

Andrews University

Digital Commons @ Andrews University

Dissertation Projects DMin

Graduate Research

2014

Training Church Members In The Theory And Practice Of Preaching In The Spanish District Of Tri-City In The Upper Columbia Conference

Jaime Flores
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>



Part of the [Practical Theology Commons](#)

Recommended Citation

Flores, Jaime, "Training Church Members In The Theory And Practice Of Preaching In The Spanish District Of Tri-City In The Upper Columbia Conference" (2014). *Dissertation Projects DMin*. 280.
<https://digitalcommons.andrews.edu/dmin/280>

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertation Projects DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

ABSTRACT

TRAINING CHURCH MEMBERS IN THE THEORY
AND PRACTICE OF PREACHING IN THE
SPANISH DISTRICT OF TRI-CITY IN
THE UPPER COLUMBIA
CONFERENCE

by

Jaime Flores

Adviser: Ramon Canals

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: TRAINING CHURCH MEMBERS IN THE THEORY AND PRACTICE OF PREACHING IN THE SPANISH DISTRICT OF TRI-CITY IN THE UPPER COLUMBIA CONFERENCE

Name of the researcher: Jaime Flores

Name and degree of the faculty adviser: Hyveth Williams, DMin

Date completed: December 2014

Problem

One of the challenges of a multi-church district is that the pastor cannot preach at each church, each Sabbath. The Spanish district of Tri-City is comprised of three churches (Pasco/Kennewick/Richland). Some elders are reluctant to speak when the pastor is absent at one of these three churches. In addition, my preliminary research shows that attendance is lower at these churches when the pastor is absent. The reason for this absenteeism, according to some members, is poor preaching. Accordingly, the challenge is to develop qualified preachers who can preach at those churches within the district when the pastor is absent.

Method

Three training seminars in the theory and practice of preaching were given in the Spanish District of Tri-City. The first one was for the whole district; it took place in the Spanish church of Pasco. The second one was given in the Spanish company of Richland. Finally, the third one was led in the Spanish church of Kennewick.

Results

As a result of this training seminar, eleven church members graduated and are now active in the preaching roll of their churches. Consequently, now it is much easier to make the preaching roll for the District of Tri-City in the Upper Columbia Conference. In addition to that, now these churches have new leaders, more spiritual gifts are being employed, and other church members are being inspired to serve the Lord. Indeed, the pastor experiences great relief when he is absent for fulfilling his duties in other congregations and each local church is now better fed.

Conclusions

Bringing the seminar to each church was more beneficial than having only one class for the whole district, hence more people were reached. Interestingly enough, newly church members were more willing to learn and to be evaluated than old ones. Besides, five out of 11 graduates were women. Although it is true that the number of male participants was greater, it is also true that in the last two sessions, the number of female

participants was greater than males. In addition to that, five out of 11 of these preachers were new preachers.

Andrews University
Seventh-day Adventist Theological Seminary

TRAINING CHURCH MEMBERS IN THE THEORY
AND PRACTICE OF PREACHING IN THE
SPANISH DISTRICT OF TRI-CITY IN
THE UPPER COLUMBIA
CONFERENCE

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

by

Jaime Flores

December 2014

©Copyright by Jaime Flores 2015
All Rights Reserved

TRAINING CHURCH MEMBERS IN THE THEORY
AND PRACTICE OF PREACHING IN THE
SPANISH DISTRICT OF TRI-CITY IN
THE UPPER COLUMBIA
CONFERENCE

A project document
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by

Jaime Flores

APPROVAL BY THE COMMITTEE:

Adviser,
Ramon Canals

Director, DMin Program
Skip Bell

Anthony Oucharek

Dean, SDA Theological Seminary
Jiří Moskala

Hyveth Williams

Date approved

TABLE OF CONTENTS

LIST OF ILLUSTRATIONS	vi
LIST OF TABLES	vi
LIST OF ABBREVIATIONS.....	vii
PREFACE	viii
ACKNOWLEDGMENTS	ix
Chapter	
1. INTRODUCTION	1
Personal History	1
Statement of the Problem	1
Limitations	2
Delimitations	2
Expectations From the Project	3
Limitation of the Project Document.....	3
Studying the Kennewick Spanish Seventh-day Adventist Church	3
History.....	4
Internal Statistics and Trends: Membership and Attendance.....	7
Where Kennewick Membership Came From.....	8
Tithes and Offerings.....	9
Comments on Trends: Membership.....	11
Comments on Trends: Attendance.....	13
Comments on Trends: Finances.....	14
Demographic Profile of Members.....	15
Community Context: Type of Community	15
Community Context: Demographics	16
Religious Profile.....	18
Community Needs.....	19
Church Members Living in Community	20
Community Needs Met.	20
How Does the Context Relate to This Project?.....	20
2. THEOLOGICAL FOUNDATION FOR TEACHING THE LAY TO PREACH	22
Lay Preachers in the Bible.....	22
The School of the Prophets	23

The Prophet.....	24
The Founder.....	24
The Students.....	25
The Chief Subjects.....	26
The Old Testament Priesthood Model	27
The Order of Melchizedek	28
Strengthening all the Disciples.....	30
Lay Preachers in the Time of Jesus.....	30
Lay Preachers in the New Testament.....	32
What to Preach?.....	35
“You Must Prophecy Again”.....	38
Who Must Prophecy Again?	39
Summary	40
3. TRAINING LAY PREACHERS IN CURRENT LITERATURE	41
The Formation of the Preacher.....	41
Augustine and the Formation of the Preacher.....	44
Fred Craddock and the Formation of the Preacher	48
Rebecca Chopp and the Formation of the Preacher	49
John McClure and the Formation of the Preacher	50
Gardner C. Taylor and the Formation of the Preacher.....	51
The Challenge of Training Lay Preachers	51
Monopolization of the Pulpit	53
The Development of Monopoly.....	54
Wandering Preachers	58
Teaching the Lay to Preach and the Revival of the Church	59
Lay Preaching in Early Adventism.....	61
The Approach for Teaching Preaching.....	63
Definition of Preaching.....	64
Teaching Preaching for an Emerging Generation.....	66
How to Train Lay Preachers	68
Against all Odds.....	69
Lay Preaching	71
Successfully Lay Preachers in Pastoral Experience.....	72
The Teaching of Preaching	75
Pedagogy for Teaching Preaching	78
Ellen G. White and Teaching the Lay to Preach.....	80
Summary	81
4. EMPOWERING LAY PREACHERS	83
Our Target Population.....	84
Description of the Program	84
Recruitment Program	84
Teaching Program.....	86

Evaluation Form.....	87
Certificate of Completion	90
Dates to Start.....	90
Implementation.....	91
Implementation in the Pasco Spanish Seventh-day Adventist Church.....	92
Implementation in the Richland Spanish Seventh-day Adventist Company	93
Implementation in the Kennewick Spanish Seventh-day Adventist Church.....	95
Summary	97
5. CONCLUSIONS AND RECOMMENDATIONS	99
Conclusions	99
Implementation	103
The Seminar	104
Recommendations	104
Participants.....	104
Recruitment Program	105
Duration of the Seminar.....	106
Evaluation Form.....	107
Certificate of Completion.....	112
Location of the Seminar.....	112
Summary	113
Appendix	
A. TEACHING SEMINAR, EVALUATION FORM.....	114
B. HERMENEUTICS.....	116
C. HOMILETICS	120
D. PROPHETIC PREACHING	131
REFERENCE LIST	144
VITA	149

LIST OF ILLUSTRATIONS

1. Membership and attendance data over at least nine years	7
2. Letters, baptism and profession of faith data over the last nine years	9
3. Giving data over at least eight years	11

LIST OF TABLES

1. Countries of Origin of the Membership.....	16
2. Hispanic Population of the City of Kennewick by Age.....	17
3. Actual Church Attendance by Age	18
4. Religious Tradition in Kennewick.....	19
5. Suggested Changes in Evaluation Form Part I.	108
6. Suggested Changes in Evaluation Form Part II	109
7. Suggested Changes in Evaluation Form Part III.....	109
8. Suggested Changes in Evaluation Form Part IV.....	111
9. Overview of the Classes Imparted During the Preaching Seminar.....	112

LIST OF ABBREVIATIONS

NKJV	New King James Version
NLT	New Living Translation
cf.	Compare

PREFACE

The purpose of this study is to make relevant the lay preaching in our churches. In addition to that, this project explores the principles of training and equipping lay preachers from the perspectives of both, the Old and New Testaments. Moreover, this study presents a brief examination of the decline of lay preaching in Christian history.

Additionally, this study emphasizes the importance of reinstating lay preaching in order to bring revival to the church, and subsequently, the impact that training lay preachers has on the formation of new leaders. This project encourages the formation of a school of preaching in pastoral districts and exemplifies this school by the creation of a seminar to train and equip church member in the Spanish District of Tri-Cities in the Upper Columbia Conference.

In reality, this project looks at this process as a means of multiplying the ministry of pastors, in order to help the clergy in the fulfillment of their mission. In addition to exploring this topic, a complete preaching seminar, which includes Hermeneutics, Homiletics and Prophetic Preaching, is summarized in the appendices of this dissertation project. Finally, it might be interesting to note that the author retains the complete teaching seminar paper for future teaching purposes.

It is my desire in creating this project document that it be useful to the reader and that it provide encouragement and serve as a practical tool for teaching church members the art of preaching.

ACKNOWLEDGMENTS

I wish to express my gratitude to the administration of Upper Columbia Conference for allowing me the privilege of coming to study in the Doctor in Ministry program with a concentration in prophetic preaching. Also, I thank Andrews University, my alma mater for implementing this course. I want to thank all of my teachers, especially Dr. Williams for leading in these four years of my learning and growing experience. I also thank my colleagues who partnered in this cohort; these were true friends who collaborated with me through this journey. I greatly appreciate Dr. Ricardo Norton, from him I received my first orientation regarding the structure and format of this paper. In addition, I thank my wife Diana for her patience and encouragement while I was so busy on this project and in my lifetime of ministry. I thank my daughter Paola; she read many pages of this project and contributed both, suggestions and amendments. I also want to thank Dr. Ramon Canals, my adviser on this project, and my second reader, Mr. Anthony Oucharek who took the time to suggest final edits for this paper. Finally, I give thanks to all my brothers and sisters in Christ from the Tri-City Spanish District who participated in this training program for equipping lay preachers, and to my God for allowing me to participate in His Cohort; to Him only belongs all glory.

CHAPTER 1

INTRODUCTION

Personal History

I have been preaching since I was 13 years of age. From that time on, I have always had a preaching role in my church. Then, in 1981, I went to College to study theology. Upon my graduation (1984), I was assigned to a Church District of six congregations; and immediately I became an itinerant preacher.

During those years, I struggled to put together the theory and the practice of preaching. In addition, I wrestled to reach my audience with my preaching. Very soon I understood that while it was one thing to talk theory in the classroom, it was quite another thing to be practicing that theory in the field. In addition to discovering this came an added burden as early in my experience I became convicted of our churches incredible need for the formation of lay preachers to help the pastors of these large districts.

Statement of the Problem

Perhaps the greatest challenge that a multi-church district faces is the challenge that the pastor cannot preach at each church district church, each Sabbath. The Spanish district of Tri-City, comprised of three churches (Pasco/Kennewick/Richland), faces just such a dilemma. While some elders of the churches jump at the opportunity to preach when the pastor is absent, as I might, many are reluctant to speak on these occasions. While this might seem to be the biggest part of the problem, additionally, my preliminary

research shows that attendance is lower at these churches when the pastor is absent. The cited reason for this absenteeism, according to some members, is inferior preaching. But this problem will not go away. Since the pastor cannot be present to speak at each one of these churches, each Sabbath, the elders must assume that responsibility for presenting God's Word to the people. And so, our challenge is to develop qualified preachers who can preach at their churches within the district when the pastor is absent.

Limitations

This project is limited to exploring what a lay preacher would need to know in order to improve his/her preaching skills. As such, the project is not for a professional preacher, but rather for those lay members who want to learn to preach to help the pastor during the worship service when he is called to be elsewhere.

Delimitations

This project will explore the theological foundations for teaching preaching. In addition, it will deal with the current literature in teaching the laity the art of preaching. Moreover, it will review the writings of Ellen G. White as she references teaching the art of preaching.

Ideally, the project will take a look at our target population, the Hispanic population of Tri-City. However, this project will look at the city of Kennewick, as a sample; then, it will turn to look at the Kennewick Spanish Seventh-day Spanish Church.

Finally, this project in its appendices will review the basic principles and concepts of hermeneutics and homiletics as tools for lay preachers. In addition, it will submit an outline on "Prophetic Preaching."

Expectations From the Project

The first expectation is that this project will create and mobilize a revived church, one that longs to fulfill Jesus mission (evangelism). Secondly, the project expects to reduce the pastor dependency of the congregants. It is a third expectation that we would have qualified preachers who would complement the work of the pastor. Next, I believe that this project will foster the development of strong spiritual leadership in the churches of the pastoral district.

Limitation of the Project

One limitation to the expedient completion of this project is time. The author is a full time worker in church ministry with myriad responsibilities. As such, this project is being developed as an extension of the process of pastoral ministry in the Spanish District of Tri-City in the Upper Columbia Conference. In keeping to that mission the title of this project is “Training Church Members in the Theory and Practice of Preaching in the Spanish District of Tri-City in the Upper Columbia Conference of Seventh-day Adventists.”

Studying Kennewick Spanish Seventh-day Adventist Church

This congregation was organized as a company of believers on September 13, 2003. This congregation meets at 301 S. Washington St., Kennewick, WA in a facility that includes a sanctuary with the capacity to seat 180 people. The regular church activities include prayer meeting, held each Wednesday at 7 PM, Sabbath School and Worship Services, held each Saturday from 10 AM to 1 PM, and youth society meetings, held each Saturday evening from 5 to 6:30 PM.

In addition to the main sanctuary room, the building houses a pastoral office, treasurer's office, a Sabbath School office, a mother's room, and a visitor's room for Bible class. It also has five more rooms where teenagers and children meet for their Sabbath School classes, five restrooms, a kitchen, a fellowship hall, a baptismal pool, and several closets for storage. In the yard, the church has three portables, a playground and a huge parking lot.

On the books the membership numbers 147 people, however, the current typical Sabbath attendance of this church stands around 85. While this might seem an alarming difference, the reality is that recently this church planted another congregation in the city of Richland.

In this church, 14 members are involved in leadership. Another 12 people are involved in teaching ministry, three in preaching ministry and four in outreach ministry. In addition, 32 people attend small group meetings, six more work in Christian education ministry, and 34 are attending and supporting youth ministry. In summary a total of about 70 people are actively involved in church activities.

In year 2010, this church became a constituent of Tri-City Adventist School, proof of its commitment to support Christian education. Moreover, it is actively involved in fund raising for Christian education, going so far as to include Christian education and worthy student funding in the church budget.

History

Originally, there was one Spanish Seventh-day Adventist church in Pasco, Washington, serving the Tri-City area. Elder David Paczka and some leaders of this Church originated the idea of planting a new church in the city of Kennewick. These

eleven people from the Pasco Church began this new congregation when they met together for the first time on September 13, 2003. Six months later, on April 24, 2004, the Kennewick Spanish Group became a Company with 32 members.

For one year, this group of believers, met at the Anglo Kennewick Seventh-day Adventist Church. After that, on August 2005, this congregation purchased its own permanent building located at 301 S. Washington St., Kennewick, WA.

The founding leaders planted this church with the primary purpose of reaching the second generation Hispanic population. Consequently, they made major changes in the worship service, implementing contemporary music and changing the liturgy of the traditional church. As a result, some issues arose between Pasco Church (the mother church) and Kennewick Company. Indeed, the new company of believers was facing its first challenge.

Additionally, some of those early members left the church, most of them moving to other places looking for better job opportunities or returning to their countries of origin. This brought on new challenges in the form of dropping attendance and its ensuing financial instability.

Interestingly enough, in the midst of this financial crisis, one Saturday morning during the worship service, a gentleman came to church. He gave an envelope to the sound system operator, saying, "Please, give this to the treasurer." Inside the envelope was a check. But this was not just any check. Rather, this check was for the exact amount of money that the church needed to operate that month and to pay some bills that had gone into arrears. Not only did this gift provide immediate financial stability for the company, but it also buoyed up the spirit and strengthened the faith of the members.

By the year 2009, the company had acquired a new hue. Some of the members requested that the church board include some traditional hymns and that the platform be used when leading the worship service; in other words, they asked for some liturgy. The company board leaders accepted the request and made the adjustments as requested. However, yet it retained much of the contemporary music mixing it now with traditional hymns in its worship service.

Interestingly enough, on the heels of this change, the church began to experience growth; while in 2010 the average attendance had gone up only a little bit, from 68 to 70, by 2011 attendance had reached a weekly average of 120 people. It is not likely that this growth was due to the changes, however. The more likely factors that contributed to this growth were the increasing of the company's evangelistic activities and renewed immigration to the Tri-Cities.

In an attempt to fulfill its original mission, the church decided to hold an additional worship service in English for teens and young adults. In addition, the church decided to hire a taskforce minister for the youth. This resulted in immediate increase in youth average attendance. More importantly, the youth are actively engaged in community services and spiritual meetings. They are also visibly involved in evangelism and outreach.

By this time in its history, the company had been led by two pastors, Elder David Pazcka, from 2003-2007 and Elder Jaime Flores, from 2007 to 2013.

The members continued operation as a company until June 09, 2012, when this company was organized as a church, belonging to the sisterhood of the Seventh-day Adventist churches of the Upper Columbia Conference. That day, all three of the Tri-City

congregations met together, Pasco Church (the mother church), Richland Company (daughter church) and for the first time as a Church, Kennewick Church. It was an exciting feast!

Internal Statistics and Trends: Membership and Attendance

This congregation is moving into its ninth year of operation, availing us of data from 2004 through 2012, though it should be noted that the data from 2012 only comes from the first semester of that year. The same is true of the attendance data (see Figure 1). Given this data, it is possible to draw membership and attendance comparisons from the period mentioned above. The comparison is in the next graph (Figure 1). Figure 1 data were taken from eadventist.net membership files of the North American Division (2012), and from personal recording.

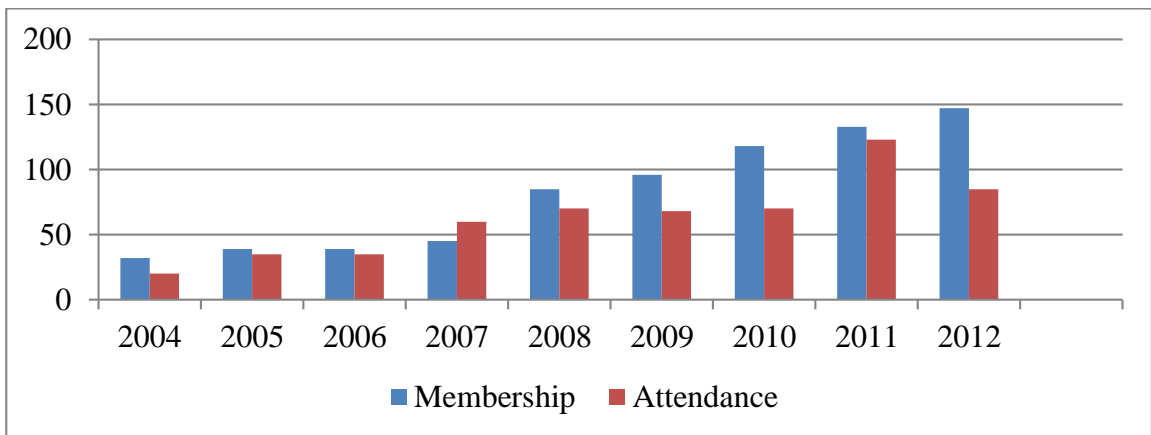


Figure 1. Membership and attendance data over at least nine years.

Based on these facts, even though the group started with only 10 people and a pastor in September 2003, within the first year it had nearly quadrupled in size, evidently attracting a number of people in its beginning. While there was a little plateau between the years 2005 and 2006, from 2007 through 2012 this congregation experienced a period of rapid growth.

Contributing to the growth, this congregation had organized small groups and implemented personal and public evangelism during this period of growth. In fact, this congregation, beginning in 2008 has held four public evangelistic campaigns per year. In addition, there have been quite a number of community services activities taking place annually such as Health Fairs, and Vacation Bible Schools and others.

Interestingly, during this time period, this church has experienced a 65% in its attendance in relation to its membership. This is above average for the Upper Columbia Conference (UCC), which according to reports of the UCC stands at 49%

In explanation of the dramatic drop in Kennewick church attendance in 2012 relative to membership, it must be noted that the church board voted in favor of planting a new congregation in the city of Richland. While members of the Kennewick Church split off to plant the new company, those in the Richland group retain their church membership in the records of Kennewick Church. So it is safe to assert that attendance continues to be important to this body of believers.

Where Kennewick's Members Came From?

How did this congregation acquire its members? Because the mission of the church is to save the lost, it is very important to see church growth in the context of its mission to the world, in other words, in the missionary work of the church in saving the

lost. Therefore, the next graph (Figure 2), reveals the general means by which Kennewick church members have joined this church.

There are three ways by which people put their names onto church books. These include letter of transfer, baptism or profession of faith. Figure 2 data were taken from eadventist.net membership files of the North American Division, 2012.

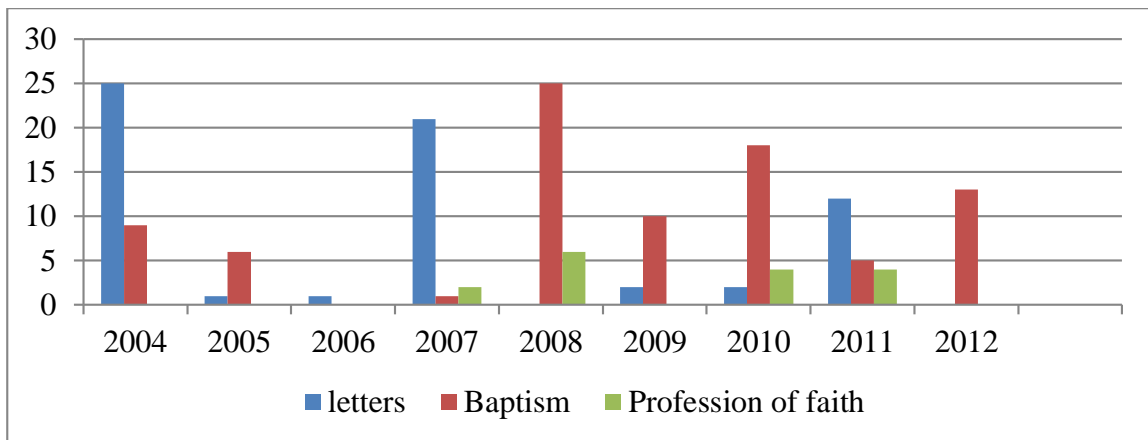


Figure 2. Letters, baptism and profession of faith data over the last nine years.

Readers cannot help but note that 2008 identifies baptism as the number one form of new member acquisition for the Kennewick Spanish Church.

Tithes and Offerings

This congregation only has data of tithes and giving from the year 2005, so, we are going to compare that data from 2005 through 2012. Interestingly enough, this church gives more money in offering than tithes. Also, the year 2005 appears to skew the rest of

the graph as that year the Conference gave us a warm hug in the form of financial support from three entities, the Upper Columbia Conference, the North Pacific Union Conference and the Upper Columbia Corporation.

It is indeed laudable to note the great financial aid package that the Upper Columbia Conference manages for the purchase of churches and for incentives to plant new churches. For instance, this congregation received 8,000.00 dollars from Upper Columbia Conference for beginning the church-planting project. In addition, the North Pacific Union Conference, which is the parent organization overseeing the Upper Columbia Conference, also has financial aid for purchasing churches.

The Kennewick Spanish Church has kept this trend in its local giving (see Figure 3). Even in the year 2012, during the first semester; according to Upper Columbia Conference/SDA Tithe Comparison Report (Comparing Offerings to Tithe -- Year to Date Ending 2012/7), offering is more than tithe. If it is to be believed that the tithing is faithful, one cannot help but be touched at this level of giving. Thanks to the largesse, this church, though small and with limited resources, has made significant progress in a short time period, in the payments of their property so that until today, from an original mortgage of 320,000.00 dollars, the Kennewick Spanish Church owes, according to the local Treasurer Department only about \$38,000.00. Remarkably, this has been achieved within just six years.

Interestingly enough, the members of the Kennewick Spanish Seventh-day Adventist Church, before leaving their mother church, the Pasco Spanish Seventh-day Adventist Church, joined in a plan to pay off the mortgage of Pasco Spanish Church. So, today, Pasco's mortgage is already paid off.

Figure 3 below identifies the giving of the church. Where “others” is listed, this identifies extended offerings given to the Conference to organizations such as Adventist Community Services, Religious Liberty, Higher Education, Women's Ministries, TV Ministries, Sabbath School, World Budget, etc. Figure 3 data were supplied by for the Treasury Department of Upper Columbia Conference.

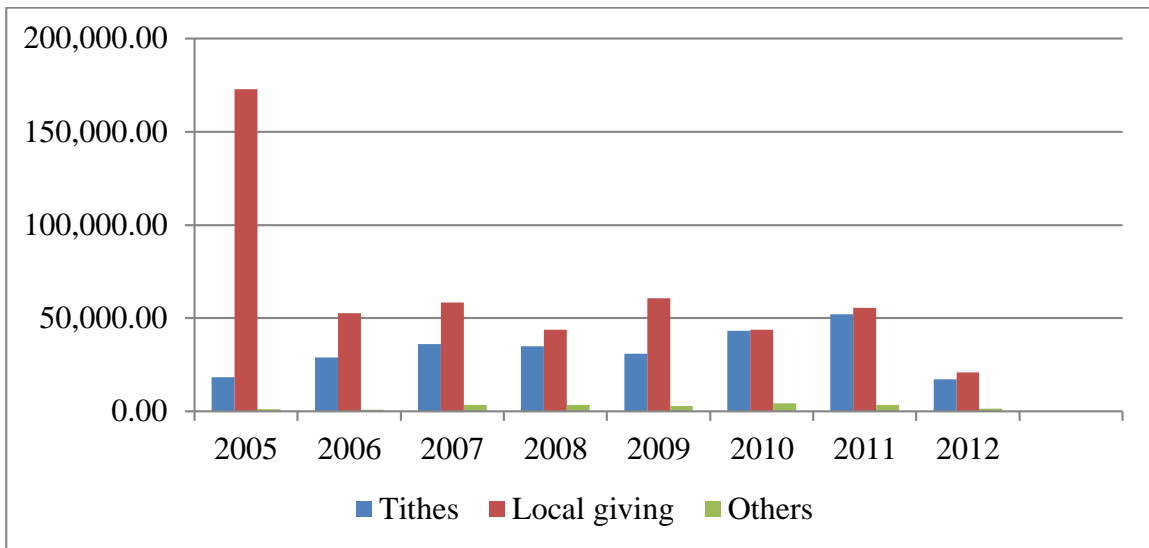


Figure 3. Giving data over at least eight years

Comments on Trends: Membership

The Kennewick church started in 2004. It started with 10 people. To this congregation initially were added 22 members, and by 2005 the membership had increased up to 39. In that year, this church baptized six people and one more member came over from Pasco Spanish Church. After that, came a year of “zero” baptisms for this congregation as it did not baptized one single soul.

However, 2006 brought a change in the church as it added 24 new members. Nevertheless, of those, only one was through baptism, 21 of them came from other congregations to support the newborn church. This attrition from the Pasco Spanish church lent itself to tension between the Pasco Spanish Church and the Kennewick Spanish Company. So far, the company was doing well at attracting people from other churches; however, it lacked in reaching out to the lost.

This situation started to change in 2008 when the church baptized 25 people. A new emphasis in evangelism begins here. This marked the first year that this church participated in several public evangelistic campaigns. In addition to that, this church supported an evangelistic campaign in the neighboring city of Walla Walla. That evangelistic campaign was conducted by the evangelist Alejandro Bullon. This church rented a bus to transport members and visitors to attend the meetings. It was a successful event for this church. Moreover, it was following this evangelistic series that this church began its children's' ministry. The facility was improved and painted. Classrooms for the children were updated and teachers were trained to be more effective in children's' ministry. For the first time, this church held a Vacation Bible School, serving not only its own children, but children from the community as well.

In 2009, the church reneged on its commitment to public evangelism. Internal problems had divided the church. There had been a case of abuse not in the church but involving members of the church, and financial problems arose between members. Also affecting the church in a large way, some of its leaders left; our pathfinder club and youth ministry all but shut down, and we held few social events. All of these factors combined to demoralize the church and the members felt the decline in spirituality.

To combat this spiritual void, the members threw themselves into a new round of public evangelism in 2010. This church held five active small groups, four public evangelistic campaigns and a wonderful Vacation Bible School for church and community. Sadly, 2011 saw a return to the malady of 2009. Little public evangelism, no Vacation Bible School and a decline in small group ministry again combined with some problems arising among the leadership. In this context, the idea of planting a new congregation came up. Unfortunately, this plan seemed to engender discouragement rather than excitement as some leaders vehemently opposed the idea. Nonetheless, congregational democracy prevailed and the members moved forward with the leadership falling into place in support of the new congregation plan.

The year 2012 saw the new congregation formed in Richland with much support from the Kennewick church; personal evangelism and public evangelism are again taking place and the church has restarted many of the small groups meeting. Once again, results are immediately realized as 13 new members have been added to the church in the first quarter of this year. In addition, the work of the taskforce for our youth has brought a felt revival to the church.

Commends on Trends: Attendance

From the year 2004 through 2007 the attendance of this church did not increase significantly. The tension between Pasco Spanish Church and the Kennewick Spanish company was at its peak, especially when members from Pasco Spanish would move to attend Kennewick, though the same tension existed when Kennewick members left to go back to Pasco. When Kennewick church initiated a new focus on its initial mission,

however, and as the evangelism reaped baptism and new souls were won from among the unchurched people of the city, the tension began to dissipate.

As the attendance began to increase, new members brought in new visitors each Sabbath to this church. A solid team of greeters welcomed the new visitors and as they returned Sabbath to Sabbath, many of them became church members.

Commends on Trends: Finances

It is most remarkable to note the generosity of this church in its offerings. By way of illustrating this generosity, it can be observed that as of May 2012, the offering of this church was 119% in comparison with the tithe as noted in the Upper Columbia Tithes and Offerings report. This exceeds the average of the entire Upper Columbia Conference, which at that date, according to the same report, stood at 53.39%. In the entire Conference which numbers 135 congregations, this church is ranked number 12th in offerings or in local giving.

When purchasing its property, according to the treasurer of Kennewick Church, this congregation received from North Pacific Union Conference the amount of \$15,000.00. In addition, Upper Columbia Conference gave \$52,000.00 and the Upper Columbia Conference Corporation gave an additional \$50,000.00. Besides this, two independent families loaned the church \$50,000.00 more. On top of these generous start-up funds, the congregation contracted a 10-year mortgage of \$114,800.50. The original value of the property was listed at \$325,000.00. By the end of May, 2012, the congregation had paid the money they borrowed from the two independent families and stood owing only about \$38,000.00 against the original mortgage.

Demographic Profile of Members

This church reflects the demographics of the city. Ninety-five (95) of its members are immigrants who came from Mexico; 26 are second generation Hispanics, born in the United States. An additional 10 members came from Cuba, four from Colombia, two each from Peru, El Salvador, Nicaragua, and Venezuela. The remaining four members came solo from Honduras, Guatemala, Dominican Republic, and Argentina.

Interestingly enough, 20% of the members of this church are teenagers. This number is similar to the percentage of teenagers in the city, a statistic that was factored into the church's desire to develop a strong ministry for teenagers and young adults. This mission was the driving force behind the church's decision to hire a taskforce worker to lead out in developing a ministry among the teenagers and young adults.

Community Context: Type of Community

Sahlin (2004) affirms that, "The first step in understanding your community is simply to identify the type of neighborhood or neighborhoods in your area. This is the key to interpreting demographics, discovering community needs and knowing the local culture" (p. 21).

As to the church's location and characteristics, the building, which houses this congregation, is located in the inner city area. It is very close to downtown Kennewick, an area well established with old industrial facilities, much housing, and many stores and small businesses.

Accordingly, most of church members live between the inner city and the transitional neighborhood. In this community, there are Caucasians, Hispanics, Africans and Asians, many of them newly immigrants and refugees.

Community Context: Demographics

According to the US Census Bureau 2010, the Hispanic community in Kennewick numbers 17,909 people. It represents roughly 24.2% of the total population of the city. The Hispanic membership of Kennewick Seventh-day Adventist church is 147 people. So, the penetration ratio is 1:121.83.

Notably, there is a rapid growing of the Hispanic population in Kennewick, rising from 17,909 in 2010 to 19,094 in 2011. So, in one year, another 1,185 Hispanics were added to the city.

According to US Census Bureau's 2011, the general female population of Kennewick is 9,636 people, and the male population is 9,458. Similar to this community demographic, in church, the female membership is 80 and the male membership is 67.

Table 1

Countries of Origin of the Membership of the Kennewick Spanish Seventh-day Adventist Church

COUNTRY	CITY OF KENNEWICK	CHURCH
México	88.70%	64.62%
El Salvador	1.44%	1.36%
Cuba	0.69%	6.80%
Guatemala	0.45%	0.68%
Honduras	0.18%	0.68%
Colombia	0.17%	2.72%
Perú	0.15%	1.36%
Argentina	0.15%	0.68%
Nicaragua	0.09%	1.36%
Venezuela	0.04%	1.36%

Data supplied by U. S. Census Bureau and the Kennewick Spanish SDA Church Clerk.

Interestingly enough, this church reflects very closely the demographic of the city in regard to the countries of origin of their Hispanic population.

Meanwhile, Census data shows that 8.5% of the general population is less than five years of age and 28.2% are less than 18 years of age. In the Hispanic community, however, more than half the population, 50.56% is less than 19 years old (see Table 2).

Table 2

Hispanic Population of the City of Kennewick by Age

Age	Population	Percentage
0-9	5,705	29.87
10-19	3,952	20.69
20-29	3,342	17.50
30-44	4,560	23.88
45-64	1,195	6.25
65-84	310	1.62
84 over	30	0.19

Data taken from U. S. Census Bureau, 2010.

The data in Table 2 identifies the major responsibility that this church has for evangelism that will reach children and youth. Due to the fact that this population is second and third generation Hispanic in the United States, the English language needs to be implemented in this church, especially in the activities that are specifically designed for reaching the youth. In its planning and in its service, the church reflects these trends. In fact, 26 out of the 147 baptized members of the church are born in the United States. This represents 17.007% of the whole membership (see Table 3). Nonetheless, if we were to add in the visitors and children in general, the number of people born in the United States who attend church would increase substantially.

Table 3

Actual Church Attendance by Age

Age	Attendance
0-9	20
10-19	26
20-29	6
30-44	25
45-64	15
65-84	2

Data taken from Church Clerk Department of the Kennewick Spanish Seventh-day Adventist Church.

Religious Profile

According to ARDA (Association of Religions Archives), there are several bodies of religious groups in Kennewick. Together they sum a total of 162 congregations representing 73,805 members. According to ARDA, “The population of Benton County [Kennewick], Washington was 175,177 in 2010 while in 2000 it was 142,475.” This “Reflects a population growth of 23.0%. The adherent totals of the religious groups listed above (73,805) represented 42.1% of the total population in 2010” (U. S Religion Census, 2010).

Table 4 identifies how the membership is distributed according to their tradition. Included in this statistic are the five Seventh-day Adventist congregations in the County of Benton. However, it should be clarified that the five congregations are in the whole Tri-City area, but that in Kennewick proper, there are only two Seventh-day Adventist congregations. Also, though we count five Seventh-day Adventist churches, there are, in fact, six Seventh-day Adventist congregations in Tri-City, since the Kennewick Spanish Church started a new congregation in the city of Richland.

Table 4

Religious Tradition in Kennewick

RELIGIOUS TRADITION 2010	MEMBERSHIP
Evangelical Protestant	20,943
Black Protestant	
Mainline Protestant	10,217
Orthodox	
Catholics	26,500
Other	16,145
Unclaimed	101,372

U. S. Religion Census, 2010

It should be noted that membership includes all who attend churches, even children. Also of note, “The 2010 reports contain incomplete counts of congregations and adherents belonging to the eight largest historically African-American denominations. These denominations are not included in the 2000 reports and are largely missing from the 1990 and 1980 reports” (U. S. Religion Census, 2010).

Community’s Needs

Based on my personal observation and visitation (pastoral and evangelistic), the nature of the jobs held by many in the Hispanic community finds the winter season exceptionally challenging for them. It is difficult for many of them to meet their needs. Many of them are migratory field workers, and of course, in the winter, work in the field decreases; there are few factories in which to apply and besides, the fact that many of them may be illegally in the country prevents them from the few jobs in factories or businesses that might be available. In addition, the English language presents additional struggles as most of the adults have very limited English language skills.

There are also a lot of youth and children. They face common problems like drug traffic, some gangs in the area, parents who work hard and often long hours, especially in summer time, leaving the children under the care of other persons, teens, or even unattended.

While a good number of people come to this community each year, not all remain some opting to return to their places of origin; many of these might only come for the summer months when there is more work available. All of these factors cause quite costly rent (housing), especially when during the March through October months.

Church Members Living in the Community

Kennewick Spanish church has five families who live relatively close to the building location. All of the others, however, live in the transitional neighborhood and in other cities, primarily Pasco and Burbank.

Community Needs Met

There is a challenge here and much to do. The church has not significantly met the needs of its community; however, a movement has started to do so. The church has been remodeling its facilities in order to have, in the near future, a day care, and an English language religious center for the youth.

How Does the Context Relate to This Project?

Each preacher needs to be acquainted with the environment of his/her congregation. This environment is comprised by three layers. The first level is demography or the characteristics of the population in a determined community. These

characteristics include sex and age distribution. In addition to that, it includes the ethnic, racial and religious profile of the community. The second level is culture, comprised of the values and core values of the people, as well as their life styles. The third level is organization. This is the structure that provides the rules for the interactions of the people in their community. Furthermore, there is also a political system in each community. When every one of these components of community is properly interpreted, it enables the preacher to make an exegesis of his/her audience to preach effective sermons. More than that, it will help people to have a deeper understanding of themselves in the context of a wider environment (Long & Tisdale, 2008, pp. 92, 93). In short, not only the text must go through the process of the exegesis, but also the congregation, hence preachers need to know to what congregation (congregation is a culture) they are preaching (2008, pp. 77-83).

CHAPTER 2

THEOLOGICAL FOUNDATION FOR TEACHING

THE LAY TO PREACH

Lay Preachers in the Bible

This chapter reviews key concepts of lay training from a biblical perspective. In other words, what does the Bible say, in both the Old Testament and the New Testament, about training lay people to do ministry, especially in the area of preaching.

The core of this project is in developing lay preachers to more effectively assist the clergy; therefore, this chapter will explore in the Scriptures the formation of lay preachers. From the early days of God's direct leading of his people, according to Old Testament Scriptures, the priesthood belongs to the tribe of Levi (cf. Leviticus 18:21).

However, even in this same Old Testament, the Lord called prophets from the laity, too. Interestingly enough, Amos, the prophet wrote:

I was no prophet, Nor was I a son of a prophet, But I was a sheepbreeder And a tender of sycamore fruit. Then the LORD took me as I followed the flock, And the LORD said to me, 'Go, prophesy to My people Israel. (Amos 7:14, 15, NKJV¹)

Daniel, also, testifies about the importance of the involvement of the laity in the progress of God's work when he says, "And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was astonished by the vision, but

¹ All Bible quotations are taken from the New King James Version (NKJV) unless otherwise noted.

no one understood it” (Daniel 8:27). So, Daniel was not a clergyman, he was a man of state, and at the same time, a prophet of the Lord.

In the same line, Elijah trained Elisha, his successor. According to the Bible, Elisha was a layman, hence Elijah called him when he was “plowing *with* twelve yoke of *oxen* before him, and he was with the twelfth. Then Elijah passed by him and threw his mantle on him” (1 Kgs 19:19).

In short, sometimes the Lord calls from the priesthood, for instance, the Bible says, “the word of the LORD came expressly to Ezekiel the priest” (Ezek 1:3), however, we celebrate the fact that God chose many of His preachers from the laity (cf. Dan 1, 2, 3, 4, 5, and 6). Therefore, the called to preach is for all believers, as it is written, “But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; (1 Pet 2:9). Therefore, we need to train the believers to preach the Word.

The School of the Prophets

The School of the Prophets bears evidence that the former spiritual leaders of ancient Israel were concerned about the formation of lay preachers for the benefit of the nation.

The Prophet

The Hebrew term *nabi* (aybin") is the most common word to designate a prophet. This term means spokesman, speaker, and prophet (Hermeneutika computer Bible research, 2001). It is designed to refer to any prophet, both a prophet of Baal (cf. 1 Kgs 18:19, 22, 25, 40; 2 Kgs 10:19; 22:6, 10,12,13,22, 23), or a prophet of the Lord. For

example, Micah is considered a prophet *nabi* (aybin"); likewise, the 400 false prophets are also considered prophets *nabi* (aybin") (cf. 2 Kgs 22).

By the time of Samuel the prophet, new words appear to designate prophets. For instance, this phrase, *hebel nebiim*, (‘~yaiybin> lb,x,Û), which means “band of prophets” (1 Sam 10:5, NLT). This group has been called “The School of the Prophets,” even though, that designation is not biblical (Lewis, 1966, p. 1). Interestingly enough, the Tar-gum means that band of prophet to be a band of students (cf. 2 Kgs 3:15), (Lewis, 1966, p. 2).

The second Hebrew term is the *lahagat hannebi im* (‘~yaiybiN>h; tq:Ûh]l) (1 Sam 19:20). The equivalent in Greek is *ekklêsiatôn prophêtôn*. Interestingly enough, the Tar-gum renders it as a group of students *siat saprayya* (ay"r:p.s' t[;ysi) (Lewis, 1966, p. 2).

The other term is benne *hannebi im* (~yaiybiN>h; ynEB) which means “sons of the prophets.” Nevertheless, the Tar-gum renders it as *talmide ne-biyayya* (ay"y:bin> ydEymilt) which means "students of the prophets" (1 Kgs 20:35), “in which rendering it is followed by a majority of ancient scholars” (Lewis, 1966, p. 3).

The Founder

“The most significant hypothesis is that which makes Samuel the first and for this time the chief schoolmaster of the ‘Schools of the Prophets’” (Lewis, 1966, p. 2). White (1894), too, affirms that “The schools of the prophets were founded by Samuel” (p. 61).

The Students

Lewis (1966) quotes “that in every place in scripture where there is “*bene hannebi im*” the Targum is ‘students of prophets’” (p. 8). Therefore, this idea of training prophets among the people was imperative to the vision of the prophet Samuel.

Of the early prophets, Elisha seems to be the most closely connected with the school of the prophets. There is a definite relationship between master and student; for instance, Elisha commanded “one of his disciples” to anoint Jehu (2 Kgs 9:1) (Lewis, 1966, p. 8). We know that these students, or prophets in training, exhibited a high respect for Elisha (cf. 2 Kgs 2:15). And Elisha honored them, too. After all, Elisha performed a miracle in favor of the widow of a *bene-hannebi'im* (~yaiybiN>h;û-ynE)b.) (2 Kgs 4:1).

On another occasion, Elisha fed a hundred of them with pottage (2 Kgs. 4:38, 43). In fact, they had a facility, in which we see the students sit before Elisha (cf. 2 Kgs 6:1; 4:38). Moreover, the people saw them as worthy of hospitality (2 Kgs 5:22). Furthermore, Elisha looks the part of their leader, chief and master (2 Kgs 6:1-5) (Lewis, 1966, p. 5).

So, these students of the school of the prophets had a great influence on the nation. Accordingly, White (1894) says,

To provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. (p. 61)

White (1894) observes that the students of the school of the prophets were taken from the laity. But they sustained themselves by cultivating the soil or learning a trade (p. 61).

It appears that this school promoted the use of a distinctive garment as a mark of inclusion, such as the heavy hair garment worn by Elijah (2 Kgs 1:8, cf. Zech 13:4). From this it could be deduced that the prophets of the Old Testament used a special garment (Lewis, 1966, p. 4). And it continues into the New Testament. After all, we read in the gospel of Matthew that “John himself was clothed in camel's hair, with a leather belt around his waist” (Matt 3:4).

The connection between the Old Testament prophets and John demonstrates that preaching was the main mission of the prophets (cf. Matt 11:12-15). The public ministry of Elijah was one of preaching. It was the public proclamation of the gospel to a people in apostasy. That's why; the preaching of John would resemble the preaching of Elijah (cf. Luke 1:17). Even in the New Testament, preaching was the main responsibility of a prophet. The Bible says, “Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words” (Acts 15:32).

The Chief Subjects

The Bible talks about “a group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute, and a harp before them” adding, “they will be prophesying” (1 Sam 10:5). Therefore, music was one of the chief subjects of this school. This emphasizes how important the music is in order for preaching to be successful (cf. Ezek 33:32) (Lewis, 1966, p. 4). Nonetheless, they were prophesying, or in other words, proclaiming the word of God. The apostle Paul uses this term in the New Testament for preaching (1 Cor 14:4). So, every time that one of the sons of the prophets was sent to fulfill a mission, the proclamation of the Word of God was included (cf. 1 Kgs 20:35-43; 2 Kgs 9:1-13).

Interestingly enough, White (1894) emphasizes “The chief subjects of study in these schools were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry” (p. 62).

Lewis (1966) observes “There is really a contradiction in concepts when one talks of prophecy as charismatic and then talks of schools. Soothsaying is a technique to be taught, while charismatic gifts are poured out by the Lord” (p. 8). So, evidently, the school of the prophet was a combination of spirituality and techniques to proclaim the word of God through words and music.

Accordingly, White (1894) claims,

A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in him, and how to understand and obey the teachings of his Spirit...the Spirit of God was manifested in prophecy and sacred song. (p. 62)

The Old Testament Priesthood Model

In this model, the priesthood belonged only to Aaron and his descendants (Exod 29:9). It was a succession by genealogy (Exod 40:15). They alone could serve as priests in the Tabernacle of meeting. They alone were to perform all of the activities of the ministry before the children of Israel and there was no place for outsiders (Num 3:10).

As mentioned above, the priesthood corresponded to the tribe of Levi (Heb 7:5). However, not all the Levites had the same privileges and responsibilities. They were divided for different functions in the service of the Tabernacle. Moreover, only Aaron and his sons would have the priesthood (Num 8:1, 7; 16:8-11). So, there would be no room either for outsiders, or women.

Even after the apostasy at Baal-Peor, God gave to Phinehas and his descendants, the priesthood as a perpetual covenant due to his faithfulness to God in the middle of an national apostasy (Num 25:11-13). Thus, the priesthood remained in Aaron's family.

During the time when the exiles returned from Babylon, an investigation was made on the list of the priests. Some of them "...sought their listing *among* those who were registered by genealogy, but they were not found; therefore they *were excluded* from the priesthood as defiled" (Ezra 2:62, cf. Neh 7:14). So, again, we can see the exclusivity of the priesthood for Levites still being kept in place.

The Order of Melchizedek

Interestingly enough, Melchizedek is one priest who is purported to be "without father, without mother, without genealogy" (Heb 7:3). In other words, he belongs to another priestly order that needed no genealogy.

According to the Bible, then, there are two priestly orders, the Levitical priesthood which is the order of Aaron, and the order of Melchizedek (Heb 7:11). Both are typological. The Levitical order and the sanctuary was a type or figure of the heavenly pattern which points to Christ (cf. Heb 8:1, 2, 5; 9:23, 24). The order of Melchizedek is also typological and points to Christ (Heb 7:1, 14-17).

So, what is the different between them? The difference is simply this. On the one hand, the Levitical priesthood "has been changed, with all its regulations" (Heb 7:12). On the other hand, the order of Melchizedek continues forever and is unchangeable (Heb 7:24). In other words, being Christ here, "there is an annulling of the former commandment [the Levitical priesthood] because of its weakness and unprofitableness" (Heb 7:18).

Therefore, there is no sense in applying the Levitical order of priesthood to today's Christian Church. In fact, by doing this, the Christian church delayed the work of Christ, thus, hindering the fulfillment of the mission. Similarly, Pollard (1992) acknowledges that "the application of cultic, Old Testament imagery to the new church would in later centuries be the basis for justification of a rigidly hierarchical form of church government" (p. 66). Consequently, in attempting to identify with this Levitical model, the church became institutionalized and lost its vision and mission.

This is why, Christ came up with another priesthood order, the order of Melchizedek (Heb 7:11-17). In this model, Christ is our "High Priest, who is seated at the right hand of the throne of the Majesty in the heavens" (Heb 8:1). As a result, all the believers are priests (cf. 1 Pet 2:9, Rev 1:6; 5:10). In other words, instead of the "sons of Aaron," meaning a special hierarchy in church, all the disciples of Christ are priests. The word "all" entails that there is no difference in regard to social condition, race or sex (Gal 3:28). In other words, nobody is an outsider.

Every believer, then, is called to be a priest and a king (cf. Rev 1:5, 6; 5:9, 10; Exod 19:6; 1 Pet 2:9; Num 11:29), this is the order of Melchizedek, hence he was a king and a priest (Heb 7:1). Some are called to preach publicly, while others are called to preach privately. For instance, Priscilla and Aquila were lay people (Acts 18:2, 3) who supported the ministry of Paul. They also were trainers and equippers of other lay people to support the ministry of the apostles (Acts 18:24-28). Obviously, the ministries of teaching and preaching also belong to the laity, then.

Strengthening all the Disciples (Acts 18:23)

The Greek word for “Strengthening” is *episterizon* (evpisthri,zwn). It comes from the verb *episterizo* (evpisthri,zw) (Hermeneutika computer Bible research, 2001). By reviewing the text and the context where this word appears elsewhere in the New Testament, we are able to comprehend the meaning of this term.

The Bible says, “Now Judas and Silas, themselves being prophets also, exhorted and strengthened [evpesth,rixan] the brethren with many words” (Acts 15:32). According to this text, the brethren were strengthened “with many words.”

This strengthening happened in Antioch, and it included both, teaching and preaching. Further reading of this passage reveals that, “Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also” (Acts 15:35). In addition, Paul brought his teaching-preaching ministry to everywhere he went (Acts 15:36). And finally, Paul “went through Syria and Cilicia, strengthening [evpisthri,zwn] the churches” (Acts 15:41).

In summary, when Paul left these Christian communities, the churches had been prepared to continue on their own in fulfilling their ministry. Therefore, these churches were blessed by the preaching-teaching and equipping ministry of Paul and his associates. So, churches could run themselves.

Lay Preachers in the Time of Jesus

Pollard (1992) suggests that early Christian church preaching should be examined under its synagogic backgrounds (p. 76). Interestingly enough, Brillioth (as cited in Pollard, 1992) affirms:

Scriptural exposition was not a privilege assigned to any specific office. It could be delegated to anyone who had the capacity for it. In the synagogue of the diaspora, a traveler stranger could be often asked to perform this service as a welcome change in the spiritual diet. (p. 76)

In addition, Worley (as cited in Pollard, 1992) asserts:

Since any person who was invited to do so by the leader of the synagogue could read the Scripture and give the address, travelling lecturers could spread different thoughts within Judaism. (p. 77)

The Bible says about Jesus, “and He taught in their synagogues, being glorified by all. So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read” (Luke 4:15, 16).

Interestingly enough, the comments of the people reveals this lay participation:

they were astonished and said, "Where did this *Man* get this wisdom and *these* mighty works?" Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? "And His sisters, are they not all with us? Where then did this *Man* get all these things? (Matt 13:54-56)

Similarly, Paul used the synagogues to preach the gospel, due to the freedom to preach there (Acts 18:4). Another text that provides an evidence of the free lay participation for preaching in the Synagogue reads, “and after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Men *and* brethren, if you have any word of exhortation for the people, say on” (Acts 13:15). Therefore, the preaching in the synagogues was a lay moment.

Because synagogues were free places to preach, early Christian used to go there to share the gospel of Jesus Christ (cf. Acts 22:19; 26:11). Likewise, the preaching ministry of Apollos gives further credence for the free lay preaching ministry in the synagogues (cf. Acts 18:24-28).

Pollard (1992) affirms that “the early Christian service of the first and second centuries was patterned after the synagogue” (p. 78). Moreover, reflecting on the preaching of Jesus in the synagogues of Nazareth, Gowan (as cited in Pollard, 1992) endorses that, in the Synagogues:

The preacher might be anyone who had some ability in interpreting the Scriptures and so Jesus who had returned as a teacher to his hometown was asked to preach in Nazareth. (p. 77)

Consequently, the early Christian church follows this pattern, hence first Christian were Jews converted to Christ.

Lay Preachers in the New Testament

According to Scripture, it is God’s will that every person converted to Him proclaims the Good News. The Bible says about a man healed by Jesus, “he departed and began to proclaim in Decapolis all that Jesus had done for him; and all marveled” (Mark 5:20).

The Greek word for “proclaim” is khru,ssw (kerusso). It means to “proclaim, make known, preach” (Hermeneutika computer Bible research, 2001). The Bible says, “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher [khru,ssw]?” (Rom 10:4). So, a preacher- a proclaimer, if you will- is indispensable for the mission of the church.

It is documented that Jesus spent time preparing and sending preachers (cf. Luke 10:1, 2). After that, Jesus gave them a thorough workout. Therefore, if lay workers are put aside, laborers would be taking away from the harvest. Similarly, good preachers are

few among our lay people. Therefore, we need to do two things. First of all, we need to pray about training preachers, and secondly, we need to train and equip those who we believe to have the gift of preaching, even if they do not know they might have the gift or how to develop it.

In addition, when Christ commanded "Go into all the world and preach [khru,ssw] the gospel to every creature" (Mark 16:15), he was addressing these words to all of His disciples through all the ages until "the end of the age" (Matt 28:20). It stands to reason then, that all believers need to be trained for involvement in gospel proclamation.

It is imperative that lay preachers be trained to proclaim (khru,ssw) the gospel from the pulpit. The apostle Paul asks, "And how shall they preach unless they are sent" (Rom 10:15). This question actually begs, "how shall they (Preachers) be sent, unless they are trained?" It intimates that training is mandatory. Training preachers is integral because "faith *comes* by hearing, and hearing by the word of God" (Rom 10:17). Just as Samuel and Elisha took time to train prophets (preachers), Jesus and his apostles also took time to train preachers to support the gospel ministry. Today, in the same way, a professional preacher needs to train and to equip church members to have qualified preachers who complement the work of the pastor.

Interestingly enough, Paul calls himself "herald" [kh/rux], "apostle" [avpo,stoloj] and "teacher" [dida,skaloj]" (2 Tim 1:11). So, what should we come to expect from a disciple who is also a teacher? Did not Jesus say, "It is enough for a disciple that he be like his teacher [dida,skaloj] (Matt 10:25)"? Moreover, Jesus said, "The disciple is not greater than his master, but everyone whose learning is complete will be like his master"

(Luke 6:40). Therefore, this formation of lay preachers is a vital part of the responsibilities of the clergy.

In fact, that is the challenge. If “It is enough for a disciple that he be like his teacher,” then, the teacher (preacher) has a huge responsibility. A preacher needs to seek for excellence in his personal and public life. Paul puts it this way: “Imitate me, just as I also *imitate* Christ” (1 Cor 11:1).

Jesus affirmed this call behind teaching when he says, “You call me Teacher [dida,skaloj] and Lord, and you say well, for *so* I am” (John 13:13). We often think of Jesus as healing and preaching, but he really had a threefold ministry (cf. Matt 4:23).

It was the result of His teaching ministry that saw Jesus train, among other workers, preachers, healers, and other teachers – individuals who would go on to do those same ministries. We see the ministry of Paul and Barnabas as they train lay preachers to support their ministry (Acts 14:23-28).

In short, all of the apostles trained and equipped elders to preach and teach in local churches (Titus 1:5), so that they could continue to carry out the great commission to take the gospel to the world. It was an expectation that among the characteristics of an elder were, “holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict” (Titus 1:9). Exhortation and conviction are also acts of teaching. Therefore, New Testament elders were trained, among other things, to preach in their local churches. It was the mission of the elders, then, to preach and to teach the “sound doctrine” (cf. 1 Tim 1:10; 2 Tim 4:3; Titus 1:9; 2:1). And it was the mission of elders to “take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God

which He purchased with His own blood” (Acts 20:28). The elders are called to preach the word to the flock, training and developing their skills because men would follow who are not upright, men who would, “rise up, speaking perverse things, to draw away [even] the disciples after themselves” (Acts 20:30).

All of this serves to prove that according the biblical evidence, it has always been a part of God’s plan that lay people be trained to preach, again, “holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict” (Titus 1:9).

It is not the professional preacher who is to exhort, but in this context, the lay person who is to be taught to exhort. The apostle Paul said to Titus, “For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you” (Titus 1:5). Titus was left behind to carry on and set things straight. In turn, these appointed elders were trained as a portion of their commission to preach the “sound doctrine.”

What to Preach

It is widely evidenced that the lay people in the days of Paul were bold preachers. The Bible says, “and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear” (Phil 1:14).

So, what did they preach? The apostle Paul says, “For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake” (2 Cor 4:5). The fact of the matter is that the apostles trained lay preachers. The apostle Paul says, “Some indeed preach Christ even from envy and strife, and some also from good will”

(Phil 1:15). The fact that there were objectionable preachers, implies that there were well known preachers, including lay preachers, even in the days of the apostle Paul.

With their presentation were good or bad, or even if their reasoning may have been flawed, the center of their preaching was Christ crucified. Paul charges, “but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness” (1 Cor 1:23). Interestingly enough, Paul does not address motives or message except that, “For I determined not to know anything among you except Jesus Christ and Him crucified” (1 Cor 2:2). For Paul, this is the gospel, “that gospel which I preach among the Gentiles” (Gal 2:2). So, there is no question but that Christ is the center of the gospel; the whole Bible points to Him (cf. Luke 24:27, 44; Col 1:26-29).

In her discussion on this topic White (1911b), commenting on the conversion of the Ethiopian says, “‘Of whom speaketh the prophet this?’ the eunuch asked, ‘of himself, or of some other man?’ Then Philip opened to him the great truth of redemption. Beginning at the same scripture, he ‘preached unto him Jesus’ ” (p. 108). To put it succinctly, “The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster” (White, 1946a, p. 190). In short, White (1948a) affirms that the justification by faith “is the third angel's message in verity” (p. 190). In the same lines, Lischer (2002) affirms that Christ “true pulpit was his cross” (p. 413).

Interestingly enough, White (1946a) contends that sermons delivered without the blood of Jesus “resembled the offering of Cain” (p. 187). Preachers are challenged to never dare to present such sermons. At the same time every preacher should remember that the blood of Jesus “speaks better things than *that of Abel*” (Heb 12:24). The voice of the blood of Abel and the voice of the blood of the martyrs cry out for vengeance (cf.

Gen 4:10; Rev 6:10). In stark contrast, the voice of the blood of Jesus cries out for mercy. The cry of Christ on the cross, "Father, forgive them, for they do not know what they do," (Luke 23:34) is a confirmation of this blood of Christ crying for mercy. At the same time, the blood of Christ calls for judgment if is rejected (Heb 10: 29, 30).

The guilt complex is a great burden to humanity. Sin brings guilt and it degrades men. Therefore, men need to know that "Only by faith in Christ can the sinner be cleansed from guilt and be enabled to render obedience to the law of his Maker" (White, 1911b, p. 425). Interestingly enough, the first thing Christ said to the paralytic was not "Be Healed!" but, "Son, be of good cheer; your sins are forgiven you" (Matt 9:2). It is obvious that before anything else, the sinner needs to be free of guilt.

It is in the revealing of sin and cleansing from guilt that the public preaching of the Word plays an important role. The apostle Paul says,

For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God... it pleased God through the foolishness of the message preached to save those who believe. (1 Cor 1:17-21, emphasis supplied)

Of course, we still baptize, however, these baptisms are the result of the preaching. Preaching, then, precludes baptism. It is important to note that Paul does not exclude anyone from preaching. Even little ones can participate in preaching (cf. 1 Cor 1:27-29).

Further reading reveals Paul emphasizing, "but we preach Christ crucified" (1 Cor 1:23, so, please, preach "the cross of Christ as the only hope of salvation" (Edwards, 2004, p. 450). Accordingly, this was the called that the apostle Paul made when he called the laity to preach, despite their limitations, "For you see your calling, brethren, that not

many wise according to the flesh, not many mighty, not many noble, *are called*" (1 Cor 1:26).

In short, the apostle Paul insists in the participation of the laity in the preaching of the gospel. Moreover, he encourages them to preach, claiming that they have been chosen "to bring to nothing the things that are" (1 Cor 1:29). The laity is imperative for finishing of the work of the Lord.

"You Must Prophesy Again"

"And he said to me, "You must prophesy again about many peoples, nations, tongues, and kings" (Rev 10:11). The Greek word for "prophesy" is, "propheteúsai"(profhteu/sai), It comes from the Greek verb "propheteúo," (profhteu,w)which means to "proclaim God's message, preach; prophesy, predict; speak God's message intelligibly" (Hermeneutika computer Bible research, 2001).

The apostle Paul uses the same verb in the context of preaching. For instance, he says, "Pursue love, and desire spiritual *gifts*, but especially that you may prophesy" (1 Cor 14:1). In addition, he says, "But he who prophesies speaks edification and exhortation and comfort to men" (1 Cor 14:3). We are called to speak out. There is no room to stay silent.

In fact, Paul is talking about congregation, for example, he says, "How is it then, brethren? *Whenever you come together, each of you* has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification" (1 Cor 14:26, emphasis supplied). So, the event happens when you "come together," in other words, when "the whole church comes together in one place [from the Greek

sune,lqh| h` evkklhsi,a]” (v. 23), which is the worship service “in church [“*ekklesia*,” which means “Church,” *evkklhsi,a]*” (v. 29).

Paul is not talking about raucously blurting out, as he reminds us that “God is not *the author* of confusion but of peace, as in all the churches of the saints” (1 Cor 14:33). Rather, he adds, “Let all things be done decently and in order” (v. 40). The upshot of all this is that Paul refers here to the church in its worship meetings. All of the elements of worship are there, included in the meeting together; psalms, teaching, tongues, revelation, and interpretation. It is here that prophesying takes place for the edification of the church and for the conversion of unbelievers (cf. 1 Cor 14: 3-5, 24).

Who Must Prophecy Again?

In his letter to the Corinthians, Paul addresses his message to the believers, to the laity (1 Cor 14:1). Again we see that Paul desired that they become preachers. Paul is making an effort to put things in order so that the preaching could be more effective in church. He insists that the laity ought to accomplish this (cf. verses 6, 20, 26, 39), and so he is addressing this letter to the “brethren.”

Admittedly, public preaching is a gift of the Spirit. Paul observes, “But the manifestation of the Spirit is given to each one for the profit *of all*: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit” (1 Cor 12:7, 8). Then, he numbers different other gifts. After that, he asks, “*Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?*” (v. 29). Still the command is to everyone.

If you have the gift, it is expected that you will use it. Paul says, “Having then gifts differing according to the grace that is given to us, *let us use them*: if prophecy, *let*

us prophesy in proportion to our faith” (Rom 12:6). In fact, the apostle Peter says, “As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. If anyone speaks, *let him speak* as the oracles of God” (1 Pet 4:10, 11).

Furthermore, it is expected that your gifts must be developed. Our Lord, in the parable of the talents affirms this truth. He says, “To everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away” (Matt 25:29). This is an important truth to understand since it clearly tells us that if we have gifts and we use them, we will have more. On the other hand, if we have gifts, but we do not use them, we will lose them (vv.14-28).

It is for the exact reasoning above that it is imperative that professional preachers and church leaders observe and identify the myriad spiritual gifts of their churches. If they see that some members have the gift of public speaking, they should take them apart, train them and put them to preach, so, those talents could be developed for the building of the church.

Summary

According to the Old Testament, the Lord does not make any distinction between a priest and a common man when he calls them to be His prophets (cf. Amos 7:14, 15; Dan 8:27; Ezek 1:3; Exod 19:6). The same can be seen in the New Testament (cf. 1 Pet 2:9; Rev 1:5, 6; Matt 10:7, 27; cf. Mark 3:14; 16:15; Luke 9:2; Acts 10:42; 16:10; 17:3; Rom 10:8, 15). In addition, the connection between the Old Testament prophets and John demonstrates that preaching was the main mission of the prophets (cf. Matt 11:12-15; Luke 1:17; Acts 15:32).

CHAPTER 3

TRAINING LAY PREACHERS IN CURRENT LITERATURE

The Formation of the Preacher

As we saw in chapter 2, the apostle Paul mentions four kinds of speaking. They are, “by revelation, by knowledge, by prophesying, or by teaching” (1Cor 14:6). In this section we are going to emphasize what Paul means when he talks of prophesying since, after all, he “who prophesies edifies the church” (1 Cor 14: 4). Because men need edification, exhortation and comfort in this sinful world, it is imperative that we ascertain how to train lay preachers to meet those needs.

The first subject of this chapter is “the formation of the preacher,” it does not speak specifically to the formation of lay preachers; hence these concepts apply to both, professional and lay preachers.

Interestingly enough, Ward (2012) reminds us that the practice of preaching should not be dehumanized. So, the practice of preaching is not only about skills or techniques, but also about virtues. In other words, the separation between skill and virtue is the worst enemy of Homiletics (p. 6).

In addition, Ward (2012) argues that the preaching practice is a formative process. It could be said then, that preaching is a combination of “dispositions as well as methods, ways of living as well as ways of doing”; that it is not only about “well formed sermons” but that it is also about “well formed persons” (p. 8). Therefore, each teacher of

Homiletics should mix both, skill and virtue; hence teachers of Homiletics are in reality forming people not sermons. Along the same lines, Edwards (2004) affirms that for a preacher, virtues are more important than skills “hence the life of the preacher must be a lived sermon” (p. 275).

Edwards (2004) insists that that this seeking of a pious life is perhaps the single most important aspect for an effective preaching - better even than rhetorical skills and training (p. 341). He further comments on the lives of Gardner Taylor and Phillips Brooks, both famous African American preachers of the 20th century, who did not look for teaching the technical aspects of homiletics, but rather, for the spiritual vision of preaching instead (p. 715). Accordingly, Edwards (2004) reminds us that “all truly effective preachers have at least three qualities in common. They all possess “a good mind, a rhetorical reflex, and personal holiness” (p. 830).

Many critics agree that Charles Haddon Spurgeon’s major contribution to the field of preaching was his compilation of lectures on homiletics. Yet, even Spurgeon begins his teaching by referencing the spirituality of the preacher. He argues that the preacher must practice what he says. Furthermore, among other qualifications, must be a man of prayer that leads other to prayer (Edwards, 2004, p. 460).

MacIntyre (as cited in Ward, 2012) defines virtue as “acquired human characteristics that when possessed, enable the enjoyment of the internal goods (p. 37), MacIntyre (as cited in Ward, 2012) insists that “The lack of these virtues blocks the enjoyment of the internal goods of the practice as well as inhibits the ongoing pursuit of a quest for the larger good” (pp. 44, 45).

MacIntyre (as cited in Ward, 2012) also affirms that the characteristic of internal goods is that “their achievement is a good for the whole community who participate in the practice” (p. 35). Thus, according to Ward (2012), the benefit of an inspired sermon is a shared good for the community (p. 35). So, preaching is a formative practice when the preacher focuses on internal goods rather than external ones. Inasmuch as it calls for the development of virtues (p. 35).

It is obvious, therefore, that internal good must be attained first; it will enrich the person who possesses it and become a blessing to the entire community. This thought is supported in words spoken by Jesus, “But seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Matt 6:33). External goods, then, are what will naturally follow, the “things that will be added “in Jesus speech cited above. According to Ward (2012), external goods “are those goods that are attached from practices from the outside by social convention or social accident” p. 35).

External goods actually cease to be “good” when they became the first and most important focus of our lives. Nonetheless, there must be a balance between the two, internal and external goods (Ward, 2012, p. 35). Though there have been many so-called good men throughout history, Jesus Christ has been the only one who has been able to exhibit such balance. Jesus, himself, calls us to meditate on keeping the balance of practicing these two goods, “For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul? (Matt 16:26). It is obvious that the wage is an external good if identified as something that has been added rather than as the main search itself. Conversely, if external goods come first in

life, they are a detriment and ought no longer be thought as “goods” but in reality, as hindrances to spirituality.

Ward (2012) insists that “Homileticians can focus on the formation of the preacher in order to better form the church for faithful participation for God’s redemptive purposes in the world” (p. 11). He further argues that virtue is more important than skill in the process of formation of preachers; hence “virtue presses skill into proper service of the gospel” (p. 12).

Augustine’s point of view was that moral damage occurs, not when the speaker uses the words of another preacher in his own speech, but when the preacher's life is not in harmony with the content of the message that he is delivering (Ward, 2012, p. 84). In short, without spiritual formation, the work of any preacher is in vain. Teaching preaching, then, should be a formative practice, emphasizing virtues, however, without neglecting the skills or techniques of preaching (pp. 17, 18).

Augustine and the Formation of the Preacher

Augustine saw preaching as a formative practice of virtues (cited in Ward, 2012, p. 54). Augustine shares his testimony:

I am thankful that I have been able to discuss, in this four books, with so much ability as I have, not the sort of person that I am, -for I have many failings- but the sort of person that those who seek to apply themselves to right teaching (Titus 1:9) in other words Christian doctrine, on behalf of others as well as themselves, ought to be (*esse debeat*). (Ward, p. 54)

Augustine’s major formative concern was “battling pride with humility” (Ward, 2012, p. 55). Humility comes from the Latin “humus” meaning that we are from the earth, that we are limited beings that will in the end turn to dust (p. 66). As a created

being, it seems natural to long for acceptance, success and even commendation, yet along the same lines of Augustine, John Chrysostom claims that teachers of homiletics should train preachers “to be indifferent to praise” (Lischer, 2002, p. 57). To not yield to praise is incredibly important when we consider that preachers who seek the applause of their audience more easily fall under the power of envy, especially, when they see other preachers being applauded (p. 59).

Augustine warns against pride in the ability to interpret Scripture without help of any human agency. He insists that many [people] avoid the church altogether because their pride does not allow them to receive help. If for no other reason than this, preachers especially should resist this temptation. Augustine argues that no man should boast of his own ability to encounter revelation. He presents Moses as an example of humility citing Moses’ accepting the advisement proffered by his father-in-law, even though his father-in-law belonged to another people and to another race. According to Augustine, pride is a vice; humility, then, is the virtue to overcome pride. In truth, man fell because of pride; therefore, humility is the virtue that brings healing (Ward, 2012, pp. 64, 65).

The same happen when applying the hermeneutic principles. Preachers need to allow the text to talk, even though to do so may touch some selfish personal interest. Biblical investigators should not silence the text (Ward, 2012, p. 68).

According to Augustine, “the formation of spiritual humility” is the beginning of the formative process of a preacher. Based on Augustine’s thoughts, humility is “the habitual recognition of need for and an active consideration of the perspectives of others, especially the perspectives of scriptures and neighbor” (Ward, 2012, p. 73). Humility

brings balance to a life, pride leads to shame, humility instead leads to real life. The Old Testament wise man says, “When pride comes, then comes shame; But with the humble is wisdom” (Prov 11:2). In fact, “humility is the root of wisdom” (p. 91).

A second principal element in Augustine’s program for the spiritual formation of a preacher is “compassion” (Ward, 2012, p. 76). Bright (as cited in Ward, 2012) shares how formation develops in this Augustinian point of view, saying that it “is far from a disembodied ascent of the one to the One of the philosophical ascent, rather it is an embodied, en-corporated pilgrimage to the Beloved, ever accompanied by neighbours near and far” (p. 77). Compassion brings wisdom to one’s life, so, preachers need to possess it, and, in order to be effective, a preacher needs to add eloquence to his/her discourses (Ward, 2012, p. 80), however, Augustine (as cited in Ward, 2012) puts emphasis in wisdom, he insists on forming wise preachers instead of eloquent preachers, because, as Augustine says, “Eloquent speakers give pleasures, wise ones salvation” (Ward, p. 81).

In short, Augustine’s program on the formation of the preacher could be summarized in this way:

The ultimate aim of life as Augustine’s theology perceives it is participation in the divine life by participating in love, wisdom, justice and truth. The love of God and neighbor is participation in the divine life, is salvation, is eternal life. Rightly understanding God’s nature through God’s attributes then is central to Augustine’s formative program for both the preacher and the church at large. (Ward, 2012, pp. 83, 84)

Augustine reminds us that there is a rule of faith (*regula fidei*) which is the creed or the doctrines, and the rule of love (*regula dilectionis*) which is the compassion we have for our neighbors. So, there is a tension between the submission to the Scripture and submission to the neighbor, however, here is where humility plays its role in guiding the

interpreter to apply the text to one's life (Ward, 2012, pp. 66, 70, 71, 72). Therefore, "Clearly active contemplative submission to the Scriptures within the bounds of the *regula fidei* is the key point of humility for Augustine's program" (p. 70).

Jesus Christ said, "Learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls" (Matt 11:29). Augustine identifies the example of Christ as the real meaning of humility. Interestingly enough, Aristotle postulates that humility is a vice, while on the other hand, pride is a virtue, and therefore, a slave is not a totally virtuous person (Ward, 2012, pp. 72, 73). And yet, Paul calls us to be slaves to Christ (1 Cor 7:22). And Jesus Christ, unlike Aristotle, teaches that humility is a virtue and pride is sin. According to Scripture, God hates pride and arrogance (Prov 8:13), "When pride comes, then comes shame; But with the humble *is* wisdom" (Prov 11:2, cf. Prov 16:18; 21:24; 29:23; Jer 13:9; 49:16; Ezek 16:49; Dan 4:37; 5:20; Hos 5:5; Amos 6:8; Mark 7:22, 23; 1 Tim 3:6; 1 John 2:16). Pride has power to deceive, (Obad 1:3). So, if pride has power to deceive, then, humility has power to bring to truth. Humility comes from love, according to Apostle Paul; the humility of God making himself to descend to save men (Phil 2:5-11).

Augustine focuses on the formation of the preacher. He is deeply interested in the "sort of person" that the preacher must be (Ward, 2012, p. 55). However, Augustine emphasizes the actual person, or the preacher's humanness and not his or her moral idealism. To Augustine, it is most important how this person engages in worshipping God to bring about teaching, healing, and saving people; in this ideal the main function of preaching is therapeutic. In other words, preaching ought to meet human needs. For Augustine, Jesus is not only the physician but also the medicine. On top of that, Jesus is a

teacher; hence He teaches how to live. In addition, preaching has a soteriological function (Ward, 2012, pp. 59, 60, 61).

The upshot of all this is that in Augustine's view, the preaching program include three virtues, they are humility, compassion and wisdom. Ultimately, wisdom is putting into action one's humility and compassion.

Fred Craddock and the Formation of the Preacher

According to Ward (2012), Fred Craddock steered homiletics in 1970. He criticized the old style of deductive and authoritarian preaching as no longer being relevant. Craddock, too, emphasized humility in preaching. He claimed that this is an emerging generation. This new generation does not want to hear an authoritative monologue; rather, it wants to hear the internal voice. People desire, through imagination and reasoning, to complete the sermon in their own minds. For this generation it is not the preacher who completes the sermon, but the congregation; thus the sermon becomes a journey. Because of this, humility in the preacher is crucial as it will imbue the congregants with confidence in his or her presentations (pp. 97-100).

Craddock asserts that this is a humble time for preachers as the preacher is not the main figure. Instead, God and His people become the main figures. Craddock asserts that we are living in a time of change and instability. Consequently, preaching occurs "in the midst of a 'morass of relativities and proximate possibilities' rather than a brickyard of solid prebaked materials ready for assemblage" (Ward, 2012, p. 99).

Furthermore, Craddock argues that compassion (empathy) is a necessity in sermon preparation; without it, no preacher is ready to deliver his or her message. In order to be truly empathetic, each preacher needs to be acquainted with his or her

congregation, its needs and situations. Sermons need to touch concrete situations in people's lives. In short, preachers need to know what kinds of people are listening. Most importantly, preachers must realize that they are called to heal, not to hurt (Ward, 2012, pp. 101-103).

Interestingly enough, Craddock is in complete agreement with Augustine's premise that humility guides to empathy and that the sum of these elements brings wisdom to preaching (Ward, 2012, p. 105).

Rebecca Chopp and the Formation of the Preacher

According to Chopp (as cited in Ward, 2012), words form human beings; therefore, all of us are under the influences of the words. More specifically, Chopp postulates that we build up or demolish through our words. Given this reasoning, preaching is really to be an emancipator event, where the words would be used to build up (p. 105).

Like it does in the teachings of Augustine and Craddock, the concept of humility permeates homiletics in Chopp's teaching. Truly, humility brings a balance in the life of the preacher, "lifting from the shame lowering from pride" (Ward, 2012, p. 108).

In regard to empathy, Ward (2012) suggests that Chopp goes further than either of the other two when she says, "The wide-awakefulness of empathy is really understanding how others feel and live their lives, not simply how we would feel if we lived their lives" (p. 109). According to Chopp, then, the only way to achieve emancipation through preaching is by attaining a clear understanding of empathy (p. 109).

Chopp identifies the formation of a preacher as being one that is forged in a humility that is centered in Christ, an empathy that is full of compassion, and a wisdom that leads to prudence. In other words, the message must fit each person or each congregation in its own context-- its circumstances, situations, etc. -- of life (Ward, 2012, p. 111).

John McClure and the Formation of the Preacher

John McClure (as cited in Ward, 2012) emphasizes that preaching is a commitment to practice for one's entire life. In addition, McClure shows concern for the person in the formation of a preacher. To this end, he includes humility, empathy and participatory wisdom in his teaching of homiletics. He urges that our time is a time for an "erasure and rebirth of preaching." By erasure he means one ought to humble himself or herself and to depart from authoritarianism. He insists that a preacher must pursue the point of view of others. This implies ethical responsibilities. He, too, calls this compassion empathy; a reorienting of the preaching for the good of others. Apparently, humility begins when one is ready and open to rupture from your proper perspectives to meet others (empathy). Thus, one gains wisdom from the rupture. This wisdom acknowledges the weaknesses of the personal perspectives and positions. If we put McClure in the Augustine's project, it would be to rupture from the rule of faith to follow the rule of love (pp. 112-119).

Gardner C. Taylor and the Formation of the Preacher

Taylor is best known as the African American preachers' dean. Like the others, he also insists (as cited in Ward, 2012) that there are the three virtues, humility, empathy and wisdom. Taylor, however, believes that pride is the most powerful temptation that preachers must overcome. Again, like Augustine, Taylor presents humility as the only antidote to overcome pride. For Taylor, humility is seen as compassionate empathy. Taylor agrees with Augustine who asserts that the path of wisdom is paved with scripture. The preacher must humbly and empathetically study the Scriptures so he or she is able to 'preach the whole counsel of God'" (pp. 120, 121, 122, 123, 125).

The Challenge of Training Lay Preachers

Ministry is a team composed of clergy and faithful church members. Both play an equally important role in developing ministry in a community. Sadly, there are forces that hinder the cooperation between these two parts of this team. The first one is a separation between clergy and laity. This happens whenever a clergyman takes away power from the laity and minimizes its participation in leading worship (McNeal, 2011, p. 133).

The second hindrance to cooperation between clergy and laity is fear. Fear of retribution or refusal can cause a leader to stop his work. His career does not advance and more importantly his growth is discontinued. He becomes a spiritual dwarf. The same could be true of a church member. His fears of his clergy could cause the exact same problems. Usually, however, the congregant pulls back more and more until he or she is no longer a part of the organization (McNeal, 2011, p. 133).

The third retarding force is control. As with fear, when desire for control gets in the way, spiritual gifts are likewise thwarted; generally, it is because the leader wants to control everything but it could be the laity that tries to usurp control of the church. In either case, desire for control or the exercising of overly controlling everything leads to dysfunction and destabilization of the relationship (McNeal, 2011, p. 133).

The fourth cause of resistance to clergy and laity working together for that greater common good is the risk of failure. In this case, churches tend to put all of their ministries in the hands of the professional clergy to perform the entire mission (McNeal, 2011, p. 134). In this last type of failure, when things do not work out, it can all be the pastor's fault and the response appears simple – change the pastor.

Similarly, Pollard (1992) agrees with the argument that the clergy has monopolized the pulpit. But he insists that this monopoly is only a part of a major problem, and that the real problem “the clericalization of the local church” (p. 1). As we have seen in chapter 2, the Christian church departed from the New Testament Church Model of lay participation in ministry to a model which saw professional clergy performing the ministry. This change snared the fledgling church and kept it from developing and fulfilling its real mission.

There is one other factor seldom spoken of, which prevents the development of a solid team ministry; it is the ability of the leader to coach others (McNeal, 2011, p. 135). But, a leader needs the skills and the craft of training others if they are to perform a successful ministry in their communities. As early as Paul, in his letter to Timothy, we see this counsel. “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also” (2 Tim 2:2).

It is not, therefore, optional that leaders train others to develop their own ministry, but rather it is mandatory. Melbye, an attorney in North Dakota and a member of the Luther Seminary Board of Trustees and also a lay preacher, asserts:

If the pulpit is to be filled week in and week out, a trained layperson must be given the responsibility of sharing the gospel message. Moreover, during the busiest times of the year pastors may preach three or even four sermons a week. With such responsibility, on top of all the other regular demands on a pastor's time, congregations that rely only on their ordained leader may be flirting with pastoral burnout. Lay preachers can help alleviate some of that burden. (Melbye, 2004, p. 330)

In developing these leaders, it is a given that “People will support leaders who help them discover who they are created to be and then empower them to employ their talents, energies, and passions” (McNeal, 2011, p. 83).

Monopolization of the Pulpit

Pollard (1992) raises claims that the clergy has monopolized the pulpit (p. 1). As this happens, lay people are reduced to the role of spectator. Ever since the time of Gregory the Great, there has been little to no attention paid to the education of the laity. In those days, the laity was despised, and education was concentrated mostly in monasteries (Bray, 1996, p. 146).

Consequently, during the middle ages, the church members became observers, and the clergy performers. By putting the priesthood into the hands of a professional clergy, it became custom if not law, that they alone could preach and teach. It was not long before any who dared to preach and to teach apart from church authority, would be considered heretics.

The Development of Monopoly

The Christian church faced two transitions away from the New Testament model. The first one transition involved a move away from an itinerant ministry to a localized ministry. Following the conversion of Constantine to Christianity in the fourth century, these localized clergy found themselves recipients of even greater power and privilege. The second transition was the earlier mentioned separation between clergy and laity (Burrill, 1998, p. 143). As the clergy took on this new power, so the parish priest came to be seen as the “representative of an all-powerful, all seeing lord and final judge” (Adler, 1996, p. 316).

It became commonplace that the “clergy performed for the people ministry which they could not do for themselves, rather than the clergy being the facilitator of the ministry of the laity” (Burrill, 1998, p. 143). Thus, the clergy moved “from evangelism to care giving and in the role of the laity from ministry to observer” (Burrill, 1998, p. 144). Here they were, only 4 or 5 hundred years removed from Christ’s ministry on earth, yet the clergy was far away from the teaching and preaching ministry of Jesus and Paul. In the same way, the laity was far away from ministering to their local congregations.

Pollard (1992) also observes that not far removed from the death of the last apostle, the church had begun to change from the New Testament model of leadership to the Old Testament priesthood model, a model which was best administered through a “hierarchical form of church government,” one in which women were excluded from the ministry of preaching (p. 66).

Pollard (1992) intimates that Ignatius’ epistles support the superiority of the clergy over the laity by stating that laymen should be “in harmony with the mind of the

bishop” (p. 66). In other words, the laity can perform duties, but at the whims of the clergy. In addition, he states that the bishop presides “after the likeness of God,” imbuing then the bishop with fatherly qualities as he is, in fact, “a type of The Father” (Pollard, 1992, pp. 66, 67).

Pollard (1992) observes that, according to Clement, in his first epistle to the Corinthians, the laity to submit passively to the leadership of the church (p. 37). This would indicate, then that “Clement is the first in Christian literature to suggest a distinction between clergy and laity, as well as a hierarchy” (Burrill, 1998, p. 139). It would also indicate that the separation of the roles of each was a systematic process.

Moreover, Faivre (as cited in Pollard, 1992) reminds us that the layman came to be seen as “the plebian man...the man who forms part of the plebs, the vulgar or popular section of the people” (p. 69). Intellect alone began to form a dividing point.

Furthermore, Conolly (as cited in Pollard, 1992), reports, “just as the layman should love his fellow layman, so too should he love, honor and revere his bishop as a Father, Lord, and God” (p. 71). Here we see an early indication of the built in reverence being developed.

Pollard (1992) states that by the edict of Millan (313AC) Constantine had elevated the status of the church; as a result, some privileges were naturally ascribed to the leadership of the church. They were granted exemption from taxes and in some cases, received financial grants. Thus, bishops “became men of great authority” (p. 74). Finally, “the right of the laity, to teach, baptize, and discipline were assigned to and limited by the bishop” (p. 75).

Consequently, the clergy “assumed the power of the Old Testament priest” (Burrill, 1998, p. 142). As a result, all of the power that had been mutually shared in the early church had been reappropriated into hands of the clergy. Initially bishops gained power over the entire Christendom until, at last, the first pope appeared, Gregory the Great (Burrill, 1998, p. 142).

Based on his research, Pollard (1992) pronounces that “by the late second and early third centuries, one may begin to see the first movement in a shift toward the clericalization of preaching” (p. 78). Pollard (1992) suggests several reasons for this clericalization of preaching. First, there was ordination which gave some special status to clergy members. In addition, new meanings were added to the titles of this new status such as “the right to preach” (p. 82), and the “absolution of sins by means of ordination” (p. 83).

The second reason for clericalization was this new view of the bishop as the center of the church. Ward (2012) points out that “Demetrius (189-232) raised an objection to Origen’s preaching in the presence of a bishop” (p. 78). This objection was steeped in the Pollard’s (1992) observation “it is doubtful that Origen [185-254] was ever ordained a priest” (p. 79).

Lindsay (as cited in Pollard, 1992) points out that “prior to the clericalization of the preaching in the third century, this ministry of the word was the creative agency in the primitive church” (p. 80). Being called to minister, then, was its own divine calling in that early church, resulting in lay participation being evident everywhere. When the apostle Paul wrote: “How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all

things be done for edification” (Acts 14:26). The phrase, “each of you” implicitly denotes lay participation.

In the same lines, Kung (as cited in Pollard, 1992) observes that “the ‘charismatic structure’ of the church had formerly determined the preaching ministry. However, we can observe how soon efforts were made...to make preaching the privilege of holders of a particular office” (p. 80).

Tetlow (as cited in Pollard, 1992) further states that by reverting to the Old Testament priesthood paradigms, “women came to be excluded from both offices and from the function of preaching in the church” (p. 81). Admittedly, there were some circumstances in which Paul forbid women to preach or to teach (1 Cor 14:34-35); yet there must be context to Paul’s writing for at other times we read his casual references and greetings to Priscilla, Julia and others which would indicate that there could have been a good number of Jewish and Gentile women who had risen to some prominence in this early church. A third reason for clericalization, according to Pollard (1992) was that the church copied the structure of the imperial government of that time. It happened by analogy, “As the emperor is appointed by God to rule the empire, so, the bishop is appointed by God to rule the church” (p. 83).

In fact, Pollard (1992) observes that the Didascalia (“Teaching of the apostles,” ca. 275) “impose the notion of the Old Testament priesthood upon Christian Church by arguing for the bishop to assume the position of the high priest over congregation” (p. 71), and as he had been told, so he came to believe.

Consequently, Lindsay (as cited in Pollard, 1992) asserts, “The church lost its old democratic ideals, the laity counted for little and the clergy for much” (p. 82).

Wandering Preachers

During the last quarter of the 11th century, wandering preachers appear. These preachers caused great agitation amongst the clergy; they had not been licensed to preach. Nonetheless, perhaps due to the fact that the corruption of the clergy at that time was so noticeable, these wandering preachers insisted on preaching. Though maligned and threatened, they continued in that train, and as a result, they were accused of rebellion against the church's authority. Interestingly enough, the charges against them were of a disciplinary nature rather than of a doctrinal nature. This movement continued through the 12th century, the most outstanding of these movements including the Waldenses, the Cathars and the Albigensians.

Interestingly enough, Waldo, the leader of the Waldenses or Waldensians, a group that believed in the priesthood of all believers, was himself, an untrained layman. He was unable to read the Latin version of the Bible, so he asked two friends to translate some portions of it for him. These he committed to memory, after which he initiated a ministry of translation of those portions of the Bible to the vulgar languages. He called lay people to help him preach from those Scriptures and to put those portions of Scriptures in the hands of the people. He met with Pope Alexander III in the Third Lateran Council (1179) to get permission to continue this work; however, the pope denied permission (Brown, 2000, p. 262).

Despite his failure to be granted his request from the pope, under threat of censure or even excommunication, the Waldensians did not stop the lay preaching movement; even women preached, among them, several converted harlots. Even though they did not teach strange doctrines or anything different than was taught by the church of that era,

they were persecuted in the Inquisition, surviving only in isolated places (the valleys of Piedmont and Savoy) until the Reformation movement finally brought some measure of reprieve to them (Brown, 2000, pp. 262, 263, 264).

This forced anew the question, “Who had the right to preach?” The rendered answer to this was that only the bishops should be allowed to preach. In 1210, Pope Innocent III granted Franciscan’s petition to preach under Francis’ authorization, and that according to the Rule, lay people could preach only by their deeds (Edwards, 2004, pp. 212, 213, 215, 216).

Teaching the Lay to Preach and the Revival of the Church

Sadly, the pulpit of Nazareth (Luke 4:16) seemed to be the last pulpit open to lay people. Under papal authority only the clergy had the right to preach. Yet even then, a few voices were heard from the wilderness claiming the pulpit back for lay people. One example of this would be John Wycliffe (1329-1384), sometimes called “the morning star” of the reformation, who received the support of many “itinerant lay preachers” (Bray, 1996, p. 143).

It was the move called Humanism that offered first insight the value of lay preaching. For example, Erasmus of Rotterdam (c. 1469-1536), made appeals to learned lay-women and men, claiming that they were the most valuable resource of the church. Looking back from where we stand today, it is readily evident that the future of the Christianity lies in its laity, not its clergy. Because this is true, it must be the mission of the clergy to educate the laity to achieve the same level as the clergy has (McGrath, 1998, p. 117).

The greatest movement for change in the church, the reformation movement, depended heavily upon lay participation in preaching. For instance, clergyman Martin Luther persuaded layman Melancthon to preach in order to set an example to other up and coming lay preachers; Luther also said that if there were no man to preach, women must do it (Edwards, 2004, pp. 290, 291).

Let's evaluate another case in point: the Methodist movement was an excellent example of the teaching and training of laity in the art of preaching. Interestingly enough, Wesley created his own manual on teaching lay preachers to preach locally. Even today his work is considered to be a masterpiece for teachers who aspire to teach homiletics. Wesley founded Circuit Riders and Camp Meetings to inspire lay people to become preachers and to grow in their own spirituality. He also promoted education, encouraging others to become autodidacts by reading hundred pages a day (Edwards, 2004, pp. 432, 440, 444, 500, 501).

Teaching the lay to preach and sending them to preach brought about revival and growth in the Methodist movement here in America. As differences in theological values arose, other religious groups were inspired to their own revival using this same model of incorporating the laity. Charles Finney is just one such example of these revivals. If in fact the rise to prominence of these movements owes its existence to partnership of clergy and laity working together on par, than it is equally clear that teaching and training the lay in preach is just as vital to church growth and worship today as it always has been.

Gordon and Greely (as cited in Edwards, 2004) provide the following coverage of the results of the awakening in those days:

Finney declared, ‘It was estimated that during the revival not less than five hundred thousand souls were converted in this country,’ and this may be one of the lower approximations. At time the reports from various places seemed to indicate that, for the climatic five months from February to June 1858, some fifty thousand persons were making commitments each week, which would raise the estimate considerably above Finney’s. The total will never be known, but the fact that the Awakening of 1858 was utterly lacking in fanaticism, solemn, devoted to prayer, and *led by laymen*, makes it unique in American history. (pp. 519, 520, the emphasis added)

Lay Preaching in Early Adventism

Admittedly, the Adventist movement was, in its origin a lay movement. William Miller, a lay preacher, was its pioneer. Knight (1993) quotes from the *Maine Wesleyan Journal*, referring to William Miller as a “plain farmer” (p. 47). In addition, Knight (1993) writes, “he is not a very well-educated man;...he has read and studied history and prophecy very closely, has much common sense, and is evidently sincere in his belief” (p. 47). Researchers affirm that “Miller was well accepted in his community, serving as a constable, justice of the peace, and deputy sheriff. Shortly before the outbreak of the War of 1812 he became a lieutenant in the state militia” (Greenleaf & Schwarz, 1995, p. 30).

The impact that this lay preacher was felt in the entire country. The effect of Miller’s preaching in the heart of the people is described in this way:

simply takes the sword of the spirit, unsheathed and naked, and lays it sharp edge on the naked heart, and it cuts! That is all. Before the edge of this mighty weapon [,] infidelity falls, universalism withers. False foundations vanish, and Babel’s merchants wonder. (Knight, 1993, p. 50)

William Miller’s preaching was characterized by his focus on the Bible, solemnity, logical and rational approach, love for the coming of Jesus, love for souls, sincerity in his life and in belief at the point that he invested his own money in the preaching of the gospel, he said that by the beginning of 1843 he had expended two

thousand dollars of his own money in fulfilling the mission (Knight, 1993, pp. 55, 48, 49, 50, 56).

Consequently, the Adventist movement took, in its beginning; this shape. Burrill (1998) discusses early Adventism this way.

It seems that lay elders and deacons were the ones primarily in control of the local church in those early days. Ellen White even counseled that the itinerant preachers should not be sent to the same churches each year, for the fear that would create dependency on the ministers and hinder development of their spiritual lives. (p. 177)

Interestingly enough, Burrill (1998) observes that Ellen G. White views the responsibility of the clergy as that “of trainer/equippier” (Burrill, 1998, p.173; cf. Testimonies 7:20, 21). Burrill (1998) adds that the main purpose of the clergy in the early day of Adventism was “to raise up churches and develop evangelistic workers within the local congregation” (p. 172). Therefore, lay preachers were among those “workers” in the local congregations.

Interestingly enough, the Greek word *profh,thj* (prophétes), “refers to one who speaks in behalf of another” (Wogaman, 1998, p. 3). So, a prophet is one who speaks on behalf of God. In fact, the Bible says, “He permitted no one to do them wrong; Yes, He rebuked kings for their sakes, *Saying*, ‘Do not touch My anointed [from the Hebrew *x;yvim*; messiah] ones, And do My prophets [from the Hebrew *aybin*” nabi] no harm” (Ps 105:14, 15). Therefore, God intended that all his people speak on behalf of Him and that all His people are anointed to preach the Word.

Christ came into this world anointed to preach. The Bible says, “The Spirit of the LORD *is* upon Me, Because He has anointed Me To preach the gospel to *the* poor” (Luke 4:18). So, in a secondary sense, every believer has also been anointed to preach the divine

message. Hence He sent us to do it (cf. Matt 10:7, 27; Mark 3:14; 16:15; Luke 9:2; Acts 10:42; 16:10; 17:3; Rom 10:8, 15).

It is evident in Adventism's early history that preaching was based upon the Biblical principles of church growth. From its inception, Adventism used itinerant clergy preachers with local lay preachers taking care of the week-to-week and day-to-day needs of their local churches. Just as in the Old Testament, where the goal was that every member of the people of God become a prophet of the Lord to preach the good news to the whole world (cf. Num 11:29), and just as in the early Christian Church where local elders led out in maintaining the worship services and the teaching of the apostles in their local congregations (cf. Titus 1:5-9), so too, was it in early Adventism. And so it needs to become again. Our professional preachers today need to train and equip lay preachers to support the local congregations.

The Approach for Teaching Preaching

Our approach needs to involve lay students in a school of preaching. While it may be true that not all of them have the eloquence or an inner preacher in his or her soul; these lay people are often eager to learn and to help in the ministry of preaching and leading in worship. If we did this, these lay people would be initiated into a school that is as old as this world's history. For centuries, Christians have been engaging in the practice of preaching, so the teaching of preaching is not new; other people have already marked the path for us. Therefore, we need only follow that path. In truth, "preaching is a living, developing practice that has an identifiable shape, a literature to support it, a broad set of norms, and desired outcomes" (Long & Tisdale, 2008, p. 5).

Accordingly, preaching deals with the interactions of different aspects of knowledge, and with a diversity of skills, so, the task of the teacher of Homiletics is to instruct the students in what they need to know in the field of preaching and to teach them how to be engaged in the preaching of the Word of God (Long & Tisdale, 2008, p. 6). For this reason, much of this project will include a seminar of preaching to be sure that lay students know what to do and how to be engaged in preaching (See Appendices B & C).

Definition of Preaching

So, what, really, is preaching? Brooks (as cited in Long & Tisdale, 2008) brought to us this outstanding definition, “Preaching is the communication of truth by man to men. It has in it two essential elements, truth and personality. ... Truth through personality is our description of real preaching” (p. 7). That’s why it is so imperative that the preacher should be alert in listening to God and in observing people (Edwards, 2004, p. 639).

Still, any concept of preaching cannot be oblivious to the work of the Holy Spirit. Preaching is not only an art, or a science, but it is also an “alchemy, in which tin becomes gold and yard rocks become diamonds under the influence of the Holy Spirit (Lischer, 2002, p. 53).

And if the aforementioned is the definition of preaching, what, then, is a sermon? Ebeling (as cited in Long & Tisdale, 2008), renders this definition: The “sermon as a sermon is not exposition of the text as past proclamation, but is itself proclamation in the present-and that means, then, that the sermon is *execution* of the text” (p. 8). So, preaching is not only a recollection of the past, but more importantly, it is the application

of the everlasting truth to the present. In short, a sermon is not a past proclamation, but rather a present one (Lischer, 2002, p. 210).

Interestingly enough, Barth does not concur. Rather, Barth deemphasizes the personality of the preacher. For Barth, the sermon is the momentum by which Biblical text will be interpreted and exposed through human words. In other words, the hermeneutics is relevant. Barth also says that the Biblical text is relevant to all people. He concludes that the preaching moment happens in the church that obeys the great commission (Long & Tisdale, 2008, p. 9).

Another concept that has impacted the history of preaching is one which holds that preaching is sharing a story (Long & Tisdale, 2008, p. 10). Nonetheless, we will stay with the definition that preaching is a Christian practice. A Christian practices “is a constellation of actions that people have performed over time, that are common, meaningful, strategic, and purposeful” (p. 12). By acknowledging this definition for preaching, we identify preaching as a constellation of actions because when done correctly, it involves all of the techniques of hermeneutics, homiletics, skills, etc. Though preaching has been performed over many times and places and in a myriad of styles, there is a commonality to all preaching because it is a shared practice. Preaching is meaningful because it is not only a technical matter but it is also a matter of applying meaning to life in all of its applications. Because it is strategic and purposeful, it bears fruits, causing encounters with God and leading to the making of disciples for Jesus.

Teaching Preaching for an Emerging Generation

The Bible says that the apostles were conscious about the cultural environment that surrounded them. For instance, the apostle Paul went to Athens to preach the gospel. There, in the midst of this pagan culture, he stated,

Men of Athens, I perceive that in all things you are very religious; "for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you. (Acts 17:22, 23)

In the same way, postmodern preachers need to acknowledge the needs of this constantly changing postmodern culture in order to preach sermons that are “culturally relevant” (McMickle, 2008, p. 29). Just as Paul in his preaching in the Areopagus, it is of utmost importance that our preaching “reflects our challenge of preaching about Christ in a culture that is content with private spirituality that views any path to God as being just as true and valid as any other” (McMickle, 2008, p. 31). Interestingly enough, the message from Paul to the postmodern Athens was about creationism, judgment day and resurrection (cf. Acts 17:23-31) which is the core of the first angel message (Rev 14:6, 7).

Likewise, we need to bring eschatology to our preaching. Our postmodern people need to hear apocalyptic preaching not only for the sake of predicting the future but also for “seeing the present in the light of hope” (Tisdale, 2010, p. 105). In addition, people need to see that the peace of God is coming, affecting their present and pointing to a soon consummation in a near future (Tisdale, 2010, p. 104). So, truly preaching, goes against the postmodern thought, because, there is only one way, a way that is true (cf. John 14:6).

Like Paul did, we must address that this emerging generation is thirsty for spiritual things. Long centuries of secularism and materialism; have left countless

numbers of people spiritually empty. One need only observe this by looking at the state of religion in the Western civilized nations and the spiritual anxiety of those people who live in or who have lived in communist countries. I still remember when I first came to the United States back in 2000. I used to go to an English class in a public school. There, a lady from Romania asked about my country of origin. Then, she asked me if it was a communist or a democratic country. I replied, it is a democratic country. Then she said, “you are fortunate, because communism destroys people’s souls.” But it is not only communism that destroys people’s souls; materialism does the same in democratic countries.

A direct result of these two extremes has left an emerging generation that longs for spiritual direction. The people that comprise this generation hope to find this direction in a spiritual leader, and they are willing to let that leadership come from a range of possibilities; he could be “a prophet, a rabbi, a spiritual mystic, a philosopher, a shaman” (Kimball, 2003, p. 232). Deepak Chopra is one such outstanding spiritual and influential leader in this nation, “he has been described as a poet-prophet and a blender of physics and philosophy. This is what people in the emerging culture are looking for” (Kimball, 2003, p. 232).

People are anxiously looking for their own spirituality and for a way to express it. After all, when disasters come, people go to houses of prayer, to vigils, and to religious action. Indeed, they long for “meaning, purpose, love, self-worth, compassion, dignity, transcendence, a sense of unity with other and with the universe” (McNeal, 2011, p. 80).

And for this time, Satan has prepared the soil in pursuing his final deception. Now, more than ever before we are inundated with new false prophets teaching

spirituality, theology and prophesy. For instance, in movie theaters we can see theology in movies like “City of Angels” (angelology), “The Devil’s Advocate” and “Bedazzled” (portraying the devil as an advocate or as a beautiful woman respectively), “The Sixth Sense,” and “What Dreams May Come” (teaching immortality of the soul) and teaching eschatology in movies like “End of Days” or “Lost Souls.” Surprisingly, even movies like in “The Passion of The Christ,” finds people lining up to see them (Kimball, 2003, p. 85).

According to the Bible, Satanic agencies are going to be even more active in the last days. John the Revelator reveals: “For they are spirits of demons, performing signs, *which* go out to the kings of the earth and of the whole world...” (Rev 16:13, 14, cf. Eph 6:12).

It is obvious that the emerging generation is rising up in reaction to the spiritual dryness that brought secularism, materialism, atheism to this age. It is also a cry against the bad examples that have been set by popular preachers. It is no wonder that “our biggest challenge in preaching to emerging generations is to regain our voice by earning the trust of our hearers” (Kimball, 2003, p. 177). In short, this calls for sanctification; the prophet is a man of God, the prophetess is a woman of God and the emerging generation wants to see it. As the widow said to Elijah, “Now by this I know that you *are* a man of God, *and* that the word of the LORD in your mouth *is* the truth” (1 Kgs 17:24).

How to Train Lay Preachers

Lay preachers need a school in which to craft their skill. Each church should be that school to train lay preachers. White (1942) postulates: “Every church should be a training school for Christian workers. ... There should not only be teaching, but actual

work under experienced instructors” (pp. 148, 149). Likewise, Trueblood (1967) confirms that “people cannot normally learn without a teacher and good teaching is intrinsically an unhurried business. The congregation must, accordingly, be reconstructed into the pattern of a small seminary with the pastor as professor” (p. 45).

Along the same lines, Melbye (2004) writes:

Luther Seminary in St. Paul, for example, offers an online preaching course that requires students to prepare and deliver three sermons to a "live" congregation. Students thoroughly research the biblical passage before carefully writing out their manuscripts. After preaching, students not only receive structured feedback from members of the congregation, they also send a videotape of the sermon to the instructor to receive additional critical comments. In this way, even those non-ordained preachers laboring at a distance from any seminary can receive training in effective sermon preparation and delivery. (p. 332)

However, White’s proposal goes further than that when she states that each church should be a practical school in which to train our members to serve to the Lord. Melbye’s description of the training process can be implemented in each church, not only online, thus, a personal experience will take place, with interaction between the teacher and the student and between students as well. By this method there will be continuous development of ministers and church members together.

Against Odds

Interestingly enough, today, even the Roman Catholic Church admits the importance of lay preaching and teaching. In a direct reversal of its medieval stance, the Second Vatican Council calls for the involvement of the laity in the mission of the Church. Mader (2008) writes:

The laity share in the prophetic as well as the priestly and royal offices of Christ, and that along with the entire People of God, they have been equipped in special way for their participation in the prophetic office of Christ by the Holy Spirit. (p. 159)

Scott (2011) also confirms that today's Catholic Church supports the partnership between the lay and ordained preachers with his statement that Catholic ecclesiology calls the laity co-workers into the mission of the church (p. 22).

Ministry is a team composed of clergy and the faithful church members. Both play an important role in developing ministry in community. Sadly, there are forces that hinder cooperation between the members of this team. The first one is the separation between clergy and laity that occurred when the clergy took all power and minimized the participation of the laity (McNeal, 2011, p. 133).

Then, the second one is "fear". Thus, the leader stop does not advance, become a spiritual dwarf. The third retarding force is "control." As a result, the spiritual gifts are thwarted; hence the leader wants to control everything. The fourth resistance force is "the risk of failure". Here, church tends to put all ministries in the hand of a professional clergy to perform all mission (McNeal, 2011, p. 134).

Finally, the other factor that prevents the good development of team ministry is the leader's lack of ability to coach others (McNeal, 2011, p. 135). All leaders need to master the skills and the art required to train others to perform successful ministry in the community.

Whether we like it or not, it is true that "People will support leaders who help them discover who they are created to be and then empower them to employ their talents, energies, and passions" (McNeal, 2011, p. 83).

Lay Preaching

Rowthorn (as cited in Pollard, 1992) maintains that it is time for the laity in North America to “regain their sight, their voice, their free movement, on the body of Christ” (p. 90). So, who is the laity? Oostervall (as cited in Pollard, 1992), claims “all who believe in Christ and are sanctified by Him. The sign of belonging to the laity in the New Testament is the act of baptism” (p. 92).

Kung (as cited in Pollard, 1992) holds that “Every Christian is a priest for the world....The priesthood of all believers is a fellowship in which each Christian, instead of living for himself, lives before God for others” (p. 93).

Furthermore, Ayres (as cited in Pollard, 1992) gives the following profound insight of what it means to be a lay person or to be a church:

You [lay person] are a minister of Christ. You have a share in the ministry of the church....If then, the whole church exist to serve the world and does not exist except as a servant, any restriction of the ministry to a small fraction of the church’s membership becomes ridiculous....The main reason the church obviously fails of being a servant—and in this respect fails in being the church—is that the ministry is seen as prerogative of the clergy rather than of all the laity in all area of their lives. (p. 94)

On the one hand, all the believers are lay people; on the other hand, all the believers are priests (cf. 1 Pet 2:9). It stands to reason then, that the only difference that the New Testament recognizes among the body of believers is in function. For instance, Paul asks, “*Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?*” (1 Cor 12:29). So, each member has its specific function, including the clergy as part of the laity.

Interestingly enough, the word “proclaim” (1 Pet 2:9) came from the Greek word *exangello* (εὐαγγέλλω) which means, in the secular world, a “messenger who proclaims

abroad...what is concealed from the gaze of expectators” (Kittel, 1964, p. 69). The fact of the matter is that Peter applies this term to the entire church. So then, every believer is called to proclaim the good news.

Successful Lay Preachers in Pastoral Experience

Admittedly, today, there are some lay people who are not mere spectators. Some of them do not know that they are prophets. However, they are. To take a case in point, I remember, back in 1991, when I was called to be the pastor of a district of four congregations. This district was located in the city of Caracas, Venezuela. The city of Caracas was a huge mission field at that time. In the first meeting at the conference, my president challenged me to plant a new church in an area called Caricuao, where more than one million people were living without one single Adventist congregation.

As soon as I arrived in the district, some church leaders warned me about two young men who had allegedly apostatized from their faith. Nonetheless, I decided, after prayer, to gain their friendship. I found, that these young men were very gifted. They studied the Scripture and they loved reading and preaching. I began spending time with them, doing visitation, and observing and evaluating their preaching. It did not take me long to realize that they were not apostates.

Furthermore, I put these two young men into the preaching rotation in my district. As a result, my district received inspiration and revival. And I was very happy to have such excellent lay preachers. Indeed, these two lay preachers helped me meet the president’s challenge to plant a new church in the parish of Caricuao.

More than 15 years after my experience with the two young men of Caricuaao, I had a near repeat of the same experience in the district of Worcester, Massachusetts, USA. The year was 2007 and I had become friends with two lay preachers; with their help I hoped to accomplish my goal of planting a new church in the city of Worcester. Just as had happened in Venezuela, the result of this team effort was that the city of Worcester became a pastoral district.

Today, I again feel privileged to have in my current district (Try-City Spanish District in the Upper Columbia Conference), a lay preacher frontline in the person of Orlando Gomez. In 2010, I asked this gifted man to have a week of evangelism in our community. I asked him to preach evangelistic sermons and to make a call for baptism. As I had experienced before, the result of his preaching was that six people were baptized.

As I thought about this Orlando a plan came to my mind; if I could have at least four like him in my district, what could God do in this community. Meanwhile, I praised God for him I invited him again to preach for a week in December, 2012, and again, the resulting baptisms convicted me that this is God's plan – that lay ministers need to be trained and utilized. Out of that experience grew this project, then, to develop a paradigm for the training of lay people is based on Scripture and confirmed by my experience.

I remember a number of years ago, the Department of Evangelism of my conference wanted to engage in a massive evangelistic campaign that would blanket one of the major cities of that field. They invited pastors from all over the conference to preach in the churches of that city. There was one church, however, to which the Conference did not assign a professional preacher, but rather, a layman. Sadly, one of the

leaders of that church, upon seeing whom his church had been assigned despised that lay preacher. In fact, it was the farmer's day job that caused this church leader to judge him as "unprofessional" since; in fact, the lay preacher was a farmer.

The lay preacher wept at this harsh treatment by a brother; however, he accepted the call and remained in that church to preach, in spite of the scorn. He delivered a message of revival to that church so great that, as a result, the church was moved to cooperate in the evangelism outreach. Consequently, even more lay people became involved. This lay worker was able to bring about a spirit of reconciliation among the brethren. And this church experienced a revival as faults were confessed and as brothers apologized to one another. A spirit of prayer and reconciliation was seen in that church, and they went on to baptize more people than any of the other churches of that city. In other words, this lay preacher became the champion for baptism, not only for that city, but also for the entire Conference. From that time to this, I have had no doubt that the formation of lay preacher is an urgent need for our churches.

Allow me to share another personal experience. When I was a teenager in my church, there was a youth leader who started promoting a class on hermeneutics and homiletics. This lay leader enrolled several of the teenagers and young adults into his class.

Weekly, he would gather us together where he instructed us. This was, in fact, the first time that I had seen such a class in my church. I was very excited about these classes and I attended faithfully, never missing even one class. I learned how to study the Bible, how to prepare a sermon and how to deliver it.

The practical part soon followed, as our leader assigned us to prepare and to preach a sermon. This sermon would be preached in an evening meeting in front of some elders and church members. I was 13-years- old and when my turn to preach arrived, I was terribly excited, even though I was also very nervous. I preached my first sermon there before people I could trust. After this sermon, I was evaluated. I still recall two things that came up in the evaluation. First of all, the evaluators suggested that I make some changes in my gesturing. In addition, they asked me to avoid one idiomatic phrase that I had repeatedly said. And from that evening sermon, until I left my church to go to study theology, my name was always on the roll to preach in my church.

I so much appreciate what this youth leader did for us all those years ago. Indeed, he prepared seven teenagers for preaching, and all of us served our church as preachers for a time. The immediate effect upon our church was that the church services were sparked, there was increased attendance in worship, and the church was so happy at having so many young preachers and such variety of thought. In the long range, there was another impact to the work of that youth leader as, interestingly enough; three out of the seven of those young preachers became professional preachers.

The Teaching of Preaching

Trueblood (as cited in Pollard, 1992) states,

The ministry is for all who are called to share in Christ's life, but the pastorate is for those who possess the peculiar gift of being able to help other men and women to practice any ministry to which they are called. (p. 97)

Trueblood (as cited in Pollard, 1992) observes, “the liberated minister’s first task is that of teacher” because “if the members are to be effective ambassadors, they must be taught” (p. 113).

Pollard (1992) goes on, saying that, based on Ephesians 4:11-12, the function of a Christian leader (clergy) is to distribute power among the members of the church of Christ to enable them to do ministry. To empower then, means to provide church members with “training, opportunity, evaluation and authority” to perform ministry (pp. 119, 120, 121).

In other words, the clergy is a group of people in the church of Christ committed to building the kingdom by teaching and empowering church members to be actively involved in ministry, “Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received” (White, 1948b, 7: 20).

Interestingly enough, Pollard (1992) observes that in Ephesians 4:11 the ministry of pastoring and teaching are related. He affirms, “the exegetical conjunction (i.e., ‘and’) joining ‘pastors’ and ‘teachers’ ... intends a further explanation of its antecedent noun (i.e., ‘pastors’). One could translate the phrase ‘pastors, who are teachers’” (p. 132).

Furthermore, Dane and Mantey (as cited in Pollard, 1992) give the following explanation:

when the copulative kai connects two nouns of the same case, if the article ‘ο`’ or any of its cases precedes the first of the said nouns of the case or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or describe by the first noun or participle; i. e., it denotes a farther [sic] description of the first first-name person. (p. 62)

In addition, the spiritual gifts have, as a final purpose, “the equipping of the saints” (Eph 4:12). Interestingly enough, the Greek word for “equipment” is *katartismón* (katartismo,n), its verb form is *katartismós*(katartismo,j) and also means “training” (Hermeneutika computer Bible research, 2001).

However, according to Pollard (1992), there is a crucial question for clergy, and that is “Do I possess de adequate psycho-emotional resources to cope with a success of a group of vibrant lay preachers within my congregation” (p. 113). In reality, Pollard (1992) makes some decent points in this regard. First of all, damage of self-esteem could result if the Pastor feels threatened by enabling and empowering his church’s members. Additionally, Ogden (as cited in Pollard, 1992) asks “In what ways do we as pastors hold onto ministry because we don’t believe God’s people can excel us” (p. 124).

Monkres (as cited in Pollard, 1992) claims:

One warning: if you choose to develop a lay’s sermons [sic] you must be prepared to become expendable! Once lay sermons develop some momentum, the pastor must be prepared to shift from leader of the community to participant. The pastor who facilitates lay sermons become a minister among the ministers, and may, at some point, begin feeling that he or she has much less control over the congregation. To facilitate lay leadership becomes a process *in which the minister becomes less and less needed* [emphasis added]. (p. 125)

White (1948b) agrees “The greatest help that can be given our people is to teach them to work for God and to depend on Him, not on the ministers (7:19). Burrill (1993) concurs, observing that,

Early Adventism, with its heavy biblical emphasis, saw that God had called this church into being to operate on a different plane. We were not to be like other churches that had pastors who performed ministry for the people. The Adventist pastor was to be free of pastoral care generally, and the members were to be taught to care for themselves and not to depend on their pastors. (p. 38)

This was intentional, asserts White (1901), stating that church members “should be taught that unless they can stand alone, without a minister, they need to be converted anew, and baptized anew. They need to be born again” (p. 204).

Pedagogy for Teaching Preaching

Pollard (1992) suggests that the basics for the pedagogy of teaching preaching are “curriculum, evaluation and laboratory” (p. 132). The curriculum is the material that is to be taught; the evaluation takes place among the same students; and the laboratory is the worship service (pp. 137-139). To initiate this teaching of preaching, the pastor must create the right mindset for lay preaching. The congregation must be open for lay preachers to experiment and to hone their craft. Pollard (1992) calls this process “climatization” (pp. 133-135). The final step is the recruiting process (pp. 135-137).

The teaching ministry has theological, psychological and pedagogical connotations (Pollard, 1992, p. 142). The theological aspects of teaching preaching are the evidences found in the Scriptures in relation to lay preaching. The psychological component deals with the preparation of the clergy to assume the challenge in the formation of lay preachers. It means that the clergy need to be psychologically prepared to empower the laity, in other words, there is no place for egotism. Clergy need to be mature if a lay preacher supersedes him or her. Finally the pedagogical element is that the teaching ministry is one of the gifts of the Spirit, and clergy need to follow the rules of the didactic.

Clergy, then, become supervisors of lay preachers. In other words, pastors will use their skills to develop them. As supervisors of lay preachers, pastors are going to need to be “welcoming, attentive, supportive, honest, and caring” (Scott, 2011, p. 57).

The lay preachers will be disciples of their pastors. Interestingly enough, this was the very command of Jesus to the apostles, “Go therefore and make disciples of all the nations” (Matt 28:19).

Interestingly enough, the Greek word “matheúsate” (μαθητεύσατε) comes from the word “matheúo,” (μαθητεύω), and is a “verb imperative aorist active 2nd person plural” (Hermeneutika computer Bible research, 2001). In fact, it is the only imperative verb in this verse. Hence it is a command from the Lord that disciples make more disciples; every preacher should make disciples, to train them in the art of preaching.

Therefore, each preacher is called to have a school for lay preachers, where his or her disciples learn from him or her how to preach. A preacher, being a master, is called to spend time with his or her disciples, to teach them, to share with them, to pray together, to show them how to study the Bible and to show them how to preach it.

Interestingly enough, the right preaching of the Bible at the hands of clergy, plays a special role in encouraging the laity to learn, to study the Bible and to respect the Bible. If the preacher does not use the correct hermeneutics, if the preacher says what he or she wishes, without any rule of interpretation, then, the laity are apt to become discouraged from studying the Bible, and the preacher makes the Bible appear to be “an esoteric book that only those with specialized education or gifts can possibly be able to understand” (Lischer, 2002, p. 251). Therefore, preachers using the right hermeneutics and homiletics are an encouraging element in the formation of lay preachers.

Ellen G. White and Teaching the Lay to Preach

Regardless of the profession, physician, merchant, mechanic, etc., the responsibility of preaching the gospel of salvation is upon him or her. So, every business or job in which a Christian is involved is only a means to the end of the preaching of the gospel. Therefore, the ministers that understand what ministry means will train young men [and women] to bear the responsibilities of the work of God (White, 1943b, p. 222).

In addition, White (1943b) continues, “Those who undertake this training of young workers are doing noble service” (P. 223). During the years of the apostasy of Israel, the work of the school of the prophets has been neglected. So, Elijah reestablishes them to continue in the preparation of young men to proclaim the Word of God (White, 1943b, p. 223). Therefore, to neglect this duty (teaching the lay to serve the Lord) is putting the church in the peril of apostasy.

It is a serious mistake when ministers expend all their efforts in sermonizing the church. Minister would have greater impact on people’s lives if they would spend more time in teaching. In fact, special attention must be given to young people in teaching them how to work successfully for the Lord. Ministers must teach those who have talent how to study the Bible (Hermeneutics), and how to train the mind to reach others for Christ. Even the newest members must be trained for active participation in the work of the Lord (White, 1948a, p. 76).

White (1948b) states that preachers must raise congregations in many different places. She insists that these new congregations be trained by personal efforts of a preacher, arguing that these new companies of Sabbath keepers must not be left on their own prematurely. Further, every believer must be taught intelligence in understanding the

message with an interest in understanding the different ministries of the church. Finally, she cites the example of Paul as he patiently trained the new members to keep the early church running. Only, when the proper training had been completed did Paul leave one place to go to another of the churches (5:256).

Too often, White (1948b) declares, the relationship between the ministers and the laity is not existent or underutilized. Sadly, she proclaims “Oh, the slack work that is done by many who claim to be commissioned of God to preach His word, makes angels weep” (5:256).

Summary

According to Augustine’s view, the preaching program includes three virtues, humility, compassion and wisdom. Ultimately, wisdom is putting into action one’s humility and compassion. In the same lines, Craddock is in complete agreement with Augustine’s premise that humility guides to empathy and that the sum of these elements brings wisdom to preaching (Ward, 2012, p. 105). Similarly, Rebecca Chopp emphasizes empathy to reach congregations. Likewise, John McClure insists in departing from authoritarianism and looks for compassion (Empathy). In the same way, Gardner C. Taylor endorses the importance of these virtues (humility, empathy and wisdom) in preaching.

The forces that hinder the cooperation between clergy and laity are: the idea of separation, fear of retribution, controlling everything (from the clergy), the risk of failure (from the laity) and the leader’s lack of ability to coach others. In short, this chapter calls to go back to the New Testament model of a preaching-teaching ministry that will lead to

a massive lay participation in preaching and leadership. Church history has demonstrated that lay preaching brings revival and consequently, church growth.

CHAPTER 4

EMPOWERING LAY PREACHERS

It is intended that this program could be used to train church members in the art of preaching, so that they are better equipped to assist the pastor in the pulpit when he is required to be absent from their churches in the course of his pastoral responsibilities of the multi church district. In fact, the program is created specifically to teach lay people the art of preaching.

Training a lay person to preach not only helps the pastor when he must be absent from one church, but also is helpful in the training of leaders for the church due to its very empowering of the laity. Ideally, this training encourages biblical spirituality and trains men and women “to be thinkers, and not mere reflectors of other men's thought” (White, 1952, p. 17). While initially, lay people might have much assistance in developing their sermons, one of the goals of this project is to form mature lay preachers who would with confidence create their own sermons.

In my 29 years of church ministry, I have personally observed that every time lay people have been thus empowered, whenever I or other pastors have given them power and freedom to work, their levels of self-esteem have increased and their ministries have multiplied. Naturally, the ministry of preaching is no exception. For example, recently I visited one of my lay preachers, a man whom I have trained and supported in the manner that I am proposing. This man had never previously led out in a public evangelistic

campaign here in the United States; however, I gave him the opportunity to preach in the Pasco Church. His preaching was very effective and both he and the congregation had been blessed by his service. I visited him in his home as he recovered from a surgery he had recently had and he thanked me for giving him the opportunity to do public evangelism in his church. He said, "Thank you for trusting me, now I want to recover from my operation, to continue preaching, doing evangelism."

From this humble start, this brother has received several invitations to preach from different Spanish Churches in the Upper Columbia Conference of Seventh-day Adventist. He has also led out in evangelism, three times in his own church and one time in another district church.

Our Target Population

Our target population is the Hispanic people in the Tri-City District of the Upper Columbia Conference. Therefore, this program looks to training Hispanic lay preachers to help the pastor in a multi church district in the Upper Columbia Conference. Of course, the principles of this program could also be replicated in any of the congregations in the North American Division of Seventh-day Adventist.

Description of the Program

Recruitment Program

The Bible says, "Having then gifts differing according to the grace that is given to us, *let us use them*: if prophecy, *let us prophesy* in proportion to our faith" (Rom 12:6).

Therefore, it is a pastor's responsibility to help develop the gifts that the Spirit gives to each church member.

Furthermore, this program reaffirms that preaching is a gift of the Spirit that needs to be developed in some church members. It is along the same lines that the apostle Paul asserts, "Pursue love, and desire spiritual *gifts*, but especially that you may prophesy" (1 Cor 14:1). Accordingly, this project seeks to develop preachers among church members.

First, a recruitment program, based on spiritual gifts, must be implemented to attract church members willing to learn the art of preaching. In the community used for this study, this task has already been completed. Indeed, twenty-five people responded positively to this call by attending the seminar in their different locations (Pasco, Kennewick and Richland).

These seminars were announced publicly in church on Saturday mornings during the regular church announcement period. They were also announced in the church bulletin of each of the churches of the Tri-City Spanish District of the Upper Columbia Conference.

A sheet was given on Saturday morning to church members who had stated that they would be willing to participate in the seminars. This sheet actually provided the outline for the content of the course. Then, these individuals were invited to select a seminar group; the seminar classes met weekly.

The church members that responded to the call met at Pasco Spanish SDA Church at the time scheduled to begin. There, students signed the consent letter and received information about the course, the teaching seminar, the evaluation and the handouts. It was emphasized that the course was free to all participants and that participation was

voluntary. The same steps were followed in both, the Kennewick and Richland Spanish Churches.

Interestingly, the second session, held in Richland and Kennewick churches, saw only new church members entered into the program. In fact, each of them, except one, was a church leader. Even so, none of them had yet preached from the pulpit and all of them were so anxious to learn how to preach the Word of God.

In this manner, the whole district was covered. One of the goals in coordinating this preaching seminar had been that the whole district could be benefited from it. It did not matter what church a participant belonged to, he or she could preach at any church of the district. As a result, this seminar continues to be a blessing, not only for the pastor, but also for those church elders who are responsible for compiling the preaching roll for each church.

To that end, church elders took note of these new preachers in order to engage them in preaching at each church as soon as they were ready. Indeed, the instructor received much affirmation from the church elders, as they realized the success and value of the preaching seminar. The elders were pleased with these new preachers, and recognized them immediately as helpers – members of the team that creates and maintains an attractive worship service that keeps and attracts worshipers.

Teaching Program

Each student had the opportunity to preach during class time; additionally, the instructor prepared each student, so that he or she could eventually preach during the January, 2014 worship services in the three churches of the Tri-City Spanish District of

the Upper Columbia Conference. This January preaching engagement was, in fact, considered the final test for the students.

Finally, a graduation ceremony took place on January 25 in the Kennewick Spanish SDA Church. At this service each student received a certificate of completion and was declared publicly to be one of the new preachers for the Tri-City Spanish District of the Upper Columbia Conference. Upon being recognized as preachers, they were to be included in the preaching roll of the district. Leaders and church members viewed this graduation favorably.

The content leading to the graduation was laid out by the instructor. This preaching seminar, gleaned from searches regarding the diverse guidelines for preaching as identified in current literature and in the writings of Ellen G. White is included in this dissertation project (see Appendices B, C, and D). Armed with this literature, participants also received a theoretical and practical knowledge of Hermeneutics, Exegesis and Homiletics. As a result, they learned the principles of preaching while developing the tools that would help them study and understand the Scriptures for themselves.

Evaluation Form

An evaluation form was created so that students would be able to evaluate each other's sermons (see Appendix A). The instructor created a preaching schedule for the members of the class, with two participants speaking during each class period. The evaluation form was given to the members of the class each time that a new participant stepped up to preach. In this way, each participant evaluated each preacher. One participant was uncomfortable with the idea of being evaluated and was therefore

excluded from that portion of the exercise, however, this participant did evaluate other participants.

In order to ensure the privacy of the evaluators, and perhaps encourage clearer, more applicable comments, the sermon evaluation form did not require evaluators to identify themselves. Confidentiality was maintained such that even those who might have given their names had those names removed prior to the sermon evaluations being shared. On top of that, all the evaluations were completed with the consent of the participants, both evaluators and evaluatees.

The objective driving this evaluation form is the fostering of open and an honest communication among participants and the creation of an attitude favorable to personal growth in the skill of preaching. To this end, all of the evaluation forms were collected from each evaluator, collated, and given to the evaluatee at the end of the public comments and observations.

This session proved to be quite enriching to participants. Not only was the most exciting part of the program, but participants confessed that it was through these evaluations that they felt they learned and grew the most. Once participants had the opportunity to review all of their observations and suggestions, the next task was for them to rewrite their sermons and preach them again, incorporating the wisdom of the observations and comments given in class in regard to their preaching style, sermon content and sermon delivery.

Interestingly, once they trusted the process and became involved in it, the female participants seemed to be more critical of the finer details of preaching during the evaluation process than were their male counterparts. It came across with care, however,

and there was no doubt but that the women seemed to be concerned with learning to preach. Almost as support, it bears noting that in the second session, four women graduated as preachers along with only two men. By contrast, in the first session, there were five men who participated and only one woman.

In the first session, mentioned above, four of the male participants were already experienced in actively preaching in church; only one young male participant and the lady had never preached a sermon before. Nevertheless, this lady never missed a class. She satisfactorily completed the course and also preached Saturday morning in a worship service. Perhaps because of the disparity between the genders within the group, or maybe for some other unstated reason, she did not feel comfortable being subjected to the evaluation process, so she missed out on that part of the experience.

When the participants preached their sermon again in front of the entire church, the instructor was in the audience, evaluating how well they incorporated the suggestions that had been made in class. This final evaluation was again shared with the participants in both, face-to-face consultation and in the form of the instructor's written comments. The instructor absented himself from the pulpit so as to be able to listen to each participant during the worship services through the month of January, 2014.

With the successes experienced, we recommend that this evaluation form be used for the preaching seminar (see Appendix A). It covers the content of the seminar quite well. Furthermore, participants can easily review their seminar experience anytime they wish to by simply re-reading through their evaluations. The scale used for the evaluation is the standard low to high, 0 through 5 (0=none, 2=very poor, 3=average, 4=good and 5=excellent).

Certificate of Completion

The members who received the certificate of completion will form part of the preaching team for the entire district. In addition, these new preachers will meet as a team periodically for feedback and to share evaluations and comments. This sharing of experiences in growth and effectiveness will not only make them stronger and more effective preachers, but it will encourage and uplift them in this new calling.

The certificate of completion was presented in a graduation ceremony held in the Kennewick Spanish Church on Saturday, January 25, 2014. This ceremony aimed to encourage the new preachers in their new ministry; at the same time it also congratulated them for their dedication to God's work and recognized them as official preachers for the Tri-City Spanish District of the Upper Columbia Conference.

Dates to Start

This teaching seminar began on March 06, 2012 and it ended on November 19, 2012. This class met weekly, each Tuesday at 7:00 PM through 8:00 PM in the Pasco Spanish SDA Church. There was no time restriction for this seminar.

A second class group began in October of 2013 and concluded in December of 2013 in the Richland Spanish SDA Company. This time, the class periods were held each Wednesday evening from 7:00 PM to 8:30 PM. Those participants preached in actual worship services during the month of January 2014.

Finally, another training seminar was held in the Kennewick Spanish SDA Church from November to December, also in 2013. This class met twice a week with the entire month of January 2014 was used for participants' public preaching in church.

Implementation

Like any other church class, we had classrooms in the church buildings (Pasco, Kennewick, and Richland). Instruction took place in each church building, and in this way, each of the three churches of the District received the benefits that come with hosting.

The instructor taught using PowerPoint presentations along with the more traditional white boards. In addition, each participant received handouts of the various topics covered. Even though a traditional instructional model was instituted, the focus was not on the lecture or dictation; rather, each participant was encouraged to participate in the class through dialog and discussion. No ideas were discounted, but each opinion was taken into account and was used to enrich the group and the presentation.

Once the theoretical part of the training had been completed, the practical part of the training was put into place. Each participant prepared a sermon that was to be preached in a 15-minute session, with two participants preaching in any given class period. All participants committed to preserving an atmosphere of respect and fellowship. Each participant gratefully received the comments, observations and suggestions from his or her classmates. Surprisingly, this part of the project was deemed the most interesting, learning and encouraging experience for all involved.

After the sermons had been preached the first time, and after the critiquing had been completed the instructor charged each participant to take into consideration all of the observations, suggestions and comments, and then rewrite the sermon and preach it again in a regular worship service at church.

Implementation in the Pasco Spanish Seventh-day Adventist Church

The Pasco Spanish was the first group to organize classes. From the district, twenty-five people responded to the call to learn to preach. Seventeen (17) out of these 25 were church leaders. Although 25 signed up, only 11 came to the first meeting. That number was further reduced until the group, by the conclusion of the class had been reduced to five individuals, all of them church leaders.

Of the 11, who came to the first meeting, it should be noted that while six people attended many of the classes, unfortunately, having not met what the course required, they were unable to graduate. All three of the Tri-Cities churches were accounted for in the graduation of the remaining five, as two who did meet the course requirement came from the Kennewick Spanish Seventh-day Adventist Church, one was from the Richland Spanish Seventh-day Adventist Company, and the remaining two were from the Pasco Spanish Seventh-day Adventist Church.

In addition, four of these five are long-time members of the Seventh-day Adventist Church. There were two additional young male adults and one other adult who joined us in the middle of the program. All three requested that they be allowed to preach in the class and participate in evaluating others and in receiving their own evaluation at the hands of the class members. The instructor granted their requests and they were evaluated, but they were not able to complete the other requirements for the course, having joined quite far into the process.

Being evaluated was perhaps the one factor that was received with mixed reception. Though they participated, two of the five who graduated were reluctant to be evaluated. Interestingly, one of those who was reluctant already serves as a Sabbath

School teacher and his name appears periodically on the preaching roll of his church. The other one, reluctant to being evaluated was the only lady in the training. Like the other, she too is already a church leader. When her turn to preach arrived, she was not willing to be evaluated.

Realistically, eight people were in some way involved in this class. Admittedly, at the conclusion of the program, only two new preachers had been added to the preaching roll of the district, as the others had been already serving as occasional preachers in their churches. Nonetheless, this course did help them to improve their preaching skills.

Adding two preachers added to our numbers did not seem enough, so it was decided that another class should be organized with perhaps a new method or a change in methodology implemented in order to entice more people to become interested in helping the church in preaching the Word of God during the worship services. With minor changes, this preaching seminar was then brought to the Richland and the Kennewick Spanish Churches as well.

Implementation in the Richland Spanish Seventh-day Adventist Company

By the middle of September 2013, this preaching seminar was in full swing at the meeting place of the Richland Spanish Company. This Company, at the time, was a small congregation numbering around 28 members. The last regular Wednesday class ended the evening of December 18, 2013.

As a part of the new methodology, this time the instructor made the theoretical portion of the course much simpler. This was done through the use of easier vocabulary, adapted to the participants, and through making the theoretical part shorter. Besides

changing the working vocabulary, the instructor depended less upon the PowerPoint presentation, making the presentation in a more conversational style rather than lecture. In addition, a significant amount of time was spent in class discussion.

Another intentional change saw the meetings held during the normal time for prayer meeting; a variety of people who might have otherwise come for prayer meeting anyway attended this course. Several people attended who were not willing to be preachers and, therefore, were not really participants in the course; nevertheless, they participated in discussion and were very helpful to the members of the class with their comments and their suggestions.

As a result of this seminar, another young man and a young lady satisfactorily finished the course. Although they were both members of the Richland Spanish Seventh-day Adventist Company, each preached in consecutive worship services the second and third Saturday mornings in January 2013, in the Pasco Spanish Seventh-day Adventist Church. This church was thrilled that they were granted the opportunity to hear these two new preachers.

Interestingly enough, the young man had not been regularly attending church, usually arriving late to worship when he did come. However, as a result of his participating in this seminar, he began attending church regularly. According to his own public testimony in church, this seminar encouraged him to come back to church and to help in the work of God.

The young lady also became very enthusiastic in preaching. Now she is willing to preach whenever she is called upon. In fact, after her preaching in Pasco church, a couple of other ladies approached me suggesting that we invite her more frequently to preach. In

addition, these ladies recommended that we begin sharing preachers amongst our three district churches.

The upshot of all this is that the preaching seminar is not only for the formation of good orators, but also for the formation of men and women of God. As the Bible says in regard of Elijah, "Now by this I know that you *are* a man of God, *and* that the word of the LORD in your mouth *is* the truth" (1 Kgs 17:24); likewise our lay preachers should be called men or women of God.

Implementation in the Kennewick Spanish Seventh-day Adventist Church

The Kennewick Spanish Church is the largest of the churches in the district. Among its many members are many new members. Consequently, the call to participate in this seminar in this church was answered by several new church members. Four people attended the entire seminar with two more people added by the middle of the seminar.

This seminar started in November of 2013 and ended the following month. The class met more frequently than the other two seminars, often twice a week. Like the Richland Company's the actual participants' preaching in a worship service took place during the month of January 2014.

In practice, the instructor followed the same style in the teaching process as was started with the Richland Spanish Company. As expected, results were similar to the other. As in the others, PowerPoint presentations were made and hand-outs with the content of the course outline were given to participants to help them follow along with the teachings of the instructor. In addition to that the instruction, as was the case in the other seminars, participation in class was constantly encouraged; each student actively

participated in class. Regularly, during each class the instructor encouraged participants to apply concepts and ideas relative to the local needs of his or her own congregation.

This class was similar to Richland's except that the meeting did not take place during prayer meeting or during any other church services. There was one time where three visitors came to the class. Interestingly, that one meeting was held on a Saturday evening. None-the-less, of the eight persons who joined this class, only four would eventually satisfactorily finish the course.

Arising from these seminars, the interest of women in preaching is outstanding. For instance, from Kennewick's school of preaching, three of the four graduates were women. Of more interest to me than the numbers, however, is the interesting power of these preachers. Indeed, the preaching of these women rocked the church. The congratulations and positive comments abounded immediately. On the afternoon of Saturday, January 11, 2014, during a social event at the Kennewick church, one lady personally thanked the instructor for the outcome of the class. By this time, two ladies had preached in that church. Interestingly, another lady also supportive of our new preachers made a critical observation of the importance of this training, referencing the damages that unprepared preachers could cause to the church.

This class presented its greatest surprise with the realization that they were all so new to the truth. By the numbers, two of the class's graduates were newly baptized, one in the past two months, of the other, only one year past. The other two, also, had only four years in the church. Truly the fervor and enthusiasm of this class was outstanding. To put it succinctly, newly baptized people obviously have an enormous potential for service.

This relative newness to the faith did not sit well with all. As a matter of fact, one elder in the Kennewick Church was reluctant to allow these new preachers to preach on Saturday morning. This elder suggested that they should instead, first preach at prayer meeting on a Wednesday night. The instructor insisted in letting them preach according to the way the seminar was designed, and so they were allowed to preach in the church service. Not only was the congregation astounded at the power of the presentation, but this elder also was amazed with how well these new preachers performed their calling.

This is just the beginning, the future will be more impacted as these new preachers in practicing their preaching, improve their gifts to the glory of God. What a blessing for ministers when they together with lay preachers obey the order of the gospel to, “Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching” (2 Tim 4:2).

Summary

Bringing the seminar to each church was more beneficial than having only one class for the whole district as it allows the members of each church to buy in. Also, though in means duplicating the work, more seems to be accomplished when the groups are smaller.

Another paradigm shift is that of the eleven graduates, five were women. Although it is true that in total, a greater number of males participated than did females (Pasco session), it bears noting that in the last two sessions (Richland and Kennewick sessions), the number of females participating was greater than the number of males participating. This fact evidences the growing interest that women have in preaching. Three of these women belong to the Hispanic church of Kennewick and all three

demonstrated a propensity for both preaching and the evaluation what constitutes quality preaching.

Richland Company added two new preachers, a lady and a gentleman. Both preached beyond what any might call average. In truth, “excellent” would be a better qualifier when referencing their preaching. Not only is this good for them, it turns out to be very rewarding for this small congregation has two new preachers. So often one of the things that a small congregation can suffer from is the lack of preachers. For that reason alone, this preaching seminar enriched the Church and facilitates the work of the pastor and of the local elder.

Pasco’s training seminar was intended to benefit the entire district, yet upon conclusion of the training seminar, only one new preacher was added to the district. As a matter of note, Pasco Church has been quite benevolent to the district as she is the mother of the Kennewick Church and she also supported the planting of the Richland Company.

Admittedly, Pasco Church already had a good number of lay preachers before the seminar and some of them attended the seminar and completed the course requirements. Also, without a doubt, this church has more mature lay preachers than do the other churches. And of course, these brothers supported the seminar through their presence and participation. As a result of this first seminar, a lady from the Kennewick church and a gentleman from the Richland Company were also trained.

This is only the beginning. These three experiences showed the instructor the errors in his original implementation of the program and invited him to seek improvement in the teaching of the preaching art and in the formation of lay preachers.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

Preaching is a gift of the Holy Spirit (1 Cor 14:1), however, learning to preach requires time and diligence. Accordingly, the Bible admonishes, “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth” (2 Tim 3:15), therefore, we need the teaching of Hermeneutics and Homiletics in our congregations, training church members in the theory and practice of preaching.

Even with the introduction of video and PowerPoint, preaching has no replacement. The apostle Paul says, “For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe” (1 Cor 1:21). Thus, everywhere that believers meet to worship, the element of preaching is there.

This preaching is enhanced by the Holy Spirit (1 Cor 12:11). It appears, then, that all gifts, including the gift of preaching, are distributed by the Holy Spirit to church members. It is imperative that we note that it is the Holy Spirit who makes the choice as to which gifts to give among the believers. According to Peter (1 Pet 2:9) our mission is to “proclaim.” So, in order for our church members to become effective “proclaimers” or preachers of the Gospel, we need our ordained ministers to train and to equip them to this

end. This project has focused on our church's experience, teaching and training church members in this art of preaching.

Even from its earliest implementation, I found this equipping incredibly mutually rewarding to both, clergy and church members, alike. First of all, when a member of the clergy trains and equips church members, he or she will experience both spiritual and intellectual growth. At the same time, the laity, too, experience renewed and magnified development of their spiritual gifts.

Secondly, as a result of experiencing the enthusiasm of the participating lay preachers, other church members become inspired to also serve the Lord. A third benefit of this vibrant and active laity is that clergy begin to feel comfortable taking leave or participating in some other capacity or fulfilling some other duties in the congregation when they believe that their pulpit is competently and effectively occupied.

Most important, however, the implementation of this project aided in the formation of new lay leaders within the church, some of whom were very new in their faith. A direct benefit is that it is now much easier to complete a preaching roll for the Spanish speaking churches of the Tri-Cities District of the Upper Columbia Conference. These new preachers were already willing to serve, and they are very grateful for the instructions received as they feel much more competent at both the preparation of their sermons and in the sermon delivery process. This competence and comfort has led to a renewed eagerness to preach the word of God and subsequent assistance of the pastor in preaching and in other areas of ministry. I cannot help but be convicted that this project has accelerated my church's ministry in this district, in ways beyond the scope of what I can see.

In chapter 1 of this project, the Kennewick Spanish Seventh-day Adventist Church was chosen to conduct a study congregation (history, trends, demographics, etc.) in order to find links between the community and the congregation. The study identified needs that the church could meet in both, the church and in the community. Surprisingly, there are similarities between these two entities. It stands to reason, then, that studying the congregation is also studying the community.

Perhaps because this was where the study started, or more likely the reason behind starting with studying this church, either way, the majority of the new preachers came from the Kennewick Spanish Seventh-day Adventist church. The second church that produced a number of new preachers was the Richland Spanish Seventh-day Adventist Company. Although not as many new preachers came from the rank and file of the Pasco Spanish Seventh-day Adventist Church it bears noting that this church, as the parent congregation of the other two churches, already counts among its numbers several mature and active lay preachers. Some of these preachers also participated in the project and all who did noted that they believed the training to be beneficial to their current ministry. Based on the response and data, it would be safe to say that all three of the participating churches received a blessing from the training activities.

In chapter 2 of this project, while I concentrated on noting that lay involvement in preaching is the model of the New Testament, I also noted a number of evidences from the Old Testament where common people were called to preach. Even after the installation of a priesthood system, God continued to call prophets from the ranks of the common people as well as from the priesthood. Coming back to the New Testament, during Jesus' time, the synagogue provided ample opportunity for lay participation in the

teaching, reading and preaching of the Scripture. Jesus himself, upon returning home and visiting his hometown synagogue, was assigned the task of selecting and reading Scripture. We are told that the people heard his message, though they despised Him for his selection (cf. Luke 4:15-30).

As support for this project, the Early Christian Church as recorded in the book of Acts demonstrates clearly the responsibility of the apostles (clergy), taking the lead as trainers and equippers of the church members to provide ministry. It is very clear that Paul took time to form elders in each church that he planted and that he asked his helpers to do so as well (cf. Titus 1:5; Acts 20:28).

Essentially, we are under a new priestly order, the order of Melchizedek, whereby our High Priest, our Lord Jesus Christ, by His blood “has made us kings and priests to our God” (Rev 5:10). Consequently, all believers are “a royal priesthood” (1 Pet 2:9) commissioned to proclaim the gospel of salvation to the world. This means that the priesthood is no longer restricted to professionals, but the pulpit is also for believers who have received the gift of preaching from the Holy Spirit.

In chapter 3 the key concepts of training lay preachers were examined. This chapter focused on the discussion surrounding the formation of the preacher, and on the challenges of applying these principles and developing the skill of preaching in nonprofessional preachers. It can be a real challenge to develop quality preaching, so much so, that oftentimes professional preachers have been more comfortable monopolizing and languishing in their pulpits than in developing laity to help finish the work. Therefore, this project seeks to recover the blessing of having an active laity preaching in our churches. In addition to providing arguments that would serve as

impetus for reclaiming and mobilizing the laity, this chapter also reflects on the earliest models of the Seventh-day Adventist Church, a church that was rife with active lay participation in ministry. The focus of this chapter was to recommend the formation of a practice, which would train, lay preachers.

It is worth mentioning that the implementation of this project in the Spanish district of Tri-Cities in the Upper Columbia Conference was met with much joy and enthusiasm. From the beginning a good number of church members demonstrated interest in learning to preach. This interest remained through all three trainings and as a result, the district now numbers an additional eleven preachers who are armed and willing to step into the pulpit.

Chapter 4 described the implementation of this project. All three of the training sessions that comprised the project were described in detail, complete with the unique implementations in each of the two churches, Pasco and Kennewick, and in the Richland Company. Six brand new preachers were added to the preaching roll for our district while another five who already serve as lay preachers also benefited from the program.

Implementation

Running three separate programs turned out to be very interesting. Doing so allowed changes to be made in the implementation of the project as it went along. The first implementation in the Pasco church served as an experiment which could improve the following implementations. These changes were made in the style of teaching, in the intensity and time allotments allocated for the different subjects and even in the teaching materials utilized. Also a more conversational style was adopted as opposed to the lecture

and presentation format of the first session. As a result, in the last two Richland and Kennewick implementations, more fellowship was achieved.

The Seminar

The seminar included both hermeneutics and homiletics (see Appendices B and C). Of course, the homiletics portion also included a subject on the spiritual formation of the preacher, along with the usual emphasis on the techniques and development of skills that are so necessary if one is to prepare and preach a good sermon.

Upon completion of this section, it bears noting that some of the church members commented on how this course of hermeneutics opened their eyes and helped them to understand the Bible more clearly. In fact, these classes in hermeneutics and homiletics have been deemed so meaningful that they have since been taken to a neighboring district at their pastor's invitation. Additionally, this hermeneutics class has also been presented and taught to leaders at a leadership retreat event hosted by the Hispanic Ministry of the Upper Columbia Conference.

Since its inception, this seminar has been enriched through the experiences of the participants in each presentation. In fact, it is the contribution of each group and of each participant that has most enabled the enrichment of this program as each time the seminar has been presented; new ideas and recommendations have been adopted.

Recommendations

Participants

A preacher, in order to become a preacher, needs three elements: First of all, the formation of the preacher (spiritual formation) is necessary. Secondly the gift of

preaching (spiritual gift) is a must. With those two in place, thirdly, the training (skills and techniques) must fall into place. These three elements should go together. If even one of these is missing, the preacher is not ready to occupy the pulpit. At the very least, the preacher may be ineffective in the pulpit. In other words, the lack of one of these three items may disqualify the individual as preacher. So, based on the implementation of this project, we recommend that until a preacher possesses all three of these elements, he or she should not stand behind the pulpit. To do so would not only waste the precious time of preaching, but it could also make the experience a discouraging one for the budding or interested preacher. Therefore, this project recommends a selective ministry in locating and identifying those church members who might serve best in this capacity.

Once selected, instruction and training of these preachers cannot be overlooked. Jesus, the Great Teacher, devoted three and a half years of His ministry to teaching and training His disciples, before He sent them to fulfill the mission of preaching the gospel. Even so, today, the clergy of the church must take seriously the ministry of teaching and training when seeking new preachers to assist the pastor in the pulpit.

Recruitment Program

Each church or organization can choose the recruitment method that best fits its needs; however, it is very important to take into account the spiritual gifts. As mentioned earlier, some people may be interested in preaching, but may not have the gift of preaching. Leaders must be very cautious and exercise tact when dealing with all people but especially these people as part of our mission is to encourage people to serve the Lord.

It stands to reason, then, that the recruitment method should be prepared in such a way that it will attract the people who already possess the gift of preaching, but who may have not as of yet developed this gift. Conversely, the method that was used to recruit students for this seminar was so general that anybody could apply for it. Upon reviewing the results of our experience, however, I recommend studying more deeply the recruitment method in order to achieve better results in enrolling gifted church members into the seminar. Furthermore, upon completion of the project I acknowledge that some gifted people in the churches of the Tri-Cities in the Upper Columbia Conference did not participate in this important seminar.

Duration of the Seminar

We noted that for the sake of the students, it is better to complete the theory portion of the seminar during the weekends or in the evenings during the week. Furthermore, it is so important to make the presentations of the subjects plain, concise and clear. Interestingly enough, this project was implemented in three churches; however, in the churches where the instructions were presented in shorter time periods, learning and practice appeared to be much better.

It also bears noting that the theoretical part of this project has been presented in other districts and churches, and in training programs for the Hispanic ministry of the Upper Columbia Conference, all of which have confirmed that shorter and simpler presentations of the theoretical part have proven to be very enlightening and inspiring for church members. Nevertheless, the theory of this project should remain inseparable from the practical part, without which there will be no visible results.

Of course, it is highly recommended that the new preachers actively engage in exercising their gifts as preachers. I personally have been pleased to hear the ongoing reports of the continual progress and accomplishments of these new preachers. The Tri-City district is now equipped with good preachers, I am satisfied with the implementation and results of this project, and my district is also satisfied.

Evaluation Form

Along the same lines, the evaluation form must reflect the content of the course; again, simpler is better. Because the whole class becomes involved in the evaluation process, the evaluation form must be easily understood and interpreted. The suggestion is to make moderate changes in the evaluation form included in this project in order to make it easier for participants to evaluate each other, since participants are not generally professionals in the field of preaching.

I encourage making moderate changes in the evaluation form that was used for this seminar as, in my experience, some points of this form were difficult for some of the participants to evaluate. Again, from the experience, answering questions provided a more friendly evaluation experience so I am suggesting an evaluation form based on questions.

In addition, I recommend taking out some of the items that are included in order to eliminate redundancy. For instance, the items that ask about the application of the hermeneutics principles convey also a work of exegesis and investigation. To make it simpler, I recommend covering both items in one single question. In Table 5 are some changes that are recommended for the new evaluation form:

Table 5

Changes in Evaluation Form

I. Content of the Sermon (actual form)	I. Content of the Sermon (suggested form)
Hermeneutics principles application	Did he/she apply the hermeneutics principles to this text?
Exegesis	
Investigation	
Structure and organization	Did he/she organize well this sermon?
The use of illustration	Did he/she make a good use of illustrations?
Application to life	Did he/she apply this sermon to real issues in peoples' life?
Conclusion and call to action	Did he/she make a good call to action?
Was it a Christ centric sermon?	Was this sermon soaked in the blood of the Lamb?

Moreover, this seminar emphasizes the centrality of the Cross of Christ in sermons, as it is the only way to offer hope for humanity and to encourage people to experience a triumphant life. Therefore, I suggest the last question of this section should be “Was this sermon soaked in the blood of the lamb?” A positive answer to this question identifies that the sermon is Christ centric. Because of the importance of Christ-centeredness in our preaching, this project insists that this question be addressed in order to cement in people’s minds the importance of this subject.

Additionally, in the second part of the evaluation form, I suggest the following changes (as seen in Table 6).

Table 6

Changes in Evaluation Form

II. Kind of Sermon (Actual Form)	III. Kind of Sermon (Suggested Form)
Expository preaching	What kind of sermon did he/she preach?
Textual preaching	a) Expository
Topical preaching	b) Textual
Homily	c) Topical
It was a prophetic sermon?	d) Homily

As noted here, questions should be asked. The purpose is to encourage discussion in class so that better learning is facilitated amongst the participants. In addition, I removed the question “Was it a prophetic sermon?” since I believe that any kind of sermon (expository, textual, topical, and homily) could be a prophetic sermon. In keeping with this editing mode, a third part of the evaluation form should also be changed (see Table 7).

Table 7

Changes in Evaluation Form

III. Method of Presentation	III. What Method of Presentation did he/she use?
Deductive preaching	Was it deductive?
Inductive preaching	Was it inductive?

This seminar taught that preaching is also teaching, therefore, it presents the deductive and inductive methods of teaching as they apply to preaching. In this teaching and training program I recommend inductive preaching as being best suited to reaching

this generation, though knowledge of both is preferred. In addition to that, the program calls for preachers to be storytellers.

Finally, I suggest these additional changes in the last part of the evaluation form. While the content remains consistent, I make the same modifications where statements are changed to questions so as to stimulate class participation. In addition, I clarify more specifically what we seek in a preacher. For instance, when talking about “fervor,” I look for “passion.”

Moreover, this project quoted that preaching is the communication of truth through personality. For this reason, we seek individuality and uniqueness in a preacher; I look for personality and I desire transparency. I want to see the personality of each preacher, and not a preacher’s imitation of some other preacher’s personality.

Presentation is important. I do not want gestures that might be deemed offensive, therefore, I ask preachers to practice so that gestures are natural and pleasant. I allot time for each participant to preach and we expect participants to practice using their time and to be disciplined when preaching, staying within the time granted. I emphasize the importance of a preacher maintaining eye contact with the audience so that he or she can utilize this opportunity to evaluate his or her reception by the audience and even the effectiveness of the sermon being presented.

A large part of the delivery and presentation, in our training I taught that the Spirit of Christ must be in the preacher’s words. While volume is part of presentation, it is the tone of voice that conveys love and care. Words selected have much to do with tone, and they are what we look for when we ask about “good volume and tone of voice.” Proper

tone will have the best positive impact on the audience, and that is why I insist that each participant polish his or her diction.

A well-told story arouses interest, envelops the audience, and causes each person to wade through the arguments and draw his or her own conclusions. It is no secret that Jesus Christ, our preacher model and in his preaching, he used most often used story-telling to deliver his message. For that reason, this assessment form also took into account the skill with which a preacher delivers or tells stories (see Table 8).

Table 8

Changes in Evaluation Form

IV. The Delivery of the Sermon	IV. Did you see preacher?
Fervor	Was there contagious fervor (passion)?
Visual contact	Was there good eye contact?
Voice	How would you rate the speaker's volume and tone of voice?
Diction	Was the diction acceptable?
Gesture	Did his or her gestures serve to accent what was being spoken of?
Individuality	Could you see his or her personality (individuality) through this sermon?
Time	Did he or she preach within the time allotted?
Skill to tell story	Were you captivated by his or her story?
Vestment	Was he or she appropriately dressed?

Finally, in one simple line, the evaluation form broaches the subject of the vestment or dress of the preacher, an often overlooked and undervalued piece of the preaching puzzle.

Certificate of Completion

The certificate of completion was handed out in a public ceremony one Sabbath morning before the time of worship. This was a very positive experience for both the church members in attendance and the persons receiving the certificates. I recommend that this portion of the practice continue wherever the training occurs as the public recognition does much for the morale of the new preachers and the church alike. It was exciting to observe the eagerness of the new preachers to proclaim the Word of God and the support of those being fed.

Location of the Seminar

It was the original purpose to implement this project in one location for the whole district. After that, however, the project was taken to the other congregations in the district in order to reach more people. This worked very well since new students were added to the seminar on each occasion. Indeed, we learned that it works better for a district to implement this project in each church separately – at least it worked that way here. Nonetheless, each church will present its own unique case; therefore this is merely a suggestion. I also noticed that as a training event for the conference, leaders reacted positively to this seminar. Most of the leaders at this conference session were church elders, summoned to the training by the Hispanic ministry of the conference. It is believed that this training could be very useful as a seminar for church elders in any

district. They could select others who they know to have the gift of preaching and invite them to participate, also.

It was my fervent prayer that this project could be a blessing for pastors who seek to teach and train church members in preaching, especially for those pastors who serve in multi-church districts. I am firmly convinced that adoption of this training would cause us to realize more lay preachers helping the pastors in these districts. For me, personally, the implementation of this project has been a blessing for both, personal growth and church growth.

Summary

Bringing the seminar to each church was more beneficial than having only one class for the whole district, hence more people were reached. In fact, newly church members were more willing to learn and to be evaluated than old ones. Besides, 5 out of 11 graduated were women. Although it is true that the number of male participants was greater, it is also true that in the last two sessions, the number of female participants was greater than males. In addition to that, 5 out of 11 of these preachers were new preachers

APPENDIX A

Table 9

Overview of the classes imparted during the preaching seminar

CLASS	CONTENT
Hermeneutics	Allegorical method, the historical-literal method, principles of biblical interpretation, typology, exegesis (literary interpretation, historical interpretation, Christ centric interpretation, tools to study the Bible).
Homiletics	The formation of the preacher, the sermon is founded in the Word of God, kinds of sermons (expository preaching, textual preaching, topic preaching, homily, prophetic preaching).
Sermon preparation	Prayer, Thinking as the audience might be thinking, keeping the focus, the use of illustrations.
Delivering the sermon	Deductive preaching, inductive preaching, logos, pathos, ethos, the preacher (voice, diction, gestures, individuality, time, the preacher as storyteller, vestment).

SERMON EVALUATION FORM

Evaluation Scale: 0= none 1= poor 2= average 3= good 4= very good
5= excellent

- I. Sermon Content
- a. Hermeneutics' principles implementation ()
 - b. Exegesis ()
 - c. Research ()
 - d. Structure & Organization ()
 - e. Use of Illustrations ()
 - f. How the sermon was applied to personal life ()
 - g. Conclusion & Appeal ()
 - h. Total _____
- II. Kind of Sermon (Method/type, choose one)
- a. Expository preaching ()
 - b. Textual preaching ()
 - c. Topic preaching ()
 - d. Homily ()
 - e. Deductive preaching ()
 - f. Inductive preaching ()
 - g. Prophetic preaching ()
 - h. Total _____
- III. Delivery Style
- a. Pathos ()
 - b. Eye contact ()
 - c. Voice ()
 - d. Diction ()
 - e. Gestures ()
 - f. Individuality ()
 - g. Length of the sermon ()
 - h. Storyteller ()
 - i. Clothing ()
 - j. Total _____
- IV. Comments, please, use the back sheet if needed

APPENDIX B

Hermeneutics

The Allegorical Method (School of Alexandria)

Its advocates discuss that the literal meaning is not as important as is the calling of the attention to “the deeper meaning” or the spiritual one (Greidanus, 1999, pp. 80, 81, 82, 83).

There is some value in the allegorical method as the Bible is filled with the wonder of allusion with its diverse figures of speech and literary genres-- its parables, allegories, metaphors, similes, poetry, anthropomorphism, apocalyptic literature, prophecy, etc. Each of these styles has a function and is not written to be taken literally.

Historical-Literal Method (School of Antioch)

Its proponents were Theodore of Mopsuestia (350-428) and Chrysostom (347-407). This school’s focus is in the literal interpretation of the Bible, however, it “acknowledged figures of speech such as metaphors, anthropomorphisms, and types” (Greidanus, 1999, p. 91).

Summary of Hermeneutics Principles

Greidanus (1999) summarizes some principles of hermeneutics: “The Old and New Testaments are a united whole” (p. 91), “Christ is in the heart of Scripture” (p. 91, cf. Luke 24:27, 44; 2 Cor 1:20; John 5:39). “We can only understand Christ in the light of the Old Testament, and we can only understand the Old Testament in the light of

Christ” (p. 201), “Scripture is consistent with itself” (p. 91, cf. 2 Tim 3:16, 2 Pet 1:21). Obscure passages should be studied in the light of the clearest ones. “Scripture must be its own interpreter” (p. 91, cf. Rev 17:1, 15; 9:3 Luke 10:19). Finally, “One should interpret a passage in its own context...” (p. 9).

Progressive Revelation

Talbot (2011), lecturing to group of Pastors and administrators on September 08, 2011, explained the meaning of “progressive revelation.” She took Luke 24:44, 45 and emphasized the phrase “He opened their understanding” in a progressive way from the books of Moses, the Psalms, and finally, the prophets (lectures on September 08, 2011. College Place, WA).

Preaching Christ from the books of the Old Testament

Interestingly enough, Graidanus (2012) offers seven ways to legitimately preach Christ from an Old Testament passage. The first is through a redemptive-historical progression; this is from the Old Testament narrative to Jesus first and second coming. The second is through promise fulfillment; Old Testament prophecies are fulfilled in Jesus (Messiah). Third, we have typology, from prefiguring Christ to Christ as the antitype. Fourth, we present analogies or similarities between Old Testament teachings and Jesus’ teachings. Fifth, there are longitudinal themes which trace themes from the Old Testament to Jesus Christ. A sixth method is to explore New Testament references, based on citations, references or allusions found in the New Testament that come directly from the Old Testament. Finally, the seventh method of preaching Christ is by the contrast that exists because Christ came (Graidanus, 2012, pp. 27, 28).

Typology

Davidson (2014) defined biblical typology in these terms:

Typology is the study of salvation historical realities (persons, events, or institutions) which God has divinely designed to prefigure (point forward to) the eschatological (“end time product”) fulfillment in Christ or the gospel realities brought about by Christ (Lectures on July 11, 2014, Seventh-day Adventist Theological Seminary).

Exegesis for lay people

McMickle (2008) defines it in this way:

Exegesis is the process by which the biblical text itself is held up for scrutiny so that we can more fully understand and appreciate its historical context, the meaning of its words and terms, the lessons that text intended to offer to its initial audience in antiquity, and the lessons it holds for us today (p.23).

In other words, “The task of the exegete [is] to discern within the historical event both its literal and its spiritual sense” (Greidanus, 1999, p. 92). So the text should give a response to human situation, “What is God doing here, first of all in this text, then in response to this situation...” (Aden & Hughes, 2002, p. 68).

Greidanus (1999) suggests six ways of interpretation: First, there is the literary interpretation, which identifies the genre of literature (narrative, wisdom, psalm, prophecy) along with its subgenres (Laws, Parables, Proverbs, Lament, Autobiography and Lawsuit). There are also figures of speech (metaphors, simile, hyperbole, irony). Additionally, there are also rhetorical structures (repetition, parallelism, chiasm, inclusion, etc.). Finally, it is also required to analyze the grammar of a particular text (p. 229).

Second, we identify the original intention of the author, “In short, who wrote this text? to whom? when? where? and why?” (p. 229). Also what needs is the author looking to meet? (p. 229).

Third, the theocentric interpretation is the revelation of the character of God through His acts, laws and relationship with His creatures (p. 230). Fourth, the canonical interpretation takes the whole Bible as a context (p. 231). The Bible is the panorama; therefore, this particular text should be viewed in the panorama or frame in which it belongs.

Fifth, the redemptive-historical interpretation fits the passage into the context of the history of redemption (p. 232). Sixth, the Christocentric interpretation claims that a passage “may reveal more meaning than its author intended originally” (p. 233). To make a case in point, Caiaphas’ statement,

You know nothing at all. ‘nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.’ Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation. (John 11:49-51; cf. Num 24:17; Isa 7:14; 1 Pet 1:10-12)

Finally, for exegesis of a text, it is recommended to have various translations of the Bible, a good concordance of the Bible, a good dictionary of the Bible, a good Bible commentary and a good book regarding the life of the people in biblical times.

APPENDIX C

Homiletics

Clouset (2011) claims, “The term ‘Homiletic’ is not in the New Testament, instead, the New Testament uses the word ‘prophesying’” (1 Cor 14:3, cf. 1 Cor 14:24) (Lecture on September 08, 2011, University Church of Walla Walla University, College Place, WA). The word homilia means to talk with one another in a familiar discussion. In the same line, the Greek word sermo (sermon) conveys the same sense. Therefore, homiletics is a branch of the rhetoric, applied, in this case, only to sacred discourses (Lischer, 2002, p. 315).

Augustine wrote the first handbook on homiletics and hermeneutics. This handbook was titled “On Christian Doctrine.” In book six of this handbook, Augustine claims that all preaching must be founded in the Word of God (Greidanus, 1999, p. 99).

Expository preaching

An expository sermon focuses on the exposition of Scripture by drawing its structure from the text and exploring that structure from the text (Broadus, 1979, pp. 58, 59). In other words, as Luther postulates, the text governs the sermon (Greidanus, 1999, p. 124).

Textual preaching

In textual preaching, a single subject is taken from the text and then, the subject is studied under those divisions (Broadus, 1979, p. 54).

Topical preaching

Topical preaching is taking a subject and investigating what the Bible says about that topic. As a result, “the subject is organized and studied according to the nature of the subject” (Broadus, 1979, p. 55).

Homily

Homily is “a verse-by-verse explication and application” of a biblical passage (Greidanus, 1999, p. 231).

Deductive preaching

Deductive preaching begins by announcing the proposition (truth) and then makes several points to defend that proposition. It ends in an exhortation (Willimon & Lischer, 1995, p. 270). Furthermore, in deductive preaching, the authority rests in the preacher (Ward, 2012, p. 99). Interestingly enough, Jesus used this method in his Sermon on the Mount (cf. Matt 5-7).

Inductive preaching

This preaching begins with a specific experience and leads the congregation to obtain its own general conclusions. Here, the authority lies between the Bible and the audience. In truth, inductive preaching motivates the congregation to think experience and evaluate the discourse, so that the people are able to draw their own conclusions (Willimon & Lischer, 1995, p. 271). In his ministry, Jesus used the inductive method most, hence his teachings were rife with narratives, analogies, questions, parables, and concrete experiences (Pollard, 1988, pp. 240-241; cf. Luke 10:29-37; 7:36-50).

Sermon Preparation

According to White (1946a), “The preparation, both in preacher and hearer, has very much to do with the result” (p. 175).

This preparation begins with prayer. The more powerful speakers of the Bible were men of prayer (cf. Deut 9:25; Josh 7:6; Jas 5:16-18). Accordingly, White (1946a) admitted, “By earnest prayer and diligent effort we [too] are to obtain a fitness for speaking” (p. 175). In the same lines, Kimball, emphasizes prayer:

The preacher must pre-eminently be a man of prayer. His heart must graduate in the school of prayer. In the school of prayer only can the heart learn to preach. No learning can make up for the failure to pray. No earnestness, no diligence, no study, no gifts will supply its lack (Kimball, 2003, p. 196).

Furthermore, a preacher also needs to know the literary level of his or her congregation. Carter et al (2005) advise to avoid a theological terminology that “either confuses your listeners or causes them to tune you out altogether” (p 92).

Moreover, Carter et all (2005) observes that America is culturally diverse. Sermons, therefore, should be adjusted to that diversity (p 93). In addition, many among this emerging generation have a blend of religions that long for mysticism and spiritualism more than for doctrines (Kimball, 2003, p. 60). For this reason alone, Carter et all (2005) suggests that preachers ought to try a “more inductive approach, allowing the audience to discover the points or answers provided by the text as you walk them through it” (p 97).

This is a time of opportunity. People long for connection- to be guided by a wise person, one who has more experience than they have had. (Kimball, 2003, p. 228).

According to Kimball (2003), the best Bible text to describe the emerging generation is

Judges 2:10, “When all that generation had been gathered to their fathers, another generation arose after them who did not know the LORD nor the work which He had done for Israel” (p. 58).

And so, we are cautioned not to overwhelm people with too much information. Each sermon should hit one specific theme. Carter et al (2005) proposes that “developing a single idea in a sermon is the best way to preach, or at least, to learn to preach” (p. 101). White, too, (1946a) affirms, “if they are condensed and do not cover too much ground, if the spirit of the Master goes with the utterances, no one will be left in darkness, no one will have cause to complain of being unfed” (p. 175).

Indeed, White (1948b) advises to avoid arranging “every minutia with such exactness that they give the Lord no room to lead and impress their minds” (5:251). The result of not heeding this counsel is a sermon, delivered “destitute of spiritual life and energy as were the hills of Gilboa of dew and rain” (White, 1915, p. 165).

Simply put, White (1946a) suggests that sermons should “touch the common life experience, the daily necessities; bringing home to the heart the very truths which are of vital interest” (White, 1946a, p. 182). In the same lines, Carter et al (2005) affirms, “Without application the sermon is incomplete” (p. 130).

Special attention should be given to the use of illustration. Etymologically, to illustrate “is to throw light upon a subject” (Broadus, 1979, p. 179). If illustration were imperative for ancient times, it is even more so, imperative today. With people “who learn visually via television, films, and the internet, we must become three-dimensional in our preaching, incorporating visual elements not as replacement for words but in addition to words” (Kimball, 2003, p. 188).

Carter et al (2005) affirms that the primary purpose of an illustration is “to clarify, illuminate, or simplify a point, principle or truth” (p. 143). White (1941) observes, that Jesus taught in parables to secure the attention of the people (p. 21). In addition, Jesus “had tact to meet the prejudiced minds, and surprise them with illustrations that won their attention” (White, 1940, p. 254). People recalled His lessons (White, 1941, p. 21, cf. White, 1940, p. 254).

White (1941) asserts that “Jesus sought an avenue to every heart through the use of a variety of illustrations” (p. 21). The testimony regarding Jesus’ speeches was that, “No man ever spoke like this Man!” (John 7:46). “His instruction was so simple, His illustrations so appropriate, His words so sympathetic and so cheerful, that His hearers were charmed” (White, 1946, p. 148).

Illustrations must be appropriate, in harmony with the spiritual lesson that we are delivering to the people. Elevation is so critical that White (1948b) comments, “it is wrong to make coarse, irreverent expressions, relate anecdotes to amuse, or present comic illustration to create a laugh. Sarcasm and playing upon the words of an opponent are all out of God’s order” (1:648, 649). All illustration should be relevant or it may “detract from the force of the truth presented” (White, 1948a, p. 166). In addition, illustrations must be “self-evident” (White, 1943, p. 253). In other words, all illustrations used must lead to the point of the sermon. In addition, Carter et al (2005) advises to avoid “insensitive illustrations” that “hurt some members of the audience” (p. 145).

There are some good sources for illustrations. They can be found in nature and in the whole universe. “The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made” (White, 1954, p. 46).

In addition, Jesus “drew illustrations also from the events of life, facts of experience familiar to the hearers” (White, 1954, p. 51).

The best schools utilize tools such as blackboards, maps, pictures, etc., to draw student’s interest. In reality, preaching is teaching, therefore, “the teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort” (White, 1954, p.515).

Also, “Christ drew His illustrations from the great treasury of household ties and affections” (White, 1943, p. 178). These Bible stories are a very good source for sermon illustrations. They are especially powerful when employed to reach children (White, 1943, p. 181). And why not for adults, too? Indeed, we know the academic value of reading good books, magazines and biographies.

Finally, personal stories can be used in preaching. Carter et al (2005) recommends, however, that in telling a story, you do not exaggerate your story. Be true. Reject the use of another’s person story unless you have the approval of that person. When using another person’s story, always respect confidentiality (p. 140).

Delivery of the Sermon

“Good preaching appeals to the heart as well as the mind” (Wogaman, 1998, p. 28). “Jesus said . . ., “You shall love the LORD your God with all your heart, with all your soul, and with all your mind” (Matt 22:37).

McMickle (2008) suggests three Greek words to shape the sermon. These words are “Aristotle’s three principles of rhetoric or public speaking” (p. 40). The first word is *logos*. *Logos* refers to Scripture, and so, the sermon should be biblical. As a matter of exegesis, “*logos* refers to intellectual appeal”. The second word, *pathos*, “is the

emotional appeal” (McMickle, 2008, p. 40). *Pathos* speaks to the heart rather than to the intellect. The third word *ethos* refers to “the kind of behavior preachers seek to instill in their listeners” (McMickle, 2008, p. 55). This principle deals with the goal of the sermon as being, “to persuade people to act” (McMickle, 2006, p. 91.) Essentially, *pathos* is enthusiasm.

All sermons should be delivered with passion (cf. 2 Tim 1:7; Acts 4:31; 6:10; 1 Kgs 19:14; Matt 22:37). To be specific, Farrar (1998) emphasizes, “A passion for the Passion, then: A passion of the preachers’ heart for Jesus himself” (p. 9). White (1946a) illustrates the enthusiasm (*pathos*) in this way:

On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, Archbishop of Canterbury, the Archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors affect your audiences so powerfully by speaking of things imaginary." "My lord," replied Betterton, "with due submission to Your Grace, permit me to say that the reason is plain; it all lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real; and you in the pulpit speak of things real as if they were imaginary." (p. 179)

Noonan (1950) stated that “the secret of eloquence” is to believe “in what you are talking about.” (p. 30). McMickle (2008) states the obvious when he says, “The emotions of the speaker stir the emotions of the audience” (p. 41). White (1946a), too, asserts, “Let the pathos of your voice, its deep feeling, make its impression on hearts. Urge your students to surrender themselves to God” (p. 174).

In addition, attention should be given to rhetoric, which is “the theory and practice of persuasive discourse” (Lischer, 2002, p. 277). In fact, eloquence bears weight in the sermon, with three main purposes: teaching, delighting and swaying. Indeed, to preach is to teach. It is a necessity which conveys being agreeable or delighting. Still, it

is only when the congregation has been swayed that the preacher has gained a victory (Lischer, 2002, p. 284).

Finally, timing is very important in the delivery of a sermon, White (1946a) contends:

When carefully studied, his discourses are of a moderate length, but it is almost impossible for his hearers to forget the teachings conveyed in them. When he has had no time for preparation, his sermons are unreasonably long, and it is equally impossible to get anything out of them which will stick to the memory. (p. 176)

White (1946a) elucidates with this statement from a preacher who was a contemporary of hers: "When I prepare thoroughly, half an hour; when only partially, an hour; but when I enter the pulpit without previous preparation, I go on for any length of time you like; in fact, I never know when to stop" (White, 1946a, p. 176). White (1946a) recommends short sermons, as short sermons help preachers to gain positive reputations, to preserve their own health and to prevent their congregations from becoming weary (p. 177).

In addition to praying, White (1946a) advises, "Speak as to little children, remembering that there are many well advanced in years who are but little children in understanding" (p.175). Indeed, White (1946a) says that Jesus style "was plain, simple, comprehensive" (p. 107).

The Preacher

The apostle Paul says, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth." (2 Tim 2:15). White (1946a) says, preachers must not spend time on mundane things (pp. 180, 181). In

the same line, Carter et al (2005) claims that, “Effective preaching must begin with the preacher’s walk with Christ” (p. 118).

In addition, White (1946a) suggests that fitness for preaching “includes uttering every syllable clearly, placing the force and emphasis where it belongs. “Speak slowly,” she adds. “Into what you say, put the spirit and life of Christ” (p.175).

Moreover, White (1948b) emphasizes, that the preacher is speaking for Christ, therefore, “his attitude, his gestures, should be of such a character as will not strike the beholder with disgust...They [the speakers] should be clothed in a manner befitting the dignity of their position (1:648). Brown et al (1996) states the rationale succinctly: The preacher “will be seen and heard through the eyes, the face, the voice, the gestures, the posture, and attitude toward the congregation” (p. 190).

There are two extremes to avoid, “On the one hand, there is the attempt to remove any evidence of the self from the style or strategy of the sermon; on the other hand, there is the temptation to make the self the center of the sermon” (Aden & Hughes, 2002, p. 40). However, experts in the art of preaching (Brown, Gordon & Northcutt, 1996) assert that to “‘be yourself’ is sometimes called the First Law of Preaching” (p. 190).

In my own experience, at the beginning of my ministry, I admired the president of my conference. He was a powerful preacher. I invited him to lead out in preaching for a week of prayer in one of my churches. As a result of his preaching, the church was revived. The next week, I took the pulpit, and I tried to imitate the style of my president. I immediately, two young ladies in the pews started whispering each other. It didn’t take long for me to realize that the whispering was because of the change in me. I became ashamed, and I lost power and authority. What’s more, the message lost its effectiveness.

There are two basic reasons that young preachers experience failure when they imitate some other preacher's style. First, none of us have the education, experiences, and endowments of anybody else. Second, since God created us as unique beings, he wants to use us in that way and for that purpose for which we were created (McMickle, 2008, p. 53). So, every "diligent" preacher, that wants to be "approved to God," needs to remember, that "every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who ... influence character" (White, 1952, p. 17). It is crucial to note that there are two types of imitation, conscious imitation and unconscious imitation. While unconscious imitation is the less dangerous practice, it is still risky since the person who imitate other persons, imitates not only his or her virtues but also his or her faults (Lischer, 2002, p. 313).

"We are created to create" (Graves & Schlafer, 2008, p. 217). This is as true in preaching as it is in art or design, so please, create your own sermons.

The preacher as a storytellers

Jensen (1993) in his book, "Thinking in story: Preaching in a post-literate age," says that humankind has faced three successive communications eras. The first one was "oral communication" where the ear was massaged. The second one was "script communication" (first alphabet, then the alphabetic movable type).in this era the eye was massaged. This third era is "electronic communication," where many senses are massaged simultaneously; currently the world is in transition from script to electronic communication and the transition is moving rapidly (p. 17).

Jensen (1993) goes beyond identifying the eras to understanding the reasoning behind selection of illustrations. He claims that the preacher must make use of the imagination of the listeners, and that to this end, stories must be used as “metaphors of participation, not metaphors of illustration” (p. 80). Furthermore, Jensen (1993) suggests a shift, from thinking in ideas to thinking in stories for the preparation of the sermon. He insists that the sermon itself is the story. For this reason, as a preacher is constructing his or her sermon, the first question must be “What stories can I tell?” (pp. 109-115).

Furthermore, Jensen (1993) proposes Polymorphic preaching. By polymorphic preaching he means an “attempt to massage more than one sense, or one sense from more than one source” (pp. 141-145).

Kimball (2003) insists that “preachers must become storytellers again” (p. 172). Hence people are not familiar with the content of Scripture (McMickle, 2008, p. 29).

Along the same lines, White (1894) asserts, “Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray” (p. 55). White (1894) adds, “In the Bible, a boundless field is opened for the imagination” (p. 189). Besides, “Through the imagination He [Jesus] reached the heart” (White, 1940, p. 254).

Aspiring preachers ought to reflect on the following quotation “if we are going to nurture new forms of narrative preaching or a globalized world, we need to provide a positive theology of the imagination (Graves & Schlafer, 2008, p. 216).

APPENDIX D

Prophetic Preaching

Definition

Wogamans (as cited in Tisdale, 2010) says that prophetic preaching is to speak in behalf of God. Moreover, is to call people attention to change from the present accommodated situation or conformism, to go further to a deeper level in understanding the purpose of the life (p. 4).

Otoni-Wilhelm (as cited in Tisdale, 2010) asserts that we have a duty here, at the present, in this old heavens and old earth, to create and to sustain “a ministry of compassion to neighbors near and far” and to take position against all things that are contrary to the will of God for His creation (p. 5).

Along the same lines, Brueggemann (as cited in Tisdale, 2010), observes that prophetic preaching is the preaching that guide the people to God’s paths, to see as God sees, and to suffer for the things that break God’s heart (p. 7).

In fact, McMickle (as cited in Tisdale, 2010) acknowledge that our society is under the domain of ruling elite, that he calls the “status quo”. As a result of that government, masses are marginalized. Therefore, prophetic preaching is set as a weapon to combat the status quo, to widen the narrow vision of the oligarchy, to offer another alternative to people in harmony with God’s will that brings “hope and deliverance” (pp. 8, 9).

The Content of the Prophetic Preaching

Even though, theologians like Marcion (ca 85-160), Friedrich Schleiermacher (1768-1834), Adolf Von Harnack (1851-1930), Rudolf Bultmann (1884-1976) among others, for the most part rejected the Old Testament, even they used some parts of it, “especially the call for social justice by the prophets” (Greidanus, 1999, p.39).

The content of the prophetic preaching is in the Bible. Therefore, in the preparation of a prophetic sermon, “In the beginning must be the Word” (McMickle, 2008, p. 5). Obviously, the primary source is Scripture (McMickle, 2006, p. 127).

Accordingly, preachers must deliver messages that address the main problems that affect their community (including the church) and their country (McMickle, 2008, p. 59). McMickle (2008) insist that preachers must call for congregants to act in harmony with standards that are more elevated than cultural or political ones, and for actions to be taken according to an alignment with the Kingdom of God, and not in conformity with human injustice, since “civil disobedience has biblical precedents” (p. 64, 63 cf. Dan 3:28, Acts 5:29).

Phoebe Palmer (1807-1874) an activist in pursuit of greater holiness in Christian churches developed her sermons under the slogan “perfect love,” addressing abolition, temperance and the importance of women serving as preachers, equal in authority to men in the same position. Her treatise claimed that the Christian church was not only offending Christ in not allowing women to preach, but it was also wasting its resources by engaging in this practice (Lischer, 2002, p. 90).

McMickle (2006) argues that prophetic preachers are called to address “issues of injustice and righteousness” (p.8) but not to become distracted by other voices like those

of the patriotic pastors who focus on patriotism, forget the poor, while wasting resources on unnecessary wars, etc. (pp.66, 67), or those preachers who confuse prosperity with spirituality (p. 104) in their so-called “Prosperity Theology” (p. 100). In addition, he rails against the often limited concept of justice and against a worship form that is far removed from the concept of justice and righteousness (pp. 99, 100).

Interestingly enough, early in church history, John Chrysostom, once considered the “golden mouth” in preaching, addressed the majority of his sermons to the amendment and reform of political situations in government. These series of sermon were called “On the Statues,” and were written after a protest of the people against the raising of taxes (Lischer, 2002, p. 57).

The Purpose of the Prophetic Preaching

McMickle (2006) penned: “Prophetic preaching is designed to motivate people to move beyond lifting up holy hands and to begin to extend helping hands to those Jesus describes in Matthew 25 as ‘the least of these’” (p. 85). Therefore, prophetic preachers must practice the “most energizing language” (Brueggemann, 2001, p. 68) to present God’s alternative to individuals. In order to achieve that goal, prophetic preachers need to remember that “People are much more likely to change if they believe that the one seeking to change them really cares about them” (Wogaman, 1998, p. 18).

McMickle (2006) adds that prophetic preachers should call the rich people and the people in authority to lend or give their resources to make a “more just society for their fellow citizens” (p. 4). Surely this is a Biblical concept. After all, didn’t Jesus challenge His disciples to feed the hungry, even though they had little money to do so (cf. Matt 14:16; Mark 6:37)? But lest we think prophetic preaching is only for changing or for

moving the rich people, it is not alone so. It is also for inspiring poor people, rich in faith, to help people in need (cf. Acts 2:45; Rev 2:9).

In the context of worship, indeed, the purpose of prophetic preaching is to stimulate people to walk a second mile (Matt 5:41). In other words, the called are to “Enter to worship-Depart to serve” (McMickle, 2006, p. 87), because “To give is to live. The life that will be preserved is the life that is freely given in service to God and man” (White, 1940, p. 623).

To summarize prophetic preaching, it leads to a prophetic ministry. For instance, prophetic preaching is not to raise voices against prostitutes, nor is it to torture the victims, but rather, it is to criticize the system, and to energize the people of God to minister in favor of victims. Interestingly enough, “Jesus’ deeds place among the marginal victims of society” (Brueggemann, 2001, p. 105).

While prophetic preachers never pretend to completely remove corruption from this evil world, they do encourage the Christian to act as the leaven, “which a woman took and hid in three measures of meal till it was all leavened” (Luke 13:21), or as salt to give flavor to this world (Matt 5:13, 14).

There can be no doubt that the indolence and indifference of people must often be denounced in order to move those same people into action against the evil of a dominant culture. Along the same line of reasoning, White (1943b) insists, “The prophet’s duty was plain; he was to lift his voice in protest against the prevailing evils...Throughout his lifetime he must be a patient, courageous teacher—a prophet of hope as well as of doom” (pp. 308, 309).

Tisdale (2010), too, affirms that prophetic preaching is a call to action. From the biblical story of Joshua, she cites, “A priority for the poor is not on the U.S. political agenda today, and we are called to march ‘around our nations’ capitol seven times...” (p. 77).

The Prophet

God needs prophets. A prophet, is, according to its Greek form, “*prophétes*” (*profh,thj*) which “refers to one who speaks on behalf of another” (Wogaman, 1998, p. 3). If this definition stands, then a prophet is one who speaks on behalf of God. McMickle (2006) supports this view, suggesting that “prophetic preaching occurs whenever a preacher seeks to bring the will of God to the attention of the people of God” (p. 10).

Brueggemann (2001) asserts:

Jesus takes a quite dialectical two-age view of things. He will not be like on-world liberals who view the present world as the only one, nor will he be like the unworldly who yearn for the future with an unconcern about the present. (p. 119).

A prophetic preacher, then, is a preacher who moves people from a dominant culture that ignores the suffering of the people to an alternative culture that responds to the cries of the people and meets their needs (Brueggemann, 2001, pp. 3, 4).

A well Balanced Preacher

We do need to set a balance, however, because a future life, one that is eternal, needs to be the real hope for the people of God. As Paul said, “For we know only imperfectly, and we prophesy imperfectly” (1 Cor 13:9). In reality, we preach imperfectly in the midst of an imperfect world. Our reality is that we need a hope for our

future no matter what we achieve in this imperfect world. Dr. Martin Luther King Jr. is an example of a prophetic preacher who achieved great things as a result of his ministry. History tells us that he lived in an incredibly imperfect world. Unfortunately, he was killed as a result of his ministry. Seldom in this country today, do we see such an extreme result. King is a prime example of presenting transformation for both, this present world and hope for the future.

Like King, prophetic preachers need to keep in mind three virtues when delivering their prophetic messages, “faith, hope and love”, they need to remember that “the greatest of these is love” (1 Cor 13:13). While delivering their message to transform the present, they also need to remember that “when that which is perfect has come, then that which is in part will be done away” (1 Cor 13:10).

The only way to keep the balance is for a preacher to preach from the word of God and to avoid the temptation of being merely a social preacher. For instance, McMickle (2008) tells us about a conference on prophetic preaching that he attended back in 2007. He says that each pastor talked about “economic justice, racial prejudice, anti-war activism, and environmental concerns” (p. 74). In short, this is an unbalanced preaching- one-winged preaching that cannot fly.

Similarly, Dupertuis (1982), concludes his investigation of liberation theology saying,

In spite of its timeliness and virtues, it has, due to its absorbing preoccupation with the historical, neglected the transcendent-thus weakening the possibilities of a greater impact. In a justified reaction against an excessive verticalism in much of traditional theology, it has tended to go to the opposite extreme of an excessive horizontalism, emptying the Gospel of mucho of its saving content. (p. 152)

The Risk of a Prophetic Preaching

Unfortunately, Old Testament language is not popular and seldom is it well received. To use the language of the Old Testament Prophets is to add risk to a preacher's life. For instance, Bartolome de Las Casas (1474-1566), put his life at risk for defending the rights of the native population in Haiti and Cuba against the atrocities that Europeans were committing against them. Dietrich Bonhoeffer (1906-1945), was another pastor and theologian who experienced the displeasure of the ruling class. Though he lived in the United States at the outbreak of World War II, he left the United States to move back to his beloved homeland, Germany, in the middle of the war so that he could more effectively raise his voice against the racism of the Nazi Party. There, he defended Jews against the brutality committed by the German National Socialism. For this cause, he was sent to Flossenburg concentration camp where he was murdered April 9, 1945, just days before the war ended. This social gospel is so hated by some that they will attempt to silence it, even when they are doomed to fail, as witnessed in Bonhoeffer's experience. Wilhelm Vischer (1895-1988) is another classic case study. In 1928 he became professor of Old Testament in Bethel, Germany. In his defense of the Old Testament theology, he, too, took a position against anti-Semitism and against one who he considered to be a "theologically sterile" Old Testament theologian due to the influence of "higher criticism." Vischer, too, paid the price for speaking out. "In 1933 the Nazis banned him from teaching and preaching" (Greidanus, 1999, p. 163). Of course, no discourse on this subject would be complete without mentioning Martin Luther King Jr. (1929-1969). His is a modern-day example of one who died for the cause

he stood for rather than live with injustice. His burden was civil rights for the black people in America (Brueggemann, 2001, p. 125).

Without a doubt, prophetic preachers need both to have courage and to set a personal example. Charles Finney, a preacher of the Second Great Awakening is an example of this courage and lifestyle combined. When Oberlin College in northeastern Ohio, offered him the presidency of the college in 1852 he agreed on one condition, that the school would continue accepting black students. Furthermore, he expanded the vision of the college by convincing the powers in charge of the college to help runaway slaves from the South to the North and to Canada (McMickle, 2006, p. 126). When Charles Finney preached, he preached with authority; as a result, people listened to him. The opposite of Finney's example is also true, however. "A gross inconsistency between the message and the messenger will destroy the message" (Wogaman, 1998, p. 21).

Ellen G. White and the Prophetic Preaching

White (1943) warns us against smooth sermons that suppress truth (pp. 140-141). It stands to reason, then, that Ellen G. White was involved in prophetic preaching.

The anti-slavery movement

Prior to the outbreak of Civil War in the United States of America, people owning other people was already a hot topic. "The demand for immediate emancipation of all slaves arose in the 1830's, primarily as a result of the Second Great Awakening" (Knight, 1998, p. 46). Already, prophetic preaching had been playing a remarkable role in the anti-slavery movement that would lead to emancipation of slaves in this country, thanks in no small part to the diatribes of nationally recognized preachers like William Lloyd Garrison

and Theodore Dwight Weld. A number of preachers from the Second Advent movement (Millerites) such as Joshua Himes, George Storrs, and Charles Fitch were also actively involved in the antislavery movement. All these preachers denounced slavery as sin, calling the nation to repentance from that sin and in the process, providing freedom to the slaves (Knight, 1998, p. 46).

Ellen G. White was quick to take a position against racism. She denounced the system of slavery as an institution of sin (White, 1948b, p. 264). Not content to just free slaves from the shackles of slavery, she also expressed concern for the spiritual condition of the color race. “For long years the colored race has been neglected, has been left in the slavery of sin, as a people we should do more for the colored race in America than we have yet done” (White, 1966, p. 24), she wrote. She brazenly criticized others who skirted this subject, saying, “But the great majority of our ministers did not co-operate, as they should have done, with the few who were struggling to carry forward a much-needed work in a difficult field” (White, 1948a, p. 205).

But she was more than just a champion for the rights of the slaves, or even a crusader to the unsaved white people of her time. White (1966) was also deeply concerned for the spiritual condition of the white people who already expressed belief in the third angel’s message. She was concerned about their heart condition, writing, “Those who are converted among the white people will experience a change in their sentiments. The prejudice which they have inherited and cultivated toward the colored race will die away” (p. 22).

Ellen G. White went beyond what might be expected of a preacher, leading her institution in civil disobedience against a law that was contrary to God’s Word. She

stood firmly against the repulsive Fugitive Slave Act of 1850, an act which held people from the North accountable if they did not assist in the recovery of runaway slaves (Knight, 1998, p. 46). Though she knew that penalty might follow, White (1966) stated, “The law of our land requiring us to deliver a slave to his master, we are not to obey; and we must abide the consequences of violating this law” (p. 202).

In defense of White’s call for social justice, she said the following to a group of students at Oakwood School, in Huntsville, Alabama, on April 29, 1909: “God takes care of those who are looked down upon by their fellow men (White, 1981, 2:84).

Civil War (1861-1965)

White (1948b) candidly defined the civil war as a deception from the leaders of the nation to the American people, arguing:

Thousands have been induced to enlist with the understanding that this war was to exterminate slavery; but now that they are fixed, they find that they have been deceived, that the object of this war is not to abolish slavery, but to preserve it as it is. (1:254)

Pro-Temperance Movement

White was also influential on matters of personal health, encouraging her church to join in the temperance movement and to fight against those issues that were causing such damage to people’s health (White, 1949, p. 222). Furthermore, Mrs. White challenged people from churches of all denomination to stand for temperance, calling for their ministers to preach prophetically against intemperance. She invited ministers to preach prophetically, recognizing that, “To speak plainly would mean the offending of his congregation, the sacrifice of his popularity, the loss of his salary” (White, 1942, p. 340).

Though prophetic preaching is most often poorly received, occasionally, when the hearers are ready, there are rewards. Interestingly, Ellen G. White engaged her own largest audience when she was preaching about temperance. In August, 1876, she exclaimed, “What a scene is before me! It is estimated that twenty thousand people are assembled in this grove” (Knight, 1999, p. 128). How did her listeners respond? The Haverhill Daily Bulletin for August 27, 1876 made this comment: “This lady is a forcible and impressive speaker, and holds the crowd with her clear utterances and convincing logic” (Knight, 1998a, p. 109).

After that, she was invited to speak in the city hall of Haverhill. Commenting on that experience, she said, “One thousand people were before me of the finest and most select in the city. I was stopped several times with clapping of hands and stomping of feet. I never had a more signal victory” (Knight, 1999, 128).

“The Least of These”

This social gospel is still alive today. As long as people who might be oppressed exist, we have a burden. Sahlin (2003) appeals to the followers of Christ to have an incarnational approach to ministry, that is, to work as he did in favor of the afflicted (p. 13).

Religious Freedom and Final Crisis

In matters of freedom, we recognize that “Mrs. White opposed oppressive combinations of any sort that would restrict the freedom of Christians to serve God” (Knight, 1998a, p. 126). White (1911) asserts that last day Christians have a responsibility to religious liberty (p. 616).

Several attempts were made in White's days to abolish the liberty of conscience. In 1864, evangelicals joined together to claim that America is a Christian nation, therefore, laws should be enforced to secure that. One of those laws was Sunday law. "On May 21, 1888, "New Hampshire's H. W. Blair introduced a bill into the United States to promote the observance of 'the Lord's day as a 'day of religious worship'" (Knight, 1988a, p. 129).

The attempt for a national Sunday law failed; however, Blair brought it back to the Senate in 1889. Again, "it went down after a hard fight in which Adventists played a prominent role" (Knight, 1998b, p. 121). In the midst of that trouble, A. T. Jones accompanied with two other Seventh-day Adventist ministers gave their testimony before the House committee which was discussing the proposal (Greenleaf & Schwarz, 1995, p. 244). Jones argued that "Religious liberty was a right, not a privilege subject to the whim of the majority" (Greenleaf & Schwarz, 1995, p. 243). After the Blair Bill had failed twice, in 1892, Jones was called again to speak. This time, it was in the matter of the Sunday closure of the Chicago World's Fair (Greenleaf & Schwarz, 1995, p. 244).

Even after this court decision, several others attempts were made to enact a Sunday law. Less than two years later, in 1890, W.C.P Breckenridge brought the petition of a Sunday law to the House of Representatives. Just two more years after that, on August 5th, 1892, President Benjamin Harrison signed the first national Sunday law in the United States of America (Knight, 1998b, pp.121, 122). The consequences of that legislation began to fall upon our brethren, as, "between the early 1880's and 1895 scores of Adventist faced arrest in the United States (as well as overseas) for violating state

Sunday laws...The local authorities treated many of the arrested Adventist as common criminals” (Knight, 1898b, p. 121).

Ellen G. Whites insists in the prophetic character of our preaching. In writing about the final crisis, she asserts that is our responsibility to rebuke sin in the world and also in the church (White, 1911a, p. 606). In doing so, White (1911a) affirms, “The spirit of these preachers resembles the old prophets “(White, 1911a, p. 608).

White (1948b) insists that God’s people are “not to sit in calm expectation of the coming storm” (5: 452). Furthermore, White (1948b) emphasizes that we should interpose, before the people, “the most effectual protest against measures to restrict liberty of conscience” (5:452).

Knight (2008) summarizes our special mission as Seventh-day Adventist preachers:

Ellen White never tired of reminding Seventh-day Adventist that many others had a burden for social justice and a ministry to the poor and hungry, but that no one else was preaching God’s last apocalyptic message. That preaching, she held, was God’s special commission to Adventism. (p. 101)

REFERENCE LIST

- Adler, P. (1996). *World civilizations*. St. Paul, MN: West.
- Aden, L., & Hughes, R. (2002). *Preaching God's compassion*. Minneapolis, MN: Fortress Press.
- Black, D. (1998). *It's still Greek to me*. Grand Rapids, MI: Baker Books.
- Burrill, R. (1993). *Revolution in the church. Unleashing the awesome power of lay ministry*. Fallbrook, CA: Hard Research Center.
- Burrill, R. (1998). *Recovering an Adventist approach: The life & mission of the local church*. Fallbrook, CA: Hart Research Center.
- Bull, M., & Lockhart, K. (2007). *Seeking a sanctuary: Seventh-day Adventism and the American dream*. (2nd ed.) Bloomington, IN: Indiana University Press.
- Bray, G. (1996). *Biblical interpretation. Past & present*. Downers Grove, IL: InterVarsity Press.
- Broadus, J. (1979). *On the preparation and delivery of sermons*. (4th ed.). San Francisco, CA: HarperSanFrancisco.
- Brown, H., Gordon, C., & Northcutt, A. (1996). *Revised steps to the sermon: An eight-step plan for preaching with confidence*. Nashville, TN: Broadman & Holman.
- Brown, H. (2000). *Heresies. Heresy and orthodoxy in the history of the church*. Peabody, MA: Hendrickson Pub. Inc.
- Brueggemann, W. (2001). *Prophetic imagination*. Minneapolis, MN: Fortress Press.
- Carter, T., Duvall, S., & Hays, D. (2005). *Preaching God's word*. Grant Rapids, MI: Zondervan.
- Clouzet, R. (2011, September). Homiletics. Symposium conducted at the Walla Walla University, College Place, WA.
- Davidson, R. (1982). Typological structures in the Old and New Testaments. *Andrews University Seminary Studies*, 20(1), 61-62.
- Davidson, R. (2014). *Biblical typology* (Unpublished notes from the class Preaching the Literary Form of the Bible). Andrews University, Berrien Springs, MI.

- Edwards, O., Jr. (2004). *A History of preaching*. Nashville, TN: Abingdon Press.
- Farrar, C. (1998). *The foolishness of preaching: Proclaiming the Gospel against the wisdom of the world*. Grand Rapids, MI: William B. Erdmann.
- Gowan, D. (1986). *Bridge between the Testaments: A reappraisal of Judaism from the Exile to the birth of Christianity*. Allison Park, PA: Pickwick.
- Graves, M., & Schlafer, D. (Eds.). (2008). *What's the shape of narrative preaching*. St. Louis, MS. Chalice Press.
- Greenleaf, F., & Schwarz, R. (1995). *Light bearers: A history of the Seventh-day Adventist church*. Nampa, ID: Pacific Press.
- Greidanus, S. (1999). *Preaching Christ from the Old Testament, A Contemporary hermeneutical method*. Grand Rapids, MI: William B Eerdmans.
- Greidanus, S. (2012). *Preaching Christ from Daniel. Foundations for expository sermons*. Grand Rapids, MI: William B Eerdmans.
- Grieco, H. J. (2004). *A dilemma of obedience and authority: The Franciscan inquisition and Franciscan inquisitors in Provence, 1235—1340*. (Princeton University). ProQuest Dissertations and Theses, 205-205 p. Retrieved from <http://search.proquest.com/docview/305149078?accountid=8313> (305149078)
- Hermans, C., & Mooij, A. (2010). Memory of deductive and inductive sermons: Empirical research into the effects of transmission of theological concepts in the doctrinal mode. *Journal of Empirical Theology*, 23(2), 201-231.
- Hermeneutika Computer Bible Research*. (2001). BMN morphology, Barclay-Newman. [BibleWorks 5]. Bigfork, MT: Michael S. Bushell & Michael D. Tan.
- Jensen, R. (1993). *Thinking in story. Preaching in a post-literate age*. Lima, OH. CSS.
- Kittel, G. (Ed.). (1964). *Theological dictionary of the New Testament*. (Vol. 1). Grand Rapids, MI: Eerdmans.
- Kimball, D. (2003). *The emerging church*. Grand Rapids, MI: Zondervan.
- Kung, H. (1976). *The church*. Garden City, NY: Doubleday.
- Knight, G. (1993). *Millennial fever and the end of the world*. Boise, ID: Pacific Press.
- Knight, G. (1998). *Ellen Whites' world*. Hagerstown. MD: Review and Herald.

- Knight, G. (1999). *Walking with Ellen White*. Hagerstown, MD: Review and Herald.
- Knight, G. (2008). *The Apocalyptic vision and the neutering of Adventism: Are we erasing our relevancy?* Hagerstown, MD: Review and Herald.
- Lewis, J. P. (1966). The school of the prophets. *Restoration Quarterly*, 9(1), 1-10.
- Lischer, R. (2002). *The company of preachers: Wisdom on preaching Augustine to present*. Grand Rapids, MI: William B. Eerdmans.
- Long, T., & Tisdale, L. (Eds.). (2008). *Teaching preaching as a Christian practice: A new approach to homiletical pedagogy*. Louisville, KY: Westminster John Knox Press.
- Long, T. (2009). *Preaching from memory to hope*. Louisville, KY: Westminster John Knox Press.
- Lowther, W. K. (Ed.). (1937). *The first epistle of Clement to the Corinthians*. New York, NY: McMillan.
- Mader, M. C. (2008). *Where the laity's participation in the threefold office of Christ intersects with ordained roles: The contribution of the Second Vatican Council to an understanding of this overlap* (Doctoral dissertation). University of St. Michael's College (Canada). Proquest Dissertations and Theses. Retrieved from <http://search.proquest.com/docview/304410570?accountid=8313> (304410570)
- Melbye, D. (2004). Lay preaching: A blessed necessity. *Word & World*, 24(3), 330, 332.
- Monckres, P. (1979). Lay sermons: The power and the glory. *Christian Ministry*, 10(2), 32.
- McMickle, M. (2006). *Where have all the prophets gone?* Cleveland, OH: The Pilgrim Press.
- McMickle, M. (2008). *Shaping the claim*. Minneapolis, MS: Fortress Press.
- McNeal, R. (2011). *A work of heart understanding how God shapes spiritual leaders*. San Francisco, CA: Jossey-Bass/A Wiley Imprint.
- Noonan, P. (1950). *Simply speaking: How to communicate your ideas with style, substance, and clarity*. New York, NY: Harper Collins.
- Ogden, G. (1990). The pastor as change agent. *Theology, New and Notes*, 37(1), 8.
- Ortiz, R. (2011). Planning a preaching calendar for a multichurch district. *Ministry*, 83(3) 13-14.

- Pollard, J. P. (1988). Inductive preaching source: Helping people listen. *Restoration Quarterly*, 30(4), 240-241.
- Pollard, N. P. (1992). *The de-clericalization of the preaching ministry: Lay preaching recovered* (Doctoral dissertation). Retrieve from ProQuest Dissertation & Theses (PQDT). (3153980).
- Sahlin, M. (2004). *Understanding your community. Intuitive assessment tools to launch a relevant ministry*. Lincoln, NE: Center for Creative Ministry.
- Scott, J. (2011). *Preaching supervision and lay preachers: A tool for the support and growth of lay preachers in the archdioceses of Louisville* (Doctoral dissertation). Retrieve from ProQuest Dissertation & Theses (PQDT). (3444295)
- Talbot, E. (2011, September). Hermeneutics. Symposium conducted at the Walla Walla University, College Place, WA.
- Tisdale, L. (2010). *Prophetic preaching: A pastoral approach*. Louisville, KY: Westminster John Knox Press.
- Trueblood, E. (1967). *The incendiary fellowship*. New York, NY: Harper.
- U. S. Census Bureau. (2012). *American fact finder*. Retrieved from <http://factfinder2.census.gov/faces/nav/jsf/pages/index.xhtml>
- U. S. Religion Census. (2010). *Religious congregations & membership study*. Retrieved from http://www.thearda.com/rcms2010/r/c/53/rcms2010_53005_county_name_2010.asp
- Volz, C. A. (1990). *Pastoral life and practice in the early church*. Minneapolis, MN: Augsburg Fortress.
- Ward, D. B. (2012). *Our lives as well: Teaching preaching as a formative Christian practice*. Princeton Theological Seminary). ProQuest: Dissertations and Theses, 267. Retrieved from <http://search.proquest.com/docview/1026575745?accountid=8313> (1026575745)
- Willimon, W., & Lischer R. (Eds.) (1995). *Concise encyclopedia of preaching*. Louisville, KY: Westminster John Knox Press.
- Wogaman, J. P. (1998). *Speaking the truth in love*. Louisville, KY: Westminster John Knox Press.
- White, E. (1894). *Christian education*. Battle Creek, MI: International Tract Society
- White, E. (1901, April 12). *General conference Bulletin*. Washington DC.

- White, E. (1903). *Education*. Mountain View, CA: Pacific Press.
- White, E. (1911a). *The Great controversy between Christ and Satan*. Mountain View, CA: Pacific Press.
- White, E. (1911b). *The acts of the apostles*. Mountain View, CA: Pacific Press.
- White, E. (1915). *Gospel workers*. Washington, DC: Review and Herald.
- White, E. (1940). *The desire of ages*. Mountain View, CA: Pacific Press.
- White, E. (1941). *Christ's object lessons*. Washington, DC: Review and Herald.
- White, E. (1942). *Ministry of healing*. Mountain View, CA: Pacific Press.
- White, E. (1943a). *Counsels to parents, teachers, and students*. Mountain View, CA: Pacific Press.
- White, E. (1943b). *Prophets and kings*. (Centennial ed.). Mountain View, CA: Pacific Press.
- White, E. (1945). *Early writings of Ellen G. White*. Washington, DC: Review and Herald.
- White, E. (1946a). *Evangelism*. Washington DC: Review and Herald.
- White, E. (1946b). *Counsels to writers and editors*. Nashville, TN: Southern.
- White, E. (1947). *Christian service*. Hagerstown, MD: Review and Herald.
- White, E. (1948a). *Gospel workers*. Washington, DC: Review and Herald.
- White, E. (1948b). *Testimonies for the church* (Vol. 9). Mountain View, CA: Pacific Press.
- White, E. (1949). *Temperance*. Mountain View, CA: Pacific Press.
- White, E. (1954). *Child guidance*. Washington, DC: Review and Herald.
- White, E. (1962)). *Testimonies to ministers*. Mountain View, CA: Pacific Press.
- White, E. (1966). *The Southern work*. Washington DC: Review and Herald.
- White, E. (1981). *Manuscript releases* (Vol. 21). Silver Spring, MD: Ellen G. White State.

VITA

Name: Jaime Flores
Place of Birth: Calabozo, Venezuela
Married: Diana Flores
Children: Jonathan and Paola

Planted churches in Richland (Washington State), Worcester (Massachusetts) and Venezuela.

Education:

2014 Doctor of Ministry Degree with a concentration in Prophetic Preaching, Andrews University, Berrien Springs, MI
2003 Master of Divinity, Andrews University, Berrien Springs, MI
1984 Bachelor's Degree in Education and Theology, Colombia Adventist University

Ordination:

An ordained minister working for the Upper Columbia Conference in the Wenatchee-Brewster Spanish District.

Work Experience:

2008 to present Senior pastor, Upper Colombia Conference, currently in the Wenatchee-Brewster District.
2006 to 2007 Senior pastor, Worcester-Holyoke Spanish District
1985 to 2000 Pastor, Venezuelan Central Conference

