

WORKSHEETS

ORDER OF PREPARATION

The sermon should be prepared in a specific order – each step building on the previous. This preparation process will be much more helpful if you make an effort not to skip steps or prepare items out of order. If followed correctly, this will reduce or eliminate re-writing or re-working sermons (causing frustration and losing precious time).

1. Exegesis (Study, drawing out the text)
2. FCF (Fallen Condition Focus)
3. Proposition
4. Outline (main points and sub-points)
5. Application
6. Illustration
7. Outline (refine sub-points) *[optional step]*
8. Introduction/Conclusion/Transitions

EXEGESIS

STEPS

1. Choose your text. _____
2. **Identify transitions** in the text (**changes** in audience, mood, perspective, language)
Use this information to help you divide the passage into logical sections or parts.
3. Mark any repeated words.
4. Identify any key words / theme words.
5. Define any unfamiliar words.
6. Block Diagram your passage.
7. Prepare an Exegetical Outline and Exegetical Thesis (or Proposition)

EXAMPLE

1. Choose your text. 2 Timothy 4:1–5
2. **Identify transitions** in the text (**changes** in audience, mood, perspective, language)
Use this information to help you divide the passage into logical sections or parts.

[Charge to the preacher — vv. 1–2]

2Tim. 4:1 (NKJV) I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: ² Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

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[Explanations (key word = “for”) for why this is important—vv. 3–4]

³ For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; ⁴ and they will turn their ears away from the truth, and be turned aside to fables.

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[Exhortations to the preacher—v. 5]

⁵ But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

3. Mark any repeated words.

2Tim. 4:1 (NKJVS) I charge you therefore before **God** and the **Lord Jesus Christ**, who will judge the living and the dead at **His** appearing and **His** kingdom: ² Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. ³ For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; ⁴ and they will turn their ears away from the truth, and be turned aside to fables. ⁵ But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

4. Identify any key words / theme words.
 - a. Commands (pink underline)
 - b. Timing (blue boxes)
 - c. The opponents (orange box)

- d. God/Christ (yellow dash)
5. Define any unfamiliar words.
 - a. Who are the living and the dead?
 - b. In season? Out of season?
 - c. Evangelist?
6. Block Diagram your passage.

2Tim. 4:1

I charge you
 therefore
 before God
 and the Lord Jesus Christ,
 who will judge
 the living and the dead
 at His appearing and His kingdom:

2 Preach the word!

Be ready
 in season
 and out of season.

Convince,
 rebuke,
 exhort,
 with all longsuffering and teaching.

3 For the time will come when they will not endure sound doctrine,
 but

according to their own desires,
 because they have itching ears,
 they will heap up for themselves teachers;

4 and they will turn their ears away from the truth,
 and be turned aside to fables.

5 But you

be watchful in all things,
 endure afflictions,
 do the work of an evangelist,
 fulfill your ministry.

7. Prepare an Exegetical Outline and Exegetical Thesis (or Proposition)

1. The witnesses to the charge (4:1)

Before God.

Before the Lord Jesus Christ who is our judge.

2. The content of the charge (4:2)

What? Preach the Word

When? When popular, when not popular.

How? Convince, rebuke, exhort, always with longsuffering and teaching.

3. The reason for the charge (4:3-5)

Some will not want to hear the message and will desire false teachers. (4:3-4)

You must be the kind of preacher who will not give in to these temptations. (4:5)

Exegetical Thesis: Because Christ will hold us accountable, we must always preach the word God's way, not giving in to the temptation from those we serve to change our message.

WORKSHEET 1: DETERMINING THE FALLEN CONDITION FOCUS

1. Pray and ask the Lord to help you **choose a passage** (not a *topic*) for you to use for your preaching passage. You can choose a whole chapter, an entire Psalm, or a paragraph from the New Testament. [Note: It is better (and easier) to first choose a larger portion of Scripture and then shorten it down to a manageable size.]

What passage did you choose? _____

Why? _____

2. One of your greatest challenges is to decide why God put this passage in the Bible. **What about the human condition (our fallen nature) does this passage specifically address?**

“The Fallen Condition Focus (FCF) is the mutual human condition that contemporary believers share with those to or about whom the text was written that requires the grace of the passage for God’s people to glorify and enjoy him.” (p. 50)

In the space below, state this focus in a complete sentence. (Example: Christians fear the future).

Yes or No. Does your statement address a legitimate, somewhat universal problem in a specific or vivid way?

Yes or No. Does your statement contain an obvious negative? (e.g., “Christian’s *don’t* love God enough.”)

If yes, *rewrite* the negative out of the statement. (e.g., “Why do men find it easier to go to the game than go to the Word?”)

ADDITIONAL HELP: DESCRIPTION OF THE FCF

“We do not have to guess whether there is a purpose for a particular text. The Bible assures us that every passage has a purpose, and it clearly tells us the basic nature of this purpose. The apostle Paul writes, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Tim. 3:16-17). The Greek terms that Paul uses to express our need to be thoroughly equipped convey the idea of bringing to completion. God intends for his Word to “complete” us so that we can serve his good purpose.” (49)⁴

“However, an FCF not only provides the human context needed for a passage’s explanation but also indicates that biblical solutions must be divine and not merely human.” (50)

“The more specific the statement of the FCF early in the sermon, the more powerful and poignant the message will be.” (51)

“An FCF need not be something for which we are guilty or culpable. It simply needs to be an aspect or problem of the human condition that requires the instruction, admonition, and/or comfort of Scripture. Thus, an FCF is always phrased in negative terms. It is something wrong (though not necessarily a moral evil) that needs correction or encouragement from Scripture.” (52)

“Use these three questions:

1. What does the text say?
2. What spiritual concern(s) did the text address (in its context)?
3. What spiritual concerns do listeners share in common with those to (or about) whom the text was written?” (52)

⁴ Page numbers are from *Christ Centered Preaching*, 2nd Edition, by Bryan Chapell.

WORKSHEET 2A: TRUTH AND EXHORTATION

First Timothy 4:13 (NKJV) says, “Till I come, give attention to reading, to exhortation, to doctrine.”

Most passages are made up of two main components: 1) **truth** (doctrine/teaching) and 2) **exhortation**. Truths are statements made about God, man, or the world that give us a clearer, true understanding of *what is happening*.

Example: God is love. (1 John 4:8)

An *exhortation* is a command or imperative.

Example: “Love your neighbor.” (Leviticus 19:18)

1. List all **truths** and **exhortations** from the passage you have chosen:

Truths	Exhortations
<ul style="list-style-type: none"> • • • 	<ul style="list-style-type: none"> • • •

Usually a passage heavily leans either towards Truths or Exhortations (either it has many different truths that give a reason for a specific behavior or one singular truth that works out into many different commands/exhortations/behaviors).

2. Does your passage contain more **truths** or **exhortations**? (circle one)

THINK ABOUT IT: What is the connection between the truth(s) and exhortation(s)? Cause? Result? Reason? Purpose? Condition? Other? _____

WORKSHEET 2B: TRUTH AND EXHORTATION

1. Underline all the exhortations and box all the truths for both passages.

Col. 3:1 If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. **2** Set your minds on things that are above, not on things that are on earth.

Col. 3:5 Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.

Col. 3:8 But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. **9** Do not lie to one another, seeing that you have put off the old self with its practices

Col. 3:12 Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience,

Col. 3:15 And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. **16** Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.

Rom. 8:12 So then, brothers, we are debtors, not to the flesh, to live according to the flesh. **13** For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. **14** For all who are led by the Spirit of God are sons of God. **15** For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" **16** The Spirit himself bears witness with our spirit that we are children of God, **17** and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

2. Which passage is weighted more toward **truth**?

3. Which passage is weighted more toward **exhortation**?

WORKSHEET 3: PROPOSITIONS

Take your list of Truths and Exhortations from last week and write them out.

Take the group (either Truth or Exhortation) that has fewer and summarize it:

Now take the group that has more and divide them into logical groupings:

Because _____

you must _____

Your proposition should *answer the problem* in your FCF.

Is your proposition a statement?

WORKSHEET 4: PRELIMINARY OUTLINE

Proposition: Because _____ you must _____

I. Because

you must

II. Because

you must

III. Because

you must

WORKSHEET 5: INTRODUCTIONS

Your introduction needs to have the following elements:

1. Audience attention grabber that introduces the idea of the FCF. This can be a question, a statistic, or (best of all) a humorous story. As hard as it might be, try to avoid starting with a gut-wrenching horror story.
2. Explain the universality of the idea of your FCF. Introductions set the mood and your goal is to get the people in the audience to agree with you. They need to see the problem in your FCF as a problem they experience in one way or another.
3. State the FCF plainly.
4. Explain that God’s word will change us: if we understand it and apply it to our lives, we can grow in our personal sanctification.
5. Explain that God’s Word has answers for this problem, and the answer is actually found in (your passage).
6. Read Proposition twice. Explain that the proposition is the answer to this FCF and through your sermon you will explain how (exhortation heavy) or why (truth heavy).

Write below (in paragraph form) your introduction. Label each element in your paragraph with the number above.

Write any numbers you skipped here. _____

Why did you skip them?

EXTRA INFORMATION: ILLUSTRATION AND APPLICATION

When dealing with outlines, remember that **each point should have three elements**: explanation, illustration, and application. Each of these elements should relate **to the main point** in this way:

I. Main point number one of the sermon

EXPLANATION

- a. Subpoint one explaining main point one
- b. Subpoint two explaining main point one
- c. Subpoint three explaining main point one

ILLUSTRATION

APPLICATION

II. Main point number two of the sermon

- a. [. . .]

Important: for sermons with one central exhortation (the anchor), you may not have any illustrations or applications until the end of the message.

The purpose of an illustration is to **motivate** to action.

Please note that the EXPLANATION of point one involves *all* the sub-points. The ILLUSTRATION and APPLICATION, however, are *not* a subset of explanation. The ILLUSTRATION and APPLICATION serve to illustrate and apply *the main point* and not the sub-points. It is a major temptation to come up with illustrations and applications for a minor sub-sub-point rather than a main point.

ILLUSTRATIONS

Purpose.

The purpose of Illustration is not to explain (that was done by your sub-points) but **to motivate**. By the time you finish your sub-points, no one will have a doubt as to what the main point looks like. The reason you illustrate is to show the result/consequence of doing or not doing as the Scripture commands.

Motivate, don't inform.

Form.

Illustrations are stories (they have conflict and resolution). Illustrations are not metaphors or similes. Illustrations are not quotes or statistics. Illustrations are stories that must be told.

APPLICATIONS

Purpose

The purpose of an application is to show what the truth looks like when it is lived out in the real world.

Form

Paint a picture of 2-3 people groups (suggestion: single mom, old person, person like yourself) and how they would apply the message of this proposition.

Roll out one situation in detail. Then talk about the others in lesser detail.

UNIT 1: THE PHILOSOPHY PREACHING AND STUDY

INTRODUCTION

“The Scottish preacher James Stewart said the aims of all genuine preaching are “to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.” In other words, God is the goal of preaching. God is the ground of preaching—and all the means in between are given by the Spirit of God.”⁵

“The wonder of the gospel and the most freeing discovery this sinner has ever made is that God’s deepest commitment to be glorified and my deepest longing to be satisfied are not in conflict, but in fact find simultaneous consummation in his display of and my delight in the glory of God. Therefore the goal of preaching is the glory of God reflected in the glad submission of the human heart. And the supremacy of God in preaching is secured by this fact: The one who satisfies gets the glory; the one who gives the pleasure is the treasure.”⁶

“In some ways, the entire process seems ridiculous. Common sense rebels against claims that eternal destinies will change simply because we voice thoughts from an ancient text. When Paul commends the foolishness of preaching—not foolish preaching—he acknowledges the apparent senselessness of trying to transform attitudes, lifestyles, philosophical perspectives, and faith commitments with mere words about a once crucified rabbi (see 1 Cor. 1:21). Yet preaching endures and the gospel spreads because the Holy Spirit uses puny human efforts as the conduit for the force of his own Word.”⁷

But let him who glories glory in this, That he understands and knows Me, That I am the Lord, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight,” says the Lord. (Jeremiah 9:24 NKJV)

⁵ John Piper, *The Supremacy of God in Preaching* (Grand Rapids: Baker, 1990), 19–20.

⁶ Piper, 26.

⁷ Bryan Chapell, *Christ Centered Preaching*, 2nd edition (Grand Rapids: Baker, 2005), 28–29.

A PHILOSOPHY OF STUDY

Philosophy: The _____ and the _____ of studying the Bible.

Bible *study* is the pre-requisite for Bible preaching and teaching.

You cannot _____ what you do not _____.

WHY STUDY THE BIBLE?

We study so we may _____ the text.

Distance between us and the original audience means that *it is very possible to misunderstand* what God has said.

We study so we may _____ the text.



(Preaching is the end/purpose of **study**. Application is the end/purpose of preaching.) We don't study merely to *gather information* but to *apply the message of the Bible* (more faithfully) to our lives.

We study so we may be effective preachers and teachers.

Your effectiveness in preaching or teaching will **be limited by your ability to understand and apply the Scriptures**. Because God's Words (not *our words*) change lives, the more closely we connect to the text, the more *powerful* and *impactful* our message may be. You will not be able to faithfully *apply* the Scripture without understanding the demands God is making on your life.

WHAT IS BIBLE STUDY?

Bible Study is Spirit-enabled.

1 Corinthians 2:6–12.

6 However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. 7 But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, 8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. 9 But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him." 10 But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. 11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. 12 Now we have received, not the spirit of the world, but the Spirit who is from God, that

we might know the things that have been freely given to us by God. (1 Corinthians 2:6–12 NKJV)

The Spirit's primary role is not only to reveal what the passage is saying but also to speak *application* of the passage to our lives.

Bible study is hard work.

We should expect study to be hard. Study is *hard work*.

Don't expect to sit there and passively understand everything about a passage. You will need to dig and plow and work:

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. (2 Timothy 2:15 NKJV)

A PHILOSOPHY OF PREACHING

Philosophy: The *why* and the *what* of preaching the Bible.

“The pastoral preacher must be prepared at each gathering of the saints to use the Word in some way in order to “equip” them for their work of ministry. That is paramount. To honor God (the ultimate objective of all that a believer does), the preacher’s purpose must be God’s purpose. There can be no doubt that the pastoral preacher is obligated to meet that need: “And He gave some as apostles, some as prophets, some as evangelists and some as shepherds and teachers, to equip the saints for a work of service leading to the building up of Christ’s body” (Eph. 4:11, 12). Pastoral preaching is a prime means for doing so. Faithful fulfillment of his weekly task, then, entails edificational preaching. The minister of the Word is a mason who goes to church each week to lay block. He builds on a foundation, and to be faithful he must build that which will be able to withstand the fires of testing (I Cor. 3:10-15).”⁸

[. . .]

The purpose of preaching, then, is to effect changes among the members of God’s church that build them up individually and that build up the body as a whole. Individually, good pastoral preaching helps each person in the congregation to grow in his faith, conforming his life more and more to biblical standards. Corporately, such preaching builds up the church as a body in the relationship of the parts to the whole, and the whole to God and to the world.⁹

WHY PREACH THE BIBLE?

1. We preach the Bible because it is the Word of God. (1 Thessalonians 2:13)

For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe. (1 Thessalonians 2:13 NKJV)

2. We preach the Bible because *all* Scripture is _____ and _____!
(2 Tim 3:16–17)

16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. (2 Timothy 3:16–17 NKJV)

“All Scripture.” What does Scripture include?

15 and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures. (2 Peter 3:15–16 NKJV)

⁸ Adams, Jay E., *Preaching with Purpose* (Jay Adams Library) (Zondervan: Kindle Edition), 12.

⁹ *Ibid.*, 13.

“Given by inspiration of God.” Inspiration = God-breathed. θεόπνευστος.

Profitable for:

Doctrine	What is _____.
Reproof	What is _____.
Correction	How to _____ it right.
Instruction in righteousness.	How to _____ it right.

3. We preach the Bible because the words of Scripture have the _____ of God.
(1 Corinthians 1:22–25)

22 For Jews request a sign, and Greeks seek after wisdom; 23 but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, 24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. (1 Corinthians 1:22–25 NKJV)

4. We preach the Bible because only God’s words can give _____ in darkness.
(2 Corinthians 4:5–6)

5 For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus’ sake. 6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Corinthians 4:5–6 NKJV)

The voice of God who calls light out of darkness (Genesis 1) shines in our hearts.

5. We preach the Bible because we desire to _____ God. (1 Corinthians 6:20; 10:31)

For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s. (1 Corinthians 6:20 NKJV)
Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. (1 Corinthians 10:31 NKJV)

“Preaching, therefore as an act which brings ultimate glory to God himself, should and must reflect both the objective truths of God’s very nature and his character as expressed in the vertical relationship of Creator to creation and Redeemer to redeemed.”¹⁰

6. We preach the Bible because only the Scripture can give real _____. (Romans 15:4)

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. (Romans 15:4 NKJV)

7. We preach the Bible because God’s words will have their desired _____.
(Isaiah 55:10–11)

10 “For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater,

¹⁰David L. Larsen, *The Company of the Preachers*, Vol 1 (Grand Rapids: Kregel, 1998), 11.

11 So shall My word be that goes forth from My mouth; It shall not return to Me void,
But it shall accomplish what I please, And it shall prosper in the thing for which I sent it.
(Isaiah 55:10–11 NKJV)

The most fundamental purpose in preaching from a Scripture portion is to obey Jesus and follow His example. Today we can “teach” Christians to “observe all” that Jesus “commanded” only by turning to the pages of the New Testament on which those commandments are found. So, again, as in Old Testament times, we must turn to the Scriptures as the sole source of what we teach. And, according to synagogue practice, Jesus’ example, His order to teach all He commanded, and the task of the pastor recorded in I Timothy 4:3, we must publicly read a portion of the Scriptures, explain its meaning, and apply it to the congregation.¹¹

WHAT IS BIBLE PREACHING?

Bible preaching is hard work.

“As a stewardship from God, preaching demands diligence, discipline, and hard work. . . Preachers are to commit themselves to proclaiming the truth at all times and under all conditions, when it is fashionable and when it is not.”¹²

Bible preaching seeks to _____ God first.

The goal of the preacher or teacher of the Scripture is not to please people but to do God’s will.

(2 Tim 4:1–5)

1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. (2 Timothy 4:1–5 NKJV)

Bible preaching seeks to _____ for God.

The prophet’s main job was not foretelling the future but *forth-telling*. We are to speak the Word of God with God’s authority, “Thus says the Lord. . .”

In fact, most of the prophetic books are full of *sermons*.

Goal of preaching is to speak God’s *life-giving words* to God’s people. They need to hear from God. (Genesis 1; 2 Corinthians 4:6).

How does preaching differ from teaching?

Preaching often contains teaching but preaching (at the heart) is *exhortation*.

¹¹ Adams, Jay E., *Preaching with Purpose* (Zondervan: Kindle Edition), 18.

¹² John MacArthur, *Rediscovering Pastoral Ministry*. 259–260.

THEREFORE. . .

We may _____ . . .

We believe in the centrality of preaching to the Sunday worship service.

As Baptists, we believe that the Word of God should be the central point of the Sunday Morning worship. This is why the pulpit (the place where the Word is preached) is front and center before the people of God. (Those from a more liturgical tradition will place the altar at the front and the pulpit off to the side.)

We may preach with _____ . . .

Because of these convictions we may preach **with authority** knowing that God's words (not *our words*) are the ones with authority.

We believe that as God's Word is accurately preached, the voice of God is proclaimed.

We may preach with authority from _____ .

We preach all the Bible, not just the NT.

All Scripture is profitable!

EXPOSITORY PREACHING

Expository vs. Topical Preaching -- a case for preaching the text.

We sit in submission to the text and not in authority over it. It is not our responsibility to speak what God would have us to say.

“An expository sermon may be defined as a message whose structure and thought are derived from a biblical text, that covers the scope of the text, and that explains the features and context of the text in order to disclose the enduring principles for faithful thinking, living, and worship intended by the Spirit, who inspired the text.”¹³

- The question to be answered: What does [the text] say? vs what does the text say about [topic]?
- We believe that all of Scripture is profitable. Therefore, we will seek to preach from all of Scripture.
- By preaching, we teach people how to read their Bible (whether we realize we're doing it or not). If we teach people to go from verse to verse all around the Bible but not reading the context, we're telling them that the Word of God is a bunch of disconnected verses that don't have any context.

¹³ Bryan Chapell, *Christ Centered Preaching*, 2nd edition (Grand Rapids: Baker, 2005), 31.