

Minister Training Course II - Class 1

Teaching Preparation Transcript

Today I want to share with you how to prepare a Teaching or Sermon. There's a lot of information that I want to cover through the PowerPoints and expounding on them.

When it comes down to Ministry and preaching, especially when you're dealing with an audience, one of the great fears is standing and speaking in front of people. When we are properly prepared to speak on any subject, whether it be Ministry or on your job, the more you are familiar with the subject, the better you'll be able to speak and a lot of the nervousness and the fear will simply go away.

There are ways to overcome that fear which begin with preparation. When you are properly prepared to speak on a particular subject, you know what it is you want to say ahead of time.

Proper preparation prepares the speaker to speak to the audience:

- Introducing the subject matter he/she wants to speak about
- Developing the content of the message
- Understanding or knowing the type of response they would like from the audience

When you are properly prepared, you're going to be able to overcome all of those fear issues. Each week, I send out an Overview/Description of what I'm going to teach. I develop it before I actually begin to develop the Teaching. Then I follow and stay within that framework so that all of the things that I'm communicating in my opening presentation is what I want to talk about in the Teaching itself.

When you have developed the content of the Message, you'll be able to have a better understanding of how things flow. And of course, you want to know what kind of response you want from the audience once they have heard what you had to say. So from the beginning, you want to share your opening, your main message points, and of course you want to have your closing. All of these things have to be in some form of an outline as you're presenting. Therefore you need an **opening, main message points,** and a **closing.**

As a young Minister, called to preach, I was very fortunate to have had a Pastor who helped me to establish my Ministry foundation. Of all the Pastors and Mentors I've had in my lifetime, the most learned and professional Ministry was of my first Pastor. He was a very educated man who believed firmly in theological education. He gave me my very first book to start my Minister's Library in 1991: **A Practical Guide to Sermon Preparation** by Jerry Vine.

Unfortunately he's no longer with us, but he helped to get me established on a good solid foundation. The book really helped me to learn all of the preparation techniques, some of which I'm going to share with you tonight. I will also share from other experiences of how to prepare Sermons and the various kinds of Sermons.

The process of Sermon Preparation begins the moment you get a message or an inspiration for a teaching or message title. You must develop it and present what you want to communicate or what Father is giving you to communicate.

Currently I am going through the Books of the Bible which some people say is a very difficult thing to do. However, I find it to be quite easy because from that particular verse-by-verse process, I can now begin to develop my titles and take the information that is right there in front of me to expound on. Then I determine, based on the information presented, how I want people to respond to those messages.

So, you've got to develop your message, present what it is that you want to communicate or what it is that Father is giving you to communicate. Also, you have to understand the audience to whom you're going to be communicating your message.

Once you have the message you will be delivering, you will determine the audience that you think you'll be presenting the message to. The audience will be determined by the message you plan to deliver. Then, you'll begin the process of preparation.

Next, **what method do you think you will use?** For example:

- Teaching from Notes
- Teaching or preaching what comes to mind
- Developing a PowerPoint Presentation
- Doing a quick video
- Ministering a one-on-one Message

Will you teach from notes? Will you teach or preach what comes to your mind, that's off the cuff? Will you develop some kind of PowerPoint presentation? Some people, that are good with technology, may go on Facebook or YouTube or other platforms that allow them to use a smartphone to record or even go Live. People are going Live on Facebook, TikTok and YouTube doing a five or ten minute presentation or message of what's being given to them. That works for Social Media.

When you're leading a congregation, it's a different type of Ministry than when you're preaching in a crusade, or preaching on the streets, or you're preaching or teaching in a small group, or a Bible study, or just simply ministering to someone one-on-one.

I want to give you some basic definitions to understand; some of the information we went through during the Discipleship Course. I also briefly mentioned some of these words in the Minister Training Course I – Class 2. So some of them you will be familiar with.

Basic Definitions to Understand

Homiletics is the art of preaching. Homiletics comprises the study of the composition and delivery of religious discourses. It may be further defined as the study of the analysis, classification, preparation, composition, and delivery of Sermons. **Homiletics can be defined as the art and science of saying the same thing that the text of Scripture says.** The study of Sermon Preparation is technically called homiletics. **"Homiletics is the science of which preaching is the art and the Sermon is the finished product.** Homiletics is the application of general and specific principles of Bible interpretation that are necessary to understand the Bible text."

When you talk about homiletics, that's a theological term that covers the entire makeup of the message that you're going to preach or teach. Homiletics can be defined as the art and science of saying the same thing that the text of Scripture says and that is so important because there's so much spiritualization. In Judaism, there is mysticism where the Scriptures are interpreted on various levels. People can then take the Scriptures and make them pretty much say what they want them to say. But when you do proper homiletics with proper hermeneutics and exegesis, as we're going to speak about here in a moment, then it minimizes that opportunity to do those kinds of things. Homiletics is the application of general and specific principles of Bible interpretation that are necessary for you and your audience to understand the Bible text.

Hermeneutics – A similar term is hermeneutics. The Greek word translated hermeneutics is hermeneuo. In half of its occurrences, the word means "to translate." A related word, diermeneuo, means "to expound" or "to interpret".

Hermeneutics may be defined as the science of expounding or interpreting what a passage of Scripture says. Biblical Hermeneutics, as we discussed in our Discipleship Course, is the science of Biblical interpretation.

When you look at some of the words in some of the verses, you'll find this word.

Told – 1834 ἐξηγέομαι exegeomai {ex-ayg-eh'-om-ahee} **Meaning:** 1) to lead out, be leader, go before 2) metaph., to draw out in narrative, unfold a teaching 2a) to recount, rehearse 2b) to unfold, **declare** 2b1) the things relating to God 2b2) used in Greek writing of the interpretation of things sacred and divine, oracles, dreams, etc.

Usage: AV - declare 5, tell 1; 6

In John 1:18, we are told that Messiah "exegeted" the Father to man. **Exegesis is the procedure one follows for discovering the intended meaning of a Bible passage.** The preacher wants to adequately represent what the text of Scripture says itself. **You must avoid the danger of Eisegesis, which is reading into the text what the interpreter would like it to say.**

John 1:18 says no man has seen God at any time. The Only Begotten Son which is in the bosom of the Father, He hath declared Him and this deals with the issue of exegesis. When you get into exegeting the Word, then it's a matter of looking at particular words and you'll find that the exegesis of these particular words are actually in some of the passages or Scriptures. For instance, John 1:18, when we look at that word, He had **declared** Him. If you look at it as a theological term, **Yeshua is exegeting YeHoVaH.** He is making known or declaring YeHoVaH to His audience.

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath **declared** *him*.

You'll find this in different passages like Acts 10:8.

Acts 10:8 And when he had **declared** all *these* things unto them, he sent them to Joppa.

We see that the word in Acts 15:12, 14 is **declared**.

Acts 15:12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, **declaring** what miracles and wonders God had wrought among the Gentiles by them.

Acts 15:14 Simeon hath **declared** how God at the first did visit the Gentiles, to take out of them a people for his name.

What you see here is that they're not making things up, they're not reading into it. It's basically declaring what they've seen, what they heard, and what they knew to be factual or true.

So, in John 1:18 again, we're told that Messiah exegeted the Father to man. Exegesis is the procedure one follows for discovering the intended meaning of a Bible passage. As a preacher or teacher, you want to adequately represent what the text of Scripture says. You don't want to make up stuff. You don't read into what the Bible says. Because, now you're getting into eisegesis. **You want to avoid making the Scripture say something other than what the Scripture says.** That is called reading into the text and I have a saying that we use in-house that **where the Scripture is silent so am I.**

Now I have my thoughts, I have my beliefs of what could be there, but if I can't properly communicate that and prove it from Scripture, I try to avoid it in a teaching format. I certainly do that in a conversation format. When I'm simply having some discussion with individuals, I might share my thoughts, but I don't want to put anything out there that I cannot prove from Scripture.

People can say God said, or God told them. And you're at the mercy of what they say. Can they prove it from Scripture? One of the things you know when the Bible talks about **testing the spirit: is there any example in the Bible where something like that was actually done?** Because once people get into the God said, God showed, and all of these things, and God spoke to me concerning that passage, and this is what He told me, it means you're stepping out there in unfamiliar territory that would be difficult to prove if somebody called you out on it.

The word **Sermon refers to the product of the processes of homiletics, exegesis, and hermeneutics.** The message given by the preacher to the people results from his/her own investigation and organization of the Bible text.

I can't stress enough that if you do the work, you investigate, you search the Scriptures, you meditate, you speak to the Almighty about what it is that you're looking at, He will guide you and He will direct you. The more you are prepared, the easier it's going to be to overcome getting up in front of a person and speaking or being in front of a large group, no matter what size it is.

We're going to quickly discuss some sermon methods or types. There are many different types of sermons that people will teach or preach. The **Expository Sermon is one that I use** and I'll speak on that last.

Sermon Methods or Types: The Six Most Used Types of Sermons

- Topical
- Textual
- Ethical Discourse
- Allegorical
- Biographical
- Expository

The Topical Sermon is built around a particular subject or idea. That idea may be taken from the Bible or from outside the Bible. You may ask why would you take a topic from outside the Bible.

Over the last few days since the Queen died, there's been a lot of communications. This past Sabbath, I talked about religion and how it colonized the mind. I took that from the colonization by the British Empire. They went into different countries and colonized them, subjugated those individuals, and brought them under their control; basically and ultimately making them slaves.

Now, if I wanted to do a Topical Sermon on the colonization of the mind, I could look at how different religions, I have been in, have done this. I can actually use that as a topic and begin to discuss ways in which ministries and organizations brainwash people. In Islam, radicalize; and in certain other denominations, they radicalize individuals and turn them into weapons. They put them out on the street and they are radical; they are confrontational; they're argumentative; and they don't mind cussing you out and fighting if it comes down to it, because they've been radicalized. Those examples would be used in a topical Sermon about the colonized mind.

As we shall see, a Topical Sermon may be presented in an expository manner. Doctrinal Sermons easily lend themselves to this approach. But usually the preacher gathers what the Bible teaches about some particular topic, organizes the passages into a logical presentation, and then delivers a Topical Sermon.

A Textual Sermon is one based on a verse or two from the Bible. The main theme and the major divisions of the Sermon come from the text itself. This Sermon seeks to expound what the text itself actually says. I think this is what most of us have been exposed to in many sermons. A pastor, or preacher, or an evangelist, or a traveling minister will come in and they will take a verse out of the Bible and preach for an hour. They use other verses which they take from other places in the Bible to support it and basically what they've done is made the Scripture say in a sense what they wanted to say. If you look at the verse in the context, it may not mean what they're actually preaching, but it sounds good.

When you look at the main theme and where the major divisions of the sermon come from, this sermon seeks to expound what the text itself actually says. Some of Charles H. Spurgeon's greatest messages are built around a single verse of Scripture.

It's not difficult to preach from a single verse of Scripture. However, it's basically going to take that verse out of the context in which it's actually presented. Let's say for instance when Yeshua was on the cross, He gave up the ghost. You know He breathed His last. He said, "It is finished." When I was in a Ministerial Alliance in Grand Rapids, Michigan, we would do the seven last words of Jesus. It was a matter of outdoing ourselves or outdoing the other preachers. But what it boiled down to was taking a verse and then hyping that verse up and bringing in other verses to support it. As I look back on some of those things, knowing what I know now, I wouldn't participate with them.

Textual preaching has some serious shortcomings. The preacher may practice imposition, not exposition. He may choose a text as a mere starting point from which to express an idea he is fond of. Or, he may use a text as a peg on which to hang something he would like to say. **Very often a text is made to serve the preacher's intentions rather than those of God's Word.**

The Ethical Discourse is taken from a specific Bible passage that directs an ethical message to the Believer. The purpose of the Sermon is to build Bible morality into the members of the congregation. It is recognized that the majority of the Bible is written to the Believer. It stands to reason, therefore, that the great bulk of the preacher's

sermonic efforts will be in the direction of the believer. This is how denominations are able to keep their people within their fences. They spend their time using these types of sermons to build the morality of their own organization while causing the people to look at other organizations or denominations as being outside of what the Scriptures are actually teaching.

This particular kind of Sermon may or may not be expository in nature. **Expository preaching, correctly done, should have strong ethical and moral content.** The Epistles of Paul cannot be accurately expounded without dealing with the great ethical issues our people face. When Paul did his writings, when he was in a particular place, Paul addressed the issues of that particular place. The things that he saw, he addressed it. He would go into a place, observe it, preach, teach, identify elders, and address some of the challenges that they would have in accepting the message and then living that message out.

If you go from one city to another, or from one state to another, or from one country to another, you'll find that each country, each state, each city has its own issues that it is dealing with and their own religious belief systems. You have what they call the Bible Belt; you have people that are in what they call Bible Country. Depending on whether you're up north, whether you're down south, or whether you're in central USA, there are belief systems that are the hallmark of people in those particular regions that conflict and may even be contradictory to people in other regions of the country.

The Allegorical Sermon is one of the poorest methods. This Sermon takes certain Bible narratives and gives them an allegorical interpretation. This is what I call spiritualizing the Scriptures. For instance, a person can say, "God gave us the Sabbath but you can't tell me what day the Sabbath is on. God did it on the seventh day, but what was the seventh day? Is it the same now?" I just recently heard that we're supposed to keep a Sabbath, but we can choose whatever day we want to keep the Sabbath. Someone has allegorized the Sabbath Day. They've taken something and twisted it for their own benefit. Typically people who do that don't have a Sabbath day, but the argument puts you off guard and now forces you to have to prove something which you shouldn't have to prove. Whenever people do that, they find themselves doing damage to the Scripture. **The Allegorical Method does violence to the literal intention of the Biblical narrative.**

The Biographical Sermon presents a study of the life of a particular Bible character. The facts about the particular character form the basis for a message that has modern application. The truth of faith is clearly seen in the life of Abraham, the father of the faithful. The danger of carnality is graphically portrayed in the life of Lot. The Biographical Sermon can be handled in an expository manner.

People can use characters in the Bible and these types of sermons will lead some people to begin to identify what they call their favorite Bible character. Well, I have to tell you that **my favorite Bible character is Messiah** and personally I believe that He should be everyone's favorite Bible character. When you begin to look at the virtues of a Bible character, certain virtues will stand out, but there are many things that will be overlooked. When we look at Messiah, those things kind of fade away.

The Expository Sermon. The finest type of expository preaching is the expository sermonizing method. This method reflects understanding of the passage on the part of the preacher. He prepares a **logical presentation of the content of the message, has a main topic, main divisions, an introduction, and a conclusion.**

There are two things that cause many ministers to trip up. One is the opening. When you have a good opening, you will lead people. Basically, where you want to lead them is not where you want them to go, but to where the passage is going. The second is knowing how to close. A conclusion is as important as an opening because you want to close well. A good conclusion is going to lead to some kind of response in the persons or people who are hearing what you're saying. Using this structure, you will by means of illustration, argumentation, and explanation make the passage clear to the people and apply its truths to their lives.

The Expository Method is the method I encourage a preacher to begin using. An Expository Sermon makes plain what the Bible Passage says and gives good application to the lives of the hearers. It's going to cause a person to reflect; it's going to cause a person to look internal. Oftentimes, I don't know about you, I've been in places that while the preacher is preaching, a husband is telling the wife, "See that's for you!" The wife is telling the husband, "See that's for you!" Basically what they're hoping and what they're doing is they're looking at the sermon as if it's for somebody else other than themselves. This is not the case with **Expository Preaching** because it's going to touch everybody somehow. An Expository Sermon makes plain what the Bible passage says and gives a good application to the lives of the hearers.

Expository preaching is not merely preaching about the Bible but preaching what the Bible itself says. This is what Yeshua's Ministry did; everywhere Messiah went His teaching provoked a response in the people.

For a Sermon to be Expository:

- The Sermon must be based upon a passage from the Bible.
- The actual meaning of the Bible passage must be found.
- The meaning of the Bible passage must be related to the immediate and general context of the passage.
- The eternal, timeless truths in the passage must be elucidated.

In other words, you're going to pull out of that passage what's there. You should be able to help the person that you're communicating with, to **take something that was preached over 2,000 years ago and see how it's relevant to us today. That's the key.**

Those truths must be gathered around a compelling theme. The main points of the Sermon must be drawn from the Scripture verses themselves. Every possible method to apply the truths found in the verses must be utilized. **The hearers will be called to obey those truths and to live them out in daily life.**

When I'm preaching and teaching on familiar passages or verses in the Bible, I don't necessarily try to touch on the talking points that many others may touch on. I look for those things that may not necessarily be expounded upon. This past Sabbath for instance, we were looking at the passage in Luke 10. Now as I pointed out in many Bibles there's the heading **The Good Samaritan**. I shared with you that the words **Good Samaritan** are not even in the passage. When it comes down to the second question, people focus on the "Who is my neighbor?" which causes people to overlook the actual question that was asked and the answer that was given. If nothing else had been said, that would have been the end of the matter. And the matter was, as I stated, "What must I do to inherit eternal life?" Yeshua answered that question. Question asked, question answered, no argument.

In preaching, **Exposition is the detailed interpretation, logical amplification, and practical application of Scripture.** An Expository Sermon is one that expounds a

passage of Scripture, organizes it around a central theme and main points, and then decisively applies its message to the listeners.

A key factor that I have developed in my Ministry is preparing and expecting YeHoVaH to Speak to me while I am preparing, and when I present what has been prepared. In fact, if you look at the opening that I do, I welcome people and I share with them that we're gathering with the expectation that the Almighty is going to speak to us. We're here because we're expecting Him to speak. Anytime you come into a service where someone is representing the Almighty and preaching and teaching, there should be an expectation that He's going to speak to you. So, I expect that when I'm preparing, and I certainly expect Him to speak while I'm speaking.

Sermon Composition

- Develop my teaching in a Word Document
- Organize it to flow from verse to verse or point to point
- Cut and paste it into a PowerPoint presentation. I use a PowerPoint presentation to help me get on track or stay on track; even though I go off I'm coming back.

When travelling, and not having the ability to plug up a computer or have some form of projection to project my presentation, I use notes.

Mainly when I'm in-house, I'm focused on equipping not simply preaching, but teaching. I'll do both preaching and teaching and we'll talk a little bit about that in the next class. But my focus is to equip the Saints and that is Biblical education.

- What does the Bible teach?
- How do we hear it?
- How do we understand it?
- How do we live it out?

That's what I want to do when I have a continuous audience and this is my focus at House of Israel. Now when I'm on the road, there's a different focus that I have. My focus is on the audience, assessing them, and determining where things are. If the foundation of our Ministry at House of Israel hasn't been necessarily laid there, then there

are certain things that I may not have the freedom and liberty to say and I have to address them from where they are and address the issues as I discern them while I'm there. That way the Ministry is directed at them. This is why I know for a fact, that as Paul was speaking and ministering, that I too go into certain places that I discern a kind of issue that is not going on at House of Israel. What I discern there, I have to address as the Holy Spirit is revealing it to me there. This is what I believe Paul did. As a matter of fact, that's what Yeshua and his Disciples did because He didn't say the same thing everywhere He went. John the Baptist, on the other hand, had one message and that was to prepare the way for the Messiah, so his message was repentance for the Kingdom of Heaven is at hand. Yeshua continued to expound on the message of the Kingdom, but John was preparing the way for the people of his day to receive this Messiah that they had been anticipating for hundreds of years.

Yeshua's method was to hear from YeHoVaH and speak what He was given. **We have what He has taught in written form and we have His Spirit to teach us.**

Now here's where I get into the **six ground rules**. I talked about this in either Class 7 or 8 of the Discipleship Course. When you are studying the word, it's important for you to know these things and keep them in the forefront of your mind not in the back of your mind, but somewhere closer to the front of your mind. **Keep these six ground rules for studying the Bible in mind.**

Six Ground Rules for Study

1. **There were no New Testament writings during Yeshua's day; only the Tanakh.** Everything He taught was what Father was giving Him at that moment and expounding on what Father had given the people up until His coming.
2. **There were no churches in Yeshua's day. People went to synagogues and there were house ministries.** There were no churches in Yeshua's day. I don't care what people say. I've been in places, in Sunday schools and churches, where they talk about Jesus went to church on Sunday. That's ridiculous! First there were no churches and they certainly didn't go on Sunday. There were people who went to synagogues. And of course, during the time of the Apostles, they didn't necessarily go to the synagogues. Paul went to the synagogue, because that was where the Hebrew people were, until they kicked

him out. But he ministered in the streets, he established elders, and then they established house ministries.

3. **Paul taught Scripture, but he wrote letters answering questions and addressing the needs of individuals and congregations.** He did not consider his letters as Scripture, but letters instructing new Believers how to conduct themselves according to Scripture. Paul himself said, “I, not the Lord,” when he used certain language. He’s saying, “Listen, I’m saying this, the Lord is not saying this. This is coming from me.” And I can’t for the life of me see how people conclude that everything Paul said was God’s word when it shows us that Paul wrote letters. In his letters was information to address questions that people may have had and to give some instructions. In those letters he quoted Scripture, he did not consider his letters to be Scripture, but letters instructing new Believers how to conduct themselves according to Scripture.
4. **The “church” in the New Testament was familiar with the Tanakh (Old Testament). The Tanakh was what they were taught in the Synagogues/Churches.** I say “churches” there, however, when the house ministries were established, they didn’t have a New Testament. They had the Law, the Prophets, and the writings.
5. **The Biblical Revival in the Book of Acts took place when there was no Matthew, Mark, Luke, John, or writings of Paul.** When 3,000 people were added to the Body of Messiah, there was no Matthew, no Mark, no Luke, no John. These people were listening and hearing based on what they knew to be written and they knew to be true. When Paul said search the Scripture, or when Yeshua said to the Pharisees, search the Scriptures, He wasn’t talking about some Gospel or Paul’s writing. When Paul talked about the Scriptures there was no New Testament. When Paul said the Scriptures are valuable and vital for teaching, for doctrine, for reproof, and for correction; he’s talking about the things that were written, not the things that had not been written.
6. **The Bible was written in a Middle Eastern cultural context by predominantly Hebrew people as the Holy Spirit inspired them.** We mistakenly interpret the Scriptures from a Western or modern mindset, culture, and customs when each of these was very different in the days when the Bible was written. We have to keep these things in mind as we’re studying because

the moment we try to bring in the western teachings, that we have been told, we'll find ourselves saying and speaking things that we may have to go back and correct. If we make mistakes, then prayerfully Father will give us the opportunity to correct the mistakes we made and hopefully in the same setting that we made the mistakes.

Before preparing a Sermon or Message to teach, the Minister/Messenger has to be prepared. **You must be sure in your mind, heart, and spirit that this is what you are Called to do.** There must be a conviction concerning YeHoVaH's Word.

Your devotional life or time you spend in the Word is important!

Read

Memorize

Meditate

I can't tell you how important that is. It's vital that you read the Word. You want to read the Word every day. You also want to memorize as much as you can. But most importantly, during the course of the day, meditate on the Word. **You want to meditate on it so that you can be mindful of it.** Back in the day, they had the "What Would Jesus Do" bracelets and things of that nature. I really think about what would Messiah do in this moment. How would He address this? How would He handle this? There are times when I'm not sure of what to do. And as I've said before, when I don't know what to do, I don't do anything. I wait. His Word is life and I believe it addresses every area that we have to deal with in life.

Sermon Preparation: Begin with the End in Mind

Typically, before I teach a Message, I create a Description of the Message that tells the audience what I am going to be presenting. I sometimes read a Bible Passage several times looking for what is really there. I start a sermon or message or teaching knowing what I want people to do afterwards. Now, I can't cover every aspect of it, but while I'm preparing, I'm anticipating the kind of questions that are going to be asked based on how I know people's minds think. Now, this is just me. You're going to find your own method, your own way of discernment and understanding. The more experience you

have, you'll see that those particular issues are just going to begin to come naturally to you.

In the teaching, I address a lot of questions that I anticipate I'm going to be asked. Sometimes when people don't ask questions, I wonder are they holding out or did I answer the questions they had during the teaching. I don't know, but I do know that while I'm preparing, certain questions come to my mind based on what I would say or think in a situation based on questions I've asked in the past or based on what questions people have asked.

I noticed that sometimes you may get a little frustrated, but you'll find that people present questions in our Chat and sometimes it may be the 100th or the 99th time that question has been asked. But, it's coming from somebody different. They're being provoked through the teaching and it provokes certain types of questions.

Typically before I teach a message, I create the description of the message that tells the audience what I'm going to be presenting. I sometimes read a passage several times looking for what is really there. It is not uncommon while I'm studying, that I'll read or listen to that passage on my headphone from the Bible audio over and over and over. I'm looking for things to stand out, to jump out at me, and I'm really wanting to get to the heart of what is there so that hopefully I can clearly articulate it and communicate it.

What response do you want when you are done presenting? You have to think about that. **What do you want people to do after they've heard what you said?**

Now this is simple when you're going out evangelizing. You know based on the different Evangelism Models you want somebody to say that Sinner's Prayer. You want somebody to come to the conclusion, "Hey, how do I get saved?" You're leading a person to a conclusion and that's what you want from them.

That is what we were taught in the Baptist church, the **Salvation Response**. As a Baptist Minister, I was taught to develop a Message to **get the person to respond by coming to the Altar and giving their lives to Yeshua or Jesus**. So anytime I preached, or any of the preachers preached in the Baptist church that I was a part of, you had an altar call. That altar call was, "Every head bowed, every eye closed. If you die today, you want to make sure Heaven is your home. No looking around. Ask yourself is it time, if you die today, do you need to give your life to Yeshua? If the answer to that question is 'Yes', come on down. Come on down. Ask the person next to you, 'Are you saved?'"

You know that all these kinds of emotions will bring a person to that altar so that they can pray that Sinner's Prayer. Well, we don't lead people to a Salvation Response because **we anticipate that people who are coming have already come to some kind of conclusion or belief that Messiah is the Savior and they want to know more about him.**

A **Repentance Response** will cause a person to evaluate themselves, to identify if there is anything they need to repent from. A **Spiritual Growth Response** will add to the person's faith and reveal things in their lives that may be hindering them in their walk, that need to be removed, so they can grow and mature.

What I do is **develop messages for spiritual growth.** Now this is different when I go out evangelizing, or if I'm doing a crusade, or I'm going into a place and I have no idea if these people are knowledgeable. If I'm going to a country where Messiah may not necessarily be preached, then Yes, I'm going to invite people to come for prayer. I'm going to give people an opportunity if they've never recognized or acknowledged Messiah as their Savior.

But **in our Ministry, I want people to grow.** That's what I want, I want people to come to a place where they begin to grow, take what is being said, and apply it in their lives.

A **Repentance Response** will cause a person to evaluate themselves, to identify if there is anything they need to repent from. A **Spiritual Growth Response** will add to the person's faith and reveal things to them in their lives that may be hindering them in their walk that needs to be removed, so that they can grow and mature. That is my Ministry focus. Those responses are what you need to focus on when you're:

- Going to be leading a congregation
- Inviting people into your home to establish a group
- Identifying where people are
- Being able to effectively minister to them where they are
- Causing the kind of growth that they need to see and maybe even within yourself

Amein!