*Biblical Communication*

# Course Facilitator: Keith E. Johnson, Ph.D.

## Course Description

Communicating biblical truth requires a profound understanding of God’s Word and an ability to relate God’s Word to your audience so they may experience transformation. Building upon the *Biblical Interpretation* class, experienced communicators will help you become a worshipping communicator and develop audience-sensitive skills that insure your message finds relevant, true-to-life application. Through lecture and workshops this course will equip you lead the emerging generations to conviction and repentance of their sin and to growing belief and adoration of Christ. Prerequisite: *Biblical Interpretation* (2 IBS credits - Bible)

## Course Values

* Developing biblical communicators who are captivated by Christ.
* Developing biblical messages that are:

**F**aithful to the whole story of the Bible

**O**bvious from the passage

**R**elated to the sin condition in the heart of the hearer

**C**onnected to Christ’s redemption

**E**ngaging the heart and mind of emerging generations

## Course Objectives

1. Richly experience the grace and truth of the gospel as you encounter Christ in the Scriptures.
2. Learn a process that can be used to develop a Christ-centered message or small group lesson for any passage in the Bible.
3. Understand how to relate the theological meaning of a passage to a contemporary audience.
4. Learn how to help others hear the music of the gospel by surfacing a “fallen condition” and pointing to the “redemptive solution” in a passage.
5. Grow in your audience analysis skills and learn how to connect on a heart-level with those to whom you communicate.
6. Develop your audience delivery skills by practicing and receiving feedback from a coach and fellow students.
7. Develop a Christ-centered small group lesson and large group message and receive feedback from a coach.
8. Grow in your confidence as a Christ-centered communicator.
9. Embrace and embody the values of Christ-centered communication in your ministry.

## Required Texts

Chapell, Bryan. *Christ-centered Preaching*. 2d ed. Grand Rapids, Michigan: Baker Book House, 2005. The most important part of this book is chapters 10 and 11 where Chapell explains the theology behind his approach to “Christ-centered preaching.” One of the primary reasons we use this text is because Chapell presents a model of biblical communication in which the purpose of a message is to surface some aspect of our brokenness and rebellion and point our hearts to Christ. You may find some of his discussions very detailed. Nevertheless, it is a helpful resource.

Llyod-Jones, Sally. *The Jesus Storybook Bible: Every Story Whispers His Name*. Grand Rapids: ZonderKids, 2007. Although it is written for children, this book does an incredible job modeling Christ-centered communication. Sally Lloyd Jones masterfully connects each story to the larger story of Scripture. We will discuss several of these stories in our coaching time.

## Recommended Texts

Greidanus, Sidney. *The Ancient Text and the Modern Preacher.* Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1988.

Greidanus, Sidney. *Preaching Christ from the Old Testament.* Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1999.

Goldsworthy, Graeme. *Preaching the Whole Bible as Christian Scripture*. Grand Rapids: William B. Eerdmans Publishing Company, 2000.

Johnston, Graham. *Preaching to a Postmodern World*. Grand Rapids, Michigan: Baker Book House, 2001.

Piper, John. *The Supremacy of God in Preaching.* Grand Rapids, Michigan: Baker Book House, 1990.

Robinson, Haddon. *Biblical Preaching: The Development and Delivery of Expository Messages.* Grand Rapids, Michigan: Baker Book House, 1980.

Stott, John. *Between Two Worlds: The Art of Preaching in the Twentieth Century.* Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1982.

*The Ultimate Road Trip*. 3d ed. Orlando: Cru Press, 2008.

## Course Requirements

1. **Reading:** You are expected to read thoughtfully the assigned texts. You will turn in a reading report indicating your completion of the readings. (10 points)
2. **Worksheets:** You will complete four worksheets that will allow you to develop key components of your message. (40 points). NOTE: These worksheets must be typed. Electronic copies are available on-line at <http://ibs.campuscrusadeforchrist.com/ibs/Resources/IBSCourses/bic.html>
3. **Small Group Lesson:** You will compose a small group lesson on your passage. (10 points)
4. **Large Group Communication Project:** You will compose a complete message on a biblical passage. The message will be designed for a large group teaching environment. You will turn in a written component of this message. (20 points)
5. **Delivery of message:** You will have an opportunity to deliver your message in order to receive feedback on your communication. (20 points)

## Course Assignments

#### **NOTE:** *Over the weekend between classes, there are two assignments (see below). Please complete them prior to coming to class on Monday*:

*Jesus Storybook Bible*, pp. 12-17

Tim Keller’s lecture, “Preaching the Gospel to Believers and Unbelievers” (posted on IBS website)

#### **Monday, July 2**

Lecture: *Introduction to Biblical Communication*

Assignments: (Unless otherwise indicated, assignments are due the day after they are assigned.)

Read Chapell, ch. 2, 10

Read *Jesus Storybook Bible*, “The Terrible Lie”

Nabeel Jabbour, *Crescent through the Eyes of the Cross,* (posted online)

Worksheet #1: Audience Analysis (due: Wednesday, July 4)

#### **Tuesday, July 3**

Lecture: *Developing Redemptive Messages*

Assignments:

Read Chapell, ch. 11

Read *Jesus Storybook Bible*, “The Present”

#### **Wednesday, July 4**

Lecture: *Leading others to Encounter Christ through Small Groups*

Assignments:

Read *Jesus Storybook Bible*, “The Girl Nobody Wanted”

Compose a Small Group Lesson for your passage (due: Thursday, July 5)

#### **Thursday, July 5**

Lecture: *Preparing a Large Group Message*

Assignments:

Read Chapell, ch. 6 (pp. 142-55 only)

Read *Jesus Storybook Bible*, “Washed with Tears”

Worksheet #2: Message Objectives (due: Friday, July 6)

**Friday, July 6**

Lecture: *Structuring Your Message*

Assignments:

Read Chapell, ch. 9 (pp. 237-260 only)

Read *Jesus Storybook Bible*, “God to the Rescue”

Worksheet #3: Finalize MBI and Outline (due: Monday, July 9)

Prep for speaking drill: *For Monday, prepare a 90 second testimony describing/illustrating how you have experienced the fallen condition in your passage.*

**Monday, July 9**

Lecture: *Launching and Closing*

Assignments:

Read Chapell, ch. 7

Read *Jesus Storybook Bible*, “A Little Servant Girl and the Proud General”

Worksheet #4: Launching/Closing and Illustrating (due: Tuesday, July 10)

Prep for speaking drill: *For Tuesday, prepare the introduction to your talk to present in three minutes or less.*

**Tuesday, July 10**

Lecture: *Engaging Your Audience’s Heart*

Assignments:

Read Chapell, ch. 8

Read *Jesus Storybook Bible*, “The Captain of the Storm”

Prep for speaking drill: *For Wednesday, prepare an illustration (no more than 2 minutes long) to present. This illustration should NOT be from the introduction to your message.*

**Wednesday, July 11**

Lecture: *Gospel-Centered Life and Ministry*

Assignments:

Finish your message

Complete written “Large Group Communication Project”

**Thursday & Friday, July 12-13**

Deliver your message.

Observe and evaluate messages.

About your message:

* Turn in your finished paper just before you go up front to give your talk.
* You will have 20 minutes to give your talk. We would like you to deliver your entire talk during that time.
* Two people, plus the coach, will be evaluating you.
* Timer cards are available if you wish them; recruit someone in class to help you.
* Because there are so many of us, talk times need to move crisply.

**Large Group Communication Project**

The Large Group Communication Project has two sections. The *first section* contains background info for your message. In the *second section* you will design a message that effectively and accurately delivers the meaning of the text to the heart and mind of your audience. All of your work should reflect the values expressed by FORCE.

This project will be a typed (single-spaced, 12 point font) with two clearly marked sections, **Section 1** and **Section 2.** Both sections should begin at the top of a new page. In the first section you will type (in bold) the four section headings listed below in section 1, followed by your answers. In the second section you will type (in bold) everything that appears in bold in the second section, followed by your answers.

##### SECTION 1: MESSAGE BACKGROUND

**1. List your Biblical Text**

**2. Present your Textual Outline and ABI** (You only need the main sentences and verse references for your textual outline)

**3. State your Theological Big Idea (TBI)**

**4. Describe your Audience:**

* **Audience**: Identify your audience: a short paragraph identifying the age group, cultural/ethnic background, spiritual background and maturity, communication setting, etc.
* **Fallen Condition**: What is the fallen condition your audience shares with the passage?
* **False Beliefs**: What false beliefs of my audience does this passage correct?
* **Heart Longings**: What longings of the heart does the passage answer?
* **Redemptive Solution**: What is the redemptive solution in the passage that answer the fallen condition you identified above?

##### SECTION 2: LARGE GROUP MESSAGE

### 1. Launch the Message (Connect the message to where they live)⎯ Write out your launch word for word in one page (single-spaced). It should include the following elements:

* An attention-getting opening that orients your audience to the fallen condition and helps them personally identify it in their own lives.
* A statement of the fallen condition (in **bold** print).
* A question that the MBI answers (in **bold** print).
* A transitional statement(s) that moves the message from the Launch Portion to the Explore section.

**2. Explore the Passage (Lead them to understand the Word) ⎯** Write out in 1 to 1 ½ pages how you plan to retell the story of the passage in a clear, compelling way that permits the hearers to experience the drama of the plot and understand the author’s intended meaning. Also, be sure to fold important contextual matters or background information *necessary* for a hearer to understand the narrative into the retelling rather than making them separately. Finally, be sure to include a transitional statement that moves the message from the Explore section to the Apply portion.

**3. Apply the Passage (Lead them to a heart-level response to Christ) ⎯** In outline form using complete sentences for each point(s), draw out the implication(s) and application(s) of your TBI. Specifically, show how the Fallen Condition surfaced earlier is addressed by the redemptive solution(s) of this passage. Be sure your application points flow from or lead to your MBI. Be sure to include any essential details from stories or illustrations you plan to use (about 1 page).

###### 4. Close (Bring the message to a logical and satisfactory conclusion) ⎯ Your close (no more than 1 page) should be written out word-for-word and include the following . . .

* A statement of your MBI (in **bold** print)
* A summary of how the MBI answers the fallen condition.
* A restatement of your opening introduction or illustration that appropriately ties the fallen condition and MBI together. (You might tell a story that encapsulates the theme you have been developing.).

**Reading Report**

(To be submitted to your coach on Friday, July 11)

Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Coach \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

|  |  |  |  |
| --- | --- | --- | --- |
| **Date Due** | **Assignment** | **Assigned Pages** | **# Pages Completed** |
| Monday, July 2 | Listen to Keller lecture entitled “Preaching the Gospel”  *Jesus Storybook Bible*, 12-17 | Count as 35pp |  |
| Tuesday,  July 3 | Chapell, Ch. 2, 10  “Fallen Condition and Biblical Communication”  *Jesus Storybook Bible*, “The Terrible Lie”  Nabeel Jabbour, *Crescent through the Eyes of the Cross* | 60 |  |
| Wednesday, July 4 | Chapell, Ch. 11  *Jesus Storybook Bible*, “The Present” | 36 |  |
| Thursday, July 5 | *Jesus Storybook Bible*, “The Girl Nobody Wanted” | 5 |  |
| Friday,  July 6 | Chapell, Ch. 6 (pp. 142-55 only)  *Jesus Storybook Bible*, “Washed with Tears” | 23 |  |
| Monday,  July 9 | Chapell, Ch. 9 (pp. 237-260)  *Jesus Storybook Bible*, “God to the Rescue” | 30 |  |
| Tuesday,  July 10 | Chapell, Ch. 7  *Jesus Storybook Bible*, “A Little Servant Girl and the Proud General” | 39 |  |
| Wednesday,  July 11 | Chapell, Ch. 8 (pp. 209-222 only)  *Jesus Storybook Bible*, “The Captain of the Storm” | 17 |  |
|  | **Total** | **245** |  |

# Worksheet #1

# Audience Analysis Due Wednesday, July 4

Name

Passage

Audience

**Please type your responses to this worksheet. An electronic copy of this worksheet is available at** <http://ibs.campuscrusadeforchrist.com/>

**Step 1: Identify possible Fallen Conditions in your passage** (Be sure to read Appendix 3, “Fallen Condition and Biblical Communication” article in the class notes before your complete this worksheet. Please note that when you write your statement of the fallen condition, it does not need to be a five line paragraph like some of these examples. Those examples are merely to help.)

**Step 2: Consider Your Personal Response**

1. How have you experienced the fallen conditions this passage addresses? (*What behaviors does this passage confront? What “idols” does this expose in your life? How do you try to make life work apart from God? How do you resist the truth presented in this passage? What beliefs, values, and/or desires do you have that are challenged by the truth presented in this passage? See notes from the “Christ-Centered Application” lecture in BI as well as lecture 2, “Developing Redemptive Messages,” from BC.*)
2. How does this passage point you to Christ and his redemptive work? What is the “good news” for you in this passage? (*See notes from the “Christ-Centered Application” lecture in BI as well as lectures 2, “Developing Redemptive Messages,” from BC. The “Tracing Redemptive Themes” article in the notes on p. 29 will also help you.*)
3. How do you believe God wants you to respond to him through the passage? (*You might it helpful to look back at workshop #8 from Biblical Interpretation*.)

**Step 3: Analyze Your Audience**

1. Determine the single Fallen Condition in the passage that best describes your audience. (*Think about situations in the lives of those in your ministry audience that reflect this fallen condition. What does it look like? How does it express itself in their cultural context? Try to make your Fallen Condition as specific as possible. The more specific your fallen condition, the more helpful it will be*. *The less specific your fallen condition, the less helpful it will be.*)
2. Consider the beliefs of your audience: What false beliefs does your passage surface or address? (*For example, think about how the serpent tempted Eve to doubt God’s goodness in Genesis 3.*)
3. Consider the heart-longings of your audience: What longings of my audience’s heart does this passage answer? (*The article titled “Heart Longings,” will help you identify possible heart-longings. These longings represent an important bridge to your audience. How do these longings manifest themselves in the lives of those to whom you minster?*)

**Step 4: Determine Redemptive Solution (Christ solution, grace provision) that answers this fallen condition**. (*How does the work and power of the gospel address this fallen condition? What aspect of the gospel do you need to embrace? Is it freedom from the penalty of sin? Is it freedom from the power of sin? What would it look like for you to embrace this aspect of the gospel? Try to make this as specific as possible*. *See comments on Q.2 above.*)

##### *Small Group Lesson*

**Due Thursday, July 5**

(10 points)

**Instructions**

Following the process outlined in the class notes and workshop, create a small group lesson on your passage for your ministry audience (e.g., if you will be working with the Campus Ministry, this Bible study should be designed for college students).

* Your small group lesson should be typed
* Your small group lesson should have your name, passage reference, and intended audience at the top of the page.
* Your small group lesson should just like the sample studies are in the notes.
* Your small group lesson should contain the following clearly marked sections:
  + Lesson Objectives
    - What’s the Big Idea?
    - What’s the Problem?
    - What’s the Solution?
    - What’s our Response?
  + Launch
  + Explore
    - Survey the Big Picture (keep this brief)
    - Explore the Passage
    - Summarize the Theological Message
  + Apply
* Your small group lesson should exposure your audience’s fallen condition and point them toward Christ. (Be sure to read the article in the student notes, “Asking Christ-centered Questions that Target the Heart”)

*This may feel like a daunting assignment when you start. Remember that have already spent two weeks studying this passage. You’re simply generating some questions to help participants in a small group Bible study discover what you’ve learned. Once you get started, you may be surprised how easy it is to generate questions in light of your study.*

# Worksheet #2

***Message Objectives and Explore Section*Due: Friday, July 6**

Name

Passage

Audience

**NOTE: *Please type your responses to these questions on another sheet of paper and email it to your coach Thursday evening when you finish. An electronic copy of this worksheet is available at*** <http://ibs.campuscrusadeforchrist.com/>

1. **Restate your TBI**
2. **Determine Message Objectives**

* **Fallen Condition**: What is the Fallen Condition you want your audience to identity with? (Try to focus on the primary fallen condition in your passage.)
* **Redemptive Solution**: What “Redemptive Solution” do you plan to present to your audience in this message?
* **Brainstorm Message Big Idea** (MBI): (*Be sure to review pp. 142-149 of Chapell. Try stating your MBI using the form “Because . . ., we . . .”*)
  1. MBI #1
  2. MBI #2
  3. MBI #3
* **Application**: How do I want them to respond to Christ? (summarize the Christ-centered application you will present in a couple sentences)

1. **Outline “Explore” Section**

Develop a detailed outline of the Explore section of your message (including at least one illustration).

*In the “Explore” part of your message, you are retelling the story of the passage in a clear, compelling way that permits the hearers to experience the drama of the plot and understand the author’s intended meaning. Also, be sure to fold important contextual matters or background information necessary for a hearer to understand the narrative into the retelling rather than making them separately. Finally, be sure to include a transitional statement that moves the message from the Explore section to the Apply portion.*

**Worksheet #3**

***Messages Objectives and Apply Section*Due: Monday, July 9**

Name

Passage

Audience

**NOTE: *Please type up your responses on another sheet of paper and turn it in with this worksheet. It will be easier for your coaches to read and you will be able to refer to it while your coach is grading it. An electronic copy of this worksheet is available at*** <http://ibs.campuscrusadeforchrist.com/>

**Finalize Message Objectives**

1. Finalize Fallen Condition
2. Finalize Redemptive Solution
3. Finalize MBI (On worksheet #2 your brainstormed several MBIs. You will need to pick one.)
4. Finalize Response (i.e., application in terms of behaviors, attitudes, character, beliefs)

**Outline Apply Section**

Develop a detailed outline for the “apply” section of your message. Be sure to include any essential details from stories or illustrations you plan to use.

**Develop Illustration**

Compose an illustration to be used in the apply section of the talk. Write it out word for word.

* Transition Statement (introduces the illustration)
* Illustration (written out word-for-word)
* Explanation of the purpose of Illustration (summarize the purpose of this illustration in a sentence or two)

**Worksheet #4**

***Launching and Closing***

**Due: Tuesday, July 10**

Name

Passage

Audience

**NOTE: *Please type up your responses on another sheet of paper and turn it in with this worksheet. It will be easier for your coaches to read and you will be able to refer to it while your coach is grading it. An electronic copy of this worksheet is available at*** <http://ibs.campuscrusadeforchrist.com/>

Before you complete this worksheet, be sure to read “The A-Z of telling stories” in your notes.

## Launch

Compose an introduction to your message. Please type it out word for word as if you were saying it to your audience. Your introduction should include five clearly labeled elements: (1) arouse attention (2) surface a fallen condition (*including a clear one-sentence statement of the fallen-condition*),(3) connect your audience to the fallen condition and (4) frame the MBI, (5) introduce the passage / transition to the passage

### Close

Compose a conclusion to your message. Please type it out word for word as if you were saying it to your audience. Your conclusion should include two clearly labeled elements: (1) state your MBI and show how it answers the fallen condition and (2) move hearers to respond (include an exhortation that points them to Christ and connect the MBI/exhortation to their hearts with a "”lynchpin.” Then STOP!

*1 - Introduction to Biblical Communication*

**Lecture One Objectives:**

By the end of the session, you should

1. Understand the essentials of Biblical Communication. If you do anything, do these things . . .

2. Understand how to move from the meaning of a text to a particular heart/audience.

3. Understand how to analyze your audience.

**I. Essentials of “Biblical Communication”**

**A. Faithful to the Scripture** – to the particular passage of Scripture and to the larger story of Scripture

1. The particular passage/author’s intent

2. The larger story of Scripture

**B. Obvious from the text** – does the listener see the message from this text?



1. Every message models a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ *and* reveals \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

2. Every message reflects a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**C. Relates the fallen condition(s) in the text to the audience’s fallen condition(s)**

1. The pattern of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God/Christ runs throughout the Scriptures.

**D. Connects the audience to Christ’s redemption**

1. The sub-text of every message should be . . .

2. What about a message that doesn’t end up with God/Christ?

3. Flexible in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ but inflexible in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**E. Engages the heart and mind in relevant ways**

1. “heart and mind”

2. “relevant ways”

**The Bottom Line:**

**Our aim is to prepare messages and small-group lessons that are . . .**

**F**aithful to the whole story of the Bible

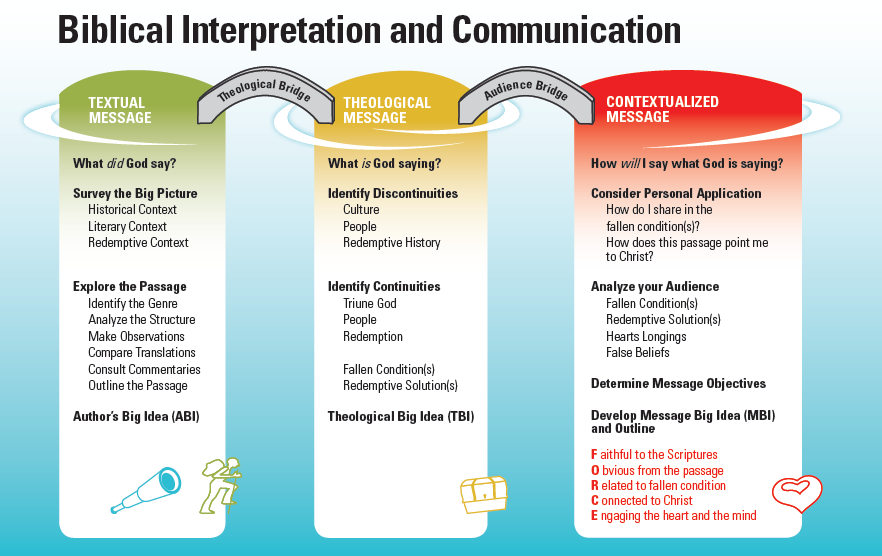
**O**bvious from the passage

**R**elated to the sin condition in the heart of the hearer

**C**onnected to Christ’s redemption

**E**ngaging the heart and mind of emerging generation

## II. Reviewing our Process



## III. Crossing the Audience Analysis Bridge

A. The need to bridge the gap

B. The perspective necessary to bridge the gap

1. The theological big idea/ intent is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

2. God’s Spirit \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ you.

1. You must address the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ your audience shares in common with the passage’s original audience.
2. You must \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ your audience in order to apply the biblical solution to their lives.

**IV. Audience Analysis**

**A. Step 1: Consider Your Personal Response**

1. How do you share in the fallen condition(s) this passage addresses?
2. How does this passage point you to Christ and his redemptive work?
3. How is God leading you to respond to him through the passage?

**B. Step 2: Analyze Your Audience**

1. Determine the Fallen Condition(s) in this passage that best describe your audience.

1. Consider the beliefs of your audience: What false beliefs does it correct?
2. Consider the heart-longings of your audience: What longings of my audience’s heart does this passage answer?
3. Determine Redemptive Solution(s) (Christ portrayal, Christ solution, grace provision) that answer this fallen condition.

**V. Audience Analysis Example – Mark 5:21-34**

**Step 1: Consider Personal Application**

*How do I share in the fallen condition?*

* I don’t want others to see my issues of weakness or afflictions (habits, thoughts or outbursts of selfishness); I want to appear that I have it altogether. I want others to speak and think highly of me.
* I want God’s healing but at what price? How hungry am I really to let God address the issues of my heart, will and mind. I’ll try on my own to get better.
* I don’t want to look fanatical or stand out as a real needy person, so I’m willing to operate at a spiritual deficit and be less than I can be just so others don’t know.

*How does this passage point me to Christ?*

* I long to experience God’s Shalom (peace). Jesus’ response to the woman reveals his heart to bring spiritual wholeness to us if we are only willing to come to him in desperate faith despite what others around us may think. For He really is the only one that can truly bring inner and outer healing.

**Analyze your Audience**

*Fallen Conditions*-

* Fearful of being exposed to what others might think
* Unresolved personal issues that need God’s healing touch
* Fear of bringing the dark to light and telling the whole truth

*Heart Longings*

* To experience inner and outer wholeness.
* To be fully known and fully loved and accepted.

*False Beliefs*

* It’s better that others don’t know
* I can make it on my own by managing my issues
* Unbelief that God can really make a difference
* I’m not worthy or important enough for God to intervene.

*Redemptive Solutions*

* Jesus is longing for his children to come to Him for spiritual and physical healing.
* Jesus cares about our deepest issues, He is never too busy.
* To be fully known in the presence of Christ is not to be driven by fear or the opinions of others but to experience the grace of God in body, mind and spirit.

**MBI:** Because Jesus is eager to bring wholeness of body and spirit we can seek Him with desperate faith despite the opinion of others so that we will be fully known and loved by Him!

**Workshop Discussion #1**

**Audience Analysis**

***Luke 7:36-50***

**Luke 7:36-50 (ESV)**

36 One of the Pharisees asked him to eat with him, and he went into the Pharisee’s house and took his place at the table. 37 And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee’s house, brought an alabaster flask of ointment, 38 and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment. 39 Now when the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.” 40 And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “Say it, Teacher.” 41 “A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. 42 When they could not pay, he cancelled the debt of both. Now which of them will love him more?” 43 Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And he said to him, “You have judged rightly.” 44 Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. 45 You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. 46 You did not anoint my head with oil, but she has anointed my feet with ointment. 47 Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.” 48 And he said to her, “Your sins are forgiven.” 49 Then those who were at table with him began to say among themselves, “Who is this, who even forgives sins?” 50 And he said to the woman, “Your faith has saved you; go in peace.”

**RESTATE TBI:**

*Jesus forgives the broken and humble who, because of the joy of this forgiveness, love much while those who experience “little” of God’s forgiveness are known by their little love for God*. [If yours was slightly different, use that.]

**Fallen Condition**

1. What fallen condition(s) does this passage surface or address?
2. How do you share in the fallen condition(s) this passage addresses? (*What behaviors does this passage confront? What “idols” does this expose in your life? How do you try to make life work apart from God? How do you resist the truth presented in this passage? What beliefs, values, and/or desires do you have that are challenged by the truth presented in this passage? See notes from the “Christ-Centered Application” lecture in BI as well as lecture 2, “Developing Redemptive Messages,” from BC.*)
3. Consider the beliefs of your audience: What false beliefs does it correct? (*For example, think about how the serpent tempted Eve to doubt God’s goodness in Genesis 3.*)
4. Determine the Fallen Condition in the passage that best describes your audience. (*Think about situations in the lives of those in your ministry audience that reflect this fallen condition. What does it look like? How does it express itself in their cultural context? Try to make your Fallen Condition as specific as possible. The more specific your fallen condition, the more helpful it will be*. *The less specific your fallen condition, the less helpful it will be.*)

**APPENDIX 1:**

***Moving from Text to Talk***

NOTE: *This process assumes that you have already selected a text from which you want to develop a message. This process outlined below follows the diagram we gave you in class*.

**Carefully Study the Passage**

* Step 1: Survey the Big Picture (historical, literary, redemptive)
* Step 2: Explore the Passage (structure, observations, commentaries, etc.)
* Step 3: Summarize the Author’s Big Idea (textual outline and ABI)

**Determine the Theological Message**

* Step 1: Identify Discontinuities (culture, people, redemptive history)
* Step 2: Identify Continuities (God, people, redemption)
* Step 3: Summarize the Theological Big Idea (TBI)

**Develop a Contextualized Message**

* **Step 1: Consider Your Personal Response (Worksheet #1)**
  + How do you share in the fallen condition(s) this passage addresses?
  + How does this passage point you to Christ and the gospel (redemptive solution)?
  + How is God leading you to respond to him through the passage?
* **Step 2: Analyze your Audience (Worksheet #1)**
  + Determine the Fallen Condition in the passage that *best* describes your audience. (Be sure to consider the implications of the ethnic identity of your audience.)
  + What false beliefs does it correct?
  + What longings of my audience’s heart does this passage answer?
  + Determine Redemptive Solution that answers this fallen condition.
* **Step 3: Determine Message Objectives and Brainstorm structure (Worksheet #2)**
  + Consider the fallen condition(s) shared by both the passage and audience
  + Consider how the redemptive/Christ solution(s) meet the FCF
  + Brainstorm MBI
  + Consider how you want to challenge them to respond to Christ through this message.
  + Think about how you will retell the story (Explore section)
* **Step 4: Finalize Message Big Idea (MBI), Structure and FCF statement (Worksheet #3)**
  + Finalize Message Big Idea (MBI)
    - Faithful to the passage
    - Addresses a clear fallen condition
    - Connects the music and the dance
    - Simple to remember
    - In the language of your audience
  + Determine message structure and content
    - Consider how you might structure the Apply section
    - Identify illustrations you can use
* **Step 5: Determine how you will launch and close your message (Worksheet #4)**
* **Step 6: Plug-In and develop the pieces (Final Talk)**
  + Launch
  + Explore
  + Apply
  + Close

**APPENDIX 2:**

# Delivery Skills

**Overview:** A well-known principle of effective communication is that *how* we say what we say often “speaks louder” than *what* we say. If our non-verbal communication contradicts of is inconsistent with our verbal communication, our audience will tend to believe what they see versus what they hear. The goal of working on our non-verbal communication coincides with and supports our verbal communication. In order to achieve that goal, there are at least two objectives that will help in this process: removing distracting non-verbal habits and incorporate delivery skills that help convey the verbal message.

**Objectives:** Delivery skills involve six basic dimensions: gestures, eye contact, facial expressions, posture, movement and voice. In terms of deciding what are “good” delivery skills and what are distracting habits, it is helpful to keep in mind that effective delivery skills are *natural* (not overly dramatic or artificial to an authentic, sincere conversation style), *varied* (repetition breeds monotony at best and irritation at worst for an audience over time), and *purposeful* (if the non-verbal cues do not coincide with the verbal message, they are unnecessary and can seem artificial as well as distracting, especially if they are the result of nervousness). Based on the objectives of removing distracting habits and incorporating good delivery skills, here is a list of habits we will seek to avoid and skill areas to develop (see individual days for specifics):

* Gestures
  + relax with your hands at your sides when you are not gesturing
  + avoid “resting” position with your hands
  + use your whole arm to gesture
  + return your hands to your sides between gestures
  + resist the temptation to fidget with your hands
* Eye Contact
  + seek to look into someone’s eyes as you speak
  + move from one set of eyes to another without dipping or darting
  + move your eye contact from quadrant to quadrant
  + don’t forget to make eye contact with those on the periphery of the audience
* Movement
  + move with purpose (to illustration a point or involve your audience
  + avoid pacing
  + always move toward a pair of eyes
  + avoid sauntering: people tend to walk in slow motion in front of an audience
* Facial Expressions
  + animate your face: smile when appropriate, look intent, thoughtful, angry, sorrowful, etc. when what you are saying indicates this
  + try to express openness and approachability
* Posture
  + stand with your weight equally distributed on both feet
  + avoid shifting your weight from foot to foot
  + avoid rocking
  + avoid crossing your legs
  + stand straight with your shoulders relaxed.
* Voice
  + strive to be audible (speak clearly and loud enough for your audience to hear you)
  + vary your rate, pitch and volume
  + use pauses effectively
  + avoid filter words (like “um” or any phrase you might repeat over and over that does not contribute to the content of the message)
  + avoid fading at the end of sentences
  + avoid straining your voice as you speak
  + remember to breath deeply as you speak (from your diaphragm) in order to project your voice and avoid straining your vocal chords

**NOTE**

While delivery is important in every cultural context, the nature of effective delivery will vary from culture to culture. The tips we provide above apply primarily to Caucasian audiences in the U.S. Adjustments need to be made when communicating with other ethnic groups. For example, maintaining good eye contact is important for communicating with European Americans but might not be helpful in connecting with Asian Americans.

**APPENDIX 3:**

**Fallen Condition and Biblical Communication**

**I. What is a “Fallen Condition”? Is there more than one Fallen Condition?**

**A. Here’s one way to think about a fallen condition (F/C): *Every biblical author was trying to move hearers closer to God.***

Their messages vary immensely, from “Remember the days in the desert” to “Let no unwholesome word come out of your mouth,” but in every case the author is writing to move an audience closer to God. So, there is an inherent brokenness that is being addressed in every biblical text. This is the F/C (or F/Cs)

**B. It’s a broken world with broken people, so expect all sorts of brokenness in any given text.**

HOWEVER, just like texts generally have one main thrust, there tends to be a primary F/C in a biblical text (or possibly a couple of major thrusts). So take 1 Samuel 3. The “major” F/C, from how the story is framed and told, is that the people were very hard hearted and over time God’s voice had ceased and they were in a desperate state to hear from God. God, then, provides his voice. Eli’s failure as a priest could also be a major F/C. A minor F/C might be Samuel’s fear of delivering his message to Eli.

**C. Although a passage often has more than one F/C, it is best to focus on a major F/C in the passage as you prepare your message.**

**II. Why is it so important to identify a clear FALLEN CONDITION?**

**A. A clear fallen condition is crucial to a good message or small group:**

1. A clear F/C launches a talk or small group in ONE direction.
2. A clear F/C engages the heart, right at the beginning.
3. A clear F/C ensures that you’ll get to Christ. If you expose brokenness at a deep enough level at the onset, they will need a Christ solution.

**B. Clear F/Cs are so important because they ensure that we communicate to the heart.**

Sadly “biblical communicators” are often known more for their “content” and less for their “relevancy” or “heart.” A good F/C immediately grabs an audience when it goes after the heart at the onset. A good F/C goes after the heart.

**III. How does one determine a good fallen condition?**

It might be helpful to think about a two-step process when thinking about how to determine a good F/C. (As you gain more experience you will probably naturally combine these two steps into one.)

**Step 1: Identify the F/C(s) in the text.**

Clearly there are F/Cs like this in the Bible:

* I struggle to love my wife
* I forget all that God has done for me
* I do not know what it is like to be filled with joy
* I do not want to forgive others

These appear to have simple behavior-change solutions, such as “love my wife more,” “remember what God has done better,” etc.

You will also find F/Cs that are more “heart” oriented, such as:

* I am so tired from trusting myself.
* I want to come to experience his welcoming embrace.
* I am prone to embrace anything but God.

So you will find both types of fallen conditions in the Bible.

**Step 2: Identify the “sin beneath the sin.”**

Ultimately it is our understanding of the gospel that shapes why we move from step 1 to step 2. God doesn’t merely want to change our behavior. He also wants to change our hearts. Our warped behavior flows from idols and misplaced affections.

So, when we move from the first step in F/Cs to the second we want to think more deeply about what is broken. One helpful question to ask is, “What is the sin beneath the sin?” We want our F/C to capture the root or heart of what is broken. We need to have a laser-focus on what is broken, at a deep, core level, if we are going to help fix it.

For example: the way to help someone “remember all God has done for you” is not simply the introduction of an iPhone app to remind one of God’s deliverance the “Exodus.” Rather it is exposing the reality that we most always remember what is most dear to us, and we virtually endlessly dream about what most gives us life, so there are probably deeper issues regarding why someone would “forget God” than their memory skills. (You will find some specific examples below.)

NOTE: *Sometimes the F/C you will observe in the first step is clearly well suited for the second step (that is, it is emotionally engaging and hits at the root of the sin). In the prophets, for example, the people have trusted in Assyria rather than God (that’s the F/C) and God urges them to come back to him because he is truly the One who provides. Quite often, however, we need to move from the first step F/C, a general fallen condition in the text, to a more focused, informed, and emotionally powerful “second step” F/C.*

**IV. What is true of a good fallen condition?**

So how do you know whether you have a good F/C for a message or small group?

**A. A good F/C requires a “redemptive solution”**

If redemption culminates in God’s Son, it makes sense that we are broken at a level that needs Christ. This is key. You can look at an F/C and tell whether a message is going to head towards Christ. Here are some F/Cs that will head a message off in a way that doesn’t need Christ:

* F/C #1: I tend to be critical person (solution: be less critical)
* F/C #2: I don’t pray enough (solution: pray more)
* F/C #3: I don’t give much financially to God. (solution: give more).

All of these are biblical ideas/concepts. Here are the same F/Cs about these 3 topics taken in a direction that will get to Christ. These are “second step” F/Cs:

* F/C #1: I am such a fragile person that I prop myself up by slamming other people. In fact, I’m addicted to slamming other people because I so desperately want to be someone. (solution: I need to find life somewhere outside of me . . . in Christ) *Note: this is certainly in line with the “first step” F/C that is “we tend to be critical people.” We have simply gone deeper, and connected with the heart, in a way that sets the talk towards Christ.*
* F/C #2: I keep up with messages I value – like my inbox or facebook or my phone. I listen intently. But I don’t keep up with God very well. I don’t pray much. Why is this? I guess it is because I think I need to hear from others more than God. In fact, the balm for my soul is multi-faceted clatter . . . ESPN, websites, twitter, iPhone . . . anything but the powerful and tender voice of God Almighty. (solution: you could go lots of ways here, but they will be God-centered) *Note: this gets to the fallen condition “we don’t pray enough.” But it does it in a fuller, heart manner.*
* F/C #3: What we treasure reveals our hearts. So if you look at my checkbook you’ll see what I love. Look at my schedule – you’ll see what I love. I can’t wait to give my kids a great expensive Christmas gift because I love to give things to those I love. So, when I don’t give freely to God it flows out of a heart issue. Why is it that I’m so sluggish to give to God . . . I’m like the little kid being dragged across the sand in the beach, being told he must go home when he doesn’t want to. Something is screwed up in my heart (solution – 2 Cor 8:9 or something like that). *Note: this gets at “you need to give to God,” but in a fuller, heart manner.*

So in each of these 3 examples by making a “second step” the F/C is rolled out in a way that demands a God solution, a heart solution. It might also involve a “doing” response. That is very biblical. But the “doing” flows from the heart. F/Cs that ONLY focus on behavior will not connect with the hearts of your audience nor address the root issues that spawn this behavior.

So step back and look at your F/C: ***Does it go after the heart at a deep level and, as a result, does it “set the table” for you to give them a great Christ solution?***

**B. A good F/C uses strong, pointed, heart-engaging language. This is important.**

You need to paint VIVID pictures of the F/C that engage the heart. Likewise, you need to paint VIVID pictures of Christ that answer the F/C (see Tuesday’s lecture and notes)

F/Cs like these aren’t particularly vivid, nor do they deeply engage the heart very well:

* We don’t thank God enough
* We don’t love one another
* We aren’t holy

**C. A good F/C addresses the root issues.**

It is helpful to think of a “Fallen Condition Tree.” If our more obvious, behavior sins are the leaves, then these leaves blossom out from branches, which flow from a trunk, which has roots. So, it is helpful to ask “what is the sin beneath the sin?”

Here is a simple example of thinking about an F/C tree:

* I am impatient.
* Perhaps I’m impatient because I find life from my kids and they don’t always cooperate with my plans for them to give me life.
* So my impatience is actually a consequence of my attempt to find life apart from God.
* Maybe my impatience is a sign that I demand God do what I want him to so I can feel good about myself.

So, rather than answer the question of “how can I be more patient?” with “The Top Ten Ways to be More Patient” it would be helpful to address the root issues behind the impatience.

**D. A good F/C must “dance” with the redemptive solution.**

Whatever is broken in the F/C must be “fixed” by Christ in the redemptive solution/MBI.

So, if your F/C is “we trust in anything but God” then the answer should be something like “Christ’s faithfulness as seen in his life/death/resurrection causes me to run to trust him over other people.”

On the other hand, if your F/C is “I don’t care about lost people” and your redemptive solution is “God calls us to reach lost people,” then there is a slight disconnect. The later hasn’t answered the former, at least not in a very satisfying way.

*2- Developing Redemptive Messages*

**Lesson Two Objectives:**

By the end of the session you should

1. Understand the nature of redemptive (or Christ-centered) messages

2. Better understand how to discern the fallen condition focus and redemptive-solution in biblical texts

3. Better understand how to develop redemptive messages

**I. Introduction**

**II. What is a “Redemptive” (or Christ-Centered) Message?**

A. Redemptive messages arise out of conviction that the Scriptures serve a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ purpose.

“Scripture continually aims at restoring aspects of our brokenness to spiritual wholeness so that we might reflect and rejoice in God’s glory. Our condition as fallen creatures in a fallen world requires this redemptive work not merely for the initial work of salvation but also for our continuing sanctification and hope (Rom. 15:4)” (Chapell, *Christ-Centered Preaching*, 270).

B. Redemptive messages connect the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Christian life with the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the gospel.

C. Redemptive messages, at the most basic level, involve two elements

1.

2.

**III. Developing Redemptive Messages**

**A. Discerning the “Fallen Condition Focus” in a Passage**

1. Example #1 – John 11
2. Example #2 – Jeremiah 2:11-13
3. Example #3 – Psalm 4
4. Example #4 – Matthew 18:21-35

**B. Discerning the Redemptive Focus (or “Christ-Solution”)**

1. Explicit proclamation of Christ

a. Gospels

b. Epistles

1. Indirect reference to Christ through “types”

a. Offices

For a helpful summary of biblical “types,” see Graeme Goldworthy, *Gospel-Centered Hermeneutics* (Downers Grove: InterVarsity, 2007), 253-257.

b. Characters

c. Rituals

1. Indirect reference to Christ in the broader context of God’s story
   1. Passages that *predict* of the work of Christ

Micah 5:2 (ESV)  
2 But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.

* 1. Passages that *prepare* us for the work of Christ
  2. Passages that *reflect* of the work of Christ
     1. What does this text reveal of human nature that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ redemption?
     2. What does this text reveal of God’s nature that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ redemption?
  3. Passages that describe the *results* of the work of Christ

1. Biblical Examples
   1. Example #1 – John 11
   2. Example #2 – Jeremiah 2:11-13
   3. Example #3 – Psalm 4
   4. Example #4 – Matthew 18:21-35

**III. Conclusion**

**Workshop Discussion #2**

**Audience Analysis (Redemptive Solution)**

***Luke 7:36-50***

**Luke 7:36-50 (ESV)**

36 One of the Pharisees asked him to eat with him, and he went into the Pharisee’s house and took his place at the table. 37 And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee’s house, brought an alabaster flask of ointment, 38 and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment. 39 Now when the Pharisee who had invited him saw this, he said to himself, “If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner.” 40 And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “Say it, Teacher.” 41 “A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. 42 When they could not pay, he cancelled the debt of both. Now which of them will love him more?” 43 Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And he said to him, “You have judged rightly.” 44 Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. 45 You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. 46 You did not anoint my head with oil, but she has anointed my feet with ointment. 47 Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.” 48 And he said to her, “Your sins are forgiven.” 49 Then those who were at table with him began to say among themselves, “Who is this, who even forgives sins?” 50 And he said to the woman, “Your faith has saved you; go in peace.”

**Restate Fallen Condition**

**Determine Redemptive Solution**

1. How does this passage point you to Christ and his redemptive work? What is the “good news”?
2. Consider the heart-longings of your audience: What longings of my audience’s heart does this passage answer? (*The article titled “Heart Longings” will help you identify possible heart-longings. These longings represent an important bridge to your audience. How do these longings manifest themselves in the lives of those to whom you minster?*)
3. Think about your ministry audience. What is the “good news” in this passage that addresses the FC? State your redemptive solution below (*What aspect of the gospel do you need to embrace? Is it freedom from the penalty of sin? Is it freedom from the power of sin? Try to make this as specific as possible*.*)*

# 

**APPENDIX 4**  
**Heart Longings**

Below you will find a list of heart-longings. Although in our fallen state we may attempt to fulfill these longings in sinful ways, the longings themselves reflect God’s pre-fall creational design. This heart longings will look different in various cultural contexts.

1. Safety/security
2. Comfort
3. Honor
4. Purpose
5. Accomplishment/success
6. To love and be loved
7. Acceptance
8. To be known (but not judged)
9. Perfect world where things don’t break and people don’t die
10. Worship
11. Simplicity
12. Happiness
13. Pleasure
14. Impact / making a difference
15. Friendship
16. Intimacy/Connecting: to know and be known
17. Harmony with your environment
18. Rest
19. Freedom
20. Fairness and justice
21. Adventure
22. Feeling filled or satiated
23. Finding a place to contribute
24. Learning
25. Desire for awe or wonder
26. Experiencing beauty
27. Live forever

**APPENDIX 5**

**Reading the Bible in Light of the Whole Story:  
Tracing Key Redemptive Themes**

The Bible is not merely a collection of stories. Together these “little” stories tell a larger story that centers on what the Father is doing through the Son in the Spirit to redeem a broken world. In order to read Scripture rightly, we must consider how a passage we are studying fits into this larger drama. One way to do that is by identifying “redemptive themes.” Redemptive themes are the threads that hold the story together and point to Christ and his redemptive work. They run throughout the Bible, showing up at pivotal moments. Below you will find a list of prominent redemptive themes, along with a brief description of each one. Use them to jumpstart your thinking and to reflect on the person and work of Jesus Christ. As you begin to approach scripture in this way you’ll find a greater sense of intimacy with the Lord and you’ll share the scriptures in more relevant ways with your audience.

1. **God as Savior and Redeemer**: Throughout the Old Testament God redeems (rescues) his people from their enemies, often through a divinely appointed leader (Psalm 18). Each of these events anticipates God’s ultimate redemption of His people from sin and death through Christ (Luke 1:68-79). You might ask a question like, “What does this passage reveal about God’s nature as the Redeemer?”
2. **Human Rebellion:** Rebellion against God runs from Genesis to Revelation and takes a variety of forms. Consider how the human rebellion reflects broader patterns in Scripture. One prominent way human rebellion expresses itself is idolatry. Idolatry is one of the major themes of the Bible, as evidenced by the first commandment: “You shall have no other gods before me” (Exodus 20:3). When we think of idolatry, we picture someone bowing down to a carved statue (Ezekiel 14:1-8). But even if we haven’t prostrated ourselves before an image of Zeus or Aphrodite we can still be idolatrous. In fact, idolatry takes place any time the trust of our heart shifts to someone or something other than Christ. An idol is anything we believe we absolutely must have, apart from Christ, to fulfill us. And as we chase after idols we experience alienation, inadequacy, and deficiency. Our idols offer a window into our need for redemption. As you read a passage, ask, “What does this passage reveal about human brokenness and rebellion that requires redemption”?
3. **God’s Kindness (despite Human Unfaithfulness)**: Throughout Scripture God offers grace in spite of human unfaithfulness. We saw it in the Garden when, in the midst of pronouncing judgment upon Adam and Eve, God also promised that a descendant of Eve would crush the head of the Serpent (Genesis 3:15). Another good example may be observed in the prayer offered by God’s people following their return from exile in the book of Nehemiah (Nehemiah 9:1-37). This prayer traces the history of Israel up through the exile and celebrates God’s goodness/kindness in spite of their unfaithfulness.
4. **God’s Wrath**: Another major theme in the Scripture is the wrath of God against sin and rebellion. It is this wrath that necessitates the redemptive of the triune God.
5. **Redemptive Work of Christ**: The work of Christ is not limited to the gospels and explicit proclamation of Christ’s life, death, and resurrection in the epistles. Some Old Testament passages predict aspects of his life and work (Micah 5:2). Many other passages prepared God’s people for the work of Christ. For example, OT laws help us see why we need a savior (Galatians 3:24). Worship practices anticipate aspects of Christ’s work (e.g., the Passover instituted in Exodus 12). Old Testament characters (e.g., Moses, David), offices (see Prophet/Priest/King below), and rituals (see Sacrifices below) prefigure Christ and his work.
6. **Blessed to be a Blessing**: One of the key themes is that God blesses his people so they can be a blessing to others. God told Abraham that he would bless him so that all the families of the earth would be blessed through him (Gen 12:1-3). We see this theme throughout the Bible. For example, when Paul talks about his calling in Eph 3:1-13, he talks about the grace that was given to for the sake of the Gentiles (v.2).
7. **Sacrifices/Atonement:** From as early as Gen 3, sacrifices were offered as payment for sin. Through Moses God gave an entire sacrificial system to Israel. As the book of Hebrews makes clear, these sacrifices pointed forward to the one great sacrifice of Christ on the cross.
8. **Prophet/Priest/King:** Throughout the OT God called prophets, priests and kings to advance his redemptive plan. The NT presents Jesus as the fulfillment of these roles. Jesus is the long-awaited King (Heb 1:5-14), the great High Priest (Heb 8:1-13), and the prophet like Moses (Acts 3:22-26). So when you see the actions of prophets, priests, or kings, ask whether they in some way point forward to the Christ as the fulfillment of those roles. You should note that sometimes the connection to Christ is the *opposite* of the example provided by the OT prophet/priest/king; in other words, where they fail, Christ obeys and embodies God’s character perfectly.
9. **Presence of God/Temple:** God walked and talked with Adam and Eve in the Garden before sin brought separation. God dwelled with his people through the tabernacle (which later became the temple). Jesus is the ultimate fulfillment of God dwelling with us (Matt 1:23; John 1:14) and that we will experience the fullness of this promise in the new creation (Rev 21:3).
10. **Grace of God**: Grace is more than unmerited favor. Bryan Chapell suggests that God’s grace can take at least five forms: (1) grace despite our sin (Eph 2:8-9), (2) grace overcoming the penalty of sin (Rom 3), (3) grace overcoming the power of sin (Rom 6), (4) grace empowering service (Eph 3:1-13; 4:7), (5) and grace compelling holiness (Titus 2:11-12).
11. **Covenants** – God’s relationship to his people can be understood as a series of covenants (Noahic, Abrahamic, Mosaic, Davidic, and New). When you read a passage of Scripture consider which covenants have already been given and which have not. Does this passage give evidence of fulfilling (even if partially) something promised earlier? Keep in mind too that all of the covenants in some way point to Christ, who in his person and work fulfills the covenants. The essence of covenant is expressed in the repeated formula, “You will be my people and I will be your God” (Exod 6:7; Lev. 26:10; Jer. 7:23; 11:4; 24:7; 30:22; Ezek. 11:20; 14:11; 36:28; 37:27).
12. **People of God** – Regardless of how you understand the relationship between the nation of Israel and the church, it is legitimate to look for connections between how Israel responded (or failed to respond) to God and how the church is to do so. Consider 1 Corinthians 10:1-13, where Paul draws key lessons from Israel’s wilderness experiences.
13. **Kingdom of God** –One of the major themes spanning both testaments is the “kingdom of God.”  The kingdom of God simply means “rule” or “reign” of God. The phrase is best translated “the kingship of God.”  More specifically the Kingdom of God is “the redemptive rule of God in Christ defeating Satan and the powers of evil and delivering man from the sway of evil” (Ladd) culminating in the restoration of humanity and new creation.  The kingdom is both present and future.  Vaughn Roberts book *God’s Big Picture* is built around the unfolding of the kingdom of God: the Pattern of the Kingdom (Eden), the Perished Kingdom (The Fall), the Promised Kingdom (Abrahamic Covenant), the Partial Kingdom (Exodus through the Monarchy), the Prophesied Kingdom (During Israel’s decline), the Present Kingdom (Christ on Earth), the Proclaimed Kingdom (the Church Age), and the Perfected Kingdom (the Second Coming of Christ).

3 - Christ-Centered Small Groups

**Lecture Seven Objectives:**

By the end of the session, you should

1. Understand the values of small group biblical interaction.

2. Learn how to lead others to encounter Christ through small groups

# I. Introduction

# II. Small Group Objectives

1. Expose the \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of your group member’s hearts
2. Point your group members to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
3. Lead them to experience the \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_ of the gospel through the Scriptures and in community.

# III. Understanding Your Role

1. Using your most important tool
2. Three images

1.

2.

3.

#### **IV. A Simple Template for Small Groups**

1. Launch
2. Explore
3. Apply

#### **V. Small Groups Materials and CCC**

1. An incredible shift
2. What do we teach every person involved in our ministry?
3. Core Messages
   * Assurance of salvation [1 John 5:11-13]
   * God’s love and forgiveness [1 John 1:5-2:2]
   * Filling of the Spirit [Ephesians 3:16, 17; 5:18]
   * Walking in Spirit [Galatians 5:16-26]
   * Prayer [Luke 11:1-13]
   * The Word [2 Timothy 3:16, 17; Hebrews 4:12]
   * Fellowship [Acts 2:42-47; Hebrews 10:24-25]
   * Witness [Acts 1:8; Colossians 4:2-6]
   * Complete Surrender [Mark 8:34-38; Romans 12;1, 2]
   * Great Commission [Matthew 28:18-20; Luke 24:45-49]
4. Bill Bright on the relationship between the *Spirit-Filled Life* and the *Christ-Centered Life*
5. Spirit-filled life as a “redemptive solution”
6. The transferable concepts (core messages) represent a means to experiencing \_\_\_\_\_\_\_\_\_\_\_\_\_\_ more deeply.



1. Application

1. Remember that you cannot \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ people to what you have not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

2. Develop an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ for the biblical and theological development of individuals through small groups.

3. Don’t reinvent the \_\_\_\_\_\_\_\_\_\_\_\_\_. Take advantage of high quality small group resources.

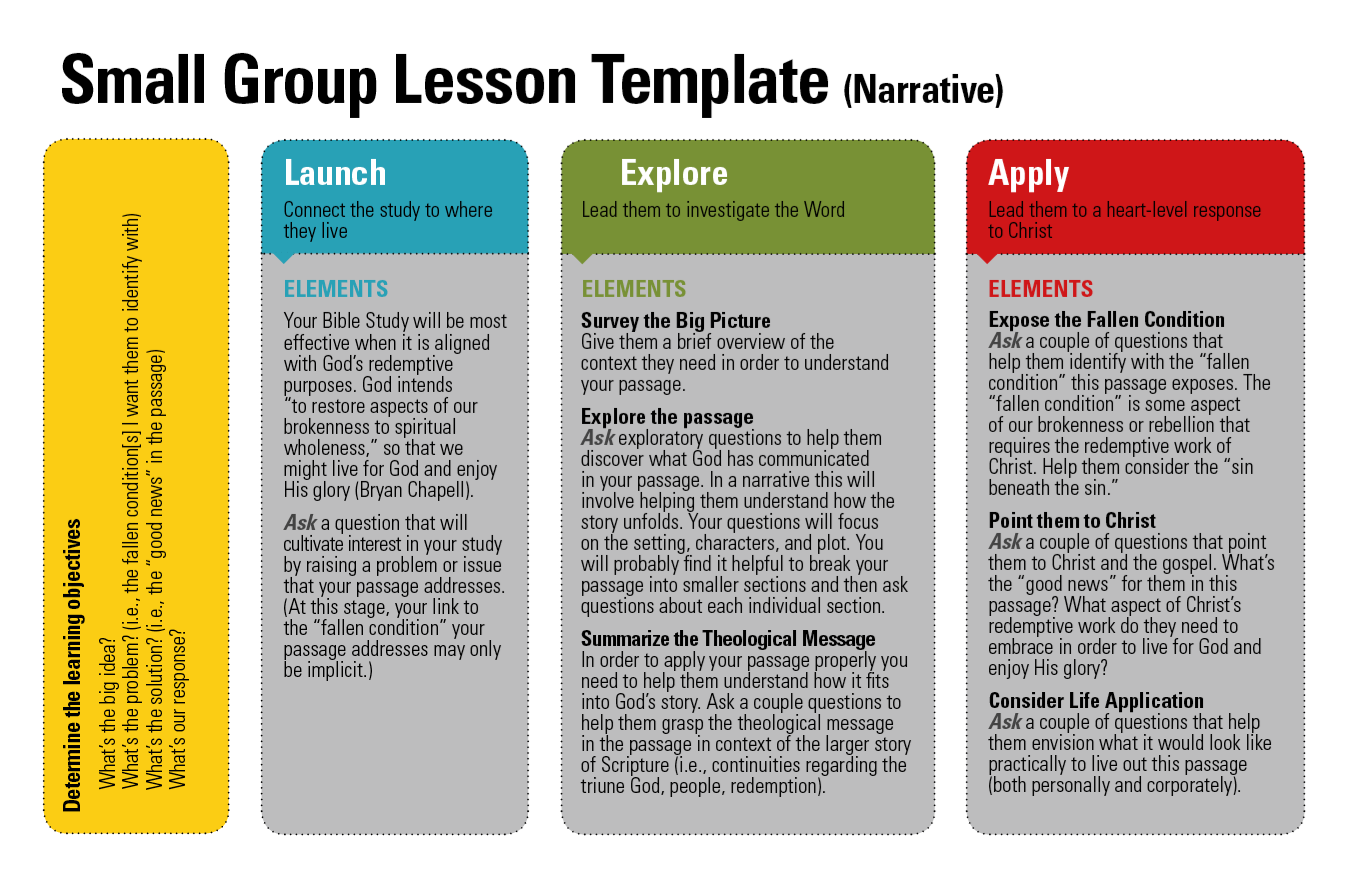
Cru.Comm: <http://crupress.campuscrusadeforchrist.com/green/index.php/crucomm/>

4. Be sure to development resources that are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**VI. Conclusion**

**Small Group Lesson Template**

This is a suggested template for a small group *lesson*, not a small group *session*. There will be other “ingredients” in a group session like food, sharing, announcements, prayer, etc., but this template deals solely with the *lesson* portion of the group. Remember to design your lesson to go after the heart, to expose resistance to Christ and to talk about the glories of the gospel. Also, remember to create and utilize the power of Christ centered communities.

****

**Sample Small Group Lesson #1**

**Luke 10:38-42**

# LESSON OBJECTIVES

* What’s the Big Idea? A lot of things can distract us and promise to bring us life but only Jesus is our satisfying “portion.”
* What’s the Problem? When we are seeking energy and motivation for life, we are distracted and tempted all sorts of sources that are inferior to Jesus.
* What’s the Solution? Jesus himself is our “portion.”
* What’s our Response? Motivate participants to connect with Jesus each day and experience him as their “portion.”

*Notice how the launch question anticipates the fallen condition we will address later in the study.*

# LAUNCH

When you are sad, tired, or discouraged, where do you turn to for refreshment and motivation?

*Notice how this context info is relatively brief.*

**EXPLORE**

Survey the Big Picture:

The author of this book wrote both Luke and Acts and was a travel companion of the Apostle Paul. This story is set in context in the context of a larger section of the gospel (Luke 9:51-19:27) that covers Jesus’ journey to Jerusalem where he would die on the cross.

*Since this is a short passage, we didn’t break down into smaller sections. Had it been longer, it would have been helpful to break it into smaller pieces.*

Explore the Passage

Read Luke 10:38-42

* Where do the events of this story take place?
* Who are the main characters?
* What are we told about them?

*Notice how these questions focus on the setting, characters, plot (which revolves around conflict between Martha, Mary, and Jesus), as well as important details in the story (like the question about the word “portion”)*

* What were each of them doing after Jesus arrived?
* Why is Martha upset and frustrated?
* How would you describe the tone of her response to Jesus?
* What does she demand that Jesus do?
* How does Jesus respond to Martha’s frustration?
* How would you describe the tone of Jesus response?
* What does Jesus identify as praise-worthy about Mary’s actions?
* What do you suppose the “good portion” is that Mary has chosen?

Summarize the Theological Message:

*Notice how these questions focus on continuities in false beliefs, fallen condition, and redemptive solution. This sets up the application section. This is also a place where cross-references may help drive home your points.*

* What does this story teach us about the Christian life? For example, does this story teach us that Christians should live contemplative and passive lives? Why or why not? (*We want to address a potential misunderstanding of this story.*)
* Martha lashes out telling Jesus he doesn’t care and attacks her sister for not helping with the work. According to Jesus, what was “broken” in Martha’s life? Where was she looking for life?
* Jesus says that Mary has chosen the “good portion.” The word “portion” is rich with meaning in the OT and can refer to God’s gift to his servants, our gifts to God, and the Lord himself. Read Lamentations 3:23-24; Psalms 73:25-26; 142:5. In light of this, what is the “good news” that Jesus offers to Martha? (*It’s easy to see Jesus’ simple statement about choosing the better portion is pregnant with meaning, and ultimately points to Him. He is not only the giver but also the gift*.)

**APPLY**

* Describe a time when you found yourself recently in a Martha-like frenzy? What was your source of worry?
* What happens when you lose your focus on God? Who or what do you tend to blame when your life feels out of control?
* This passage invites us to see Jesus Himself as our “portion.” Apart from Christ, what things do you treat as your “portion”?
* What might look different in your life if you experienced Christ as your “portion”?
* What practical steps can you take each day to experience Christ as your “portion”?

*Here is where we connect the study to their lives. Notice how some apply questions focus on their experience of the fallen condition, some focus on the redemptive solution, and others focus on practical steps to live out the redemptive solution. Think about how different this study would have been if all we did for “application” was to exhort people not to be a “busy-body” like Martha. The “good news” of Jesus as our “portion” would be lost.*

**Sample Small Group Lesson #2**

**1 Samuel 17**

**LESSON OBJECTIVES**

* What’s the big idea? God provides a champion when there is no one else to help to save his people and maintain the honor of his name.
* What’s the problem? We respond to life's challenges with fear and passivity because we fail to look to God for the deliverance that only he can provide.
* What’s the solution? God provides an unlikely deliverer to honor his name.
* What’s our response? With a passion for the honor of God’s name and trust in his ability to provide salvation and maintain the honor of his name, even when working through weakness.

**LAUNCH**

* How is it possible for a weakness in your life to be an opportunity instead of merely being a liability?

**EXPLORE**

Survey the Big Picture: The book of 1 Samuel emphasizes two major events: (1) God’s provision of a king for Israel (Saul) and (2) the preparation for David to replace King Saul after he failed to obey God. The book is named after the Prophet Samuel who anointed these kings.

*Since this is a long passage, we broke it into smaller sections. Notice that in a longer story that you cannot ask questions about every detail in the story. You have to be selective.*

Explore the Passage

Read 1 Samuel 17:1-11

* How would you describe the setting of this story based on verses 1-3?
* What impression do verses 4-10 give of Goliath?
* How do Saul and the people respond to Goliath’s challenge in verse 11?

Read 1 Samuel 17:12-30

* How does David become engaged in the standoff between the Israelites and Philistines?
* What does verse 26 say about David’s motivation to do something about Goliath’s taunts?

Read 1 Samuel 17:31-40

* What action does David take in verses 31-32 in light of Goliath’s challenge?
* How does Saul respond to David’s offer?
* How does David make a case for his ability to defeat Goliath?
* What does verse 37 say about the source of David’s confidence that he’ll be able to defeat Goliath?

Read 1 Samuel 17:41-58

* How does Goliath react to David in verses 41-44?
* What does David’s response to Goliath in verses 45-47 say about the source of his confidence?
* What is ironic in verses 48-51 about the way David kills Goliath?
* How does this irony enhance God’s glory?

Summarize the Theological Message:

* What do we learn from this story about how God often glorifies himself? Read 1 Corinthians 1:27. *(He shows strength through those the world regards as weak)*

*Notice how these questions focus on continuities regarding God, how God works, and how this story points us to Christ.*

* What do David’s statements in 1 Samuel 17:26, 36, and 45-47 say about the specific kind of weak person God works through to display his glory? *(He is confident of victory because he is defending the honor of God’s name, because he knows others will come to know God’s glory, and because he knows the Lord is fighting.)*
* How does this story point us to Christ and the gospel? (*Just as God raised up David as a champion for his people when there was no one else to help, he has raised up Jesus as our champion when there is no one else to help. Of course, the salvation he accomplished through Christ was much more profound and far-reaching, and Jesus is a far more glorious champion than David.*)

*Notice how this apply question ties back to the launch question.*

**APPLY**

* Think about some of the weak areas of your life. How does this study change your view on how God wants to work through your weak areas?
* What are some of the passions in your life that compete with a passion for the honor of the living God, and how do you need to trust him for an overriding passion for his name?
* In what way does this study deepen your appreciation for Jesus as the true champion?

**Sample Small Group Lesson #3**

**Hosea 14:1-9**

# LESSON OBJECTIVES

* What’s the Big Idea? We frequently abandon God for things we think will give us life only to find they don’t really come through for us.
* What’s the Problem? Our tendency to look to “false hopes” as Israel did to find “life.”
* What’s the Solution? Only God can provide what we truly long for
* What’s our Response? We want them to identify the “false hopes” that cause them to “stumble” as Israel did and consider how what they most long for can only be found in Christ.

# LAUNCH

Describe a situation when you were pursuing something and when you finally got it, you realized it wasn’t what you were looking for. (*It may have been something you bought. It could have been a relationship. I am not looking for something “spiritual” here*.)

*This “Survey” summary is a little longer because there is some specific historical context that is important for understanding the events of Hosea 14.*

**EXPLORE**

Survey the Big Picture: Hosea was a prophet who brought God’s message to the ten northern tribes of Israel in the years shortly before they experienced God’s judgment at the hands of Assyria (722 B.C.). Throughout the book, Hosea has been warning of God’s imminent judgment. This warning of judgment reached a climax in the previous chapter Hosea described in graphic terms how the people would experience God’s judgment (see especially 13:7-8, 16). There would be no escape from God’s judgment. Hosea’s message does not end with judgment, however. In this chapter God offers a word of hope to a future generation.

*Although this passage is shorter, it made sense to divide it up for thematic reasons*

Explore the Passage [*NOTE:*]

Read 14:1-3

* What is the nature of the invitation that God extends to a future generation?
* What is the significance of the name by which God addresses his people?
* How do the prophets “words” direct them to respond to God?
* What is significant about the references to not trusting in Assyria or idols?
* What does the reference to “orphan” reveal about the self-understanding of the one who is praying?

Read 14:4-9

* How does God promise that he will respond to their expression of repentance?
* What have they done to merit this response?
* What images does God use to describe himself?
* What images does the prophet use to describe the future state of the people?
* What do each of these images reveal about what awaits God’s people in the future?

Summarize the Theological Message:

*Notice how these questions focus on continuities regarding the fallen condition and redemptive solution (which relates to the way God presents himself).*

* What did Hosea want God’s people to see about themselves and their brokenness?
* What is significant about the fact that God describes the future blessing of his people in terms of blossoming, taking root, etc.? (Here’s a clue: When the people pursued Baal worship, what were they trying to secure?)
* How does God’s description of himself and the future blessing he will bring correspond to the longing of their heart that led them to idolatry in the first place (see esp. v.8)?
* What is the “good news” (gospel) that Hosea is preaching to them in this chapter? Look at Rev 22:1-5.

**APPLY**

* Think back to the opening example you shared (i.e., pursuing something, getting it and realizing it wasn’t what you were really looking for). How have you experienced this in your relationship with God?
* In what areas of your life are you like Israel (who looked for security through idols and alliances)? Look at v. 3. What are the false hopes that lead you to “stumble” as God’s people did (i.e., turn your heart away from Christ)?
* How does this passage direct you to deal with these false hopes?
* God wanted his people to see that he was the source of that for their hearts most deeply longed (look at v.8). What aspect of the “gospel” (that is, the sufficiency of all that God is for you in Christ) do you need to embrace?

**Workshop Discussion #3**

*The first apply question relates the fallen condition to the launch question. The second question asks more specifically how participants have experienced the fallen condition. Questions 3 and 4 point participants toward the “good news” in the passage. Notice that the redemptive solution is more “theocentric” and “Christocentric.”*

Small Group Lesson

You will create your small group lesson following the five steps outlined below. We covered this process in far more detail in the Bible Study Methods course. The primary focus of our workshop will be Step 1. *If time permits, we will explore some of the additional steps*. You should follow these steps in developing your study.

**STEP 1: DETERMINE LEARNING OBJECTIVES**

1. What’s the Big Idea? What do I want them to understand and believe? At this point in the process, this can be your TBI.
2. What’s the Problem? What is the fallen condition(s) I want them to identity with? Describe it below. (*Remember that this is not your personal fallen condition but the fallen condition you identified for your audience.*)
3. What’s the Solution? What is the redemptive solution I want them to embrace? Describe it below.
4. What’s our Response? How do I want them to respond to Christ?

**STEP 2: BRAINSTORM EXPLORE QUESTIONS** (*Here you are simply asking questions to help participants engage with the story. Look at Luke 10 sample study. Ask questions about the setting, description of the characters, elements of plot, important details in the story, and any other questions that will help them enter into the story. You will probably want to have 8-10 of these questions. Break your passage into smaller units if it is longer.*)





















**STEP 3: BRAINSTORM “THEOLOGICAL MESSAGE” QUESTIONS** (*Here you are asking questions to help participants discover the theological message of the story. Your questions should focus on areas of continuity including God’s character, conduct, concerns; people, especially their brokenness; and redemption, the good news in the passage. In other words, we’re asking, “What do we learn about God?” “What do we learn about ourselves?” and “What do we learn about the good news?” Look again at Luke 10 sample study. Notice how the “theological message” questions in Luke 10 study address false beliefs about the Christian life, surface the fallen condition through Martha’s brokenness, and identify the good news of Jesus as “portion.” Notice at this point we’re still talking about the characters in the passage and not applying the problem and solution to ourselves. That comes in the next step. Shoot for two or three of these questions.*)



**STEP 4: BRAINSTORM APPLY QUESTIONS** (*Here’s where we make it personal. We want to help talk about how they have experienced the fallen condition, point them toward the redemptive solution and ask what might look different in their life if they embraced this redemptive solution. Shoot for three of these questions.)*



**STEP 5: BRAINSTORM LAUNCH QUESTION** (*The launch question is not designed to entertain them but to prepare them for your study by surfacing our anticipating the fallen condition you will address in your study. See the sample studies for examples.*)

###### APPENDIX 6

###### Asking Christ-Centered Questions That Target the Heart

In the process of leading a small group, you will employ a wide variety of questions. You will ask questions that help participants see important details in the text. You will ask questions that encourage participants to wrestle with the meaning of the text. You will ask questions that encourage participants to consider the significance of what they have read. You will ask questions that help participants discover the big idea. Ideally all of these questions should prepare people for the application that is the goal of your study. As you lead people respond to God through his Word, ask Christ-centered questions that target their hearts.

**Why ask questions that target the heart?**

*First, life-change rarely occurs from simple knowledge*. Think of all the things you know you should do. You know you should exercise. Does knowing this insure you will do it? You know you should control your eating. Does knowing this insure you will do it? You know you should guard your thoughts. Does knowing this insure you will do it? You know you should share your faith. Does knowing this insure you will do it?

Life-change rarely occurs simply from “knowing” we should do something.

Instead, life-change is more often like this: knowledge ⇒ “want to” ⇒ action. Someone can know, for example, that he should end a particular dating relationship but he will not do it until, at some level, he *wants to*. In other words, the *heart* is central to life-change. Thus, we need to ask questions that target the heart both to expose the ugly parts of our hearts and also to point our hearts to Christ so that we will *want* to change in response to who He is. If all the questions we ask in our study are merely “knowledge” or “how to” questions, we will not help people become who God wants them to be.

*Second, one of the central motifs of the Scriptures is that God wants our hearts*. Much of Christianity today fails to touch the heart. Furthermore, the root of sin lies at the heart level – cursing God, resisting God, ignoring God, making ourselves God, etc. When questions target the heart they expose sin and point the way to the glorious Savior and the awesome gospel.

**Why ask questions that are “Christ-centered”?**

From this point in salvation-history believers view the entire Bible through the lens of Christ. This isn’t to say that Christ is hiding in some obscure verse in Lamentations. Rather, it is saying that we read Lamentations, Psalms, Matthew and all Scripture from a post-Christ perspective, aware of who Christ is and what he has done. Christ, then, should be at the center of the Christian life. It only makes sense that our “sub-text” should be “Isn’t Christ great?”

One of the major themes of the New Testament is our resistance to Christ. We may, for example, judge others but at the root of this sin is some sort of resistance to Christ. Making questions “Christ-centered” gets to both the root of the problem and the solution to the problem.

**What do “Christ-Centered questions that target the heart” look like?**

Here are some examples of Christ-centered questions that target the heart:

* Think of some of the darkest thoughts that have ever crossed your mind – thoughts which deeply haunt you. Christ knows these thoughts. How does this make you feel?
* What are you turning to for love in your life right now? If you turned to Christ for love, how would it affect your relationships with others?
* Think of your relationship with Christ. Is Christ most often an “end” – the object of your enthrallment and interest? Or is Christ a “means” – someone who is pursued to get you something else? Why is this the case?
* Why is a slain Lamb who conquered so beautiful and worthy of adoration?
* What are things apart from God on which you build your identity? If your identity was in Christ how would you be different?
* What’s the most soul-gripping thing you’ve ever anticipated . . . some thing, some person, or some event that you LONGED for? Tell us about it. Do you LONG for the appearing of Christ with the same soul-gripping intensity that you long for other things? If not, why not?
* The greatest insult to Christ was the cross. It was the place of greatest shame. He was naked. He was hung as a criminal though he was innocent. He was suspended on a tree he made. He was taunted by jeers to save himself (like he couldn’t). Isaiah puts it so powerfully: “*He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers is silent, so he opened not his mouth*.” Is53:7 What is uniquely beautiful about Christ at this moment? Or, put another way, how is his beauty different at this moment than, say, when he raised Lazarus from the dead? What is beautiful about a God like this?

Although you might use “Christ-centered” questions at various points in your study, they will be most helpful as you move to “application.” As you help your group members respond to God through his Word, ask questions that target the heart (especially heart-resistance toward God) and point them to beauty of Christ and sufficiency of the gospel.

4 - Preparing a Large Group Message

##### I. Large Group Message Template

### A. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Message (Connect the message to where they live)

* An attention-getting opening that orients your audience to the fallen condition and helps them personally identify it in their own lives.
* A statement of the fallen condition.
* Frame the MBI.
* A transitional statement that moves the message from the Launch Portion to the Explore section.

**B. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Passage (Lead them to understand the Word)**

Retell the story of the passage in a clear, compelling way that permits the hearers to experience the drama of the plot and understand the author’s intended meaning.

* Important contextual matters or background information *necessary* for a hearer to understand the narrative.
* A transitional statement that moves the message from the Explore section to the Apply portion.

**C. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the Passage (Lead them to a heart-level response to Christ)**  Draw out the implication(s) and application(s) of your TBI . Specifically, show how the Fallen Condition surfaced earlier is addressed by the redemptive solution(s) of this passage.

* Stories or illustrations or animations that help make application/draw out implications.
* How this passage points the listener to Christ/how Christ is portrayed as part of the redemptive solution(s).
* Application (see Appendix 8)
  + WHY: What is the “good news” for my audience in this passage? How does it point us to Christ?
  + WHAT: What kind of person does this story invite us to become or avoid becoming?
  + WHAT: What might it look like in their lives if they were to experience the good news?
  + HOW: What practical steps can your audience take to experience the life to which God calls them?

###### D. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Bring the message to a logical and satisfactory conclusion)

* A statement of your MBI.
* A summary of how the MBI answers the fallen condition.
* A restatement of your opening introduction or illustration that appropriately ties the fallen condition and MBI together. (You might tell a story that encapsulates the theme you have been developing.).

**II. Developing Your Message**

* **Step 1: Consider Your \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.**
  + How is God leading you to respond to him through the passage?
  + How do you share in the fallen condition(s) this passage addresses?
  + How does this passage point you to Christ and his redemptive work (redemptive solution)?
* **Step 2: Analyze your \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.**
  + Determine the Fallen Condition in the passage that *best* describes your audience
  + What false beliefs does it correct?
  + What longings of my audience’s heart does this passage answer?
  + Determine Redemptive Solution (Christ portrayal, Christ solution, grace provision) that answers this fallen condition
* **Step 3: Determine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and brainstorm**
  + Consider the fallen condition(s) shared by both the passage and audience
  + Consider how the redemptive/Christ solution(s) meet the FCF
  + Brainstorm MBI
  + Consider how you want to challenge them to respond to Christ to this message.

* **Step 4: Finalize \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_ Statement** 
  + Determine message structure
  + Restate TBI in the language of your audience (MBI)
  + Write a Fallen Condition Focus (FCF) statement
* **Step 5: Plug-In and develop the Pieces**
  + Launch
  + Explore
  + Apply
  + Close
  + FCF Statement
  + Transitions
  + Illustrations/Stories/Animations
  + MBI Statement

**III. Developing Message Big Idea (MBI) and Message Structure**

A. Developing the Message Big Idea (MBI)

1. Criteria

1. Faithful to the passage
2. Weds a universal truth with application based on that truth (because . . . we can . . .)
3. Presents the redemptive solution to your fallen condition
4. Uses the language of your audience
5. Uses first-person (we) or second-person (you) language

2. Examples

B. Structuring Narrative Messages

1. Classic Epistle Template

2. Narrative

APPENDIX 7

Developing a Message Big Idea (MBI)

Effective Christ-centered messages have a clear focus. Your *Message Big Idea* (MBI) helps provide that focus. Your MBI is a restatement of your TBI which . . .

1. is faithful to the passage
2. weds a universal truth with application based on that truth (because . . . we can . . .)
3. presents the redemptive solution to your fallen condition
4. uses the language of your audience
5. uses first-person (we) or second-person (you) language

On pp. 142-149 of *Christ-Centered Preaching*, Chapell offers some helpful perspective on developing a message “proposition” (his term for what we are calling a MBI). Chapell suggests that “A formal proposition is the wedding of a universal truth based on a text with an application based on a universal truth” (p. 144). In saying this, Chappell is trying to address two common errors. On the one hand, some message “propositions” merely express biblical facts without connecting this truth to the audience (e.g., “Jesus is the only hope for salvation”). On the other hand, some propositions outline the human requirement (e.g., “Christians should trust God”) without connecting to the grace of God. According to Chapell, a well-crafted proposition weds the two: “Because Jesus is the only hope of salvation, we can trust God.” Although our approach is less formal than Chapell’s, this is helpful advice to keep in mind. Another way to think about this might be to say that effective “propositions” connect the music of the gospel to the dance of the Christian life.

**Sample MBIs**

* Because God is faithful to His promises, I can trust Him to take new faith steps and be a blessing to those I encounter (Gen. 12:1-9)
* Because Jesus imparts courage to us by being our warrior-king, we can be confident in the face of difficulty (Joshua 3-4)
* Because God is faithful to transform lives with the message of the gospel, we can share our faith with confidence (Acts 8:26-40)

**Big Idea Progression**

The following section will help you see the move from the ABI to the TBI to the MBI. Notice how the MBI addresses the fallen condition.

**Gen 12:1-9**

* **ABI**: In response to God’s promise to bless and make Abram a great nation that would bless all families, he obeyed God and left his family and went to Canaan.
* **TBI**: God calls his people to embrace his promises and enter his story of bringing blessing to all cultures and people we encounter.
* **FC**: Captivated by fear, we shrink back from entering into God’s story and being a blessing to the nation and live alternate stories like comfort and control
* **RS**: The God who promises is trustworthy to keep his promises to bless through us
* **MBI**: Because God is faithful to his promises, I can trust Him to take new faith steps and be a blessing to those I encounter.

**Joshua 3-4**

* **ABI** - At the height of flood season and on the Passover, God led Israel via the ark safely across the deadly Jordan River and had them erect a 12-stone memorial so that the people would revere Joshua, believe Yahweh, and fear God forever.
* **TBI** – When God’s people and God’s leaders obey His word, they can be assured that God will rescue them from all danger and fulfill His covenant promises.
* **FC** - When God asks us to do dangerous things, we are tempted to shrink back in fear.
* **RS** – Jesus is our warrior-king who imparts courage
* **MBI** - Because Jesus imparts courage to us by being our warrior-king, we can be confident in the midst of difficulty

**Mark 5:21-34**

* **ABI:** While Jesus is on the way midst the crowd to heal a prominent official’s daughter, a sick and unclean woman out of desperation touched his garment and Jesus exposes her to the crowd and pronounces “Your faith has made you well, go in peace.”
* **TBI:** Jesus longs to meet the needs of His children when they come to Him in faith with full truthful disclosure of their needs.
* **FC:** Fearful of what other might think we fail to experience God’s healing touch by keeping unresolved issues hidden and not exposed to His light.
* **RS:** Jesus cares about our deepest issues and longs for His children to come to Him for spiritual and physical healing
* **MBI:** Because Jesus is eager to bring wholeness of body and spirit we can seek Him with desperate faith despite the opinion of others so that we will be fully known and loved by Him!

**Acts 8:26-40**

* **ABI**: When God told Philip to share the gospel with an Ethopian eunuch who was reading the Scriptures in his chariot, the eunuch came to faith, was baptized and went on his way rejoicing.
* **TBI**: When God’s people are obedient to share the message of Christ with those God brings their way, they can be confident of the gospel’s power to change lives.
* **FCF**: No one can understand the gospel unless someone explains it to him.
* **RS**: God transforms lives by bringing the gospel to the world through faithful messengers.
* **MBI**: Because God is faithful to transform lives with the message of the gospel, we can share our faith with confidence.

##### APPENDIX 8 Structuring a Narrative Message

### 1. Launch the Message (Connect the message to where they live)⎯ It should include the following elements:

* An attention-getting opening that orients your audience to the fallen condition and helps them personally identify it in their own lives.
* A statement of the fallen condition.
* A question that the MBI answers.
* A transitional statement(s) that moves the message from the Launch Portion to the Explore section.

**2. Explore the Passage (Lead them to understand the Word) ⎯** Retell the story of the passage in a clear, compelling way that permits the hearers to experience the drama of the plot and understand the author’s intended meaning. Also, be sure to fold important contextual matters or background information *necessary* for a hearer to understand the narrative into the retelling rather than making them separately. Finally, be sure to include a transitional statement that moves the message from the Explore section to the Apply portion.

**3. Apply the Passage (Lead them to a heart-level response to Christ) ⎯** Draw out the implication(s) and application(s) of your MBI. Specifically, show how the Fallen Condition surfaced earlier is addressed by the redemptive solution(s) of this passage. Be sure to include any essential details from stories or illustrations you plan to use. Thinking about why, what and how will help you develop the apply section. Here are four questions that may help you in the process of developing the content of the apply section.

1. WHY: What is the “good news” for my audience in this passage? How does it point us to Christ? (The answer to this question needs to be expressed in your MBI. We want to help our listeners understand how the redemptive solution of this passage addresses the fallen condition we surfaced in the launch.)
2. WHAT: What kind of person does this story invite us to become or avoid becoming? (Remember that while we want to be careful not to “moralize” biblical characters do serve as examples—both negative and positive. We moralize not by identifying exemplary actions of biblical characters but by separating these dance steps from the music of the gospel.)
3. WHAT: What might it look like in their lives if they were to experience the good news? (This could include everything from behavior to worldview.)
4. HOW: What practical steps can your audience take to experience the life to which God calls them?

If you look Gen. 12 example, you will notice that the “apply” section is structured around four continuities that emerged from the process of theological analysis. The apply section in the Joshua message, is structured around three ways that Jesus answers the fallen condition.

###### 4. Close (Bring the message to a logical and satisfactory conclusion) ⎯ A close should include the following . . .

* A statement of your MBI.
* A summary of how the MBI answers the fallen condition.
* A restatement of your opening introduction or illustration that appropriately ties the fallen condition and MBI together. (You might tell a story that encapsulates the theme you have been developing.).

**NOTE**: As you prepare the written version of your message, see p. 6 for specific instructions on formatting this.

**Sample Message Outlines**

**Sample Outline #1**

**Finding Our Place in His Story**

**Gen 12:1-9**

**Launch**

* Our lives are shaped by stories. This reality was driven home in a powerful way a number of years ago in a movie titled “The Truman Show.” Jim Carey plays a young man named “Truman” who has no idea that his entire life has been lived on a movie set. The climax of the movie comes when Truman discovers that everyone he has ever known—including his wife and friends are simply actors . The Truman show raises the question: What is the larger story that shapes our lives?. This is a really important question for us as Christians.
* Although we would all affirm that the correct answer to this question is “God’s story,” we often find ourselves tempted to look to other stories to find meaning for our lives.
* For example, one important story that often shapes our lives as believers is “consumerism”/American Dream. (*This is where I surface the FC. I will fill it out later in the apply section*)
* God, however, is writing a far better story that he wants to shape our lives. How do we courageously enter God’s story? This morning we are going to examine how one man discovered his place in God’s story (*Notice I don’t give them the MBI but raise a question it will answer*.)

**Explore (*Here I tell the story of Abram’s encounter with God showing how he found his place in God’s story. I walk through the story trying to bring it to life. I’ve removed a lot of detail*. *Notice at the end how I underscore God’s faithfulness despite Abram’s failure.*)**

* “Now the Lord said to Abram.” We are not told why God selected Abram.
* We might be tempted to imagine that it was because he was man of great piety. However, this man was not a “believer”; on the contrary, his family worshipped pagan gods.
* To this obscure man God issues a command (read v.1b): “Go from your country and your kindred and your father’s house to the land that I will show you”
* Then, God makes a staggering series of promises.
  + #1) Great nation / descendants
  + #2) great name
  + #3) divine protection and blessing
  + #4) blessing to all the nations through him
* Notice that there is a progression in these promises from Abraham’s personal benefit (great name) to the whole world
* As we hear God’s command and promise, we cannot help but wonder, “How is Abram going to respond?” God called Abram to forsake everything that was secure. He had to trade what was known for what was unknown and had to find his reward in what he could not see
* Read v.4a, “So Abram went, as the Lord had told him.” The phrase “as the Lord had told him” underscores Abram’s obedience to God. Abram takes everything he has, leaves his family and travels 500 miles from Haran to Canaan.
* When he arrives in Canaan, God speaks again—this time promising to give him land on which his feet stand. In response, Abram worshipped God by building an altar and offering a sacrifice
* The next thirteen chapters of Genesis chronicle the events of Abram’s life as he begins to experience the fulfillment of God’s promises
  + *Highlight five examples that show Abram’s failures and faith*
* As you can see, Abram’s life was full of up and downs. Failure and faith
* Nevertheless, in all of it, God was faithful
  + Despite Abraham’s lies, God protected his wife Sarah from men who wanted to take her as their wife
  + In the midst of Abram’s wait, God patiently reiterated his promise to Abraham
  + Finally, God made good on his promise to provide a son for Abraham
* What is particularly striking about Abram’s story is the contrast between human and divine perspectives on his life
  + Think about Abram’s life from a human perspective. At the end of his life the only land he owns is a small burial plot and all he has is one son.
  + Yet we have the privilege of knowing the divine perspective on Abram’s life. From this one man, God not only created a great nation but the NT tells us that the promise God made of a blessing coming to all the families of earth was fulfilled in the coming of Christ. When God appeared to Abram that day in Haran and asked him to move, he could never have imagined the unique role he would play in God’s unfolding story

**Apply (*Here I show how this story helps us understand our place in God’s story. My four points are continuities from my theological analysis*.)**

* Abram’s story provides some important clues that can help us discover our place in God’s story. I want to look at four links between Abram and us.
* **(1) We are participants in the same story as Abram**
  + God is writing a story in which we get to participate
  + Each of us has a role to play in the unwritten pages of God’s story
  + Some of you may not really believe that God can use you
  + ILLUS: Seeing God could use me in college
* **(2) We possess the same calling to be a blessing to all nations** 
  + Why did God bless Abram? God blessed Abraham not merely for Abraham’s sake but for the benefit of the whole world
  + Why did God bless the nation of Israel? (Exod 19:6) To be a light to the nations
  + PROBLEM If we are honest, this doesn’t reflect our reality as Christians
  + We find ourselves living a different story. When Christians were asked to identify their spiritual goals, only 10% said one of their goals was to serve other people or have a personal ministry. He asked born-again believers, “What is the single most important thing you’d like to accomplish in your life?” Only 7% said “making a difference, helping other people.” Twice that many said “financial security, comfort, retirement funds.”
  + ILLUS: how I pray for my kids
* **(3) We face the same insecurities and require the same faith as Abram (fear vs. faith)**
  + The late Larry Burkett, Christian author, used to say that most of us make decisions based on *fear of the future* rather than *faith in God.*
  + As I have reflected on this, I believe he is exactly right.
  + ILLUS: Abraham lying about his wife to save his own life.
  + He didn't believe God’s promise of divine protection in this new land
  + We will NEVER discover our place in God’s story if our lives our dominated by fear
* **(4) We worship the same God who is faithful to his promises**
  + To find our place in God’s story, we must remember that we worship the same God who is faithful to all his promises
  + As we think about living by faith we can make the mistake of focusing on how size of our faith rather than the size of our God

**Close**

* Every year in March we celebrate St. Patrick’s Day. What you may not know is the story of Patrick’s life. Patrick grew up in a Christian home in the country of Great Britain. When Patrick was 16, he was captured by Irish pirates and sold into slavery in Ireland. For six years he worked in captivity as a shepherd. While tending his flock in the lonesome fields, the teachings of his childhood awakened to new life in his heart and he escaped captivity and eventually returned to his family. After returning to Britain, he was called in a vision to preach to the gospel to his captors—the Irish. Patrick devoted the remainder of his life to the conversion of Ireland (c. 440 to 493). Patrick baptized thousands of people—including his old slave master. Patrick wrote: “I am greatly a debtor to God, who has bestowed his grace so largely upon me, that multitudes were born again to God through me. The Irish, who never had the knowledge of God and worshipped only idols and unclean things, have lately become the people of the Lord, and are called sons of God.” As a result of Patrick’s work, Ireland became a center of Christian influence throughout Europe. When Patrick was serving as a slave in Ireland, he could never have imagined the unique place he would have in God’s story. The same be true for us. Because God is faithful to all his promises, he can use us as well to be a blessing to the nations.

**Sample Outline #2**

**“Following Christ into the Flood”**

**Joshua 3-4**

***Launch the Message***

1. Story about panic attack.
2. **F/C** When God asks us to do dangerous things, we are tempted to shrink back in fear.
3. **Q.** How do we get the courage to put it all on the line?

***Explore***

1. Context.
   1. Moses, the revered leader, is dead.
   2. Joshua unproven.
   3. Israel tired, grieving, disappointed.
2. Read 3:1-6
   1. God prepares Israel to have the right perspective
   2. Stay back form the ark for a good view.
   3. Consecrate yourselves.
3. Read 3:7-17
   1. God leads them into danger.
   2. Jordan at floodstage.
   3. Women, children, old, sick, and livestock at risk.
   4. Baal v. Yahweh.
   5. Summarize 4:1-18: Remembrance Stones.
   6. Read 4:18-24
   7. God wanted Israel to see 3 things.
      1. God chose Joshua to be Israel’s leader-warrior. (3:7)
      2. God is present with them. (3:10a)
      3. God has secured Israel’s future (3:10b)

***Apply***

Three portraits of Christ that give us courage.

1. Jesus is superior to Joshua (God’s chosen One).
   1. Joshua understood the people because he was one of them. Jesus made me, therefore he knows me better than I know myself.
   2. Joshua commanded an army. Jesus commands legions of angels, the wind and water, and sustains the universe.
   3. Joshua obeyed God’s word, but Jesus *is* the Word.
2. Jesus is superior to the ark (God’s presence).
   1. The ark was a terrible presence (touch it and die!).
   2. Jesus bid the children come to him.
   3. He tabernacled among us.
   4. Now He dwells in us.
3. Jesus has secured our future (God’s work on our behalf).
   1. Flooding Jordan=deadly waters of judgment the people must cross.
   2. Jordan flowed down to the Red Sea.
   3. The waters of judgment rolled back to Adam (3:16).
   4. Twelve stones from the waters of judgment exchanged with twelve stones from the land of the living.
   5. A picture of Jesus’ atoning work 1,400 years before Christ.

***Close***

**MBI: Because Jesus imparts courage to us by being our warrior-king, we can be confident in the midst of difficulty**

**Sample Outline #3**

**How Hungry Are You**

**Mark 5:21–34**

**Launch**

* Doesn’t it feel like you never have time to do all that you want to do? Especially when it comes to making time consistently for devotionals or prayer or just taking time to be in God’s Word. Have you ever felt that way? Not enough time to do everything you would like to do, or so it seems.
* But I wonder if it’s a time management problem or a hunger problem?
* When your stomach is growling, it shows up in your choices. Hungry people don’t wait for food to happen upon them. They make their way to it. They change the direction they’re driving in order to stop where food is. When you’re truly hungry, you adjust your life to make time for a meal.
* When athletes want to get to the next level or move from the bench to a starter, the coach will sometimes ask, “How hungry are you? How bad do you want it?”
* One way doctors determine the health of an individual is related to appetite. The loss of a desire for food is an indication that something is wrong. Hunger is a natural part of a proper functioning life. So if you’re not hungry, SOMETHING IS WRONG!
* The Bible declares over and over again that God feeds hungry people. BUT ONLY HUNGRY PEOPLE! One of the greatest promises in the Bible is one that Jesus makes: *“Blessed are those who hunger and thirst after righteousness, for they SHALL BE SATISFIED!”* – Matt. 5:6
* Turn to Mark 5: 21 & we will read what it looks like to be hungry & satisfied!

**Explore (Mark 5:21 -34)**

1. Her problem: An issue of blood (uterine hemorrahage). A woman with ISSUES! (21-27)

* Financial issues
* Psychological issues
* Spiritual & Social issues

1. Her desperation (When we get desperate we act in a way we would not normally act).

* Jesus was not only busy but w/someone important, Jairus (a ruler in the synagogue). Jairus was a person who was also hungry. He had pleaded for Jesus to heal his daughter and the whole crowd was following in breathless anticipation for a miracle.
* But her desperation brought her to violate Jewish law and reach out and touch the only one that she believed could satisfy her hunger and her desperation**. When we really want our hunger satisfied it doesn’t matter how we look or what we do**. We’re not interested in looking dignified. She didn’t care what the crowd thought. She was desparate.

1. Her encounter (v.27-34) Two things immediately happen:

* Flow of the blood dries up. Her hunger is satisfied.
* Jesus asks a question, “Who touched me?” He was surrounded. The crowd was “pressing in on Him.” Jesus asks a singular question – Who, and the disciples give a plural answer, “don’t you see the crowd.”

**Apply**

1. Jesus was saying you can touch me and not really touch me. You can talk to me, but not know me. You can be with the crowd in my vicinity, but not really in my presence. I know I can be like the crowd. I go to church and I’m more caught up in the performance. I’d rather talk about Him than really know Him. I can even read the Bible and take seminary classes and never become desparate for Him! Our churches and seminaries are filled with people who know a lot about Jesus, but not really know Him as their satisfier.

* It’s like the story of Michael Jordan who goes to Las Vegas for a quick marriage. After the ceremony, the man who married them looked up at Michael and noting how tall he was, said, “have you ever thought about playing basketball?”
* It’s possible to spend our lives around the church and Jesus and really not know who He is or what He can do for us.
  + Her touch was a touch of desperation (v.27)
  + Her touch was a touch of faith (v.28)

1. From Nobody to Somebody! In fear & trembling (broken-ness) she publicly admits her need for Jesus to satisfy her hunger. Two things happen:

* **Jesus is glorified**! He meets her need and satisfies her hunger.
* **Personal intimacy with Jesus**. Jesus calls her “daughter.” She’s gone from a nobody to a daughter of Jesus (God). The story starts with a call to heal the daughter of Jarius and now the story is a daughter of “Jesus.”& Jesus sends her away with “Peace – Heb: Shalom.” In the Jewish mind that means total well-being of all life’s needs. Jesus was telling her that her issues are taken care of because of her new intimate relationship with Christ!

1. How hungry are you? The amount of your emptiness will determine the amount of your filling.

**You’ll never know Jesus is all you need until He’s all you have**. Do you have a true hunger for God? Or, is your life so crowded. It’s hard for God to bring in something new to our lives if its crowded with the old stuff. When we’re not seeing more of God and more of His power, it may be that we are too full of something else.

1. Four Action Points to increase your hunger:

* Begin making time for Him daily.
* Take ruthless inventory of your life. What isn’t measuring up the way you know God would want. Ask yourself why. Begin to trust Him with those areas of your life.
* Begin spending time around those who have a greater capacity to hunger for God.
* Begin reading the Scriptures not for information, but for transformation. What is God saying to you about His character and His ways?

**Close**

Story of young man wanting Aristotle to be his mentor. He follows him into a lake & A. pushes him under water until gasping for air and he says to the man, “Until you desire truth as much as you desire air, then I will teach you.”

*“Blessed are those who hunger and thirst after righteousness, for they SHALL BE SATISFIED!”* – Matt. 5:6

**Sample Outline #4**

**The Message That Takes Over the World**

**Acts 8:26-40**

**Launch**

1. Story about Chuck Colson coming to Christ when Tom Phillips, a businessman and friend, shared the gospel with him. Colson, about to be jailed for Watergate, seemed the unlikeliest of converts. But his life change was real, and he later started the world’s largest ministry for the incarcerated, Prison Fellowship.
2. Colson’s story reminds us that no one can understand the gospel unless someone first explains it to him, and that no one is too “far gone” to be changed by that gospel. Sometimes we lose hope as we see the confusion or rebellion of people around us, thinking them a hopeless cause. One person said of Colson—“If he can repent of his sins, there just has to be hope for anybody.”
3. Yet God does change lives as people hear the gospel, so we can be confident as we share the message of the cross with a lost and confused world. (*States MBI*)

**Explore**

1. Context:
   1. Gospel just beginning to spread beyond Jerusalem
   2. Philip—important player in the church (an original deacon—Acts 6; evangelist in Samaria)
   3. The Ethiopian
      1. part of an unreached people group
      2. Important official for Candace, Ethiopian queen
2. Read 26-29
   1. God is very direct and clear with Philip (kind of humorous b/c we don’t experience this kind of direct instruction in evangelism.)
   2. Ethiopian is apparently religious
      1. He’s reading Isaiah.
      2. He’s already been to Jerusalem to worship.
3. Read 30-35
   1. Philip approaches the chariot, asks a question
   2. Eunuch is reading passage from Isaiah 53
   3. Philip shows him “Christ in the OT”
4. Read 36-40
   1. Philip baptizes the eunuch
   2. Eunuch goes on his way rejoicing
      1. Tradition claims he was the founder of Ethiopian church
      2. Either way, this is part of the beginnings of Jesus’ vision in Acts 1:8 unfolding
   3. Philip swooped off to preach elsewhere (even Tim Keller and John Piper can’t travel like this haha)

**Apply**

Three things we learn here about the message of the gospel that should give us confidence as we bring Christ to an unbelieving world:

1. God prepares hearts to hear the gospel.
   1. The eunuch has been searching long before Philip shows up. He’s reading a passage that makes an easy transition.
   2. Share story of Meredith being led to Christ by GraceAnna; point out that long before GraceAnna met her, Meredith had been talking about God with Kristyn.
   3. Have you thought about what God is up to in the lives around you? A person’s contact with you is not the beginning of God’s work in her life—and that should give you great confidence!
2. God changes hearts with the gospel.
   1. The message that changes hearts is a message about blood and slaughter—how is this *good* news?!
      1. We wouldn’t call news of 9/11, the VT massacre, or other acts of bloodshed good news, would we?
      2. But the Jewish religion was filled with ritual bloodshed as a means of atonement, hence the imagery in Isa 53.
   2. We’ve messed up so badly that slaughter is required to fix it. But by God’s grace, the slaughter of Jesus has purpose—salvation for messed up eunuchs, and campus ministers, and chemistry majors like us.
   3. What changes the Ethiopian’s heart is a message of forgiveness for sin in Christ. That’s the message we carry forth to a broken world. That’s the message that transforms sinners’ lives.
3. God takes over the world with the gospel.
   1. The Ethiopian is the firstfruits of the nations—it’s always bigger than just one person.
   2. The gospel isn’t just for those who are near—it’s for the far off (Acts 1:8)
   3. Acts 1-7 gospel takes over Jerusalem, Acts 8:1-25 Samaria, Acts 8:26 and beyond—the world.
   4. Jesus has an agenda as we spread his message—massive worldwide takeover. ☺

**Close**

Tell story of Tomas, a Slovak, atheist student who came to Christ in the 90s after hearing the gospel for several summers from American summer project kids. Tomas came on staff with Cru and directed campus ministry in Bratislava, reaching many of his own with the same message that changed him. Tomas has a modern day Ethiopian eunuch story.

Repeat MBI: **Because God is faithful to transform lives with the message of the gospel, we can share our faith with confidence.** Confidence that he’s already at work. Confidence that he will continue working to take over hearts all around us, and hearts all over the world…as people hear the message of Jesus, the slaughtered sheep.

**Workshop Discussion #4**

# *Creating a Message Big Idea (MBI)*

**Luke 7:36-50**

1. ABI: Jesus pronounces the forgiveness of a woman of the city who demonstrates extravagant love for him and Jesus exposes the poverty of Simon’s love for him.
2. TBI: Jesus forgives the broken and humble who, because of the joy of this forgiveness, love much while those who experience “little” of God’s forgiveness are known by their little love for God..
3. State the Fallen Condition (See notes from workshop #1)
4. State your redemptive solution (see notes from workshop #2)
5. Develop a MBI that fits the criteria presented in class.

5 - Sample Message

# Workshop Discussion #5

# *Developing the “Apply” Section of your Message*

In the apply section of your message you are unpacking your MBI for your audience. This involves drawing out the theological implication(s) of your story and making application to the lives of your audience. In this section we want to address both the music (the *why*) and the dance steps (the *what* and the *how*). Your MBI should give focus to the apply section. An example will help.

**EXAMPLE #1**

* Look again at the outline for Rick Hove’s message on Luke 7. How did Rick structure the apply section of this message?
* How do Rick’s three points relate to his MBI?

**EXAMPLE #2**

* Look at Sample Outline, “Finding Our Place in God’s Story” (Gen 12). What is the fallen condition?
* How is the apply section structured?
* How does the apply section develop the MBI?

**EXAMPLE #3**

* Look at Sample Outline, “How Hungry Are You?” (Mark 5:21-34). What is the fallen condition in this message?
* How is the apply section structured?
* How do these three points relate to the MBI?

Thinking about why, what and how will help you develop the apply section. Here are four questions that may help you in the process of developing the content of the apply section.

1. WHY: What is the “good news” for my audience in this passage? How does it point us to Christ? (The answer to this question needs to be expressed in your MBI. We want to help our listeners understand how the redemptive solution of this passage addresses the fallen condition we surfaced in the launch.)
2. WHAT: What kind of person does this story invite us to become or avoid becoming? (Remember that while we want to be careful not to “moralize” biblical characters do serve as examples—both negative and positive. We moralize not by identifying exemplary actions of biblical characters but by separating these dance steps from the music of the gospel.)
3. WHAT: What might it look like in their lives if they were to experience the good news? (This could include everything from behavior to worldview.)
4. HOW: What practical steps can your audience take to experience the life to which God calls them?

**YOUR MESSAGE**

* Make some notes in light the questions above.
* If you focused your message on the first half of your MBI (why), what might it look like? If you focused your message on the second half of your MBI (what and how), what might it look like?

*Launching, Illustrating, and Closing*

1. **Sample Launch:**
2. **The goals of your launch:**
   1. Arouse Attention.
   2. Surface a clear fallen condition.
   3. Connect audience to fallen condition.
      * 1. Help audience understand fallen condition cognitively.
        2. Help the audience feel the fallen condition emotionally.
   4. Frame up the MBI
      * 1. Forecast the direction of the message.
   5. Introduce the passage
3. **Sample launch #2:**
4. **Illustrations**
5. **The goals of a closing.**
   1. Answer the “so what” question.
      * 1. Restate MBI.
        2. Show how your MBI answers the fallen condition.
   2. Move hearers to respond.
      * 1. Flowing from the MBI, exhort hearers to respond to the message in way that points them to Christ.
        2. Connect the MBI/exhortation to the hearers’ hearts with a “lynchpin” illustration.
   3. Stop!
6. **Sample close and debrief**

**Sample Launch**

**“Why you need God”**

**Hosea 11:1-9**

**F/C**  **We are fully convinced that we need so many critical things . . . other than God.**

**MBI We need God, not a man, so not ourselves, but God.**

**\_\_\_\_**

Now if I were to ask you **“What do you most desperately need – right now -- today?”** I’m sure I’d get various answers.

Some of you might say “**love** or companionship.” It would be so great to feel loved, to know that someone is there for you.

Some might say “a **job**.” It’s scary to not know how to provide for the future. It’s such an unsettling place to be . . . unsure of how to make ends meet.

Some might say you need to get **rid of something really painful** in your life. You might have lost a parent due to divorce or death. What you think you most desperately need now is parents. Or getting rid of a disease or ailment.

I suppose if you answer this question at the most fundamental level you’d say something like “I need air” or “I need my heart to beat.” These are sort of necessary to do anything else.

Actually we are such needy people that coming up with an answer to the question “What do you most desperately need right now?” isn’t too difficult, is it?

**F/C** But even gathering like this, with mostly folks who would call themselves Christians, **I’m guessing that when I ask the question “What do you need most in life?” I would get very few people who say “God.”**

Most of us are acutely aware of our need for companionship/affection.

We are very aware of the need for good grades to get to success to get to financial security.

We are really in touch with our need for good transportation, good degrees, good lawyers, good doctors, good resumes, and a good investment advisor.

You name it. We need a lot. But if we’re honest, we hardly sense our deep need for God.

You don’t need to convince a **drowning** man that he needs rescuing.

You don’t need to convince **a starving person** that they need food.

And you don’t need to persuade someone on the 37th floor in a **fire** that they need a way down.

These individuals stare their desperate situation in the eyes and run instantly to what they hope can save them

But this is our sad state. We don’t look at our desperate situation and run instantly to what can save us.

We are way worse off than the drowning man – the starving man – the man in the high rise. At least they KNOW they need rescue.

That’s our problem. We are so sick we don’t know that we are sick. So in our blindness to our sickness we actually run to things that will just make us sicker, rather to what might cure us.

There’s a great passage about this in a small book in the OT called Hosea. Here Hosea helps Israel realize how sick she is . . . and that what will cure her ailment is not another man – nothing human can cure her. She needs God.

*I start by exposing to the audience that they are needy – they long for things to fill the hole in their life. Then I expose how they think what they need is something other than God. Then I actually came back and showed them again how they have no problem seeing their need for things like companionship. I could have stopped there but I took it another step. I helped them see that in normal life, when we are desperate, we recognize it (drowning, starving, fire). But when it comes to God we are so needy we don’t even have the sense to realize what we need is God. Your MBI always needs to answer your F/C. Here the F/C and MBI are so close you can’t really talk about one without the other.*

**APPENDIX 9:**

**The A-Zs on How to Tell Stories/Paint Pictures**

A. Probably one of the most important keys to telling good stories is to be yourself. Take us along for the journey. Sincerity, warmth, and a general non-assuming view of yourself, and life, will generally endear you to an audience. The apostle Peter wrote “love covers a multitude of sins.” Well, when it comes to speaking, a warm, authentic relationship with your audience will cover a multitude of possible “mistakes.”

B. Good stories/pictures involve details. Generic stories are worthless.

Bad example: We went to Hawaii for our honeymoon. It was fun.

Good example: We flew to Hawaii for our honeymoon. I never, in my wildest dreams, thought that I would see such beauty . . . the sunsets, etc.

C. BUT, you have to know which details to include. The “wrong” details just clutter the story:

Bad example: We were going on vacation. *Dad packed the suitcase, the red one with a broken wheel. It ended up next to my duffle bag.* We left mom’s bag behind. [the italicized portion adds nothing of importance to this story]

Good example: It was crazy trying to make our flight for vacation. Somehow – OK, let’s blame the dog – mom’s suitcase was left behind. The moment she discovered this reality, it was, shall we say, not a vintage Kodak moment.

D. Stories/illustrations should be tied to your talk or passage. Don’t just drop in a good story somewhere. The goal is to communicate . . . not get people to laugh or to entertain them with a good story.

E. The best stories are your own. Your life is full of illustrations and stories. Stories that begin with “I had a friend once, who had an uncle, outside of Juneau, who . . .” aren’t the best.

F. You can use stories from history, or a book, etc., but ideally you will use contemporary stories – things you’ve witnessed, read, experienced, etc., -- along with these.

G. You can tell a story or illustration that is too intense. I told a story once about a friend, who lost their son in an accident, and afterwards all sorts of mothers were upset at me. It was just too intense.

H. When you paint pictures/tell stories, tell it colorfully.

Bad: I was happy.

Good: I was going crazy! I even slipped into the room next door, shut the door, thrust my arms in the air, and softly screamed “YES!”, but not loud enough so that anyone could hear it.

Bad: I think I am afraid to bring up certain topics with my boss.

Good: The day before I met with my boss, I took as many antacids as I could. But there aren’t enough of them in the world to make me feel better when I’m facing a confrontation like this. He could tell something was bothering me, so he asked me, “Rick, Is there anything else you want to talk about?” I lied. I said “no.” It was easier to live with what went unsaid rather than face the consequences that might arise from what I wanted desperately to say.

I. When you paint pictures, look for common ground with your audience.

Bad example: Have you ever tried to tie a trout fly? Those hooks are so little, Just when I had the red thread wrapped around the wings, the left one came off. Dang! I was so frustrated. (how many in your audience can related to tying a fly?)

Good example: I don’t know why I should have been upset. I had only been with customer “service” with Dell for a paltry hour and a half. I was involved in one of those online chat deals. I type a question and 3½ minutes later the Dell person types an answer. I immediately tell him what he wants FIVE MINUTES later he gets around to saying “OK.” “OK”? It took him 5 minutes to say “OK”??!! It was death by frustration . . .

J. The problem with generic stories, or stories lacking color, is that they don’t engage your audience. They don’t help your audience “own” the F/C, or be emotionally drawn towards Christ.

Bad example: I was so mad. Man, was I mad.

Good example: I was furious. “What do you mean my cell phone warranty doesn’t cover damage caused by gravity??!! Give me a break.” I was so mad I went home and yelled at Sonya. Didn’t do much good. In fact, I better stop telling you this story. I’m getting hot just thinking about it.

K. You can ruin a story with too many details, or with too much color.

Bad example: The afternoon sun was hot, as hot as a glowing red-hot burner on a stove, hotter than even an iron set on the “cotton” setting.

L. Not all stories are “full blown.” You can provide little colorful stories, little “pictures,” along the way and then, occasionally, when it is important to your talk, you can take the time to tell a longer story.

Here’s a short story: I miss my dog out here in Colorado. Somehow I’ve becoming pretty attached to that rascal. So yesterday morning, as I was coming down the stairs in our apartment, for a brief moment I thought I saw Toby at the bottom of the stairs, staring up the stairs, waiting for me. He is always there every morning at home, waiting for me. Oh well. Then I suddenly had this thought: as good as life is, sometimes, no – almost always, it seems like I am reminded of ways that life disappoints me.

M. There is an emotional flow to a talk. It can’t be intense the whole way. It can’t be humor the whole way. I can’t explain this to you. If you try to be funny all the time, no one will listen to your message. If you are serious all the time, you will overload the emotional capacity of your audience.

N. Your pace of delivery is important. If you quickly say, “My dad died when I was 10 and it was hard” and then move on to your next point, there is something incongruous between the content of the story and your pace (and emotions!). Your pace and intensity have to be appropriate for the content.

O. Be careful to avoid being critical of others. You can almost feel the tension in the room rise when the audience senses that the speaker is about to be critical of someone. They could be next.

P. You will obviously tell better stories when you look up and tell the story. If you have to read the story off of your notes, it sort of ruins the story. Come on . . . just tell us the story! You can do it.

Q. Having said that, don’t just “wing” the story, but think through how to tell it. Choose what details to include, and which details to leave out. Think through how to begin the story. But when you tell it, tell it naturally.

R. Stories are better with strong words.

Bland: I was pretty hungry.

Better: I was *famished*. I don’t ever remember being that hungry.

Bland: I really wanted her to like me.

Better: I *desperately* wanted her to notice me, but I knew I was destined to be disappointed.

Bland: It was a cold night.

Better: The *bitter* wind ripped through my artic jacket like it was a T-shirt.

S. As you tell a story, there are appropriate times to pause, wonder, etc. If the story calls for a pause for suspense, or reflection, tell it that way.

T. Know your audience well enough so as to avoid stories that might be problematic. For example: I like to hunt, but there are certain audiences where I would never use a hunting illustration. Don’t make fun of Republicans, Democrats, or anyone else. You want illustrations to HELP your talk, not send it to a certain death.

U. Occasionally you can “make up” a story for an application. For example: “Let’s say one day you are on the porch of your fraternity and someone asks you . . .” This would help someone apply a message. But other “made up” stories aren’t the best. For example: “Imagine a sailor lost at sea . . . he would be so thirsty.”

V. Remember that your audience has many different types of people in it. Try to tell stories in a way that all groups in your audience can relate to them. If all your illustrations/stories are about sports, that might work great for certain people, but you’ll miss many in your audience.

W. Your daily life contains so many great illustrations . . . the woman who gave you the finger driving to your CRU meeting, the telemarketing salesperson who kept calling your house trying to sell you anti-aging crème, the search for your lost puppy, your clammy palms before the last test, the longing for your friend’s wedding, the disappointment at yourself over your lack of courage in confronting a friend, etc. Sure, every now and then you experience something really dramatic, but all the stories that you need for talks can be found in your life . . . if you’ll tune in to them.

X. Many people feel like they need a joke to get going. I think I’ve told one joke in 30 years of speaking. Don’t fall into this trap. Most people can be funny, at times, without telling a joke, simply by telling of their life experiences. If jokes work for you, great, but don’t feel like you have to use them and be sure you note the atmosphere created by them.

Y. Often times you can invite someone into a story with a question. For example: Have you ever looked ahead at an upcoming weekend, only to dread it, knowing that you had nothing to do, no one to hang out with? Last weekend . . .”

Z. Our lives are stories. People relate to stories. Learn to paint powerful pictures of life, our brokenness, and our Savior. Stories help you connect real people and real life to a real God.

*Connecting with Your Audience*

**Introduction**

It doesn’t matter what you are saying if \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. So, let’s talk about how to speak so that people are more likely to listen.

**I. Be aware of your “accent.”**

A. Issue: We sound funny because….

Remedy: Don’t assume that….

B. Issue: We sound funny because….

Remedies: Speak as if…

**II. Let them know you.**

A. Sharing your wickedness and struggles helps people more readily acknowledge \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

B. Sharing how Christ is meeting you amidst sin and pain gives others \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

1. Warnings:

* Don’t share *only* personal stories b/c:
* Make sure God is the hero and ultimate focus of your personal stories.
* Anchor your personal story with \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**III. Engage their hearts.**

1. Biblical communication involves more than \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. Evangelicals have focused on more on appealing to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ than to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
3. But how do we engage the heart?
4. Be somewhat in touch with your own emotional world.
5. Understand the emotional world of your audience.
6. Practice looking beneath our responses and behaviors to the beliefs and desires that drive us.
7. Listen regularly to communicators who engage the heart with the gospel. Google sermons by Rick Hove, Gary Purdy (North Shore Fellowship), Jean Larroux (Southwood Presbyterian), Tyler Jones (Vintage 21 in Raleigh, NC).

*Gospel-Centered Life and Ministry*

**Lecture Eight Objectives:**

By the end of the session, you should:

1. Understand that the paradigm presented in these two classes shapes life and ministry and not simply the preparation and delivery of “talks”
2. Begin to “preach the gospel to yourself.”
3. Understand how to use one-on-one appointments to betroth people to Christ
4. Begin to think through what a “Christ-centered” ministry might look like

*Christ-Centered Resources*

**Resources for Personal Growth**

***Cross Talk: Where Life and Scripture Meet*** (Michael R. Emlet)

This book will help you learn how to read and apply Scripture in a gospel-centered way.

***Counterfeit Gods: The Empty Promises of Money, Sex, and Power, and the Only Hope that Matters*** (Tim Keller)

This book will help you better understand the biblical category of idolatry. Each chapter focuses on a different area of idolatry.

***Good News for Those Trying Harder*** (Alan Kraft)

This book offers a practical introduction to what is means to live in light of the gospel.

***The Prodigal God: Recovering the Heart of the Christian Faith* (Tim Keller)**

**Keller offers an extended exposition on Luke 15 through which he unfolds the basics of a gospel as well as the implications of the gospel for Christian-living. Very engaging and readable.**

***The King’s Cross*** (Tim Keller)

In this book Keller walks through much of Mark’s gospel, modeling a Christ-centered approach to interpretation and application, going after the heart as he delivers the truth, and showing how the particular stories in this gospel connect to the one big story of Scripture that’s centered on Christ.

***The Cross-centered Life*** (C.J. Mahaney)

Good at helping us re-think the Gospel, which is something we don’t graduate from. Practical. Short.

***Gospel Transformation Handbook***

It's hard to find materials that are founded on the concept that the gospel is central to all that we do.  This workbook can be taught in small groups (with some adaptation) but the best place to start is by going through it yourself . . . to experience the gospel yourself. [www.whm.org](http://www.whm.org).

***Whiter than Snow: Meditations on Sin and Mercy*** (Paul Tripp)

This excellent devotional book contains 52 mediations on Psalm 51. They are very short (about two pages each). Each meditation includes two questions—one that focuses on fallen condition and another that focuses on redemptive solutions.

***“Hearing the Music of the Gospel”* (Keith Johnson)**

This short article talks about how to read the Scriptures in a way that we hear the music of the gospel. (An electonic copy can be found on the IBS website.)

***The Jesus Storybook Bible: Every Story Whispers His Name*** (Sally Lloyd Jones)

The Jesus Storybook Bible shows how the individual stories of the Bible tell a larger story about Christ. It’s beautifully illustrated.

***Pleasures Evermore*** (Sam Storms)

It hits on our need to be captured with Christ instead of the thousands of other things that call for our attention. The first seven chapters are really helpful.

***The Discipline of Grace: God's Role and Our Role in the Pursuit of Holiness (***Jerry Bridges)

Bridges stresses that the gospel is not simply the entryway to the Christian life but also what enables us to experience growth in our discipleship. The believer must preach the gospel to himself every day. “To preach the gospel to yourself, then, means that you continually face up to your own sinfulness and then flee to Jesus through faith in His shed blood and righteous life.” As with most of Bridges' other works the chapters explain a concept by explaining it through the Scriptures. The book will also provide you with clear and simple ways to communicate gospel-centered living to others.

***Christ-Centered Sermons and Messages***

One of the helpful ways to learn how to read and teach the Scriptures in a Christ-centered way is by listening to communicators who do it well. After you listen to the sample messages on the CD we gave you, get a subscription to Tim Keller’s sermons. CCC staff get a 50% discount. [www.Redeemer.com](http://www.Redeemer.com).

***Old Testament Commentaries by Dale Ralph Davis***

Ralph Davis (former OT professor at RTS) has written short commentaries on 1 Samuel, 2 Samuel, Joshua, Judges, 1 Kings and 2 Kings. These commentaries are easy to read, will help you better understand the narrative and focus on the theological message of the text.

***For the Love of God*, Vols. 1 and 2** (D. A. Carson)

This is a read through the Bible plan where Dr. Carson offers insightful comments on redemptive themes

***The Big Picture Story Bible*** (David Helm)

A children’s Bible that follows and traces the Bible as one big story pointing to Christ. This book is for kids what Vaughan Roberts’ *God’s Big Picture* is for you. A five or six year old should be able to read it.

***Music***

igracemusic.com. This is a website for a music group that has intentionally Gospel-centered lyrics. Their songs are older hymns re-done with new tunes. Also see sovereigngrace.com/music/ for other gospel rich CD’s.

***Third Millennium Ministries***

[www.thirdmill.org](http://www.thirdmill.org). This website contains Christ-centered resources (commentaries, notes, messages and even theological courses) in English, Spanish, Russian, Mandarin (Chinese), and Arabic.

***When People are Big and God is Small*** (Edward T. Welch)

Most if not all of us experience of the fear of man. This book unpacks how the fear of man shows up in our lives and helps us to see the radical treatment for the fear of man is the fear of the Lord. This book will help you need people less and love them more.

***The Drama of Scripture: Finding our Place in the Biblical Story*** (Bartholomew and Goheen)

This book offers an excellent overview of the story-line of the Bible in greater detail than Vaughn Roberts. Bartholomew and Goheen also created a website ([www.biblicaltheology.ca](http://www.biblicaltheology.ca)) where you can download lesson plans and Power Point presentations on various chapters in God’s story.

***Commentaries***

Email your coach for recommendations on commentaries

**Resources for Ministry**

***Cru.Comm (Small Group Studies)***

Cru.Comm includes over a hundred small group lessons that are designed around the biblical communication values taught in this course. You’ll find a link on the IBS website. A number of studies are available for free and the subscription is only $2 per small group leader per year. That gets you access to over 120 studies.

***IBS/Theological Development Website***

Numerous resources for Christ-centered ministry will be available on our theological development website in the near future. ibs.campuscrusadeforchrist.com. Select the “Resources” link. Under the Resources section you will find a page with materials related to this course.

***“Hearing the Music of the Gospel”* (Keith Johnson)**

This short article talks about how to read the Scriptures in a way that we hear the music of the gospel. (An electonic copy can be found on the IBS website.)

***Four Sevens (Cru Press)***

A CruPress resource for establishing a daily quiet time. Study of the Word follows along with the Gospel of Luke: learning about Jesus, learning to be Christ-centered.

***Thirsty (Cru Press)***

The Spirit-Filled life is the Christ-centered life, Dr. Bright made that connection clear and so does this 2-week devotional on walking in the Spirit.

***Design for Discipleship (Cru Press)***

A biblical study by Keith Davy on what it means to be and to make Christ-followers.

***The Gospel Centered Life (Small Group Material)***

This a nine week study by World Harvest Mission that presents a greatly condensed version of the Gospel Transformation Handbook. Think of it as “Gospel Transformation for Dummies.” It is designed for small groups. <http://www.whm.org/work/gospel-centered-life>

***Seeing and Savoring Jesus Christ*** (John Piper)

This little book is great at pointing people to beauty of Christ. The discussion questions we used in class can be found on the Biblical Interpretation and Communication page. You can use them with staff or students. You can also purchase *Seeing and Savoring* for half off, if you order from Crossway Books (1-800-323-3890) and ask for the ministry discount, assuming you won’t be making profit off of them. (*Seeing and Savoring* is available on line at DesiringGod.org.)

**Tim Keller’s *Galatians Bible study*** ***(Small Group Material)***

There is a complete student set of notes and teacher’s set of notes. One set is about $10 but you can get the rights for 100 sets for $100. It’s easy to use because each of the studies is a PDF file that you can forward to your staff and students. The only downside of these studies is that they require translation and adaptation for a campus audience. [www.redeemer.com](http://www.redeemer.com)

*Class Evaluation – Biblical Communication*

Who was your coach? (Circle your coach’s name)

Adam Dixon

Byron Straughn

Cole McLaughlin

Dirke Johnson

John Karraker

John Mansfield

Jonathan Pennington

Keith Johnson

What feedback would you offer your coach? (things you liked, things to improve, etc.)

This course helped me see my brokenness and pointed my heart to Christ.

0 1 2 3 4 5 (0 = not at all; 5 = definitely)

This course helped me learn a process I can use to develop Christ-centered lessons/messages.

0 1 2 3 4 5 (0 = not at all; 5 = definitely)

This course helped me learn how to identify the “fallen condition” and “redemptive solution” in a passage.

0 1 2 3 4 5 (0 = not at all; 5 = definitely)

This course helped me learn how to analyze my audience and connect with them on a heart level.

0 1 2 3 4 5 (0 = not at all; 5 = definitely)

This course helped improve my delivery skills.

0 1 2 3 4 5 (0 = not at all; 5 = definitely)

As a result of this course, I feel more confident that I can point people to Christ through God’s Word.

0 1 2 3 4 5 (0 = not at all; 5 = definitely)

If you could change one thing about this class (reading, assignments, lectures, workshops), what would it be?

In what specific ways have you benefited from the class?

Any other comments or suggestions?