

Liberty University John W. Rawlings School of Divinity

**Training Lay Preachers to Preach Expository Sermons
in the Wesleyan Church in the Amazon District of Brazil**

A Thesis Project Submitted to
the Faculty of Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

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April 2021

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Liberty University John W. Rawlings School of Divinity

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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There is an urgent need for lay preachers to know how to divide the Word of God and preach biblical sermons. This project addresses lay preachers' needs in the Wesleyan Church in the Amazon district who carry out their significant ministry without any training. The purpose of this project is to supply practical training and to offer a viable preaching model to continue to preach expositional sermons. Action research methods will be used. There will be surveys, interviews, and evaluations done to help and understand the lay preacher. Triangulation will be used by comparing information from the researcher, the research participants, and an outside observer to see if the training method is viable. Quantitative measures will also be used to collect data to understand who the lay preacher is in the Wesleyan Church. Through the data received, this research project seeks to show that lay preachers, in their busy lifestyle, can feasibly gain practical training to preach biblical sermons with confidence.

After the training took place the evaluations showed that the lay preachers applied the principles learned and preached effective expository sermons. The model presented is viable. The participants expressed the desire to continue preaching biblical sermons using the methods taught and meeting with other preachers to perfect these skills.

Word Count: 210

Key Words: practical training, biblical sermons, expository sermons, viable training model, lay preachers.

I dedicate this to my husband, Tom, who encouraged me every step of the way. Not only have you given me the time I needed to write and study but also hours of your time in conversation about every point and question. I love that we can rightly divide the Word of truth together.

To my parents Bill and Beth Ury, who modeled a deep devotion to the Word for me from my earliest days of life. To be raised in a home where the Bible is revered and cherished is an immense gift. My father preached the Word from polished pulpits in Ohio to small gatherings in the longhouses in Malaysia and many places in between. My mother's perpetually opened brown leather Bible was a picture of one always ready to receive and share God's message anytime and anywhere.

To my siblings, Bill, Thane, Hope, and Faith, who have made the Word their source of truth and have preached and taught with courage and faithfulness.

Most of all, I dedicate this work to my Lord, who has gifted the world with the written and living Word, to teach, guide, and reveal His glory.

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Abbreviations

IWM - *Igreja Wesleyana Metodista* - The Wesleyan Methodist Church

IEW - *Igreja Evangélica Wesleyana* - The Wesleyan Church

W: LP - Worship: Leading and Preaching

Chapter 1

Introduction

A Brazilian proverb warns, "The tree with the most leaves doesn't always have the most succulent fruit." Such a saying has a foundation in Brazilian culture, where a flashier appearance on the surface is more important than the substance. For example, in Brazilian politics, a politician is lauded for coming across well, but his message is usually unimportant. Sayings like this give a needed warning. It is a warning that the Brazilian church also needs to heed. At times the Brazilian church falls under the same spell of being swayed by outward expressions rather than examining the fruit's quality.¹ People, however, have a spiritual need and spiritual hunger to hear the Word of God. The church cannot afford to offer a veneer of substance but must provide something real. Church people without pure spiritual milk will not grow (1 Peter 2:2). The lay preacher in the Wesleyan Church of Brazil has many opportunities to preach, but without any tools to help prepare the message, he may not supply pure milk. The lay preacher is expected to explain and apply scriptures but lacks the tools required to carry out this holy work. Without these tools, it is common to lean on charisma to mask the lack of substance. This project will focus on how to equip and help Brazilian lay preachers in the Amazon district of the Wesleyan Church so that they can preach bearing "the most succulent fruit." The outcome of this project will be that lay preachers in the Wesleyan Church will have the skills to preach biblical sermons, correctly representing the Word of truth.

¹André Corten, *Pentecostalism in Brazil: Emotion of the Poor and Theological Romanticism*, translated by Arianne Dorval (New York, NY: St. Martin's Press, 1999), 26.

Chapter one will include the ministry context, the statement problem, the purpose statement, and end with the thesis statement. In the ministry context, Manaus, Brazil's historical context, will be treated since there are many misconceptions about the Amazon. Included will be a brief history of the Wesleyan Church in Manaus, a slice of the social context, the current religious environment, and the educational background.

The problem statement will address why lay preachers do not receive training and the best method to teach them, which is this project's aim. Following the problem statement will be basic assumptions, definitions, limitations, and delimitations.

Ministry Context

The Paris of the Tropics

When people think of the Amazon, they picture thick rainforest, indigenous villages, and slithering anacondas. These are realities of a significant part of the Amazon but nestled in the heart of the Brazilian rainforest is Manaus a modern city of 2 million inhabitants. Manaus boasts of shopping malls, elegant apartment buildings, and a thriving industrial sector filled with international corporations. As the Amazon state's capital city, Manaus has had modern conveniences earlier than most people think. Manaus had electricity, prior to the 1900s, before many cities in the United States.² The rubber boom of the late 1800s made Manaus an attractive destination for Europeans and migrant workers searching for riches.³ Manaus became one of the world's wealthiest cities as rubber, which grew naturally and wildly in the rainforest, was in high

² E. Bradford Burns, "Manaus, 1910: Portrait of a Boom Town," *Journal of Inter-American Studies* 7, no. 3 (1965): 401.

³ *Ibid.*, 402.

demand. The automobile was already on the roads in the United States and Europe, and the need for rubber to make tires inflatable, waterproof, and winter-proof grew exponentially.⁴ Because of the famous opera house and other European extravagances, another name for Manaus was "Paris of the Tropics."⁵ After the rubber production shifted to Asia in the early 1910s, where rubber trees could be planted in plantations and harvested with much less labor, Manaus' economy crashed. The economy did not turn around until it became a free-trade center in 1967, once again drawing modern-day fortune seekers. People from the rustic interior continue to flood to the city in hopes of gaining income and education. Manaus is a diverse city where both luxury ocean liners and small motorized canoes simultaneously pull up to the port. Technological advancements collide here with age-old traditions.

Wesleyan Work in Brazil

In this vast northern region of Brazil, the Wesleyan Church has been planting churches since 1960.⁶ Presently there are thirty-five churches in the Amazon state, with twenty-five in the capital city of Manaus and ten along the Amazon River and its tributaries. Each of these churches has an ordained pastor or a licensed pastor. To be a licensed pastor, the individual must have completed at least ten Bible college classes. In each of these churches, there can also be several lay preachers. The Wesleyan Bible College has played a significant role in training men and women for ministry since its early days. Still, the demand for preachers in the Wesleyan

⁴ Mary Bellis, "John Dunlop, Charles Goodyear, and the History of Tires," ThoughtCo. <https://www.thoughtco.com/john-dunlop-charles-goodyear-tires-1991641> (accessed May 27, 2020).

⁵ Janet M. Chernela, "Directions of Existence: Indigenous Women Domestic in the Paris of the Tropics," *The Journal of Latin American and Caribbean Anthropology* 20 (2015): 205.

⁶ *Manual da Igreja Wesleyana*, 2nd ed., trans. Paul Phillippe (Manaus, Brazil: Igreja Evangélica Wesleyana, 2012), 10.

Church has always exceeded the number of trained pastors and preachers. For the church to expand, trained lay preachers are desperately needed.

The recent COVID- 19 virus has paralyzed church gatherings. Manaus has been hit unusually hard by the virus. Panic and anxiety reach inside the church walls as members face losing jobs, income, loved ones, and security. The church has always needed sound spiritual sermons, but it is paramount in a crisis that lay preachers expound on the truths of the written Word of God. Only in God's message can we find hope, comfort, the clarion call to live wholly by faith.

Crises such as this one often catapult lay preachers into the limelight. Lay preachers have always been a needed, valued, and accepted part of the Brazilian Wesleyan Church's endeavor. However, these lay preachers, who are necessary and in demand are often not students in the Bible college. Men and women who work full-time and have not had access to training will fill the pulpits, relying on their own means and methods in creating sermons. Sometimes this can lead to adopting or mimicking popular practices around them, which is a natural response to their desire for development.⁷

Social Mimicry

Some say behavioral mimicry has been a part of the Brazilian culture throughout the centuries.⁸ During colonialism, Brazil adopted many forms from other nations as they recognized their need for development. It is easy to find postcards in Manaus in tourist shops that show life during the rubber boom years in the early 1900s. Rows of Brazilian women sit before

⁷ Courtney J. Campbell, "From Mimicry to Authenticity: The Instituto Superior de Estudos Brasileiros on the Possibility of Brazilian Culture (1954-1960)," *Luso-Brazilian Review* 51, no. 1 (2014): 165.

⁸ Ibid.

typewriters in European clothing with long skirts, long sleeves, in 90-degree temperatures.

Brazilian culture is open to outside influences because of its social nature. Mimicry is not always negative as it helps people find ways of meeting their needs.⁹ The tendency to adopt foreign practices can be healthy when development is needed and has its setbacks.

Pentecostal Element

In recent years, Brazil's evangelical church has proliferated, with most of the growth coming from Pentecostal and neo-Pentecostal churches.¹⁰ Neo-Pentecostalism refers to a later developing indigenous church that surfaced in Brazil around the 1970s.¹¹ One example of an indigenous church is the Igreja Wesleyana Metodista¹² separated from the United Methodist Church in Brazil in 1968. The manual of the IWM states the reason for separation was the doctrine of the Holy Spirit and the biblical understanding of the gifts. However, beyond the usual list of biblical gifts that Scripture records, the manual declares a few other manifestations that are validated, revealing a further understanding of the work of the Holy Spirit. Not only does the IMW believe in the expression of all the spiritual gifts, but spiritual songs, visions, and revelations are also a part of the Holy Spirit's work. The emphasis away from biblical authority is a hallmark of the neo-Pentecostals. One source puts it this way, "Unlike traditional Protestant churches, which privilege individual interpretation of God's written word, Pentecostalism locates

⁹ Korrina A. Duffy and Tanya L. Chartrand, "From Mimicry to Morality: The Role of Prosociality" in *Moral Psychology: Virtue and Character*, eds. Walter Sinnott-Armstrong, and Christian B. Miller (Cambridge, MA: MIT Press, 2017), 439.

¹⁰ Paul Freston, "Pentecostalism in Brazil: A Brief History," *Journal of Religion* 25, no. 2 (1995): 119.

¹¹ "Pentecostalism in Brazil," *Religious Literacy Project*, Harvard Divinity School, accessed May 23, 2020, <https://rlp.hds.harvard.edu/faq/pentecostalism-brazil>.

¹² The denomination Igreja Wesleyana Metodista is not the same as the Wesleyan Methodist Church in the U.S. The Wesleyan Methodist Church in the U.S. ceased to exist in 1968 with a merger with the Pilgrim Holiness Church to form the present Wesleyan Church.

the source of knowledge and power in the direct revelation received from God via baptism in the Holy Spirit."¹³ The tendency to value manifestations over the proclamation of the Word shows in the effort the Pentecostal churches continue to exert to maintain spontaneity. One Pentecostal pastor warns that as the Pentecostal church develops academically, she must be cautious not to dampen spontaneity as that is the Pentecostal church's force. The joy, the celebration, the opening of oneself to the divinity brings the personal changes needed.¹⁴

The Pentecostal church in Brazil has a determining influence on culture by taking advantage of all media forms.¹⁵ Sermons from popular Pentecostal preachers are seen on TV, continuously heard on the radio, and quickly shared from the internet. The large Brazilian neo-Pentecostal denomination, Universal Church of the Kingdom of God, owns a television station, RecordTV, for continuous propagation.¹⁶ Social media gives preachers an instant platform without any critical evaluation. Surprisingly, though, radio is still the most widely used and listened to medium in Brazil. Testimonies and sermons can be heard twenty-four hours a day, as this is the most affordable way most Pentecostal churches get their message out.¹⁷ As Pentecostalism has spread, it has affected many Wesleyan lay preachers' hearts, minds, and practices. Since there are no directed discussions, careful evaluations, or specific training sessions for these preachers, lay preachers propagate Pentecostal teachings because there are

¹³ "Pentecostalism in Brazil," *Religious Literacy Project*.

¹⁴ Valter Borges dos Santos, "Origem e Institucionalização da Igreja Metodista Wesleyana, (master's thesis, Universidade Metodista de São Paulo, 2014), 156.

¹⁵ Franciso Zucchelli Lott, "O Trabalho dos Pastores de Igrejas Pentecostais Não-Denominacionais" (Diss, Sociologia da Universidade Federal de Minas Gerais, 2018), 35.

¹⁶ R. Andrew Chesnut, "The Spirit of Brazil: Charismatic Christianity among the World's Largest Catholic and Pentecostal Populations," *Handbook of Contemporary Religions in Brazil*, eds. Bettina Schmidt, and Steven Engler (Boston, MA: BRILL, 2017), 90.

¹⁷ *Ibid.*, 90.

some similarities in both churches' theologies. For example, Wesleyan theology teaches that the Holy Spirit's baptism is a part of God's plan for every believer.¹⁸ When a Pentecostal hears that, they assume that John Wesley must have spoken in tongues, so it is an accepted practice. This belief was made clear one evening in a class on Sanctification at the WBC. A student stated quite firmly, "If John Wesley believed in the baptism of the Holy Spirit, then he spoke in tongues."¹⁹ Speaking in tongues and the baptism of the Holy Spirit are synonymous with those from the Pentecostal camp.²⁰ Pentecostals are astonished when told that Wesley never spoke in tongues and that he was extremely cautious about any experience of that kind.²¹

Educational Context

The education of the lay preachers in Manaus can vary. Some lay preachers have only a middle-school education, where others have college degrees and are educators in the public school system. Some lay preachers have successful businesses; others are factory workers. Brazil has a higher level of education available to its people, making the literacy rate very high. Statistics show that there is a 95% literacy rate in Manaus.²² Although all can read, it does not follow that they have access to resources or that reading comes easy. Books in Brazil are costly,

¹⁸ *The Discipline of the Wesleyan Church 2016* (Indianapolis, IN: Wesleyan Publishing House 2016), 509, Kindle.

¹⁹ In a conversation with Reverend Thomas Ensz, Director of the Seminário Evangelico Wesleyano, February 22, 2020.

²⁰ Robby Waddell, "Hearing What the Spirit Says to the Churches: Profile of a Pentecostal Reader of the Apocalypse" in *Pentecostal Hermeneutics: A Reader*, ed. Lee Roy Martin (Leiden: BRILL, 2013) Accessed May 27, 2020. ProQuest Ebook Central, 180.

²¹ John Wesley, "Sermon 37 - The Nature of Enthusiasm," vol. 7 of *Works of John Wesley* (Grand Rapids, MI: Baker Book House, 1979), 470.

²² Ministério da Fazenda, Pesquisa Nacional por Amostra de Domicílios - PNAD 2012 (setembro 2013), https://web.archive.org/web/20141006134638/http://www1.fazenda.gov.br/spe/publicacoes/conjuntura/informativo_economico/2013/2013_09/emprego_renda/IE%202013%2009%2027%20-%20PNAD%202012.pdf; "Amazonas tem redução na taxa de analfabetismo em 2018, aponta IBGE", Globo Comunicação, accessed March 28, 2020, <https://g1.globo.com/am/amazonas/noticia/2019/06/24/amazonas-tem-reducao-na-taxa-de-analfabetismo-em-2018-aponta-ibge.ghtml>.

and salaries are low. Books are valued but not often purchased. Students at the Bible college often cannot keep up with the reading demands because of the lack of emphasis on reading in the public school and the general practice of not reading. Buying biblical resources is not a priority for most lay preachers, especially when they can get what they need from the internet, which is not always biblically and theologically sound.

Context Summary

The ministry context reveals that because of Manaus' rich history, there is a highly developed society and openness to innovation. After sixty years in Brazil, the Wesleyan work has seen growth, but more needs to be done to reach the growing city, the vast Amazon region, and other parts of Brazil. There are not enough Bible college trained pastors to meet the need. It is the hour to begin to think about implementing something new.

Problem Presented

This research project will address the problem that lay preachers in the Wesleyan Church in Brazil's Amazon district receive no training for their ministry. There has not been any training explicitly directed toward the lay preachers' needs on a district or any level. The only avenue for equipping leaders has been in formal classes at the Wesleyan Bible College in Manaus. The Bible college classes follow a format that allows students to work during the day and attend classes in the evenings. Because of the nature of the lay preacher's life, ministering during the week in their church, spending three evenings a week at the Bible college is not always an option. Therefore, many lay preachers do not receive training in theology, basic Bible study methods, or how to develop biblical sermons. What occurs is that lay preachers imitate several styles they see modeled. One form comes from the Pentecostal influence that urges complete

reliance on the Holy Spirit's spontaneous work when the preaching event begins. Biblical preparation is not essential, according to the charismatic theology of the Holy Spirit.²³ The Holy Spirit speaks through his people, but it is not primarily through the Word.²⁴ With this type of sermon, listeners are held captive to disjointed thoughts that are supposed to come from the preacher's direct connection with the Spirit.

Another style of preaching is topical. The preacher chooses a topic and then fortifies each point with a variety of Scriptures, with no explanation, illustration, or application. Clarity and comprehension are lost. In the mindset of many lay preachers, a sermon with a lot of scripture is considered biblical. An extreme example comes from one Brazilian Wesleyan lay preacher who developed a sermon with ten points, using each letter of Jesus Christ as an acrostic. He used 44 verses from 22 different passages to talk about the person of Jesus. When asked what his listeners thought, he said that they said it was very biblical.

The lack of training means that congregations are not getting spiritually fed and that lay preachers are not being used effectively in their ministry.

Purpose Statement

The purpose of this Doctor of Ministry study is to place in the hands of Brazilian Wesleyan lay preachers in the Amazon district the tools they need to proclaim the Word of God faithfully. By helping them to preach biblical and theologically sound sermons, people in

²³ Vanderlei Dorneles, "A Religião Carismática," in *Cristãos em Busca do Êxtase* (Tatuí, São Paulo: Casa Publicadora Brasileira, 2016), chap. 3, sec. 4, Kindle.

²⁴ Kenneth J. Archer, "Pentecostal Hermeneutics: Retrospect and Prospect," in *Pentecostal Hermeneutics: A Reader*, ed. Lee Roy Martin (Leiden: BRILL, 2013) Accessed May 27, 2020. ProQuest Ebook Central, 148.

Wesleyan churches in Brazil will grow and receive spiritual nurturing. The need for training springs from three areas.

First, lay preachers do not pursue training. Although the Wesleyan Bible College offers preaching classes, limited finances and time constraints make it a non-viable option. Bible college classes run on four-week modules that meet three times a week in the evenings. Lay preachers also may not be encouraged by their pastor to seek training since that would take them away from ministry during the week, where lay preachers usually hold more prominent roles. Of more significant concern is that many Wesleyan lay preachers may think that instruction is unnecessary since a prevalent idea from the influential Pentecostal churches is that study of the Word can dampen the Spirit's spontaneous work. Preparation to many lay preachers, therefore, appears contrived or purely human effort devoid of inspiration. If a lay preacher does prepare, but without knowledge of how to "rightly divide the Word of Truth"²⁵ (2 Timothy 3:16), God's message could become distorted. The absence of teaching how to proclaim the Word means that the sermon becomes driven by the lay preacher's untutored thoughts, and the real biblical message is lost.

Second, adequate methods to equip and to encourage expository preaching are hard to find. Materials for lay preachers often do not offer the kind of help a lay preacher needs. Preaching books teach about the sermon's elements, such as the sermon's object, conclusion, introduction, and illustrations.²⁶ How to uncover the life-changing message of the Word, though, is not explained. Authors of most preaching literature delve into the philosophy of preaching, the history of preaching, and the many types of preaching but do not offer enough hands-on direction

²⁵ Unless otherwise noted, all biblical passages referenced are in the English Standard Version.

²⁶ Jerry Stanley Key, *José Da Silva: Um Pregador Leigo* (Rio de Janeiro, Brazil: Convicção Editora, 2012), 7.

for how to study and develop a passage. Many methods are often too erudite and not appropriate for laypeople. The scarcity of suitable materials means that even if a lay preacher would pick up a book on preaching, they could be discouraged as the book is not applicable. A reasonable option is to offer a training event for those interested and then set up a mentoring situation with a senior pastor, or colleague, for continued encouragement and application.

Third, theological learning is not a requirement for lay preaching. The result is the preaching of an amalgamation of different theologies from the pulpit. Brazilian television evangelists, radio programs, and popular preachers on the internet have greatly influenced the Wesleyan lay preachers' style and theological beliefs.

Basic Assumptions

Inerrancy of Scripture

One underlying assumption is that the Bible is the inerrant, inspired Word of God. Because it is God's message for the heart of man, it must be the foundation for preaching. The Holy Spirit has inspired the Word and is at work to help us understand it. The Holy Spirit proceeds from the Father and the Son and is of the same essential nature. "He is the Administrator of grace to all and is particularly the effective Agent in conviction for sin, in regeneration, in sanctification, and glorification."²⁷

²⁷ *The Discipline*, 394, Kindle.

Popular Preaching Trends

The Brazilian church culture in Manaus is more conservative than many other parts of Brazil, such as São Paulo or Rio de Janeiro. In a physical sense, Manaus is cut off from the rest of Brazil by the Amazon River and the rainforest. Being isolated does not mean that "Amazonenses" are unaware of current church trends, but only are less apt to make quick changes. The seeker-sensitive churches are not attractive to Wesleyan churches in Manaus; therefore, this project will not address current preaching trends in the United States.

Women in Ministry

This project plans to engage Wesleyan lay preachers in the Amazon district. The Wesleyan Church does not limit ministry to men but traditionally recognizes the women's full and equal rights to be licensed, commissioned, and ordained.²⁸ The basic assumption is that preacher training in lay preaching is necessary, including both men and women.

Definitions

Pentecostalism

The central tenet of Pentecostalism is the emphasis of the manifestation of tongues when a believer experiences the baptism of the Holy Spirit.²⁹ The Wesleyan belief is that after salvation, which is the first work of grace, there is a second work of grace when a believer yields their will to God. At this crisis moment, the filling of the Holy Spirit accompanies the consecration of heart and life, but there is no expectation of visible signs and wonder. Although

²⁸ *Manual of Ministerial Preparation*, 4th ed. (Indianapolis, IN, Wesley Press, 1992), 13.

²⁹ Laura Premack, "The Holy Rollers Are Invading Our Territory: Southern Baptist Missionaries and the Early Years of Pentecostalism in Brazil," *Journal of Religious History* 35, no. 1 (March 2011), 2.

the Spirit's coming is something divinely initiated, there are no outward manifestations sought after to accompany the experience. In Pentecostalism, however, ecstatic expressions are common and are expected. Speaking in tongues is necessary for this baptism of the Spirit.³⁰ With a few exceptions across the world, emphatically, Pentecostal churches preach that any person who does not speak in tongues has not received the baptism of the Holy Spirit.³¹

For this paper, the focus will be on the Pentecostal belief in Brazil that anointing is the main ingredient when a preacher brings a message from God during a church service. Pentecostals' deemphasize theological training because power and knowledge come directly from the Holy Spirit.³² The Pentecostal movement believed that preachers, who brought the message, did not need formal theological training, only the guidance of the Spirit in interpreting and proclaiming the Bible.³³ Intense animosity against theological training comes from the idea that academics usher in cold formalities to which non-Pentecostal churches have succumbed.³⁴ Pentecostals in Brazil believe that knowledge hinders the Spirit. The Word is only useful to inspire personal experiences.³⁵ There is no need to study or interpret the Bible because all will

³⁰ Premack. 2.

³¹ Dorneles, "Surgimento do Pentecostalismo," in chap. 3, sec 2, Kindle; Margaret M. Polomo and John C. Green, "Spirit Baptism and Spiritual Transformation: An Exercise in Socio-Theology," in *The Assemblies of God: Godly Love and the Revitalization of American Pentecostalism*, (New York; London: NYU Press, 2010), 103.

³² Archer, 136.

³³ Marius Nel, "Development of Theological Training and Hermeneutics in Pentecostalism: A Historical Perspective and Analysis," *Studia Historiae Ecclesiasticae* 42 no.2 (2016): 192, accessed June 10, 2020, <https://dx.doi.org/10.17159/2412-4265/2016/1322>.

³⁴ *Ibid.*, 194.

³⁵ Dorneles, "Introdução," Kindle.

be given to the preacher when needed.³⁶ Under the Holy Spirit's anointing, the preacher relies on spontaneity and charisma, but what follows is anemic both spiritually and theologically.³⁷

Lay Preachers

Lay preachers are people within the church who preach on occasion as a fill-in for the pastor. They are also used at preaching points or sent to churches needing interim pastors. During the many weekly services, lay preachers also are called on to expound the Word of God. They usually have no training or little training. A licensed minister is one who has completed ten Bible college classes. Many lay preachers are called on to preach who do not have any training.

Biblical Preaching

The term "biblical preaching" is used interchangeably with expository preaching. For this research project, expository preaching is differentiated from topical preaching. Expository preaching derives the main message from one passage of scripture. Topical preaching, however, presents two concerns that this research project wants to avoid. Because topical preaching concentrates on a topic, the preacher will use several references covering the topic. The preacher decides which different texts to use to support the issue treated. Using verses in this manner creates a problem of proof texting since the preacher does not know the necessity of studying these passages in their context. The second concern is the time required to treat each of the different scripture references to undergird the topic inductively. Haddon Robinson, in his book *Biblical Preaching*, says that topical preaching requires more work because of the need to study

³⁶ Adam G White, "Not in Lofty Speech or Media: A Reflection on Pentecostal Preaching in Light of 1 Cor 2:1-5." *Journal of Pentecostal Theology* 24, no.1 (2015): 119, accessed June 9, 2020, doi:10.1163/17455251-02401010.

³⁷ *Ibid.*, 117.

the Scriptures³⁸ The nature of the lives of lay preachers necessitates a more straightforward approach to sermon preparation. Topical sermons have their place, such as in biographical or doctrinal sermons, but developing expository sermons from one passage will be the focus of this project.

Biblical preaching calls for the expositor to study the intent of the biblical author for the passage in its context. For this research project, a single passage, therefore, will govern the sermon. The sermon is not a collection of the preacher's ideas or one that comes to the preacher supernaturally without preparation. A biblical sermon allows the Scriptures to speak for themselves.³⁹ In *Engaging Exposition* expository preaching is clarified this way:

Expository preaching is text driven preaching that honors the truth of Scripture as it was given by the Holy Spirit. Its goal is to discover the God-inspired meaning through historical-grammatical-theological investigation and interpretation. By means of engaging and compelling proclamation, the preacher explains, illustrates and applies the meaning of the biblical text in submission to and in the power of the Holy Spirit, preaching Christ for a verdict of changed lives.⁴⁰

Limitations

The research will be done with a cross-section of people from varied backgrounds, socially, economically, and educationally, who are lay preachers in the Wesleyan Church of the Amazon district. The research group will be limited to ten people who are lay preachers who have had little or no training in preaching. These limitations will ensure significant interaction

³⁸ Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids, MI: Baker Academic, 2014), 32.

³⁹ George Coon, L., "A Handbook of Homiletics for the Pastors of Myanmar" (DMin diss., Gordon Conwell Theological Seminary, May 2006), 48.

⁴⁰ Daniel L. Akin, Bill Curtis, and Stephen Rummage, *Engaging Exposition* (Nashville, TN: B&H Academic, 2011), 12-13.

during the training, serve those who most need the training, and permit follow-up by the research facilitator.

Delimitations

This research project offers a training event in expository preaching that would attract Wesleyan lay preachers with little or no training. This study will not address the different types of preaching, only expository preaching. There are other preaching models, but time does not permit addressing all of them. Since the desire is for lay preachers to preach the Word, the best option is expository preaching.

This study also will not focus on the spiritual life of the lay preacher. Intimacy with God is fundamental for anyone who preaches. It is critical. The presence of the Holy Spirit is essential so that the message flows from the life of a consecrated servant.

The rationale behind these two delimitations is based on the prominence of Pentecostalism in Brazil. First, the Pentecostal influence de-emphasizes the careful interpretation of Scripture, resulting from accurate Bible study. Biblical exposition, therefore, is the greatest and most urgent need in Wesleyan pulpits in Brazil. Second, the same pervasive Pentecostal pressure, which places a high priority on the Holy Spirit's work, encourages constant spiritual reflection by the preacher, so most lay preachers come to any preaching event with that understanding. The lay preacher already understands the importance of spiritual readiness.

Thesis Statement

Wesleyan lay preachers in Brazil must be trained in order to preach biblical and effective sermons. The main research question will deal with how the Brazilian Wesleyan lay preacher can best be trained. This project offers to answer that by providing a practical way for the lay

preacher to develop the skills needed for biblical preaching to become effective ministers of the Word. First, a survey gathering qualitative data will be given to discover why many do not pursue preparation, what kind of experience they have in preaching, and their preaching objectives. Second, as part of this project, the student-researcher will offer a simplified yet practical instructional course in a convenient setting to interested lay preachers and their pastors. The pastor's role is an important one if the model presented is to continue. Third, the lay preachers will be encouraged to continue to grow in sermon preparation by connecting with a pastor, if possible, or another colleague who will meet periodically to work together on sermon preparation. The principles learned during the preaching conference and the model presented of mentoring lay preachers would become an ongoing practice. Fourth, the research group participants will apply these principles by preaching in a local Wesleyan church followed by an evaluation by their pastor and a select few members in the congregation. Finally, an interview with each participant will give feedback to learn how this process has affected their preaching ministry.

The student-researcher will plan and provide a more advanced form of training after evaluating the first seminar's effectiveness. Through participating in this research, the lay preachers will feel valued, encouraged, and equipped. Ultimately, though, churches and listeners will receive pure spiritual milk for their necessary growth in Christ. Under such a ministry, the Wesleyan Church in Brazil will grow and experience God's blessing.

Chapter 2: Conceptual Framework

Literature Review

Lay preachers have made a significant contribution to the church. They respond to God's urging and take his message wherever he leads. Lay preachers go where there are severe shortages of pastors or priests. Because of the dire need for workers in the Catholic church, the long-standing code rendering lay preaching an illegal practice was changed. Concerns about spreading heresy caused the forbidding of lay preaching in the early history of the church. Lay preachers were prohibited in the Council in Trullo in 691 and later again in the Fourth Lateran Council of 1215.⁴¹ After nearly 800 hundred years, Canon 766 ended the ban on the use of the laity.⁴² The reasons for this change reveal truths that many churches have already come to accept that lay preachers are needed. The importance of lay preachers shows itself when there are language barriers between the clergy and people, where ordained leaders are absent, and when seminarians-in-training are sent into ministry fields to gain experience.⁴³ Necessity and calling open the way for men and women, who have no formal training, to be used by God. These men and women are entrusted with a responsibility to carry the message of the Word to spiritually hungry people.

⁴¹ *Report of the Proceedings: The Official Report of the Church Congress Held at Shrewsbury October 1896*, ed C. Dunkley, (London: Bemrose and Sons, 1896), 257; Patricia Parachini, *Lay Preaching: State of the Question* (Collegeville, MN: The Liturgical Press, 1999), 16.

⁴² "Canon 766 – Lay Preaching," United States Conference of Catholic Bishops, accessed June 11, 2020, <http://www.usccb.org/beliefs-and-teachings/what-we-believe/canon-law/complementary-norms/canon-766-lay-preaching.cfm>.

⁴³ Parachini, 39.

For this reason, lay preachers need to know how to study the Bible and prepare biblically sound sermons. Lay preachers carry a burden to assist their listeners in discipleship and spiritual transformation, which comes from the power of the Word.⁴⁴ How can lay preachers who do not know basic Bible study principles and sermon development preach well? How can these unequipped men and women preach God's Word with power and fidelity?

This section will present: 1) the debate about training, 2) the asset of using lay preachers, and 3) an adequate training model for lay preachers.

The Debate about Training

Some advocates for lay preaching would argue that training is not necessary.⁴⁵ For example, a young preacher in a Pentecostal church in Belo Horizonte, a large city in Brazil, was encouraged by his pastor to learn how to preach by preaching. No course was necessary since the unction from God comes at birth.⁴⁶ Others take Matthew 10:19, "When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour," to mean that he will give the words to say at the moment of need.⁴⁷

In cultures that have been influenced by Pentecostalism, spontaneity overrules any incentive for preparation. The common counsel among Pentecostals is only to trust the Spirit.⁴⁸

⁴⁴ David Swarr, "Orality in Mission: The Future of the Orality Movement and the International Orality Network," *Evangelical Mission Quarterly* 52, no. 2 (April 2016): 210-211.

⁴⁵ Lott, 90.

⁴⁶ Ibid.

⁴⁷ Joel James, "Expository Studying: A Practical Guide to Preparing Expository Sermons" (DMin thesis, Master's Seminary, 2008), 25. To find this belief in writing is difficult. James treats the misuse of Matthew 10:19 effectively in his thesis. The belief expressed here, that God will give the words at the moment of preaching, is often heard in conversations the researcher has had with preachers and believed by many who do not think training is necessary.

⁴⁸ Enilton Filho, "Não Precisa Se Preparar Para Pregar?!" *Youtube* video, June 16, 2018, :55, <https://www.youtube.com/watch?v=TFXIZTIgSaA>; Jeff C. Magruder, "Why Pentecostals Don't Preach Expository Sermons," *Preaching*, 2019, accessed in April 9, 2020, <https://www.preaching.com/articles/why-pentecostals-dont-preach-expository-sermons/>.

An unprepared lay preacher is thought to be more spiritual. By being spontaneous, they rely on the Spirit to provide the message when the moment to preach arrives.⁴⁹ This spontaneity is enhanced when several possible preachers are invited to preach during the service without prior preparation.⁵⁰ The preacher can even be a child.⁵¹ Another common practice for preachers influenced by Pentecostalism is the announcement that God has given them a different message during the praise time, setting aside the prepared sermon.⁵² This element of surprise and supernatural interruptions sounds thrilling, at least at first. What follows will be disjointed thoughts and a collection of random verses.⁵³ Is this kind of impromptu message pleasing to the Holy Spirit when the resulting sermon does not represent biblical ideas? Does preparation negate the work of the Holy Spirit? To correctly understand 2 Timothy 2:15, we are to depend on the Holy Spirit during the study of the Word, not instead of the study.⁵⁴

Lutheran lay preachers in Madagascar are vital in the running of the weekday services. The primary responsibility for the lay preacher is the "healing services" during the week. Many come to these services with both physical and spiritual needs. During the service, people share their testimonies about being freed from bondage and sin of all kinds. The meetings, led by untrained lay preachers, also offer more dynamic sermons. Unlike the message on Sunday,

⁴⁹ Michael Ross Lanier, "A Training Manual for Developing Practical Hermeneutical Skills within the Jamaican Pentecostal Culture" (DMin diss., Southwestern Baptist Theological Seminary, 2010), 3.

⁵⁰ Lott, 68.

⁵¹ Ibid., 67.

⁵² Ibid., 66.

⁵³ "Conheça as 5 Dicas para Quem Está Começando a Pregar na Igreja – Parte 1," Rede Pentecostal, 5 de outubro, 2019, <https://redepentecostal.org/2019/10/05/conheca-as-5-dicas-para-quem-esta-comecando-a-pregar-na-igreja-parte-1/> The author of this article is a Pentecostal preacher who is urging Pentecostal preachers to prepare well. He says that it is all too common to see preachers in Pentecostal churches looking for a passage to preach from during the service.

⁵⁴ James, 26.

delivered by an ordained minister, that is often boring, the people who come to the weekday services encounter a more applicable message to their lives. They explain that the service is exciting and enjoyable and makes "their heart jump."⁵⁵ Training lay preachers could dampen the excitement they feel.

When pressed, though, these same listeners will admit that what takes place at these services does not conform to the Bible and leads people astray.⁵⁶ Biblical texts are not a part of the messages. The preachers share about their own lives. When asked, the congregants admitted that the preachers do not preach the Scriptures but talk about themselves.

Brazilian culture also craves excitement, and that extends to the church culture as well. Whether training is needed remains an open question for many churches that are experience-driven. Karl Lachler, a missionary to Brazil for more than three decades, comprehends Brazilian culture well. In an interview, he explained how his book, *Prega a Palavra (Preach the Word)*, came about. Lachler was encouraged by a Brazilian colleague to write a book on expository preaching for the Brazilian preacher because he discerned effectively the influences that bear upon the Brazilian preacher.⁵⁷ Lachler's dissertation, later adapted to Portuguese, is a critical source to understand preaching in the Brazilian context.

Karl Lachler writes that there is a mix of three formative cultures that gives rise to an emphasis on spiritual embellishments.⁵⁸ The colonization by the Portuguese brought liturgy and

⁵⁵ Hans Austnaberg, "Ordained Pastors and Lay Preachers in Madagascar: Listeners' Experiences of Differences in Preaching," *Journal of Theology for Southern Africa* 156 (November 2016): 24.

⁵⁶ *Ibid.*, 32.

⁵⁷ Karl Lachler, Interview by Antonio Mendes, April 9 2011, posted in Youtube in Nov 27 2018, accessed 12/13.2020, <https://www.youtube.com/watch?v=bbuglDwbx-0>.

⁵⁸ Karl Lachler, "Learn to Expound God's Word: A Philosophy and Method" (DMiss diss., Trinity Evangelical Divinity School, June 1990), 18.

ritual from Catholicism. The Amerindian folk religion easily blended their spirits by renaming them to fit the Catholic saints. African polytheism blended into the mix and fed the expectation for a supernatural manifestation. This background explained why these elements found their way into the Brazilian Protestant Church. He argues that consciousness of spirits seeps into the worship service. Even though Christian worshipers do not adore the same spirits, the form of their worship service appears remarkably similar. Many Pentecostal Christians embellish their services with praise bands, emotional expressions, tongues-speaking, and prophecy. The manifestation of the miraculous is expected.⁵⁹ In the eyes of those who crave the dramatic, a well prepared and theologically sound message dampens their prospects.

A consequence of no training is evident in Mark Curran's book *A Portrait of Brazil in the Twentieth Century*, where he shows why lay preachers have harmed the Catholic church. He shares that when the number of priests were few and could only visit rarely, the uneducated people would begin to practice strange things.⁶⁰ Lachler, in his missionary experience in Brazil, agrees. He says that most lay preachers without formal theological training rely more on charisma than the Scripture's true meaning.⁶¹ Any response to a message would be based on emotional appeal and not the Spirit's transformative work through biblical explanation, interpretation, and application.

Not all church attendees are satisfied with spontaneity and the lack of biblical orientation. Articles addressing the negative repercussions of spontaneous and superficial sermons in a Pentecostal culture such as Brazil are few. Brazilian pastor Isaltino Filho, however, voices his

⁵⁹ Lachler, 18.

⁶⁰ Mark J Curran, *A Portrait of Brazil in the Twentieth Century* (USA: Trafford Publishing, 2013), 24.

⁶¹ Lachler, 24.

concern and concludes from different conversations that the congregation is not interested in spontaneous irrelevancy.⁶² Filho challenges the preacher, who announces that the message he has not prepared comes from God. If it does, why is it not the same or nearly the same as the message he gives other preachers? The fact is, Filho continues, a sermon is not a package given by God but a message that God gives through the preacher, through having an intimate relationship with both God and the Word.⁶³ The need for both these elements in the life of a preacher is essential. The heart and the mind must both be engaged to handle the Word correctly. Lay preachers must have complete dependence on the Holy Spirit, but at the same time, they need to know how to understand the Word. Because lay preachers have had little or no training, they are at a severe disadvantage. They are not able to bring both heart and mind into their role. Unpreparedness makes the lay preachers vulnerable to unbiblical models of the world around them.⁶⁴

Contrary to prevailing Pentecostal opinion, training can make the preaching of the Word vibrant and keep it theologically anchored.⁶⁵ In the Brazilian context, this doctrinal anchoring is critical with the ever-present false teachings of both prosperity theology and extreme Pentecostalism, continually encroaching on the church. Lay preachers maybe not only susceptible to false teachings, but they may also propagate them because of their lack of biblical and theological formation.

⁶² Isaltino Gomes Coelho Filho, "Reflexões Sobre o Púlpito Brasileiro," *Vox Scripturae* 4, no. 1 (March 1994): 5.

⁶³ *Ibid.*, 4.

⁶⁴ Glenn T. Miller, "Does the Secular Age Need the Seminary? Considerations on Alternative Forms of Ministerial Preparation," *Theological Education* 46, no. 2 (2011): 52.

⁶⁵ *Ibid.*, 53.

The Lay Preacher's Asset

Lay preachers, if theologically astute, offer tremendous advantages to the growth of the church. One of the benefits that listeners often mention is that the lay preacher knows ordinary living realities. They understand the same issues that the people in the pew face. When church members surveyed in Madagascar about their thoughts on lay preachers, most reacted positively. They said that the lay preacher's illustrations connected to their situation.⁶⁶ Sometimes they considered the pastor to be too educated to preach at their level.⁶⁷

Not only do lay preachers live on the level of the typical believer, but they are an available resource to be used when there are not enough pastors or missionaries. In Japan, for example, there is a severe lack of pastors. The leaders see the layperson as a solution to a big problem. The number of available lay pastors could solve the problem of too few pastors and missionaries to plant the fifty thousand churches needed to reach Japan.⁶⁸ There can be no doubt about the critical role they play in every corner of the world.

The Potential of the Brazilian Lay Preacher

The presence and acceptance of lay preachers across Brazil are undeniable. Along with their reception, they are also uniquely gifted. Karl Lachler's familiarity with Brazilian culture suggests that preaching with power and precision is part of the Brazilian's DNA. The Brazilian preacher has the innate background that fulfills the Reformation motto of "The Word and the Spirit." The study of the "Word" appeals to Brazilian culture's rational or objective side, which comes from Portuguese influence. The openness to the "Spirit" comes from her experiential

⁶⁶ Austnaberg, 25.

⁶⁷ *Ibid.*, 33.

⁶⁸ John Mehn, "What Kind of Leaders Produce Churches?" *Evangelical Mission Quarterly* 52, no. 2 (April 2016): 185.

roots.⁶⁹ The order of these two elements is just as relevant today as it was during the Reformation. The Word always comes before the Spirit. The Spirit gave us the Word, so it holds the supreme place in preaching and teaching. Without the Spirit, though, transformation cannot happen. This balance is imperative to unleash the potential for the Brazilian lay preacher. The lay preacher must have the right resources so that they can flourish in their calling.

The freshness and availability of the lay preacher are an asset. There is no doubt the Brazilian preacher can expound God's Word while tapping deeply into their rich heritage of stories, proverbs, and life situations.⁷⁰ They must receive the training and the right tools in a workable way so that they can preach biblically. Not only do lay preachers need this, but their listeners hunger for the kind of messages this training can bring.

An Adequate Model for the Brazilian Lay Preacher

There are many programs and resources for the lay preacher. One plan for lay preachers in Chicago is a nine-month program with additional courses lasting for two years.⁷¹ In other cases, the teaching is too technical for a layperson to master. Many books present general elements of a sermon but do not teach the nuts-and-bolts of approaching a passage.⁷²

The very nature of the lay preacher's life and qualities implies that the materials must be intensely practical and understandable. Such instruction, however, is hard to find. In the Portuguese book called *José Da Silva, Um Pregador Leigo* (José da Silva: A Lay Preacher), the author offers a book that breaks down the sermon but is too general to guide the lay preacher.

⁶⁹ Lachler, 27.

⁷⁰ Ibid., 26.

⁷¹ Leeroy Coleman, "A Model Course for Lay Preachers of the Chicago Area in Biblical Preaching" (DMin diss., Andrews University, 2011), 4.

⁷² Key, 19.

The author does not teach how to study the scriptural passage inductively and then develop preaching content.⁷³ There are also many books about expositional preaching in bookstores. Even some excellent ones, like Lachler's book *Prega a Palavra* and Haddon Robinson's book, *Biblical Preaching*. However, these are geared towards the Bible college or seminary student. They talk about the original languages of the Bible and the use of a lexicon. Although essential in a seminary setting, it is not realistic for a lay preacher. For the lay preacher who wants to preach biblically, the process must be broken down into manageable pieces without overwhelming and discouraging them. Yet, without making it too simple or easy, that they proclaim a watered-down message. The lay preacher needs a training program that is practical, realistic, feasible, and relationally focused. Lay preachers' training should be brief, and built on simple methods, and reinforced in a mentor-type setting.

A recently released book directed specifically towards the lay preacher, *Lay Preacher's Guide: How to Craft a Faithful Sermon*, proposes practical ways to develop a sermon. Karoline Lewis suggests keeping a homiletical journal to record reactions to each book's chapters and record how the preacher will implement the suggestions.⁷⁴ At the end of chapter one, for example, Lewis gives eight steps to begin to discover the sermon's idea. Each subsequent chapter also leads the lay preacher in the development of a faithful sermon.⁷⁵ What sounds simple at first ends up being a lot of work. The book, however, also reveals liberal leanings. Lewis says that the letters of Paul are typically divided into two groups, those that Paul wrote and those that he

⁷³ Key, 19.

⁷⁴ Karoline M. Lewis, *A Lay Preacher's Guide: How to Craft a Faithful Sermon*, (Minneapolis, MN: Fortress Press, 2020), xvii.

⁷⁵ *Ibid.*, 28.

did not write.⁷⁶ This would discount the book's appeal to those who want to preach the Word without being deflected by unorthodox views. Lewis says that "We are inclined to forget that the word of God is not words on a page written two thousand-plus years ago or contained in a book we call *The Holy Bible*, but the very dwelling of God:"⁷⁷ One wonders how this can be called a faithful guide when the very authority of Scripture is questioned.

Another pragmatic model for developing biblically rich and applicable sermons appears in Wayne McDill's book *12 Essential Skills for Great Preaching*. McDill's approach goes farther than most preaching books. McDill shows exactly how to discover the theme of the passage.⁷⁸ He directs the preacher in how to unravel the myriad of ideas in the passage to find the main idea of the scripture.⁷⁹ Although written for the seminary and Bible college students, with some adaptation, the skills taught can aid the lay preacher's dilemma in how to prepare biblical sermons. What sets this book apart from Lewis's book is its commitment to the authority of Scripture. He states unequivocally, "The Bible is the written revelation of God."⁸⁰

12 Essential Skills is different from most books on preaching because it is not a book on preaching but how to prepare expository sermons.⁸¹ A step by step, worksheet-based approach is what McDill offers. The measures will lead the lay preacher to develop biblical sermons. Many expositional preaching books tell what a preacher needs to do but do not show how to do it.

Robinson's classic preaching book tells the student to find the big idea, an essential discovery for

⁷⁶ Lewis, 15.

⁷⁷ Ibid., 5.

⁷⁸ Wayne McDill, *12 Essential Skills for Great Preaching* (Nashville, TN: B&H Publishing Group, 2006), 93.

⁷⁹ Ibid., 125.

⁸⁰ Ibid., 14.

⁸¹ Ibid., 4.

preaching, but does not provide a workable method. McDill gives clues on how to work with the text to find it. Robinson teaches that a preacher must fill in the sermon outline with supporting material, but McDill gives a template that guides the preacher to see those ideas. In many preaching books, subpoints are taught but not explained well. McDill says there are four ways to develop the main points without dealing with subpoints. Each main topic is presented, argued, illustrated, and applied.⁸²

McDill's worksheets are a handy tool that will give a lay preacher the guidelines and the orientation needed. The different steps could be taught in a weekend setting so that busy lay preachers could make time to attend. McDill's plan aligns nicely within the practical and feasible guidelines, but not with the relational support. The next part of a workable model to teach biblical preaching is to put lay preachers in a setting with others in the same ministry to receive input and encouragement.

The idea of a relational environment comes from John Wesley's model for developing lay preachers. He used class meetings for training. Using these small groups of 10-12 people, he had a built-in system to discover, train, nurture, equip, and send out individuals who would take seriously reaching lost souls through their preaching.⁸³ As these men and women exhibited their calling, he placed them in ministry.

When Wesley chose his lay preachers, he instructed them to read regularly and read widely. Original sources reveal that the lay preachers carried in their mobile library Wesley's *Sermons*. They also were required to read Wesley's *Notes on the New Testament* and John

⁸² McDill, 125.

⁸³ Elaine Friedrich Hall, "Pedagogical and Andragogical Principles of John Wesley's Anthology" (PhD diss., University of North Texas, 1998), 36.

Fletcher's *Works*.⁸⁴ Wesley's *Sermons, Notes* and Fletcher's *Works* would help them with understanding the Bible and essential theology. Wesley knew that lay preachers needed to be prepared and supervised. He acknowledged the importance of education for gospel preaching.⁸⁵ When Wesley came under scrutiny by a fellow preacher, Reverend Fleury, who was dead set against lay preachers, Wesley explained his criteria for each lay preacher. Each preacher had to have a vital relationship with God, a love for both God and man, a competent grasp of the Bible, an understanding of how God works in people's lives, a calling to preach, and fruit to show for their labor.⁸⁶ All these are essential for the lay preacher in Brazil, as well. Reflecting on Wesley's criteria, McDill's preaching skills can be the tool to help the lay preacher grasp the Bible and preach in a way that will bear fruit.

Implementing class meetings is not the goal of this project; however, borrowing on the element of relational support is. The lay preacher will learn best by given tools and encouraged to preach, but not in isolation. The lay preacher will need input, guidance, and accountability from another colleague or pastor to improve.

Summary of Literature

The literature available suggests that lay preachers offer a needed dynamic within the church. Concerns have arisen regarding the inherent dangers of using lay preachers who preach without realizing their role's responsibility or requirements. Equipping is essential, but evidence has shown that there is a debate about whether training is required, especially in Brazilian culture

⁸⁴ Richard Mills, *An Essay in the Local and Lay Ministry, as Exercised in the Wesleyan and Other Branches of the Methodist Family* (London: John Kaye and Co., 1851), 151.

⁸⁵ Thomas C. Oden, *Pastoral Theology*, vol. 3, *John Wesley's Teachings* (Grand Rapids, MI: Zondervan Publishing House, 2012), 43.

⁸⁶ *Ibid.*, 241.

where spontaneous, unplanned sermons are well-accepted. To deal with these cultural preconceptions about training and the nature of the Spirit's work calls for sensitivity. It is essential to consider the educational realities of the lay preacher. The program to equip them must offer an attractive alternative to the spontaneous, unplanned sermon. Showing how to develop biblical sermons practically and providing ongoing relational support will be an engaging opportunity. With equipped Brazilian lay preachers, the Kingdom of God will grow in practicing their gifts and graces. Surmounting these challenges will release the potential of the Wesleyan lay preacher.

Theological Foundations

This section will present: 1) the biblical base for the role and place of lay preachers; 2) the importance of the Bible and its authority in preaching; 3) how the Bible is to be handled by the lay preacher, and 4) what the essence of a sermon should be.

Throughout Biblical history, God used different people in various roles to be his voice and remarkable "workforce." The priests were Levites, set aside by God to be a mediator between himself and the people, presenting offerings and incense. In Deuteronomy 33:10, Moses' blessings on the tribes affirm the Levite's significant role. The tribe of Levi alone had been entrusted with the high calling to present the sacrifices of the people to the Lord, to bring the incense in the holy place and the whole-offering in the court.⁸⁷ They were God's special mediators.

⁸⁷ C.F. Keil and F. Delitzsch, "Deuteronomy" in *Commentary on the Old Testament: Numbers – Ruth*, in the Master Christian Library, version 8 [CD-ROM] (Rio, WI: AGES Software, 2000), 514.

Exodus 19:22 explains that the priests were the only ones who could approach the Lord after they consecrated themselves. Further on in verse 24, we see a distinction between the "priests and the people." The priests are set apart in Exodus 28:41 when ordained for their unique ministry. The priests had many duties. They were solely responsible for the tabernacle, the temple, and the different services involved with its function. They were also to teach the people God's statutes (Leviticus 10:11). In cases of dispute or legal decisions, the priests would decide the outcome (Deuteronomy 17:9). They also served as health officials and were always from the tribe of Levi (Exodus 28:1 – 4).

The priests were not the only people God used to link between himself and his people; he also used prophets. Prophets were men and women, who came from any tribe, preached God's truths, and spoke for him. The prophets were those whom God called to proclaim God's message to all peoples. These preachers went to kings and ordinary people. God's purpose was to use these men and women to call his people's attention so that they would realign themselves to God's will and law. The prophets functioned as God's spokesman, communicating God's will to his people.⁸⁸ The prophets were preachers who declared God's message to change thinking and behavior.⁸⁹

Who could be a prophet? From the evidence available, it appears that God used many kinds of people to bear his prophetic message.⁹⁰ Amos, for example, was a shepherd (Amos

⁸⁸ Gary V. Smith, *The Prophets as Preachers: An Introduction to the Hebrew Prophets* (Nashville, TN: B&H Academic, 1994), 15.

⁸⁹ Ibid.

⁹⁰ Aaron Chalmers, *Exploring the Religion of Ancient Israel: Prophet, Priest, Sage and People* (Downers Grove, IL InterVarsity Press, 2012), 47.

1:1). His self-description connotes his own “nothingness.”⁹¹ He says that he was only one of the shepherds, not giving himself any distinction. He was not from an estimable group, but God gave him a vision and a message to preach. Further, Amos claims he was not even a prophet who was trained as a prophet; however, the Lord called him, and he responded (Amos 7:14). Two prophets, Daniel and Zephaniah, came from royal or noble households (Daniel 1:3 and Zephaniah 1:1). It is interesting to note that Zephaniah is given the longest genealogy of any of the prophets, may be to make a clear connection to King Hezekiah.⁹² Many of the prophets, however, give little information specifically about who they were.

Prophets were called to proclaimed God's message and did not have to be a Levite or connected to the priesthood, although some were.⁹³ They had a relentless calling to proclaim the Bible, and God used them to make his message known. In Jeremiah, God tells the prophet to "Go and proclaim in the hearing of Jerusalem, Thus says the Lord" (Jeremiah 2:1). The prophets gave words of warning, judgment, but also of comfort. However, judgment never was the end. With chastisement, God also brought grace and forgiveness. The Lord disciplines those he loves (Psalm 94:11, Proverbs 3:11 – 12). The prophets were God's mouthpiece in reminding his people that the most important relationship was spiritual. No matter the political situation or natural calamity, God alone was the answer. God commissioned these men and women to proclaim these

⁹¹ E.B. Pusey, “Amos” in *Hosea - Jonah*, vol. 10, *Barnes' Notes on the Bible*, in The Master Christian Library, Version 8. [CD-ROM], (Rio, WI: AGES Software, 2000), 446.

⁹² David Baker, “Zephaniah” in *Nahum, Habakkuk, Zephaniah: An Introduction and Commentary*, vol. 23b in Tyndale Old Testament Commentaries, ed. by D.J. Wiseman (Downers Grove, IL: Inter-Varsity Press, 1988), 91.

⁹³ The exceptions would be Miriam, Samuel, Jeremiah, Ezekiel and Zechariah in the Old Testament and John the Baptist, in the New Testament.

truths. Little evidence exists about their education level, but it appears that mentorship or discipleship took place with many prophets.⁹⁴

The distinction between prophets and priests in the Old Testament helped John Wesley accept the lay preacher's role in the church.⁹⁵ From the Anglican church and still seeking to uphold her teachings, Wesley looked to find a biblical model distinguished between the two functions and made both necessary. Wesley did not want to disregard the church's teachings that only allowed the ordained clergy to carry out the church's work, yet he saw ordinary people gifted in preaching and ministry. When he perceived that God called and used both priests and prophets in the Old Testament, he saw more clearly how these two roles could apply to what was happening in England. For Wesley and many of the earlier reformers, this was a radical departure, examined in the theoretical foundation section.

In the New Testament, both priests and prophets are still present. In Luke, we read of Zacharias fulfilling his priestly duty. His son, John the Baptist, a prophet, proclaiming the coming of the Messiah. Anna is a prophetess awaiting the Messiah's birth. In the temple service, there are still priests and high priests, but other spiritual leaders such as the Pharisees and Sadducees have become a part of the religious background. Jesus was about to do something that radically departed from the norms of Judaism.

Jesus never declared himself to be a priest, but we see him acting in priestly ways.⁹⁶ In Mark 2, when Jesus heals the person with paralysis, he first forgives him of his sins. Forgiveness of sins is a priestly function. No wonder the scribes reacted so strongly. They knew that even the

⁹⁴ Chalmers, 56.

⁹⁵ John Wesley, "Sermon 115 - The Ministerial Office," vol. 7, *The Works of John Wesley* (Grand Rapids, MI: Baker House Books, 1979), 274.

⁹⁶ Gerald O'Collins and Michael Keenan Jones, *Jesus Our Priest a Christian Approach to the Priesthood of Christ* (Oxford: Oxford University Press, 2010), 19.

Messiah did not forgive sins.⁹⁷ Hebrews also shows us that Jesus became the high priest permanently and forever. Unlike other priests who died, Jesus is a high priest forever (Hebrews 7:24), ending for all time the need for temple priests.

Jesus continues to break new ground. Jesus starts his ministry by calling ordinary men and sending them out to preach.⁹⁸ He also commissions one unlikely man, a Gentile, who had been healed from demonic possession to go to his family and friends and tell them of his deliverance and God's mercy (Mark 5:19). He sends women out to proclaim his resurrection to the disciples (Matthew 28:7). In Mark 16:15, Jesus opens the parameters to where people received the good news gladly. He urges his disciples to go into all the world to preach the Gospel. He calls all his followers to be bearers of the good news.

Under the Holy Spirit's inspiration, Paul further develops the roles of God's people within the church. Paul's uses different terms for spiritual leaders. In Ephesians 4:11 – 12, he mentions apostles, prophets, evangelists, pastors, and teachers. In 1 Timothy, he adds deacons to the list and in Titus, elders. The New Testament church has indeed changed from centralized leadership to include many leaders. From this group, we take note of prophets and evangelists. These are understood to be people who preach to bring God's transformation in peoples' lives.⁹⁹

With this biblical background, we have a foundation for the work and role of the lay preacher. The lay preacher is different from a pastor and fulfills a distinct niche in the church.

⁹⁷ Walter W. Wessel, "Mark," in *Mark – Acts*, vol. 8, The Expositor's Bible Commentary. ed. by Frank E. Gaebel. (Grand Rapids, MI: Zondervan Publishing House, 1984), 639.

⁹⁸ W. Floyd Bresee, *Successful Lay Preaching* (Silver Springs, MD: Ministerial Association General Conference of the Seventh-Day Adventists, 1997), 14; See also Lenny Luchetti, *Preaching Essentials: A Practical Guide to Preaching* (Indianapolis, IN: Wesleyan Publishing House, 2012), 18.; Mark 3:14; Luke 9:2.

⁹⁹ Chris Knights, "Prophecy and Preaching: Does What Paul Calls 'Prophecy' in 1 Corinthians 14 Include What We Would Today Call 'Preaching'?" *The Expository Times* 130, no. 2 (2018): 79.

The lay preacher is one called by God to bring God's message to His people to see renewal and restoration, but not in a formal capacity. He or she, however, is charged with the burden of bringing God's message to his people. How can the messenger know what God's word is? How can the lay preacher, who has received a calling to be a deliverer of God's message, know with confidence that they speak God's words to his people and not their message? If the lay preacher does not recognize the importance of preaching the Word, then the pitfalls are numerous in which they can fall.

In an Echo Chamber

The necessity of preaching the Word of God must be understood so that God's message is not replaced by another message. It is common to find some churches today, little or no biblical content in the sermon to preach a more relevant message.¹⁰⁰ As communicators ponder who will be listening to their sermon, they make assumptions about what content is most needed. Seeking to preach relevant messages can cause communicators to preach from Christian books and not Bible passages. One pastor of a growing church in northern Alabama recently preached a series based on a book by Andy Stanley. The scary reality is that the Bible is being lost inside our churches.

The late Ravi Zacharias, an apologist for the faith, explains that, without the preaching of the Word, we will only be an echo chamber hearing ourselves talk.¹⁰¹ Zacharias explains that there is biblical precedence for losing the sacred Word in the very place where the people were supposed to guard it. In King Josiah's time, the people had lost the Word of God, and they did

¹⁰⁰ Ed Stetzer and David Putman. *Breaking the Missional Code: Your Church Can Become a Missionary in Your Community* (Nashville, TN: B&H Publishing Group, 2006), 76, accessed June 13, 2020. ProQuest Ebook Central.

¹⁰¹ Ravi Zacharias, *Why Jesus? Rediscovering His Truth in an Age of Mass Marketed Spirituality*, (New York, NY: FaithWords, 2012), 184.

not even know it. They carried on their rituals but without any Word from God.¹⁰² The irony was that the Book of the Law was there all the time while they were worshipping, but no one missed it. When Josiah learned of its discovery, he tore his robes and was fearful of the consequences.¹⁰³ Once Josiah understood what God desired from him and the people, he was distraught. It is only by God's revelation that we know how to live and who God is. Anything other than God's Word will simply be the sound of our empty voices. The search for relevancy can lead a preacher away from the Bible so that in the very place, the sanctuary, where it should be revered and encountered, it is lost.

There is another belief about the Word that can diminish its importance in the sermon. Some think that too much emphasis on the authority of God's Word can confine the preacher. In his book *A Captive Voice: The Liberation of Preaching*, David Buttrick says there needs to be freedom from scriptural authority dominance.¹⁰⁴ In his attempt to make preaching alive and full of a "God-is-with-us-now" focus, he says we must seriously re-think biblical authority because it is corrupted and groundless.¹⁰⁵ Without a biblical charge, though, something else must replace it. Slyly Buttrick unhooks preaching from the Word of God to celebrate what he calls the message of the Gospel.¹⁰⁶ However, he does not explain how one can have the message of the Gospel without the Word's authority. There can be no Gospel message without an authoritative word. John Stott says that the only way to understand redemptive history or the gospel message is through the biblical account. The only reliable witness is God's Word, where God himself

¹⁰² Zacharias, 184.

¹⁰³ 2 Kings 22 – 23.

¹⁰⁴ David Buttrick. *A Captive Voice: The Liberation of Preaching* (Louisville, KY: Westminster/John Know Press, 1994), 30.

¹⁰⁵ Ibid., 11, 19, 30.

¹⁰⁶ Ibid., 19.

interprets his redeeming acts.¹⁰⁷ Without that record, we have no basis for our faith and redemption.

Personal Experience as a Hermeneutic

The lack of the Scripture in Sunday sermons and the absence of its authority in the preacher's message have severe preaching implications. There is, however, another practice in the church which can also undercut the importance of scripture. The odd thing is that this custom occurs in some of the most conservative churches, such as Pentecostal congregations.

Pentecostals are known for their commitment to the Bible. Subtly, though, this belief can be undermined by a prevailing attitude in these same churches. When personal experiences, dreams, and visions are sought and shared, they take precedent over the revealed Word of God. The focus shifts from the exposition of the Word of God to the experience of the preacher. Phrases are heard such as, "I have had a Word from the Lord!" That Word is not tied to any passage but an outward manifestation of the Spirit's working. God's will is no longer learned from the written page but instead to be derived from an emotional experience. John MacArthur calls this a "frightening relativistic view."¹⁰⁸ Allegorical fancy replaces exegetical study, and an emotional outburst supplants solid theological understanding; furthermore, someone's dream trades places with a message from God.

Pentecostal preaching is mainly done by laypeople. Through their testimonies, they deliver messages that they believed to have come directly from the Holy Spirit.¹⁰⁹ Their "Bible"

¹⁰⁷ John Stott, *Between Two Worlds* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1982), 98.

¹⁰⁸ John MacArthur, "Does God Still Give Revelation?" *The Master's Seminary Journal* 14, no. 2, (Fall 2003): 221.

¹⁰⁹ Nel, "Development of Theological Training," 196.

becomes the voice and experience of the preacher. Scripture is replaced by personal experience; therefore, God's written Word is unnecessary for the congregation. Rather than hermeneutics informing the sermon, personal revelation does. Since personal revelation is essential, the principal preparation for preaching is prayer.¹¹⁰ They believe that prayer is the only means by which people will receive the message and the only way needed.

Another blow to Scriptural authority comes from the Pentecostal belief that God's revelation is not closed or static.¹¹¹ All manifestations are on par with Scripture. Because of their commitment to Scripture, however, they feel that they are safeguarded from any private interpretation. The intention is to examine any display or revelation with Scripture, but when the Scripture is not preeminent, who will object or question?

Wesleyan View of Experience and Scripture

John Wesley understood that spiritual experience was an essential part of faith. As a committed Anglican priest, he upheld the Anglican Triad of scripture, tradition, and reason, but he sensed that there was a missing dimension. Necessary to a Christian's life was the conversion experience. Experiencing the presence of the Holy Spirit in one's life was fundamental in the reassurance of salvation. He believed that the Holy Spirit could bear witness to all believers that they were saved by faith.¹¹² The experience was significant in the ongoing work of sanctification. Wesley writes that holiness is "a consciousness that we are inwardly conformed, by the Spirit of

¹¹⁰ Winfield Bevins, "The Pentecostal Appropriation of the Wesleyan Quadrilateral," *Journal of Pentecostal Theology*, 14, no. 2 (2006): 243, accessed May 22, 2020, <https://www.deepdyve.com/lp/brill/a-pentecostal-appropriation-of-the-wesleyan-quadrilateral-JG7qJTTpFW>.

¹¹¹ Julie C. Ma and Wonsuk Ma, *Mission in the Spirit: Toward a Pentecostal/Charismatic Missiology* (Eugene, OR: Wipf & Stock Publishers, 2011), 236.

¹¹² John Wesley, "Sermon 1 - Saved by Faith," vol. 5, *The Works of John Wesley* (Grand Rapids, MI: Baker Book House, 1979), 17.

God, to the image of his Son, and that we walk before him in justice, mercy, and truth, doing the things which are pleasing in his sight."¹¹³ Wesleyan scholar, Albert Outler, says that attaching experience was adding vitality but without altering the substance.¹¹⁴ With Wesley's acknowledgment of the importance of experience, he never exalted experience. Wesley used four guidelines for authority in his theological method, which Outler coined the "Wesley Quadrilateral." Experience, tradition, reason, and Scripture are all used in evaluating Truth. Scripture, however, always held more weight than any of the others. In Wesley's thinking, Scripture was used to measure everything.¹¹⁵

Pentecostals maintain the four authorities that Wesley upheld. Nevertheless, where Scripture was the ultimate authority with Wesley, Pentecostals elevate experience. Their method of interpreting scriptures relies heavily on the Holy Spirit. Interpretation occurs by visions, intuition, prophecies, and other manifestations. This practice makes Pentecostal hermeneutics completely subjective.¹¹⁶ There should always be great fear and trepidation when the Bible loses its supreme place and its authority. Preaching without the Word becomes humanistic or mystical.

Without the Word and its authority, preaching loses its power and leaves people without direction or spiritual nutrition. In the final conversation that Jesus had with Peter on the beach by the Sea of Galilee, he gave Peter some important last instructions. Two times he tells Peter,

¹¹³ John Wesley, "Sermon 10 - The Witness of the Spirit," vol. 5, *The Works of John Wesley* (Grand Rapids, MI: Baker Book House, 1979), 115.

¹¹⁴ Albert Outler, "The Wesleyan Quadrilateral of Wesley," *Wesleyan Theological Journal* 20, no. 1 (Spring 1985):10.

¹¹⁵ Outler, 16.

¹¹⁶ F. L. Arrington, "Hermeneutics, Historical Perspectives of Pentecostal and Charismatic," in *The Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Gary B. McGee (Grand Rapids, MI: Zondervan Publishing House, 1988), 383; Marius Nel, "A Distinctive Pentecostal Hermeneutic: Possible and/or Necessary?" *Acta Theologica* 37, no. 2 (2017): 86-103.

"Feed my sheep." The Greek word means "pasture my sheep."¹¹⁷ A shepherd must take his sheep to where there is food. What shepherd would take sheep to a barren wasteland? Jesus stated a principle for Peter that he must care for his sheep and supply the food needed to live. Peter took those words seriously. Later Peter would warn believers in his letters about false prophets who would bring heresies and false teachers who would twist Scripture (2 Peter 2:1, 3:16). His admonishment was for each to "grow in the grace and the knowledge of the Lord Jesus" (2 Peter 3:18). Knowledge does not come from preaching about one's experiences. Knowledge of Jesus is nurtured by knowing his work, teaching, and character recorded in God's Word.

Guidelines for Proclaiming the Word

When Paul delineates different spiritual leadership within the church, he gives some basic guidelines for teaching and preaching. In Ephesians 4:11 – 14, Paul says that the spiritual leaders are to do two things: equip the believers for their work and build up the church. The word "equip" in the Greek means to put right as in setting a bone in its place.¹¹⁸ For believers to be aligned correctly they must know what God's Word says and understand what it means. When believers receive and hear God's message, their spirits are "set right" and become strong so that they will not be carried about by every wind of humanly crafted doctrine (Ephesians 4:14). The only way for God's people to hold up to the wiles of the world is to be thoroughly grounded in

¹¹⁷ Merrill C. Tenney, "John", in *John - Acts*, vol. 9, The Expositor's Bible Commentary, ed. by Frank E. Gaebelin (Grand Rapids, MI: Zondervan Publishing House, 1981), 202.

¹¹⁸ A. Skevington Wood, "Ephesians" in *Ephesians – Philemon*, vol. 11, The Expositor's Bible Commentary, by Frank E. Gaebelin (Grand Rapids, MI: Zondervan Publishing House, 1978), 58.

God's truth. God calls men and women to proclaim his truth to his people. To be proclaimers of truth, the spiritual leaders themselves must know his Word to be faithful to that calling.

The implications of 2 Timothy 2:15 emphasize the importance of a clear understanding of God's Word by preachers and teachers. Paul charges Timothy to "rightly handle" God's Word. The fact that these two words are linked leaves the understandable conclusion that Paul insists that great care must be taken, and hard work is invested, to understand the sacred text.¹¹⁹ Rightly handling the Word is God's clear guideline for preaching the biblical message. Biblically correct preaching was a concern in Paul's day, with encroaching false teachers in the early church. Those called on to teach and proclaim the Word, like Timothy, had to be conscious of how vital it was that they preached and taught what was true according to God's Word. They were not to twist the truth, like the false teachers, but like an expert plowman, they were to cut a straight furrow.¹²⁰ They do not lead people astray, but lead them clearly and competently to the truth.

Paul reminded the Romans of the purpose of the Word in Romans 15:4 when he wrote, "For whatever was written in former days was written for our instruction." Paul continues that idea in his letter to Timothy, emphasizing that all Scripture is given to us by God and is "profitable for teaching, reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Timothy 3: 16 – 17). The very nature of Scripture shows us how to walk with God. Because the Word is living and active, it still speaks to us today (Hebrews 4: 12). The living Word must be studied, treasured, and understood to proclaim it adequately.

¹¹⁹ Michael Ross Lanier, "A Training Manual for Developing Practical Hermeneutical Skills within the Jamaican Pentecostal Culture" (DMin diss., Southwestern Baptist Theological Seminary, 2010), 36.

¹²⁰ Ralph Earle, "2 Timothy," in *Ephesians - Philemon*, vol. 11, The Expositor's Bible Commentary, ed. by Frank E. Gaebelein, (Grand Rapids, MI: Zondervan Publishing House, 1978), 402.

The Essence of Preaching

The lay preacher must be trained how to handle the Word of truth correctly. If it is not handled correctly, the Word will become whatever the preacher wants it to be. As Luther described it, "Everyone preaches his own whims and instead of the Gospel and its exposition, we shall again have sermons on blue ducks."¹²¹ Many preachers use Isaiah 55:11 as a kind of sermon insurance. "[S]o shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it." The misguided preacher believes that if they quote Scripture, or better yet, lots of Scripture, then the work is done. However, this verse is not promising significant results when no study or serious preparation has been done.¹²² This verse ensures that power in preaching comes from basing it on the Word of God.¹²³

When the Word is preached and correctly understood it "revives the soul...makes wise the simple...rejoices the heart...and enlightens the eyes" (Psalm 19:7 – 8). The powerful Word available to the lay preacher, while working in tandem with the Spirit, will transform the listeners. When Latin believers are asked what they want to hear in a sermon, it is the Word they want. One study done by interviewing Latin listeners about their expectations for a sermon found that the participants almost unanimously looked for a solid Bible base. What does that mean? Those interviews looked for the presence of a portion of the Bible from which the message

¹²¹ Samuel D. Giere, "It Shall Not Return to Me Empty" (Isaiah 55:11): Interpreting Scripture in Christ for Proclamation," *Currents in Theology and Mission* 41, no.5 (October 2014): 328.

¹²² David A. Croteau and Gary Yates, *Urban Legends of the Old Testament: 40 Common Misconceptions* (Nashville, TN B&H Publishing Group, 2019), 180.

¹²³ *Ibid.*

followed.¹²⁴ When preachers base their sermon on God's word and expound on what it says, God speaks, and the congregation hears his voice.¹²⁵

Lay preachers have a God-given calling to preach the Word. Such a role has been shown by looking at both the Old and New Testaments. To preach well, lay preachers must preach with authority, which can only come from the Word of God. Nothing can replace that authority, no matter how sensational it might be. Lay preachers in the Wesleyan tradition have a great heritage in the valuing of experience, but more significant than that has been a thorough commitment to the authority of Scripture.

Theoretical Foundations

This section will show how lay preachers have been an integral part of the early church to the present day and to examine different models for lay preacher training, both from the New Testament and history. The historical model will include a heavy emphasis on Wesley because of his contribution to the Wesleyan denomination, of which the Wesleyan Brazilian lay preacher enjoys this heritage.

Lay Preachers in History

In the early church, all believers proclaimed the Word. Church historian Charles Jacob confirms this when he writes the people did ministry with no official position.¹²⁶ In Acts, when persecution broke out in Jerusalem, the believers fled from Jerusalem, but they shared their faith with others as they went. Luke writes, "Now those who were scattered went about preaching the word"

¹²⁴ This same need was heard in Austnaberg's study of Madagascar's listeners as well. Austnaberg, 31.

¹²⁵ Jonathan Griffiths, *Preaching in the New Testament* (Downers Grove, IL: InterVarsity Press, 2017), 10.

¹²⁶ Charles M. Jacobs, *The Story of the Church: An Outline of Its History from the End of the First to the End of the Nineteenth Century* (Philadelphia, Pa: The United Lutheran publication house, 1926), 34

(Acts 8:4). Still, in chapter 8, we read that Philip traveled to Samaria and preached Christ. In verse 14, the apostles heard that Samaria had received “the word of God.” Verse 25 describes the Apostles, Peter, and John speaking the Word of the Lord. Their message was not their words but God’s. In the next verse, an angel urged Philip to go to a desert road, where he finds an Ethiopian Eunuch reading the book of Isaiah. Philip asks him if he understands what he is reading. “How can I, unless someone guides me?” (Acts 8:31). Philip sits beside him and beginning with the Isaiah passage; he preached the gospel to him. These lay preachers, primarily here, Philip, are not improvising; they are preaching God’s life-giving message.

Peter later refers to the role of God's people as the "priesthood of all believers" (1 Peter 2:9). There was an understanding that each person is to "proclaim the excellencies" of the Lord Jesus, who brought them out of darkness (1 Peter 2:9). However, in the second century, there were indications that a distinction was made between spiritual leaders and the general body of believers. Clement of Alexandria, for example, in his letter to the Corinthians, creates a separation.¹²⁷ He says that there is a priestly role and a laymen's role, and each has separate guidelines. Origen, one of the great preachers of the early church, was reprimanded for preaching before bishops because he was not yet ordained.¹²⁸ The gap was widening between the priesthood of all believers and the priesthood of just a few. Along with the change of recognizing only one prominent spiritual leader, the perception of how ministry was done changed as well. Where there had been clear distribution of gifts in 1Corinthians 12 to prophets, teachers, and apostles, that differentiation began to get blurred.

¹²⁷ Clement, “Epistle to the Corinthians – Let Us Preserve in the Church the Order Appointed by God,” in *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, vol. 1, eds. A. Roberts and J Donaldson, The Master Christian Library. Version 8 [CD-ROM] (Rio, WI: AGES Software, 2000), 38.

¹²⁸ Erwin Preuschen, “Origen,” in *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 8. Morality – Petersen, ed, Samuel Macauley Jackson (Grand Rapids, MI: Baker Book House, 1953), 269, accessed June 23, 2020, https://ccel.org/ccel/schaff/encyc08/encyc08/Page_269.html.

Under Constantine, when the church was no longer under persecution, conditions allowed the church to become institutionalized. After the council of Nicaea in 325, the distinction between priest and prophet melded into one person, the pastor.¹²⁹ The whole Christian church soon adopted this model.¹³⁰

There is little information about lay preachers during the Middle Ages. Lay preaching may have been more difficult because of certain realities that existed in the Church. One fact was that the language of the church was Latin. As the Roman Empire collapsed, most people did not know Latin, and the church's liturgy became dead. People were no longer participants but watchers.¹³¹ The Scripture became inaccessible to the untrained lay preacher who did not know Latin. Also, the Bible was physically inaccessible because very few people owned Bibles before the printing press. Even many churches did not have Bibles.¹³² These conditions all contributed to the impossibility of lay preaching.¹³³ Here is an example historically how preaching and biblical content go hand in hand. Without knowing and understanding biblical truths, preaching loses its momentum and its impetus.

After Francis Assisi was converted in 1205, he became an itinerant preacher but was not officially granted authority to preach until a few years later.¹³⁴ He was unlettered and struggled with Latin. His preachers were considered not theologically trained but were also able to

¹²⁹ Oden, 165.

¹³⁰ Ibid.

¹³¹ Russel Shaw, *Catholic Laity in the Mission of the Church*, (USA: Chartwell Press, 2014), 22.

¹³² Augustine Thompson, *Francis of Assisi: A New Biography*, (Ithaca: Cornell University Press, 2012), 23. There is a story about when Francis of Assisi went to a church to inquire the will of God by the common method of *sortes biblicae*. This method required opening the Bible at random three times to read the verses that would reveal God's will. There was no Bible in the church where he went so the priest used his altar missal.

¹³³ H. Jeffs, "Lay Preachers," in *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, vol. 12: Trench – Zwingli, (Grand Rapids, MI: Christian Classics Ethereal Library, 1912), 559.

¹³⁴ John Telford, *History of Lay Preaching in the Christian Church* (London: Charles Kelly, 1897), 41.

understand and read some Latin.¹³⁵ They made the most out of their situation and preached the gospel message. For many, it was the first time they had heard it.¹³⁶

A few years later, lay preaching became illegal under the Fourth Lateran Council in 1215. Preaching was allowable only by those who officially represented the church.¹³⁷ A few leaders like Francis and John Wyclif, who sensed the need for increasing the preaching of the gospel, pushed against those rulings.¹³⁸ Wyclif did not hesitate to utilize "unauthorized preachers." They preached the simple, straightforward Gospel message in a style the typical person could understand.¹³⁹

During this period, the work of the friars, the catholic lay preachers, expanded and grew beyond Italy, where Francis had begun. These friars landed in England and preached in every hamlet and town.¹⁴⁰ The itinerant work of these simple men, who knew no theology, but knew the fundamentals of the gospel message well, brought revival to England. The friars lived in the poorest places alongside and served everyone. By their presence, they brought the church to the common people. The reserved, austere, cold church became humane and caring.¹⁴¹ These popular preachers drew the attention of the clergy and the bishops, causing tension. Preaching was only allowed with a license. Their work was curtailed, and, over time, they lost their zeal as well.

¹³⁵ Thompson, 213. Thompson explains that around this time Peter Waldo began to preach with a group of lay preachers in France and were called the "the Poor of Lyons". They were considered heretical by the church, 49. Also, just before Francis Assisi came on the scene, Bernard Prim and "the Catholic poor" had already been "preaching penance" so Assisi was not the first but was most certainly the most well know, 28.

¹³⁶ Jon M Sweeney, *When Saint Francis Saved the Church: How a Converted Medieval Troubadour Created a Spiritual Vision for the Ages* (Notre Dame, IN: Ave Maria Press, Inc., 2014), 72.

¹³⁷ Parachini, 10.

¹³⁸ Jeffs, 557.

¹³⁹ Ibid.

¹⁴⁰ Telford, 52.

¹⁴¹ Ibid., 56.

The stage was being set for a much-needed spiritual breakthrough when the Reformation came. With its emphasis on indulgences and works, the Catholic church caused the heart of Martin Luther to question her doctrines. He saw how desperately the masses needed the light of the Word. One of his significant contributions was translating the Old and New Testament into German. He believed that all people should have access to the Word. All people needed to understand the Bible, not just the priests, since believers are also priests.¹⁴² Although he believed all were part of the priesthood, not all were called to be God's priests. "We are all priests," Luther writes, "as many of us as are Christians. But the priests, as we call them, are ministers chosen from among us."¹⁴³ Yet it is interesting that when he was unable to preach because he was in hiding, he suggested that a trusted friend Phillip Melanchthon, an intellectual of that day, to preach in his place. The only problem was that Melanchthon was not ordained. The suggestion created an uproar among the leaders.¹⁴⁴ Was Luther inconsistent? No, he shows by this action that he was not opposed to lay preachers. Melanchthon would be merely preaching in his stead, not acting as a priest.

Hindering ordinary people from having access to the Word was not particular to Germany. In England, during the reign of King Henry the VIII, Bibles were put in the cathedrals so that people could read them but only under certain conditions. In St. Paul's Cathedral in London, six Bibles were chained to pillars for the common person to read. Bishop Bonner admonished, "all that came thither to read...[in] a quiet behavior, for the edification of their own souls; but not to draw multitudes about them, nor to make an exposition of what they read, nor to

¹⁴² Shauna Hannan, "That All Might Proclaim: Continuing Luther's Legacy of Access," *Dialog: A Journal of Theology*, 56, no. 2 (June 2017): 170.

¹⁴³ Martin Luther, "The Babylonian Captivity of the Church," vol. 2 of *Works of Martin Luther with Introduction and Notes*. (Philadelphia, PA: A. J Holman Co., 1915), 279.

¹⁴⁴ Hannan, 170.

read aloud in time of divine service, nor enter into disputes concerning it."¹⁴⁵ He was unprepared for the crowds who came to read the Bibles or hear scripture read aloud. He threatened to remove the Bibles if the people did not cooperate and quiet down.¹⁴⁶ It was evident that the average person was hungry for the Word of God. Maybe that is why lay preachers became so popular. They shared the gospel message in a tongue that people could understand. When George Fox began to mobilize his preachers in the mid-1600s, they were well-received.

George Fox, the founder of the Quakers, sent out lay preachers to spread the gospel across England. Fox relied upon both men and women to preach. Fox had thirty traveling lay preachers when he began, but in just a year, the number doubled, one of those being a woman. Before his death, however, there were seventy-three women numbered among his evangelists.¹⁴⁷ Unlike Luther, who expected a preacher to know theology and the Bible, Fox rejected the notion that learning made one able to expound the Word of God. In his journal, he wrote, "[T]he Lord opened unto me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ."¹⁴⁸ He relied on the inner light that came from the Holy Spirit. He revered the Bible, but he prized the Spirit and light because they came before the Scriptures were given.¹⁴⁹ However, Fox is clear that there can never be any confusion since the Spirit and the Word will always agree.

¹⁴⁵ William Benham, *Old St. Paul's Cathedral* (New York, NY: The MacMillan Company, 1902), 42.

¹⁴⁶ *Ibid.*, 43.

¹⁴⁷ Jeffs, 557.

¹⁴⁸ Michael P. Graves, *Preaching the Inward Light: Early Quaker Rhetoric* (Waco, TX: Baylor University Press, 2009), 80.

¹⁴⁹ *Ibid.*, 71.

Lay preachers continued to face resistance in both the church and the government. Elizabeth I prohibited any preaching by anyone who was not were ordained.¹⁵⁰ Leaders in the Anglican church did not believe that lay preachers could effectively preach and teach. One of those priests was named John Wesley. When Wesley began his ministry in England in the 1700s, he was skeptical about using these uneducated preachers.¹⁵¹ He had been trained in the Anglican church, so he was hesitant to practice anything not accepted by the church's doctrine.

The Anglican church held firm to its 1604 decision that preaching could be done only by those who were sufficiently qualified academically.¹⁵² Even though Wesley had already been prohibited from preaching in the Anglican church, he desired to remain faithful to the church's regulations and adhered firmly to this view of preaching. Wesley never intended to form another denomination because he desired to bring revival from within the Anglican church. When Wesley heard that one of his assistants was preaching to large groups, he was uneasy. His mother, Susannah Wesley, urged him first to listen and then decide. Wesley was impressed by what he heard and eventually used large numbers of lay preachers to fill pulpits.¹⁵³ What would have happened to the revival that changed England if Wesley had not shifted on his stance? It is hard to tell, but lay preachers became God's instrument to proclaim the Gospel in England and America.

As Wesley wrestled with the issue of whether these lay preachers were permissible, he went to the Scriptures for his model. Influenced by other thinkers of the day, Wesley looked at

¹⁵⁰ Telford, 76.

¹⁵¹ Bresee, 14.

¹⁵² Burdon, Adrian, *Authority and Order: John Wesley and His preachers* (London: Routledge, 2016), 29.

¹⁵³ Bresee, 12; G. Holden Pike, *Wesley and His Preachers: Their Conquest of Britain* (London, England: T. Fisher Unwin, 1903), 22.

the Old Testament distinction of prophets and priests. The priest represented the ordained office. The prophet was the proclaimer of the Word and God's messenger. In the New Testament, he saw three offices that came out of these two. In the ordained office, there were bishops and presbyters. The non-ordained worker was the deacon.¹⁵⁴

Wesley also considered Acts 13:1 – 3 to offer the precedent for which he was looking. When Paul and Barnabas were separated for the work they were called, they were not ordained. The leaders at Antioch were separating them for the work that the Lord had appointed them.¹⁵⁵

Wesley also struggled with the dilemma of women teaching and preaching. Initially, he was firmly against it because the Anglican church was against it. He advised Sarah Crosby, a woman who was being encouraged to preach, to profess that, “The Methodists do not allow of women preachers.”¹⁵⁶ Although this letter he did not tell her that she could not speak to the group, it just would not be called preaching. He later saw how effective women were and did not prohibit them if they had a deep consciousness of God’s calling on their lives. In one place where Wesley preached, he met Sarah Mallet, a young woman who testified that God had called her to preach but that she vehemently resisted because she said that she was unqualified and ignorant.¹⁵⁷ She finally obeyed God began to use her. John Wesley visited her and even preached at her home. He did not prohibit her from calling sinners to repent by preaching. Wesley’s mother, Susannah Wesley, probably made the first impression that women could be fruitful in ministry. When his father, Samuel Wesley, was away in London, leaving his church in charge of

¹⁵⁴ Howard Snyder, “Wesley’s Concept of Church,” *Asbury Journal* 33, no.1, (1978): 50-51.

¹⁵⁵ Burdon, 30.

¹⁵⁶ John Wesley, *Letters*, vol. 12 in *The Works of John Wesley* (Grand Rapids, MI: Baker Book House, 1979), 353.

¹⁵⁷ John Wesley, *Journals*, vol. 4 in *The Works of John Wesley* (Grand Rapids, MI: Baker Book House, 1979), 356.

a curate, Susannah felt convicted about the spiritual state of those around her since the curate was not ministering effectively. She would hold prayers and read sermons in her kitchen.

Hundreds gathered to come and listen.¹⁵⁸

In America, when the Revolutionary war broke out, almost all the British preachers returned home. Francis Asbury was the only British Methodist clergyman who remained on American soil. His ministry burgeoned, but not by doing it alone. He had already bought into the idea of the itinerant preacher and relied on them heavily. As America was expanding, lay preachers were the only means of reaching faraway places. Wesley scholar Thomas Oden opined that the Methodist preachers were deeply connected to the frontier people in the thick of battle. When the Anglican clergy left America, it left a huge void. There were not enough ordained ministers.¹⁵⁹ Practical concerns and real spiritual need bumped up against the status quo and opened the way for men and women, called by God, to make his message known.

It had taken many more centuries before the Catholic church changed its position. Through the years, bishops have sought to control the thoughts and actions of the laity. Some believed that the laity could not be useful in ministry. In 1859 one bishop referred to the laity like this, "What is the province of the laity? To hunt, to shoot, to entertain."¹⁶⁰ His response was due to the pressure John Henry Newman created by his article about the laity which was printed in the Catholic periodical *The Rambler*. Newman said that laypeople were knowledgeable and, at times, more faithful to the right doctrine than the episcopate. Although Newman did not see reform during his lifetime, his critique began a ripple that would change the next century.

¹⁵⁸ Paul W. Chilcote, *She Offered Them Christ: The Legacy of Women Preachers in Early Methodism* (Eugene, OR: Wipf & Stock publishers, 2001), 19.

¹⁵⁹ Oden, 162.

¹⁶⁰ John Henry Newman, *On Consulting the Faithful in Matters of Doctrine* (New York : Sheed & Ward, 1961), 41.

Newman's article, "On Consulting the Faithful in Matters of Doctrine," was the basis upon which Vatican II eventually changed the laws about the laity.¹⁶¹ Vatican II recognized the laity as having a valuable ministry, but different than ordained priests. Priests have a vocation in the church to nurture the church body, where the laity has a secular work and is to be active in the world. "But because of their special vocation, it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will."¹⁶²

It was not until 2002 that the Catholic church permitted lay preaching. Canon 766 reopened the doors for lay preaching that had been closed since the thirteenth century.¹⁶³ The new code allowed laypersons to preach in a church or oratory if it is necessary.

The lay preacher is a blessing for the church. How can they be most effectively trained for Kingdom work? In the following section, different models will be presented.

Lay Preacher Training in Preaching

The training format for the lay preacher is distinctly different from that for clergy. In planning the training of lay preachers, one crucial factor is the time constraint. Another is the breadth of instruction needed. Whereas vocational pastoral training covers many areas, the focus for the lay preacher is specifically homiletics. Further, the content must be simplified and be easily applicable. The lay preacher needs the essential tools and streamlined training. Many models can help in developing a practical method. First, the New Testament offers valuable insights into studying how Jesus trained others. Second, church tradition offers some effective

¹⁶¹ Parachini, 38.

¹⁶² Vatican Council II, "Chapter 5 The Laity," *Lumen Gentium*, in *Dogmatic Constitution on the Church*, (November 21, 1964), 31, accessed June 26, 2020, https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html.

¹⁶³ "Canon 766 – Lay Preaching."

models in how to go about equipping practically. Third, current ministries attempt some compelling models as well.

Jesus' method of training is the best model for doing ministry. In three years, Jesus taught twelve men using the most effective means. Of the twelve men, four were fishermen and one a tax collector (Matthew 4:18,10:3). They were not priests or spiritual leaders, yet he chose them to carry on the church's work. He showed them how to preach and then sent them out to do it (Mark 3:14). The application was always at the heart of Jesus' model. Yet, He taught them profound spiritual truths as well. Jesus also modeled a life of prayer and communion with the Father as essential to be one of his followers (Matthew 6:9-13, 14:23). He showed them what genuine compassion looked like and how to serve (Matthew 15:32; John 13:5). He also gave them a vision for the world (Mark 16:15). After being filled with the Spirit, these disciples went out with boldness, preached the good news (Acts 5:42), and became the early church leaders. Jesus equipped and trained uneducated, common men to be preachers of grace and truth (Acts 4:13). His model shows the importance of teaching with practical application and close relationships. Jesus' condemnation of leaders of that day was that they preached but did not practice (Matthew 23:3). A model for lay preachers needs all these elements, teaching, applying, and close mentorship.

Paul also used similar methods in training preachers. Paul gathered others around him and invested in them. One example of this is in Acts 15. Paul revisits some of the places where he had ministered on his first missionary journey. This time he is with Silas. Along the way, Paul encountered a young convert, Timothy. He invited him to come along on his mission work, preaching and witnessing throughout the Roman empire. Discipling seemed second nature to Paul and was how Paul operated. Everywhere Paul went, he found people gifted for ministry, and

he encouraged them. Paul, however, adds another element to his discipling. Paul wrote "training manuals" to young preachers, like Timothy and Titus, to give needed instruction.

One element in Paul's instruction refers to the importance of Scripture. In Timothy, he tells him to "preach the Word" (2 Timothy 4:2). In Titus, Paul says that the elders must hold firm to the word as taught. Paul gives his reasoning so that an elder may "be able to instruct in sound doctrine and also to rebuke those who contradict it" (Titus 1:9). The elders are not to preach their own message, but the doctrine and the apostles' teachings. Paul did well in establishing the early church by his effective discipleship, hands-on training, and example.

Borrowing from these biblical models of discipling and equipping, John Wesley applied them to training lay preachers. He spent much time with his "assistants" and tested out their fruitfulness. Wesley had extensive correspondence with his preachers, both to encourage and to correct. In the minutes of the first conference, Wesley made sure that the lay preachers, or assistants, as he sometimes called them, traveled with him at least once a year.¹⁶⁴ Wesley never founded a seminary but used a more straightforward and very effective way to train his leaders.

Wesley's innovation was organizing the believers into three groups: societies, classes, and bands. Each group had different goals. The societies were created solely for instruction. The classes treated the heart and soul of the believer. The bands were homogenous groups that focused on intentional spiritual conversations about one's Christian walk.

One goal of the classes was to develop leaders, and it worked. Michael Henderson says this organizational arrangement masterfully made disciples and discovered leaders.¹⁶⁵ For

¹⁶⁴ John Wesley, *Minutes from the Methodist Conferences the First Held in 1744* (London: John Mason, 1862), 44, accessed June 25, 2020, <https://archive.org/details/minutesofmethodi00wesl/mode/2up?q=travel>.

¹⁶⁵ D. Michael Henderson, *John Wesley's Class Meeting: A Model for Making Disciples* (Wilmore, KY: Rafiki Books, 2016), 88.

example, the class leader position became the first step in forming any leader, and no prior training or skill was required. It did, however, demand faithfulness, honesty, and compassion for people. If the class leader displayed these characteristics, they could advance to higher levels of leadership.¹⁶⁶

The expectation among this growing revival was that every member was in ministry.¹⁶⁷ This diversifying of a ministry called for a radically different approach to equipping. Although equipping the saints was not a new idea, it was revolutionary in 18th century England.¹⁶⁸

Wesley's understanding of the educating of adults was astounding. He knew that effective training comes by doing. Wesley developed a ladder of leadership through which people could advance. As each lay preacher-in-the-making moved through the ranks, they were not only entrusted with more responsibility, but they were also especially singled out for more in-depth coaching.

Besides the regular society meetings, Wesley formed what he called a select society. In this group, he met with like-minded men and women weekly. This group met on Monday mornings for strategizing, soul-baring, lovingly correcting one another, and sharing fellowship. Wesley was not the leader. He openly shared his failures, his growth, his defeats, and his successes.¹⁶⁹ He was modeling a different kind of leader, one who was approachable and vulnerable.

¹⁶⁶ Henderson, 88.

¹⁶⁷ Ibid., 126.

¹⁶⁸ Ibid.

¹⁶⁹ Ibid., 111.

With leadership and an educational model that focused on equipping the saints, it is no wonder that the Wesleyan revival impacted England and the United States. Once the Methodist church outgrew this model in later years, it lost something useful and powerful.

Fragments of what Wesley taught and believed can still be found in the Methodist church today. In Britain, for example, the Methodist church recognizes the importance of close discipleship for the lay preacher. In their lay preacher training program called *Worship: Leading and Preaching (W: LP)*, they have several things similar with that propagated by Wesley.¹⁷⁰ First, they hold a common purpose. In the introduction to the course, it states:

Throughout its history, the Methodist Church has recognized [sic] that God calls people other than ordained ministers to lead worship and preach...The Methodist Church, therefore, places great emphasis on properly discerning the call of a potential local preacher, and on thorough training and preparation for this key role in the life and mission of the Church.¹⁷¹

Second, the W: LP program takes the call of an individual for the preaching ministry seriously. Immediately the lay-preacher-in-training is placed with a mentoring pastor who has more experience and learning. For three months, the lay preacher observes and participates. Both mentor and student study together and work side-by-side, planning worship, and preaching. As the student demonstrates ability and competence, they will also receive more responsibility.¹⁷² This process is very much like the ladder approach that Wesley also used.

However, this training program departs from Wesley's foundational principles. In module 2, *Encountering God in the Bible*, the student learns hermeneutics and Bible study skills.

¹⁷⁰ "Local Preachers and Worship Leaders," <https://www.methodist.org.uk/for-churches/local-preachers-and-worship-leaders/>, accessed April 4, 2020.

¹⁷¹ "Becoming a Local Preacher," <https://www.methodist.org.uk/for-churches/local-preachers-and-worship-leaders/local-preachers/becoming-a-local-preacher/> accessed April 4, 2020.

¹⁷² *Guidelines for Mentors* (London: The Discipleship & Ministries Cluster of the Connexional Team), 3.

Although there were some insightful tools for Bible study, the basis for biblical hermeneutics was troubling. Rachel Starr, the co-author of *Biblical Hermeneutics*, explains in a video embedded in the lesson that God offers us a living Word so that each person can make their own interpretation.¹⁷³ Wesley would not have agreed. His approach to understanding Scripture was very different. Wesley's commitment to discovering the intended interpretation was foremost in his mind. Instead of making his interpretation, he prayed for wisdom. He writes:

Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights... I then search after and consider parallel passages of Scripture, comparing spiritual things with spiritual. I meditate thereon, with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God, and then the writings whereby, being dead, they yet speak. And what I thus learn that I teach.¹⁷⁴

However, the model of close mentorship is a valuable take away from the W: LP program. The mentoring model is growing in its use for training preachers in other countries. Mentoring in sermon preparation, for example, is taking place in a few U.S. and Canadian Wesleyan churches. Rev. Ken Nash, the Watermark Wesleyan Church pastor in Hamburg, New York, has developed a preaching philosophy that encourages pastors who serve together at multi-site churches to work together on their sermon preparation.¹⁷⁵ Others are adopting this process, such as Reverend Scott Prime at New Hope Wesleyan Church in Nova Scotia, Canada, a multi-site church. Rev. Prime works with his assistant pastor, who preaches at another site, using the preaching preparation model. Together they develop 80% of the sermon, doing exegetical and Bible study, and then 20% will contain personal illustrations and specific applications for their

¹⁷³ Rachel Starr, "Interpreting the Bible," produced by Methodist Church in Britain, July 14, 2014, video, 8:40-8:50, <https://youtu.be/o4jULrmmCpw>.

¹⁷⁴ John Wesley, "Preface," vol. 5 in *The Works of John Wesley*, 62.

¹⁷⁵ Ken Nash, "Session 6 - Preaching Philosophy," Zoom call from Hamburg, NY, 2019.

separate churches.¹⁷⁶ The experienced, seasoned preacher, in this way, invests significantly in the preacher who needs equipping.

Bruce Wilkinson, in his book *Seven Laws of the Learner*, shows how every effective teaching model comes from the Bible. Although Wilkinson does not use the term mentoring, the model he presents in his sixth law captures the same idea. The Law of Equipping, based on Ephesian 4:11 – 16, reveals the teachers' primary purpose and the immediate result of their ministry. The primary purpose teachers have to equip others. The direct result of their teaching is that every Christian is involved in ministry.¹⁷⁷ With this basis, Wilkinson lays out a five-step process:

- Step 1: Instruct – “I Tell You”
- Step 2: Illustrate – “You Watch Me”
- Step 3: Involve – “We Do Together”
- Step 4: Improve – “I Watch You”
- Step 5: Inspire – “Keep It Up”¹⁷⁸

Wilkinson’s model is not merely a transference of knowledge but careful teaching. He makes sure there is understanding, timely application, helpful evaluation, and ongoing encouragement. A lay preacher will benefit from being equipped this way.

The examples above have explored models in training lay preachers. The most effective methods have included insightful counsel, practical opportunities, and discipleship to train lay preachers to preach God’s Word faithfully.

¹⁷⁶ In an email from Reverend Scott Prime on March 3, 2020.

¹⁷⁷ Bruce Wilkinson, *Seven Laws of the Learner* (Sisters, OR: Multnomah Publishers, 2011), 350, Kindle.

¹⁷⁸ *Ibid.*, 384.

Summary of Lay Preaching

Lay preachers have been an essential part of a flourishing, revived church. They bring to preaching a freshness and are in touch with current issues that their listeners face. Biblical preaching must be integral in their ministry, or else they will become a liability to the Kingdom. If lay preachers do not preach God's truths but instead preach their message, they can cause significant damage. Their need for training is real, especially in a Pentecostal environment like Brazil, where experience usurps the authority of Scripture. The Wesleyan lay preacher must know how to preach biblically, valuing Scripture as Wesley did and trusting entirely in the work of the Holy Spirit. The shocking truth is that there has been no training available to the Wesleyan Church's lay preachers in the Amazon district. This project will seek to correct that lapse and provide a practical training event that will meet the needs of the lay preacher so that they can be "as one approved, a worker who does not need to be ashamed, rightly handling the word of truth" (2 Timothy 2:15).

Chapter 3: Methodology

This chapter describes how the intervention design will impact the problem stated in Chapter 1, why Wesleyan lay preachers do not seek training for their spiritual calling. The intervention design will base its strategy on the expressed theological and theoretical foundations established in Chapter 2. The intervention plan will occur among Wesleyan lay preachers in Manaus, Brazil, who have had little or no training in preaching. The methodology section will describe the implementation of the intervention design in Manaus. The intervention design implementation includes learning about the lay preachers' training, their thoughts on training, and their interests in pursuing training. Qualitative research will give the necessary data for analysis as to what influences lay preachers in their pursuit of training and preaching. Quantitative research will gather data concerning the profile of these lay preacher participants. Discovering more about the lay preacher will also help in understanding how to support them better. The section closes with the three-day workshop's details, which will impact the preaching experience.

Intervention Design

This research project aims to encourage lay preachers in their calling to preach the Word of God. The intervention design will address one of the main impediments that the lay preacher has: the lack of training accessible to them. This project's main objective will be to make available to the lay preacher a training event to learn how to develop their preaching skills in a short period. Without offering a practical solution, lay preachers will not carry out the divine mandate to correctly handle the Word of truth. The intervention design will invite willing lay

preachers to engage in a learning event that will allow them to begin to be equipped in their calling to preach. The intervention design will work with a small group to find an effective solution to their lack of homiletics training. Without intervention, the quality of the preaching will continue to be impoverished. Without intervention, preaching will contain confusing theology and wrong interpretation of the Scriptures. Without intervention, lay preachers may get discouraged and give up on their calling to preach.

The first step to bring about change is for lay preachers to perceive their need for training. The Wesleyan lay preacher tries to locate resources by exploring different avenues. They encounter examples of preaching on the internet, radio, television, and in their churches. The adequacy of these options, though, is not enough. Haphazard influences are not ideal for the Wesleyan lay preacher. The Wesleyan lay preacher needs a workable, attractive, and distinctively Wesleyan alternative to random instruction. To give Wesleyan congregations spiritual meat, the lay preacher must acquire the necessary skills to preach the Word of God with power and clarity. An announcement will be posted on the Wesleyan pastors' WhatsApp group, "Pastores Wesleyanos," to address the sense of need. With a training opportunity available, specifically designed for lay preachers, the ultimate goal is to start a conversation between the lead pastors and their lay preachers. Following the announcement, the next step will interact with the individual lay preacher who responds to the invitation. Once the student researcher established contact with the prospective lay preacher, they will fill out a survey to gauge their experience, training, and objectives in their preaching ministry.

The proposed preaching workshop, which will be geared specifically toward the lay preacher, will take place at the Wesleyan Bible College and Flores Wesleyan Church. This location is centrally located and offers adequate classroom space, as well as air conditioning. The

participants will be men and women 18 years or older and will come from different social classes and educational backgrounds. A group of at least 10 participants will be a desirable size to allow for individual help but not too large to break Covid-19 protocols. The resources needed are few. There will be chairs required with desks, air conditioning, course materials, a whiteboard, and personal Bibles. The less sophisticated the training, the more likely it will be adopted and used in other settings.

When the training is over, the lay preachers will be encouraged to develop their skills. Each participant will do this by preaching in a local Wesleyan church. After preaching, the student researcher will initiate a briefing with the researcher to evaluate the sermon. Also, to be noted will be their thoughts on the workshop and their plans for further training. Further development of their skills will be encouraged in several ways. They can continue to develop by working with their pastor or with another participant from the project. They can join a meeting every couple of months with the participants and researcher. They can also participate in classes at the Bible such as an expository preaching class offered in November 2020 at the Wesleyan Bible College. They will be encouraged to keep honing their skills.

Ethical Implications

Brazilians are very open and trusting people by nature. Discussed earlier in this paper was the “mimicry” trait. In a desire to advance and develop, Brazilians are willing to accept outside influences. Great care must be taken not to take advantage of the lay preacher who comes to seek advice and encouragement. The consent form becomes an essential dimension of the training. From the beginning of the research project, the lay preacher will sense that they are respected and protected. The social class of most of the Brazilian Wesleyan participants will be lower class to middle class. These social classes have not always understood their civil rights.

Individual rights, in some cases, is a new reality in Brazil. One example is the Maria de Penha Law passed in 2006. This law was the first legislation that gave rights to battered women.¹⁷⁹ Before this time, women did not have the law on their side. Ethically, Wesleyan Brazilian lay pastors will benefit from understanding that being a part of a research project will not in any way harm them or demand too much from them. Knowing that they can drop out of the study at any time without repercussions acknowledges their freedom and their autonomy. Although each participant will view the consent form as unnecessary, they will feel affirmed and essential.

Data Collection

The student-researcher will collect a variety of data for analysis. The first type of data collection will be an anonymous questionnaire filled out by the lay preacher about their experience as a lay preacher¹⁸⁰. She will ask questions such as the frequency of preaching, preparation, and feelings about the preparation, and previous training. They will also be asked what they need to preach well, how has the local pastor helped in their preaching, and how the district has helped. Do they have an objective in mind in the preaching training? What are their most significant challenges in preaching? This tool will be very useful in getting a good picture of the lay preacher's situation. These questions are purposeful in allowing them to assess their present circumstances concerning preaching. There will always be the possibility that the lay preacher will be hesitant to record anything negative about their pastor. Using anonymity may

¹⁷⁹ “Lei Maria da Penha Foi Passo Importante para Enfrentar Violência Contra Mulheres, Afirma Juíza,” Agência Brasil, accessed September 26, 2020, <https://agencia-brasil.jusbrasil.com.br/noticias/3367/lei-maria-da-penha-foi-passo-importante-para-enfrentar-violencia-contra-mulheres-afirma-juiza>.

¹⁸⁰ See Appendix C.

help get a more honest picture because Brazilians do not feel free to express negative comments.¹⁸¹

Another tool used to gain quantitative data will be the registration form.¹⁸² This form will ask for the educational level attained, career choice, the different ministry roles, if any, age, and gender data. Although the group of participants will be small, this will allow for a greater understanding of who the Wesleyan lay preacher is.

Data by triangulation will offer a valuable perspective of an outsider. The presence and comments of this expert can shed light on how useful the instruction is. He will make notes and respond to a questionnaire with some general observation questions about the training.

Another tool for data collecting will be the congregations' evaluations when the lay preacher delivers the sermon.¹⁸³ Several people, including the pastor, will evaluate the preaching. The preacher will select the listeners who evaluate the sermon. However, the assessment will be anonymous, so it will not identify the pastor who filled it out. This will offer some anonymity to the evaluator, so there will be authentic responses. The evaluation will be simple. It will include questions about the sermon's main idea, the points' clarity, and how it explained the issues.

Most importantly, however, will be the question, "How did this sermon touch your life?" This question is vital since transformation is the goal of preaching. The items would include positive feedback and points for improvement, and the focus is on honest and candid responses.

¹⁸¹ Erin Meyer, *Culture Map: Breaking Through the Invisible Boundaries of Global Business* (New York, NY: PublicAffairs, 2014), 201.

¹⁸² See Appendix E.

¹⁸³ See Appendix I.

Finally, an exit interview will take place after each lay preacher has completed their preaching assignment.¹⁸⁴ After the preaching, the student-researcher will debrief each participant. Additionally, she will record the interview to document quotes and insights.

The researcher will make notes about how the process went. Since the worksheets from Wayne McDill's *12 Essential Skills for Great Preaching* will be entirely new for all the participants, it will be essential to gauge their usability.

All recordings and collected data are password-protected in the student-researcher's personal computer, and she will secure the storage of the paper evaluations as well.

Sequence for Data Collection

Two initial forms given to the participants will be informative for data collection. The lay preacher's survey presents a "before" picture of the participant. Their starting place provides insight into how much the training will help each one. Also, knowing what kind of training they have had can help measure the process's understandability and interest in implementing the method. If they have had other training types, this may have the feel of just another option for them. The registration form will be provided before the workshop.

Cross-checking data is important since it will make better sense of the experience. Multiple information collecting techniques will be used. As stated above, the information will be collected from the participating individuals. Field notes by the researcher will be made during the training event and consulted. Another angle will also be explored; an objective third party will be invited to participate in the training. The invited observer will be a pastor outside of the Wesleyan denomination. His field notes will also contribute to understanding the training

¹⁸⁴ See Appendix H.

experience. A triangulation will occur between the three data sources and will offer a more realistic perspective of the training outcomes. The researcher's observations will be compared against the independent expert in the field and those of the participants themselves. A clearer picture of the project's success or failure will be gained by examining all three viewpoints.

Evaluations for the preaching event will take place during each sermon so that immediate feedback can be given. The lay preacher can then read over these before the final exit interview. By this time, reflection concerning the workshop will have had time to occur. The preaching event will allow for time to apply the principles and measure the results.

Analyzing the Data

Each evaluation, registration form, and journal entry will be gathered and analyzed. The next goal is to bring order, structure, and meaning to the data. Reading and re-reading the materials collected is essential at this step while noting the emerging themes. Of primary concern are the "slippages," which Tim Sensing defines in *Qualitative Research* as areas with differing opinions or disagreements in the findings.¹⁸⁵ These slippages do not indicate failure but allow for a greater understanding of the project and illuminate needs and concerns which convergent data may not reveal.

The first step in analyzing data will be to read all the incoming forms. The student-researcher will study and analyze the preliminary survey while logging the varied characteristics and experiences. Following the survey, quantitative data will be compiled and organized by categories such as age, gender, and education level. The triangulation process can only be completed when all the exit interviews are conducted. The exit interviews will be recorded, and

¹⁸⁵ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 196.

then the insights will be written into a document. Only then can the data be analyzed informatively.

IRB approval

Once IRB has approved the project, research can begin. The IRB process has been instrumental in organizing and thinking through each part of the research project process.¹⁸⁶ The diligence with which they examined each document and made suggestions helped make this project proceed very well.

Participants and Relationship with the Researcher

The researcher has been a missionary in Brazil since December 1992. The participants will be personal friends, Wesleyan Bible College students, and people unknown to her. The relationship of long-standing in the Amazon district has created a bond of trust. The student-researcher will not take this trust for granted, and she will take great care to enhance that trust and guard it carefully. Knowing or not knowing some of the participants will not affect the process.

Assumptions by the Researcher

Several assumptions will be present at the onset of the training. The first is that the process will be well-received. The Brazilian appreciates greatly any effort to help and train. The training will be quite different than expected. Rote learning is the norm in Brazil. An emphasis on lectures, memorization of facts, and limited interaction between the students, is characteristic of education across Brazil. The hands-on, practical training that will be accentuated will be unusual for the Brazilian lay preacher trained under rote learning.

¹⁸⁶ See Appendix O.

Another assumption will be that a healthy amount of nervousness will also be evident. Some who will come are new to preaching and will need special encouragement and assurance. Since there will be different levels of experience, the researcher will form groups with a good mixture of the more experienced with the novices. The student-researcher will carefully plan breaks with snacks in between sessions to reduce anxiety and tensions.

A final assumption made will be that the new method will not be easy. Time to work through new ideas is critical. The participants and the facilitator will need patience. Built into the weekend will be periods of feedback and time for individual attention. She will also keep the research group small to encourage more individual conversations and closer fellowship.

Method¹⁸⁷

The first step in the project will be to gain ecclesiastical approval for the project.¹⁸⁸ The permission letter asking to initiate the research project will inform the general superintendent about the workshop, the training's intent, the forms the participants will fill-out, the follow-up preaching the lay preachers will do across the district, and opportunities to promote the workshop. Once the student-researcher obtains approval from IRB, she will set a date with prospective participants.

There will be several situations that will influence how, when, and where the training will occur. The district calendar and church calendars are usually full, especially as activities return to normal after the Covid-19 lockdown. However, because of Covid-19, the annual family camp held in September was canceled. Such a significant district event canceling will allow for some

¹⁸⁷ This method is in a non-quarantine environment, yet sensitive to the Covid-19 protocols for Manaus, Brazil.

¹⁸⁸ See Appendix A and Appendix B.

space in the calendar for a smaller district event. The first Saturday of each month is already reserved for the district youth, women's, and men's societies. Nothing can be planned that will conflict with these district activities. Church events are a bit more flexible, but many churches have weekly youth meetings on Saturday. Many young lay preachers are involved in the youth meetings.

The Wesleyan Bible College holds classes on Friday evenings, so they will also need to be informed. Some Bible College students may also want to participate, so the teachers must be considered. Preachers, lay preachers, and students will need time to fit the proposed workshop into their schedules. Covid-19 also creates restrictions that affect how large a group can meet, so all these must be contemplated.

The receptivity to training for lay preachers promises to be favorable. There appears an increasing need and awareness for training for lay preachers. However, one of the hindrances to training is accessibility. The district leadership understands the condition as well and will be willing to support this project. Likewise, the Wesleyan Bible College is always interested in offering practical and pertinent training to further ministry. They, too, will be behind this project.

With official written approval, the planning can proceed. Deciding on a date for the event, planning costs, and securing the event's location is the next task.

The first evening of the workshop falls on a Friday night. The Wesleyan Bible College classrooms will not be available since it is in session. On the same property as the Wesleyan Bible College is the Flores Wesleyan Church, which has spacious classrooms. The student researcher will request permission to use one of the Sunday School rooms for the first evening. The next two days of the workshop will be held at the Wesleyan Bible College.

Once approved by the district and Wesleyan Bible College, promotional information will be posted on the pastors' WhatsApp group, "Pastores Wesleyanos." Because the number of participants needs to remain small because of Covid-19 restrictions, the WhatsApp group for the pastors is the principal place for promoting the preaching workshop. The pastors will be the means of contacting their lay preachers.

Another reason for posting on the pastors' group is that gaining the pastors' support across the district is essential. Pastoral support will be measured by their response to the announcement posted on the pastors' WhatsApp group. The pastors will contact those whom they think should participate in the training. The potential participant will then contact the WhatsApp phone number on the announcement if they desire additional information. Placing the pastor in the role of encourager and motivator means that they support the project and be willing to encourage the lay preacher's ongoing development.

Action Research author, Ernest Stinger, calls this the first cycle of investigation. By examining and exploring the ways stakeholders interpret the problem, the project can be constructed in an informed approach to accomplish an effective outcome.¹⁸⁹ Interaction on the pastors' group will begin this dialogue about the present situation.

After the announcement is placed on the WhatsApp pastors' group, the initial response will be evaluated. A reminder will be posted five days later. The lay preachers who contact the researcher will be instructed about what is expected during the research project. Depending on how many volunteers have been secured, a final query will be posted. The researcher will contact individual pastors by WhatsApp to see if they would like to recommend someone from their church. The first phase will take a week.

¹⁸⁹ Ernest T. Stringer, *Action Research*, 4th ed. (Thousand Oaks, CA: SAGE Publications Inc., 2014), 100.

The first tier of the WhatsApp group's responses will reveal the pastors' desire to help their lay preachers be trained since they know the lay preacher and the situation of each lay preacher. The pastors are also prominent as their role in the continued process is critical.

When the volunteers' names have been received, whether directly or indirectly, they will be contacted by WhatsApp or in person if they are students at the Bible college. Each participant will fill out the anonymous survey¹⁹⁰, the consent form¹⁹¹, and receive the registration form.¹⁹²

The consent form will explain the project in more detail than the announcement. This will provide a thorough understanding of the project at the outset. Also, gaining consent is necessary to be involved in the research project. The registration form will provide quantitative data about the lay preacher.

The same follow-up process used for the pastors' group on WhatsApp will be used here with individual volunteers. Those who show interest will be contacted about the preaching workshop. The follow-up message will contain the confirmed date, place, and time. A few days after the initial contact, a follow-up inquiry will be made.

Those who have responded and have met the criteria for participation in the project will be put on a WhatsApp group, “Treinamento na Pregação” (Training in Preaching). If participants are still needed, then queries will be sent to individual pastors to help find ten volunteers.

Before the Workshop

At the beginning of the week before the workshop, the scripture passage they will be developing for their sermon will be sent to the participants to read and begin to meditate upon it.

¹⁹⁰ See Appendix C.

¹⁹¹ See Appendix G.

¹⁹² See Appendix E.

Everyone will study and preach from the same passage, Philippians 3:12-16. It will be stressed that this passage is for devotional reading only. The participants are to prayerfully read the Scripture daily but without consulting commentaries or other outside sources. They will be encouraged to read the whole book of Philippians to understand the context of the passage.

In preparation for the event, the workshop materials will be printed, and the meals and breaks planned. No special equipment will be needed besides a whiteboard and markers. The costs will be minimal. The location for the training will meet in two different places. The first evening at the Flores church and then the following two days will be at the Wesleyan Bible College, on the same property. Both locations have suitable classrooms, and on-site cooking is the most cost-efficient way to provide lunch. Another volunteer will serve the two breakfasts and the various breaks.

The Workshop

A three-day conference allows for unrushed time for the lay preacher to engage in these new expository preaching skills, interact with the material, and learn from the other participants.¹⁹³ The usual schedule for a weekend conference is to begin on Friday evening, continue during the day on Saturday, and then continue on Sunday morning until noon. Sunday mornings are different for the Brazilian evangelical church. Only Sunday school classes meet on Sunday morning. That allows all Sunday morning for training since the principal worship service is in the evening.

Each of the nine workshops will be structured to allow for sufficient time to absorb and apply the steps based on Wayne McDill's book *12 Essential Skills for Great Preaching*. Because

¹⁹³ See Appendix D for the workshop schedule.

the participants will not be Bible college students, a few of McDill's steps will be combined or adapted. For example, creating a structural diagram will be a challenge for non-Bible college students; however, another method suggested by Thomas Schreiner in his book, *Interpreting the Pauline Epistles*, will be used. He introduces listing the propositions, or phrases, which will be much easier to comprehend.¹⁹⁴ Each session will work with one worksheet. After instructions are given about the step, each student will time have to practice and apply. In some sessions, such as the first and second sessions about Bible study, the learners will be given guidance. Their feedback will be essential to sense how they are progressing.

The students will be led through each skill yet given time to apply the step to their sermon preparation. At times, focus groups will be formed to facilitate understanding. Each session will build on the previous one. Since the sequence is critical to understanding the method, each participant must be present for all classes. Some observers can also participate without the same requirement.

Informal time with the participants is also a priority. The coffee breaks and meals will be well-planned to allow for an informal discussion around the table. In Brazilian culture, food is a significant element that encourages relationship building. During the breaks and meals, the invited expert will be present, Rev. João Fábio Ferreira da Silva, a Presbyterian pastor. He will have the opportunity to share his insights and experiences as a pastor and preacher for over 40 years. He is well-known in the Wesleyan Church and highly respected.

The detailed seminar schedule for the weekend is attached in Appendix D.

¹⁹⁴ Thomas Schreiner, *Interpreting the Pauline Epistles* (Grand Rapids, MI: Baker Academics, 2011), 114.

Preliminary Documents

After compiling the list of interested lay preachers, each will be either given or sent the consent form to clarify the participants' requirements and their rights as research participants. Also, the registration form will be given or sent to them because it asks for a lot of quantitative data. The registration form calls for dates of schooling and ministry roles and asks if they agree with the Wesleyan Church's religion articles. Included with the registration is a five-page document with the articles of religion for them to read.¹⁹⁵

The lay preacher's survey to understand lay preachers' needs will also have been filled out and received. The responses from this questionnaire offer qualitative data that is vital to understanding the reality of the lay preacher.

Special Invitations

Pastors across the district will be invited to participate in the seminar. Also, to be invited will be potential trainers for subsequent workshops. They will be essential for the continuation of the development of preaching in the Wesleyan Church. Finally, to gain a holistic view of the problem and its possible solution, a triangulation of the data is necessary. A special invitation will be extended to an expert in the field: Pastor Fábio, an experienced pastor from outside of the Wesleyan denomination. He will contribute a dimension to the research project that the researcher needs in several ways. As a preacher, he will be able to comment on the training process as one who understands the importance of instruction. Also, as a Brazilian, he can objectively evaluate the material's applicability to the Brazilian context. Sensing argues that triangulation is a way to cross-check data and allows for a more accurate reading of the

¹⁹⁵ See Appendix F.

research.¹⁹⁶ The document he will produce will be another essential data source for the study. The questions he will be asked to address will be: “What are your observations about the material? Is it advanced? Is it repetitive? What difficulties do you see the students facing? What are some suggestions for improving training?”

Course Materials

The workshop materials will mostly be based on McDill’s book *12 Essential Steps for Great Preaching*. Also included will be a few inductive Bible study helps. The first two sessions will focus on the analysis of the Philippians passage. A simplified inductive approach will be used based on the work by Robert Traina, *Methodical Bible Study*.¹⁹⁷ The inductive Bible study method has been a part of the Wesleyan Bible College curriculum for 27 years and is an essential first step for any sermon preparation. Most participants will not be Bible students, so a simplified approach to Bible study will be used. McDill’s book also begins sermon preparation based on inductive Bible study, so the two books work together well. New to the Brazilian Wesleyan Church will be Wayne McDill’s worksheets for expository preaching. The worksheets will be translated and adapted for the Brazilian lay preacher.¹⁹⁸

Follow-up

At the end of the training event, each participant will confirm where and when they will preach. They will preach from the passage, Philippians 3:12-16, worked on during the workshop. Each will be expected to build on the work done during the weekend training to produce their

¹⁹⁶ Sensing, 72.

¹⁹⁷ Robert Traina, *Methodical Bible Study* (Grand Rapids, MI: Zondervan Publishing House, 1980).

¹⁹⁸ See Appendix J for an adaption of the McDill Worksheets # 1 and # 2 in English. Appendix K has the overview of all the worksheets. Appendix L has all the McDill worksheets in Portuguese.

final sermon. The participants will also be asked to evaluate the workshop and their preaching experience in an exit interview. They will be asked: Tell me about your preaching experience. What were the positive things you experienced in the workshop? What about this workshop was challenging for you? What improvements would you suggest for this preaching workshop? What should pastors and church leaders keep in mind as they plan to train lay preachers to preach? What do you believe to be the critical issues for lay preachers? How will you continue to sharpen these skills? Which of the worksheets was most illuminating? Which of the worksheets was the most difficult?¹⁹⁹ These answers will be recorded by a recording device and kept on a password-protected computer.

The participating lay preachers will preach in a local Wesleyan church. Each will make the arrangements until help is asked for. Some of the best preaching opportunities for lay preachers occur during the week in family groups, women's meetings, youth meetings, and men's meetings. Since the week's meetings are small, these may be more attractive to those who have little experience in preaching. The pastor will work with each participant to put them in the best situation. The preaching events will be completed within two weeks of the end of the training.

Pastors will willingly find a place in their ministry to accommodate this need since lay preachers are welcome in all churches across the district. Usually, preaching schedules are not set in stone. Once the lay preachers have been scheduled to preach, different people from the congregation will evaluate, such as the pastor and a few others. Evaluations forms will be given out at the last training session with instructions. The pastors will be informed as well about the evaluation process.

¹⁹⁹ See Appendix H for the sample.

Ongoing support is essential for the lay preacher. Matching them with other preachers to continue the process in a relational setting will serve to improve their skills at elaborating on a passage and provide accountability. Depending on the response of the pastors who come to the training, this mentoring aspect will be studied.

The project will take six weeks from the announcement of the training on the pastors' group to the final exit interview. This time will include enough time to send and receive questionnaires, hold the workshop, give time for the preaching events, and conduct the in-person exit interview.

Intervention Results

The result of intervention will encourage the lay preacher, who often must carry out a divine calling without much help or attention. Each will sense that someone is interested in their ministry and will understand more tangibly how necessary their ministry is.

Another result of the intervention will be the practical tools they will receive as the sessions will be a mix of instruction, individual practice, and small group discussions. Through this expository preaching training event, they will have a more informed idea about their sermon preparation.

Lastly, the intervention plan will connect each lay preacher to another seasoned preacher or a lay preacher from the training event to keep working on the skills after the workshop is over. This accountability will be helpful to keep the lay preacher focused on preaching biblical sermons.

Implementation of the Intervention Design

The action research began on September 1, 2020. With the approval of the IRB board. Immediately the dates of September 11-13 were approved by the general superintendent of the Wesleyan Church of Brazil. On September 3, 2020, the first announcement about the research project was posted on the “Pastores Wesleyanos” group on WhatsApp. One very positive response was received but nothing more than that for a few hours. It was discovered that the dates and times were not clear, so immediately, a follow-up message was posted, containing the lacking information. From this posting, four responses came from different pastors. By the end of the day, there were seven contacts, although not all were confirmed.

Again, the fact that the pastors contacted the lay preachers was important. The pastor’s involvement will validate the training and help when the lay preacher needs a place to preach and open the door for continued dialogue. After the first promotion of the seminar, a follow-up message was posted on September 8, 2020, saying there were still some vacancies in the seminar. Several more lay preachers made contact, and it appeared that there would be 10 participants. Because the desired number was reached, no more postings were made to the Pastor’s group. Planning went ahead.

On Wednesday, September 9, one of the participants in a first-year Bible college class made an announcement about the upcoming training. As a result, two more Wesleyan lay preachers were added as possible participants. It seemed that there would be twelve, which was still within the project's scope, but at the last minute, two dropped out from the original ten because of unforeseen conflicts. With ten confirmed volunteers, the project could go forward.

In Brazilian culture, flexibility is important in planning any event. Having several participants drop out and two new volunteers join at the last minute is not unexpected. Even

though last-minute volunteers were accepted for this project, it was made clear that there was little flexibility in attending the workshops. Each volunteer had to participate in the whole weekend if the project was to have its full effect. An earlier volunteer asked if he could miss the entire training on Saturday morning because of youth activity. He was told that it would be impossible to make up the lost sessions, as each built on the previous session, and to wait for another training opportunity. Missing a large portion of the workshop would be hard to recover. However, one exception was made when a young woman was absent the first evening but offered to arrive very early the next morning to make up for the missed teaching. She arrived very early on Saturday morning and was able to catch up.

When the number of participants had been defined, the course materials were printed. Food was also purchased for lunch, breakfasts, and snacks. Disappointingly only one pastor participated in the event. The reason for the lack of participation is not certain. A few whom the researcher spoke with said they had conflicting activities. There may not have been enough time to work the seminar into their schedules. The one pastor who did participate could only stay for parts of the training.

The volunteers had received three initial documents. These documents were the consent form, the questionnaire, and the registration form. Some of the forms were sent by WhatsApp, and some were given in person. Those who had not received the documents ahead of time were encouraged to arrive early enough to fill out all the forms. The consent was the most immediate.

The training took place in two different locations. On Friday evening, September 11, 2020, the workshop was held at the Flores Wesleyan Church. This church is on the same property as the Wesleyan Bible College. However, because there was considerable interest in the

training by other Bible college students, the classes were canceled so that the students could sit in on the first two sessions.

Workshop #1

The session began with a devotional based on Genesis 3, talking about the four temptations the preacher faces when encountering the Word of God. The first temptation is to doubt the authority of God's Word. The second temptation is to twist the Word of God. The third temptation is to contradict the Word of God, and the fourth is to change the meaning of the Word of God. This devotional laid the foundation for why the preacher must study to find the true intended message of God's Word.

The first skill introduced in the expositional method was to study Philippians 3:12-14 inductively. The class was asked to write down the verses, phrase by phrase, making observations as they went. Knowing that this might be intimidating for those new to Bible study, they were walked through it step by step. Each participant in the research project was given a bookmark with aids about certain conjugations and prepositions and a more detailed sheet of how conjugations reveal the relationship between ideas. After this exercise, each student was able to answer the first observation questions from worksheet # 1. The time allotted gave the students enough time to complete the task but not too long to be tiring.

Workshop #2

After a break of special Brazilian finger foods, the students were ready to begin the second session. Now that the initial observations had been made in the first workshop, the second worksheet guided the students to look for repeating keywords, verbs, the subjects of the verbs, important actions or ideas, adverbs and adjectives, principal events, and the order of those events. They were also to look for commands, promises, principles, or characteristics. Next, they

searched for contrasts, repeated ideas, and obvious results or reasons, which the author used. The interest and attention can be seen plainly as each pored over their Bibles. The students were enjoying this simple way to unfold the Scriptures' message.

The workshop ended on time, and the students did not seem to be overwhelmed. All seemed encouraged and animated about the evening.

Workshop #3

Saturday morning began with a lovely breakfast served with special regional foods such as a thick açai puree, tapioca porridge, crusty rolls, and strong, sweet coffee with milk. The students conversed easily around the large table, getting to know one another and Pastor Fábio, who fascinated the group with stories about his many experiences. All these served to put the students at ease and ready for a full day together.

The morning began with a devotional from 2 Timothy 2:15, encouraging the lay preachers to be diligent and careful in handling the Word of truth. The comparison was made with a well-respected company in Manaus, Honda. Honda does business so well that everyone wants to work for them. This manufacturer expects its employees to follow their strict guidelines because they want a product of the highest quality. That is in the secular world. Honda knows that to produce good results, it has to do its job very carefully. What about in the spiritual realm? What about how the preacher handles God's Word. To see results that please God, the lay preacher must be thorough and conscientious about handling God's Word.

The message of the devotional was a means to prepare the lay preachers as the third session began. The two sessions the night before, making observations, were less demanding than workshop three, would be finding a passage's main ideas. Dealing with this skill demanded

careful attention. It worked out well that this was the first session of the day because it required fresh minds and focused attention.

Worksheet # 3, “Naming the Textual Idea” offered helpful guidelines for discovering the main idea of the passage. First, the students looked for and recorded theological terms. Then they thought about the apparent meaning of the text as well as the author’s original intent. These clear directives served to guide the student to discover the main theme. Some students did not understand what a theological term was and how to differentiate it from other main terms. Such a question already helped the lay preacher understand how important this distinction was between theological terms and non-theological terms. Theological terms are chosen explicitly by the biblical writer to communicate a theological idea, so the preacher must be diligent in observing those terms and distinguish between them. Each student worked through the worksheet, receiving help when needed. The final part of the worksheet asks for recording the central theme. Finding the main idea presented a challenge for most of the students. To assist with the process, all the ideas that the students came up with were put on the board. A helpful discussion began about different themes. Each participant worked hard and adjusted their themes according to the comments made. Defining the main idea demanded effort and hard work. After deciding the theme, they had to work on clarifying that theme by choosing a modifier. After such intense thinking, all were ready for a break.

Workshop #4

During the fourth workshop, the participants worked on making a bridge from the biblical text to the sermon. The students were asked to rewrite the theme and its modifier. To some, that seemed repetitive, but it was necessary. This small requirement helped them to see if they still agreed with their previous decision. The main work here was that they would also be able to

define the purpose of the sermon. After they worked on the exercise, they formed groups and shared their findings.

Workshop #5

Lunch was delayed, so the group began work on the next skill, dividing the text into main divisions, and in hindsight, working on sermon divisions before lunch worked to the students' advantage. The food at break time had been enough to hold them over until the later lunch. Afternoon malaise would come after a large lunch of beans, rice, noodles, and chicken, and this skill required alertness and concentration.

Walking the students through the worksheet helped them clarify the goal of their sermon. At this point, they were given a sheet of keywords that helped to develop the phrasing of their points and transitional sentence.²⁰⁰ They worked diligently, so by the time lunch was served, they had completed their task.

The work of the morning was by far the most difficult of the whole training. Throughout the morning, the students had worked to verbalize their sermon's main idea, decided on the main divisions of their passage, and found keywords to identify the theme's treatment. All had worked hard. What lay ahead for the students would be a welcomed change.

Workshop #6

In the afternoon, the new skill was to discover analogies that would effectively communicate the truths of the Philippians passage. McDill's worksheet helped the student examine the sermon idea for clarity. Once clear, the sermon idea was rephrased into a general concept. In this way, the sermon's idea was stated in a couple of common words that would serve

²⁰⁰ See Appendix J.

the lay preaching to perceive possible analogies. The lay preachers reflected on the arenas of life where this general concept appeared. After they came up with a list of possibilities, they worked on developing one analogy during class time.

Workshop #7

The next step for the lay preachers was to tie the idea of their sermon to human need. The seventh worksheet led the lay preacher through a series of questions helping them think about their listeners' needs. Although this step was not rigorous, it took mental concentration. The students were able to complete the worksheet, but a noticeable change had come over the group. Afternoon tiredness was evident on each face. However, because so much was accomplished in the morning, only one workshop remained for the day. The facilitator announced that after the next worksheet, the day's training would be done. Additional time after the next session would be available for anyone who wanted to work on problematic areas, but that all would be free to go home.

Workshop # 8

Workshop eight helped the lay preacher recognize a simple way to develop each sermon point. It may have been because it was mid-afternoon on a hot day or how the worksheet was laid out, but this session did not flow well. Each student finished the exercise reasonably well. It appeared that all had reached a saturation point. By 4:00, all were read to end the day. No student indicated they wanted to work any further that afternoon on specific problems.

Workshop #9

On Sunday morning, the research participants came together well rested and ready for a delicious breakfast of more regional favorites, corn cake, cheese bread, and various tropical fruit juices. The devotional thought came from 2 Thessalonians 3:1. There were two thoughts from

this passage that sought to encourage the lay preacher. Paul prayed that the Word of God would “run quickly.” How can the Word of God run quickly? By lay preachers who are willing to go anywhere and everywhere to preach the Word. Lay preachers work in the world and meet people who may never enter a church, so they have a marvelous opportunity to take the Word to unique places. And then Paul says that the Word would be glorified. How can God’s Word be glorified? By how lay preachers preach the Word and are faithful to it.

The final session in the sermon preparation was the preaching skill of “Preaching for Faith.” The lay preachers caught hold of the powerful truth that this skill brings to the preaching event. By preaching for faith, a preacher can steer away from “self-help” sermons or guilt-laden messages. This skill invites the hearer to grow in their faith and trust in God, who is at work in them. Each lay preacher worked independently to uncover truths about what the passage revealed about God. After, they formed groups and shared their discoveries. In the final minutes, each student examined their sermon idea to make sure that it appealed to their listeners' faith. The students responded well to this part of the sermon preparation. It was an excellent note on which to end. The content part of the training was concluded.

Workshop #10

The last workshop was reserved for those who needed extra help in sermon preparation. This workshop changed from what had been intended. The idea initially was to have seasoned pastors work with the young inexperienced lay preacher. Since only one pastor came, this workshop took on a different purpose. A few of the lay preachers had never been in any kind of public speaking class, so a few asked for some practical pointers in public speaking and preaching. A group of six stayed to learn different techniques in public speaking.

Summary of Intervention

This chapter explained the intervention design and how the intervention design's implementation took place with ten Wesleyan lay preachers from the Amazon district in Manaus, Brazil. A detailed picture was given about the preparation beforehand and the realization of the three-day workshop.

The intervention that was implemented gave the ten lay preachers tools needed to begin a journey to become faithful preachers of God's Word. It was expected that each lay preacher would come with a different level of need and experience, but a surprising discovery was made. Not one of the ten lay preachers had received any previous training in preaching. The next phase will be to measure just how effective the training was. Their listeners would evaluate sermons that would be preached across the city of Manaus by these newly trained preachers.

Chapter 4

Results

The results of this research project are especially significant when understanding the context of this study. In chapter 1, the situation of the Wesleyan lay preacher in the Amazon district was defined. In Chapter 2, the theological and theoretical foundations for this project were discussed. Then in Chapter 3, a detailed plan for how the problem would be addressed was laid out, and the implementation of the plan was put into practice. Here in Chapter 4, the results from the project intervention will be given.

As the results of the intervention were being analyzed, the words of Sensing guided the researcher. Sensing advises, “Do not let your expectations hamper your observations. Although confirmations of what you already know will often occur, your research is an exercise in discovery.”²⁰¹ The unfolding of the discoveries made this project very meaningful. The results were what made this project worth every hour of investment.

In this chapter, facts were discovered about the ten Wesleyan lay preacher and why they had not had any previous training. A brief profile of the lay preachers will be presented, followed by the preaching event's results. Since there was no baseline for where each lay preacher started before the intervention, other assessments will be used. The assessments will be three-fold, the preacher's self-evaluation, the listener's evaluation, and finally, the pastor's evaluation.

Next will be a few important discoveries that the lay preachers made about preparation and preaching biblically. Also learned from the exit interviews were ways to adapt the training to

²⁰¹ Sensing, 182.

be more effective for future lay preachers. The lay preachers were also asked their opinion about what the Wesleyan leadership of the Amazon district needs to understand and what other Wesleyan lay preachers should factor into their high calling. The reflections made by the lay preachers were critical because of the prevalent Pentecostal theological climate in Brazil.

Finally, from the interviews, a significant discovery was made that this American researcher needed to understand and how it will affect ongoing ministry to lay preachers.

Survey Results

One of the preliminary inquiries of this research was discovering why lay preachers of the Wesleyan Church do not seek training and why they do not attend the Bible college when there are classes in preaching available. Of the ten research participants, seven participants have taken at least one course at the Wesleyan Bible College. Another two are pursuing a degree at the Bible college. One, however, has not taken a single class.

When asked why they have not enrolled in a preaching class, the answers varied. One stated that a lack of motivation was a factor. For this participant, twelve classes, meeting three times a week for a month was too much of a time commitment. Another said that the Bible college was too far away, so the time commitment would be significant. Three alluded to the financial inaccessibility of taking classes. One woman's husband is unemployed, making Bible college classes impossible. Another said that since her husband is a Bible college student, it is too expensive for them both to attend classes. Yet another has a small debt to the Bible college that needs to be paid before continuing his studies. Two are new students to the Bible college and the ministry of lay preaching. Another has been a Bible college student for many years but had not had the prerequisites to take expository preaching.

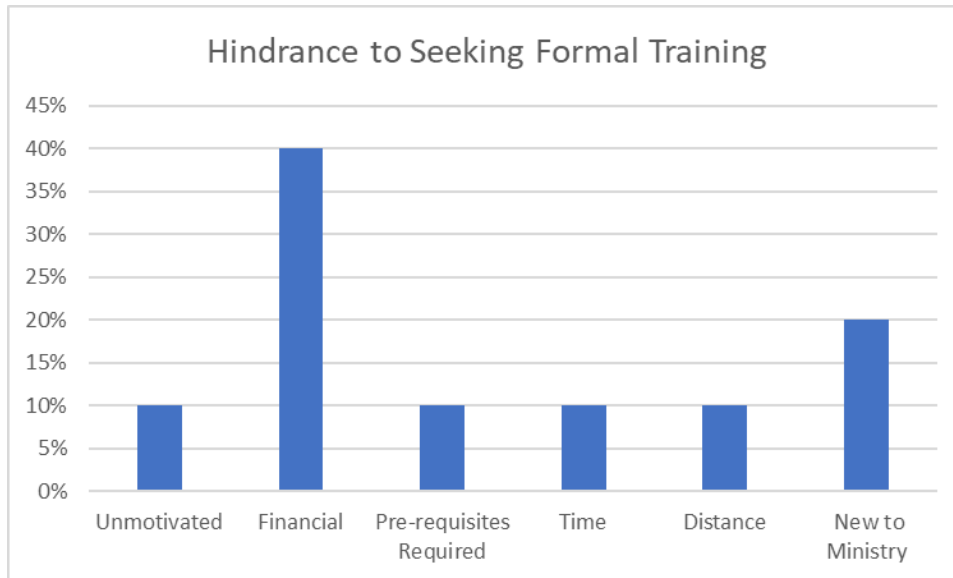


Figure 1. Hindrances to Formal Bible College Training

The cost of attending Bible college by U.S. standards is not high, but it is a struggle for one from the Brazilian working-class to attend. A class currently costs only \$40.00 USD, but if one is unemployed or making Brazilian minimum wage, that constitutes a large percentage of a small salary.

Nine of the ten lay preachers have taken at least one class at the Wesleyan Bible College. For example, once a year, a pastor's spouse can take a class for free, so at least one student has taken advantage of that. Even though most have attended the Wesleyan Bible College, none has taken a preaching class. One reason could be that a student studying for a Bible college degree must take courses in a particular sequence. One preaching class, expository preaching, requires a minimum of two methodical Bible study classes to be taken. If someone wanted to change the sequence, the Wesleyan Bible College director would have to approve it. One of the research project participants had tried to take expository preaching some years ago but was not allowed to because the required Bible classes had not been met. She was a student who was seeking a Bible college diploma, so she had to take the courses in sequence. Having to meet pre-requisites is a

factor for the lay preacher who wants to take classes at the Bible college. For one who will be a pastor, these prerequisites are essential. A lay preacher who may only want to focus on preaching, a different type of training is needed.

When asked what kind of preaching training the ten participants had received in preaching, not one had received any type of formal instruction. Two lay preachers mentioned that their pastor had worked with them superficially in their sermon preparation. One of those said that the church board members had been invited to evaluate the sermon, which gave helpful direction. The most extensive training for four of the participants was that they had taken the course, Principle of Public Speaking at the Bible college. Several said that they had read about preaching and had looked for tips on the internet.

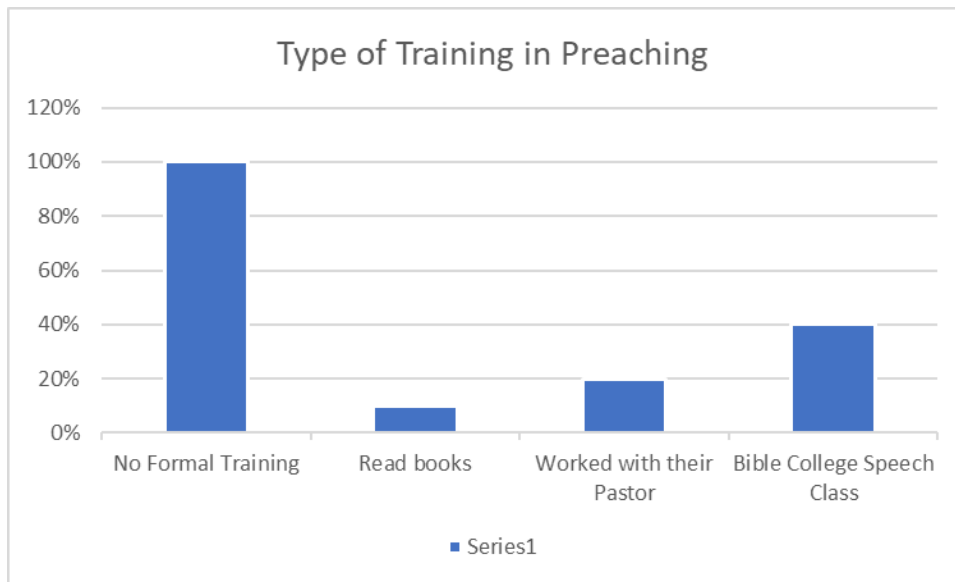


Figure 2. Preaching Training of Participants.

When asked what role their pastor has played in their preaching, six said their pastor had been a visible example. All stated that they had been given opportunities to preach. Each affirmed that their pastor has been very open and has often invited them to preach. Of the pastors who have offered opportunities to preach, only two pastors worked with the lay preacher. Pastors

realize the importance of training since all the participants were encouraged by their pastor to attend the training.

One of the gratifying results of this research was that the weekend course overcame all these training barriers. The accessibility financially was one of the main reasons many could attend. One of the participants, whose husband was unemployed, said it was challenging to come up with the money to get public transportation to the three-day training. She figured out a way to cover the costs, she said, since the workshop only spanned a few days. It was worth it to her. The short length of the training also offered motivation to other lay preachers. Teaching a simplified methodical Bible study made it possible for anyone interested to attend without lowering expository preaching standards.

Profile of the Participant Lay Preachers

The group which participated in the seminar was limited to 10-12 people. Eleven indicated interest but, only ten took part in the three-day workshop. Of those who responded to the training opportunity, five were male, and five were female.

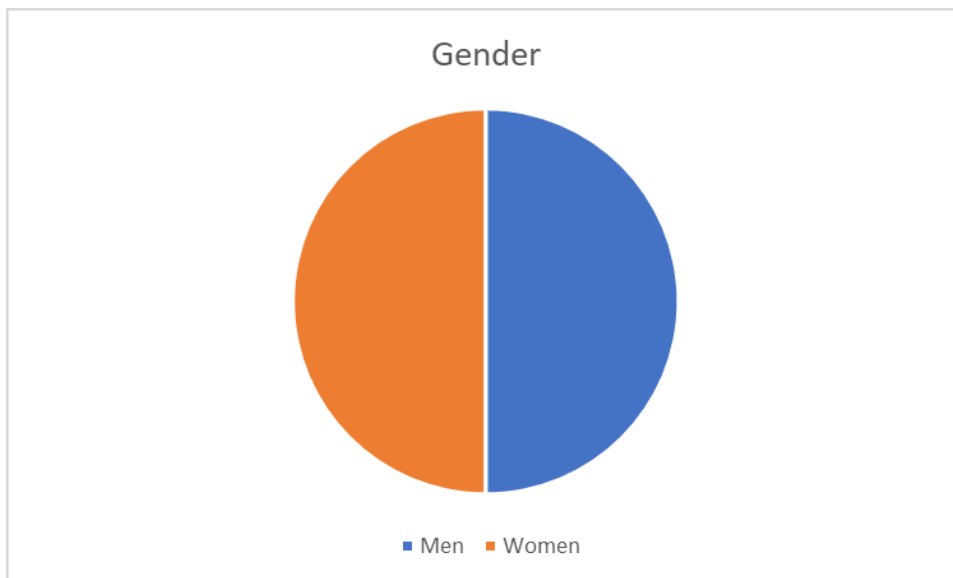


Figure 3. Gender of Lay Preachers

The educational background varied. One participant had not finished high school. Four had only completed high school. Five of the participants were college graduates.

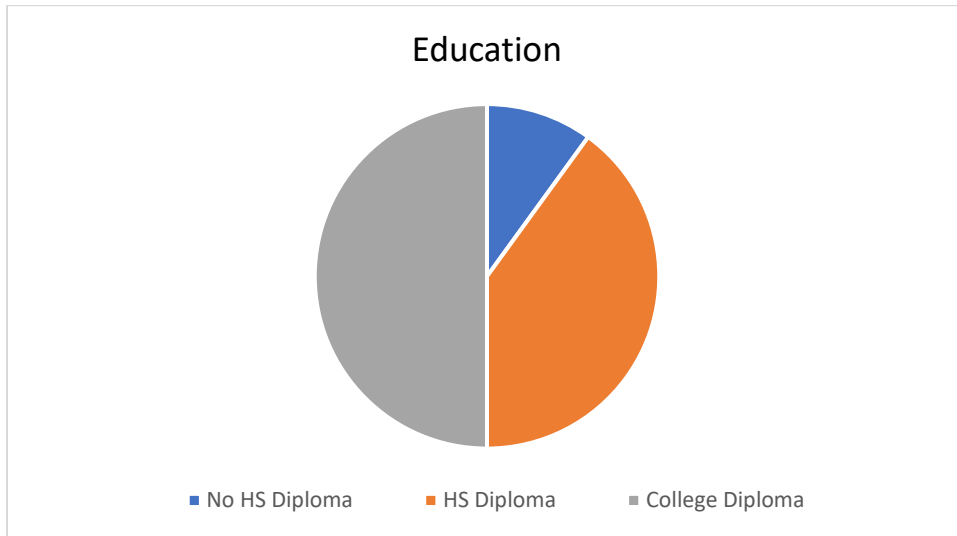


Figure 4. Education Level of Lay Preachers

The ages ranged from 18 to 52. Three were in the 18 to 29-year range. Only one lay preacher was in her thirties. Three were in their forties, and three were in their fifties.

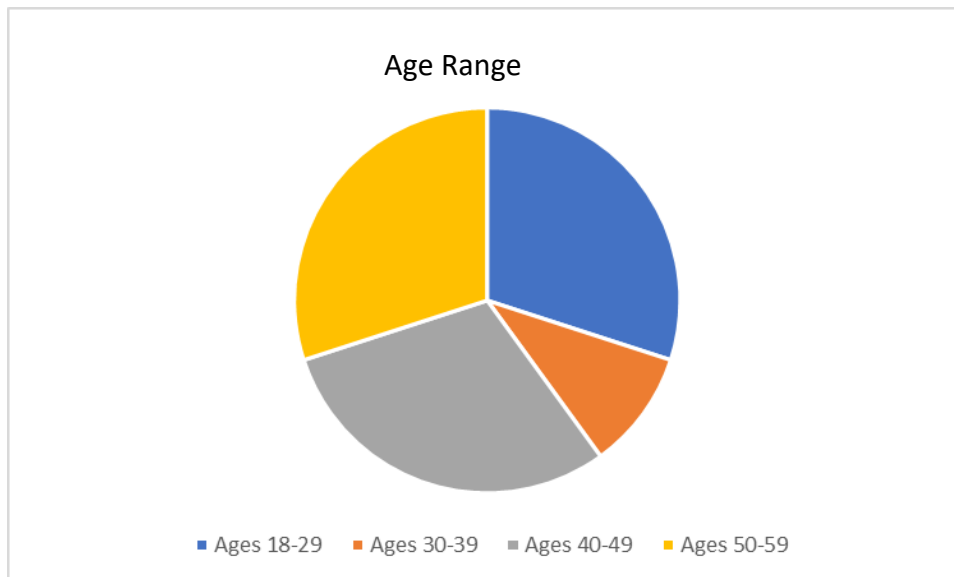


Figure 5. Age of Lay Preachers

When asked how often they have preached, one person said he had never preached. Of the ten participants, six had preached between one to three times a year. Some of these preaching

events were not in the Sunday worship service but preaching at the weekly women's or youth services. Only one had preached up to 5 times a year and, another two have preached more frequently, up to ten times in a year.

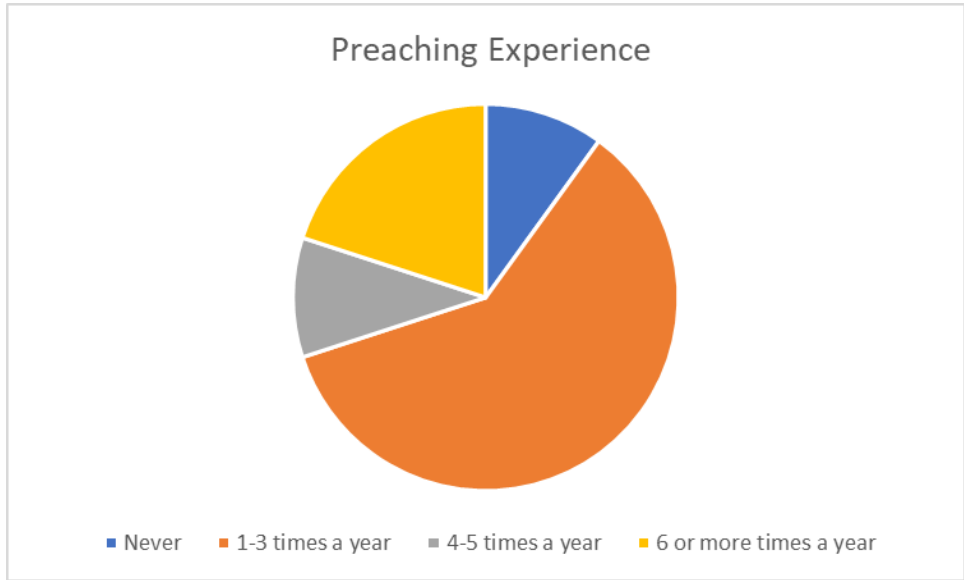


Figure 6. Preaching Experience of Lay Preachers

In answer to how well prepared they felt when they did preach before the training, none said they had felt well prepared. One participant said they felt completely unprepared.

Finding a way to help lay preachers was the primary goal of this project. The question was asked on the survey before the training began, “What do you need to preach effectively?” Since there was no limit on how many options, some marked more than one response. Three said they would appreciate reading books on preaching. Only one participant said they would like time with an experienced preacher, but three responded, saying they would like to be mentored by a preacher. Four said that a series of preaching classes would be helpful. One included that they would like to have practical experience first and then help with the theoretical part. Along this line, the question was asked what their primary objective in seeking training in preaching. Three said they needed to learn the most basic rudiments and be aware of resources available to the lay preacher. Half said they would like to develop their ability to preach. Two would like to

be able to preach regularly in their church. One specifically said they want to learn how to preach evangelistically.

One of the survey questions concerned the district's role in assisting them in their calling to preach. Three responded that the district should make available information about preaching courses, whether in the Wesleyan Church or other denominations. Nine of the ten said that the district should offer preaching workshops.

As lay preachers, each came to the training with different levels of need. Their responses varied when asked what their most significant challenge in preaching was. A list of possible challenges was listed, Bible study, finding the sermon idea and divisions, interpretation, application, illustrations, and finding time to prepare. One respondent confessed that all were a challenge, but through Christ, she would persevere. Five expressed concern about interpreting the passage correctly. Although another did not mark interpretation, they made this comment, "I want to be sensitive to understand what God wants to say through preaching so that I don't speak what is only from my heart." That statement reveals the same concern to correctly interpret and preach what the passage is truly about and not an imagined meaning. Four mentioned that Bible study was a challenge for them. Finding the pertinent topics, or divisions, in a passage was a challenge mentioned by four lay preachers. One said that they did not know how to develop a sermon. Two responded specifically to the need to understand how to apply the passage to make the message useful to the listener and reach their needs. One specifically mentioned that a significant challenge was personal feelings of fear and insecurity.

Preaching Results

Of those who responded to the training seminar, most had little or no preaching experience, making it difficult to establish a beginning baseline. To deal with the fact some of

the lay preachers had no previous experience to measure a beginning point, the researcher used three different assessments. One assessment was the preachers' reflection on their preaching event. Another was the evaluation by listeners. Finally, where possible, the lay preacher's pastor evaluated the progress of the lay preacher.

Lay Preacher's Self-evaluation.

When the individual lay preachers were interviewed following their sermon delivery, the most often heard description of their experience was that it was gratifying and very satisfying. All reflected that the preparation for an expository sermon was hard and so unlike anything previously done, yet it yielded favorable results. One lay preacher commented:

[T]he method was new but good. I did not think I could do it. I thought that learning this method would take away my freedom in preaching, but it did not. I am not used to writing my sermons out. I like to get a general idea and then write those out and fill in as I go. I had never been taught preaching, but I watch others preach. I was surprised and gratified by the experience.²⁰²

Another lay preacher always experienced paralyzing fear of speaking in public but found that she was not as nervous as other times because of how much she had prepared. Preaching for her was a huge accomplishment. She expressed a strong desire to conquer this fear and be used by God to share His Word. The result for her was an excitement that God can use her to help others grow spiritually.

A young man who had only preached a couple of times found the new method to be painstaking work. However, the fact that he had prepared so thoroughly helped him when he began to feel nervous when he got up to preach.

²⁰² All interviews were confidential. Interview with a lay preacher, September 25, 2020.

One lay preacher admitted that he had never had any idea how to develop a sermon before this method. The method gave him clarity and confidence. He was not the only one. For many of these inexperienced lay preachers, the steps given in the workshop offered direction.

During the Covid-19 pandemic, many churches have become overcome with worry and anxiety. One of the young lay preachers was invited to preach at a Wesleyan church, which was not his home church. He admitted that he was not entirely sure who his audience would be, which made applying the sermon difficult. When he began to preach, he could sense that the congregation was “desanimado” or discouraged. Social distancing is difficult in Brazilian culture, where physical touch is natural. As the lay preacher looked out on the congregation sitting in small, isolated groups around the church, he could feel their sadness. As he began to preach, however, people were very attentive, even the children. The atmosphere, he noticed, began to change. “It was not what I said, but what the Word was saying to them.”²⁰³ This revelation was repeated by another lay preacher, saying that that preaching expositionally allows God to work.

The most thrilling experience happened to one lay preacher who has always been imprisoned with fear. When her pastor had asked her to preach at other times, she ran from every opportunity. Signing up for the training meant that she would have to preach. She was not sure what to expect because she was scheduled to preach during the Sunday service. On other occasions, she had spoken at women’s meetings, in a more informal setting. Now she was facing her fears and trusting in the Lord. She described this preaching experience, however, as “a marvelous, and a tremendous experience.” She explained, “I prepared a lot. I spent all Sunday consecrating myself. That night even the worship songs were the same theme, taken from the

²⁰³ Interview with a lay preacher, September 23, 2020.

very passage of Scripture I was going to preach about, without any planning.”²⁰⁴ What happened next astounded her. She said, “I was praying for the Spirit to use me and for his direction to help me. If I were doing it in my strength, it wouldn’t go well.”²⁰⁵ She noticed a young man enter the church. Her husband, who was praying for her in the back, greeted the young man. Soon she saw the newcomer sit down and listen to her sermon. “In my sermon, I shared how I came to know Jesus, how the Lord had saved me.”²⁰⁶ When she finished preaching, the invitation was given. The young man went forward and gave his life to Jesus. Her face was radiant as she shared this experience. What made this more impactful was that fear had always been an obstacle for her. When she finally overcome it, she saw how the Lord could use her.

Listeners’ Evaluation

The evaluation given to the listener asked some basic questions about the sermon. “What were the points of the message? Were the points illustrated, and how? How did the sermon impact you? What improvements are needed? What did the preacher do well? “

The response from the listeners about the clarity of the sermon points were very encouraging. The evaluations showed that eight of the ten lay preachers did clearly communicate the sermon points.

Six lay preachers received encouraging words when told that they had an excellent command of the scripture, showing that the sermon was identified as coming from the passage. However, a few who had a good outline were not able to forge a strong link between the sermon point and the passage's content.

²⁰⁴ Interview with a lay preacher, September 30, 2020.

²⁰⁵ Ibid.

²⁰⁶ Interview with a lay preacher, September 30, 2020.

A notable advance was that in seven of the ten sermons, illustrations were used to support the points. Wayne McDill encourages a balance of illustrations with explanation, application, and argumentation in his *12 Essential Skills for Great Preaching*.²⁰⁷ The researcher was careful to emphasize the need for balance in these four means of persuasion within the sermon. A characteristic of many sermons heard in Brazilian Wesleyan churches of the Amazon is that they are often abstract without any use of illustrations. The listener's feedback on this point was encouraging. There was still resistance in the workshop to the use of illustrations by one lay preacher, considering it inappropriate in a sermon. He observed that illustrations could become too dominant, too self-focused. His point is well-taken. If not well-chosen and intentionally crafted, stories can draw attention away from the Scripture and create confusion. The lay preacher who chose not to balance his sermon with illustrations ended up creating confusion of another kind. A listener commented that they did not understand the connection between the sermon passage and the other Bible verses he referenced. Another listener to this same sermon said it appeared to be a topical sermon and not an expository sermon. An informed evaluation like that was helpful to the lay preacher. Even though one sets out to write an expository sermon, old habits are hard to break in a church culture where topical sermons are the usual fare.

²⁰⁷ McDill, 188.

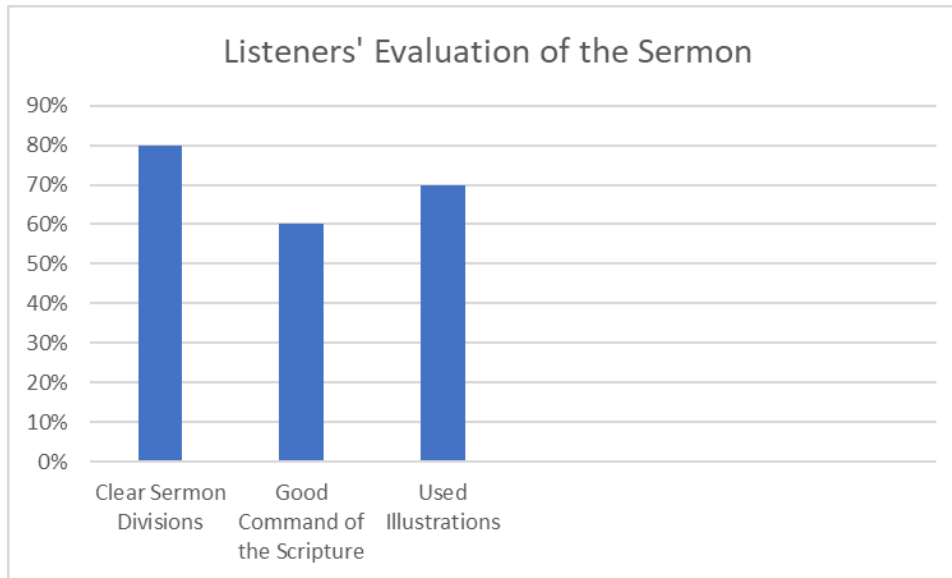


Figure 7. Listener’s Evaluation of Sermon

The final questions asked the listeners for their observations on how the lay preacher could improve. What was interesting was that most of the improvements centered around a better preaching style. The voice needed variation, or they spoke too fast. Some said that the lay preacher looked at their sermon notes too much. Their gestures were not natural, or their words needed proper enunciation. All of these are important but not as crucial as the message. These mannerisms can change with practice. What must be celebrated was that the message was clear. What is noteworthy was that the Bible was preached, illustrated, and understood in most of the sermons.

Pastor’s Evaluation

A few lay preachers who preached in their own churches were able to be evaluated by their pastors. The pastors commented that the workshop had greatly improved the lay preachers’ sermons in several ways. Most remarkably was the content, which had biblical foundations and supporting illustrations. Another noticeable area of improvement was the attitude of the lay preachers. They demonstrated interest in developing and seeking more instruction. The

fundamental tools to learn expositional preaching can be introduced on a weekend but to continue perfecting those skills calls for the pastor's help.

Five of the lay preachers had pastors who could make comparisons with previous sermons they had delivered. However, for the others, it was their first time preaching or preached in churches, not their own. Of the five who preached in their churches, only one appeared not to have improved in sermon content, but even this lay preacher showed a new willingness to continue to seek training. The other four showed marked improvement. One lay preacher was evaluated enthusiastically by the pastor, saying that the sermon was excellent. From then on, he hoped that the lay preacher would preach more expository sermons.

Discoveries of the Lay Preachers

Many of the lay preachers made some discoveries about preaching and especially about preaching expository sermons. One preacher who has had a lot of public speaking experience had never preached before. In his secular job, he makes frequent presentations, so he assumed that preaching would be very similar. He discovered, however, that preaching is not the same at all. He was nervous when he got up to preach and could not understand why. There is a big difference between speaking about secular subjects and preaching the Word. He understands now that there is a divine duty that comes with preaching God's message that is different from other forms of speaking.

Finding premade sermons on the internet was a frequent method used by one preacher. He said that the workshop technique helped him feel secure about writing his message, although he still felt a bit nervous. He learned how to preach expositionally, which helped him understand the text and allowed God to work and speak. "When I participated in the workshop, I perceived

something important. Preaching the Word of God is serious. You can easily preach what is not in the Bible.”²⁰⁸

One discovery made by a more experienced preacher came in the way the Bible study was done. She confessed that she had never wanted to preach Philippians 3:12-16, the passage studied in training. It had always been too difficult to understand but looking at the passage phrase by phrase helped her to understand it better. This lay preacher memorized vast amounts of scripture memory and had even memorized the studied passage. She was surprised that she could learn so much more from the simple exercise of writing the passage phrase by phrase.

Evaluation of the Workshop by the Lay Preachers

The lay preachers' positive remarks helped the researcher understand what workshop components helped make the event go well. There was a sense of excitement in the classroom as the lay preachers met, many for the first time. One lay preacher who struggled with her public speaking fears considered not even showing up at the training. Once she arrived, she felt welcomed because she saw others in the same situation as her. It cannot be emphasized too much that to encounter other lay preachers who were in the same position, learning together, was meaningful.

Many also commented on the relaxed atmosphere of the training. The delicious snacks added a needed element, enjoying the well-thought-out food reinforced how special each lay preacher was.

²⁰⁸ Interview with a lay preacher, October 2, 2020.

Another vital component of the workshop was the simplified Bible study method introduced in the first two sessions. One person pointed out that this kind of Bible study method is not taught anywhere in the church.

A request from one of the students early in training made a notable difference in the project. He asked for an example of what a completed sermon would look like using the workshop's steps.²⁰⁹ One was easily translated, handed out, and referred to during the sessions. This resource was not something previously thought of by the researcher. Participants mentioned this example repeatedly during the exit interview, saying how much it contributed to their comprehension of an expository sermon.

The participants confirmed that the basics skills learned were crucial to preaching the Word. One young lay preacher observed that these fundamentals are valuable because today's preachers do not take the time to understand the passage's meaning.

Another lay preacher put it this way, "The training helped me a great deal because I had no idea how to prepare for a sermon. I had heard my pastor say that I needed to develop the ideas, write an outline." However, he had no idea where to begin.

Room for Improvement

All was not easy or clear in the workshop. Since so much was new to the lay preachers, there was an expected learning curve. Some suggested that worksheets could be made more understandably with a few corrections. Before the workshop, all the worksheets were scrutinized by a Brazilian pastor, a Bible college teacher. The pastor made few changes in the worksheets' content, and enthusiastically supported the subject matter presented in the material. The level of

²⁰⁹ See Appendix K.

study in methodical Bible study and preaching this pastor had, however, was more than the lay preachers.

A few participants felt the worksheets were complicated and confusing at times. In the first sessions, some did not know how to answer the questions during the workshop's Bible study phase, but as they were led through the exercise, understanding came. In worksheet three, the lay preacher encountered some unfamiliar terms for the first time, like the passage's theme and its modifier. When the terms resurfaced, they were unsure if they were supposed to find new subjects and modifiers. Again, for every single participant, each technique was completely new.

Embedded in the teaching method was the use of small groups of three or four other students. Most found the group work beneficial. As the participants worked together, ideas were exchanged, and questions were discussed. One lay preacher admitted that the group sessions were hard for her. This lay preacher mentioned that it was easy for someone with more experience to dominate the conversation, hindering others' contributions. In contrast to this idea, however, a few said that having someone more knowledgeable made exchanging ideas more fruitful. One young lay preacher noted that the group discussion was essential because we all need others to help us grow.

Initially, the plan had been to have small groups the first evening, but when one of the Bible college classes joined the seminar, the dynamics changed. The small groups were not formed until the following day. When the facilitator mentioned this change in one of the interviews, a lay preacher suggested that it had worked out better that way since there needed to be some ice broken before they felt comfortable in a small group with someone they did not know. After several snack times and breakfast together, this lay preacher said a sense of community was built, so the small groups worked well.

Most lay preachers considered the steps laid out in the workshop advanced, but not too advanced. All the lay preachers were able to keep up and learn. Some lay preachers struggled with the Bible study's grammar study, but not enough to feel frustrated. It was suggested that introducing each grammar term with a simple definition would help. Even though the grammatical study was a challenge, it revealed many hints to understanding the passage in a new way.

One lay preacher said that this approach to Bible study, studying keywords, verbs, and prepositions, helped her understand how to discover the passage's message. Before learning how to do Bible study, she used an outline she found in a book but did not know how to expound on the Scripture. She was pleased to learn how to uncover the message in a passage so that her sermon was more than an outline filled with unsupported thoughts. It now would be based on biblical insights she had uncovered.

The Helpful Skills Learned

The lay preachers evaluated which of the nine worksheets was most helpful and which were the most difficult. Since the process was so new to the lay preachers, a few said that they could not delineate which was the most helpful because they all helped tremendously. However, some lay preachers remembered the skills that made the most impact on their sermon preparation.

For half of the participants, the Bible study worksheets, worksheet one and two, were eye-opening. One explained that even if the grammar is not something one usually thinks about, it is not hard to learn. Looking at the passage phrase by phrase drew their attention to details often missed.

Several mentioned the worksheet that most helped them was number three, discovering the idea of the text. One lay preacher openly confessed that she did not even know how to find the subject of the passage before completing this exercise, but now she does, and it was very gratifying. Several others also found that this worksheet, which required writing down all the theological terms in a passage, was vital in seeing the passage's main idea. One experienced lay preacher said that this had never occurred to her. Such a simple step brought light to the passage she had previously not understood.

One lay preacher specifically mentioned that worksheet four, creating a bridge from the text to the sermon, was instrumental. Skill is needed to bring the reality of thousands of years ago to bear on current situations in the Brazilian church, and she felt that it helped significantly.

Another participant appreciated the skill that worksheet five taught, learning to divide the text into preaching points. She said a common practice was for preachers to search for ready-made sermons either in books or on the internet. Even though that sermon was prayed over, it was not a sermon from the preacher's personal study. This worksheet taught her how to construct a sermon of her own.

Several lay preachers profited greatly from worksheet six, discovering analogies to be used in the sermon. One said that he finally understood why preachers use analogies, although he was still hesitant to use them. He was cautious because many preachers will talk about themselves the whole sermon and not preach God's Word.

I hear many preachers in our churches talk so much about themselves. Where is the Word of God? I am worried about that. If the preacher is going to talk about what he ate for lunch, then it is not worth going to hear the sermon...I don't need to learn about the preacher. I need to learn about Jesus Christ...Do you think Jesus would be happy with what is being preached?²¹⁰

²¹⁰ Interview with a lay preacher, October 4, 2020.

The last worksheet, number nine, preaching to build faith, was revolutionary for several lay preachers. Worksheet nine stressed that biblical preaching is to call hearers to a deeper faith. Preaching for faith requires looking at the passage to discover what it says about who God is and what he wants to do in a believer's life. Contrary to popular preaching heard in Brazilian churches, which urges the listener to try harder, this concept calls for the listener to trust God so that God can carry out his plans in that life. The preacher points the listeners to God's character, his power, and his faithfulness.²¹¹ A lay preacher opened up her heart to say that a pastor at a Wesleyan church where she had attended preached against sin in every single sermon, every single week. It was as if he was accusing the whole church of being in perpetual sin. The hopelessness of that message felt so self-defeating. She quit going to the church. Preaching for faith, however, is much different.

Suggestions for Changes in the Training

The content was carefully streamlined to fit into the three-day window. Even so, one lay preacher thought that an important element was lacking. There needed to be an emphasis on the preacher's spirituality. He explained, "There must be both the study and the dependence on the Holy Spirit. Study without the Holy Spirit does no good."²¹²

Several commented on the organization of the worksheets. Each worksheet should have had each item numbered.²¹³ The numbering would make it easier to refer to a part if there was

²¹¹ McDill, 244.

²¹² Interview with a lay preacher, October 6, 2020.

²¹³ The worksheets have since been enumerated.

confusion. In this same vein, some thought the worksheet needed to be more direct and objective.²¹⁴ The need for a slower pace was also mentioned as some parts were confusing.

Challenges for the Lay Preachers

The participants were challenged in applying these skills to their sermon passage. The nine skills presented a new and exacting task for each lay preacher. It is effortless, one lay preacher confessed, to read the text and then just talk without making any reference to the passage. “It was hard,” she noted, “to say the right things based on the text.”²¹⁵

The process to work on the sermon skills will require discipline, one lay preacher observed. To keep focused on the text requires self-control. Along this line, another lay preacher mentioned that the challenge for him lay in organizing the sermon's points to align with the message of the Scripture and not say what sounded good to him. In other words, to find the message of the Scripture and not make the Scripture fit the message is not easy.

One lay preacher was sincere in her struggle to submit to the process. She said that she knew it was a matter of pride because she wanted to continue to preach her way. “I knew that I needed to learn this way of preaching, but it was still hard.”²¹⁶

How Wesleyan Leadership Can Help

When asked how the Wesleyan leadership in Brazil can encourage lay preachers, many suggestions were given. The local pastor needs to help the lay preacher by giving them opportunities to preach in the services that happen during the week, as the doctrine service. These services are smaller and would be less intimidating. The district also needs to offer more

²¹⁴ After the seminar a copy of the worksheets were amended with the suggested corrections.

²¹⁵ Interview with a lay preacher, October 3, 2020.

²¹⁶ Interview with a lay preaching, September 29, 2020.

training, studies, support, even help financially. Many of the participants were very grateful that this training was free of charge. When asked how training should be done, most agreed that a different form of instruction should be used, in contrast to the Bible college. Internships could offer practical learning opportunities.

Opening the pulpit to lay preachers helps their development as preachers, but the lay preachers lamented that further improvement would take longer without feedback. One lay preacher observed that the lay preacher often preaches incorrectly, but no one takes the time to work with him and show him how to improve.

A lay preacher suggested that full-time pastors who have completed Bible college should take this course since many do not preach biblically. Boring sermons and negative sermons are typical, one lay preacher remarked. “Sermons,” he continued, “should be captivating.”²¹⁷ A few lay preachers shared some unattractive habits they have seen that Wesleyan pastors are copying from the Pentecostal church, such as yelling. Two lay preachers said that they changed Wesleyan churches because the pastor yelled so much. Each spoke privately with the pastor, but the pastor had refused to change. Continuing education for pastors would address some of these questions.

One lay preacher wanted to remind the full-time pastors that they were at one time lay preachers. Recognizing the difficulties, they should tell the novice preacher what to do and what not to do. There needs to be practical teaching done by the pastor.

A Message to Fellow Lay Preachers

When the participants were asked what they would like to say to other lay preachers, they all stated that training was necessary. One lay preacher asserted, “No one is perfect. No one is

²¹⁷ Interview with a lay preacher October 4, 2020.

without the need of help. All need help because preaching is so important. Preaching badly is very distracting.”²¹⁸ This lay preacher said that he wants to be corrected so that he can become better. He added that training is a great blessing.

In connection with this is the need for humility on the part of the lay preacher. A few lay preachers said they mentioned the training opportunity to several other lay preachers, but those lay preachers felt they did not need any training.

One young lay preacher is also attending the Wesleyan Bible College. He understands the importance of training and would encourage all lay preachers to enroll in the Bible college. He said, “The Brazilian has a hard time with reading and interpreting. Education usually focuses on how something sounds without analyzing the context. That leaves the Brazilian with a difficult task to learn how to communicate content.”²¹⁹

When asked what lay preachers need to understand concerning their ministry, one lay preacher said that the lay preacher's spiritual commitment must be strong. To be close to Jesus is a must. “You can only give out of what you have. Lay preachers need to have a life of reading the Bible and prayer.”²²⁰ He added that a lay preacher must not direct their sermons to specific people. “This kind of preaching can make some sad and not come to church.”²²¹

A recurring theme that the research project participants desired to share with other lay preachers was that the Bible must be preached faithfully. Preaching the Word, one lay preacher pointed out, is serious business. She continued, “It is not the same as teaching a Bible study. In Bible study, you can use many cross-references, but in preaching, one shouldn't meander all over

²¹⁸ Interview with a lay preacher October 4, 2020.

²¹⁹ Interview with a lay preacher, September 23, 2020.

²²⁰ Interview with a lay preacher, October 2, 2020.

²²¹ Ibid.

the Bible, as is often seen from the pulpit. For this reason, there must be training.”²²² One lay preacher declared,

There are many who still resist reading other books...They read only the Bible and seek only the direction of the Holy Spirit. They don't know the historical context of the passage being preached. They do not know who wrote the book. They end up distorting what is there. It is usually traditional thinking that keeps them from changing that. They think that only prayer is needed.²²³

Training is needed to know how to study to prepare biblical sermons and overcome obstacles that many lay preachers have. Another lay preacher commented on how the training helped her in another area.

“Look at me!” she exclaimed, “I have been too embarrassed to speak in public. I mix my words up, and I have let that hinder me. Many people think they can't get better. I wanted to overcome these difficulties, so I came to this training. I felt that I was hindering the work of God in my life because I was not seeking the help I needed.”²²⁴

Follow-up

Learning to preach expositionally is a skill to be honed over the long haul. Eight of the ten lay preachers' response was that they would welcome follow-up with the same participants. Some mentioned meeting together every two or three months. Some who are in financial difficulties preferred something done by WhatsApp. The two who did not want to continue as a group said they felt comfortable meeting with their pastor for further preaching guidance.

Triangulation

To get another perspective on the workshop, the researcher facilitator invited a Presbyterian Rev. João Fábio Ferreira da Silva to observe the training. Pastor Fábio has been a

²²² Interview with a lay preacher, September 29, 2020

²²³ Interview with a lay preacher, September 30, 2020.

²²⁴ Ibid.

pastor in Manaus for 40 years and is well-loved by many Wesleyan pastors. Pastor Fábio was supportive during the sessions and took on a special role as an encourager during the breaks and meals.

The researcher asked Pastor Fábio if he felt that the workshop was at an advanced level. Yes, he sensed it was. He pointed out that the lay preacher, depending on the Holy Spirit, must correctly interpret the Bible when they prepare their Bible studies and sermons, so what was expected from the workshop was not too demanding.

On the second day, one of the students raised a question about some parts of the worksheets being unnecessarily repetitive. Pastor Fábio agreed that they were repetitive but proposed that it was not a negative thing. In Pastor Fábio's field notes, he reiterated that repetition is essential for new preachers and even young Bible college students. "Repetition helps to fix firmly the key points of the Bible study and help the preacher not side-step the main theme of the text. When they are more prepared, they can change this habit if they feel it necessary."²²⁵

When asked what the primary needs were for lay preachers, he affirmed that there is a tendency for lay preachers to be lax in reading and unable to interpret Scripture correctly. Also, making outlines or even writing at all is neglected by the lay preachers. Beyond knowing how to develop the sermon's content, many are simply afraid of speaking in public.

Pastor Fábio made several valuable suggestions to improve the workshop. He observed that it would have helped the lay preachers have had their sermon evaluated before preaching them. It would also be beneficial for other times that these lay preachers work on other sermon texts. It could be helpful if they preached their sermons to one another so that their fellow lay

²²⁵ Notes from Rev. João Fábio Ferreira da Silva, September 21, 2020.

preacher can give them feedback. He concluded by saying to the research facilitator, “Prepare other people to continue this training.”

Discoveries Made by the Researcher

At first, it was disappointing that only one Wesleyan pastor participated in the training. The ideal had been to have experienced preachers and inexperienced preachers working side by side. The reasons for other pastors not coming are unknown. Although it initially seemed to be a failed expectation, in the end, the absence of the experienced pastors appeared to have worked out for the best. During the interviews, it became clear that having experienced preachers mixed in with the new inexperienced preachers would have created a stiff atmosphere. The less experienced preachers would have felt intimidated by seasoned veterans. This sensitivity to authority stems from Brazilian culture. Although Brazil is not rigorously hierarchical, they are not nearly as egalitarian as are Americans.²²⁶ When senior pastors are viewed as “bosses,” there will inevitably be less freedom to engage in open dialogue, less space to disagree.²²⁷ Group sessions are a very American form of education and can pose a problem for the Brazilian lay preacher who feels different from an ordained pastor. Although there is little prejudice in Brazil, there is often inherent respect for those considered superiors in the workplace or the church.

The sessions with the ten lay preachers exceeded the expectations of the researcher. Each participant demonstrated a willingness to learn a new way of thinking and preparing sermons. The lay preachers embraced what was being taught. They appreciated the interest taken in them. More than one comment in the final interview related to how appreciative they were to have been allowed to participate in the training. One pastor of four of the lay preachers continues to

²²⁶ Meyer, 125.

²²⁷ Ibid., 131.

reinforce to the research facilitator that the activity has not only improved their preaching but in leadership in the church, they are moving forward as well.

Summary of Results

After listening to the participants, the congregation, the pastors, and the expert, it was clear that the lay preachers made progress in developing and preaching an expositional sermon. The personal interviews and the various evaluations were indicators of the success of the project. Although the participants described the steps to build an expository sermon as demanding, they did not dislike it. The work involved proved to be productive and rewarding.

Even though the training did not occur as was initially planned, with experienced preachers engaged in the activity, the only person who was dismayed was the researcher. In the end, it worked out to have yielded better results for the lay preachers. Another success measure was that all the preachers who practiced the skills and faithfully preached an expository sermon received positive responses from all the listeners. More crucially, those who heard the Word of God were edified.

Chapter 5

Conclusion

The purpose of the project intervention was to equip Wesleyan lay preachers in Manaus, Brazil, to become capable messengers of the Kingdom of God. It was imperative to learn their needs so that the correct intervention could be put in place to facilitate change. An ongoing belief of this researcher is that the lay preacher is a mighty influence in the church. If a pastor has well-trained lay preachers, the ministry can be multiplied. The pastor cannot lead all the weekly meetings that occur in a typical Brazilian Wesleyan Church. In Brazilian culture, where Christians are in the minority, the local church offers much-needed support and fellowship to the community of believers. During the week, there are numerous meetings, women's societies, youth groups, and men's groups. There are also doctrine services, prayer meetings, house groups, and preaching points. At each of these, a message from the Word is expected. The pastor depends heavily on lay preachers to assist in these varied programs. The lay preacher needs to be equipped to offer spiritual food, not just spiritual ramblings or teaching grabbed from the internet.

Chapter 1 laid out several problems to be considered in this project. One problem concerning training and why lay preachers did not seek training. From the interviews, informal conversations, and surveys implemented in this research project, various factors came to light. Some lay preachers said they lacked financial resources that study required, and others said simply that the month long-format of the Bible college courses was not appealing. Training done

in shorter, intensive increments appeared to be more attractive to the lay preacher than extensive classes.

The second problem was tied to the first. What kind of training could be offered to the lay preacher that they would feel inclined to complete? If the lay preachers did not seek training, maybe a training class would not be of interest. Would anyone be interested in the seminar at all? Wesleyan Pastors had approached the researcher with the need, thinking of other people, but would anyone come to the training perceiving their opportunity to learn? The initial response on Wesleyan Pastors' WhatsApp group was telling. Only one pastor replied. For a very active group, this was unexpected and worrisome. However, as the day wore on, more pastors replied to the announcement. Both pastors and lay preachers have since affirmed the importance of the training. Others who could not participate expressed a hope that other workshops like this would be offered. A few Bible students from different denominations expressed a desire to participate as well in future training.

A third problem was identified in Chapter 1, the lack of the lay preacher's theological grounding. As a Wesleyan Church member, the lay preacher is expected to know and understand church doctrine. How well they know and understand it fell outside the range of this project. Theological workshops for lay preachers appear more of a possibility now that this first training was completed.

Objectives

The research project to equip lay preachers had four objectives. The first objective was to discover why they did not seek training. Both quantitative and qualitative data were collected to get a fuller picture of the lay preacher. The initial survey revealed that none of the ten had any training at all in preaching. All ten were able to participate because there was no cost for the

training; it was in an intensive format and fit into their schedule. These considerations should be kept in mind for future training events.

The second objective was to provide appropriate training for lay preachers. The survey confirmed that these lay preachers of the Amazon district's Wesleyan Church had not received any formal preaching training. The implications are that they are expected to preach without the necessary tools. The nine training sessions were given during a weekend to help these ten lay preachers receive those tools. The specific focus was on how to prepare an expository sermon. Each lay preacher came with the expectation to learn how to preach this kind of message. Practical application was a priority for the training so that when each preacher left the workshop, the preparation for their sermons would be done. All who attended were able to finish the course. The positive comments confirmed that this type of training offered a viable method for a lay preacher who seeks to learn how to preach an expository sermon.

The third objective was for the lay preacher to deliver an expository sermon in a local Wesleyan church and to be evaluated. Each of the ten preachers delivered their expository sermons in different venues across the district. The preaching results were extremely positive. The lay preachers, the listeners, and the pastors all shared positive reflections. One young man found Christ as his savior during one of the sermons, a cause for great rejoicing.

The fourth objective was to glean by personal interviews their experience in applying the nine skills presented in the workshop and to critique the workshop. All the lay preachers found the training wholly new and very useful. Each one mentioned a desire to develop these skills as a testament to their usefulness in their ministries.

Unforeseen Problems

The mentoring program that this research envisioned did not occur as planned. The absence of seasoned Wesleyan pastors at the training did not allow for ongoing study groups. Since many Wesleyan pastors do not practice expository preaching, they cannot train their lay preachers without undergoing a refresher course. With the success of this course, it will be taught in different churches, and quite possibly, seasoned pastors will also attend as they will be invited.

Since there were no veteran preachers available for mentoring, eight of the lay preachers desired to form a study group, which would include this project facilitator. The group plans to meet every other month. The researcher views this as a feasible way to keep working with the lay preachers in developing their skills. Furthermore, the researcher will be teaching expository preaching for the Wesleyan Bible College during November 2020. Some of the lay preachers expressed an intention to take that class to develop these new skills further.

Comparing the Literature Review

In Chapter 2, the researcher discussed and investigated the debate about training. One side of the discussion believes that only prayer and unction from the Holy Spirit are needed to bring God's message to the church. The other side does not deny the importance of prayer and the Holy Spirit; however, the Word of God must be included. This debate is still ongoing in the Wesleyan Church in Brazil. The Wesleyan leadership confirmed to the facilitator that there is a desire for training lay preachers and even further training to include pastors. Other comments that the researcher heard, however, showed a conflict in whether training was essential. Two lay preachers involved in the study had invited other lay preachers from their church to participate in the training, but each refused, saying they were satisfied with their method and felt that they did not need training. This opinion is held by many. A surprising characteristic of most of the lay

preachers who participated in the training was that they were completely new to preaching. Their newness may have caused them to be more open to instruction than a more experienced preacher. However, what was discovered by this intervention was that a few more experienced lay preachers, who were not satisfied with their preaching method, came when training was offered. As the Brazilian proverb says, “Water and counsel are only given to the one who asks,” likewise, training can only be given to the one who seeks it.

Also, in the literature review, the biblical content of sermons was considered versus the emphasis on manifestations. One participant explained that he had been a part of an Assembly of God church for five years. People would come up to him and prophesy, “Someday, you will be a great preacher.” He never paid attention to those comments since he was not very involved in the church. When he came to the Wesleyan Church, people began to say the same thing. He said he finally began to believe them. In August 2020, he decided to pursue preparation at the Wesleyan Bible College. There he heard about the training and knew that is what he needed. When asked how his first-time preaching went, though, he said that something was missing. He felt that there should have been something more. It was hard to pinpoint what he meant but could have referred to the lack of a supernatural occurrence. For many with a Pentecostal leaning, there needs to be an experience beyond the preaching. Preaching the Word for Pentecostals is not enough. He was encouraged by the research facilitator that the Holy Spirit is faithful and is working even when we do not always see it.

Theological Foundation Revisited

The lay preacher in the Wesleyan Church embraces their role in the church that arises from biblical precedent. The same lay preachers, however, do not always understand the responsibility that comes with their ministry that calls for them to proclaim the Word of God

adequately. Guidelines for preaching biblical messages are unclear both to the lay preacher and many Wesleyan pastors. Some pastors preach expository sermons, but many do not. For this reason, workshops will continue to be offered to build on the heritage that the Wesleyan Church has of putting Scripture in its prominent place in preaching. It was heartening to see that nine of the ten lay preachers delivered expository sermons and understood its importance.

Theoretical Foundations Revisited

The widespread acceptance of the lay preacher in the Wesleyan movement comes from its historical roots. The lay preacher finds open doors quite readily in the Wesleyan Church. The open doors extend to women lay preachers as well. It was significant to the researcher how many women lay preachers came to the training. These women sensed the need for equipping, and they felt welcomed. If women are given a platform to preach, they must be trained. Both men and women need tools for their ministry. Neglect in training men or women can result in false doctrines being introduced. One of the lay preachers is the president of the women's group in her church. She has always taken this ministry seriously as she carefully plans events and creatively ministers to the women of our church. Speaking in public was always very difficult for her, and she let others do that. Now she feels that she can serve the Lord more fully because the workshop taught her how to teach and preach biblically to the women in her church.

Another woman lay preacher often preaches in the primary Sunday worship service. Her pastor husband has a debilitating disease that often leaves him unable to preach. He calls on her to step in when he is feeling especially weak. She came to the workshop with a strong desire to learn to preach biblically. In the interview, she said that the method was entirely new for her and was the exact opposite of how she usually prepared her sermons. As a woman, given the pulpit, she must be able to divide the Word of Truth rightly.

Another woman lay preacher had the blessing of preaching that night when a young man walked into that Wesleyan Church with intense spiritual needs. God used her message to reach that young man. Fear and intimidation had been her companions for many years, but when she trusted in God and preached His Word, he blessed her with immediate fruit.

A confirmation of the project was seen in yet another way. The youngest lay preacher prepared well for his sermon. He was nervous about speaking to the whole church, but he was mainly thinking about someone else who would be in the congregation that night. Sitting among the church members was his unsaved aunt and cousin. They had come because they wanted to hear him preach for the first time in that church. They listened to the message of God preached that night, and seeds were planted.

Methodology

The project intervention was conceived to address the quality of lay preaching within the Wesleyan Church's Amazon district. In this thesis's theoretical section, other programs were considered, and biblical preaching books were examined to see if they could help the lay preacher. Without exception, they were either geared for the Bible college or seminary student or did not offer a simplified approach needed for the lay preacher. Their strengths and weaknesses were studied to shed light on how a practical, simplified training program could look. McDill's *12 Essential Steps to Great Preaching* was one of the more applicable texts discovered, but even so, it was not used in its entirety. Some of the worksheets from McDill's book required knowledge that the typical Brazilian lay preacher would not have. Only seven of the McDill worksheets were used.

Goals Realized

After the intervention, the project facilitator assessed the program's effectiveness using qualitative and quantitative data from surveys, registration forms, evaluations, and personal interviews. From the analysis done in Chapter 4, the training was successful in meeting several goals. The first goal was reached when ten lay preachers responded, and the training took place. After the training, each of the ten applied the principles and preached biblical sermons in various Wesleyan churches throughout the city. Finally, it was clear from the comments made by the listeners that fruitful ministry took place. The data revealed that the lay preachers not only learned a method for biblical preaching but were able to apply it. The feedback by the preachers themselves, the listeners, and the pastors confirmed that biblical preaching took place.

Continuation

The project intervention can be implemented where interested lay preachers can be found. Even the schedule can be adapted to fit the needs of the church. It can be done in a weekend or over a series of weeks. Lay preachers in training commented on how hard it was to absorb as much as they wished during the weekend. The project facilitator will consider this observation for future implementations of the project in Manaus and other parts of Brazil. Also, ways to improve the training will continue to be investigated.

Since the expository method is new to many and the McDill book is in English, some pre-training would have to occur if another teacher were to use the technique.

In Other Situations

The participants in the study in the capital city of Manaus will be different from those lay preachers in the interior of the Amazon. Many lay preachers in small river towns may not have had the same educational opportunities. More than half of the participants in Manaus were

college graduates. If reading and writing were a challenge to these in Manaus, the interior might have even a more significant challenge. Adapting the training would be required to meet the needs of these lay preachers as well.

Relationship with the Participants

This Doctor of Ministry project was a significant experience for the research facilitator. As a missionary for more than 27 years, she was allowed to make a tangible difference in ten lay preachers' ministry. Although the facilitator did not know all the participants, most knew she was either a teacher or a long-time Wesleyan missionary. The weekend with these ten lay preachers was enriching. It is hard to describe the intense joy it was to work with such open learners.

Relationship with the Church

The project intervention also held great promise for the greater Wesleyan Church. When people in leadership, such as the lay preachers, feel encouraged and excited about God's Word, they also encourage others to grow and seek the same opportunities. The lay preachers' skills will continue to impact the church as the Word of God is faithfully expounded. The ability to interpret God's Word is essential in a preacher's life, if not the most critical skill that must be developed. The skills learned in the workshop will continue to produce fruit for the Kingdom.

Final Thoughts

If lay preachers are not offered opportunities to learn, they are forced to struggle on their own. Several lay preachers talked honestly about how they prepared their sermons before the workshop. One found ready-made sermons on the internet. He has now been shown how to write his own. Another used an outline she found in a book but had no idea how to flesh it out properly. Now she knows how to dig deep into a Scripture passage. Several took Scripture passages and used them as a springboard for their own thoughts to the sermon. Now they have

been challenged to present God's thoughts to their listeners. Two who were too frightened to speak before now have confidence that what they are preaching comes from the heart of God as they prepare their expository sermons. One had never even thought about preaching since he never dreamed that God would call him to preach. Now he has tools to help him in his calling. These real lay preachers have been introduced to a new way to preach. All expressed how they felt motivated to preach biblically and were eager to advance.

Not all came away knowing how to implement every skill to preach expository sermons well. Skills are to be honed and perfected. Each lay preacher is, however, at a different place than where they were. They have been exposed to new possibilities through this project. They have been offered tools to preach biblical sermons to become effective ministers of the Word.

The training done for this project offers hope for future training. May this workshop be the start of something new in the Wesleyan Church of the Amazon district to train lay preachers.

Wesley understood the influence of the Spirit-filled lay preacher when he declared, "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell and set up the kingdom of heaven upon earth."²²⁸ Let it be so in Manaus, Brazil.

²²⁸ John Wesley, *The Letters of John Wesley*, ed. by John Telford, vol. 6, (London: Epworth Press, 1931), 272.

Appendix A

Permission Request Letter (Portuguese)

Junho, 2020

Pastor Gilberto Perreira
Igreja Evangélica Wesleyana do Brasil
Rua Ariduanã, nº 50
Conjunto AEFAM, Flores, CEP - 69.039-125
Manaus, Amazonas, Brasil

Prezado Superintendente Geral,

Como estudante de pós-graduação no departamento de pregação expositiva e ensino expositivo da Escola de Divindade da Liberty University, estou conduzindo pesquisas como parte dos requisitos para o título de Doutor em Ministério. O título do meu projeto de pesquisa é Como Treinar Pregadores Leigos na Pregação Expositiva na Igreja Wesleyana do Brasil no estado de Amazonas. Meu propósito é dar a oportunidade para pregadores na igreja Wesleyana que não tem opções de treinar no seminário. Eu estou escrevendo para solicitar sua permissão para conduzir minha pesquisa na Igreja Wesleyana em Manaus para que os pregadores leigos possam participar nesta pesquisa.

Os participantes deverão preencher duas pesquisas, participar do treinamento durante um fim de semana, pregar e ser avaliados na pregação. Os dados serão usados para provar que a pregação expositiva é necessária para o crescimento espiritual da igreja.

Os participantes receberão informações de consentimento informado antes de participar. A participação neste estudo é totalmente voluntária e os participantes podem interromper a participação a qualquer momento.

Gostaria de pedir uma oportunidade de promover o treinamento num café dos pastores em agosto e falar sobre o projeto. O apoio deles é importante para continuar o modelo que eu gostaria de ensinar.

Obrigado por considerar o meu pedido. Se você optar por conceder a permissão, forneça uma declaração assinada em papel timbrado oficial indicando sua aprovação.

Atenciosamente,

Pastora Grace Ury Ensz

Appendix B

Permission Letter (Portuguese)



IGREJA EVANGÉLICA WESLEYANA
CONSELHO NACIONAL DE ADMINISTRAÇÃO

DECLARAÇÃO

Declaramos para os devidos fins que a Pastora Grace Ensz está autorizada a realizar o projeto de pesquisa “Como Treinar Pregadores Leigos na Pregação Expositiva na Igreja Wesleyana do Brasil no estado do Amazonas” na Igreja Evangélica Wesleyana do Amazonas. Ela tem permissão de realizar pesquisas, conduzir o treinamento, entrevistar e avaliar os participantes e, no fim, publicar os resultados. Acreditamos que o projeto vai ser uma bênção para toda a igreja do Brasil.

Manaus, 28 de agosto de 2020

Sinceramente, Pastor Gilberto Pereira da Silva
Superintendente Nacional - Igreja Evangélica Wesleyana do Brasil.

Appendix C

Lay Preacher's Questionnaire²²⁹

Mark the answer that best describes your experience:

A Survey for Lay Preachers (Done in WhatsApp)

Respond with the answer that best describes your experience.

1. How often have you been asked to preach?

- never
- one to three times a year
- more than five times a year
- more than ten times a year

2. How well do you feel you are prepared to preach?

- completely unprepared
- very little
- somewhat
- well prepared

3. What kind of training in preaching have you received?

- no training in any form
- training from my pastor
- preaching workshop
- class in public speaking
- class in preaching
- graduated from the Wesleyan Bible College
- other

4. What do you feel you need to be able to preach effectively?

- books on preaching
- time with experienced pastors
- personal mentoring with a preacher
- a series of specific classes in preaching
- other

²²⁹ Based on some ideas from Leeroy Coleman, "A Model Course for Lay Preachers of the Chicago Area in Biblical Preaching." (DMin diss., Andrews University, 2011), 158.

5. What has been the role of your pastor in your preaching?

- a visible model and example
- giving you opportunities to preach and learn
- teaching, evaluating, and exposing you to preachers and sermons
- played no role
- other

6. What has been the role of the district in your preaching?

- giving you information and making resources available
- providing workshop and classes
- helping your pastor train and mentor you
- played no role
- other

7. What is your goal in preaching?

- to learn the basics and know more resources
- to develop my ability
- to preach regularly for worship services
- to preach evangelistic series
- other:

8. What are your most significant challenges as a preacher? (Bible study, topic choosing, interpreting, application, illustrations, finding time, etc.).

O Questionário do Pregador Leigo

Uma pesquisa para pregadores leigos

Marque ou Escreva a(s) resposta (s) que descreve (m) melhor sua experiência:

1. Com que frequência você foi convidado a pregar?

Nunca

Uma a três vezes por ano

Mais de cinco vezes por ano

Mais de dez vezes por ano

2. Como você se sente preparado para pregar?

Completamente despreparado

Muito pouco

Um pouco

Bem preparado

3. Que tipo de treinamento em pregação você recebeu?

Nenhum treinamento de qualquer forma

Treinamento do meu pastor

Uma oficina de pregação

Aula de falar em público

Aula na pregação

Outro:

4. O que você acha que precisa para conseguir pregar de maneira eficaz?

Livros sobre pregação

Tempo com pastores experientes

Mentoria pessoal com um pregador

Uma série de aulas específicas de pregação

Outro:

5. Qual tem sido o papel do seu pastor em sua pregação?

Um modelo e exemplo visível

Dando a você oportunidades de pregar e aprender

Ensinar, avaliar e expor você a pregadores e sermões

Não teve nenhum papel

Outro:

6. Qual tem sido o papel do distrito em sua pregação?

Fornecer informações e disponibilizar recursos

Fornecimento de oficina e aulas

Ajudando seu pastor a treinar e orientar você

Não teve nenhum papel

Outro:

7. Qual é o seu objetivo na pregação?

Para aprender o básico e conhecer mais recursos

Desenvolver minha habilidade

Pregar regularmente para cultos

Para pregar séries evangelísticas

Outro:

8. Quais são os seus desafios maiores como pregador? (Estudo bíblico, escolha de tópicos, interpretação, aplicação, ilustrações, encontrar tempo etc.).

Appendix D

Expository Preaching Workshop Schedule

September 11-13, 2020

Friday 6:00-7:00 p.m. Registration

7:00 p.m. Workshop Begins

7:45-8:30 Workshop #1 Doing Bible Study – reading, examining, observing, discovering

8:30-9:00 Workshop #2 Asking Investigative Questions

Closing prayer

Saturday 7:30 a.m. BEGIN PART TWO OF WORKSHOP

7:30-8:00 a.m. Breakfast

8:00-9:30 Workshop # 3 Finding the Main Idea

9:30-45 Break

9:45-11:30 Workshop #4 Bridging Two Worlds – From Text to Sermon

11:30- 12:30 Lunch

12:30 – 1:30 Workshop # 5 Dividing the Material

1:30 – 2:30 Workshop #6 Building your Case –

Explanation, Illustration, Argumentation, and Application

2:30- 3:00 Break

3:00-4:00 Workshop # 7 Finding Analogies

4:00-5:00 Workshop # 8 Need for the message – Finding the Human Element

Sunday 7:30 a.m. BEGIN PART THREE OF WORKSHOP

Breakfast 7:30-8:00

8:00- 9:30 Workshop # 9 Aiming for Faith Response

9:30-10:00 Snack

10:00-12:00 Discussion Groups

Treinamento para Pregação Expositiva

11-13 de setembro, 2020

Sexta-feira, as 19:30 horas

19:30 a 20:15 Workshop # 1 Fazendo o Estudo da Bíblico - lendo, examinando, observando

20:15 a 20:30 Break

20:30 a 21:15 Workshop # 2 Fazendo Perguntas Investigativas

INÍCIO DA SEGUNDA PARTE DO TREINAMENTO

Sábado das 7:30 às 8:00 Café da manhã

8:00-9:30 Workshop # 3 Encontrando a Ideia Principal

9:30- 9:45 Break

9:45 - 11: 30 Workshop # 4 Do Texto ao Sermão

11:30 -12:30 Almoço

12:30- 1:30 Workshop # 5 Dividindo o Material

1: 30 -2: 30 Workshop # 6 Construindo seu Caso - Explicação, Ilustração,

Argumentação e Aplicação

2:30-: 3:00 Break

3:00 -4:00 Workshop # 7 Encontrando analogias

4:00 – 5:00 Oficina # 8 Necessidade da Mensagem - Encontrando o Elemento Humano

PARTE TRÊS DO TREINAMENTO

Domingo das 7:30 -8:00 Café da manhã

8: 00-9:30 Workshop # 9 Aumentar a Resposta de Fé

9: 30-10: 00 Break

10: 00-12: 00 Grupos

Appendix E

Registration for Wesleyan Lay Preacher

Name: _____

Address: _____ N° _____

Neighborhood _____

City: _____ State: _____ Zip: _____

Telephone: _____ Mobile: _____

Father: _____ Mother: _____

E-mail: _____, Birthdate: ____/____/____ Marital Status _____

Identity card No: _____ Social Security No _____

Military service: Sim , Não Rank: _____ N° _____

Spouse: _____ Birthdate: ____/____/____

Date of marriage: ____/____/____, Spouse's workplace: _____

N° of Children: ____ Names e Date of Birth: _____

Married Children and Grandchildren: _____

Other Work: _____

Work hours: _____ Phone: _____

Monthly Salary: Up to 2 Salaries, 3-4 Salaries, 5-7 Salaries, Above 8

Education

Primary school concluded in 19____. Until which grade? _____

High school concluded in 19____. Until which grade? _____

College: _____

Other: _____

Bible or Theological Courses: _____

Conferences or Intensive Courses: _____

Area of Specialization: _____

Religious Information

Date of Conversion: ____/____/____ Date of Baptism: ____/____/____

Classification in the District: Worker , Deacon , Licensed Ministerial Student ,
Ministerial Student without License , Licensed Minister

History of Roles in the Local Church

A. Roles in the local church (*Begin with the earliest and end with your present roles.*)

Where:_____ Period:_____

Where:_____ Period:_____

Where:_____ Period:_____

Where:_____ Period:_____

Where:_____ Period:_____

Where:_____ Period:_____

B. Other District Roles (Evangelists, Pastor, Missionary, etc.)

Role:_____ Period:_____

Role:_____ Period:_____

Role:_____ Period:_____

C. District Leadership Roles

Role:_____ Period:_____

Role:_____ Period:_____

Role:_____ Period:_____

Role:_____ Period:_____

Do you know the *Articles of Religion*? Yes, No

Do you accept the *Articles of Religion* as the norm of your life, and do you follow them in your ministry? Yes, No

Do you know the government of the Wesleyan Church and do you accept its authority? Yes,No

Ficha dos Ministros Leigos da Igreja Wesleyana

Nome: _____

Endereço: _____ N° _____

Bairro: _____ Fone: _____

Cidade: _____ Estado: _____ CEP: _____

Telefone: _____ Celular: _____

Pai: _____ Mãe: _____

E-mail: _____, Data de Nasc: ____/____/____, Estado Civil: _____

C. Identidade N°: _____ C.P.F : _____

Serviço Militar: Sim , Não Patente: _____ N° _____

Cônjuge: _____ Data de Nascimento: ____/____/____

Aniv. de Casamento: ____/____/____, Trabalho do Cônjuge: _____

N° de Filhos: _____ Nomes e Datas de Nascimento: _____

Filhos Casados e Netos: _____

Outro Trabalho: _____

Horário: _____ Fone: _____

Renda Mensal: Até 2 Salários, De 3 a 4, 5 a 7, acima de 8

Informações Escolares

1º Grau concluído em 19____. Até que série cursou? _____

2º Grau concluído em 19____. Até que série cursou? _____

Curso Superior de: _____

Outros: _____

Cursos Bíblicos ou Teológicos: _____

Congressos ou Cursos Intensivos: _____

Áreas de Especialização: _____

Informações Eclesiásticas

Data da Conversão: ____/____/____

Data do Batismo: ____/____/____

Classificação Atual no Distrito: *Obreiro* , *Diácono* , *Estudante Ministerial Licenciado* ,
Estudante Ministerial não Licenciado , *Ministro Licenciado* ,

Histórico de Serviço Ministerial

A. Cargos Ocupados à nível da igreja local (*Comece com a 1ª indicação e termine com a indicação presente.*)

Onde: _____ Período: _____

Onde: _____ Período: _____

Onde: _____ Período: _____

Onde: _____ Período: _____

Onde: _____ Período: _____

Onde: _____ Período: _____

B. Outras Indicações Distritais (Evangelista, Pastor, Missionário, etc.)

Indicação: _____ Período: _____

Indicação: _____ Período: _____

Indicação: _____ Período: _____

C. Cargos Ocupados à Nível Distrital

Cargo: _____ Período: _____

Cargo: _____ Período: _____

Cargo: _____ Período: _____

Cargo: _____ Período: _____

Você conhece nossos: *Artigos de Religião*? Sim , Não

Você aceita estes “Artigos de Religião” acima como norma de sua vida e pretende apoiá-los no seu ministério? Sim , Não

Você conhece o governo da igreja Wesleyana e aceita sua autoridade?
Sim , Não

Appendix F

Articles of Faith²³⁰

THE WESLEYAN CHURCH

1. Faith in the Holy Trinity

210. We believe in the one living and true God, both holy and loving, eternal, unlimited in power, wisdom, and goodness, the Creator and Preserver of all things. Within this unity there are three persons of one essential nature, power and eternity—the Father, the Son, and the Holy Spirit.

2. The Father

212. We believe the Father is the Source of all that exists, whether of matter or spirit. With the Son and the Holy Spirit, He made man, male and female, in His image. By intention He relates to people as Father, thereby forever declaring His goodwill toward them. In love, He both seeks and receives penitent sinners.

3. The Son of God

214. We believe in Jesus Christ, the only begotten Son of God. He was conceived by the Holy Spirit and born of the Virgin Mary, truly God and truly man. He died on the cross and was buried, to be a sacrifice both for original sin and for all human transgressions, and to reconcile us to God. Christ rose bodily from the dead, and ascended into heaven, and there intercedes for us at the Father's right hand until He returns to judge all humanity at the last day.

4. The Holy Spirit

216. We believe in the Holy Spirit who proceeds from the Father and the Son, and is of the same essential nature, majesty, and glory, as the Father and the Son, truly and eternally God. He is the Administrator of grace to all, and is particularly the effective Agent in conviction for sin, in regeneration, in sanctification, and in glorification. He is ever present, assuring, preserving, guiding, and enabling the believer.

5. The Sufficiency and Full Authority of the Holy Scriptures for Salvation

218. We believe that the books of the Old and New Testaments constitute the Holy Scriptures. They are the inspired and infallibly written Word of God, fully inerrant in their original manuscripts and superior to all human authority, and have been transmitted to the present without corruption of any essential doctrine. We believe that they contain all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man or woman that it should be believed as an article of faith, or be thought requisite or necessary to salvation. Both in the Old and New Testaments life is offered ultimately through Christ, who is the only Mediator between God and humanity. The New Testament teaches Christians how to fulfill the moral principles of the Old Testament, calling for loving obedience to God made possible by the indwelling presence of His Holy Spirit.

The canonical books of the Old Testament are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

The canonical books of the New Testament are:

Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude and Revelation.

6. God's Purpose for Humanity

220. We believe that the two great commandments which require us to love the Lord our God with all the heart, and our neighbors as ourselves, summarize the divine law as it is revealed in the Scriptures. They are the perfect measure and norm of human duty, both for the ordering and directing of families and nations, and all other social bodies, and for individual acts, by which we are required to acknowledge God as our only Supreme Ruler, and all persons as created by Him, equal in all natural rights. Therefore all persons should so order all their individual, social, and political acts as to give to God entire and absolute obedience, and to assure to all the enjoyment of every natural right, as well as to promote the fulfillment of each in the possession and exercise of such rights.

²³⁰ *The Discipline*, 376-573, Kindle.

7. Marriage and the Family

222. We believe that every person is created in the image of God, that human sexuality reflects that image in terms of intimate love, communication, fellowship, subordination of the self to the larger whole, and fulfillment. God's Word makes use of the marriage relationship as the supreme metaphor for His relationship with His covenant people and for revealing the truth that this relationship is of one God with one people. Therefore God's plan for human sexuality is that it is to be expressed only in a monogamous lifelong relationship between one man and one woman within the framework of marriage. This is the only relationship which is divinely designed for the birth and rearing of children and is a covenant union made in the sight of God, taking priority over every other human relationship. We adhere to the teachings of Scripture regarding gender identity, sexual conduct, and the sacredness of marriage, and believe that sexual relationships outside of marriage and sexual relationships between persons of the same sex are immoral and sinful.

(The last sentence of Article 7 was added by the 2016 North American General Conference and submitted for approval to the subsequent Caribbean and Philippine General Conferences in keeping with the provisions of 6765:1.)

8. Personal Choice

224. We believe that humanity's creation in the image of God included ability to choose between right and wrong. Thus individuals were made morally responsible for their choices. But since the fall of Adam, people are unable in their own strength to do the right. This is due to original sin, which is not simply the following of Adam's example, but rather the corruption of the nature of each mortal, and is reproduced naturally in Adam's descendants. Because of it, humans are very far gone from original righteousness, and by nature are continually inclined to evil. They cannot of themselves even call upon God or exercise faith for salvation. But through Jesus Christ the prevenient grace of God makes possible what humans in self effort cannot do. It is bestowed freely upon all, enabling all who will to turn and be saved.

9. Sin: Original, Willful, and Involuntary

225. We believe that through the disobedience of Adam and Eve sin entered the world and all creation suffered its consequences. The effects of sin include disruption of the relationship between God and humanity, deterioration of the natural order of creation, and exploitation of persons by evil or misguided social systems. The whole of creation groans for redemption. Each person is born with a proclivity toward sin, manifested in an inordinate orientation toward self and independence from God, leading to deliberate acts of unrighteousness. The residual effects of Adam and Eve's disobedience include a marred human nature from which arise involuntary shortcomings, faults, infirmities, and imperfect judgments, which should not be accounted the same as willful sin. However, as manifestations of the fallen nature of humanity, these shortcomings of God's holiness still necessitate the merits of the atonement, the sanctifying work of the Holy Spirit, and the self-control of the believer. Willful sin results when a morally accountable person chooses to violate a known law of God, using freedom of choice to please self rather than obey God. The consequences of willful sin include a loss of fellowship with God, a self-absorption with one's own interests rather than love and concern for others, a bondage to things which distort the divine image, a persistent inability to live righteously, and ultimately everlasting misery and separation from God. The atoning work of Christ is the only remedy for sin, whether original, willful or involuntary.

(Article 9 was approved by the 2016 North American General Conference and submitted for approval to the subsequent Caribbean and Philippine General Conferences in keeping with the provisions of 6765:1.)

10. The Atonement

226. We believe that Christ's offering of himself, once and for all, through His sufferings and meritorious death on the cross, provides the perfect redemption and atonement for the sins of the whole world, both original and actual. There is no other ground of salvation from sin but that alone. This atonement is sufficient for every individual of Adam's race. It is unconditionally effective in the salvation of those mentally incompetent from birth, of those converted persons who have become mentally incompetent, and of children under the age of accountability. But it is effective for the salvation of those who reach the age of accountability only when they repent and exercise faith in Christ.

11. Repentance and Faith

228. We believe that for men and women to appropriate what God's prevenient grace has made possible, they must voluntarily respond in repentance and faith. The ability comes from God, but the act is the individual's.

Repentance is prompted by the convicting ministry of the Holy Spirit. It involves a willful change of mind that renounces sin and longs for righteousness, a godly sorrow for and a confession of past sins, proper restitution for wrongdoings, and a resolution to reform the life. Repentance is the precondition for saving faith, and without it saving faith is impossible. Faith, in turn, is the only condition of salvation. It begins in the agreement of the mind and the consent of the will to the truth of the gospel, but issues in a complete reliance by the whole person in the saving ability of Jesus Christ and a complete trusting of oneself to Him as Savior and Lord. Saving faith is expressed in a public acknowledgment of His Lordship and an identification with His Church.

12. Justification, Regeneration and Adoption

230. We believe that when one repents of personal sin and believes on the Lord Jesus Christ, that at the same moment that person is justified, regenerated, adopted into the family of God, and assured of personal salvation through the witness of the Holy Spirit.

We believe that justification is the judicial act of God whereby a person is accounted righteous, granted full pardon of all sin, delivered from guilt, completely released from the penalty of sins committed, by the merit of our Lord and Savior Jesus Christ, by faith alone, not on the basis of works.

We believe that regeneration, or the new birth, is that work of the Holy Spirit whereby, when one truly repents and believes, one's moral nature is given a distinctively spiritual life with the capacity for love and obedience. This new life is received by faith in Jesus Christ, it enables the pardoned sinner to serve God with the will and affections of the heart, and by it the regenerate are delivered from the power of sin which reigns over all the unregenerate.

We believe that adoption is the act of God by which the justified and regenerated believer becomes a partaker of all the rights, privileges, and responsibilities of a child of God.

13. Good Works

232. We believe that although good works cannot save us from our sins or from God's judgment, they are the fruit of faith and follow after regeneration. Therefore they are pleasing and acceptable to God in Christ, and by them a living faith may be as evidently known as a tree is discerned by its fruit.

14. Sin After Regeneration

234. We believe that after we have experienced regeneration, it is possible to fall into sin, for in this life there is no such height or strength of holiness from which it is impossible to fall. But by the grace of God one who has fallen into sin may by true repentance and faith find forgiveness and restoration.

15. Sanctification: Initial, Progressive, Entire

236. We believe that sanctification is that work of the Holy Spirit by which the child of God is separated from sin unto God and is enabled to love God with all the heart and to walk in all His holy commandments blameless. Sanctification is initiated at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously when believers present themselves as living sacrifices, holy and acceptable to God, through faith in Jesus Christ, being effected by the baptism with the Holy Spirit who cleanses the heart from all inbred sin. The crisis of entire sanctification perfects the believer in love and empowers that person for effective service. It is followed by lifelong growth in grace and the knowledge of our Lord and Savior, Jesus Christ. The life of holiness continues through faith in the sanctifying blood of Christ and evidences itself by loving obedience to God's revealed will.

16. The Gifts of the Spirit

238. We believe that the Gift of the Spirit is the Holy Spirit himself, and He is to be desired more than the gifts of the Spirit which He in His wise counsel bestows upon individual members of the Church to enable them properly to fulfill their function as members of the body of Christ. The gifts of the Spirit, although not always identifiable with natural abilities, function through them for the edification of the whole Church. These gifts are to be exercised in love under the administration of the Lord of the Church, not through human volition. The relative value of the gifts of the Spirit is to be tested by their usefulness in the Church and not by the ecstasy produced in the ones receiving them.

17. The Church

240. We believe that the Christian Church is the entire body of believers in Jesus Christ, who is the founder and only Head of the Church. The Church includes both those believers who have gone to be with the Lord and those who remain on the earth, having renounced the world, the flesh, and the devil, and having dedicated themselves to the work which Christ committed unto His church until He comes. The Church on earth is to preach the pure Word of God,

properly administer the sacraments according to Christ's instructions, and live in obedience to all that Christ commands. A local church is a body of believers formally organized on gospel principles, meeting regularly for the purposes of evangelism, nurture, fellowship, and worship. The Wesleyan Church is a denomination consisting of those members within district conferences and local churches who, as members of the body of Christ, hold the faith set forth in these Articles of Religion and acknowledge the ecclesiastical authority of its governing bodies.

18. The Sacraments: Baptism and the Lord's Supper

242. We believe that water baptism and the Lord's Supper are the sacraments of the church commanded by Christ and ordained as a means of grace when received through faith. They are tokens of our profession of Christian faith and signs of God's gracious ministry toward us. By them, He works within us to quicken, strengthen, and confirm our faith.

We believe that water baptism is a sacrament of the church, commanded by our Lord and administered to believers. It is a symbol of the new covenant of grace and signifies acceptance of the benefits of the atonement of Jesus Christ. By means of this sacrament, believers declare their faith in Jesus Christ as Savior.

We believe that the Lord's Supper is a sacrament of our redemption by Christ's death and of our hope in His victorious return, as well as a sign of the love that Christians have for each other. To such as receive it humbly, with a proper spirit and by faith, the Lord's Supper is made a means through which God communicates grace to the heart.

19. The Second Coming of Christ

244. We believe that the certainty of the personal and imminent return of Christ inspires holy living and zeal for the evangelization of the world. At His return He will fulfill all prophecies made concerning His final and complete triumph over evil.

20. The Resurrection of the Dead

246. We believe in the bodily resurrection from the dead of all people— of the just unto the resurrection of life, and of the unjust unto the resurrection of damnation. The resurrection of Christ is the guarantee of the resurrection which will occur at Christ's Second Coming. The raised body will be a spiritual body, but the person will be whole and identifiable.

21. The Judgment of All Persons

248. We believe that the Scriptures reveal God as the Judge of all and the acts of His judgment are based on His omniscience and eternal justice. His administration of judgment will culminate in the final meeting of all persons before His throne of great majesty and power, where records will be examined and final rewards and punishments will be administered.

22. Destiny

250. We believe that the Scriptures clearly teach that there is a conscious personal existence after death. The final destiny of each person is determined by God's grace and that person's response, evidenced inevitably by a moral character which results from that individual's personal and volitional choices and not from any arbitrary decree of God. Heaven with its eternal glory and the blessedness of Christ's presence is the final abode of those who choose the salvation which God provides through Jesus Christ, but hell with its everlasting misery and separation from God is the final abode of those who neglect this great salvation.

Artigos da Religião²³¹

I. Fé na Santíssima Trindade

210. Cremos no Deus único e verdadeiro, santo e amoroso, eterno, sem limite em poder, sabedoria, bondade, o Criador e Preservador de todas as coisas. Dentro desta unidade há três pessoas de uma natureza, poder e eternidade essenciais--o Pai, o Filho e o Espírito Santo.

Gn. 1:1; 17:1; Ex. 3:13-15; 33:20; Dt. 6:4; Ps. 90:2; Is. 40: 28-29; Mt. 3:16-17; 28:19; Jo.1:1-2; 4:24; 16:13; 17:3; At. 5:3-4; 17:24-25; I Co.8:4, 6; Ef. 2:18; Fp. 2:6; Cl. 1:16-17; I Tm. 1:17; Hb. 1:8; I Jo.5:20.

II. O Pai

212. Cremos que o Pai é a Fonte de tudo que existe, quer matéria, quer espírito. Com o Filho e o Espírito Santo, Ele fez o homem à Sua imagem. Pela intenção Ele se relaciona com o homem como Pai, desse modo declarando para sempre a Sua bondade para com o homem. Em amor Ele busca e recebe pecadores arrependidos.

Sl. 68:5; Is. 64:8; Mt. 7:11; Jo. 3:17; Rm. 8:15; I Pe.1:17.

III. O Filho de Deus

214. Cremos em Jesus Cristo, o unigênito Filho de Deus. Ele foi concebido pelo Espírito Santo e nascido da Virgem Maria, verdadeiro Deus e verdadeiro homem. Ele morreu na cruz e foi sepultado, para ser um sacrifício pelo pecado original e por todas as transgressões dos homens, e para reconciliar-nos com Deus. Ele ressurgiu corporalmente dos mortos, e ascendeu para o céu, e lá intercede por nós à destra do Pai até que Ele retorne para julgar todos no último dia.

Sl. 16:8-10; Mt. 1:21, 23; 11:27; 16:28; 27:62-66; 28:5-9, 16-17; Mc. 10:45; 15; 16:6-7; Lc. 1:27, 31, 35; 24:4-8, 23; Jo. 1:1, 14, 18; 3:16-17; 20:26-29; 21; At. 1:2-3; 2:24-31; 4:12; 10:40; Rm. 5:10, 18; 8:34; 14:9; I Co. 15:3-8, 14; II Co. 5:18-19; Gl. 1:4; 2:20; 4: 4-5; Ef. 5:2; I Tm. 1:15; Hb.2: 17; 7:27; 9:14, 28; 10:12; 13:20; I Pe. 2:24; I Jo. 2:2; 4:14.

IV. O Espírito Santo

216. Cremos no Espírito Santo que procede do Pai e do Filho, e é da mesma natureza essencial, majestade, e glória, como o Pai e o Filho, verdadeiramente e eternamente Deus. Ele é o Administrador da graça a toda a humanidade, e é particularmente o Agente efetivo na convicção do pecado, na regeneração, na santificação e na glorificação. Ele está sempre presente, assegurando, preservando, guiando e habilitando o crente.

Jó 33:4; Mt. 28:19; Jo 4:24; 14:16-17; 15:26; 16:13-15; At. 5:3-4; Rm. 8:9; II Co. 3:17; Gl. 4:6.

V. A Suficiência e Plena Autoridade das Sagradas Escrituras para a Salvação

218. Cremos que os livros do Antigo e Novo Testamentos constituem as Sagradas Escrituras. São a Palavra de Deus inspirada e infalivelmente escrita, totalmente sem erro nos seus manuscritos originais e superiores a toda autoridade humana, e têm sido transmitidas ao presente sem corrupção de qualquer doutrina essencial. Cremos que contêm todas as coisas necessárias à salvação; assim que qualquer coisa que não se lê nelas, nem se pode provar por elas, não se pode requerer de qualquer pessoa, para ser aceita como um artigo de fé, ou ser pensada requerida ou necessária à salvação. No Antigo e no Novo Testamentos a vida eterna é oferecida à humanidade somente por Cristo, que é o único mediador entre Deus e o homem. O Novo Testamento ensina aos cristãos como cumprir os princípios morais do Antigo Testamento, requerendo obediência amorosa a Deus sendo possível pela presença residente do Seu Espírito Santo.

Os livros canônicos do Antigo Testamento são:

Gênesis, Êxodo, Levítico, Números, Deuteronômio, Josué, Juízes, Rute, I Samuel, II Samuel, I Reis, II Reis, I Crônicas, II Crônicas, Esdras, Neemias, Ester, Jó, Salmos, Provérbios, Eclesiastes, Cantares, Isaías, Jeremias, Lamentações, Ezequiel, Daniel, Oséias, Joel, Amós, Obadias, Jonas, Miquéias, Naum, Habacuque, Sofonias, Ageu, Zacarias, e Malaquias.

Os livros canônicos do Novo Testamento são:

Mateus, Marcos, Lucas, João, Atos, Romanos, Iª Coríntios, IIª Coríntios, Gálatas, Efésios, Filipenses, Colossenses, Iª Tessalonicenses, IIª Tessalonicenses, Iª Timóteo, IIª Timóteo, Tito, Filemom, Hebreus, Tiago, Iª Pedro, IIª Pedro, Iª João, IIª João, IIIª João, Judas, e Apocalipse.

²³¹ *Manual da Igreja*, 15-20.

Sl. 19:7; Mt. 5:17-19; 22:37-40; Lc. 24:27, 44; Jo. 1:45; 5:46; 17:17; At. 17:2, 11; Rm. 1:2; 15:4, 8; 16:26; II Co. 1:20; Gl. 1:8; Ef. 2:15-16; I Tm. 2:5; II Tm. 3:15-17; Hb. 4:12; 10:1; 11:39; Tg. 1:21; I Pe. 1:23; II Pe. 1:19-21; I Jo. 2:3-7; Ap. 22:18-19.

VI. O Propósito de Deus para o Homem

220. Cremos que os dois grandes mandamentos que nos requerem a amar o Senhor nosso Deus de todo o coração, e ao nosso próximo como a nós mesmos, resumem a lei divina como está revelada nas Escrituras. São a medida perfeita e a norma do dever humano, tanto para a disposição e direção de famílias e nações, como para todos os outros grupos sociais, e para atos individuais, pelos quais somos requeridos a reconhecer a Deus como o nosso Regente Supremo, e todos os homens como criados por Ele, iguais em todos os direitos naturais. Portanto todos os homens devem assim determinar todos os seus atos individuais, sociais, e políticos para prestar a Deus obediência inteira e absoluta, e assegurar a todos os homens o gozo de todos os direitos naturais, bem como promover a realização de cada homem na posse e no exercício de tais direitos.

Lev. 19:18, 34; Dt. 1:16-17; Jó 31:13-14; Jr. 21:12; 22:3; Mq. 6:8; Mt. 5:44-48; 7:12; Mc. 12:28-31; Lc. 6:27-29, 35; Jo. 13:34-35; At. 10:34-35; 17:26; Rm. 12:9; 13:1, 7-8, 10; Gl. 5:14; 6:10; Tt. 3:1; Tg. 2:8; I Pe. 2:17; I Jo. 2:5; 4:12-13; II Jo. 6.

VII. O Casamento e a Família

222. Cremos que o homem é criado à imagem de Deus, que a sexualidade humana reflete essa imagem em termos de amor íntimo, comunicação, comunhão, subordinação de si próprio aos interesses maiores, e realização. A Palavra de Deus usa a relação do casamento como a figura suprema de Sua relação com o Seu povo da promessa e para revelar a verdade que essa relação é de um Deus com um povo. Portanto o plano de Deus para a sexualidade humana é que seja expressa somente numa relação monógama vitalícia entre um homem e uma mulher dentro da estrutura do casamento. Esta é a única relação designada por Deus para o nascimento e criação de crianças e é uma união de promessas feitas na presença de Deus, tomando prioridade sobre todas as outras relações humanas.

Gn. 1:27-28; 2:18, 20, 23, 24; Is. 54:4-8; 62:5b; Jr. 3:14; Ez. 16:3fls. Os. 2; Ml. 2:14; Mt. 19:4-6; Mc. 10:9; Jo. 2:1-2, 11; I Tm. 5:14; I Co. 9:5; Eze. 5:23-32; Hb. 13:4; Ap. 19:7-8.

VIII. O Livre Arbítrio do Homem

224. Cremos que a criação do homem à imagem de Deus incluiu a capacidade de escolher entre o certo e o errado. Assim, o homem ficou responsável moralmente com relação as suas escolhas. Mas desde a queda de Adão, o homem é incapaz de sua própria força fazer o que é correto. Isto é devido ao pecado original, que não é simplesmente seguir o exemplo de Adão, mas antes a corrução da natureza de cada pessoa, e está reproduzida naturalmente nos descendentes de Adão. Por causa disso, o homem é mui distanciado da retidão original, e por sua própria natureza está inclinado continuamente para o mal. Por si mesmo ele não pode clamar a Deus ou exercer a fé para a salvação. Mas, por intermédio de Jesus Cristo a graça proveniente de Deus torna possível o que o homem em si mesmo não pode fazer. Ela é conferida livremente a todas as pessoas, capacitando todas que têm vontade a voltar e ser salvas.

Gn. 6:5; 8:21; Dt. 30:19; Js. 24:15; I Rs. 20:40; Sl. 51:5; Is. 64:6; Jr. 17:9; Mc. 7:21-23; Lc. 16:15; Jo. 7:17; Rm. 3:10-12; 5:12-21; I Co. 15:22; Ef. 2:1-3; I Tm. 2:5; Tt. 3:5; Hb. 11:6; Ap. 22:17.

IX. A Reconciliação

226. Cremos que a oferta de Cristo de si mesmo, definitivamente, através de Seus sofrimentos e morte meritória na cruz, provê a redenção e reconciliação perfeita pelos pecados, original e atual, de todo o mundo. Não há outro fundamento para a salvação, senão esse. Essa reconciliação é suficiente para cada indivíduo da raça de Adão. Fica efetiva incondicionalmente para a salvação dos defeituosos mentais de nascimento, das pessoas convertidas que passaram a ser defeituosas mentais, e de crianças inocentes. Mas para a salvação dos que alcançam a idade de responsabilidade é eficaz somente quando se arrependem e exercem fé em Cristo.

Is. 52:13-53:12; Lc. 24:46-47; Jo. 3:16; At. 3:18; 4:12; Rm. 3:20, 24-26; 5:8-11, 13, 18-20; 7:7; 8:34; I Co. 6:11; 15:22; Gl. 2:16; 3:2-3; Ef. 1:7; 2:13, 16; I Tm. 2:5-6; Hb. 7:23-27; 9:11-15, 24-28; 10:14; I Jo. 2:2; 4:10.

X. O Arrependimento e a Fé

228. Cremos que para o homem apoderar-se do que a graça proveniente de Deus tornou possível, ele tem que responder voluntariamente em arrependimento e fé. A habilidade vem de Deus, mas o ato é do homem.

O arrependimento é incitado pelo ministério de convicção vindo do Espírito Santo. Envolve uma mudança intencional da mente que renuncia o pecado e almeja a justiça, uma devota tristeza pelos pecados passados e confissão deles, justa restituição pelos atos errados, e uma resolução de reformar a vida. O arrependimento é a precondição para

a fé salvadora, e sem ele a fé salvadora é impossível. Fé, por sua vez, é a única condição da salvação. Começa com a concordância da mente e o consentimento da vontade à verdade do evangelho, mas resultam numa dependência completa da pessoa na capacidade salvadora de Jesus Cristo e uma confiança completa de si mesmo a Ele como Salvador e Senhor. A fé salvadora se expressa numa confissão pública do domínio dele e na identificação com a igreja dele.

Mc. 1:15; Lc. 5:32; 13:3; 24:47; Jo. 3:16; 17:20; 20:31; At.5:31; 10:43; 11:18; 16:31; 20:21; 26:20; Rm. 1:16; 2:4; 10:8-10, 17; Gel. 3:26; Eze. 2:8; 4:4-6, Fp. 3:9; II Ts. 2:13; II Tm. 2:25; Hb. 11:6; 12:2; I Pe. 1:9; II Pe. 3:9.

XI. A Justificação e a Regeneração

230. Cremos que quando o homem arrepende-se do seu pecado e crê no Senhor Jesus Cristo, ele é, no mesmo momento, justificado, regenerado, adotado na família de Deus, e assegurado de sua salvação pelo testemunho do Espírito.

Cremos que somos tidos por justos perante Deus somente na base do mérito do nosso Senhor e Salvador Jesus Cristo, sendo justificados por fé somente, e não na base das nossas obras.

Cremos que a regeneração é aquela obra do Espírito Santo pela qual o pecador perdoado torna-se num filho de Deus. Esta nova vida é recebida por fé em Jesus Cristo, e por ela o regenerado é livre do poder do pecado que reina sobre todos os não regenerados, de maneira que ele ama a Deus e pela graça O serve com a vontade e afeições do coração, recebendo o Espírito de Adoção.

Justificação: Hc. 2:4; At. 13:38-39; 15:11; 16:31; Rm. 1:17; 3:28; 4:2-5; 5:1-2; Gl. 3:6-14; Ef. 2:8-9; Fp. 3:9; Hb. 10:38.

Regeneração: Jo. 1:12-13; 3:3, 5-8; II Co. 5:17; Gl. 3:26; Ef. 2:5, 10, 19; 4:24; Cl. 3:10; Tt. 3:5; Tg. 1:18; I Pe. 1:3-4; II Pe. 1:4; I Jo. 3:1.

Adoção: Rm. 8:15; Gl. 4:5, 7; Ef. 1:5.

Testemunho do Espírito: Rm. 8:16-17; Gl. 4:6; I Jo. 2:3; 3:14, 18-19.

XII. Boas Obras

232. Cremos que mesmo que as boas obras não podem nos salvar dos nossos pecados ou do julgamento de Deus, são os frutos de fé e seguem a regeneração. Por isso são agradáveis e aceitáveis a Deus em Cristo, e por elas uma fé viva pode ser conhecida tão evidentemente como uma árvore que se conhece pelos seus frutos.

Mt. 5:16; 7:16-20; Jo. 15:8; Rm. 3:20; 4:2, 4, 6; Gl. 2:16; 5:6; Ef. 2:10; Fp. 1:11; Cl. 1:10; I Ts. 1:3; Tt. 2:14; 3:5; Tg. 2:18, 22; I Pe. 2:9, 12.

XIII. O Pecado depois da Regeneração

234. Cremos que depois de termos experimentado a regeneração, é possível cair em pecado, porque nesta vida não existe tal altura ou força de santidade da qual seja impossível cair. Mas pela graça de Deus aquele que tem caído em pecado pode, por verdadeiro arrependimento e fé encontrar perdão e restauração.

Ml. 3:7; Mt. 18:21-22; Jo. 15:4-6; I Tm. 4:1, 16; Hb. 10:35-39; I Jo. 1:9; 2:1, 24-25.

XIV. A Santificação: Inicial, Progressiva, Inteira.

236. Cremos que a santificação é aquela obra do Espírito Santo pela qual o filho de Deus está separado do pecado para Deus e está capacitado a amar a Deus de todo o seu coração e a andar em todos os Seus santos mandamentos irrepreensíveis. A santificação inicia-se no momento da justificação e regeneração. Desde aquele momento há uma santificação gradual ou progressiva assim como o crente anda com Deus e cresce diariamente na graça e numa obediência mais perfeita a Deus. Isto prepara para a crise da inteira santificação que se realiza instantaneamente quando o crente se apresenta como sacrifício vivo, santo e aceitável a Deus, pela fé em Jesus Cristo, sendo efetuada pelo batismo com o Espírito Santo que purifica o coração de todo o pecado inato. A crise da inteira santificação aperfeiçoa o crente em amor e o capacita para o serviço efetivo. Isso é seguido por um crescimento vitalício na graça e no conhecimento de nosso Senhor e Salvador, Jesus Cristo. A vida de santidade continua pela fé no sangue santificador de Cristo e evidencia-se por obediência amorosa à vontade revelada de Deus.

Gn. 17:1; Dt. 30:6; Sl. 130:8; Is. 6:1-6; Ez. 36:25-29; Mt. 5:8, 48; Lc. 1:74-75; 3:16-17; 24:49; Jo. 17:1-26; At. 1:4-5, 8; 2:1-4; 15:8-9; 26:18; Rm. 8:3-4; I Co. 1-2; 6:11; II Co. 7:1; Ef. 4:13-24; 5:25-27; I Ts. 3:10, 12-13; 4:3, 7-8; 5:23-24; II Ts. 2:13; Tt. 2:11-14; Hb. 10:14; 12:14; 13:12; Tg. 3:17-18; 4:8; I Pe. 1:2; II Pe. 1:4; I Jo. 1:7, 9; 3:8-9; 4:17-18; Jd. 24.

XV. Os Dons do Espírito

238. Cremos que o Dom do Espírito é o Espírito Santo mesmo, e que Ele é mais desejável do que todos os dons do Espírito que Ele na Sua sabedoria confere aos membros individuais da Igreja para capacitá-los propriamente a cumprir as suas funções como membros do corpo de Cristo. Os dons do Espírito, embora nem sempre identificáveis com as habilidades naturais, funcionam através delas para a edificação da igreja toda. Deve-se exercer estes dons em amor sob a administração do Senhor da igreja, não pela vontade humana. O valor relativo dos dons do Espírito deve se testar pela sua utilidade na igreja e não pelo êxtase produzida nos que os recebem.

Lc. 11:13; 24:49; At. 1:4; 2:38-39; 8:19-20; 10:45; 11:17; Rm. 12:4-8; I Co. 12:1-14:40; Ef. 4:7-8, 11-16; Hb. 2:4; 13:20-21; I Pe. 4:8-11.

XVI. A Igreja

240. Cremos que a igreja cristã é o corpo inteiro de crentes em Jesus Cristo, que é o Fundador e único Cabeça da igreja. A igreja inclui os crentes que já foram estar com o Senhor e aqueles que continuam na terra, tendo renunciado o mundo, a carne e o diabo, e tendo se dedicado ao trabalho que Cristo confiou à sua igreja até que Ele venha. A igreja na terra deve pregar a pura Palavra de Deus, devidamente administrar os sacramentos conforme às instruções de Cristo, e viver em obediência a tudo que Cristo manda. Uma igreja local é um grupo de crentes formalmente organizado sobre os princípios Bíblicos, que se reúne regularmente para os propósitos de evangelismo, educação, comunhão e adoração. A Igreja Evangélica Wesleyana é uma denominação que consiste daqueles membros dentro de assembléias distritais e igrejas locais que, como membros do corpo de Cristo, aderem à fé declarada nestes Artigos de Religião e reconhecem a autoridade eclesiástica dos seus corpos governantes.

Mt. 16:18; 18:17; At. 2:41-47; 9:31; 11:22; 12:5; 14:23; 15:22; 20:28; I Co. 1:2; 12:28; 16:1; II Co. 1:1; Gl. 1:2; Ef. 1:22-23; 2:19-22; 3:9-10, 21; 5:22-33; Cl. 1:18, 24; I Ts. 1:1; II Ts. 1:1; I Tm. 3:15; Hb. 12:23; Tg. 5:14.

XVII. Os Sacramentos: O Batismo e a Ceia do Senhor

242. Cremos que o batismo com água e a Ceia do Senhor são os sacramentos da igreja mandados por Cristo e ordenados como meios de graça quando recebidos pela fé. São marcas da nossa profissão de fé cristã e sinais do ministério gracioso de Deus para conosco. Por eles, Ele trabalha dentro em nós para vivificar, fortificar e confirmar a nossa fé.

Creemos que o batismo com água é um sacramento da igreja, ordenado por nosso Senhor e administrado aos crentes. É um símbolo da nova aliança da graça e significa a aceitação dos benefícios da reconciliação de Jesus Cristo. Por meio deste sacramento, os crentes declaram a sua fé em Jesus Cristo como Salvador.

Mt. 3:13-17; 28:19; Mc. 1:9-11; Jo. 3:5, 22, 26; 4:1-2; At. 2:38-39, 41; 8:12-17, 36-38; 9:18; 16:15, 33; 18:8; 19:5; 22:16; Rm. 2:28-29; 4:11; 6:3-4; I Co. 12:13; Gl. 3:27-29; Cl. 2:11-12; Tt. 3:5.

Creemos que a Ceia do Senhor é um sacramento de nossa redenção pela morte de Cristo e de nossa esperança no Seu glorioso retorno, bem como um sinal do amor que os crentes têm uns pelos outros. Para quem o recebe com humildade, com um espírito apropriado e pela fé, a Ceia do Senhor é feito como um meio pelo qual Deus comunica graça ao coração.

Mt. 26:26-28; Mc. 14:22-24; Lc. 22:19-20; Jo. 6:48-58; I Co. 5:7-8; 10:3-4, 16-17; 11:23-29.

XVIII. A Segunda Vinda de Cristo

244. Cremos que a certeza da vinda pessoal e iminente de Cristo inspira um viver santo e zelo pela evangelização do mundo. Na Sua vinda Ele cumprirá todas as profecias a respeito do Seu triunfo final e completo sobre o mal.

Jó 19:25-27; Is. 11:1-12; Zc. 14:1-11; Mt. 24:1-51; 25; 26:64; Mc. 13:1-37; Lc. 17:22-37; 21:5-36; Jo. 14:1-3; At. 1:6-11; I Co. 1:7-8; I Ts. 1:10; 2:19; 3:13; 4:13-18; 5:1-11, 23; II Ts. 1:6-10; 2:1-12; Tt. 2:11-14; Hb. 9: 27-28; Tg. 5:7-8; II Pe. 3:1-14; I Jo. 3:2-3; Ap. 1:7; 19:11-16; 22:6-7, 12, 20.

XIX. A Ressurreição dos Mortos

246. Cremos na ressurreição corporal dos mortos de toda a humanidade: dos justos para a ressurreição da vida, e dos injustos para a ressurreição da condenação. A ressurreição dos justos ocorrerá na Segunda Vinda de Cristo, e a ressurreição dos ímpios ocorrerá mais tarde. A ressurreição de Cristo é a garantia da ressurreição daqueles que estão em Cristo. O corpo ressurrecto será um corpo espiritual, mas a pessoa será completa e identificável.

Jó 19:25-27; Dn. 12:2; Mt. 22:30-32; 28:1-20; Mc. 16:1-8; Lc. 14:14; 24:1-53; Jo. 5:2-29; 11:21-27; 20:1-21:25; At. 1:3; Rm. 8:11; I Co. 6:14; 15:1-58; II Co. 4:14; 5:1-11; I Ts. 4:13-17; Ap. 20:4-6, 11-13.

XX. O Julgamento da Humanidade

248. Cremos que as Escrituras revelam Deus como o Juiz de toda a humanidade e que os atos do Seu julgamento se baseiam na Sua onisciência e justiça eterna. A Sua administração de julgamento culminará no encontro final da humanidade perante o Seu trono de grande majestade e poder, onde serão examinados os registros e administrados os galardões e punições.

Ec. 12:14; Mt. 10:15; 25:31-46; Lc. 11:31-32; At. 10:42; 17:31; Rm. 2:16; 14:10-12; II Co. 5:10; II Tm. 4:1; Hb. 9:27; II Pe. 3:7; Ap. 20:11-13.

XXI. Destino

250. Cremos que as Escrituras ensinam claramente que há uma existência consciente e pessoal depois da morte. O destino final do homem é determinado pela graça de Deus e a resposta do homem, evidenciada inevitavelmente por seu caráter moral que resulta das suas escolhas pessoais e volitivas e não de qualquer decreto arbitrário de Deus. O céu com a sua glória eterna e a bênção da presença de Cristo é o domicílio final daqueles que escolhem a salvação provida por Deus através de Jesus Cristo, mas o inferno com a sua perpétua miséria e separação de Deus é a permanência daqueles que negligenciam esta grande salvação.

Dn. 12:2; Mt. 25:34-46; Mc. 9:43-48; Lc. 13:3; Jo. 8:21-23; 14:2-3; II Co. 5:6, 8, 10; Hb. 2:1-3; 9:27-28; 10:26-31; Ap. 20:14-15; 21:1-22:5, 14-15.

Appendix G

Consent Form

Title of the Project: Training Lay Preachers to Preach Expository Sermons in the Wesleyan Church in the Amazon District

Principal Investigator: Reverend Grace Ensz, Liberty University Rawlings School of Divinity

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be older than 18 years old, a lay preacher in the Wesleyan Church, and have not completed Bible college. Taking part in this research project is voluntary.

Please take the time to read this entire form and ask questions before deciding whether to participate in this research project.

What is the study about, and why is it being done?

The purpose of the study is to give lay preachers the tools needed to carry out their essential work of being ambassadors of Christ. The study is being done because no training is currently offered to lay preachers. Three things will be investigated in this study: why lay preachers do not seek training; how to best offer training, which will fit the lifestyle of the lay preacher; and finally provide a viable model for developing biblical sermons.

What will happen if you take part in this study?

If you agree to be in this study, I would ask you to do the following things:

1. Fill-out a Lay Preacher's Survey (30 minutes).
2. Attend a preaching conference, which will last three days (Friday night, Saturday, and Sunday).
3. Prepare a sermon during the conference and afterward as needed. (4 – 6 hours).
4. Preach this sermon in a Wesleyan church in a worship service (2 hours).
5. Participate in a follow-up interview (up to 2 hours). You will be recorded during this interview.

How could you or others benefit from this study?

One of the direct benefits will be that you will receive tools to help you preach. People in the church will receive the fruit of your dedication to the study of the Word.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

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How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records. Data collected from you may be shared for use in future research studies. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Participant responses will be kept confidential through the use of pseudonyms. The final interview will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Interviews will be recorded, and parts transcribed. Recordings will be stored on a password-locked computer for three years and then erased. Only the researcher will have access to these recordings.

How will you be compensated for being part of the study?

Participants will be compensated for participating in this study by having all the preaching conference costs, including meals, taken care of.

Is study participation voluntary?

Participation in this study is voluntary. Your decision to participate will not affect your current or future relations with Liberty University or the Amazon District of the Wesleyan Church. If you decide to participate, you are free to withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please inform the researcher by WhatsApp that you wish to discontinue your participation. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Reverend Grace Ensz. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at 859 286-6480. You may also contact the researcher's faculty sponsor, Dr. Cody Podor, at cpodor@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu

Your Consent

By signing this document, you agree to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

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I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio-record me as part of my participation in this study.

Printed Subject Name

Signature & Date

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Formulário de Consentimento

Título do Projeto: Treinamento de Pregadores Leigos para Pregar Sermões Expositivos na Igreja Wesleyana no Distrito de Amazonas

Investigador Principal: Pastora Grace Ensz, Rawlings School of Divinity de Liberty University.

Você está convidado a participar de um estudo de pesquisa. Para participar, você deve ter 18 anos de idade ou mais, ser um pregador leigo na Igreja Wesleyana no distrito de Amazonas e não ter completado o curso no Seminário Evangélico Wesleyano ou outra instituição bíblica. A participação neste projeto de pesquisa é voluntária.

Leia este formulário inteiro e faça perguntas antes de decidir se deve participar deste projeto de pesquisa.

O objetivo do estudo é fornecer aos pregadores leigos as ferramentas necessárias para realizar sua obra essencial de serem embaixadores de Cristo. O estudo está sendo realizado porque atualmente não há treinamento para pregadores leigos. Três coisas serão investigadas neste estudo: por que os pregadores leigos não buscam treinamento, como oferecer treinamento que se encaixe no estilo de vida do pregador leigo e, finalmente, forneça um modelo viável para o desenvolvimento de sermões bíblicos.

O que acontecerá se você participar deste estudo?

Se você concorda em participar deste estudo, peço que faça o seguinte:

1. Preencha uma pesquisa de pregador leigo que levará 30 minutos.
2. Participe de uma conferência de pregação que durará três dias.
3. A preparação do seu sermão - 4 a 6 horas.
4. Pregue este sermão em uma Igreja Wesleyana que ocorrerá em um culto - 2 horas
5. Participe de uma entrevista final que durará até 2 horas. Você será gravado durante esta entrevista.

Como você ou outras pessoas podem se beneficiar deste estudo?

Um dos benefícios diretos será que você receberá ferramentas para ajudá-lo a pregar. Um outro benefício será que as pessoas da igreja receberão o fruto de sua dedicação ao estudo da Palavra.

Que riscos você pode ter ao participar deste estudo?

Os riscos envolvidos neste estudo são mínimos, o que significa que são iguais aos riscos que você encontraria na vida cotidiana.

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Como as informações pessoais serão protegidas?

Os registros deste estudo serão mantidos em sigilo. Os registros de pesquisa serão armazenados de forma segura, e somente o pesquisador terá acesso aos registros. Os dados coletados de você podem ser compartilhados para uso em futuras pesquisas. Se os dados coletados de você forem compartilhados, qualquer informação que possa identificá-lo, se aplicável, será removida antes que os dados sejam compartilhados.

- As respostas dos participantes serão mantidas em sigilo através do uso de pseudônimos. A entrevista final será realizada em um local onde outros não ouvirão facilmente a conversa.
- Os dados serão armazenados em um computador bloqueado por senha e poderão ser utilizados em apresentações futuras. Após três anos, todos os registros eletrônicos serão excluídos.
- As entrevistas serão gravadas e partes transcritas. As gravações serão armazenadas em um computador bloqueado por senha por três anos e depois apagadas. Somente o pesquisador terá acesso a essas gravações.

Como você será compensado?

Os participantes serão compensados pela participação neste estudo, tendo todos os custos da conferência de pregação incluídos. Isso inclui os materiais e as refeições durante a conferência.

A participação no estudo é voluntária?

A participação neste estudo é voluntária. Sua decisão de participar não afetará suas relações atuais ou futuras com Liberty University ou Distrito Amazônico da Igreja Wesleyana. Se você decidir participar, poderá retirar-se a qualquer momento sem afetar esses relacionamentos.

O que você deve fazer se decidir se retirar do estudo?

Se você optar por se retirar do estudo, informe o pesquisador pelo WhatsApp que deseja interromper sua participação. Suas respostas não serão registradas ou incluídas no estudo.

Com quem você entra em contato se tiver dúvidas ou preocupações sobre o estudo?

A pesquisadora que conduz este estudo é a Pastora Grace Ensz. Você pode fazer qualquer pergunta que tenha agora. Se você tiver dúvidas mais tarde, incentive-o a entrar em contato com ela pelo telefone 859 286-6480. Você também pode entrar em contato com o Dr. Cody Podor, patrocinador do corpo docente do pesquisador, em cpodor@liberty.edu.

Com quem você entra em contato se tiver dúvidas sobre seus direitos como participante da pesquisa?

Se você tiver alguma dúvida ou preocupação em relação a este estudo e quiser conversar com alguém que não seja o pesquisador, entre em contato com o Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 ou envie um email para irb@liberty.edu

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Sua permissão

Ao assinar este documento, você concorda em participar deste estudo. Certifique-se de entender o que é o estudo antes de assinar. Você receberá uma cópia deste documento para seus registros. O pesquisador manterá uma cópia com os registros do estudo. Se você tiver alguma dúvida sobre o estudo após assinar este documento, poderá entrar em contato com a equipe de estudo usando as informações fornecidas acima.

Eu li e entendi as informações acima. Fiz perguntas e recebi respostas. Eu consenti em participar do estudo.

A pesquisadora tem minha permissão para me gravar em áudio como parte da minha participação neste estudo.

Nome do participante escrito por extenso

Data e assinatura

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Appendix H
Follow-up Survey²³²

1. Tell me about your preaching experience.

2. What were the positive things you liked about the workshop?

3. How did the group discussions work for you?

4. Which of the worksheets did you like the most?

5. What was most challenging in the preaching course?

6. What would you suggest changing in the preaching course?

7. What should pastors and church leaders keep in mind as they plan to train lay preachers to preach?

8. What do you believe to be the critical issues for lay preachers?

9. How would you like to continue to work on these skills you learned?

²³² Adapted from Leeroy Coleman, “A Model Course for Lay Preachers of the Chicago Area in Biblical Preaching.” (DMin diss., Andrews University, 2011), 166.

Nome _____

1. Descreva como foi sua experiência na sua pregação?
2. Quais foram as coisas positivas de que você gostou no workshop?
3. Como as discussões em grupo funcionaram para você?
4. Qual das apostilas você gostou mais?
5. O que foi mais desafiador no curso de pregação?
6. O que você sugeriria mudar no curso de pregação?
7. O que os pastores e líderes da igreja devem ter em mente ao fazer planos para treinar pregadores leigos para pregar?
8. Quais você acredita ser as questões importantes para pregadores leigos?
9. Como você gostaria de continuar a trabalhar nessas habilidades que aprendeu?

Appendix I
Sermon Evaluation

THE PREACHER: Name _____

The Bible passage is:

Name the main idea of the sermon:

Were the points clear? Yes No

What were the main points?

- 1.
- 2.
- 3.
- 4.

Did the preacher explain the points? Give an example.

How did this sermon touch your life?

What did the preacher do well? (He mastered the subject, had good eye contact, spoke clearly, etc.).

What are the things the preacher needs to improve? (He spoke too quickly, too loudly, had no enthusiasm, etc.).

Avaliação do Sermão

O PREGADOR: Nome_____

A passagem bíblica:

A ideia principal era:

Os pontos foram claros? Sim/Não

Se dê, cite os pontos.

- 1.
- 2.
- 3.
- 4.

O pregador apoiou os pontos? Dê um exemplo.

Quais são as características boas? (Dominou os assuntos, tinha contato bom com os olhos, falou claramente etc.)

Quais são as coisas que tem que melhorar? (Falou rapidamente, voz alto demais, não tinha controle na classe, não tinha entusiasmo etc.)

Como a pregação tocou sua vida?

Appendix J

Worksheets #1 and #2 (English)

Worksheet # 1 Doing Bible Study²³³

Write the verses phrase by phrase.

Philippians 3:12-16

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

²³³ Thomas Schreiner, *Interpreting the Pauline Epistles* (Grand Rapids, MI: Baker Academics, 2011), 114.

Research Questions²³⁴

Journalist Questions

Who?

What?

Where?

When?

How?

Why?

Interpretive Questions

Other cross-references?

Context?

Purpose?

Implications?

Significance?

²³⁴ Adapted from Wayne McDill, *12 Essential Skills for Great Preaching* (Nashville, TN: B&H Publishing Group, 2006), 49.

Worksheet # 2 Making Observations from the Passage²³⁵

- What words are repeated or what are keywords?
- What verbs (words that express action or state of being) are used?
- Who is the subject of these verbs?
- What are the most important ideas and actions?
- What are the adverbs and adjectives?
- What are the main events? In what order do things happen? (Are they detailed or brief?)
- What are the admonitions, warnings, exhortations, advice, or promises?
- What are the reasons or results for doing things?
- Do you have contrasts/comparisons/illustrations?
- Do you have the repetition and progression of ideas?
- Are there any questions in the passage?
- What are the important connectives - conjunctions and prepositions?
- What is the atmosphere of the passage and the emphatic statements?
- What is the literary form - epistle, narrative, prophecy, poetry, speech, parable?
- General structure – is there a general statement or a series of ideas?

²³⁵Based on questions from Methodist Church, Worship:L & P Module 2: Encountering God. Accessed in April 8, 2020. <https://elearning.methodist.org.uk/mod/lesson/view.php?id=1589&pageid=611>; Oletta Wald, *The Joy of Discovery in Bible Study*, (Minneapolis, MN: Augsburg Publishing Co., 1975), 18-19.

Appendix K

Overview of Working Documents

The objective of the training was to guide the lay preacher in practical and manageable steps to develop an expository sermon. McDill's *12 Essential Skills for Great Preaching* offers such an approach.²³⁶ The first two worksheets used in the training are a composite of various sources they can be included in English and can be found in Appendix J. The other seven workshops which utilized McDill's worksheets can be found in *12 Essentials Skills for Great Preaching*. The Portuguese versions of all of the nine worksheets can be found in Appendix L.

The training sessions treated these nine areas:

Doing Bible Study²³⁷ – This worksheet guides the lay preacher to break down the passage into small units to pay attention to details.

Making Observations²³⁸ – This worksheet directs the lay preacher to make discoveries about the passage through investigative questions.

Naming the Text Idea²³⁹ – This worksheet helps the lay preacher to discover the central idea of the passage and name it precisely.

Bridging Text to Sermon²⁴⁰ – This worksheet helps the lay preacher to make a bridge from the passage to its expression in a sermon.

Division Statements²⁴¹ – This worksheet helps the lay preacher to word the sermon divisions clearly to state the teachings of the text.

Finding Analogies²⁴² – This worksheet helps the lay preacher to develop possible analogies e illustrations to use in the sermon.

Human Experience²⁴³ – This worksheet helps the lay preacher to make connections from theological concepts in the passage to human experience.

²³⁶ Wayne McDill, *12 Essential Skills for Great Preaching* (Nashville, TN: B&H Publishing Group, 2006).

²³⁷ Ibid., The unmodified version of this worksheet can be found in English on page 154.

²³⁸ Ibid., This unmodified version of this worksheet can be found in English on page 155.

²³⁹ Ibid., 82.

²⁴⁰ Ibid., 97.

²⁴¹ Ibid., 114.

²⁴² Ibid., 150.

²⁴³ Ibid., 185.

Persuasive Elements²⁴⁴ – This worksheet helps the lay preacher present the biblical ideas in a persuasive manner.

Preaching for Faith²⁴⁵ - This worksheet helps the lay preacher plan the sermon so that it appeals to a faith response.

²⁴⁴ McDill, 135.

²⁴⁵ Ibid., 199.

Appendix L

Worksheets #1 to # 9 (Portuguese)

Oficina #1 Fazendo Estudo Bíblico

Escreva as frases da passagem:

Filipenses 3:12-16

Verso 12:

Verso 13:

Verso 14

Verso 15

Verso 16

Perguntas Jornalista

Quem?

O que?

Quando?

Onde?

Por quê?

Como?

Perguntas de Interpretação

Outros versículos de
referência?

Contexto?

Que tipo de literatura?

Proposito?

Tom e estilo?

Implicações?

Significância?

Oficina # 2 Fazendo Observações

1. Que palavras se **repetem** ou as **palavras-chave**?
2. Quais verbos (palavras que expressam ação ou estado de ser) são usados?
3. Quem é o sujeito desses verbos?
4. Quais são as ideias e as ações mais importantes?
5. Quais são os advérbios e os adjetivos?
6. Quais são os principais eventos? Em que ordem as coisas acontecem? (São detalhados ou breves?)
7. Quais são os mandamentos, promessas, princípios e características (boas ou ruins)?
8. Quais são as razões ou resultados para fazer as coisas?
9. Tem Contrastes / comparações / ilustrações?

10. Tem a repetição e progresso de ideias?

11. Há perguntas?

12. Quais são os conectivos importantes - conjunções e preposições?

13. O que é a atmosfera da passagem e as declarações enfáticas?

14. Qual é a forma literária – carta, narrativa, profecia, poesia, discurso, parábola?

15. Estrutura geral - uma declaração geral ou uma série de ideias?

Oficina #3 Descobrindo a Ideia do Texto²⁴⁶

O propósito deste exercício é para descobrir a ideia central do autor e nomeá-la com termos claros.

1. Cite todos os temas teológicos do texto.
2. Olhe no texto para ver a mensagem óbvia do texto. Imagine explicando para uma criança em só uma palavra.
3. Dá foco na mensagem original. O texto nunca pode significar o que o autor nunca pretendeu que significasse. O que o autor quer dizer?
4. Examine o contexto para entender o que o autor queria dizer com esta passagem na progressão do livro. Quais são as expressões de intenção do autor?
5. Cite temas em que há linguagem figurativa. Qual o significado óbvio de cada tema?
6. Procure frases que podem revelar temas dominantes.
7. Qual é o tema que descreve melhor o texto? _____
8. Qual seria uma palavra que pode definir o tema? (Vamos chamar esta palavra “modificador”. É uma palavra que vai se tornar um tema grande para ser mais definido)

²⁴⁶ Wayne McDill, *12 Essential Skills for Great Preaching* (Nashville, TN: B&H Publishing Group, 2006)

Oficina #4 Criando a Ligação do Texto com o Sermão

O propósito deste exercício é criar uma ponte do texto até o sermão.

- 1) O que o autor está dizendo? Escreva o sujeito ou o tema (Escreva o que você colocou em número 9 na apostila anterior)
- 2) Como o autor está limitando o sujeito/tema? Escreva o modificador/definidor. (Escreva o que você colocou em número 10 na apostila anterior)
- 3) Utilize as formas destas palavras para criar um título.
- 4) Identifique alguns elementos do cenário histórico:
- 5) Autor, personagem principal ou o orador:
- 6) Outras pessoas, ouvintes ou leitores
- 7) Tom ou propósito do texto.
- 8) Ocasião, situação ou circunstâncias:
- 9) Linguagem figurativa, tipo de literatura:
- 10) Escreva a ideia do texto usando o sujeito e modificador e os elementos da situação original.
- 11) Agora coloque esta ideia, mas na linguagem de hoje.
- 12) Escreva uma declaração de propósito.

Oficina # 5 Dividindo o Texto

O exercício é para criar divisões claras para deixar claro o ensinamento deste tema na passagem.

- 1) Escreva a ideia do texto numa sentença no pretérito (no passado) completa com o tema e o modificador.
- 2) Escreva a ideia do sermão no tempo presente numa sentença completa.
- 3) Escreva uma pergunta usando o tema e modificador/definidor.
- 4) Escreva a transição numa sentença completa e a palavra-chave que quer usar.
- 5) Cites os verbos que o autor usou para tratar o tema.
- 6) Escreva suas divisões que refletem o sentido da passagem, mas para os ouvintes de hoje.

Palavras para Ajudar Esboçar²⁴⁷

Admoestações	Declarações	Falhas	Intimações
Advertências	Defeitos	Faltas	Itens
Afirmações	Defesas	Fardos	Julgamentos
Alegrias	Deficiências	Fases	Justificações
Alvos	Definições	Fatores	Lições
Alternativas	Denúncias	Fatos	Lealdades
Ameaças	Desafios	Favores	Males
Áreas	Descobrimentos	Fianças	Manifestações
Argumentos	Descobertas	Finalidades	Marcas
Assuntos	Destinos	Formas	Meios
Atitudes	Detalhes	Forças	Melhoramentos
Barreiras	Deveres	Fracassos	Métodos
Benefícios	Diferenças	Fraquezas	Mistérios
Bênçãos	Direções	Frases	Modelos
Caminhos	Diretivas	Funções	Modos
Características	Discernimentos	Fundamentos	Momentos
Causas	Disciplinas	Ganhos	Motivos
Certezas	Distinções	Generalizações	Movimentos
Chamamentos	Dons	Graças	Mudanças
Começos	Doutrinas	Graus	Necessidades
Comparações	Elementos	Grupos	Negações
Compensações	Enganos	Habilidades	Níveis
Compromissos	Erros	Hábitos	Noções
Compulsões	Especificações	Ideias	Notas
Conclusões	Esperanças	Imperativos	Objeções
Condições	Essenciais	Implicações	Obrigações
Consequências	Estimativas	Impressões	Observações
Contrastes	Estímulos	Impulsos	Obstáculos
Convites	Estipulações	Incentivos	Oferecimentos
Correções	Eventos	Incidentes	Ofertas
Costumes	Evidências	Incitações	Ofensas
Credenciais	Exclamações	Indícios	Omissões
Crenças	Exemplos	Inferências	Opiniões
Critérios	Exigências	Injeções	Oportunidades
Críticas	Exortações	Insinuações	Origens
Culpas	Expectativas	Inspirações	Particularidades
Dádivas	Experiências	Instigações	Passos
Débitos	Expressões	Instrumentos	
Decisões	Facetas	Interrogativas	

²⁴⁷ Adaptado do livro por Charles W. Koller, *Pregação Expositiva Sem Anotações* (Cajamar, SP: Editora Mundo Cristão, 1987) 49-51.

Pecados	Problemas	Responsabilidades	Temores
Peculiaridades	Processos	Respostas	Tendências
Penalidades	Profecias	Restrições	Teorias
Penhores	Qualificações	Resultados	Testemunhos
Pensamentos	Qualidades	Revelações	Testes
Percepções	Questões	Riscos	Tópicos
Perdas	Razões	Salvaguardas	Totalidades
Perigos	Reações	Satisfações	Traços
Permutas	Realidades	Segredos	Transigências
Pistas	Realizações	Seguranças	Urgências
Pontos	Recompensas	Sinais	Usos
Possibilidades	Recursos	Solicitações	Valores
Práticas	Recusas	Sucessos	Vantagens
Prejuízos	Reflexões	Sugestões	Verdades
Premissas	Regras	Superlativos	Violações
Prerrogativas	Reivindicações	Suposições	Virtudes
Princípios	Remédios	Surpresas	Vozes
Prioridades	Requerimentos	Sintomas	Zelos
Probabilidades	Reservas	Temas	

Oficina # 6 Descobrimo as Analogias

Um Exemplo: (Filipenses 2:12 – 14)

Analogias naturais

1) Escreve suas divisões de seu sermão aqui.

1

2

3

4

A ideia do sermão (para achar analogias para a introdução e a conclusão.)

2) Escreva uma palavra (ou duas) que pode ser a ideia genérica em termos comuns (não teológicos)

3) Faça uma explosão de ideias de vida. Usa a lista para ajudar. (Nem todos tem utilidade)

Família:

Eventos no mundo:

Negócios:

Crianças:

Animais:

História:

Esportes:

Amizades

Objetos comuns:

Educação:

Natureza:

Outras:

Viagens:

Confere na lista para achar as ideias melhores que aplica para sua audiência.

Planeja como você vai definir, restringir suas analogias. Tentar usar a melhor linguagem possível. Tentar ser concreta, específica, imaginativo.

Escreva sua analogia:

Oficina # 7 Descobrimo a Necessidade Humana

O propósito deste exercício é desenvolver os conceitos teológicos na passagem para corresponder com experiência humana.

O elemento humano é a condição humana que corresponde com as verdades apresentadas no texto.

- 1) Identifique os fatores da experiência humana mencionados diretamente no texto em referência na situação original.

- 2) Identifique os assuntos que o autor está enfrentando nos dias dele?

- 3) Faça um sumário dos conceitos de sua passagem que vão formar as ideias principais de seu sermão.

- 4) Use as categorias seguintes para começar a descrever a experiência de uma pessoa que necessita da sua mensagem para encontrar suas necessidades.
 - a) Seus sintomas do problema que ele está enfrentando.

 - b) Suas suposições sobre o assunto.

 - c) Algumas das consequências em sua experiência.

 - d) Como uma pessoa sente que está sofrendo neste momento?

- 5) Escreva uma descrição de uma pessoa que precisa desta mensagem. Tente se identificar com o sofrimento dele e tente se interessar nas boas notícias que você tem para ele.

- 6) Escreva uma pergunta que seu sermão vai tratar.

Oficina # 8 Elementos para Persuadir

O propósito deste exercício é usar elementos balanceados para criar a melhor apresentação para as ideias do sermão.

1) Escreva suas divisões que você está desenvolvendo. Também comece a pensar na introdução e a conclusão, usando estes elementos. Faça um círculo ao redor de uma ou duas palavras que transmitam o conceito central. Escreva aqui essas palavras.

1

2

3

4

2) Desenvolvimento de Seus Pontos, a Introdução e a Conclusão.

A. Ponto Um:

1) Começando com seu primeiro ponto, escreva as ideias que você tem para “explicar” seu ponto. Explanação quer abrir o entendimento de termos bíblicos, o contexto e informações importantes sobre a passagem. Lembre-se que este é **somente uma parte**. Escreva as coisas mais importantes.

O que você tem que explicar em seu primeiro ponto:

2) Anote a ilustração que você vai usar no primeiro ponto.

3) Escreva como você vai desenvolver seu “argumento” no primeiro ponto. (Na argumentação use razões para demonstrar que uma ideia faz sentido e conquistar as barreiras racionais do ouvinte.)

4) Escreva seu planejamento da aplicação. Aplicação ilumina as implicações das ideias bíblicas e convida a uma mudança ou ação pela fé.

B) Ponto Dois:

1) Explanação

2) Ilustração/analogia

3) Argumento

4) Aplicação

C) Ponto Três:

1) Explicação

2) Ilustração/analogia

3) Argumento

4) Aplicação

D) Ponto Quatro:

1) Explicação

2) Ilustração/analogia

3) Argumento

4) Aplicação

E) Na introdução qual seria a ilustração?

F) Na conclusão qual seria a ilustração?

Oficina #9 Aumentar Sua Fé

A tarefa para preparar seu sermão para apelar pela fé.

1) Identifica no texto as ideais sobre Deus que mostra Sua credibilidade. (Diretamente ou indiretamente).

Carater

Capacidade

Intenções

Relatorio (Onde tem esta qualidade na Biblia?)

2) Quais são os suposições telógicos atrás as palavras do autor? Cada instrução, aplicação, interpretação tem a fundação na pessoa de Deus. O imperativo é baseado no indicativo. O que Ele quer fazer em nós.

3) Escreva sua ideia do sermão para apelar pela Fé.

- Teste para ver se é no indicativo? (Declarações de fato).
- Tem linguagem da fé?
- Apresenta um princípio de fé?
- É essencialmente teológico? Fala sobre a credibilidade de Deus?

4) Examine o desenvolvimento no sermão. É equilibrado? Conceptualizar (Qual é o conceito de fé?)

- Explanação
- Visualização
- Argumento/Racionalização
- Atualização: Deus pode, Deus quer Não”Precisamos ou devemos.”

Appendix M

Key Words ²⁴⁸

Abilities	Complaints	Features	Items
Achievements	Challenges	Fears	Judgments
Admonitions	Dangers	Fixes	Justifications
Advantages	Debts	Factors	Lessons
Affirmations	Decisions	Facts	Levels
Alternatives	Defects	Favors	Losses
Answers	Defenses	Forms	Loyalties
Areas	Deficiencies	Forces	Manifestations
Arguments	Denials	Failures	Marks
Assumptions	Discoveries	Functions	Means
Attitudes	Destinations	Fundamentals	Methods
Barriers	Details	Gains	Mistakes
Beginnings	Duties	Goals	Models
Beliefs	Differences	Generalizations	Modes
Benefits	Directions	Gifts	Moments
Blessings	Disciplines	Groups	Motives
Calls	Distinctions	Habits	Movements
Cases	Doctrines	Hopes	Mysteries
Causes	Degrees	Ideas	Needs
Certainties	Elements	Imperatives	Notes
Claims	Emergencies	Implications	Notions
Clues	Errors	Impulses	Objections
Conclusions	Essential	Improvements	Obligations
Commitments	Estimates	Incentives	Observations
Comparisons	Events	Incidents	Obstacles
Compensation	Evidence	Inferences	Offerings
Compulsions	Evils	Injections	Offers
Conditions	Exclamations	Innuendos	Omissions
Consequences	Examples	Insights	Opinions
Contrasts	Exhortations	Inspirations	Opportunities
Customs	Expectations	instigations	Origins
Credentials	Experiences	Instruments	Particularities
Criteria	Expressions	Interrogatives	Paths
Criticism	Facets	Invitations	
Changes	Failures	Issues	

²⁴⁸ Charles W. Koller, *Pregação Expositiva Sem Anotações* (Cajamar, SP: Editora Mundo Cristão, 1987) 49-51. This list was amplified from several sources.

Peculiarities	Reactions	Securities	Tests
Penalties	Realities	Safeguards	Themes
Perceptions	Reasons	Satisfaction	Theories
Prerogatives	Requests	Secrets	Thoughts
Phases	Requirements	Settings	Threats
Policies	Resources	Signs	Topics
Possibilities	Rewards	Sins	Traces
Points	Reflections	Skills	Trends
Practices	Rejections	Specifications	Truths
Prejudices	Remedies	Statements	Uses
Principles	Requirements	Steps	Values
Priorities	Reservations	Stipulations	Violations
Problems	Responsibilities	Successes	Virtues
Processes	Restrictions	Suggestions	Voices
Prophecies	Results	Superlatives	Warnings
Purposes	Revelations	Surprises	Weaknesses
Qualifications	Risks	Symptoms	Weights
Qualities	Rules	Testimonies	

Appendix N

Sermon Sample

Essential Attitudes for a Vibrant Faith: Philippians 2:12-18	
Introduction	Attention: Airplane essentials kit
	Need: Many are not experiencing spiritual vibrancy and want to know why.
	Bridging Sentences: God wants us to know the essentials attitudes to a vibrant faith.
	Subject: Attitudes Modifier: Essential
	Textual Idea: Paul wanted to sure that the Philippian church would remain strong and faithful.
	Sermon Idea: Essential attitudes are necessary to have a vibrant faith.
	Interrogative: Do you have these essential attitudes?
	Transition: Let's look at 3 essential attitudes in this passage to understand what we need for a vibrant faith.
	Division1: Statement The first essential attitude for a vibrant faith is working out your salvation.
Body	Explanation: Philippians are without Paul's direct presence. There are many dangers that will affect their faith if they are not growing, actively living their faith. Working out our salvation does not mean faith is by works. God is at work in us! We are not able to work out our faith without him.
	Illustration: Car illustration – He has all the power to take us. We allow it to carry us. We can't help it carry us. It has all the power.
	Argumentation: If we do not, we will die spiritually! All newborn babies need help and care. Fear and trembling. This is serious!
	Application: Are you working out your salvation? Discipleship? Walking with the Lord intentionally.
	Transition (Div. 1 to Div. 2) Let's move on to the second attitude.
	Division 2 Statement The second essential attitude is not to grumble or argue.
	Explanation: The deeper meaning. Instances in the OT. What does a person like this look like to the world? They are crooked. They are in the dark. We direct to God (we are luminaries of a greater light). This shows our blamelessness and innocence. We do it by holding fast. How is it accomplished?

	<p>There was once a family with four complaining, arguing siblings. They argued and complained constantly. Their father and mother would return from a hard day’s work to hear, “He did this, and she did that!” from all four of their bitter children. None of us have heard that, right?</p> <p>The wise father tried to think of how he could teach them lesson.</p> <p>The father brought a bunch of sticks tied together with twine. He held it out to his youngest daughter. “Try to break this bundle twigs”.</p> <p>The youngest daughter tried, but the bundle would not budge. Then the eldest daughter tried and failed. By this time the youngest son was laughing at his sisters’ weakness grabbed the bundle. He struggled till his face turned red but was no more successful than his sisters.</p> <p>The eldest son smirked and reached out for the bundle but soon his smirk melted into a sweaty frown as he too huffed and puffed and strained and struggled but could not break even one of the twigs in the bundle.</p> <p>Then, their father asked for the bundle, and after untying the twine, handed each of his children a single twig. “Now, try to break this.”</p> <p>Snap! Snap! Snap! Snap! All the twigs were snapped in a second.</p> <p>“You are these individual twigs. Alone and unprotected. In times of hardship and trouble, you will snap just like the twig in your hand. But if you learn to get along, support and respect each other, then when your enemies seen and unseen attack, you will be as strong and powerful as the bunch of sticks that none of you could break.”</p> <p>From that day on, though it was difficult at times, all the siblings worked hard to get along and stick together.</p> <p>We are so much stronger together! We need one another in the crooked and perverse generation.</p>
	<p>Argumentation: if we don’t trust God and don’t work together, we will fail, and we will not be the witness we need to be to the world.</p>
	<p>Application: God wants to help you have faith in him. He wants you to deal with people in a god-pleasing way.</p>
	<p>Transition (Div. 2 to Div. 3) There is a third attitude we need to have and that is one that truly reflects Jesus’ model in Phil 2:5-11.</p>
	<p>Division 3 Statement The third essential attitude is serving others.</p>

	<p>Explanation: Paul is in prison for the gospel. He went to Philippi at a risk. He was put in prison there. He was attacked. He, however, wanted others to know about Jesus. Someone sacrificed to invest in your life spiritually.</p>
	<p>Illustration: David Livingstone. At a time when Africa was largely unexplored, David Livingstone's pioneering missionary journeys on that continent caught the world's attention. The task was massive though, and Livingstone needed help. He prayed for new recruits, and when a group in England volunteered to join his team, he thought they were an answer to prayer. Before they committed, however, they had a question. They wanted to know if the roads were good. Sorry, he said, but he was looking for people who would come whether there was a road or not.</p> <p>Application: We look for the easy way to serve. But Christ never did as we see from Phil 2:5-11. We must follow His lead. Thomas a Kempis wrote, "Jesus has many lovers of His Kingdom but few bearers of his Cross." By the grace of God may we be counted among the few.</p>
	<p>Argumentation: Christ shows us the key to living. Paul does as well People who have not heard yet need to hear and it will take our willingness to sacrifice.</p>
<p>Conclusion</p>	<p>Visualization: Ambrosio story In 1850, the Missionary Society of the Methodist Episcopal Church sent out Enoch Nicholson to Santa Fe, New Mexico. Three years later, Nicholson met Ambrosio Gonzales. Upon meeting Gonzales, Nicholson gave him a Bible. It was the first Bible of any kind Gonzales had ever seen. He sat up all night to read it. First Genesis, then he flipped over to John where he read, "Let not your heart be troubled." He says after that he laid down to sleep, but "When I woke the sun was shining through the window into my face. The Sun of Righteousness was shining brightly in my soul. I have been a Christian ever since.</p> <p>While Gonzales had spent his entire life in a Christian nation, he had never encountered a written copy of the Scriptures. As he read, trusted, and believed he worked out his faith with diligence. But he wasn't alone because God was at work in him to will and to work for His good pleasure.</p> <p>In the three years since Gonzales had become a Christian, he had not kept his faith a secret and offered his life as a poured-out offering for others. He was living in a Roman Catholic community that was hostile to anyone who converted to Christianity. Through his vibrant faith 14 Mexican converts, seven men and seven women, began to meet at his home. Then by 1969, 16 years later the little band of 14 had increased to 42. This small group was also attacked by the community. But they shone like lights and their group expanded.</p> <p>Many within and outside of Peralta viewed Gonzales as a spiritual leader and pastor. He would travel to nearby mountain villages preaching the gospel no</p>

	<p>matter the danger. It was a joy to take the message of Jesus to those in darkness.</p> <p>Gonzales died in his Peralta home in 1884 at the age of 72. He had spent over 30 years giving his life to his master.</p> <p>We see in this life a man who worked out his salvation. He was alone, but he got to work, reading the Word, obeying the Lord. He shared his faith with others. I am sure he had lots of reasons to complain and difficult people he had to deal with. But he shone like a light in that generation, blameless and pure. He was willing to be poured out offering for many as it was dangerous to share Jesus, but he did it anyway.</p>
	<p>Reiteration: There are three essential attitudes we must have to have a vibrant faith 1) Working out our salvation 2) Not Grumbling or Arguing and 3) Serving others sacrificially. Where do you want God to come tonight? He is at work!</p>

Sermon Sample in Portuguese

Atitudes Essenciais para uma Fé Vibrante Filipenses 2:12-18
Atenção: Kit de itens essenciais para uso no avião.
Necessidade: Muitos não estão experimentando uma vida vibrante espiritual e querem saber o porquê.
Deus quer que conheçamos as atitudes essenciais para uma fé vibrante.
Ideia textual: Paulo queria ajudar a igreja ter certeza que permaneceria forte e fiel.
Ideia do sermão: Atitudes essenciais são necessárias para ter uma fé vibrante.
Interrogativo: Como está sua fé hoje?
Vamos ver as 3 atitudes essenciais nesta passagem para entender o que precisamos para ter para uma fé vibrante.
I. A primeira atitude essencial para uma fé vibrante é desenvolver a sua salvação.
Explicação: Os Filipenses estão sem a presença de Paulo. Há muitos perigos que afetarão sua fé se não estiverem crescendo, vivendo ativamente sua fé. Desenvolver a nossa salvação não significa que a fé vem de nosso trabalho ou de obras. É Deus que está trabalhando em nós! Nós não somos capazes de desenvolver a nossa fé sem Ele.
Analogia: Deus tem todo o poder e a vontade para nos ajudar. Nós poderemos confiar nEle, pois tem toda a força e vontade para nos ajudar a crescer em nosso relacionamento com Ele e nas coisas espirituais. Você já tentou empurrar um carro? O carro não é feito para empurrar. Alguns de nós estamos tentando fazer esforço para andar na fé como empurrando o carro. Andando no carro você percebe que o carro tem todo o poder para nos levar. É a hora de entrar no carro, porque tem todo poder. Deus não quer que você ande em tua força, mas na força dele.
Argumento: Se não desenvolvermos nossa salvação vamos morrer espiritualmente! Todos os bebês recém-nascidos precisam de ajuda e cuidados. Paulo disse, fazer com temor e tremor. Isso é sério!
Aplicação: Como você pode desenvolver a sua salvação? Peça que Deus leve você onde Ele quer no seu relacionamento com Ele. Confie no poder que Ele tem para te ajudar cada dia a viver como Ele quer. Cada dia ande com Ele, converse com Ele. Ouvindo dEle, através da Palavra. Intencionalmente.
Declaração da Divisão 2
II. A segunda atitude essencial é não murmurar ou causar contendas.
Explicação: Em Números sempre houve grandes consequências quando eles murmuraram.

Alguém que murmura e causa conflitos está agindo como alguém no mundo. Eles são corruptos. Eles estão nas trevas. Eles não têm outra maneira de agir. Eles não tem fé (como as pessoas em Números).

Mas nós direcionamos pessoas para a luz e para Deus (somos luminares de uma luz maior). Isso mostra nossa falta de culpa e inocência.

Ilustração: Fábula de Aesopo – irmãos divididos

Ilustração - Era uma vez uma família com quatro irmãos reclamando, discutindo. Eles discutiam e reclamavam constantemente. O pai e a mãe retornavam para a casa para ouvir: "Ele fez isso!" e "Ela fez aquilo!"

(Nenhum de nós ouviu isso em nossas casas, certo?)

O pai sábio pensou em como ele poderia ensinar-lhes uma lição.

O pai trouxe alguns galhos, amarrados com barbante. Ele estendeu para a filha mais nova. "Tente quebrar estes galhos".

A filha mais nova tentou, mas não conseguiu. Então a filha mais velha tentou e falhou. O filho mais novo estava rindo da fraqueza de suas irmãs. Ele lutou até seu rosto ficar vermelho, mas não teve mais sucesso do que suas irmãs.

O filho mais velho sorriu e estendeu a mão para o pacote, mas logo seu sorriso mudou para frustração, mas não conseguiu quebrar nem um dos galhos.

Então, o pai pediu os galhos de volta e começou a desfiar o fio. Ele entregou a cada um dos filhos um único galho. "Agora, tente quebrar isso."

Estalou! Estalou! Estalou! Todos os galhos foram quebrados em um segundo.

"Vocês são esses galhos individuais. Sozinho vocês são desprotegidos. Em tempos de dificuldades e problemas, você se romperá como o galho na sua mão. Mas se você aprender a se dar bem, apoiar e respeitar um ao outro, quando seus inimigos visíveis e invisíveis atacarem vocês serão fortes e poderosos como os galhos juntos, que nenhum de vocês poderia quebrar."

Somos muito mais fortes juntos! Precisamos um do outro no mundo perverso.

Argumentação: Se não confiarmos em Deus e não trabalharmos juntos, falharemos, e não seremos testemunhas que precisamos ser para o mundo.

Há uma terceira atitude que precisamos ter e que é uma que realmente reflete o exemplo de Jesus.

A terceira atitude essencial é servir aos outros.

Explicação: Paulo está na prisão por causa do Evangelho. Ele arriscou a vida dele quando foi para Filipos. Lembra que ele foi colocado na prisão. Ele foi atacado. Mas queria que os outros soubessem sobre Jesus. Alguém se sacrificou para investir em sua vida espiritualmente?

Ilustração sobre David Livingstone

Numa época em que a África era pouco explorada, as jornadas missionárias pioneiras de David Livingston naquele continente chamaram a atenção do mundo. A tarefa era enorme, e Livingstone precisava de ajuda. Ele orou por novos recrutas e, quando um grupo da Inglaterra se ofereceu

para acompanhar à sua equipe, ele pensou que eles eram uma resposta à oração. Antes de se comprometerem, no entanto, eles tinham uma pergunta. Eles queriam saber se as estradas eram boas.

A resposta de Livingstone, “Não venha. Eu estava procurando pessoas que chegariam se houvesse uma estrada ou não”.

Argumentação: Cristo nos mostra a chave para viver com alegria, servindo outras pessoas. Paulo também.

Thomas a Kempis escreveu: “Jesus tem muitos amantes do Seu Reino, mas poucos carregadores da sua Cruz”.

Aplicação: Você está disponível para servir outros?

Visualização: História de Ambrósio: Em 1850, um missionário da Igreja Metodista enviou Enoch Nicholson para Santa Fé, Novo México. Três anos depois, Nicholson conheceu Ambrósio Gonzales. Nicholson deu a Gonzales uma Bíblia. Foi a primeira Bíblia de qualquer tipo que Gonzales já havia visto. Ele ficou acordado a noite toda para ler. Primeiro ele leu Gênesis, depois ele folheou para João, onde leu: “Não se turbe o teu coração”. Ele diz que depois disso se deitou para dormir, mas “Quando acordei, o sol estava brilhando pela janela em meu rosto. O Sol da Justiça estava brilhando intensamente em minha alma. Eu sou um cristão desde então”.

Embora Gonzales tenha passado toda a sua vida em uma nação cristã, ele nunca encontrou uma cópia escrita das Escrituras. Enquanto lia, confiava e acreditava, ele aplicou sua fé com diligência. Mas ele não estava sozinho, porque Deus estava trabalhando nele para desejar e trabalhar para Seu bom prazer.

Nos três anos desde que Gonzales se tornou cristão, ele não manteve sua fé em segredo e ofereceu sua vida como uma oferta derramada pelos outros. Ele vivia em uma comunidade Católica Romana que era hostil a qualquer pessoa que se convertesse ao cristianismo. Por meio de sua fé vibrante, 14 mexicanos se converteram, 7 homens e 7 mulheres, começaram a se reunir em sua casa. Então, em 1969, 16 anos depois, o pequeno grupo de 14 tinha aumentado para 42. Esse pequeno grupo também foi atacado pela comunidade. Mas eles brilharam como luzes e seu grupo se expandiu.

Muitos dentro e fora de Peralta considerava Gonzales como um líder espiritual e pastor. Ele viajara para vilas próximas nas montanhas pregando o evangelho, não importando o perigo. Foi uma alegria levar a mensagem de Jesus às pessoas nas trevas.

Gonzales morreu em sua casa em Peralta em 1884, aos 72 anos. Ele passou mais de 30 anos dando sua vida ao seu mestre.

Vemos nesta vida um homem que desenvolveu sua salvação. Ele estava sozinho, mas ele começou a trabalhar, lendo a Palavra, obedecendo ao Senhor. Ele compartilhou sua fé com outros. Tenho certeza de que ele tinha muitos motivos para reclamar e pessoas difíceis com quem tinha que lidar. Mas ele brilhou como uma luz naquela geração, irrepreensível e puro. Ele estava

disposto a ser derramado por outras pessoas, pois era perigoso compartilhar Jesus, mas o fez mesmo assim.

Reiteração: Há três atitudes essenciais que devemos ter. Primeiro tem que desenvolver a sua salvação, mas você não faz sozinho. Deus está querendo dar a força dEle. A segunda atitude é não murmurar ou criar contendas. Você precisa de uma mudança nesta área? Deus quer mudar. A terceira atitude é servindo aos outros sacrificialmente. Onde você quer que Deus o ajude hoje nesta noite? Ele está trabalhando em sua vida, Ele quer fazer infinitamente mais com sua vida.

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Appendix O

Institutional Review Board Letter

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

September 1, 2020

Grace Ensz
Cody Podor

Re: IRB Exemption - IRB-FY19-20-373 Training Lay Preachers to Preach Expositionally in the Wesleyan Church in the Amazon District of Brazil

Dear Grace Ensz, Cody Podor:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46: 101(b):

Category 2.(ii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording). Any disclosure of the human subjects' responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, educational advancement, or reputation.

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

G. Michele Baker, MA, CIP

Administrative Chair of Institutional Research

Research Ethics Office