



MOVING FROM THE BIBLICAL TEXT TO THE EXPOSITORY OUTLINE

- Paul Apple, May 2020



OVERVIEW

SCOPE

I am writing this **Sermon Outline Preparation Guide** as a simple tutorial to the process that I use in moving from the text of Scripture to an expository/homiletical outline. This is not a comprehensive guide to sermon preparation. Instead it is going to focus on the process of developing the best possible outline that covers the entire text in question and is focused around the concept of the **Big Idea** of the passage. The outline would then need to be fleshed out with illustrations and additional study and observations and interpretation and applications, etc. What I am presenting is more of a skeleton approach that constitutes the initial stage of sermon preparation.

This guide reflects my process which is not going to be the best fit for all preachers. I am not trying to make a case for some type of mandatory approach. **Preaching is both a science and an art.** There are certain objective goals that must be a priority; at the same time there are a wide range of subjective factors that depend on the giftedness and personality and approach of the expositor. So my process should be instructive to all, but is not being proposed as a model that should be followed by all preachers or in every circumstance. It is one additional tool that you can add to your toolbox.

Spiritual giftedness lies at the heart of sermon preparation and delivery. We are all wired differently by our Creator and Redeemer. Of primary importance is the dynamic of the Holy Spirit working to enlighten us regarding the text and then using our giftedness to bear spiritual fruit in the areas of evangelism and edification. The analytical, teaching approach that I prefer will not have the same appeal for a man who is gifted more in the area of exhortation or encouragement. However, the inductive analysis of the text of Scripture in a systematic fashion needs to be at the core of a healthy diet of indoctrination in the context of the local church.

PRESUPPOSITIONS

- 1) The Sufficiency of Scripture
- 2) The Exaltation of Jesus Christ to the Glory of God
- 3) The Importance of Prayer throughout the Process
- 4) The Expository Model – Rather than topical messages where systematic theology can be developed from a wide range of texts (which has its place), my approach here is going to focus on trying to draw out the meaning and application of one specific text of Scripture. The obvious values in this approach:
 - a. You avoid a soapbox approach to preaching and instead are forced to examine whatever topic is in front of you in the text
 - b. Instead of reading your ideas into the text, you are drawing out the intended meaning of the author
 - c. You cover the entire text instead of focusing on just particulars in the text that strike

you as especially relevant

Definition of Expository Preaching (Haddon Robinson)

“Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers.”

BIG IDEA CONCEPT

You need to read Haddon Robinson’s book *Expository Preaching* to see the importance of the Big Idea statement to sermon development and overall impact.

“I have a conviction that no sermon is ready for preaching, not ready for writing out, until we can express its theme in a short, pregnant *sentence* as clear as a crystal. I find the getting of that sentence is the hardest, the most exacting, and the most fruitful labour in my study. To compel oneself to fashion that sentence, to dismiss every word that is vague, ragged, ambiguous, to think oneself through to a form of words which defines the theme with scrupulous exactness – this is surely one of the most vital and essential factors in the making of a sermon: and I do not think any sermon ought to be preached or even written, until that sentence has emerged, clear and lucid as a cloudless moon.”

This Big Idea provides cohesiveness to all the parts of the sermon so that you are not just presenting a list of random observations from the text.

This Big Idea galvanizes the overall impact of the sermon so that the hearers can remember what was communicated and connect to the power and practicality of the concept.

Therefore, this Big Idea must be characterized by the following:

- **Accuracy** – Nothing else matters if the biblical text is not faithfully interpreted
- **Clarity** – It must be clear how the statement relates to the text at hand and the statement itself must not be confusing or ambiguous
- **Brevity and Simplicity**– the shorter the better as long as you are able to capture the concept in a broad enough scope to encompass the passage
- **Maximum Impact** – If there is a more forceful way to express the concept, try to go that direction
- **Relatability** – As much as possible you want the audience to have a line of sight to how they can connect to the theological concept

Sometimes it will be helpful to express your sermon topic both in sentence form as this Big Idea Concept and in more abbreviated numeric listing form – e.g. “Three Motivations for Prayer.” Certainly the numeric listing is the easiest format to follow for the listeners – moving from Motivation #1 to Motivation #2, etc. But you should still try to craft a sentence statement that you include as well to get the best overall impact.

Caveat: Please avoid the temptation to take the easy path in sermon outlining and merely offer up: “Three Observations from the Text” – which then can be totally unrelated to one another and could just as easily serve as the topic for any text with 3 major divisions of thought. It is best if your Big Idea can only fit this particular text that you are expositing.

Another good book is *Toward An Exegetical Theology* by Walter C. Kaiser, Jr. He writes: “Very few centers of biblical and homiletical training have ever taken the time or effort to show the student how one moves from analyzing the text to constructing a sermon that reflects and is dependent on that analysis.”

CHOOSING YOUR TEXT

I am usually preaching sequentially through a book of the bible. So my choice of text focuses on how large of a section to tackle. I want something that has enough cohesiveness that it lends itself to the Big Idea concept. I don't want too small of a section to cover in one sermon. If it is too long, it has to lend itself to a multi-part sermon developing the same Big Idea throughout. It usually is fairly easy to determine what section should constitute one sermon. Sometimes there might be a Prologue (like verses that are transitional or that set the context, etc.) and/or an Postlude/Epilogue (that contains some data that is not especially germane to the Big Idea. These are kept separate from the main points of the sermon outline.

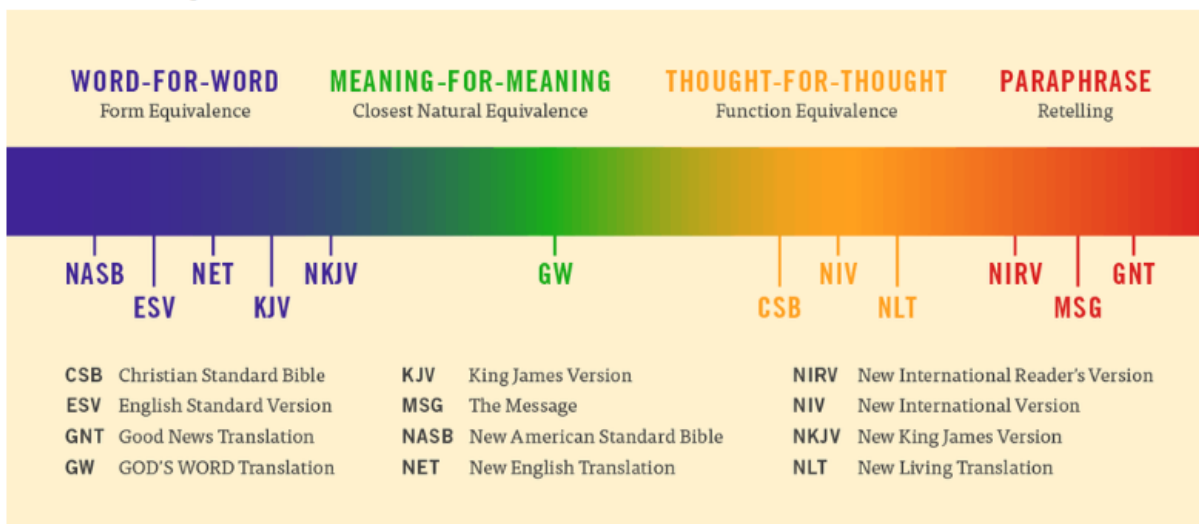
The English translation I like to use is the **New American Standard Bible** (NASB) because you have a **Word-for-Word** (or Formal Equivalence) where you have a line of sight back to the original Hebrew or Greek text. This allows the interpreter to make the decisions regarding the possible meanings of the text rather than the translation already limiting some of those decisions.

The other types of translations would be:

- **Thought-for-Thought** (Dynamic Equivalence) (e.g. New International Version)
- **Paraphrase** (e.g. Good News Translation)

The English Standard Version (ESV), and the New English Translation (NET) are a couple of other examples of Word-for-Word translations.

Bible Comparison Chart



<https://faithfoundedonfact.com/the-5-most-accurate-bible-translations/>

Having selected my text, I then copy and paste the English text (and the original language if I wish to study that as well) into my Sermon Outline template form.

TEXT:

TITLE:

BIG IDEA:

INTRODUCTION:

I. (:6-18) XXX

A.

II. (:19-24) XXX

A.

CONCLUSION:

DEVOTIONAL QUESTIONS:

1)

2)

3)

4)

QUOTES FOR REFLECTION:

TEXT: Luke 5:27-39

TITLE:

BIG IDEA:

INTRODUCTION:

I. (:6-18) XXX

II. (:19-24) XXX

And after that He went out, and noticed a tax-gatherer named Levi, sitting in the tax office, and He said to him, "Follow Me." 28 And he left everything behind, and rose and began to follow Him. 29 And Levi gave a big reception for Him in his house; and there was a great crowd of tax-gatherers and other people who were reclining at the table with them. 30 And the Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax-gatherers and sinners?" 31 And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick. 32 "I have not come to call the righteous but sinners to repentance." 33 And they said to Him, "The disciples of John often fast and offer prayers; the disciples of the Pharisees also do the same; but Yours eat and drink." 34 And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? 35 "But the days will come; and when the bridegroom is taken away from them, then they will fast in those days." 36 And He was also telling them a parable: "No one tears a piece from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old. 37 "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins, and it will be spilled out, and the skins will be ruined. 38 "But new wine must be put into fresh wineskins. 39 "And no one, after drinking old wine wishes for new; for he says, 'The old is good enough.'"

INITIAL CHUNKS

The next step is to carefully read the text multiple times to determine how many major sections are contained in the text and where those major breaks occur (**I, II, III**, etc.) These will determine whether you have a 2 or 3 or 4 part sermon to develop. (In some occasions you might find it necessary to develop more than 4 parts.)

It might help to read the passage in a couple of different translations. It might also help to see how the different translations divide up the passage. A good tool for comparison is found at:

<https://bible.org/seriespage/luke-6>

This will help you to see whether you are seeing the text divisions the way other major editors of the text have viewed the same passage. I usually perform this step before I would make any study in the original Hebrew or Greek. (I rarely study the Hebrew on my own apart from just some word studies. I might quote some other scholar who has far more competence in the Hebrew than my very rudimentary skill level.)

At this point you might want to assign some very preliminary heading to these sections – with the understanding that these heading will be refined from a homiletical standpoint as you do further study and make additional observations.

TEXT: Luke 5:27-39

TITLE:

BIG IDEA:

INTRODUCTION:

(:27-29) PROLOGUE

And after that He went out, and noticed a tax-gatherer named Levi, sitting in the tax office, and He said to him, "Follow Me." 28 And he left everything behind, and rose and began to follow Him. 29 And Levi gave a big reception for Him in his house; and there was a great crowd of tax-gatherers and other people who were reclining at the table with them.

I. (:30-35) 2 QUESTIONS

30 And the Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax-gatherers and sinners?" 31 And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick. 32 "I have not come to call the righteous but sinners to repentance." 33 And they said to Him, "The disciples of John often fast and offer prayers; the disciples of the Pharisees also do the same; but Yours eat and drink." 34 And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? 35 "But the days will come; and when the bridegroom is taken away from them, then they will fast in those days."

II. (:36-39) 2 PARABLES

36 And He was also telling them a parable: "No one tears a piece from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old. 37 "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins, and it will be spilled out, and the skins will be ruined. 38 "But new wine must be put into fresh wineskins. 39 "And no one, after drinking old wine wishes for new; for he says, 'The old is good enough.'"

DETAIL CHUNKS

Here is where you drill down to the level of detail you want to include in your sermon outline. You will usually go down at least one level (A, B, C, etc.) and often a secondary level (1,2,3, etc.). In this step of the process, the most helpful tool for me is **sentence diagramming**. This was one of the most helpful tools I learned at seminary. After graduation I spent many years actively diagramming large portions of the New Testament (especially the Epistles) in Greek. This trained my mind to see the various syntactical and grammatical relationships in the sentence structure leading to a better understanding of the flow of thought of the passage. For many people, this approach is very tedious and difficult to master. I happen to love it.

I am not going to attempt to give you a tutorial on sentence diagramming – there are a vast number of good attempts at that which you can reference online:

Start with this series from Grace Bible Church:

- 1) Grace Bible Church - Equipping Hour: Diagramming for Dummies –
October 26, 2014 <https://www.youtube.com/watch?v=pV4pvmmfilo>
- 2) Grace Bible Church - Equipping Hour: Diagramming for Dummies –
November 2, 2014 <https://www.youtube.com/watch?v=aP-z82-MdWg>
- 3) Grace Bible Church - Equipping Hour: Diagramming for Dummies –
November 9, 2014 <https://www.youtube.com/watch?v=iD2AEt-ImnE>
- 4) Grace Bible Church - Equipping Hour: Diagramming for Dummies –
November 16, 2014 <https://www.youtube.com/watch?v=vvnUIKuM6QM>
- 5) Grace Bible Church - Equipping Hour: Diagramming for Dummies –
November 23, 2014 <https://www.youtube.com/watch?v=dfX6vWfA12Y>

Then you can check YouTube or google other instructional aids to get you a deeper dive.

- 1) Diagramming for Dummies
<https://writingcooperative.com/introductory-sentence-diagramming-for-dummies-e7021c2478d1>
- 2) Diagramming Sentence Structure Practice
<https://www.youtube.com/watch?v=oemhW9wE5V8>

You could also purchase the book *Diagramming the Scriptures* by Shirley Forsen:

https://www.amazon.com/Diagramming-Scriptures-Shirley-M-Forsen/dp/1609572653/ref=as_li_ss_tl?ie=UTF8&qid=1443310197&sr=8-1&keywords=diagramming+the+scriptures&linkCode=sl1&tag=onethingalone-20&linkId=bc2d4c3737d5bd0dc251a71142d53a19

What I would say is that you need a good grasp on English parts of speech so that you can readily distinguish between verbs, infinitives, nouns, pronouns, adjectives, adverbs, conjunctions, prepositions, etc. You need to understand basic sentence structure: subject / predicate / main verb / helping verb / transitive vs. intransitive / indirect object / prepositional

phrases, dependent clauses, etc.

For some genres, this approach may not be as helpful or necessary – e.g. longer historical narratives in the Old Testament.

The benefits of going through the exercise of sentence diagramming on your passage as you develop your sermon outline are many:

- It disciplines your mind to see the relationship between the main thought of the sentence and all of the subordinate points
- It helps you distinguish relative levels of importance of various components of the passage
- It helps you not to skip over and ignore any part of the text, but rather to see where each part relates to the whole
- It formalizes any points of contrast or comparison or similarity as you diagram them in parallel fashion
- It pictures the relationship between different sentences and different phrases in the text so that you can develop the flow of thought (similar to a computer programming flowchart)
- It helps to limit some of your decisions regarding the interpretation of the passage
- It helps you move from the text to your homiletical outline

Again, you can assign preliminary headings to all of these more detailed passage chunks in preparation to refining those headings in your ultimate preaching outline.

TEXT: Luke 5:27-39

TITLE:

BIG IDEA:

INTRODUCTION:

(:27-29) PROLOGUE

A. (:27-28) Call of Levi

And after that He went out, and noticed a tax-gatherer named Levi, sitting in the tax office, and He said to him, "Follow Me." 28 And he left everything behind, and rose and began to follow Him.

B. (:29) Reception Hosted by Levi

29 And Levi gave a big reception for Him in his house; and there was a great crowd of tax-gatherers and other people who were reclining at the table with them.

I. (:30-35) 2 QUESTIONS

A. (:30-32) Question #1

1. (:30) Question Asked

30 And the Pharisees and their scribes began grumbling at His disciples, saying, "Why do you eat and drink with the tax-gatherers and sinners?"

2. (:31-32) Question Answered

31 And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick. 32 "I have not come to call the righteous but sinners to repentance."

B. (:33-35) Question #2

1. (:33) Question Asked

33 And they said to Him, "The disciples of John often fast and offer prayers; the disciples of the Pharisees also do the same; but Yours eat and drink."

2. (:34-35) Question Answered

34 And Jesus said to them, "You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? 35 "But the days will come; and when the bridegroom is taken away from them, then they will fast in those days."

II. (:36-39) 2 PARABLES

A. (:36) Parable #1

36 And He was also telling them a parable: "No one tears a piece from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old.

B. (:37-39) Parable #2

37 "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins, and it will be spilled out, and the skins will be ruined. 38 "But new wine must be put into fresh wineskins. 39 "And no one, after drinking old wine wishes for new; for he says, "The old is good enough."

PREACHING OUTLINE

This is obviously the pot of gold at the end of the rainbow. As such, it is the most difficult to teach. We go back to the initial observation that there is considerable art and giftedness involved as well as the science of going through all the objective steps. Probably the best way to learn is to develop some of your own outlines for passages and then compare them to what you find on my website here and from other bible expositors that you respect. Try to evaluate which outlines you think are more effective for that passage and learn from that process. Don't just assume that your outline is the best without some editing and revision. On the other hand, you don't want to just borrow the outlines of others. You want God to work through your personality and skillset to come up with your own outline that corresponds to your study of the text.

Here is where you need to put in the time to perform the more detailed study of the text. I am not going to try to give a tutorial for inductive bible study here. But just to summarize:

- Start with your own observations of the text – asking the appropriate questions and trying to answer them; performing the necessary word studies; looking up parallel passages; etc.
- Make use of the external tools at your disposal – commentaries (both books and online resources), concordances, the sermons of others, etc.
- Nail down the interpretation of the passage

Now you are ready to fine tune the headings for each of the major and minor points of your homiletical outline. I like to use **alliteration** as a helpful tool to keep listeners tracking with me through a message. But you must have an excellent command of vocabulary to make this work effectively and not come across as gimmicky. My English degree from Princeton University gives me a head start in this area. Don't force the alliteration so that you compromise the meaning of the text. This is not a "must use" tool for everybody and every situation. Instead we must strive for accuracy of interpretation and bridging the gap between the original audience and your immediate audience so that we arrive at the goal of obeying the Scriptures in a very practical sense.

You want your points to follow the same guidelines that we expressed when it came to defining the Big Idea:

- **Accuracy**
- **Clarity**
- **Brevity and Simplicity**
- **Maximum Impact**
- **Relatability**

Sometimes your points will be expressed as complete sentences and other times as simple words or phrases.

You also want your points to be expressed in **parallel fashion**.

“It is important to make sure that the main points are in a parallel structure - if one is a phrase, then all should be phrases instead of a single word or sentence. If one is in the imperative form or an interrogative, then it is best that the others also follow suit. Likewise, nouns should correspond with nouns, verbs with verbs, and prepositions with prepositions. Thus, if the first point begins with a preposition, so should each of the other main points. Like the main points, the subpoints must also be in parallel structure.” - (Kaiser, Toward an Exegetical Theology, pgs.158, 160)

If possible, it is helpful to demonstrate forward movement, to build towards a climax (e.g. from Question to Answer, from Problem to Solution).

You want to finish by making any fine tuning adjustments to your Big Idea statement and make sure that your main points all develop that major thesis concept. Then tighten up all of your individual points one more time.

Now you are ready to move beyond the skeleton outline to whatever level of preaching notes or manuscript you prefer to use – adding in personal illustrations, points of application, gospel invitation, reworking your introduction and conclusion, etc.

“The golden rule for sermon outlines is that each text must be allowed to supply its own structure.” – John Stott

“An effective contemporary biblical preacher must devise a structured approach for moving from the study notes to the developed sermon. In other words, he must bring ‘order’ to the sermon out of the ‘chaos’ of the material, This process will bring unity and movement to the form and structure of the sermon.” – Joel Gregory

“Though the purpose of the sermon may be different from the purpose of the text, the purpose of the sermon will not violate the purpose of the text, for ‘whenever preachers depart from the purpose and the intent of a biblical portion, to that extent they lose their authority to preach.’” -- Timothy Warren

“I believe outlining may be the most important step in sermon organization. It enhances the preacher's ability to communicate the central theme of the sermon. It provides structure for the preacher, serves as a guide for the listener and gives the sermon a sense of pace.” – Jerry Vines

Good Resource: Sermon Structure and Outlining – Daniel Akin

https://www.danielakin.com/wp-content/uploads/old%5CResource_438%5CClass%20Notes%20Biblical%20Preaching%204020%20Book%202%20Sec.%2019%20Sermon%20Structure%20and%20Outlining.pdf

WHY IS SERMON OUTLINING IMPORTANT?

1. It is important because it is foundational for effective communication.
2. It is important because it is helpful for understanding.
3. It is important because the human mind seeks unity.
4. It is important because the human mind seeks order.
5. It is important because it helps us know how we have gotten where we wanted to go.
6. It is important because it helps you gain a proper perspective on the text you are studying.
7. It is important because it helps us discover the pattern, order or logic of the original author.
8. It is important because it helps us isolate the main idea of the original author.
9. It is important because it helps us identify the main points or thoughts (different from the main idea) in the text and the subpoints which explain and amplify the main points or thoughts.

TEXT: Luke 5:27-39

TITLE: WHAT'S RADICALLY DIFFERENT ABOUT JESUS?

BIG IDEA:

CRITICS OF CHRISTIANITY FAIL TO UNDERSTAND THE RADICAL MISSION AND THE NEW MOVEMENT COMMANDED BY JESUS

INTRODUCTION:

(:27-28) TRANSITION – RADICAL MISSION = CALL OF A TAX COLLECTOR TO FOLLOW JESUS

“And after that He went out, and noticed a tax-gatherer named Levi, sitting in the tax office, and He said to him, ‘Follow Me.’ 28 And he left everything behind, and rose and began to follow Him.”

(:29) – SETTING – RECEPTION AT THE HOUSE OF LEVI

“And Levi gave a big reception for Him in his house; and there was a great crowd of tax-gatherers and other people who were reclining at the table with them.”

I. (:30-35) TWO COMPLAINING QUESTIONS – THE CONDUCT OF JESUS AND HIS DISCIPLES MAKES SENSE WHEN YOU UNDERSTAND THEIR RADICAL MISSION

A. (:30-32) Question #1 – Why Associate with Sinners?

1. (:30) Complaining Question – Regarding Association with Sinners

“And the Pharisees and their scribes began grumbling at His disciples, saying, ‘Why do you eat and drink with the tax-gatherers and sinners?’”

2. (:31-32) Corrective Answer – The Mission is Directed to Sinners

“And Jesus answered and said to them, ‘It is not those who are well who need a physician, but those who are sick. I have not come to call the righteous but sinners to repentance.’”

B. (:33-35) Question #2 – Why Not Fast?

1. (:33) Complaining Question – Regarding the Appropriateness of Fasting

“And they said to Him, ‘The disciples of John often fast and offer prayers; the disciples of the Pharisees also do the same; but Yours eat and drink.’”

2. (:34-35) Corrective Answer – The Mission Changes Based on Whether Jesus is Physically Present or Absent

“And Jesus said to them, ‘You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? But the days will come; and when the bridegroom is taken away from them, then they will fast in those days.’”

II. (:36-39) TWO INSIGHTFUL PARABLES – THE NEW MOVEMENT USHERED IN BY JESUS:

- **BREAKS WITH TRADITION AND**
- **SURPASSES THE OLD**

A. (:36) Parable #1 – The New Movement Breaks with Tradition

“And He was also telling them a parable: ‘No one tears a piece from a new garment and puts it on an old garment; otherwise he will both tear the new, and the piece from the new will not match the old.’”

B. (:37-39) Parable #2 – The New Movement Surpasses the Old

1. (:37-38) New Movement is Different

“And no one puts new wine into old wineskins; otherwise the new wine will burst the skins, and it will be spilled out, and the skins will be ruined. But new wine must be put into fresh wineskins.”

2. (:39) New Movement is Superior

“And no one, after drinking old wine wishes for new; for he says, ‘The old is good enough.’”

STEPS TO SERMON PREPARATION
(from *Biblical Preaching* by Haddon Robinson)

<ol style="list-style-type: none"> 1. Select the passage to be preached <ol style="list-style-type: none"> 1. Discover author's thoughts units 2. In narrative: literary unit 3. Usually a paragraph 2. Read and reread the passage and gather notes <ol style="list-style-type: none"> 1. Note context 2. Investigate details: structure, vocabulary, grammar 3. Use study tools 3. Get the Big Idea (Exegetical Idea/CPT) Subject - What am I talking about? Complement - What exactly am I saying about it? 4. Outline development of the idea from the passage. 5. Analyze the idea (restate, explain, prove, or apply) <ol style="list-style-type: none"> 1. What does it mean? 2. Is it true? (how so?) 3. So what? (what difference does it make?) purpose of the biblical writer (theological intent) indications of purpose, editorial comments, interpretations? Theological judgements made? Example of warning? intent for readers? why did the Holy Spirit include this in Scripture? Concerns for contemporary audience setting for original writing vs. our setting (common ground) how can we identify with Biblical audience? what do we know from additional revelation? Context basic principles 4. Anticipate questions 5. Assess accuracy of your conclusion <ol style="list-style-type: none"> 1. correctly understood the facts and asked the right questions (any other questions?) 2. determined all the theological principles and assigned proper weight 3. espouse truly biblical theology (no proof texting) 	<ol style="list-style-type: none"> 2. Restate the exegetical idea in light of the audience (Homiletical idea / CPS) <ol style="list-style-type: none"> 1. precise 2. personal 3. an exact, memorable sentence 7. Determine the purpose of the sermon <ol style="list-style-type: none"> 1. what to expect or accomplish? 2. why did the author write this? 3. destination/route/how to tell when arrived 8. Decide how to accomplish the purpose (Sermon type) <ol style="list-style-type: none"> 1. an idea to explained 2. a proposition to be proved 3. a principle to be applied 4. a subject to be completed 5. a story to be told. 6. inductive/deductive/combination 9. Outline the sermon <ol style="list-style-type: none"> 1. in expository sermons, main points and sub-points come from the text 2. each point a grammatically complete sentence directly relating the textual point to the audience 3. write out clear transitions between points 10. Fill in the outline <ol style="list-style-type: none"> 1. Restate 2. Define 3. Quotes 4. Illustrations 5. Explain 6. Facts 7. Narration 8. Examples 11. Prepare introduction <ol style="list-style-type: none"> 1. command Mention 2. surface needs 3. introduce body and conclusion 4. ask for a verdict 5. no new material 12. Use a clear style <ol style="list-style-type: none"> 1. clear outline 2. short sentences 3. simple sentence structure 4. direct and personal 5. vivid (specific, concrete details)
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