

ALLIANCE THEOLOGICAL SEMINARY

DML926.NA: Christian Communication to a New Generation:  
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(A) This voluntary audience is prepared to come together to hear my message. In general, it is much easier to speak to these audiences because they are interested in listening to my speech. However, I would have to visualize how it works, considering the last speech and the women who chose to attend. As an audience analysis, I observed women on mission from missions' discipleship group designed to equip adult women in become active disciples of Christ as they live on mission for Him. Members seek to live missions through mission projects, ministries, prayer, giving and biblical study. The aim of this organization is to provide each individual with the opportunity to hear and respond to the Gospel.

(B) As an audience analysis I will often make the assumptions with the women groups; my pre-assumptions are my audience members are mind readers: despite what I may think, they might not hang on to every word, therefore, my goal should be clear and concise. I often assume the audience members can only absorb so much information at a time, believing everyone also more likely to affect my thinking and will retained for a longer period of time. I am more likely to have confidence in what we hear, see, feel, taste and feel rather than what we learn from secondary sources of information.

(C) Through unity, purpose, and application. *First, by reading and digesting the text to establish the main idea. Second, the main idea supported by the context of the text that may develop in the main subject of the sermon. Third, I should reduce the idea to a single brief statement.* Bryan Chapell quotes, "when we can crystallize the thought of a passage, then the focus, organization, and application of the message become clear to the preacher and the hearer." A sermon's **Purpose**. He speaks of what he describes as The Fallen Condition Focus (FCF). The Fallen Condition Focus indicates the fallen state of man and the biblical solution to the fallen state. Remembering, that the FCF can be different from text to text and from sermon to sermon. Application and need to apply; application shows the hearers how the truth of the sermon relates to life. The message of the sermon now gives guidance to the listener for everyday life.

These three elements are reflected in both the Old and New Testaments in the proclamation of the Word of God. Explanation, illustration and application are essential to the opening and revelation of the meaning of the text. In the process of explaining the text, there are four necessary steps in the process of preparing expository messages, and they are: observation, interrogation of the text, relating the text, and organizing the message.

*First*, by observing what is in the text. I need to read and reread the text until I can see the flow of thoughts through the text. *Secondly*, I need to examine the text by asking questions such as: What does the text say? How does all this fit in? Where does the text fit? Exegete text, outline the text, and give the background of the text to show where the text fits in with the title of the message. *Third*, *relate the information in the text to the congregation so that the information I have discovered through the exegetical process can impact the lives of the faithful.* Indeed, my explanation of the text should cover the whole text in an effective and orderly manner. They point out certain ideas in the text and subordinate other ideas to cover everything in the text. Also, to decide what ideas of the text required to strengthen the main points of the sermon. Close the chapter by setting forth the truth, placing the truth, and proving the truth. Telling the truth means telling what the Bible says and then reading the verse or verses in which you said what the Bible said. Once I declare the truth of one passage and situated where the text confirms that truth. I must now prove what the text means by an adequate exegetical study and good hermeneutic skills. This sermon of change of life, will cover the topic, the main point, and the sub-points, comes straight from the text. This sermon seeks to shift the hearers to a certain definite act such as surrender to Christ, repentance, more faithfulness, being more like Christ. The main points of the sermons should be stated briefly as possible, and the main points should be consistent with each other. By following the outline should be “**F**aithful to the text, **O**bvious from the text, **R**elated to a Fallen Condition Focus, and **M**oving towards a climax” As the preacher using illustrations well will cultivate the ability to isolate and associate experiences; life experiences as potential illustrations for his sermon, by adding life event this will creates suspense to the listeners. My main purpose is to proclaim the truth of the Word of God and to

demonstrate how this truth can be applied to the life of congregations. Expository messages require that applications address four key questions: **What** does God now require of me? **Where** does He require it of me? **Why** must I do what He requires? **How** can I do what God requires? The Word of God is the instrument of God's work of salvation. The Word of God also continues an act of sanctification in our daily life, conforming the believer to the image of Christ. This message is to be understood, it is by God's grace that the free gift of God's redemptive work of salvation through Christ applied to our hearts when we trust Jesus as our Savior. This Christ-centered sermon would motivate listeners to change their behavior and lead them to comply with God's standards; it would motivate listeners to love God and others more. The exposition focused on Christ should stimulate a greater love of God and obedience to His Holy Spirit. Preaching centred on Christ should ensure that the hearers cease to focus on themselves and focus their attention on God, His commandments, and our neighbor.

**(D)** *“Here is how I plan to adjust my own thought processes to be clearer and more missional in my preaching.”* In preparing for the sermon, imagine the faces of those able to listen. I would pray for God to work in their lives, and I would preach for this as well. . The attitude I sought to convey would be prophetic. Though, admitting that I do not know all the responses to complex realities, especially when I engage in prophetic preaching based on God's law. By relying on the Word of God and the Power of His Spirit, it will give me the vision of where God wants His church to go.

As a communicator of the Gospel accessibility, the prophetic word will allow the message to be extent, so that we know who to care for, to love them, and will be there when they need The Church. My heart and mind will listen seriously; listening is in the deepest sense showing respect for the human dignity of others as well as human in life and ministry. The Church exists to encourage and express the dreams and hopes that God has bestowed on all hearts for His people. Peaching and people always go together.

**a)** Preaching to the marginalized and human suffering; addressing the needs of physical, emotional, or economic forms of brokenness. The Good Samaritan is capable of relieving suffering at a particular moment of difficulty for the traveler. An important part of this ministry will be the extension of mercy to relieve pain and suffering.

**b)** Community Partnership: At times, the Ministry of the Churches with marginalized groups will be more appropriate as a collaborative effort. Through partnerships and prayer, planning and vision, ministries can work towards building a greater sense of personal dignity, ownership, and community. The objective of the Missional Church would be to empower individuals and communities and to build lasting partnerships.

**c)** Conversion and Discipleship: Preaching in order to see God glorified and lives transformed by the power of the gospel. My objective for the marginalized peoples is to facilitate conversion and discipleship encounters. When possible, ministries would do well to have a proclamatory component. At other times ministries may serve as connection points to a local congregation.