway tunnel?" "Yes, often." "Because it was dark, did you become melancholy and alarmed?" "Of course not." "And did you, after a while, again come into the light?" "I am out now!" he exclaimed, interrupting the servant of Christ. "Its all right, feelings or no feelings!" A. E. Janzen

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1IT 338-9.

2White, Evangelism, 595.

3Robert H. Schuller, Self Esteem, 123. Quotes Dr. Gerald Jampolsky on emotion.
4. Sanctification is not instantaneous. (SL 10)

5. Saying I live without sin. (SL 10-11)

   a. A fanatical teaching termed by its advocates "The Doctrine of Holy Flesh" was started in 1900 in Indiana, carrying away the conference president and various workers. Claiming that when Christ passed through the agony of Gethsemane He obtained holy flesh such as Adam possessed before his fall, this theory alleged that those who follow the Saviour must also acquire the same state of physical sinlessness as an essential preparation for translation. Eyewitness accounts report that in their services the fanatics worked up a high pitch of excitement by use of musical instruments such as organs, flutes, fiddles, tambourines, horns, and even a big bass drum. They sought a physical demonstration and shouted and prayed and sang until someone in the congregation would fall, prostrate and unconscious, from his seat. One or two men, walking up and down the aisle for the purpose, would drag the fallen person up on the rostrum. Then about a dozen individuals would gather around the prostrate body, some singing, some shouting, and some praying, all at the same time. When the subject revived, he was counted among those who had passed through the Gethsemane experience, and obtained holy flesh, and had translation faith. Ellen White warned against this from Australia in January 1900. Selected Messages, 2: 31.

   b. Justified by faith and judged and sanctified by works. 4T386

6. They believe they are perfect. (SL 12)

   a. You can pray sanctification, sing sanctification, and shout sanctification. There is no Bible sanctification for those who cast a part of the truth behind them. 1

V. The fruits of sanctification.

   1. The fruits of the spirit are evidence of

   1T 338.
sanctification. Meekness is the most precious fruit of sanctification.\(^1\)

Blessed are the meek: for they shall inherit the earth. (Matt 5:5)

a. Meekness:
   - waits on God
   - submits or bows to every divine precept
   - exhibits no doubting or murmuring

b. Meekness:
   - expresses thoughts that are brought into obedience to Christ, like Lydia's and Mary demonstrates language that never boasts
   - *Speak Lord thy servant heareth...* (1 Sam 3:9)

c. Meekness:
   - is submissive.
   - Joshua was filled with noble thoughts but asked, *"What saith my lord unto his servant?"* (Joshua 5:14)
   - The first words of Paul after Christ revealed Himself to him were, *"Lord, what wilt thou have me to do?"* (Acts 9:6)

2. Self-control is a condition of sanctification. It is necessary to control the passions and appetite.

a. Daniel is an inspired illustration of what constitutes a sanctified character.

   1) Temperance
      a) Tea
      b) Coffee
   2) Prayer

3. Obedience to the law is sanctification.

a. True sanctification will be evidenced by a conscientious regard for all the commandments of God, by a careful improvement of every talent, by a circumspect conversation, by revealing in every act the meekness of Christ.

b. Those who dishonor God by transgressing His law may talk sanctification, but it is of that value, and just as acceptable, as was the offering of Cain. Obedience to all the

\(^1\)White, *The Sanctified Life*, 14.
commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy.

c. God has chosen men from eternity to be holy. "This is the will of God, even your sanctification." God's law tolerates no sin, but demands perfect obedience. The echo of God's voice comes to us, ever saying, Holier, holier still. And ever our answer is to be, Yes, Lord, holier still. Holiness is within the reach of all who reach for it by faith, not because of their good works, but because of Christ's merits.¹

d. What shall I do, this side of the tomb, to be lost? The answer is NOTHING!

3. I submit to you that true sanctification exhibits the fruits of the Spirit but also bows in obedience to the 10 commandments.

<table>
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<tr>
<th>10 Commandments</th>
<th>Learning to implement them</th>
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<tr>
<td>1. Thou shalt have no other gods before me.</td>
<td>1. Learn to make Jesus the Lord of your life. Take direction from Him.</td>
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<tr>
<td>2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.</td>
<td>2. Learn not to be caught up in materialism. That is not easy to do in a rich culture. SDA prophecy tells us that one day money will lose its value.</td>
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¹7SDABC 908.
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<tr>
<th>3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.</th>
<th>3. Language must be guarded. Use words carefully. Jesus' name used in swearing damn is to curse to hell, swear darn is euphemism of damn have mercy.</th>
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<tr>
<td>4. Remember the Sabbath day to keep it holy. Six days shalt labor and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.</td>
<td>4. Implement Sabbath keeping a. sundown to sundown b. cooking c. places to go d. activities to do e. going to church f. sleeping g. studying the Bible h. do not allow children to play i. doing necessary work j. sabbath talk and walks k. cleaning house on preparation day l. care for the sick</td>
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<tr>
<td>5. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.</td>
<td>5. Children respect parents whether they are worthy or not. Promise of long life.</td>
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<td>6. Thou shalt not kill.</td>
<td>6. Abstain from murder, drugs.</td>
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<td>7. Thou shalt not commit adultery</td>
<td>7. Have eyes for only one. Self-control within and outside of marriage.</td>
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<td>8. Thou shalt not steal.</td>
<td>8. Honesty, steal affections</td>
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<td>9. Thou shalt not bear false witness against thy neighbour.</td>
<td>9. Gossip, lying</td>
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</table>
10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

10. Be content, satisfied with what you have.
Playing the lottery.

God has chosen men from eternity to be holy. "This is the will of God, even your sanctification." God's law tolerates no sin, but demand perfect obedience. The echo of God's voice comes to us, ever saying, Holier, holier still. And ever our answer is to be, Yes, Lord, holier still. Holiness is within the reach of all who reach for it by faith, not because of their good works, but because of Christ's merits.¹

¹7SDABC 908.
APPENDIX K

RESPONSES FOR QUESTION 9
RESPONSES FOR QUESTION 9, SERMON #1

CONTROL GROUP

1. No comment
2. Could not have
3. It was all unique. Nothing could of been changed.
   I loved it.

REMAINING CONGREGATIONAL RESPONSES

1. Needed to tell us how to be obedient and to emphasize God's mercy on the disobedient. Sermon too filled with facts and not enough principles.
2. Good application--Not be attracted to the ways of "Egypt" World in terrible state! Spend time in study and prayer.
3. No way.
4. There were many Bible names even a few verses from the Bible, big words and adjectives but you need to have a purpose. Need to know what your getting at, and needs to point us to Christ and his will.
5. You need to have last day Spirit of Prophecy, pleading with people to get ready. --Show more love. And have a goal or a purpose for what you are saying. You need to define what prophecies you are talking about. You asked for this.
6. Give a call for people to come give their life to Jesus.
7. Apply to today's happenings, i.e., parable, story, etc.
8. No comment.
9. More down to earth.
11. Don't really understand this last one.
12. No suggestions.
13. It was good.
14. In an instance, could have referred to some controversial doctrine.
15. That sermon was a lost cause.

RESPONSES FOR QUESTION 9, SERMON #2

CONTROL GROUP RESPONSES

1. This sermon was excellent. Don't know how it could improved upon. Very positive and to the point.
2. Search the past, the time before you are born, all the way back to the time when God created man on the earth. Search the entire earth. Has anything as great as this ever happened before? Lookout—Look out at Job 36:27-33.

3. By having Ellen White here.

4. It was a thorough rendition of the doctrine of Baptism and its results.

5. Everything that the pastor said, is what they call right on. It was perfect. Nothing out of line.

6. It could not have been more uniquely SDA or more spiritual.

REMAINING CONGREGATIONAL RESPONSES

1. Reference to Spirit of Prophecy.
2. Couldn't be more unique.
3. No other way.
4. What a good sermon!
5. This is a good sermon. (SDA) (1) death (2) death (second) (symbolic).
6. It was SDA.
7. Very good, delivered very well.
8. Could be Baptist as much as SDA.

RESPONSES FOR QUESTION 9, SERMON #3

CONTROL GROUP

2. With reference to either the Sabbath or second coming added to the sermon.
3. Good sermon. No reference to gift of prophecy or specific reference to other SDA doctrines.
4. It was perfect. I learned a lot today from this sermon. God bless this message.
5. Excellent.
6. Very good.
7. More of the same.
8. None.

REMAINING CONGREGATION RESPONSES

1. It is.
2. Tie in with us being at the end of time.
3. Good.
5. There may be variations and thought by different SDA preachers but the moral of the story is the same.
Subject, very good, delivery, super. All to Jesus I surrender!

6. I am no judge.
7. Very good sermon!
8. Focus more on a uniquely SDA belief. A series of sermons focusing on what SDA's believe, why, and where can we find the evidence in our Bibles. Reaffirm current belief and faith.
9. I was disappointed.

RESPONSES FOR QUESTION 9, SERMON #4

CONTROL GROUP RESPONSES

1. It was 100% SDA.
2. More about the 3 angels' messages.
3. I don't know.
4. Very good singing.
5. This was a real good sermon, however, somewhat hard to understand or comprehend for a person with limited education. I am confident that you can not fully appreciate my comment because of the level of your personal education. Many of our people in this church cannot and do not understand or appreciate this sermon as they should simply because of a lack of education.

REMAINING CONGREGATIONAL RESPONSES

1. Also emphasize shortness of time.
2. Defining what constitutes the complete fall eschatologically.
3. I don't know.
4. Sermon was informational but you preached to the lectern more than to the congregation. Seemed to read too much of the sermon.
5. What Bible version? Too modern, contemporary language. I did not get much out of this "presentation." Sorry, Pastor, but I have to be honest. Toward the end of the sermon, got better!
6. Very well done, John!
7. I felt Pastor Mathews' delivery of Bible truths are the same level as Clide Barrows.
8. Church needs Bible (study) review of the doctrines.
9. Read 3T266-267. The church will not be able to go out and do this preaching until she is purified! It is only a short time before this takes place. Why is this not preached on our pulpits? If we stay in the same condition, we will be on the wrong side of the fence and will not be of the 144,000 to give this message with great power.
10. Could not. Note: Delivery of this sermon was excellent.

RESPONSES FOR QUESTION 9, SERMON #5

CONTROL GROUP RESPONSES

1. Less humor. Less practicality. More spiritual. I liked your presentation because it was practical and useful.
2. This sermon was super—right to the point. Do not know how it could be improved upon.
3. Best of advice, but not uniquely SDA. Good for SDAs.

REMAINING CONGREGATIONAL RESPONSES

1. All Christians should live like that.
3. Good.
4. I don't see a significant need for improvement! He did great!
5. Spirit of Prophecy quotes stating family influence in the mission of SDAs.
6. Parents interest in—wife working to obtain worldly goods.
7. Talk about the last days upon us are important. It is to have a close family both at home and at the church to help with the rough times, good times and to help with the example for other non-Christian families that they could set.
8. Doctrine of family.
9. I still am of the opinion that Pastor Mathews delivery is on a level with _____ Borrows.

RESPONSES FOR QUESTION 9, SERMON #6

9. HOW COULD THIS SERMON HAVE BEEN MORE UNIQUELY SDA?

CONTROL GROUP RESPONSES

2. I don't know.
3. 100% pure.
4. I better understand what Justification and Sanctification means.

REMAINING CONGREGATIONAL RESPONSES
1. The best sermon I've heard in a long time.
2. None.
3. None.
4. Jesus is made unto us Sanctification. (Hope) I, if I be lifted up shall draw all men unto me.
5. It can't. Delivery-Excellent. No room for doubt of any kind.
6. Couldn't.
7. Very good, Pastor! Praise God, he has sent you to us.
8. Excellent Sermon.
9. None.
APPENDIX L

PARTICIPATING CHURCH DATA
Participating Church Data for the Distinctive SDA Preaching Survey

<table>
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<th>Question Numbers</th>
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### Control Group Data for the Response Questionnaire
#### Sermon 6

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Remaining Congregational Data for the Response Questionnaire
Sermon 6

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Combined Total for the Response Questionnaire
Sermon 6

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VITA

John Harold Hobart Mathews was born to Kenneth and Miriam Mathews at the old Madison Sanatarium Hospital in Madison, Tennessee, October 26, 1952. Being the son of a Seventh-day Adventist minister allowed him to witness first hand "ministry and preaching." That environment provided a ready practicum for one who always "wanted to be a preacher."

He grew up in the deep south attending church schools, graduating from Bass Memorial Academy, Lumberton, Mississippi in 1971. His college work was completed at Southern College in 1975, with a Bachelor of Arts in theology and a minor in applied theology. After working in evangelism for a summer he attended the Seventh-day Adventist Theological Seminary at Andrews University receiving the Master of Divinity degree in 1978.

In August 1976 he married Janice L. Schram, a registered nurse. They have one daughter, Angela, born in Ft. Walton Beach, Florida, in 1981.

Upon leaving seminary, the Gulf States Conference assigned him to the Ft. Walton Beach, DeFuniak Springs, and Crestview, Florida district (1978-1981). He then
pastored the St. Elmo, AL, Pascagoula, and Lucedale, Mississippi district from (1981-1983). During that pastorate John was ordained, May 22, 1982, and recorded a gospel album, "A Hill Called Mt. Calvary" that is used in evangelistic work. His next pastorate was Muscatine, Iowa (1984-1988) where he began work on a Doctor of Ministry degree from Andrews University. A transfer took him to Springfield, Missouri (1988-1990) where this project was written. Currently he pastors the SDA church in Des Moines, Iowa. (1991- ) He received the Doctor of Ministry degree in August 1991 from Andrews University.