

Bible Teaching Exercise

Purpose of this exercise

The purpose of this time is to grow in our ability, as the men of the church, to rightly handle the Scriptures (2 Tim 2:15). This is an essential quality because God has called the church to pass the mantle to the next generation by training up men who then train up others (2 Tim 2:2). We do this by imparting right doctrine, and right living (1 Tim 4:15-16), established on sound principles of bible interpretation. Through this exercise we will sharpen our tools to help us be more faithful stewards of the truth.

Structure for the time

- Each guy will prepare a 30 minute message and teach it to the group.
- After you finish we will spend a few minutes discussing the passage, asking and answering questions, and also giving some constructive feedback in the process.

A few tips along the way

- Pray for your own heart as you study, pray for the hearts of the rest of us as we listen, and pray for the Spirit to illuminate the Word as you study.
- Determine first what the passage means (meant to the original hearers) before jumping too quickly to application.
- When you teach, tell us what the passage means—what's the central or main idea, and what are the supporting details along the way? Then tell us how the passage implicates our hearts—how do we sin against this? Where are we forgetful? How does it encourage us? Where are we tempted to doubt this truth? How does it indict us and convict us? What does it teach us about the character of God and Christ? How did this truth impact you?
- Use whatever amount of structure you are able to bring (intro, conclusion, outline). This helps the audience track with where you are going. Just remember, we aren't expecting a full sermon outline.
- Embrace the process and expect the Lord to do great things in your own heart and life as you dive deeply into his truth!

Expectations you should have

1. Expect to be stretched and challenged through the process, it might be difficult at times
2. Expect to be encouraged and edified by learning from one another
3. Expect to begin to sharpened and grow from the interaction

Study Process for Teaching the Bible

Select your passage

Determine the unit of thought. Consult trusted English Bible translations for determining paragraph breaks. 98% of the time they are spot on.

Examine the Context of the passage

- *Historical Setting*—What are the factors taking place at the time of writing (internal and external)?
- *Literary Genre*—What genre is this? What are the implications of for interpretation?
- *Immediate Context*—What are the surrounding themes? Who is speaking? Who is the audience?
- *Analyze the Content the text*
- *Grammatical Analysis*—analyze the structure of the text, if possible diagram and label.
- *Lexical Analysis*—what are the key words in the passage? Remember meaning is found in how the word is used, not just the dictionary.

Synthesize the Content of the text

- *Theme Statement*—summarize the entire passage in one, simple sentence.
- *Exegetical Outline*—outline the passage based upon the grammar and units of thought.
- *Plural Noun Proposition*—develop the passage into a summary statement with a heading (e.g., “3 Lessons on How to Be Useful to the Master”).

Utilize Cross References

The analogy of faith, (a fancy way of saying Scripture interprets Scripture) provides a broader perspective on an issue and sometimes resolve a theological dilemma in your text. The one danger with cross references is to read the meaning of one passage into another. Just because some words or themes might overlap, doesn't mean that the author's intent was the same in each passage, and Scripture comes to us in diverse terrain that presents various ways of dealing with and approaching the same topic. An overreliance on the analogy faith can result in leveling the contours of Scripture.

Consult Commentaries

Select several trusted commentaries to aid you in the study process. There is a danger in using too few commentaries (you may not get a broad perspective on a particular issue) and there is a danger in using too many commentaries (you may get bogged down reading what other people have written or too involved in minute details rather than working in the text itself). Come to a commentary when you are ready to argue a position and after you have already taken the passage as far as you can on your own.

Exegetical commentaries are technical and deal with the grammar, syntax and historical context of a passage. They are the most essential type of commentary for working to rightly interpret a passage. Exegetical commentaries are essentially sermon notes and provide some exegetical details but are more focused on the explanation and implications of the passage, than in dealing with the data behind the interpretation. Devotional commentaries spend most of the time applying the content but assume the interpretation and explanation.

Draft Your Content (outline or manuscript)

You can either write the message down word for word or you can use an outline and put meat on the bones later. The point is that you need some structure to have produce communication. You will at least want to write down key thoughts, specific phrases that you want to remember, quotes, word studies, and cross references. These elements exist to serve you, not the other way around, so you don't have to use this exact formula every time.

Body (verse by verse or point by point)

- **Explain**—what the text means (state your point, how you got that point from the text, and summarize what the text means)
- **Argue**—how you know what the text means (give the reasons for your interpretation, if cross references are necessary make a clear link)
- **Illustrate**—what the text looks like (illustrations are not for entertainment, there is no authority in an illustration). A good illustration is like lighting—quick and illuminating. It serves the main point by elucidating the meaning in a concrete way that's memorable vs. stealing the show.
- **Implicate**—how we ought to think in light of this truth (identify and explain the challenge to the inner life that this passage presents).
- **Exhort**—how we must live the text (exhort the will to change by preaching for a verdict)
- **Introduction**—take the main point of everything you learned and create interest in your listeners to this
- **Conclusion**—Land the plane. Don't settle for canned application points, but give a meaningful wrap up

A Note on Implications

How do you think through applying a passage? One tendency in teaching a passage is to rush immediately to find a practical application for today's audience. While Scripture is intended to obligate the will, for an application to have authority it must come from the text itself. Our goal then is to so clearly communicate the original implications for the original audience, that it is easy to connect the dots to how it applies today.

Focusing on implications instead of application means that we focus on the inner life issues at stake, and not so much on how to apply the issue in an individual context (for example: the command to "be devoted to one another in brotherly love" challenges the human heart in universal ways... selfishness, personal sacrifice, and humility. An application would be: you love your brother by texting him messages of encouragement during the week (there is no authority). What if someone have unlimited texting? By contrast, an implication might be: as a Christian you must actively be seeking out the well-being of others in the body of Christ as part of your life. The Spirit of God then convicts and encourages each person's conscience according to the truth applied to their individual circumstance. Application comes by the Spirit using the clarity of the text itself.

Areas to consider when thinking through implications include: Where does this passage challenge my thinking? What does this passage challenge me to believe about God, Christ, the Spirit, the Word of God, sin, self, others, redemption, future glory? What idolatries are exposed? What motivations are implicated? What perspectives does this bring? How is this truth countercultural? How does this connect me from the temporal to the eternal? What ways does this provide comfort and help? How does my heart resist and struggle to submit to this truth? What lies does this truth expose? What is my hope for change? What is the fruit and blessing of yielding to this truth? What gospel connections are made in this passage?

Meditating on the text, properly interpreted, yields great fruit in this area as you strive to live first what you are going to teach (Ezra 7:10).

Questions for Developing Implications

- What areas does this truth challenge me to believe and obey?
- What does this truth teach me about God's character?
- Where does this truth show me my need for God's grace and his supply?
- What areas do I struggle in believing and obeying this?
- What happens if I don't submit to this truth?
- What happens if I do submit to this truth? Fruit?
- Where is the hope for change?
- What will it cost me to obey this truth?
- How does this truth confront man centered vs God-centered thinking?
- How does this truth expose my hidden idolatries?
- How does this truth shape my theology and feed my worship?
- How does this truth connect me to the eternal from the temporal?
- How does this truth reveal and challenge my motives?
- How does this truth alter what I hope and trust in?
- How does this truth connect me to lasting and true joy?

Application Grid (You won't use all of these ideas in a sermon. But it should get you thinking from your sermon to your audience)	Salvation History / Biblical Theology	Non-Christian	Church Attendance: Our need for the means of grace	Need for Community: Triads/small groups, Community Groups	Need for Evangelism - A church which does not evangelize dies, and demonstrates a lack of understanding of the gospel and a lack of love for others	Parenting - 1) Talk to children about church on drive home, 2) Have children write down the main idea of the sermon, 3) Have them write down questions about sermon or Sunday School.	Repentance - Christians repent continually because we continue to be both saints and sinners
Point #1							
Point #2							
Point #3							
Point #4							

Active Listening Notes for Sermon Review

<i>Speaker:</i>	<i>Outline:</i>
<i>Title:</i>	
<i>Text:</i>	

STRUCTURE

<p>Introduction (<i>Did the preacher set the stage for where the text will take us? Listen for explanation of literary context, historical background, illustration that sets up the main idea of the text.</i>)</p> <p>Cross References (<i>relevant to the meaning of the text or points of the sermon? Quality vs. Quantity?</i>)</p> <p>Delivery (<i>transitions between points, eye contact, filler words, vocal pauses, annunciation, speed, mannerisms.</i>)</p> <p>Illustrations (<i>Note illustrations used and how they were connected to the text/sermon point. Keep in mind that an illustration is a homiletic tool to aid in clarifying the meaning of the text, not a centerpiece of the sermon</i>)</p>	
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CONTENT

<p>Main Idea/Theme (Bryan Chapell says, "The meaning of the passage is the message of the sermon." Did he accurately interpret the text? Summarize of central message of the sermon. Was it the central meaning of the text?)</p> <p>Implications (What we believe determines how we live. These core inward and theological beliefs are called a worldview. How did this sermon correct, rebuke, or strengthen you in your Christian worldview and/or your spiritual life?)</p> <p>Application (Because our beliefs dictate our living, how did this sermon correct, rebuke, or encourage you in the practical matters of daily living?)</p> <p>Gospel (Was it man-centered or God-centered? Did the sermon connect the text to the gospel message or a part of the gospel doctrines? How did the preacher get us there from the text?)</p>	
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One thing that was done really well in this sermon

One thing that could be improved in this sermon

WORKSHOPS ON BIBLICAL EXPOSITION
SERMON PREPARATION WORKSHEET

Name: _____ Passage: _____

INSTRUCTIONS: In your small group, you will have *5 minutes* to present on each of your passages. For each of your assigned passages, please respond to the questions below and provide *10 copies of this one-page handout* (front and back, typed) that will assist your group in offering productive feedback. If you do not understand any of these questions, please visit simeontrust.org/prepare/ to find additional advice.

1. How has the author organized this passage? Please a) show the structure in sections with verse references and b) explain what strategies you used to see this structure. What is the emphasis revealed by the structure?

2. How does the context inform the meaning of this passage? Please consider: a) the *literary context* (passages before and after the passage), b) the *historical context* (circumstances of the author's audience), c) the *cultural context* (details relevant to life as it was lived in this place at this time), and d) the *biblical context* (citations/allusions or historical connections to other books that the author is making). *Please list only those that are relevant to the meaning of the passage.*

3. What is the main point the author is arguing to *his audience* (in one short sentence)?

4. How does this passage connect to the gospel of Jesus Christ? What *part of the gospel* is in view?

5. What is the main point you will argue to *your audience* (in one short sentence)?

6. What applications will you make? Consider both Christians and non-Christians.

7. What is your sermon title and your preaching outline?

WORKSHOPS ON BIBLICAL EXPOSITION

WORKSHEET PREPARATION GUIDE

Preparing a worksheet for your small group can be a challenging thing, especially if it is your first *Workshop on Biblical Exposition*. We want you to work hard and do your best. But we also don't want you to feel overly anxious or fearful about what is going to happen when you present in your small group.

Of course, the best way to understand the concepts in the *Small Group Worksheet* is to attend a Workshop. If this is your first Workshop, we won't expect you to have gotten it all. This document clarifies some of the terminology and the intention of the questions on the worksheet. You can also visit the website and listen to some of the audio from previous Workshops to help you prepare.

1. How has the author organized this passage? Please a) show the structure in sections with verse references and b) explain what strategies you used to see this structure. What is the emphasis revealed by the structure?

The *author's organization* (or *structure*) is a way of talking about the shape or form of biblical passage. Beneath the surface of each passage is an underlying arrangement of material and a logic that the author has used to organize the passage. You might think of it as the author's outline. And each part of the passage has a role to play in that structure. When we ask you to identify the structure of a passage, then, we are asking you to identify that underlying shape. It might be a grammatical or logical structure (common in discourse), or it might be a plot, comparison of characters, or literary device (common in narrative), or it might be the separation of the passage into stanzas (in poetry). However you determine the author's structure, you should mark the sections of the passage, including the verse numbers. Please note that we are using the term *structure* to refer to the organization of a passage. For the structure of a whole book, the term *macro-structure* is more appropriate.

Importantly, the structure will reveal an *emphasis*, a main point that the author is making and has communicated through the structure. This is why understanding the logic of the passage, not just the parts, is so important. Think through the structure and how the parts relate to one another. Ask the *why* and *how* questions to see if you can observe the author's argument.

Finally, explain how you arrived at this structure or what strategies you used to find it. We are looking to see how you think about your work, about how you try to find the emphasis of a passage.

What about Genres and Text Types?

Genres are categories of literature that have distinctive characteristics and, as a result, require some particularized reading strategies. Most people would not read a newspaper the same way as

a novel, or a recipe, or a letter, or song lyrics. The Bible has several different genres within it, including: Old Testament History, Prophetic Literature, Wisdom Literature, Apocalyptic Literature, Gospels and Acts, and Epistles. While each Workshop will focus on a genre, and usually a specific book as a representative of that genre, the worksheet questions are based on principles, and so are applicable to any genre.

Text types are a slightly different idea from genres. They are both categories of literature, so it can be a little confusing. Genres are a bigger category and take in to account things like content, place in history, form of literature, and rhetorical purpose. Text types, however, refer only to the form of the text in the passage—this is why this is so important for structure work. In the Bible, there are three major text types: narrative (or stories), discourse (or speeches) and poetry. Importantly, each of these text types appear in each of the genres. That is, there is narrative and discourse and poetry in each of the genres listed above. Each text type has specific structures and requires specific tools for finding those structures. Of course, you should always begin by reading and rereading your passage (in a literal translation) and then trying to find the text type. Once you have a sense of the text type, use the following strategies:

- *Discourse* (or speeches): This text type is most common in the speeches within Old Testament History books or the Epistles (which were most likely preached material). It is typically a single person speaking and tends to have a logical flow to it. As such, to find the structure in discourse, you want to trace the logic or reasoning of the passage. You might try grammatical analysis (such as identifying the verbs or noting how some clauses and ideas are subordinated to other more dominant ideas) or tracing the flow of ideas (similar to arc-ing) or discourse analysis. Key words and transitional words are also very important, especially as they help you see the grammatical and syntactical qualities of the passage. And as with every text type, you will want to pay special attention to repetitions.
- *Narrative* (or stories): This text type is found mostly in the Old Testament History books, some of the Prophets, and the Gospels and Acts. The structures in narratives tend to revolve around things like plot (or story arc), characters (similarity and contrast), or other literary devices (e.g., time of day, change of location). Perhaps the most common literary feature is plot, which has a distinctive shape: 1) *setting* (including introduction of characters, time, location), 2) *conflict* (or rising action, an inciting incident that demands a correction or solution), 3) *climax* (the turning point of the story, the point at which the resolution is set in motion and becomes necessary or inevitable), 4) *resolution* (the actual playing out of the solution in the conflict), and 5) *new setting* (or stasis, having shifted because of the plot arc, that paves the way for the next plot arc).
- *Poetry*: This text type is found throughout the Bible, but primarily in Wisdom Literature, Prophetic Literature, and Apocalyptic Literature. The key to finding structure in poetry is understanding how the stanzas work. Many English translations break poems into stanzas, usually with vertical spaces between the lines. However, the editors are not always right! You might try finding how the stanzas separate by noticing repetitions,

changes in imagery, changes in voice/point of view/person (e.g., first person, second person, third person), changes in the type of parallelism (i.e., how the lines relate to each other in the pairs or triplets of lines), or other literary devices (e.g., alphabetical).

As noted above, one of the first things you want to do is try to identify your text type. One common challenge to identifying text type is when you encounter dialogue (often in narratives). Dialogues are, in a technical sense, narratives. A narrator is relaying the interactions between two people. However, you have to ask an additional question: Is this dialogue functioning as a narrative or as a discourse? Sometimes, the presence of a second speaker is not because it advances a plot, for example, but actually gives the primary speaker a question or a comment to help them along in a functional discourse. As such, do not be afraid to treat a dialogue as a discourse, if you think that is warranted.

2. How does the context inform the meaning of this passage? Please consider: a) the *literary context* (passages before and after the passage), b) the *historical context* (circumstances of the author's audience), c) the *cultural context* (details relevant to life as it was lived in this place at this time), and d) the *biblical context* (citations/allusions or historical connections to other books that the author is making). Please list only those that are relevant to the meaning of the passage.

For each genre, the best way of finding *literary context* (and the context of the whole book) is to read the whole book over and over again. Get a feel for the major themes and arguments of the whole book. Get a feel for the story arcs and arguments in the major sections. But mostly, just keep reading! Particularly important to placing your passage is the passage that comes before and the passage that comes after. How do they relate to your passage? Is there a larger discussion or topic that dominates them that might help you understand your passage?

For *historical context*, it might be good to consider the following:

- *Old Testament History*: Old Testament History, for the most part, refers to the history of Israel. The book you are studying will be the best source of particular historical contexts. But finding references from other books throughout the Old Testament covering or addressing the same period in history might also be helpful (e.g., in the Prophets or other historical books). Additionally, it can be very helpful to look at the previous period in history and note what problems it has. For example, 1 Samuel is, in part, the story of how Israel got a human king. Looking at the previous period in Israel's history at the end of Judges helps put the transition from judges to kings in perspective.
- *Wisdom Literature*: The Wisdom books are, for the most part, somewhat separate from historical context. Song of Songs and Job, for example, do not really give us any clues as to their place in Israel's history. There are some good clues in Proverbs, but it is less clear that the historical context has a role to play in the book. So, ask yourself what you can learn

from the Scriptures about the historical context, but be very slow and measured to rest your interpretations on it.

- *Prophetic and Apocalyptic Literature:* The Prophetic and Apocalyptic books of the Old Testament are, for the most part, tied into Israel's history in the Old Testament historical books. You might be able to find helpful references to particular people, prophets and kings of Israel and Judah, in especially 1 and 2 Kings. It might be very helpful to look at the reign of a particular king and get a sense of what problems Israel and Judah are facing to understand the agenda of the prophets in the Prophetic books. Remember, the first fulfillments of prophecies are almost always in the history of Israel and Judah themselves.
- *Epistles:* The best source of the historical context of an Epistle is generally the Epistle itself. Look at the beginning of the letter and the end of the letter for clues about the particular the situation in history. Look throughout the letter for references to named people or locations. In the Pauline Epistles especially, look at the specifics concerning opponents or false teaches. Ask yourself: 'What is going on in the city/region of the recipient?' Also look in related passages. For example, if you are studying 2 Corinthians, 1 Corinthians might give you some good clues. If you are reading 2 Timothy, both 1 Timothy and Ephesians might provide some help. And finally, the Acts of the Apostles is a very helpful resource. Look for corresponding references to places and people mentioned in Acts. This historical data is rarely going to be the key to reading a passage, but it almost always helps put the situation of the letter *in context*.
- *Gospels/Acts:* The Gospels are slightly more complicated because we know very little about the authors (remember that the Gospels are technically anonymous, though the traditions are very old and likely authentic) or, more importantly, we only have speculation as to where they were written and to whom. It is quite likely, in fact, that the Gospels were meant to be distributed widely throughout the ancient Mediterranean and so should not be tied to the particular situation of a particular church in a particular place. To be clear, this hint is entirely in reference to the historical context of the Gospels. Issues concerning that field of Biblical Studies called *historical Jesus* as well as the *cultural context* of the ancient Mediterranean are still very much relevant and should be reconstructed from the Gospels themselves.

For *cultural context*, one has to consider the setting in daily life of the people in the book and how that will have been understood by the first audience. This is distinct from historical context in that it does not relate to a particular audience in a particular place at a particular time, but the details of life that the people in the text had in common. So, for example, reading an agrarian parable in the Gospels might require an understanding of certain agricultural or economic realities that the people in the parable (and passage) and the first audience of that Gospel would have both had. Anything that can be derived from the Bible itself is, of course, reliable. Anything that requires extra-biblical knowledge should be treated a bit more skeptically.

For *biblical context*, you need to look very carefully in the passage. Is the author making reference to some previous historical event capture in the Bible? That is, is the author citing or alluding to some previously written passage? Keep in mind, this is part of *exegesis*, so we are asking for what connections the author could have reasonably expected his first audience to make. We are not looking for theological connections (e.g., the author mentions *grace*, so let's look at three other passages that talk about *grace*). That is part of *theological reflection* and will come into play in question 4. Here, we are looking for what references the author makes to other parts of the Bible (whether through direct citation or broader allusion). Go back and read them. And remember, the most important question is *why*? Why has the author chosen to make this biblical connection? What about that event or story or the context of that passage has captured the author's attention? What is the author's purpose in making that connection?

3. What is the argument being advanced by the author to *his audience* (in one short sentence)?

The *author's argument* is a way of talking about the main point or aim of a passage as a whole. It can be descriptive or prescriptive. It is not simply a summary statement. But rather, it is the idea of which the author is trying to persuade his audience. As you work on articulating the author's argument, please keep in mind that 1) it needs to be specific enough to the passage that it clearly comes from *the particular passage* (and not any other passage), 2) it is for the *first audience* (we'll get to modern readers later), and 3) it should be one single sentence that is both short and clear, and captures the *argument* of the passage. The goal is NOT to cram as much of the passage into your sentence as possible or to summarize the passage, but rather to focus in on the main point and main purpose as clearly as possible. Often, the *argument* of a passage is not merely a descriptive statement. Rather, it might be phrased as an *imperative* because the author's primary point is a call to action. In any case, our hope is that you will supply your best attempt at the *argument* as a way of demonstrating that you understand and can articulate the central point of the passage and the author's agenda or claim in arguing it.

4. How does this passage connect to the gospel of Jesus Christ? What *part of the gospel* is in view?

These two questions are getting at the idea that every part of the Bible, every passage of Scripture, in some way relates to the gospel of Jesus Christ (cf., Luke 24:13-49). The first question is asking in what way your passage—or really what parts of your passage—connect to the gospel. Your passage might anticipate the gospel. Your passage might be looking back and reflecting on the gospel. The important thing here is that the connection is legitimate and textually driven. We want to avoid the subjectivity of allegory or over-spiritualizing our passages. For this, you might do well to consider several strategies:

- *Explicit Reference*: This is the easiest strategy to see as, sometimes, the gospel of Jesus Christ is just right there, stated directly in your passage. This happens occasionally in the

Gospels, but more frequently in the Epistles. Just make sure you treat the gospel the same way the author did.

- *Prophetic Fulfillment:* Sometimes, the best connection is made explicitly, but in relationship to a prophecy or its fulfillment found elsewhere in the Bible. In the Prophets, for example, messianic prophecies are stated that have both a proximate historical fulfillment and an ultimate fulfillment in Jesus. The Gospels and Acts and the Epistles often take a look back at such prophecies. When you have such a connection in your passage, explore whether this is a way of connecting to the gospel.
- *Historical Trajectory:* This is one of the harder strategies to use as it requires having a fairly good grasp of redemptive history. Each of our passages describes something with a redemptive historical value that exists on a timeline of all history, from creation to new creation. At the center of this timeline is the death and resurrection of Jesus. As such, your passage might include some kind of historical anticipation, some marker in history that inches closer (forward or backward) to the death and resurrection of Jesus. You might think in eras or epochs of salvation history and ask how your passage plays a role in the trajectory of history that is aimed at the cross and resurrection.
- *Typology:* An analogy is a broad set of comparisons (both of similarity and contrast) between two concepts. *Typology* is a kind of analogy used in biblical literature. It may compare people, objects, institutions, or other things. Importantly, there is a kind of progression in the comparison, where the final person or object or event is escalated in value in some way. In other words, a *type* is a pattern or a shadow that in some way points to an ultimate expression of it. And, for the purpose of connecting to the gospel, the type is a shadow cast by a particular face of the gospel. Moses was an important prophet that anticipates the ultimate prophet in Jesus. David was a good king that anticipates the ultimate king in Jesus. It is worth noting that there are always aspects of similarity and dissimilarity present in analogies and typologies.
- *Biblical Theological Themes:* Themes are larger ideas that, themselves, progressively develop throughout the Bible. In this way, they might be seen as following the *historical trajectory* strategy as well as combining large sets of multiple *typological* connections. Major themes include kingdom, exodus and exile, priest and temple, and covenant. There are several others. Consider how one of these themes might be present in your passage and, as a result, how that theme then connects you to the gospel of Jesus Christ.
- *Gospel-Based Teaching:* Sometimes, your passage really revolves around ethical action. It can be hard to see the gospel of grace in passages that so easily lend themselves to a message of obedience. The important thing here is to get the ideas in the right order. When we are saved, we are given the righteousness of Christ (justification), a righteousness that depends on faith (Phil 3:8-9; cf., 2 Cor 5:21). Works of righteousness do not save us, but they are how we are commanded to live in faith for our own good

(sanctification), having been saved. When we come across the teaching or ethical demands God makes of his people, we need to understand these demands in light of the gospel. So, you might look for foundational theological ideas in the context that provide the gospel basis for the ethics. You might think of it as the ethics raising a question or presenting a problem that the gospel answers or solves.

In general, the best way to demonstrate the legitimacy of a gospel connection, especially in the Old Testament, is to make sure you have a passage (complementary to your own) that drives the connection. That is, you want to make sure you are teaching gospel connections in the Bible, not just loosely related abstract theological concepts.

In addition to showing the connections, you need to also reflect on the facet of the gospel that is in view. In other words, to what aspect of the gospel does your passage connect. Or what angle on the gospel does your passage take? As you might expect, *the gospel* is both an incredibly simple, and yet complex and multi-faceted concept. The heart of the gospel is, of course, the death and resurrection of Jesus as a substitutionary atonement for human sin, providing eternal life in relationship with God. But there are other angles on the gospel that might be more relevant to your passage, including: the Incarnation, the Ascension, the Second Coming, and the life and miracles and teaching of Jesus. There are also implications of the gospel like repentance, faith, and obedience. And there are also results of the gospel like forgiveness of sins and eternal life. Any one of these might be the strongest, textual, legitimate connection from your passage to the concept of the gospel.

5. What argument will you advance to *your audience* (in one short sentence)?

The argument of a *sermon* is the fundamental statement of what you, as a speaker today, are trying to convince your audience today.¹ In expository preaching and teaching, it will certainly be intimately related to the author's *argument* for his original audience, but you might think of it more as that most basic idea of which you are attempting to persuade your listeners. It should be well reasoned and, perhaps, articulated as the result of a proof (so depending on premises and building arguments).

6. What applications will you make? Consider both Christians and non-Christians.

The *applications* (and implications) will also likely be related to the *argument* of your sermon. You might have multiple applications or just one. You might articulate them throughout your sermon or just at the end. But use your work in the context to draw out primary (and secondary) applications from the text and know how you will argue them. Additionally, these applications

¹ Please note: We are using the term *sermon* throughout this document to refer the message or teaching session of a preacher or teacher. We realize that in some contexts, women may be uncomfortable using this terminology to refer to women teaching women. Please keep in mind that we wrote this document with male pastors in mind and our use of this terminology does not imply anything about gender for us. Our doctrinal statement is clear as to what we believe about issues of gender and ministry.

should be tailored to two specific parts of your audience: the believers and the unbelievers, thus taking into account how your passage relates to the gospel and not merely its meaning for the first audience.

Following from the example above, *applications* from the Luke 14:13-14 passage might range from inviting people we might not otherwise consider inviting to dinner, to getting involved with mercy ministries, to adopting an attitude of sacrificial service in the church, to following up on this idea that Jesus came to save us without expectation that we ‘repay’ him or ‘earn’ that salvation.²

7. What is your sermon title and your preaching outline?³

A sermon title is a short, simple phrase that is attempting to capture the main idea of the sermon. It is a way of focusing the mind of the audience to what it is they are to be absorbing from listening to the sermon. In this way, it should be shorter and more precise than a statement of your *argument*. It should also be poignant or provocative. It needs to capture the attention of the *audience* and draw them in. As such, it should probably be stated in modern and accessible language. It is, after all, your first use of rhetoric in attempting to persuade your audience.

A *preaching or teaching outline* is sometimes called a homiletical outline. It is simply a way of organizing your sermon or message. It should be derived from your work in the passage and will most likely be related to the structure of the passage. In the same way your *sermonic argument* is related to the *author’s argument*, how you organize your material to make your argument (your outline) should be related to how the author argued his point (his structure). But as with your sermonic argument, you also need to take into account both your *audience* and the *gospel connections*.

While *structure* is behind-the-scenes work, the homiletical outline is shaped and prepared to help your listeners follow along your presentation of the passage for your church audience. While some might include detailed notes in a homiletical outline for teaching, your homiletical outline in the Workshop needs only to be the outline itself—the headers you might attach to each section of your sermon.

You might be wondering: ‘Do I really have to write a homiletical outline?’ Yes, you are required to write a homiletical outline. People in ministry fulfill a lot of teaching roles. Some find themselves in preaching or teaching settings where a homiletical outline would be helpful. Other teachers lead ministries of the local church, write curriculum, train lay leaders, etc. Whichever way you are doing Word work, it is incredibly important to think homiletically!

² As above, please note: This is not intended to be a definitive, or even good, interpretation of the passage cited. It is, rather, intended to be an example of the kinds of things to think and present while considering the ideas of *argument* and *applications*.

³ In the women’s version of the worksheet, the question reads: “What is your *talk title* and your *teaching outline*?”