

# Table of Contents

1. Course Requirements .....	Page 2
2. Teaching and Preaching Contrasted .....	Page 3
3. The Purpose of Preaching .....	Page 3
4. Things that Shape a Message .....	Page 3
5. Questions in the Mind of an Audience .....	Page 4
6. The Task of a Preacher .....	Page 4
7. The Need for Variety in Preaching .....	Page 6
8. The Most Important Part of a Message .....	Page 8
9. The Components of a Good Introduction .....	Page 9
10. Illustrating Your Message .....	Page 11
11. Concluding Your Message .....	Page 13
12. Invitations .....	Page 14
13. Appendix A: Sermon Outlines .....	Page 16
-Textually Based .....	Page 16
-Problem, Solution, Application .....	Page 17
-Then, Always, Now .....	Page 20
-Key Question .....	Page 21
-Propositional .....	Page 25
14. Appendix B: Stairway of Communication .....	Page 26
15. Appendix C: Illustration Worksheets .....	Page 28
16. Appendix D: Bibliography .....	Page 32
17. Appendix E: Word Study Work Sheet .....	Page 33
18. Appendix F: Outline Handouts .....	Page 36

## BIBLICAL COMMUNICATION II: COURSE REQUIREMENTS

1. Prepare exegetical, expositional, homiletical and speaking outlines for three passages. (30%)
2. Give a 10 minute message/lesson in front of the class from one of these. Your outlines must be turned in by 5:00PM, the day before your messages are to be preached. (10%)
3. Give a 15 minute message/lesson in front of the class from one of these. (10%)
4. One word study will be assigned, this should be turned in at the same time as you turn in your outlines, 5PM the day before you preach your message. (10%)
5. Give a 20 minute message/lesson from the third. (10%)
6. Take notes and evaluate 10 messages from chapels or church services. (10%)
7. Prepare 15 illustrations from various sources (other than your Bible or other messages!). **Five of these illustrations should be original to you, be creative.** Put these into a folder. They should contain detailed information about your source (name of source, date and page number etc.). Explain exactly and in detail what the article illustrates. Where possible the original article/document should be included in your notebook. (10%)
8. Up to 3 unannounced quizzes will be given over the course material. (15%)

## I. Teaching and preaching contrasted

A. Teaching:

B. Preaching:

C. Definition of Preaching:

1. An Oral Address
2. Concerning Truth
3. From the Bible
4. Presented Clearly
5. With an Intent to Persuade
6. The audience
7. To respond

## II. The purpose of preaching.

A.

B.

## III. Things that shape a message.

A.

B.

C.

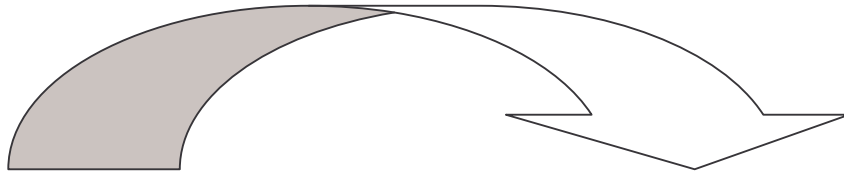
IV. Questions in the mind of the audience that the preacher must answer.

A.

B.

C.

D.



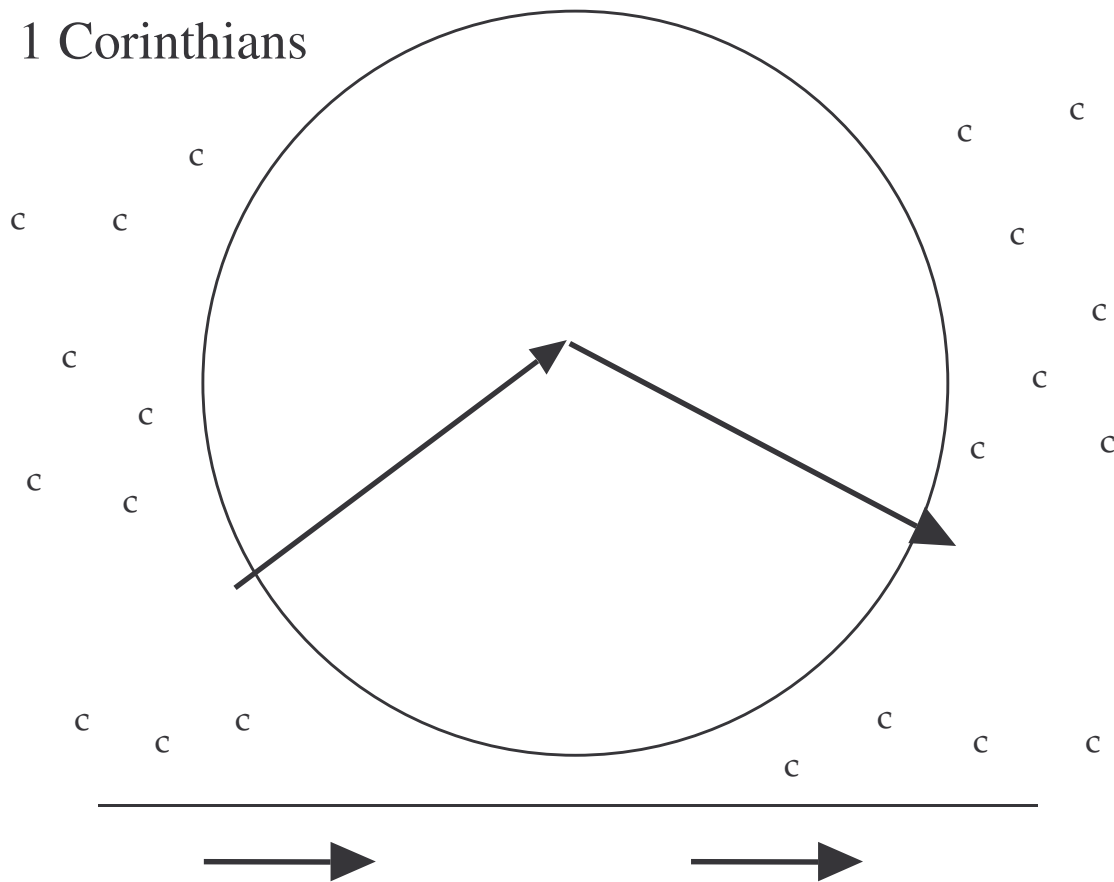
VI. The task of a preacher

A.

B.

C.

# 1 Corinthians



**Text:** 1 Corinthians 8-10

**Exegetical / Then / Original Readers:** The purpose for which Paul commanded the Corinthian believers not to eat meat offered to idols was so that they would not cause their weaker brother in Christ to eat against his conscience.<sup>1</sup>

**Theological / Always / All Readers:**

**Expositional / Now / Contemporary Readers:**

Or

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<sup>1</sup> Adapted from Dr. Tim Warren's class notes, Dallas Theological Seminary 2004.

**Text:** 1 Samuel 7

**Exegetical / Then / Original Readers:** The Israelites when facing a potentially devastating situation respond by seeking God's intervention, through the mediation of Samuel.

**Theological / Always / All Readers:** The children of God are to take time to reflect on His faithfulness.

**Expositional / Now / Contemporary Readers:** You need to take time to reflect on God's faithfulness.

## VII. Need for Variety in Preaching

“A major league pitcher who can throw only a good fast ball has too limited a repertoire. If that's all he has, the batter soon learns to anticipate what is coming and hit it. He needs to develop a variety of pitches—a slider, a curve ball, a knuckle ball, a change up. The element of surprise will enhance his effectiveness with his standard fast ball.”<sup>2</sup>

## VIII. Purposeful Preaching

A. Purpose of Preaching:

B. A Purpose statement is crucial.

1.

“If you aim at nothing you will hit it every time”

2.

---

<sup>2</sup> Harold Freeman, *Variety in Biblical Preaching*. (Word Book Publisher: Waco, Texas, 1987) 11.

3.

B. Example purpose statements:

1. My fellow classmates will take time each day this week to be an encouragement to at least one person. James 1
2. My fellow students will do something this week completely free from recognition, simply to put into practice “pure religion.” James 1:27
3. That my fellow students will take time out of their day to examine their lives (spiritual accountability sheet). 2 Corinthians 10

C. Write out your conclusion

“One effective means of incorporating the purpose into the sermon lies in writing out a conclusion with the purpose in mind. We concentrate our thought with great efficiency if we know as we begin what we intend to accomplish.”<sup>3</sup>

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<sup>3</sup> Hadden Robinson, *Biblical Preaching*. (Baker Book House: Grand Rapids, Michigan, 1980), 112.

If the goal is: <sup>4</sup>	Knowledge	Attitude	Behavior
Then the verb can be:	Become aware of Compare Contrast Delineate Differentiate Discern Discover Identify Know Recognize Think through Understand	Appreciate Be convinced of Be enthusiastic about Be sensitive to Commit yourself to Desire to Determine to Develop Feel satisfied about Have confidence in Plan Sympathize with View	Apply Assist in Communicate Evaluate Examine Experience Explain Memorize Practice Pray about Produce Reflect on Solve Study Use

## IX. The most important part of a message:

### A.

“If the preacher does not capture the attention of the audience in the first five seconds he may never gain it at all.”<sup>5</sup>

“An ear-grabbing opening promises that what is to follow may be worth 30 minutes of your time.”<sup>6</sup>

### B.

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<sup>4</sup> This chart is adapted from a table developed by Roy Zuck and recorded in Haddon Robinson’s *Biblical Preaching*, 111.

<sup>5</sup> Haddon Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 160.

<sup>6</sup> *Ibid*, 161.

C.

## X. The components of a good introduction<sup>7</sup>

A.

“When one mind approaches another for any reason, the first thing to do is to catch attention. The need of winning attention and of keeping it is felt not only by the teacher before his class but also by the preacher before his congregation, the lecturer before his audience, the lawyer before his jury, the salesman before his purchaser. Anyone who seeks to influence another must first have that person’s attention.”<sup>8</sup>

B.

C.

D.

Turn with me to \_\_\_\_\_ please follow along with me as I read.

E.

1. Then, Always, Now
2. Problem, Solution, Application
3. Key Question
4. Propositional Statement

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<sup>7</sup> This model was developed by Dallas Theological Seminary Faculty.

<sup>8</sup> Herman Horne, *Jesus the Master Teacher*, 21.

## XI. Illustrating your message

### A. Value of Illustrations

Everyone appreciates a good illustration. The right illustration at the right time is half the battle for many preachers and teachers. Congregations have come to life, tears, or wholesome laughter, at an illustration fittingly given. Sunday School and Bible classes have become enthusiastic learning centers where wise usage of illustrative material is employed.<sup>9</sup>

Nathan had the dangerous task of preaching to a king with a guilty conscience. His life could be taken, if he said the wrong thing. Fortunately for Nathan, he was creative, he was a good preacher, he knew how to get David's ear. Before David was a king he was a shepherd. David could picture the rich man's flocks, and the poor man's one lamb, he knew what it was like to have a lamb in his arms, he also knew the anger that was felt when somebody tried to steal one of his sheep.

David saw the picture, but he failed to see the mirror, until Nathan said, "You are the man!"<sup>10</sup>

When Nathan, a prophet, confronted David, his king, about adultery, he thought about the dynamics of the situation—and he told David a story. Actually, the story itself was the sermon, it had a sharp point. And David, with all his defenses up, could not avoid its penetration...

Appropriate illustrations do that. They do everything a sermon must do to communicate—explain, prove or apply a truth. Effective preachers stalk and store illustrations to tell the truth in fresh ways.<sup>11</sup>

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<sup>9</sup> Paul Tann, *Encyclopedia of 7,700 Illustrations*.

<sup>10</sup> Warren Wiersbe, *Preaching and Teaching with Imagination*, 52.

<sup>11</sup> M. P. Green, *Illustrations for Biblical Preaching*.

## B. Purposes of Illustrations

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

## C. Sources of Illustrations

- |    |     |
|----|-----|
| 1. | 9.  |
| 2. | 10. |
| 3. | 11. |
| 4. |     |
| 5. |     |
| 6. |     |
| 7. |     |
| 8. |     |

## XII. Conclusion:

“Without a good conclusion the best sermon is a dud.”<sup>12</sup>

The former preacher at Princeton Theological Seminary said, “The conclusion (of a sermon) is burdened with two handicaps. The minister prepares it when he is the most tired, and the congregation hears it when they are the most tired.”<sup>13</sup>

### A. What not to do:

1.

2.

3.

4. <sup>14</sup>

### B. What to do:

“As an experienced pilot knows that landing an airplane demands special concentration, so an able preacher understands that conclusions require thoughtful preparation. Like the pilot a skilled preacher should never have uncertainty about where his sermon will land.”<sup>15</sup>

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<sup>12</sup> Jay E. Adams, *Preaching with Purpose* (Presbyterian and Reformed Publishing Company: Phillipsburg, NJ, 1982), 65.

<sup>13</sup> George Sweazy, *Preaching the Good News* (Englewood Cliffs, N.J.: Prentice-Hall, 1976), 100.

<sup>14</sup> All of these problems result from not adequately preparing the conclusion beforehand.

<sup>15</sup> Hadden Robinson, 167.

William Jennings Bryan, a famous Christian orator, and lawyer when he asked his mother how he did after a sermon, she said, “Will, you missed several good opportunities to sit down.”<sup>16</sup>

1.

2.

3.

4.

### XIII. Invitation

A. Invitation is the natural outflow of a purposefully preached message.<sup>17</sup>

B.

C.

1.

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<sup>16</sup> Quoted in Donald E. Demaray, *An Introduction to Homiletics* (Grand Rapids: Baker, 1990), 129.

<sup>17</sup> See the Ladder of Communication.

2.

D.

“Our expectation...is not merely that people will understand or remember or enjoy our teaching, but that they will do something about it. ‘If there is no summons, there is no sermon.’<sup>18</sup>

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<sup>18</sup> John R. W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids: Eerdmans, 1982), 246.

# **Appendix A: Sermon Outlines**

## **Textually Based Message Expositional Outline Genesis 34**

- I. Jacob was indifferent to the raping of his own daughter. (34:1-24)
  - A. He did not take action.
  - B. He ignored his responsibility as a father.
    - 1. He acted out of fear.
    - 2. His ability to lead was undermined.
  
- II. Simeon and Levi did not practice discernment when seeking justice. (34:25-31)
  - A. They acted out of anger.
  - B. They did not seek God's plan in the matter.
  
- III. When someone under your authority is wronged, you need to respond properly.
  - A. You need to respond with action.
    - 1. You are responsible for those God has entrusted you with.
    - 2. Indifference is disregarding your responsibility as a leader.
  - B. You need to respond with discernment.
    - 1. Discernment involves guarding your emotions.
    - 2. Discernment involves seeking God's plan.

# Problem-Solution-Application

## Expositional Outline I Samuel 7:7-12

**Sermon Purpose:** That my congregation will be strategic in taking time to reflect on God's faithfulness.

### BODY

I. Believers are quick to call on the Lord for intervention, but slow to reflect on His faithfulness. **PROBLEM**

- A. When tough times come we quickly turn to God seeking his miraculous intervention.
- B. Unfortunately shortly after God intervenes in little or big ways we forget and miss out on opportunities to reflect on God's faithfulness.

II. We must take time out of our lives to reflect on God's faithfulness.

### SOLUTION

- A. Reflecting on God's faithfulness reminds us of God's love for us.
- B. Reflecting on God's faithfulness results in worship.
- C. Reflecting on God's faithfulness returns our trust in God.

### III. APPLICATION

- A. When God intervenes in a significant way "build" a memorial to remind you of God's faithfulness.
- B. As a family celebrate significant dates as opportunities to reflect on God's faithfulness.
  - 1. Celebrate spiritual birthdays as a means to reflect on God's faithfulness in bringing you to salvation.
  - 2. Celebrate Thanksgiving and Christmas as spiritual holidays reflecting on God's intervention.
  - 3. Celebrate other specific and important dates relating to the family.

# Problem-Solution-Application

## Nehemiah Expositional Outline

### I. 2 Problems:

- A. The walls of Jerusalem were destroyed, leaving the people defenseless. 1:3
- B. The people were morally distraught 1:3

### II. 2 Solutions:

- A. Nehemiah practiced optimism.
  - 1. Optimism and realism are not mutually exclusive concepts.
    - a. Nehemiah knew the task was large
    - b. Nehemiah knew that the task would involve hard work,
    - c. Nehemiah knew that the task would require careful planning.
  - 2. Optimism is sourced in God's provision (1:4,5).
  - 3. Nehemiah was optimistic despite ridicule (4:3)
- B. Nehemiah took action.
  - 1. He began with prayer (1:4,5).
  - 2. He approached the king, risking his very life (2:2).
  - 3. He led a team to accomplish the task of rebuilding the walls.
  - 4. In 52 days, Nehemiah and his followers re-built the walls. (6:15,16)

### III. 2 Applications:

- A. As leaders we must exercise optimism.
- B. As leaders we must take action.
- C. What thing in your life do you need to respond with optimism and action?

# Problem-Solution-Application

## Expositional Outline

### Proverbs 11:13

*A gossip betrays a confidence,  
but a trustworthy man keeps a secret. [NIV]*

**Sermon Purpose: That my fellow classmates will carry out a plan to maintain their trustworthiness.**

I. Those of you who are gossips are not trustworthy to maintain confidence, and therefore not sought out as a friend. **PROBLEM**

- A. You are not trusted
- B. You are not sought out as a friend.

II. Those of you who are trustworthy keep private, confidential information, and therefore are dependable during tough times. **SOLUTION**

- A. You keep private, confidential information.
- B. You are an asset during tough times.

III. You need to carry out a plan to maintain your trustworthiness.

#### **APPLICATION**

- A. Make certain everyone knows your standards of gossip and confidence.
  - 1. Expressing your commitment to secrecy and disgust for gossip will open up opportunities of ministry otherwise impossible.
  - 2. Making such statements from the pulpit will force you to uphold this high standard.
- B. Develop a clear statement to be given to those whom you counsel.
- C. Keep matters confidential even from your own family.

# Then-Always-Now

## Expositional Outline

### Proverbs 3:7,8

*Do not be wise in your own eyes;  
fear the LORD and shun evil.  
This will bring health to your body  
and nourishment to your bones. [NIV]*

- I. The Author of Proverbs feared the Lord by turning from evil. **THEN** vs. 7,8
  - A. He was not self-deluded about his own wisdom vs. 7a
  - B. He feared the Lord. vs. 7b
    - 1. He had respect for God's Power
    - 2. He had reverence for God's Position
  - C. He feared the Lord by turning from evil vs. 7b
  - D. He was blessed for his turning from evil. vs. 8
  
- II. The People of God are to fear the Lord by obeying his commands **ALWAYS**
  - A. God has a reason for his commands.
  - B. Obedience to his commands results in blessing.
    - 1. Obedience results in physical blessing sometimes.
    - 2. Obedience results in spiritual blessing many times.
  - C. Obedience to his commands prevents unnecessary heartache.
  
- III. You need to practice the fear of the Lord by despising evil. **NOW**
  - A. Understand that evil results in shattered lives.
  - B. Despise evil by refusing to tell half-truths.

**Key Question**  
**How should we respond when we are wronged?**

**Expositional Outline**  
**Genesis 34**

**1. Image-**The BBC announced the news that some South African vigilantes were tired of their indifferent police forces that turned a blind eye to criminal action, so they took the law into their own hands by catching a criminal who was accused of murder. Within an hour the community tried this man, found him guilty of murder, he was stripped naked, beaten, then doused with petroleum and set on fire. All while a priest and the police looked on helplessly, prevented by the crowd from interfering. One of the participants in this capture, trial, and capital punishment stated, “We don’t trust the police and the justice system.”

**2. Subject-** Today I am going to be answering the question how should we respond when we are wronged?

**3. Need-** In the story I just shared with you a man committed murder, and the police were so indifferent that the people did not trust their authority. If while you are in authority you are indifferent when someone under your authority has been wronged you too will be considered incapable of taking care of your own. People will see you like they saw the indifferent police officers.

**4. Preview-** Indifferent people, nor vigilantes, have any place in God’s plan. Today we will be turning to a passage of scripture that speaks of one individual who was indifferent and two who were vigilantes, and took the law into their own hands. We will learn from their negative example how not to respond when you are wronged, and then I will share with you two characteristics of right action.

**5. Text-**Please turn with me to Genesis chapter 34, and let us learn from the negative example of these three individuals. Read verses 1-24.

- I. We should not respond with indifference like Jacob (34:1-24).
  - A. Jacob did not take action, he was apathetic.
  - B. Jacob ignored his responsibility as a father.
    - 1. He acted out of fear.
    - 2. His ability to lead was undermined.
  
- II. We should not become vigilantes like Simeon and Levi (34:25-31).
  - A. Simeon and Levi acted out of anger and vengeance.
  - B. Simeon and Levi did not seek the Lord's plan in the matter.
  
- III. When you are wronged you should respond with action and discernment.
  - A. You need to respond with action.
    - 1. You are responsible for those God has entrusted to you.
    - 2. Indifference is disregarding your responsibility as a leader.
  - B. You need to respond with discernment.
    - 1. Discernment involves guarding your emotions.
    - 2. Discernment involves seeking God's plan.

Conclusion: When you are wronged remember the story of Jacob and his sons' wrong responses to difficult circumstance. Do not allow yourselves to be like Jacob, who was an indifferent police officer, who turned a blind eye to criminal action, nor be like Jacob's sons, vigilantes who respond out of anger and take the law into their own hands. Instead take action with discernment.

Key Question  
Expositional Outline

James 1:27  
What is PURE Religion

- I. Pure Religion is not simply ritual actions
- II. Pure Religion involves actions done out of worship to God
- III. Pure Religion involves actions which are done with proper motives

Key Question  
Topical Outline

- I. Why is Youth Ministry Important?
  - A. 80% of believers, choose Christ before the age of 20
  - B. Youth are the church of tomorrow
  - C. Youth are the church of today
  - D. If you do not reach youth of today, you have a dead church tomorrow.
  
- II. What is a Biblical Philosophy of Ministry?
  - A. Scripture Memory
  - B. Personal Bible Study
  - C. Christian Service
  - D. Discipleship/Mentorship
  - E. Bible Teaching

Key Questions  
Expositional Outline  
2 Corinthians 5:17-6:2

- I. What is Reconciliation? 5:19
  
- II. What is the Means of Reconciliation? 5:21
  
- III. What is the Ministry of Reconciliation? 5:18
  
- IV. What is the Word of Reconciliation? 5:19
  
- IV. What is the Time of Reconciliation? 6:2

# PROPOSITIONAL EXPOSITORY SERMON OUTLINE

## GENESIS 12

Written by Dan Carfrey

### SERMON TITLE: RELYING UPON OUR RELIABLE GOD

#### PROPOSITIONAL STATEMENT

We may be unreliable at times in our personal commitment to God, but we can count on the fact that He is reliable to keep His Word.

#### I. WE MAY BE UNRELIABLE AT TIMES IN OUR PERSONAL COMMITMENT TO GOD

- A. Abraham did not fully obey God when he took his father and Lot with him from Ur the Chaldees, to go to the land God would show him.
- B. Abraham did not fully obey God when he stayed in Haran until his father died, before moving on to the land God would show him.
- C. And Abraham most certainly was not in the will of God when he departed from the land God showed him to go to Egypt.

#### II. BUT WE CAN COUNT ON THE FACT THAT HE IS RELIABLE TO KEEP HIS WORD.

- A. God permitted Abraham to prosper in Haran because He had promised to bless Abraham personally.
- B. God personally appeared to Abraham when he arrived in Canaan, because He had promised to show Abraham the land of promise.
- C. And God delivered Sarai from Pharaoh through plagues, because God had promised to raise up a nation for Abraham through her as his wife.

# Big Idea / Propositional Outline

## I John 1:1-9

**Purpose:** That my students will understand true, intimate fellowship with God requires obedience, and requires keeping a short account of sin. Having understood this, that they will then seek to immediately confess known sin daily.

**Image:** Jurassic Park Illustration

There is a wonderful moment in the movie *Jurassic Park*, when world-class paleontologist Allen Grant, who has devoted his life to the study of dinosaurs, suddenly comes face-to-face with real, live prehistoric creatures. He falls to the ground, dumbstruck. The reason is obvious. It is one thing to piece together an informed but nonetheless imperfect image of dinosaurs by picking through fossils and bones. But to encounter an actual dinosaur—well, there can be no comparison.

For many people, spirituality amounts to picking through the artifacts of faith that survive from long ago and far away. But today, gripping encounters with God, deep fellowship with God is still at our disposal. We have a God who isn't an illusion, or a fossil, but someone who is real, a God who desires to commune with us. For believers who experience this intimate fellowship, like the scientist in Jurassic Park, there can be no comparison.

**Need:** We can and need to experience the fullness of eternal life God has intended us to have, deep, intimate fellowship with Him.

**Text:** Please turn with me to 1 John chapter one.

**Subject/Preview:** Today I propose from the epistle of John that true intimate fellowship requires two things, obedience and confession.

I. Fellowship with God requires obedience 1:5-7

A. God is light 1:5

B. You cannot be walking in darkness and in fellowship at the same time. 1:6

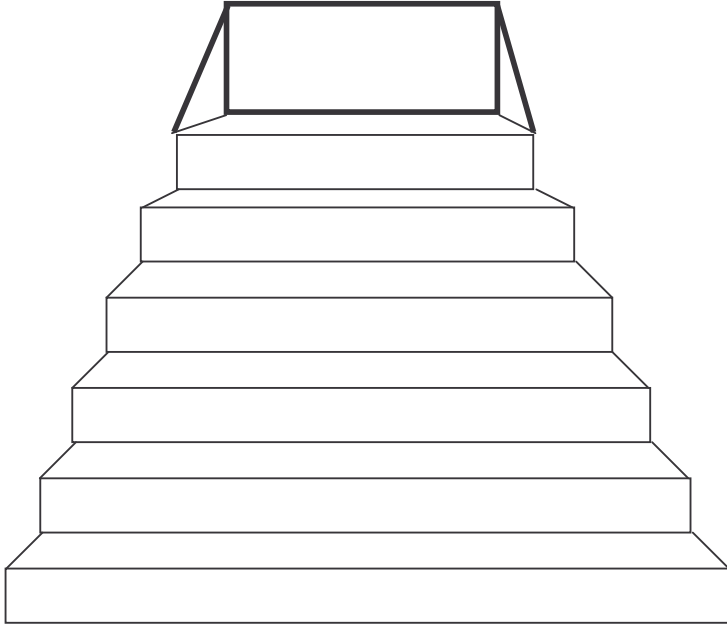
II. Fellowship with God requires confession of sin 1:8,9

A. God has promised to forgive our sins 1:9

B. He forgives not just the known, confessed sin, but ALL unrighteousness. 1:9

C. Confession of sin is required to restore fellowship with God. 1:9

# Appendix B: Stairway of Communication







Symbol / Metaphor / Simile	Biblical Concept
“Take my <b>yoke</b> upon you”	
“Give to <b>Caesar</b> what is <b>Caesar’s</b> ”	
“ <b>Camel</b> going through a <b>needle’s eye</b> ”	
“Take the <b>beam</b> out of your own eye, before ... <b>speck</b> ...”	
“ <b>Salt</b> of the earth”	
“ <b>Turn the other cheek</b> ”	
“ <b>Serpents</b> ”	
“ <b>Doves</b> ”	
“Knows every <b>hair on your head</b> ”	
“ <b>like a rudder of a ship</b> ”	
“ <b>like the bitt in a horses mouth</b> ”	
“ <b>full of deadly poison</b> ”	
“ <b>life is like a vapor</b> ”	

## Appendix D: Bibliography

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- Warren, Timothy. Class Notes, Dallas Theological Seminary 2004.

**\*\*Highly Recommended Reading**

**\*Recommended Reading**

# Appendix E: Word Study Worksheet

Name: \_\_\_\_\_

## Biblical Communication

1. Who is the writer of this passage?

2. In what other passages did this writer use this word or a form of this word in this book?

Word form

Passages

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3. In what other passages did this writer use this word or a form of this word in other books?

Word form

Passages

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6. Based on the usage of this word or a form of this word in the context of each passage, what appears to be the meaning of this word as used by other NT writers / speakers?

Passage(s)

Meaning

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<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>

7. Based on the usage of this word or a form of this word in the context of each passage, what appears to be the meaning of this word as used by this writer?

Passage(s)

Meaning

<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>

8. Based on the usage of this word in the context of this passage, what appears to be its meaning.

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# Appendix F Outline Handouts

\_\_\_\_\_ / \_\_\_\_\_

Name: \_\_\_\_\_

## Biblical Communication

### Structural Outline Worksheet

PASSAGE: \_\_\_\_\_

(Include the verse numbers and diagram the relationships)

Area with horizontal dashed lines for writing.



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-----  
**EXEGETICAL OUTLINE**

- I. \_\_\_\_\_ (verses)  
( )
- A. \_\_\_\_\_ ( )
- 1. \_\_\_\_\_ ( )
- 2. \_\_\_\_\_ ( )
- 3. \_\_\_\_\_ ( )
- B. \_\_\_\_\_ ( )
- 1. \_\_\_\_\_ ( )
- 2. \_\_\_\_\_ ( )
- 3. \_\_\_\_\_ ( )
- C. \_\_\_\_\_ ( )
- 1. \_\_\_\_\_ ( )
- 2. \_\_\_\_\_ ( )
- 3. \_\_\_\_\_ ( )

- II. \_\_\_\_\_ (verses)  
( )
- A. \_\_\_\_\_ ( )
- 1. \_\_\_\_\_ ( )
- 2. \_\_\_\_\_ ( )
- 3. \_\_\_\_\_ ( )
- B. \_\_\_\_\_ ( )

1. \_\_\_\_\_( )

2. \_\_\_\_\_( )

3. \_\_\_\_\_( )

C. \_\_\_\_\_( )

1. \_\_\_\_\_( )

2. \_\_\_\_\_( )

3. \_\_\_\_\_( )

III. \_\_\_\_\_(verses)  
( )

A. \_\_\_\_\_( )

1. \_\_\_\_\_( )

2. \_\_\_\_\_( )

3. \_\_\_\_\_( )

B. \_\_\_\_\_( )

1. \_\_\_\_\_( )

2. \_\_\_\_\_( )

3. \_\_\_\_\_( )

C. \_\_\_\_\_( )

1. \_\_\_\_\_( )

2. \_\_\_\_\_( )

3. \_\_\_\_\_( )

IV. \_\_\_\_\_(verses)  
( )

A. \_\_\_\_\_( )

1. \_\_\_\_\_( )

2. \_\_\_\_\_( )

3. \_\_\_\_\_( )

B. \_\_\_\_\_( )

1. \_\_\_\_\_( )

2. \_\_\_\_\_( )

3. \_\_\_\_\_( )

C. \_\_\_\_\_( )

1. \_\_\_\_\_( )

2. \_\_\_\_\_( )

3. \_\_\_\_\_( )

**Exegetical Statement / THEN** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

**Timeless Truth / ALWAYS** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

Name: \_\_\_\_\_

## Biblical Communication Expositional Outline Worksheet

PASSAGE: \_\_\_\_\_

Exegetical Statement / THEN: \_\_\_\_\_

\_\_\_\_\_

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Timeless Truth / ALWAYS: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Purpose Statement: \_\_\_\_\_

\_\_\_\_\_

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### EXPOSITIONAL OUTLINE

#### *INTRODUCTION*

1. Image: \_\_\_\_\_

2. Need: \_\_\_\_\_

3. Subject: \_\_\_\_\_

4. Text: \_\_\_\_\_

5. Preview: \_\_\_\_\_

I. \_\_\_\_\_ ( )

A. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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B. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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\_\_\_\_\_

C. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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II. \_\_\_\_\_ ( )

A. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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B. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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C. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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III. \_\_\_\_\_ ( )

A. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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B. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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C. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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IV. \_\_\_\_\_ ( )

A. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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B. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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C. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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***CONCLUSION***

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**Biblical Communication**  
**Homiletical Outline Worksheet**

*Main Points and Subpoints*

**Purpose Statement:**

**Passage:**

*Introduction*

*Conclusion*





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**EXGETICAL OUTLINE**

I. \_\_\_\_\_ (verses)  
( )

A. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

3. \_\_\_\_\_ ( )

B. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

3. \_\_\_\_\_ ( )

C. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

3. \_\_\_\_\_ ( )

II. \_\_\_\_\_ (verses)  
( )

A. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

3. \_\_\_\_\_ ( )

B. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

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C. \_\_\_\_\_( )

1. \_\_\_\_\_( )

2. \_\_\_\_\_( )

3. \_\_\_\_\_( )

III. \_\_\_\_\_( ) (verses)

A. \_\_\_\_\_( )

1. \_\_\_\_\_( )

2. \_\_\_\_\_( )

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B. \_\_\_\_\_( )

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C. \_\_\_\_\_( )

1. \_\_\_\_\_( )

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3. \_\_\_\_\_( )

IV. \_\_\_\_\_( ) (verses)

A. \_\_\_\_\_( )

1. \_\_\_\_\_( )

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B. \_\_\_\_\_( )

1. \_\_\_\_\_( )

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C. \_\_\_\_\_( )

1. \_\_\_\_\_( )

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**Exegetical Statement / THEN** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

**Timeless Truth / ALWAYS** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_.

Name: \_\_\_\_\_

## Biblical Communication Expositional Outline Worksheet

PASSAGE: \_\_\_\_\_

Exegetical Statement / THEN: \_\_\_\_\_

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Timeless Truth / ALWAYS: \_\_\_\_\_

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Purpose Statement: \_\_\_\_\_

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### EXPOSITIONAL OUTLINE

#### *INTRODUCTION*

1. Image: \_\_\_\_\_

2. Need: \_\_\_\_\_

3. Subject: \_\_\_\_\_

4. Text: \_\_\_\_\_

5. Preview: \_\_\_\_\_

I. \_\_\_\_\_ ( )

A. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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B. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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C. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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II. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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Illustrations: \_\_\_\_\_

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C. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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III. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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Illustrations: \_\_\_\_\_

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C. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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IV. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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B. \_\_\_\_\_ ( )

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C. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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## ***CONCLUSION***

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**Biblical Communication**  
**Homiletical Outline Worksheet**

*Main Points and Subpoints*

**Purpose Statement:**

**Passage:**

*Introduction*

*Conclusion*





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**EXEGETICAL OUTLINE**

- I. \_\_\_\_\_ (verses) ( )
- A. \_\_\_\_\_ ( )
  - 1. \_\_\_\_\_ ( )
  - 2. \_\_\_\_\_ ( )
  - 3. \_\_\_\_\_ ( )
- B. \_\_\_\_\_ ( )
  - 1. \_\_\_\_\_ ( )
  - 2. \_\_\_\_\_ ( )
  - 3. \_\_\_\_\_ ( )
- C. \_\_\_\_\_ ( )
  - 1. \_\_\_\_\_ ( )
  - 2. \_\_\_\_\_ ( )
  - 3. \_\_\_\_\_ ( )

- II. \_\_\_\_\_ (verses) ( )
- A. \_\_\_\_\_ ( )
  - 1. \_\_\_\_\_ ( )
  - 2. \_\_\_\_\_ ( )
  - 3. \_\_\_\_\_ ( )
- B. \_\_\_\_\_ ( )

1. \_\_\_\_\_( )

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C. \_\_\_\_\_( )

1. \_\_\_\_\_( )

2. \_\_\_\_\_( )

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III. \_\_\_\_\_(verses)  
( )

A. \_\_\_\_\_( )

1. \_\_\_\_\_( )

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C. \_\_\_\_\_( )

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IV. \_\_\_\_\_(verses)  
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A. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

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C. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

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**Exegetical Statement / THEN** \_\_\_\_\_

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\_\_\_\_\_.

**Timeless Truth / ALWAYS** \_\_\_\_\_

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\_\_\_\_\_.

Name: \_\_\_\_\_

## **Biblical Communication Expositional Outline Worksheet**

**PASSAGE:** \_\_\_\_\_

**Exegetical Statement / THEN:** \_\_\_\_\_

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**Timeless Truth / ALWAYS:** \_\_\_\_\_

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**Purpose Statement:** \_\_\_\_\_

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### **EXPOSITIONAL OUTLINE**

#### ***INTRODUCTION***

1. **Image:** \_\_\_\_\_

2. **Need:** \_\_\_\_\_

3. **Subject:** \_\_\_\_\_

4. **Text:** \_\_\_\_\_

5. Preview: \_\_\_\_\_

I. \_\_\_\_\_ ( )

A. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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B. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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C. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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II. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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B. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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C. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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III. \_\_\_\_\_ ( )

A. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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B. \_\_\_\_\_ ( )

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C. \_\_\_\_\_ ( )

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Illustrations: \_\_\_\_\_

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IV. \_\_\_\_\_ ( )

A. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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B. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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C. \_\_\_\_\_ ( )

1. \_\_\_\_\_ ( )

2. \_\_\_\_\_ ( )

Illustrations: \_\_\_\_\_

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***CONCLUSION***

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**Biblical Communication**  
**Homiletical Outline Worksheet**

*Main Points and Subpoints*

**Purpose Statement:**

**Passage:**

*Introduction*

*Conclusion*

