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:
  Faithful to the whole story of the Bible
  Obvious from the passage
  Related to the sin condition in the heart of the hearer
  Connected to Christ’s redemption
  Engaging 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


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](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 _______________________

<table>
<thead>
<tr>
<th>Date Due</th>
<th>Assignment</th>
<th>Assigned Pages</th>
<th># Pages Completed</th>
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<tbody>
<tr>
<td>Monday, July 2</td>
<td>Listen to Keller lecture entitled “Preaching the Gospel”</td>
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<td></td>
<td><em>Jesus Storybook Bible</em>, 12-17</td>
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<tr>
<td>Tuesday, July 3</td>
<td>Chapell, Ch. 2, 10 “Fallen Condition and Biblical Communication”</td>
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<td></td>
<td><em>Jesus Storybook Bible</em>, “The Terrible Lie”</td>
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<td>Nabeel Jabbour, <em>Crescent through the Eyes of the Cross</em></td>
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<td>Wednesday, July 4</td>
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<td>Thursday, July 5</td>
<td><em>Jesus Storybook Bible</em>, “The Girl Nobody Wanted”</td>
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<td>Friday, July 6</td>
<td>Chapell, Ch. 6 (pp. 142-55 only) <em>Jesus Storybook Bible</em>, “Washed with Tears”</td>
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<td>Monday, July 9</td>
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<tr>
<td>Wednesday, July 11</td>
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<td><strong>Total</strong></td>
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Worksheet #1
Audience Analysis
Due Wednesday, July 6

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 you 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

4. 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.)

5. 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.)

6. 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 minister?)

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.)
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 . . .
- Faithful to the whole story of the Bible
- Obvious from the passage
- Related to the sin condition in the heart of the hearer
- Connected to Christ’s redemption
- Engaging 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.
   3. You must address the ___________________ ____________________ your audience
      shares in common with the passage’s original audience.
   4. 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.

2. Consider the beliefs of your audience: What false beliefs does it correct?

3. Consider the heart-longings of your audience: What longings of my audience’s heart does this passage answer?

4. Determine Redemptive Solution(s) (Christ portrayal, Christ solution, grace provision) that answer this fallen condition.

**V. Audience Analysis Example – Luke 1:26-38**

**Step 1: Consider Personal Application**

*How do I share in the fallen condition?*

- I can be fearful when God moves into my life and speaks to me. When our leadership recently asked us to consider another role with Campus Crusade, it was unsettling to think about what would happen if God actually asked us to say “yes” to this role. I find life in consistency and status quo, so the thought of trusting God with something new, different, and faith-stretching was a challenge.

- I can be perplexed as I try to figure out what God is doing in my life and what he's up to. Every decision seems to have aspects that relate I could see as God leading us in a certain direction. With regard to the role our leadership asked us to consider, it was perplexing to think on the one hand that God might have been leading us to say “yes” to the role as a way of bringing us to a place where we needed to trust him more, but God might have been leading us to say “no” because he still has work for us to do in our current role.

- I'm completely unable to accomplish or experience God's will within myself. Whether God leads us to say “yes” to a new role or continue in our current role, God needs to empower me through his Spirit to do what he's calling us to do.
How does this passage point me to Christ?

- It shows that he is at the center of God's plan for the ages. It shows that his Spirit is at the heart of bringing about his plans and purposes and is crucial to me entering into them. Mary's response to God's revelation anticipates the ongoing response of our Savior during his lifetime, culminated in the Garden as he surrendered his own will to the Father's (cf. Matt 26:36-46).

Analyze your Audience

**Fallen Conditions**
- fearful response when God reveals himself;
- perplexity over God's revelation;
- failure to recognize the necessity of the Spirit's power for experiencing and being a part of God's plans and purposes; failure to submit to God's will as a bondservant of the Lord.

**Heart Longings**
- to experience the Lord's gracious favor; to understand his will; to be a part of God doing what is impossible for man.

**False Beliefs**
- that God shows me favor because of something in me instead of because of his free grace;
- that the supernatural is impossible; that this story is a fairy tale;
- that this story is irrelevant;
- that I can enter into God's plans and purposes in my own power;
- that I can experience more life being my own master than submitting my will to God as a bondservant.

**Redemptive Solutions**
- God's gracious favor answers our fearfulness at his revelation;
- God's ongoing revelation answers our perplexity over God's initial revelation;
- Submitting to the Spirit's overshadowing allows us to enter into his plans and purposes.

MBI: Because God graciously invites us to join him in the supernatural work of ushering in his kingdom, we should respond with a heart of surrender to his invitation.
Workshop Discussion #1
Audience Analysis

Luke 7:36-50

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.)

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.”
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
  - 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 or 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 illustrate 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
  o stand with your weight equally distributed on both feet
  o avoid shifting your weight from foot to foot
  o avoid rocking
  o avoid crossing your legs
  o stand straight with your shoulders relaxed.

• Voice
  o strive to be audible (speak clearly and loud enough for your audience to hear you)
  o vary your rate, pitch and volume
  o use pauses effectively
  o avoid filter words (like “um” or any phrase you might repeat over and over that does not contribute to the content of the message)
  o avoid fading at the end of sentences
  o avoid straining your voice as you speak
  o remember to breath deeply as you speak (from your diaphragm) in order to project your voice and avoid straining your vocal chords
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.
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 – Matthew 18:21-35

4. Example #4 – 1 Samuel 17
B. Discerning the Redemptive Focus (or “Christ-Solution”)

1. Explicit proclamation of Christ
   
   a. Gospels
   
   b. Epistles

2. Indirect reference to Christ through “types”

   a. Offices
   
   b. Characters
   
   c. Rituals

3. Indirect reference to Christ in the broader context of God’s story

   a. 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.

   b. Passages that prepare us for the work of Christ
c. Passages that reflect of the work of Christ
   i. What does this text reveal of human nature that ________________
      redemption?

   ii. What does this text reveal of God’s nature that ________________
       redemption?

d. Passages that describe the results of the work of Christ
4. Biblical Examples
   a. Example #1 – John 11
   
   b. Example #2 – Jeremiah 2:11-13

   c. Example #3 – Matthew 18:21-35

   d. Example #4 – 1 Samuel 17

III. Conclusion
Workshop Discussion #2
Audience Analysis (Redemptive Solution)

Luke 7:36-50

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 minister?)

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.)

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.”
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.

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

A. Expose the ____________ ________________ of your group member’s hearts

B. Point your group members to _______________ and the ________________.

C. Lead them to experience the ___________ and _____________ of the gospel through the Scriptures and in community.
III. Understanding Your Role

A. Using your most important tool

B. Three images
   1.
   2.
   3.

IV. A Simple Template for Small Groups

A. Launch

B. Explore

C. Apply
V. Small Groups Materials and CCC

A. An incredible shift

B. What do we teach every person involved in our ministry?

C. 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]
- The Word [2 Timothy 3:16, 17; Hebrews 4:12]
- Witness [Acts 1:8; Colossians 4:2-6]
- Complete Surrender [Mark 8:34-38; Romans 12:1, 2]

D. Bill Bright on the relationship between the Spirit-Filled Life and the Christ-Centered Life

E. Spirit-filled life as a “redemptive solution”
F. The transferable concepts (core messages) represent a means to experiencing ______________ more deeply.

G. 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.

   IBS: ibs.campuscrusadeforchrist.com


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.

**Determine the learning objectives**

What’s the big idea?
What’s the problem? (i.e., the fallen condition(s) I want them to identify with)
What’s the solution? (i.e., the “good news” in the passage)
What’s our response?

**Launch**

Connect the study to where they live

**Explore**

Let them to investigate the Word

**Apply**

Led them to a heart-level response

**Elements**

Survey the Bible passage.

Express the message.

Paint them to Christ.

Ask a question that will help them discover what God has communicated in the passage.

Ask a couple of questions that point them to Christ and the gospel. What’s our response?

Ask an application question, helping them envision what it would look like practically to live out this passage personally and corporately.

Examine the passage in order to help them understand how it fits into God’s story. Are there questions about each individual section that need to help them understand how it fits into the larger story of Scripture? (i.e., connects regarding the fallen condition);

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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.”

LAUNCH

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

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.

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?
- 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:

- 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.

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?

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

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.)

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.

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:

- 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?

Notice how these questions focus on continuities regarding the fallen condition and redemptive solution (which relates to the way God presents himself).
Workshop Discussion #3  
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.)*

1.

2.

3.

4.
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.)

1. 

2. 

3. 

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.)

1. 

2. 

3. 

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.)
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 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:
  o Lesson Objectives
    ▪ What’s the Big Idea?
    ▪ What’s the Problem?
    ▪ What’s the Solution?
    ▪ What’s our Response?
  o Launch
  o Explore
    ▪ Survey the Big Picture (keep this brief)
    ▪ Explore the Passage
    ▪ Summarize the Theological Message
  o 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.
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 $\Rightarrow$ “want to” $\Rightarrow$ 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 shearsers is silent, so be 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.
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
  
  - Talk about how to structure this section
  
  - Take a couple sample MBIs and show them how you can make application based on universal truth or application
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

   a) Faithful to the passage

   b) Weds a universal truth with application based on that truth (because . . . we can . . .)

   c) Presents the redemptive solution to your fallen condition

   d) Uses the language of your audience

   e) 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 . . .
   a) is faithful to the passage
   b) weds a universal truth with application based on that truth (because . . . we can . . .)
   c) presents the redemptive solution to your fallen condition
   d) uses the language of your audience
   e) 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, Chapell 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 Jesus willingly bears upon himself the consequences of our disobedience, we can come to him boldly knowing that He also willingly heals our brokenness. (Mark 1:40-45)

- Because God graciously invites us to join him in the supernatural work of ushering in his kingdom, we should respond with a heart of surrender to his invitation. (Luke 1:26-38)

- Because Jesus imparts courage to us by being our warrior-king, we can be confident in the face of difficulty (Joshua 3-4)

- Because the grace of God does not merely “save” us but also empowers us, God enables us to live as stewards of his empowering grace for the sake others (Ephesians 3:1-13).
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.

Mark 1:40-45
- **ABI** – Jesus cleanses a leper who comes to him in desperation, even though He knows that the leper’s disobedience will result in Jesus needing to stay outside of the city and in the lonely places.
- **TBI** - Jesus is willing to heal those who desperately come to him in their brokenness and He willingly bears on himself the burden of our disobedience.
- **FC** - He is more able and willing to heal us than we think and we are much more sick and diseased than we are willing to admit.
- **RS**
- **MBI** – Because Jesus willingly bears upon himself the consequences of our disobedience, we can come to him boldly knowing that He also willingly heals our brokenness.

Luke 1:26-38
- **ABI** - God sends the angel Gabriel to Mary to tell her that the Holy Spirit will overshadow her so that she will give birth to the Son of God.
- **TBI** - The Lord graciously involves people in his plans, which are impossible for humans to bring about but are possible in the Spirit’s power for the God who can do whatever he wants.
- **Fallen Condition**: Fearfulness and perplexity in response to God's revelation.
- **RS**: God’s gracious favor answers our fearfulness and perplexity at his revelation.
- **MBI** - Because God graciously invites us to join him in the supernatural work of ushering in his kingdom, we should respond with a heart of surrender to his invitation.

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 as 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

Ephesians 3:1-13
- **ABI**: Paul describes his stewardship of the mystery of the gospel by the grace of God so that they will not lose heart at his suffering.
- **TBI**: The grace of God does not merely save Christians but enlists and empowers them in spreading that grace to others.
- **FC**: We tend to live like consumers rather than kingdom contributors because we have a distorted view of the Christian life that sees merely grace as privilege and not also as empowering responsibility.
- **RS**: God’s grace does not merely save but also enlists and empowers believers.
- **MBI**: Because the grace of God does not merely “save” us but also empowers us, God enables us to live as stewards of his grace for the sake others (Ephesians 3:1-13).
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.

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:
Trading Places
Mark 1:40-45

Launch:

- Introduce fallen condition with a story about myself. *(FC - we are much more sick and diseased than we are willing to admit).*

- “There is a real dark side in my heart that mixes with good intentions. If you’re honest, you probably have some darkness in your own life. You have a tendency to manage your image or manipulate the truth to put yourself in a better light.”

- Question: How do we deal with this darkness? Where do we go for comfort, assurance, and acceptance?”

Explore:

- Verse 40 - Leprosy (bring in Lev 13:45-46) - The leper is doomed to spend the rest of his life in pain, isolation and judgment. Illustration: Homeless people

- Verse 41-42 – Jesus response - anger and compassion – explain how he touches the leper even though he doesn’t have to. Bring analogy of touching the homeless to bear.

“Unlike an ordinary rabbi, Jesus is not polluted by the leper’s disease; rather the leper is cleansed and healed by Jesus’ contagious holiness.”

- Verses 43-44 – explain how Jesus “snorts” this strong command with 2 instructions

1. Follow the requirements of the law (illustrate with room cleaning). Jesus is better than the law.
2. Don’t tell others – show this in Mark 1:34; 5:43; 7:36; and 8:26 - “Jesus wants to guard his identity to preserve it from misunderstanding and false responses.”

- Verse 45 – the leper’s response – explain how they trade places - Mark begins this story with Jesus on the inside and the leper on the outside. At the end of the story, Jesus is “outside in the lonely places.” Jesus and the leper have traded places.

Apply:

- “All of us in some way have built our own world. We build our image and we numb our hidden pain.” - Animate with Ralph Waldo Emerson quote

- Explain how we build our image and when that doesn’t work we numb our pain.

- Unlike the leper, we have the privilege of looking back to the Cross and knowing that Jesus is willing. MBI - Because Jesus willingly bears upon himself the consequences of our disobedience, we should come to him in boldness knowing that He will also willingly heal our brokenness.
Close:

➢ Trade places with Jesus tonight

➢ The physical condition of the leper is our spiritual condition. We are all unclean. Re-establish FC - He is more able and willing to heal us than we think and we are much more sick and diseased than we are willing to admit.

➢ Jesus is not like anyone or anything else. He turns towards you.

He touches your pain.
He touches your doubts.
He touches your insecurity.
He touches your fear.
He touches your addiction.
He touches your burden.

➢ And He cleanses you from all your sin. Trade places with Jesus tonight. Trade places.
Sample Outline #2
A Story Bigger than Christmas
Luke 1:26-38

Launch

- Psychologists’ quotes about post-Christmas being biggest time of the year for depression
- Fallen Condition: putting all our eggs into the “Christmas basket”; finding life there instead of in Christ himself.
- My experience with this FC: putting all my eggs in the Christmas basket and then experiencing a letdown when those things didn’t satisfy me the way I hoped they would.
- Relate FC to audience: doing your best to remember that “Jesus is the reason for the season,” but struggling not to put all your eggs in the holiday basket. January 11 comes, head back to school with great expectations of new semester. But you feel down or even depressed. Then what do you do?
- Introduce MBI-God has built us for something more than the buildup to Christmas. He’s built us for more than the promise of a new semester.
- Introduce passage. Let’s look at an incident that happened just before the first Christmas. It’s recorded for us in Luke 1:26-38, and it leads us to consider how we’re built for a story bigger than Christmas.

Explore

- Setting: vv. 26-27. Explain the things that add to the drama as the story begins.
  - God sends an angel to a small town in Palestine. You might expect an angel from God to show up in a prominent city like Rome or Jerusalem, but not Nazareth.
  - An angel comes from God’s presence to see Mary, a teenage girl. You might expect an angel from God’s presence to visit a king or influential politician, but not a teenage girl from a backwoods town.
- Vv. 28-30
  - Gabriel calls Mary “favored one,” says the Lord is with her, and tells her not to be afraid.
  - Mary is rightly perplexed and fearful.
  - God shows Mary unconditional favor.
- Vv. 31-33
  - Angel tells Mary she’s going to have a baby and name him Jesus, which means, “God is Salvation.” She’s going to give birth to a child who would be God in the flesh. She’s going to give birth to a child who would be a king of a kingdom that would have no end.
  - Tie in to the bigger story via Genesis 3:15 and Isaiah 7:14.
  - Unpack the rising tension in vv. 28-33.
- V. 34-climax-“How can this be?”
  - Mary realized that she wasn’t qualified to give birth to this child since she wasn’t married and hadn’t had relations with Joseph.
- Vv. 35-37-Resolution-Angel explains how it can be.
  - God is going to work supernaturally in Mary’s life to make it possible for her to give birth to this child as a virgin.
The angel points to God’s supernatural work in the pregnancy of Elizabeth.

Nothing is impossible with God. If God wants a virgin to give birth to a son, it’s not a problem for him.

**V. 38** - Conclusion - Mary’s response.
- Mary realizes that she belongs to the Lord and affirms his authority to do with her as he chooses.

**Apply**

- The God of the universe goes to unlikely places to seek out unlikely people and invite them into the undeserved circle of his favor. Explain the gospel.
- Coming into the undeserved circle of God’s favor means that we become participants in ushering in his kingdom.
  - God wants to work in us to give residence to this King as he lives in our hearts through his Spirit and as he works through us to bring his kingdom here at UNL and around the world. This is the story that God has built us for!
- Becoming participants in ushering in God’s kingdom is way beyond us.
  - Illustrate with story about doing team meetings on all the floors in Stuart Hall as a senior.
- We should respond with a heart of surrender as the Lord invites us into his story.
  - Illustrate with story about moving from Indiana to Nebraska.
  - Mary’s response of “May it be done to me according to your will” led not only to giving birth to the Savior of the world but also to watching him be crucified. There’s a mixture of pleasure and pain in our lives when we say “yes” to God as well.
    - God brings a great boyfriend into your life, but then he calls you to break up with him.
    - He’s given you a passion for a certain major, but the classes are killing you.
    - You hope for healing in some family relationships, but everyone seems to be content with the status quo.
    - Are you willing to say, “May it be done to me according to your will?”
    - Ask God to give you power to respond to him in that way so you can enter into that bigger story he’s built you for.

**Close**

- Closing device: Soviet cosmonaut Yuri Gagarin putting US behind in race for space supremacy; JFK’s call to put a man on the moon by end of decade. Neil Armstrong’s walk on the moon was much more than a walk; it was part of a much larger story.
- MBI - Yield to the God of grace as he invites you to join him in the supernatural work of ushering in his kingdom.
Sample Outline #3
“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
   a. Moses, the revered leader, is dead.
   b. Joshua unproven.
   c. Israel tired, grieving, disappointed.
2. Read 3:1-6
   a. God prepares Israel to have the right perspective
   b. Stay back form the ark for a good view.
   c. Consecrate yourselves.
3. Read 3:7-17
   a. God leads them into danger.
   b. Jordan at floodstage.
   c. Women, children, old, sick, and livestock at risk.
   b. Read 4:18-24
   c. God wanted Israel to see 3 things.
      i. God chose Joshua to be Israel’s leader-warrior. (3:7)
      ii. God is present with them. (3:10a)
      iii. 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).
   a. Joshua understood the people because he was one of them. Jesus made me, therefore he knows me better than I know myself.
   b. Joshua commanded an army. Jesus commands legions of angels, the wind and water, and sustains the universe.
   c. Joshua obeyed God’s word, but Jesus is the Word.
2. Jesus is superior to the ark (God’s presence).
   a. The ark was a terrible presence (touch it and die!).
   b. Jesus bid the children come to him.
   c. He tabernacled among us.
   d. Now He dwells in us.
3. Jesus has secured our future (God’s work on our behalf).
   a. Flooding Jordan=deadly waters of judgment the people must cross.
   b. Jordan flowed down to the Red Sea.
   c. The waters of judgment rolled back to Adam (3:16).
   d. Twelve stones from the waters of judgment exchanged with twelve stones from the land of the living.
   e. 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 #4
“Blessed to Be a Blessing”
Ephesians 3:1-13

Launch the Message

• Briefly describe the plot of the movie “Blind Side” focusing on the impact the Tuohy family had in Michael Oher’s life.
• Heart longing: Isn’t true that stories like this touch something deep inside of us. We long to make a difference yet we often have very little impact. In our hearts we know that God longs for something greater, yet we don’t experience it.
• F/C: We tend to live like consumers rather than kingdom contributors because we have a deficient view of the grace of God, seeing grace merely as what God does for us rather than also what he does through us. [NOTE: The F/C is developed in more detail later in the message.]
• I want to consider how a proper understanding and experience of the grace of God, can propel us into a deeper experience of the God’s true purpose for our lives

Explore the Passage
I. The Empowering Grace of God in Paul’s Story

• Tell Paul’s story from the passage focusing on what Paul says about the grace of God
• Paul speaks about “the grace that was given “to me for you” (v. 2)
• Why did God pour his grace in Paul’s life? For the sake of others.
• God poured his grace into Paul’s life for the benefit of others
• Notice what Paul says about grace
  o God’s grace enabled Paul to receive a mystery (vv. 3-6)
  o God’s grace entrusted with and empowered Paul for ministry (vv. 7-9)
• I want you to notice that Paul attributes both these things to the grace of God:
  o v. 7 “made a minister according to the gift of God’s grace”
  o v. 8 “this grace was given”
• We also see it in v. 2 where Paul talks about the “grace was given to me for you
• God poured his grace into Paul’s life for the benefit of others

Apply the Passage
II. Experiencing the Empowering Grace of God

• Subconsciously we think of Paul as the Christian “hero” (after all, don’t we call him “Saint” Paul?) and never imagine what he says might relate to us.
• By telling his story, Paul invites us to discover our place in God’s story as well.
• When we hear the word grace, we typically think about God’s unmerited favor by which we are saved from the wrath of God. It’s important to recognize, however, that God’s grace does not merely include what God does for us. It also includes what God wants to do through us in the lives of others. We often limit grace to something God does for us rather than seeing it also as something God also does through us
• Key theme in God's story: God blesses us to be a blessing to others
We see this in Abraham (Gen 12:1-3), David (2 Sam 5:12) and the prayer of Psalm 67:1-2

What we see in these three passages is a thread that runs through the entire biblical story from Genesis to Revelation—namely, that God blesses his people so they can be a blessing to others

In the language of Ephesians, we might say that God pours his grace in us so that it can flow through us into the lives of others. (*Notice that this is a simplified version of my formal MBI.*)

How do I know I received this empowering grace? Answer is found in Eph 4:7 “to each one of us grace was given . . .”

Paul is talking about the grace of empowerment (not salvation)

God pours his grace on us so that it can flow through us into the lives of others. (*Notice that this is a simplified version of my formal MBI.*)

ILLUS: George Barna surveyed born-again Christians about their goals. When 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.” It’s relatively easy to point our fingers at “others.” It’s more difficult to detect this problem in our own heart.

ILLUS: How I realized that my prayers for my children reflected a self-orientated view of grace

III. Responding to the Empowering Grace of God

(1) Can God use me?

   ILLUS: Grew up seeing pastors and missionaries as “professionals.” I never imagined that God could use me to make a difference in the lives of others. Tell my story as student at UM

   Each of you has a unique role to play in the unfolding of God’s story

(2) Why would someone want to pour out their life for others?

   Paul doesn’t leave us guessing. Look at v. 8. Notice Paul describes himself in v.8, “the least of all the saints.” Paul DOESN’T have a self-image problem. Paul gets the gospel!!!

   ILLUS: Car accident in high school / Dad’s love

   Those who have experienced mercy love to share it with others

(3) By the grace of God, how can I live differently?

   The journey toward God using us to be a blessing to others can begin with a simple prayer: “Lord, would you use me to make a difference in someone’s life today for the sake of your kingdom?”

Close the Message

MBI Because the grace of God does not merely “save” us but also empowers us, God enables us to live as stewards of his grace for the sake others (Ephesians 3:1-13).

ILLUS: Tell the story of a friend who had breast cancer and how God used her in the midst of a very dark time to be blessing to those around her. When she was at the hospital for her chemo treatments, she would buy a bowl of soup and grow and find someone to give it to. She had the opportunity to talk with numerous people about Christ. Although it was incredibly difficult, she would tell that this was of the spiritually richest times in her life
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.
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 . . .”)
     a. MBI #1
     b. MBI #2
     c. MBI #3

   - **Application:** How do I want them to respond to Christ? (summarize the Christ-centered application you will present in a couple sentences)

3. 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 bearers 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 bearer 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.
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, “Following Christ into the Flood” (Joshua 3-4). What is the fallen condition in this message?

- How is the apply section structured?

- How do these three points relate to the MBI?
EXAMPLE #3

- Look at Sample Outline, “Blessed to be a Blessing” (Eph 3). What is the fallen condition?

- How is the apply section structured?

- How does the apply section develop 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?
Worksheet #3
Messages Objectives and Apply Section
Due: Monday, July 12

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)
Launching, Illustrating, and Closing

I. Sample Launch:

II. The goals of your launch:

A. Arouse Attention.

B. Surface a clear fallen condition.

C. Connect audience to fallen condition.
   1. Help audience understand fallen condition cognitively.
   2. Help the audience feel the fallen condition emotionally.

D. Frame up the MBI
   1. Forecast the direction of the message.

E. Introduce the passage

III. Sample launch #2:
IV. Illustrations

V. The goals of a closing.

A. Answer the “so what” question.
   1. Restate MBI.
   2. Show how your MBI answers the fallen condition.

B. 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.

C. Stop!

VI. 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.
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 ""lychpin.” Then STOP!
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 the Heart

I. Human beings are vastly more than cognitive beings. Correspondingly, your “Christian life” is much more than an intellectual assent to a collection of theological truths, do/don’ts, etc. Since this is true:

A. Life change involves _______________________________________________________.

B. Biblical communication must speak to our ________________________________.

C. Potential disaster 1: If you speak in such a way so as to deny the emotional realities of life, you could propagate the myth that the Christian life is all _____________________________, but not really relevant to the rest of life.

D. Potential disaster 2: If you speak in such a way as to deny the emotional realities of life, you ________________________________.

E. Potential disaster 3: If you speak in such a way as to deny the emotional realities of life, ________________________________.

F. Potential disaster 4: If you speak in such a way as to deny the emotional realities of life, ________________________________.
II. Good biblical communication involves _______________ of our broken lives (F/C) and even more powerful pictures of _______________ and _______________. We need to do both well, because the gospel is understood when we smash these two together.

A. The pre-requisites to being a good painter. Be patient! You will grow in these over time.

1. If you’re going to communicate well at the heart level, you have to be ___________________________ of your own emotional world.

2. If you’re going to communicate well at the heart level, you have to understand ___________________________ of your audience so that you can connect to it.

3. If you’re going to paint picture of the beauty of Christ, you have to ______________________________ so that you see and experience this beauty.

B. Painting the fallen condition – some practical suggestions

1. Paint the whole fallen condition ____________

2. Paint ________.

3. Include your own ____________ in the painting. As you paint pictures of a F/C, you need to include some of your own journey. This is for several reasons:

   a. Being honest with your audience will give you a “___________” with them – it will help them trust you as a speaker.

   b. If people see your brokenness, they will tend to more readily acknowledge their own.

   c. People can learn ______________. They will see their own brokenness better because they have heard your story.

   d. If you are honest about being broken, you’ll be earnestly enthused about running to Christ. The passion and authenticity of your journey will come through your communication.

Note: There is an appropriate limit regarding what you share in public. If you “over share” you can shock an audience so badly that they might hear anything else you say. There is a difference between being honest with your personal F/C and sharing what is inappropriate.
4. Paint ______________ if necessary.

5. Paint with ____________ in mind.

C. Painting Redemption – some practical suggestions

1. Paint portraits of Christ __________________________ if possible.

2. Paint portraits that ______________ ____________ with the details of the F/C.

3. Paint the _____________ – God’s generosity smashed against our unworthiness.

4. Paint ____________.

5. Paint for the ___________ (and obedience)!
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.

Whiter than Snow: Meditations on Sin and Mercy (Paul Tripp)
This excellent devotional book contains 52 meditations 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 electronic 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.


**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. 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) 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 electronic 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 online 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
Class Evaluation – Biblical Communication

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

Adam Dixon  Jeff Lark  Jon Hinkson
Bill Kollar  Jeff Martin  Randy Newman
Chuck Mailloux  Jeff Mooney  Thomas Weakley
Cole McLaughlin  Jim Wallace  Tim Norman
Dirke Johnson  John Karraker  Warren Culwell
Doug Holm  John Mansfield

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?