

## EXPOSITORY PREACHING I SYLLABUS

### I. COURSE DESCRIPTION

An introduction to basic expository preaching theory and skills, emphasizing the preparation and delivery of a theologically derived proposition/thrust of a biblical text (periscope) with accuracy, clarity, relevance, and interest. Students preach twice and receive evaluation from fellow students and the professor. *Prerequisite:* BE101 Bible Study Methods and Hermeneutics. Enrollment limited to 12 students. *3 hours.*

### II. COURSE OBJECTIVES AND RATIONALE

**A. Cognitive Objectives.** As a result of taking this course the student will:

1. Recite the basic elements of expository preaching theory.
2. Produce homiletical outlines and propositions for selected Proverbs and Ephesians texts.

**B. Affective Objectives.** As a result of taking this course the student will:

1. Commit to a form of communicating the Bible that goes beyond mere explanation of content to include a specific life change response.
2. Integrate the wisdom and application of selected Proverbs and Ephesians texts into the student's worldview and praxis.

**C. Behavioral Objectives.** As a result of taking this course the student will be able to:

1. Develop and preach expositional sermons from a proverb and an epistle that are TRUE to the biblical text, CLEAR and well organized, RELEVANT to the listeners' specific needs, and INTERESTING to listen to.
2. Critically listen to and analyze others' expository preaching.

**D. Rationale**

Based on an integration of exegetical and theological knowledge and skills this course prepares students to communicate the Word of God by applying Scriptural truths to life and ministry.

### III. COURSE READINGS

**A. Required**

Estes, Daniel J. 1997. "Introduction," and "The worldview of Proverbs 1-9," in *Hear, My Son: Teaching and Learning in Proverbs 1-9*, 13-39. Cambridge: Apollos. (Provided on Canvas)

Heath, Chip and Dan Heath. *Made to Stick: Why Some Ideas Take Hold and Others Become Unstuck*. New York: Random House, 2007. 291 pp.

Kidner, Derek. 1973. "General Preface," "Introduction," and "Subject Studies: God and Man," in *The Proverbs: An Introduction and Commentary*, pp. 5, 13-21, 31-35. London: Intervarsity Press. (Provided on Canvas)

Kuruville, Abraham. *A Vision for Preaching: Understanding the Heart of Pastoral Ministry*. Grand Rapids: Baker, 2015. 219 pages.

\_\_\_\_\_, 2010. "Pericopal Theology: An Intermediary Between Text and Application," in *Trinity Journal*, 31NS: 265-283. (Provided on Canvas)

Smalley, Gary and John Trent. *The Language of Love: A Powerful Way to Maximize Insight, Intimacy, and Understanding*. Revised edition. New York: Pocket Books, 1992. (required portion provided on Canvas).

Waltke, Bruce. 1979. "The Book of Proverbs and Old Testament Theology," in *Bibliotheca Sacra* 136 (544): 302-317. (Provided on Canvas)

**B. Suggested**

Hoehner, Harold W. *Ephesians: An Exegetical Commentary*. Grand Rapids: Baker, 2002. 960 pages.

Kuruvilla, Abraham. *Ephesians: A Theological Commentary for Preachers*. Eugene, OR: Cascade, 2015, 254 pages.

Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages*. 3<sup>rd</sup> edition. Grand Rapids: Baker, 2014. 243 pages.

Waltke, Bruce K. *The Book of Proverbs, Chapters 1-15*. Grand Rapids: William B. Eerdmans Publishing Co., 2004. 693 pp.

Waltke, Bruce K. *The Book of Proverbs, Chapters 16-31*. Grand Rapids: William B. Eerdmans Publishing Co., 2005. 623 pp.

**C. Supplementary Bibliography**

Adams, Jay E. *Preaching with Purpose*. Grand Rapids: Zondervan, 1982. 162 pp.

\_\_\_\_\_. *Truth Applied*. Grand Rapids: Zondervan, 1990. 140 pp.

Brooks, Phillips. *The Joy of Preaching*. Grand Rapids: Kregel Publications, 1989. 237 pp.

Chapell, Bryan. *Using Illustrations to Preach with Power*. Grand Rapids: Zondervan Publishing House, 1992. 217 pp.

\_\_\_\_\_. *Christ Centered Preaching*. Grand Rapids: Baker Book House, 1994. 375 pp.

Davis, H. Grady. *Design for Preaching*. Philadelphia: Fortress Press, 1958. 300 pp.

Litfin, Duane. *Public Speaking*. Grand Rapids: Baker, 1981, 1992. 352 pp.

Richard, Ramesh. *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching*. Grand Rapids: Baker Book House, 2001. 224 pp.

Stott, John R. W. *Between Two Worlds*. Grand Rapids: Eerdmans Publishing Co., 1982. 351 pp.

Willhite, Keith and Scott M. Gibson. *The Big Idea of Biblical Preaching*. Grand Rapids: Baker Books, 1998. 181 pp.

**D. Links to Proverbs and Epistolary Sermons**

Audio

[http://deptfiles.dts.edu/pm/pm\\_opreaching\\_sample\\_twarren.mp3](http://deptfiles.dts.edu/pm/pm_opreaching_sample_twarren.mp3)

Video

<http://www.dts.edu/media/play/the-hope-of-gladness-timothy-s-warren/>

<http://www.dts.edu/media/play/warren-timothy/>

<http://www.dts.edu/media/play/the-march-of-triumph-timothy-s-warren/>

<http://www.dts.edu/media/play/the-humility-of-suffering-kuruvilla-abraham/>

**IV. COURSE REQUIREMENTS**

**A. Readings** (5%, work load: approx. 10-15 hrs)

Dr. Kuruvilla's WHTG Chapel Lectures (link on Canvas), and *A Vision for Preaching*; Heath and Heath's *Made to Stick*; a portion of Smalley and Trent's *The Language of Love*, and, articles by Estes, Kidner, Kuruvilla, and Waltke (articles provided on Canvas). Students may also choose to read relevant portions of Robinson's *Biblical Preaching* and of previously published "Class Notes," eleven lessons of which are available on the course web site. Robinson and "Class Notes" *are not* required reading, but may aid the student's understanding of the expositional process.

**B. Proverbs and Ephesians Homiletical Outlines** (15%, work load: approx. 10 hours)

Prior to preaching, all preachers will condense their homiletical outlines to one-page for evaluation before the class. The one-page homiletical outline should include the Textual Reference, the Theological Proposition/Focus, the Sermon Purpose, the Homiletical Proposition/Application, an Introduction, Body, and Conclusion – all in full sentences. See examples at the end of this syllabus.

Each student will present his/her paper copy of his/her homiletical outline to the professor just prior to the presentation (bring 2 copies!). Preachers will be expected to use feedback from the professor and class to further refine and develop their homiletical outlines before preaching.

**C. Proverbs and Ephesians Sermons (70%, work load: approx. 40 hrs)**

1. *Proverb Sermon with Manuscript and separate [revised] Homiletical Outline (30%, work load: approx. 20 hours)*: Students will prepare and, without notes, deliver a 15-minute sermon expounding an entire one-verse (two-line) Proverb. See the “PM103 Sign Up” sheet.
2. *Ephesians Sermon with Manuscript and separate [revised] Homiletical Outline (40%, work load: approx. 20 hours)*: Students will prepare and, without notes, deliver a 15-minute sermon expounding an entire preaching unit from Ephesians. See the “PM103 Sign Up” sheet.

By noon of the day before the student preaches, he/she will turn in (on paper and/or electronic file) both a full, typed manuscript and a separate, typed homiletical outline of his/her sermon carried to three levels of subordination (i.e., I. A. 1. 2. B. II. A. B. 1. 2.). Of course, the [revised] homiletical outline and the sermon manuscript should be consistent. A manuscript for a 15-minute sermon should be approximately 1,875-2,250 words. **A deduction of two marks (A- to B; B+ to B-; etc.) will occur for lateness.** If a student is not on campus the day before he/she preaches, rather than making a separate trip to campus, he/she may e-mail the outline and manuscript to the professor (if the professor so requests), or call the professor’s voice mail by noon the day before he/she preaches to confirm that the final outline and manuscript have been completed. The professor may require a paper copy at the time the sermon is preached.

Students will be expected to talk/think their way through their manuscripts at least FIVE TIMES before presenting their sermons in class. **The goal is not word for word memorization**, but rather mastery of the flow of the material. The manuscript should reflect to the fullest extent everything the preacher expects to say in the oral presentation (i.e., all transitions, restatements, Scripture readings, illustrations, etc. should be written out fully). The manuscript should be written as a sermon to be heard, not as an expanded outline or an article to be read. Outlines and/or manuscripts that are deficient will be returned to the student after the sermon for corrections. An appropriate **passing grade will not be given for** any sermon until proper corrections are submitted to the professor.

The rationale for no notes is three-fold. Speaking without notes requires the preacher to have clearly focused and clearly stated his/her sermon. Preaching without notes demands unity, order, and progress of thought, and precision in expression. Also, speaking without notes enhances rapport with the listeners. Internalization allows for the more intimate communication connections necessary for persuasion. The goal of preaching is not loads of content, but life change. Finally, without being tied to notes, the preacher can focus on the development of delivery skills.

Grading for the each sermon will correspond to the “Grading Standards for PM103 Sermons” included in this syllabus. Students must not exceed the time limits for each sermon. **A deduction of one mark (A- to B+; B+ to B; etc.) will occur for every thirty seconds a sermon extends beyond the time allowed.** Students will not be allowed to speak unless they turn in to the Professor, by the time they are scheduled to preach, a full, typed homiletical outline (carried to three levels of subordination) and a separate, full, typed manuscript. Of course, the homiletical outline and the sermon manuscript should be consistent. Failure to speak at the appointed time, either for unexcused absence or incomplete preparation, will result in no credit for that sermon, and risks failure of the course.

All sermons will be digitally recorded and available for viewing via a link made available to the class. Students are required to turn in a "Post-Sermon Viewing Report" (available on Canvas) once they view their message **within a week** of preaching to avoid a grade reduction.

**D. Proverbs Introduction Presentations** (5% work load: approx. 3 hours)

After the first (Proverb) sermon has been preached in class, each student will rework his/her sermon introduction and deliver, without notes, a five-minute revised introduction. A full manuscript (approx. 625-750 words) of the introduction will be due the day of presentation. The presentation will be graded based on the student's communication of his/her sermon's **image, need, subject, text, and preview**. Any presentation going past five-minutes and thirty seconds will be stopped by the Professor.

**E. Ephesians Workshop Presentations** (5% work load: approx. 6 hours)

Before the second (Ephesians) sermon is preached in class, but after the student's homiletical outline has been critiqued in class, each student will prepare and deliver a workshop "dry run" of his/her Ephesians sermon. With four students doing presentations every class session allotted for this, each student gets about 15 minutes during which he/she will speak or read (yes, you are allowed to read off a manuscript!) as final a version as possible of his/her Ephesians sermon. The professor will interact with the student throughout this presentation, stopping and starting the reading, reworking it, suggesting ideas, asking for explanation, etc.—all to improve the final product to be preached later in the course. Please remember that the professor can best help you if you put your best work into the preparation of a manuscript for these workshops.

All students are required to attend these workshops sessions, since they will also benefit from the interaction between presenter and professor; however, they are asked not to make any comments. If there is time available at the end of both presentations, some discussion may be conducted in each of these class sessions.

**V. COURSE POLICIES**

**A. Weight Given To Course Requirements For Grading**

%	Hrs.	Assignment
7.5%	5	First (Proverb) Homiletical Outline
30%	20	First (Proverb) Sermon
5%	2	First (Proverb) Introduction
7.5%	5	Second (Ephesians) Homiletical Outline
5%	6	Second (Ephesians) Workshop
40%	20	Second (Ephesians) Sermon
5%	10	Reading

**B. Grading Standards for PM103 Sermons**

Category	F	for a D	for a C	for a B	for an A	Comments
True	1	<input type="checkbox"/> Exegetical elements faithfully and clearly represent the genre, tone, and meaning of the text	<input type="checkbox"/> Exegetically based theological message reflects the intent of the pericope and the canon	<input type="checkbox"/> Homiletical moves flow out of a theological exegesis and are relevant to the audience	<input type="checkbox"/> Audience is convinced that the sermon's relevance is clearly and sufficiently grounded in a faithful theological exegesis	<input type="checkbox"/> Reading interpreted the text for the audience <input type="checkbox"/> Speaker directed audience to the text when appropriate
Clear	1	<input type="checkbox"/> No clear proposition of any kind	<input type="checkbox"/> Clear proposition of any kind (even if not as intended)  <input type="checkbox"/> Major movements evident	<input type="checkbox"/> Clear homiletical proposition  <input type="checkbox"/> Major movements heard as planned	<input type="checkbox"/> Homiletical proposition communicated as planned  <input type="checkbox"/> Major movements heard as planned	Introduction: <input type="checkbox"/> Image..... <input type="checkbox"/> Need:..... <input type="checkbox"/> Subject:..... <input type="checkbox"/> Text:..... <input type="checkbox"/> Preview: ..... Body: I. .... II. .... III..... Sermon Form: deductive or inductive <input type="checkbox"/> Conclusion reviewed the message <input type="checkbox"/> Conclusion exhorted to act <input type="checkbox"/> Unanswered questions:.....
Relevant	1	<input type="checkbox"/> No concrete images  <input type="checkbox"/> No reference to need	<input type="checkbox"/> At least one concrete image  <input type="checkbox"/> At least one reference to need	<input type="checkbox"/> Concrete images throughout  <input type="checkbox"/> Clear development of need and/or relevance	<input type="checkbox"/> Evident use of the Developmental Questions <input type="checkbox"/> Concrete images throughout <input type="checkbox"/> Compelling development of need and relevance	<input type="checkbox"/> Need addressed by Introduction <input type="checkbox"/> Explanation <input type="checkbox"/> Validation <input type="checkbox"/> Application <input type="checkbox"/> Message illustrated with life experiences
Interesting	1	<input type="checkbox"/> Vocal issues  <input type="checkbox"/> Visual issues	<input type="checkbox"/> No major delivery issues	<input type="checkbox"/> Adequate delivery <input type="checkbox"/> Adequate vocal  <input type="checkbox"/> Adequate visual	<input type="checkbox"/> Compelling delivery <input type="checkbox"/> Strong vocal  <input type="checkbox"/> Strong visual	<input type="checkbox"/> Voice: speed, volume, pitch, expressiveness <input type="checkbox"/> Body: face, gestures, movement, articulation <input type="checkbox"/> Style: grammar, word-choice, restatement <input type="checkbox"/> Support materials: variety? appropriate? believable? <input type="checkbox"/> Presence: rapport, eye-contact, personality, mood

<sup>1</sup>The only reasons for receiving an "F" for a sermon are (a) failure to speak on assigned day, (b) failure to provide the professor a copy of the outline/manuscript at the time of speaking, (c) refusal to follow directions, or (d) failure to resubmit a corrected outline/manuscript as directed by the professor.

**C. Class Participation**

Attendance and class participation are a requirement of the course and, more importantly, a ministry to other students, especially when they are presenting outlines or speaking. Please do not be absent more than **four class** periods.

**D. Late Assignments**

Late assignments will not be accepted unless prior arrangements are made.

**E. Absences**

More than four absences will result in a penalty. Each absence above the four allowed will result in a 4% reduction in grade.

F. **Letter/Numerical Grade Scale**

<b>A+ 99-100</b>	<b>B+ 91-93</b>	<b>C+ 83-85</b>	<b>D+ 75-77</b>	<b>F 0-69</b>
<b>A 96-98</b>	<b>B 88-90</b>	<b>C 80-82</b>	<b>D 72-74</b>	
<b>A- 94-95</b>	<b>B- 86-87</b>	<b>C- 78-79</b>	<b>D- 70-71</b>	

**VI. COURSE SUPPLEMENTAL INFORMATION**

It is a departmental requirement that all papers turned in **must** be typed and must include the following information:

Student's name,  
student file #,  
name of professor,  
title of assignment,  
course with section number.

Electronic submissions are to include the following information:

Course name, section number, and assignment title in the subject line.  
Student's name in the first line of the e-mail body.

DTS does not discriminate on the basis of disability in the operation of any of its programs and activities. To avoid discrimination the student is responsible for informing the Coordinator of Services for Students with Disabilities and the course instructor of any disabling condition that will require modifications.

Students must notify the professor during the first week of classes if they plan to graduate at the end of the semester and arrange to take the final exam early.

**VII. COURSE LECTURES AND ASSIGNMENT SCHEDULE**

R= Robinson; K= Kuruvillea; N= Class Notes

No.	Date	Lecture Topic	Workshop/Preaching	Reading Dates	Supplemental
1	8/28	Introduction Preview: Vision & Purpose		Read syllabus	R 17-32; N 1
2	8/30	The Expository Process			N 2
3	9/4	The Expository Process (cont'd) The Proposition		4 Kuruvillea WHGT Lectures	R 33-50 N 3, 4
4	9/6	Discovering Theology in the Proverbs		Kidner, Waltke, Estes, Kuruvillea articles	N 5
5	9/11	Audience, Developmental Questions, and Application			R 73-113; N 6-8
6	9/13	Sermon Purpose, Structures, Delivery			R 115-137, 201- 220; N 9-10
7	9/18	Conclusions and Introductions			R 165-182; N11
8	9/20	Proverb Homiletical Outlines	Homiletical Outlines (1-4)		
9	9/25	Proverb Homiletical Outlines	Homiletical Outlines (5-8)	K ix-49	
10	9/27	Proverb Homiletical Outlines	Homiletical Outlines (9-12)	K 51-69	
11	10/2	Proverb Sermons	15-Mins. Sermons (1-3)	K 71-89	
12	10/4	Proverb Sermons	15-Mins. Sermons (4-6))	K 91-109	
13	10/9	Proverb Sermons	15-Mins. Sermons (7-9)	K 111-129	
14	10/11	Proverb Sermons	15-Mins. Sermons (10-12)	K 131-148	
15	10/16	Proverbs Introductions	5-Mins. Introductions (1-6)	K 149-166	
16	10/18	Proverbs Introductions	5-Mins. Introductions (7-12)	K 167-196	
17	10/23	Supporting Materials, Style, Oral Clarity		Heath & Heath 3-252	R 139-164; N 12
18	10/25	Ephesians Homiletical Outlines	Homiletical Outlines (1-6)	Smalley & Trent Pages 2- 80	R 183-199; N13
19	10/30	Ephesians Homiletical Outlines	Homiletical Outlines (7-12)		
20	<b>11/1</b>	<b>No class</b>			
21	11/6	Ephesians Preaching Workshop	Dry Run Ephesians Sermons (1-3)		
22	11/8	Ephesians Preaching Workshop	Dry Run Ephesians Sermons (4-6)		
<b>Reading Week (Nov 12-16)</b>					
<b>Thanksgiving Break (Nov 19-23)</b>					
23	11/27	Ephesians Preaching Workshop	Dry Run Ephesians Sermons (7-9)		

24	11/29	Ephesians Preaching Workshop	Dry Run Ephesians Sermons (10-12)		
25	12/4	Ephesians Sermons	15-Mins. Sermons (1-3)		
26	12/6	Ephesians Sermons	15-Mins. Sermons (4-6)		
27	12/11	Ephesians Sermons	15-Mins. Sermons (7-9)		
28	12/13	Ephesians Sermons	15-Mins. Sermons (10-12)		



Preacher	PM103—Sign Up	Proverbs	Ephesians
	NAME		
1		5:15	1:13-14
2		11:1	2:14-16
3		11:25	4:1-3
4		12:15	4:29
5		12:18	4:31
6		15:18	4:32
7		17:9	5:22-24
8		20:19	5:25-27
9		21:31	6:2-3
10		25:16	6:4
11		28:13	6:5-8
12		31:30	6:19-20

## PM 103 "Expository Preaching I" Student Contract

I, \_\_\_\_\_  
Print Name                      Box #                      I.D. #

have read the preceding PM 103 "Expository Preaching I" Syllabus, and have understood the responsibilities necessary for me to fulfill the requirements of the course.

I agree to fulfill all requirements on time and in a complete and thoughtful manner (unless, in exceptional cases, I have made previous arrangements with the Professor).

I agree to engage in lively classroom discussions, debates, and presentations, addressing ideas rather than people, and that if I have a personal problem with the Professor, his Assistants and/or Graders, or any of my fellow students, I will handle the matter in a Godly and Biblical fashion . . . that is, humbly and privately, (Galatians 6:1-4; Matthew 18:15-17).

I maintain the right to be treated and taught respectfully by my Professor and his Assistants and Graders. I am here to learn and to build valuable relationships for, God willing, my present and future ministry of the Gospel.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

## Example of a Homiletical Outline from a Proverb

Proverbs 18:10-11

“The name of the LORD is a strong tower; The righteous runs into it and is safe.

A rich man’s wealth is his strong city, And like a high wall in his own imagination.”

Theological Proposition/Focus: Only God’s proven character provides true security.

Sermon Purpose: That my fellow students would turn loose of their money (invest in Heaven).

Homiletical Proposition/Application: Transfer Your Assets to Heaven.

### INTRODUCTION

1. **Image:** Dr. Richard Kimball could find no place to hide.
2. **Need:** Some days you may feel like the Fugitive. You need a place to hide from fear and threat.
3. **Subject:** How can you rest in a place of true and absolute security?
4. **Text:** Because our English translations miss some of the beauty of Hebrew poetry, I’d like to hold off announcing my text, but it’s found in Proverbs.
5. **Preview:** **Where** can you find a place of safety when life assaults? **What** should you dismiss as a shelter from life’s storms? **How** can you rest in a place of absolute security?

### BODY

- I. You can find a Place to Hide . . . a place of Safety (**Where**).
  - A. A tower of strength is the name of the LORD, (Proverbs 18:10a).
    1. Security in the Lord is a position of safety.
    2. Though the Lord is unseen, He is a valuable hiding place.
  - B. The wealth of the rich is his city of strength, (Proverbs 18:11a).  
And like a wall being unscalable (Proverbs 18:11b).
    1. Security based on money is a position of security.
      - a. “. . . the rich have many friends,” Proverbs 14:20.
      - b. “A man’s riches may ransom his life,” Proverbs 13:8.
    2. Money is seen and it is valuable.
      - a. Wealth can smooth the way.

(An ironic twist comes at the end - Both hiding places seem safe, but one of the above is dangerous because it is false. So, what should you dismiss as a shelter from life’s storms?)

- II. Money is not a good place to hide (**What** to dismiss).  
The wealth of the rich is his city of strength, (Proverbs 18:11a).  
And like a wall being unscalable . . . IN HIS IMAGINATION, (Proverbs 18:11b/c).
  1. Trusting money, stocks, real estate, a pension, social security, or any earthly resource is a dream . . . a hollow fantasy.
  2. What seems to be valuable is really vulnerable . . . tricks you.
    - a. Don’t hide in a hollowed out tree in a lightning storm . . . find a cave.

(Money cannot save you from slander, failure, a broken relationship, loneliness, theft, fire, storm, sickness, death. Take out an “In God we trust” bill. Note the Irony.)

(SOLUTION: To find security in the midst of Life’s accusations, assaults, and afflictions . . .)

### III. TRANSFER YOUR ASSETS TO HEAVEN (**How – H.P./Application**).

- A. A tower of strength is the name of the LORD, (10a).  
To Him runs the righteous and is saved, (10b).
- B. Profane the Place of False Security/Deceit/Betrayal.  
(Give away your wealth/Turn loose your resources - Release what is Seen)
- C. Celebrate the Place of True Security/Integrity/Loyalty.

### CONCLUSION

**Summary:** There is a place to hide. Money is not that place. Transfer your assets to Heaven.

**Challenge:** Put your bill in this text. Suzanna Wells had to eat oatmeal and canned milk. God was her security.

### Example from the same Text, but with a different Homiletical Outline

Proverbs 18:10-11

“The name of the LORD is a strong tower; The righteous runs into it and is safe.

A rich man’s wealth is his strong city, And like a high wall in his own imagination.”

Theological Proposition/Focus: Only God’s proven character provides true security.

Sermon Purpose: That my fellow students would turn loose of their money (invest in Heaven).

Homiletical Proposition/Application: Transfer Your Assets to Heaven.

#### INTRODUCTION

1. **Image:** The Fugitive had no place to hide.
2. **Need:** Some days you may feel like the Fugitive, fearful and in need of security.
3. **Subject:** How can you find rest in a place of absolute security?
4. **Text:** The answer is found in Proverbs 18:10-11.
5. **Preview:** These four lines of Hebrew poetry answer three questions:  
Where did the Ancient Sage, back **THEN**, find security?  
What has God, **ALWAYS**, promised His Covenant People?  
How can You, **NOW**, find true security?

#### BODY

- I. The Ancient Sage Found Security in The Lord Only: **THEN/EXEGETICAL**.
  - A. The Righteous Sage Trusted The Lord Only for Security, (10a).
  - B. The Wealthy Trusted Their Riches for Security, (11a).
  - C. The Righteous Sage Found Security, (10b).
  - D. The Wealthy Were Deceived, (11b).

(Good for the Sage. What about believers down through history? Are they secure?)

- II. The Lord’s Promise Secures His Covenant People: **ALWAYS/THEOLOGICAL**.
  - A. The Lord’s Promise Ensures His Presence, Protection, and Provision.  
(The Lord’s Covenant Relationship Inspires His People’s Trust.)
  - B. The Righteous Reject Wealth as Security.  
(Don’t hide in a hollowed out tree in a lightening storm . . . find a cave.)
  - C. The Righteous Trust The Lord for Security.

(Money can’t save you from slander, failure, a broken relationship, loneliness, theft, fire, storm, sickness, death. Take out an “In God we trust” bill. Note the Irony.)

- III. **Transfer Your Assets to Heaven** (Turn Your Trust To God): **NOW/HOMILETICAL**.
  - A. The Lord, not money, is your security.
  - B. [If the Lord is your security] Transfer your assets to Heaven.
    1. To transfer assets means to give away your wealth.
    2. To transfer assets means to invest in the Kingdom.

#### CONCLUSION:

1. **Summary:** To find rest in a place of absolute security . . . Transfer your assets to Heaven.  
(This could include a repetition of the “Then-Always-Now” structure.)
2. **Image:** Suzanna Wells had to eat oatmeal and canned milk.

## Example of yet another Homiletical Outline from another Proverb

Proverbs 10:25

“When the tempest passes, the wicked are no more,  
But the righteous are established forever.”

Theological Proposition/Focus: Only those made righteous in Christ survive God’s eternal judgment.  
Sermon Purpose: That my fellow PM103 students will warn their neighbors of God’s eternal judgment.

Homiletical Proposition/Application: Prepare your neighbor for God’s eternal judgment.

### INTRODUCTION

1. **Image:** A devastating storm destroys nearly everything in its way.
2. **Need:** Your sense of goodwill for others makes you warn them.
3. **Subject:** Preparing your neighbor for the coming “storm” . . .
4. **Text:** Proverbs 10:25 addresses the “storm” of God’s eternal judgment.
5. **Preview:** you will see a **Problem**, a **Solution**, and an **Application**.

### BODY

- I. God’s eternal judgment is coming, (25a): **PROBLEM**.
  - A. Natural disasters terrorize this Earth.
    1. Tornados terrorize this Earth.
    2. Hurricanes terrorize this Earth.
    3. Earthquakes terrorize this Earth.
    4. Floods, Fires, Volcanoes terrorize this Earth.
  - B. God’s eternal judgment (like a tempest) is coming, (25a).

(Who can survive this coming judgment from God?)

- II. Only the righteous survive God’s eternal judgment: **SOLUTION**.
  - A. The wicked will be consumed in God’s eternal judgment, (25b).
  - B. The righteous will survive God’s eternal judgment, (25c).

(I’m already prepared for the storm. What do you want me to do now?)

- III. **Prepare your neighbor for God’s eternal judgment: APPLICATION** (H.P.)
  - A. Prepare neighbor by warning your neighbor that “the storm” is coming.
  - B. Prepare neighbor by sharing with your neighbor the righteous standing they can have in Christ.
  - C. Prepare neighbor by planning now for a time and a way to share the gospel.

### CONCLUSION

1. **Summary:** This was the Problem, Solution, and Application.
2. Refreshed **Image:** Your neighbor can stand with you in the “Storm”.

**NOTE:** This outline is not meant to encourage students to leap to the New Testament and to Christ from every Proverb. This text’s reference to the tempest, the coming storm, alludes to a universal judgment that in the present dispensation can be escaped only by faith in Christ. It is for that reason that I go beyond the theology scope of the sage and introduce canonical theology into this particular

sermon. That disclaimer aside, the basic Problem, Solution, Application flow of this sermon exemplifies a very useful way of developing the message of a Proverb.

### **An Example of a Homiletical Outline from an Epistle**

(Theological Proposition, Sermon Purpose, and Homiletical Proposition missing for space)

2 Corinthians 2:14-17

“But thanks be to God, who always leads us in triumphal procession in Christ and through us spreads everywhere the fragrance of the knowledge of him.

For we are to God the aroma of Christ among those who are being saved and those who are perishing. To the one we are the smell of death; to the other, the fragrance of life. And who is equal to such a task?

Unlike so many, we do not peddle the word of God for profit. On the contrary, in Christ we speak before God with sincerity, like men sent from God.”

### **INTRODUCTION**

- 1) **Image:** Stewart Purkey was Mr. Everything in my high school. When we graduated, my friend wrote in my yearbook, "Dear Tim, I think you'll make a swell missionary. When I decide to get religion I'll come to Africa and find you. Love, Stu."
- 2) **Need:** The attitude that Christian ministers are losers is still around. Most people . . . like Stewart . . . don't think what we do is all that important. And we too can lose sight of the value, the eternal influence of service for Christ's sake. But when preachers fail to carry out their calling they live defeated lives.
- 3) **Subject:** How can we see ourselves as preachers the way God sees us? How can we have a vision for fulfilling our calling?
- 4) **Text:** Turn with me to 2 Corinthians 2. 2 Corinthians 2:14-17, where we glimpse God's view of the Christian's life and ministry.
- 5) **Preview:** Here we find our **vision recalled**, our **urgency recaptured**, and our **doubts repudiated**. Here is God's depiction of Christianity . . . His portrait of the preacher.

### **BODY**

(Here is our **vision recalled** . . .)

#### **I. GOD HAS CALLED US TO A MINISTRY OF TRIUMPH, (14a).**

(The highest honor bestowed upon a victorious Roman general was a Triumph. And this is Paul's vision of the Triumph of Christ. Not all the world could defeat or frustrate his commander, his Lord Jesus.)

##### **A. JESUS CHRIST HAS WON THE VICTORY.**

1. By His Death on the cross, the Lord Jesus became our Savior, the sacrifice for our sin.
2. By His Resurrection from the dead, the Lord Jesus defeated death and gives to all who trust Him eternal life.
3. By His Ascension to the right hand of the throne of God in heaven, the Lord Jesus awaits the day when all things will be brought into subjection to Him.

(But, not only has Christ won the victory, today, May 10, 2013)

##### **B. JESUS CHRIST MARCHES IN TRIUMPH.**

1. Jesus condemns those who reject Him.
2. Jesus rescues those who believe.
3. This Triumph sweeps the entire world into its course.

(The Lord Jesus marches in Triumph. But, there's more . . . would you notice this?)

##### **C. JESUS CHRIST TRANSFORMS US TO TRIUMPH WITH HIM.**

(GOD HAS CALLED US TO A MINISTRY OF TRIUMPH!)

1. We were the captives, in chains because of sin, and justly marked for death.
2. Jesus freed us to become partners with Him.

(Christ has called us to Triumph! This is the vision that God would have you recall today. But there is more for us here, more than a vision recalled. There is **an urgency to recapture**. As partners we have also the opportunity of being the Lord's ministers, His priests in a "life or death" service. Here in verses 14-16 God reveals the urgency of our calling.)

II. THIS MINISTRY OF TRIUMPH CONSISTS OF MAKING KNOWN THE GOSPEL OF GRACE, (14b-16b).

(When Paul says that God spreads through us the knowledge of Christ, he is saying that . . .)

A. We are God's means of making known the Gospel.

(Notice that . . .)

B. We are a fragrance to God of Christ.

(The sense of smell evokes an interesting variety of reactions in a person. Just so, Paul reminds us . . . not only is our preaching a fragrance to God of Christ . . . but also)

C. We are a scent before others. Notice verses 15 and 16.

1. To some we are the fragrance of life.

"For we are to God the aroma of Christ among those who are being saved . . . the fragrance of life." But, look again at verses 15 and 16.

2. To others, our preaching carries the stench of death.

"For we are to God the aroma of Christ among those who are being saved and those who are perishing. To the one we are the smell of death."

(So then, our God given ministry of Triumph consists of making known the Transforming Gospel. People will die or live eternally based on their response to our preaching the Triumph of Christ. This vision of our calling, this urgency of service should certainly enrich our concept of the ministry. There is no more sublime or significant work in all the world.

But now, what does this **vision** of preaching's **urgency** do for your confidence that you can fulfill this calling? Who, after all, possesses the love, the wisdom, the humility, the patience, the earnestness of calling the issues of which are life or death?)

III. GOD'S CALLED PREACHERS ARE SUFFICIENT IN CHRIST, (17).

(You can **repudiate any doubt** concerning your sufficiency. Christ makes you sufficient. He is your competence. Through Him you are equal to the task of preaching eternal life and death.)

A. We are not mere peddlers of the Gospel.

(While some peddle the Word of God for profit or power or popularity . . . "we are not like them." Instead . . .)

B. We are God's called preachers.

1. We are judged by God . . . "We speak before God," (17).
2. We are sincere . . . "We speak with sincerity," (17).
3. We are authorized . . . "like men sent from God," (17).

CONCLUSION

1. **Summary: Recall Your Vision:** God has called you to a ministry of triumph. **Recapture Your Urgency:** This ministry of triumph consists of your making known the gospel of grace. **Repudiate Your Doubts:** You, as God's called preacher, are sufficient for this ministry in Christ.
2. **Image:** Get out of the box.

**NOTE:** The three homiletical imperatives/applications (Recall, Recapture, Repudiate) are mostly implied and the major movements of the message follow the accreting structure.