



Find.
Train.
Support.

Sermon Outlining Workshop
April 15, 2023
St. Joseph, MO

“The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all the he has and buys that field.”
Matthew 13:44



Agros: Find, Train, Support Sermon Outlining Workshop

Date: April 15th, 2023

Location: Cornerstone Baptist Church
2710 S Belt Hwy
St. Joseph, MO 64503

Bring: There is no cost for this workshop. Bring your Bible with a pen or pencil. Any Scripture passages in the workbooks will use the ESV translation, so feel free to bring a different translation if that would be helpful.

Purpose: To strengthen fellowship for the gospel in NE Kansas and NW Missouri by practicing how to make a sermon outline that is both faithful to the Scriptures and persuasive to the hearers.

Summary: “Preach the Word.” That was Paul’s final charge to Timothy (2 Tim. 4:2). It is a critical charge to keep, because the Word of God is what makes preaching powerful (2 Tim. 3:16-17). And that charge has been passed down through faithful pastors to this day. *What* we must preach is clear. But *how* we preach the Word is not always so obvious. After studying a passage, in what ways is a pastor permitted and even prompted to shape the material into a sermon? What shape can he give to his sermon, and it still qualify as preaching the Word? Preaching that is committed to the authority of God’s Word, often called “expositional preaching” today, wrestles seriously with this tension. This workshop, under the guidance of some seasoned pastors, will focus on practicing the conversion of an exegetical outline into a faithful preaching outline. Pastors or men interested in preaching are welcome to join us!

Approach: The training focuses on hands-on learning. Each session will include some teaching on concepts, but it will be followed by practicing those concepts in a workbook with a small group.

Proposed Schedule (session topics are subject to change)

- 7:00 – 8:00... Registration and fellowship (w/ light breakfast available)
- 8:00 – 9:00... Session 1: Outlining Numbers 11:1-35
- 9:15 – 10:15... Session 2: Outlining Genesis 38:1-30
- 10:30 – 11:30... Session 3: Outlining Luke 18:18-30
- 11:45 – 12:45... Session 4: Outlining Judges 3:12-31

Today's hymns

“Psalm 119:33-40”

(Tune: “Martyrdom”)

Teach me, O Lord, the perfect way
of thy precepts divine,
And to observe it to the end
I shall my heart incline.

Give understanding unto me,
so keep thy law shall I;
Yea, ev'n with my whole heart I shall
observe it carefully.

In thy law's path make me to go;
for I delight therein.
My heart unto thy testimo – nies,
and not to greed, incline.

Turn thou away my sight and eyes
from viewing vanity;
And in thy good and holy way
be pleas'd to quicken me.

Confirm to me thy gracious word,
which I did gladly hear,
Ev'n to thy servant, Lord, who is
devoted to thy fear.

Turn thou away my fear'd reproach;
for good thy judgments be.
Lo, for thy precepts I have long'd;
in th – y truth quicken me.

Words from *The Psalms of David in Metre* © 1998, 2015 Trinitarian Bible Society; music by Hugh Wilson (ca. 1800); arr. by Robert A. Smith (1825); public domain

“And Can It Be That I Should Gain”

And can it be that I should gain
An int'rest in the Savior's blood?
Died he for me, who caused his pain?
For me, who him to death pursued?
Amazing love! How can it be
That thou, my God, shouldst die for me?

Chorus:

*Amazing love! How can it be?
That thou, my God, shouldst die for me?*

'Tis myst'ry all! Th'Immortal dies:
Who can explore his strange design?
In vain the first-born seraph tries
To sound the depths of love divine.
'Tis mercy all! Let earth adore,
Let angel minds inquire no more. [*chorus*]

He left his Father's throne above
(So free, so infinite his grace!),
Humbled himself (so great his love!)
And bled for all his chosen race!
'Tis mercy all, immense and free,
For, O my God, it found out me! [*chorus*]

Long my imprisoned spirit lay
fast bound in sin and nature's night;
thine eye diffused a quick'ning ray;
I woke, the dungeon flamed with light;
my chains fell off, my heart was free;
I rose, went forth, and followed thee. [*chorus*]

No condemnation now I dread;
Jesus, and all in him, is mine!
Alive in him, my living Head,
and clothed in righteousness divine,
bold I approach th'eternal throne,
and claim the crown, through Christ, my own. [*chorus*]

Words by Charles Wesley (1738; alt. 1990); Music by Thomas Campbell (1825); Public Domain

“All the Way My Savior Leads Me”

All the way my Savior leads me;
what have I to ask beside?
Can I doubt his tender mercy,
who through life has been my guide?
Heav'nly peace, divinest comfort,
here by faith in him to dwell;
*for I know, whate'er befall me,
Jesus doeth all things well (2x)*

All the way my Savior leads me,
cheers each winding path I tread,
gives me grace for ev'ry trial,
feeds me with the living bread.
Though my weary steps may falter,
and my soul a-thirst may be,
*gushing from the rock before me,
lo, a spring of joy I see (2x)*

All the way my Savior leads me -
O the fullness of his love!
perfect rest to me is promised
in my Father's house above:
when my spirit, clothed, immortal,
wings its flight to realms of day,
*this my song through endless ages:
Jesus led me all the way (2x)*

Words by Fanny J. Crosby (1875); music by Robert Lowry (1875/alt. 1990); Public Domain

Agros: Find, Train, Support

Sermon Outlining Workshop

Session 1 – Outlining Numbers 11:1-35

1. Exegetical Principle: Discern the literary _____ of the text

- Why discern the structure of a narrative: “The way in which an author _____ his statements and structures his thoughts contributes significantly to the communication as a whole. In fact, perhaps as much as _____ of the meaning in a text is communicated by the literary shape of the text and not by any single proposition or statement in the text.”¹
- How to discern the structure of a narrative:
 - A _____ arrangement: A-B-C-D-E (e.g. 1 Kings 15:25-16:34)
 - A _____ arrangement: A-B-C||A’-B’-C’||D (e.g. Jonah)
 - A _____ arrangement: A-B-C-C’-B’-A’ (e.g. Zephaniah)
- How to interpret the structure of a narrative:
 - Investigate _____: How does the matching of units convey meaning?
 - Investigate _____: What point is accented by the arrangement of material?
 - In linear arrangements, it is typically on the _____
 - In parallel arrangements, it is typically on the _____ element
 - In symmetrical arrangements, it is typically on the _____ element

2. Exegetical Outline of Numbers 11:1-35

Using the tools above, work with your group to write an exegetical outline that identifies the literary structure of Numbers 11:1-35.

¹ Peter J. Gentry, *How to Read and Understand the Biblical Prophets* (Wheaton, IL: Crossway, 2017), 125.

3. Homiletical Principle: Support the main idea of the sermon with the outline

- In your groups, discuss and write answer to the following questions:
 - What is the relationship between an exegetical outline and a homiletical outline for an expositional sermon?
 - Should a homiletical outline be *more* than an exegetical outline? If so, in what ways is it *more*? If not, why?
 - Should a homiletical outline rearrange the material in an exegetical outline? If so, what drives this decision? If not, why?
- How to discern the main point of an expositional sermon:
 - What is this text about? What is its main point or burden for us today?
 - What does this text say about that main point? How does it explain that? Defend that?
- The main points of a homiletical outline should be _____ from the text, but *arranged* in the order that best explains, clarifies, proves, defends, and/or applies the _____ of the sermon.
 - Ask: Does the *exegetical* outline arrange the material in the best way to support the main point of the sermon? If not, what arrangement does?

Homiletical Outline of Numbers 11:1-35

Using tools above, work with your group to write a homiletical outline that arranges the material in the best order to support the main idea of the sermon.

Literary Structure of Numbers 11

A (11:1-3) Rebellion; “the place was called Taberah”

B (11:4-9) Provision of manna

C (11:10-15) Moses’ complaint

D (11:16-20) God promises to send Spirit upon elders and send quail

E (11:21-22) Moses’ unbelieving questioning of Yahweh

E’ (11:23) Yahweh’s question answers Moses’ question

D’ (11:24-25) God sends Spirit upon elders

C’ (11:26-30) Moses’ revived faith

B (11:31-32) Provision of quail by a wind/spirit that went forth from Yahweh

A’ (11:33-35) Rebellion; “the place was called Kibroth-hattaavah”

Homiletical Outline of Numbers 11

Main point: God is all-powerful and totally reliable/trustworthy. Will you choose to live by faith in him or grumble in unbelief? Our text reveals 3 sources or roots of grumbling unbelief. We’ll consider them together along with the cure for grumbling.

- I. God’s people grumble when they despise his sufficient grace.
- II. God’s people grumble when they desire selfish desires.
- III. God’s people grumble when they deny his sovereign power.

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Session 2 – Outlining Genesis 38:1-30

1. Exegetical Principle: Relate your passage to its _____ context

- Broader context: _____
- A significant exegetical question: Why is *this* _____ in *this* _____?

In your groups, have someone read Genesis 38:1-30. Afterward, discuss the following questions about the broader context, considering why this narrative is in this place.

- Based on the previous context, what do we already know about Judah? Is his prominence at this point expected or surprising? Why?
- How is this narrative related to the previous narrative? And to the following narrative? What do these relationships tell us about the meaning of this narrative?
- How are future developments of Judah's character related to this narrative?
- Do any characters in this narrative appear in other significant passages? Why?

2. Exegetical Outline of Genesis 38:1-30

Using your answers to the questions above, work with your group to write an exegetical outline with terms that incorporate the priorities/concerns of the broader literary context.

3. Homiletical Principle: Consider using an inductive approach to the sermon

- Deductive approach: State the truth _____ → prove it → apply it _____
- Inductive approach: Experience the truth _____ → state it _____
- Strategies for using an inductive approach for your outline:
 - Relocate the statement of each main point from the beginning to the end of its explanation, illustration, and application.
 - Focus less on deriving one moral/theological lesson for each point and more on experiencing the building drama in each movement of the narrative.
 - Pose questions to capitalize on the distinct effectiveness of suspense in narrative, building toward an “Aha!” moment.
 - Map the narrative progression as a tool to develop your homiletical outline.
 - Delay/veil your statement of the sermon’s main point until the end of the sermon.
 - Incorporate the broader context into the climax and resolution of the sermon.

4. Homiletical Outline of Genesis 38:1-30

Using tools above, work with your group to write an inductive homiletical outline.

THE UNLIKELY FATHER OF AN ETERNAL DYNASTY
Genesis 38

INTRO: 1.) This is the not the text I would have ordinarily chosen for Father's day, but by God's design, here it is! It's the sordid tale of Judah, Jacob's fourth son, and his illicit conduct with his daughter-in-law. This is not exactly a message for a Hallmark holiday.

2.) And why are we talking about Judah anyway? Shouldn't we be following Joseph into Egypt and discovering how the Lord is going to rescue him? Instead, we have a seeming detour into the seedy details of Judah's family life

3.) But this isn't just a throwaway chapter. It's strategically placed here for very important reasons:

* Theological: the all-pervasive presence of sin in this world. Like a pernicious weed, it just won't go away. It's everywhere and in everyone. It has many different manifestations, but it is a chain around humanity's neck. Sin is no respecter of persons. God scatters humanity from Babel and they take it with them. He destroys the earth with water and as soon as Noah steps off the ark it shows up. And God's covenant people are no different. The Lord chooses Abraham and his family to be his chosen people and we see it in them. It is going to take something even more dramatic to destroy sin. This story not only highlights sins pervasive influence, but it begins to hint at what God will do to destroy it.

* Literary: The failure of Judah to resist temptation comes just before a similar story in which Joseph succeeds. Judah's vice serves to enhance Joseph's virtue, setting up a very important series of events in which God will position Joseph to save the lives of his family and amazingly, Judah it's leader.

* Redemptive: As with the other members of Abraham's family, Judah is saved by the surprising grace of God. This chapter illustrates that God forgives great sinners. He shapes us even through our failures. It's wonderful when we see God's purposes in our successes, but it's comforting when we see him change us through our defeats.

JUDAH DESCENDS TO A LIFE OF COMPROMISE (38:1-23) [Judah and Joseph both descend but Judah "went down" (v.1) while Joseph was "brought down". (39:1) At this point in Genesis, the results are predictable: Abraham moves to Egypt and later to Gerar; Lot moves into Sodom; Isaac moves into Gerar; Jacob to Shechem, and now, Judah to Adullam. Moral compromise always follows. – "*Bad company corrupts good morals.*" 1 Cor. 15:33]

A. In his relationships. (38:1-5)

- a. He leaves the covenant community of his brothers and his best friend is a Canaanite.
- b. His wife is also a Canaanite. [Abraham, Sarah, Isaac and Rebekah would roll over in their graves!]

- B. In his parenting. (38:6-11)
 - a. He raises two sons that God declares wicked and slays because of it.
 - b. While he directs his second son to fulfill his levirate duties, Onan refuses to impregnate Tamar and is killed.
 - c. Judah is so spiritually insensitive that he cannot see the hand of the Lord judging his evil sons and superstitiously blames Tamar. (39:11)
- C. In his sexual life. (38:12-23)
 - a. After his wife died, Judah is looking for companionship in all the wrong places and his old friend Hirah accompanies him to a place of opportunity during a time of heightened sexuality – sheep shearing time when cultic prostitution was practiced. (This Canaanite practice would haunt Israel for her entire history. *Hosea 4:14: I will not punish your daughters when they play the whore, nor your brides when they commit adultery; for the men themselves go aside with prostitutes and sacrifice with cult prostitutes, and a people without understanding shall come to ruin.*)
 - b. He has paid for a one-time encounter and that he will move on without much thought. But this incident will mark him for eternity. He has no idea that he has been intimate with his daughter-in-law who is looking for a child that she's been denied.
 - c. He is more concerned that he not become a laughingstock than that he has sinned. (38:23)
 - d. Sexuality is central to God's design for us and is meant to bring great blessing to the world. No wonder, Satan targets it to corrupt and pervert it. (*"Can a man carry fire next to his chest and his clothes not be burned?" Prov. 6:27*)

JUDAH ASCENDS TO A THRONE OF GRACE (38:24-30) [Can a man like Judah be rescued from himself? How can he find grace and forgiveness?]

- A. His sin is exposed. (38:24-26a)
 - a. He is a hypocrite who believes that there one set of rules for the boys and another for the girls.
 - b. But like David, when his sin is exposed, his moral compass moves from Tamar to himself.
 - c. The path to forgiveness begins with exposure.
- B. His repentance is genuine. (38:26b-26)
 - a. He acknowledges his sin and refuses to blame Tamar. Heb: *"She is righteous, not I."*
 - b. He turns from the sin and doesn't repeat it. He is not guilty of incest.
- C. His future is secured. (38:27-30)
 - a. Twins: he lost two sons and now the Lord has replaced them.

- b. Fighting twins: a replay of Esau and Jacob, indicating that Judah has been marked out as the father of the dynasty.
- c. Perez/ Tamar are direct ancestors of Christ. (Mt. 1:3) [Note: In Matthew's genealogy there are 42 men and 5 women mentioned. Of these five women, four are Gentiles and at least three are involved in sexual misconduct. – Tamar, Rahab, Bathsheba.]
- d. Judah's staff, the surety for his payment for his one night stand will become the emblem of his eternal dynasty. (49:10: *"The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples."*)

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Sermon Outlining Workshop

Session 3 – Outlining Luke 18:18-30

1. Exegetical Principle: _____ the essence of the text down to one sentence

- How to analyze the components of the text: sentence _____
 - Prayerfully read and re-read the text in several Bible translations
 - Analyze the text in a literal (or preferred) translation using sentence diagramming
 - Benefits of sentence diagramming:
 - Considers every word of the text in its _____ context
 - Connects words, phrases, and sentences in a highly _____ way
 - Provides a personal copy of the text for _____ inductive study
- How to distill the essence of the text into one sentence
 - After *analysis* (_____ the text down into components) is complete, you are ready for *synthesis* (_____ the components into one) of the text into a single sentence, the “Essence of the Text in a Sentence (ETS)”²
 - Qualities of a good ETS
 - _____ the text in a simple sentence
 - Does not _____ 15 words
 - Stated in the _____ tense
 - Uses words from or suggested by the _____
 - Serves as the foundation of the _____

2. Exegetical Outline of Luke 18:18-30

- Exercise #1: On a separate sheet of blank paper, diagram Luke 18:18-30.
- Exercise #2: On the basis of your analysis of your sentence diagramming, use the space below to write an ETS that fits the above criteria.

² Harold T. Bryson and James C. Taylor, *Building Sermons to Meet People’s Needs* (Nashville: Broadman Press, 1980), 61.

he | said
these | have kept | I
All | from youth
my

v.22 Jesus | heard | this
when
he | said | : you | lack | thing
to him | still | one

(you) | sell | all
that you | have

(you) | distribute
to poor
the

You | will have | treasure
in heaven

(you) | come

(you) | follow | me

v.23 Bet he | became | sad
very
when he | heard | things
these
he | was | rich
extremely

v. 24 Jesus said |
 seeing that he had become sad

v. 25 it is difficult
 to enter the Kingdom of God
 for those who have wealth

v. 26 Those who heard it
 said |
 who can be saved?

v. 27 But he said |
 what is impossible for man
 is possible for God

v. 28 Peter said
 see
 we have left homes
 (we) followed you

v. 29 he said
 Truly I say to you
 there is one who has left
 house
 wife
 brothers
 or parents
 or children

v. 30 who will receive times more
 in time
 eternal life
 to come

Exegetical Outline of Luke 18:18-30

- I. **A Ruler's Question (18)**
 - A. To Jesus the "Good Teacher" (office of Prophet)
 - B. Concerning how to obtain (inherit) eternal life
- II. **Jesus' Response (19-20)**
 - A. Begins with a question: "Why call...me good?"
 - B. Moves to a declaration: "none good but God alone"
 - C. Pivots to the man's knowledge of the Ten Commandments
 1. No adultery
 2. No murder
 3. No stealing
 4. Honor parents
- III. **Ruler's Response (21)**
 - A. Assertion of comprehensive obedience: "All these I have kept from my youth"
 - B. Actually superficial obedience at best
- IV. **Jesus' Further Response (22)**
 - A. Jesus listened to (heard) him
 - B. Jesus identified his deficiency (DIAGNOSIS): "One thing you still lack..."
 - C. Jesus commanded him to act (PRESCRIPTION)
 1. Sell all you have (Gk. "All, as much as you have, sell"; aorist, imp. act.)
 2. Distribute to the poor (aorist, imperative, active)
 3. Come (imperative)
 4. Follow me (present, imperative, active)
 - D. Jesus promised him heavenly treasure, conditionally (PROGNOSIS)
- V. **Ruler's Further Response (23)**
 - A. He listened to (heard) Jesus
 - B. He became very sad (Gk. *perilupos*: lit. "grieved all-around")
 - C. Reason: "he was very rich"
- VI. **Jesus' Response and Pivot (24-25)**
 - A. Empathy of Jesus for man's sadness ("Having seen then him")
 - B. Emphatic statement ("How difficult...to enter," etc.)
 1. Acknowledges wealth as a difficult barrier to entering God's Kingdom
 2. Offers hyperbolic illustration
 - a) Easier for camel to go through eye of a needle
 - b) Than for a rich person to enter God's Kingdom
 - c) "Entering God's Kingdom" is circumlocution for salvation
- VII. **People's Response (26): "Who then CAN be saved?!"**
 - A. Incredulity
 - B. Desperation
 - C. Disbelief
- VIII. **Jesus' Response (27)**
 - A. Shows the upside-down nature of God's Kingdom
 - B. Shows the Sovereignty of God over nature/creation
- IX. **Peter's Interjection (28)**
 - A. "See" - draws attention to the fact
 - B. "we" - the disciples
 - C. "Have left our homes"

1. One thing ("homes") taken to represent the whole
2. Literally: "have left our own and followed you"
3. "Homes" implied, not in the original text

X. Jesus' Final Response (29-30)

- A. Addressed to "them" - listeners in general, disciples in particular
- B. "Truly, I say to you" - assuredly (Gk. *amen*)
- C. Promise to all who have left all to follow Christ
- D. They will receive many times more in this life
- E. Plus eternal life in the next world

"What Must I Do to Inherit Eternal Life?"

Luke 18:18-30

Greg Dixon, FBC Maysville MO -- January 29, 2023

ETS: A rich young ruler (cf. Matt. 19:22) came asking Jesus, "What must I do to inherit eternal life?" Jesus' response caused him to turn away in sorrow. Jesus told this man that the way up is the way down, that the Kingdom of God is not of this world, and that true riches are to be found only in Christ. **THESIS:** Jesus sets the man straight by giving the following responses (UNIFYING WORD) to his question, which is really our question, too: **ESS: "What must I do to inherit eternal life?"**

1. Understand the purpose of God's Law (18-21)

- To reveal God's holiness
- To cause us to despair of our own goodness
- To point us to Christ

2. Look only to Christ for eternal life (22-25)

- Turn away from the idolatry of money and self
- Repent and believe the Gospel
- Be united to Christ by faith

3. Recognize that salvation is by grace alone (26-30)

- God's sovereignty overcomes man's impossibility
- The sacrifices of discipleship are not to be compared with its blessings

Take Aways - Ask yourself these questions:

- Who or what am I trusting in for salvation/eternal life?"
- How does my response compare to what Jesus told this man?
- How will my life be different after hearing this message?
- What truth do I need to share with someone else this week?

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Session 4 – Outlining Judges 3:12-31

1. Exegetical Principle: Pay attention to the _____ of a text that are key to its meaning and application.

- Quirks (i.e. unusual features) in narratives are particularly effective tools for interpreting the author's _____.
 - Identification of quirks: _____, _____, _____, _____
 - Misuses of quirks: only _____ their shock value, _____ their significance
 - Interpretation of quirks: recognize them and investigate their significance
- A case study: Read Judges 3:12-31 and discuss the following questions.
 - What are the quirks in this narrative?
 - What is being communicated through those quirks?
 - How do the quirks relate/contribute to the main point of this passage?

2. Exegetical Outline of Judges 3:12-31

Work with your group to write an exegetical outline of Judges 3:12-31. Incorporating your understanding of the quirks, write the main point of this passage at the top of your outline.

Main point:

3. Homiletical Principle: Practice unity in your outline

- What unity in an outline is: a clear _____ and _____ in your points.
 - An organic connection reinforces _____
 - A logical progression guards against _____
- How unity in an outline is accomplished:
 - Make every point of your outline relate to the _____ of your sermon
 - Craft the language of every point _____ to make the connection obvious
 - Craft the _____ of every point to make the connection obvious to *listeners*
 - Arrange points in order of _____ importance to make the progression obvious

4. Homiletical Outline of Judges 3:12-31

Using tools above, work with your group to write a homiletical outline that demonstrates unity in both connection and progression of main points.

Exegetical Outline of Judges 3:12-31

A (3:12-14)	"Israelites served Eglon for eighteen years" (3:14)" (שמורה)
B (3:15)	Israelites serve Eglon/Moab
C (3:16-17)	Ehud went to meet Eglon
D (3:18-19)	Attendants leave Eglon alone
E (3:20-22)	Ehud killed Eglon
D' (3:23-25)	Servants discovered slaughtered Eglon
C' (3:26)	Ehud escaped to Seirah
B' (3:27-29)	Israelites defeat Moab
A' (3:30)	"the land had rest for eighty years" (3:30)" (שמונים)

Homiletical Outline of Judges 3:12-31

"A Left-Handed Salvation"

Plural Noun Proposition: Judges 3:12-31 reveals 3 aspects of God's left-handed salvation.

- I. God shames his enemies in left-handed ways.
- II. God delivers his people through left-handed ways.
- III. God calls his servants to left-handed ways.