

Expository Preaching 2: Preaching the Old and New Testaments

Introduction to Teacher

Teaching a course on expository preaching is always a daunting task for which no one is fully adequate. Reliance upon the leading and convincing work of the Holy Spirit is essential, along with consistent prayer. These spiritual tasks are of first importance for successful teaching and they can be buttressed by pragmatic methodologies. The following notes are intended to provide logical structure to the class that will aid in the spiritual task of preparing pastors and Bible students for pulpit ministry. These notes intentionally reflect the structure of Parts 2 and 3 of *Preaching God's Word*. The labs and conference times are designed to help each student progress toward an effective pulpit ministry.

The basic structure of these notes rigorously mirrors the main outline of parts 2 and 3 of the textbook. The lectures often change examples and refocus the content and discussion material. Students who read the textbook should recognize the unity between the coursework and the textbook while profiting from the variations between the two. The corresponding location in the English textbook and Kindle editions of the textbook can be found in the endnotes.

Lecture 1: Introduction and Syllabus

Welcome

- Introduce yourself to the class (name, family, ministry experience, education).
- Ask translator and students for their names. (It often helps to make a chart of the students so that you can call on them by name.)

Opening Survey: (Write down some of the students' responses to the following questions.)

- How many of you have completed Expository Preaching 1?
- How many of you currently preach a sermon every week or every other week?
- What sections of the Bible do you preach from most often? (NT or OT? Gospels, Psalms, etc.)
- What parts of the Bible are the hardest to preach from?
- Is there any section of the Bible that you would not feel comfortable preaching from?

Structure of the Class: (Share this information with the class.)

- Opening Sermon by the teacher: Each day will begin with either a 30 minute sermon or discussion time with the teacher. This first week will always begin with a sermon.
- Lectures by the teacher: Each lecture will address one of the steps for sermon development. The steps build consecutively upon each other.

- Labs: After most of the lectures, students will work together to apply the material to an assigned passage from the discussed genre.
- Evaluated Sermons: Throughout the week, each group will focus on a single sermon text. Over the weekend and on Monday, each student will complete a preaching outline and the next week everyone will preach an evaluated sermon. Each student will have between 15 and 20 minutes to preach, after which his fellow class members will give an oral evaluation of the sermon. Finally, the teacher will provide an oral evaluation of each sermon.

Divide the students into groups and assign sermon texts.

- Suggestion: Encourage the students with greater preaching experience to partner with students who have limited preaching experience. (This advice may not be taken. Don't get offended.) Groups of two are preferable but a single group of three may be necessary.
- Assign a single sermon text to each group. (The following suggestions may be helpful. At least one text from each genre should be assigned.)
 - 2 Kings 2:1-18
 - Genesis 39:1-23
 - Deuteronomy 16:1-8
 - Deuteronomy 16:9-12
 - Isaiah 43:1-7
 - Micah 6:6-9
 - Psalm 3
 - Psalm 111
 - Romans 12:1-2
 - James 3:1-12
 - Luke 18:9-14
 - Acts 15:1-35
 - Revelation 3:14-22
 - Revelation 21:1-8
- Remind the students that they will be preaching an evaluated sermon on their assigned text the following week. They will want to work on their sermons each night during the first week.

Acquaint the students with the class requirements.

1. The student must attend the class and complete the labs.
2. The student will preach a 15-20 minute sermon that will be evaluated.
3. The student will participate in evaluating his classmates' sermons.
4. The student will be encouraged to read parts 2 and 3 of the textbook if it is available.

Lecture 2: Review of the 10-Step Method for Sermon Construction (50 min.)

Note to Teacher: Have the students look at Appendix 2. It illustrates what these elements look like on a sermon outline. Referencing Appendix 2 may be helpful during this part of the lecture. This material should be a review of Expository Preaching 1.

The Ten-Step Sermon Process¹

Note to Teacher: Have the students look at Appendix 1, which includes the following information. Remind them that this ten-step method was emphasized in Expository Preaching 1. Explain that this class assumes a working knowledge of this information.

1. Exegesis
 - a. Step 1 Grasp the Meaning of the Text in Their Town
 - i. Read the text, notice details of text.
 - ii. Consider genre.
 - iii. Note literary and historical-cultural context; consult resources.
 - iv. Translate passage from original language if possible.
 - v. Check commentaries.
 - vi. Write out your “text thesis statement” and “text outline.”
2. The Bridge to Your Audience
 - a. Step 2 Measure the Width of the Interpretive River
 - i. Define similarities and differences between the biblical context and today.
 - b. Step 3 Cross the Principlizing Bridge
 - i. Identify the universal, timeless, theological principles.
 - c. Step 4 Grasp the Text in Our Town
 - i. Observe the key elements of application for the original audience.
 - ii. Think of parallel situations.
 - iii. Make initial applications for today’s audience.
 - d. Step 5 Exegete Your Congregation
 - i. Determine spiritual maturity.
 - ii. Determine biblical and theological literacy.
 - iii. Determine social and cultural setting of audience.
 - iv. Determine communication factors (formality level, gender issues, etc.).
 - v. Determine how to adapt to the level of congregation.
 - e. Step 6 Determine How Much Background Material to Include
 - i. Look for culture-bound language, idioms, and issues that need translation.
 - ii. Relate or re-create historical/theological setting.
 - iii. Relate or re-create the literary context.
3. The Writing and Delivery
 - a. Step 7 Determine the Sermon Thesis and Main Points
 - i. Write out sermon thesis statement.
 - ii. Develop main sermon points connected to thesis statement.
 - iii. Decide on form of sermon.

- iv. Explain points of sermon from exegetical material.
- b. Step 8 Develop Text-Centered Applications
 - i. Base them on the applications discovered in step 4.
 - ii. Make the initial applications specific to your audience.
 - iii. Avoid trite or legalistic applications.
- c. Step 9 Find Illustrations
 - i. Observe, read, and imagine illustrative ideas to make points clearer.
 - ii. Let illustrations create transitions in the flow of the text.
 - iii. Use appropriate illustrations.
 - iv. Avoid lengthy illustrations.
- d. Step 10 Write Out the Sermon and Practice Delivery
 - i. Write out sermon in full form as you would say it.
 - ii. Determine style of delivery (manuscript, memorization, extemporaneous).
 - iii. Work on use of voice (pitch, pace, volume, articulation).
 - iv. Pay attention to body language (gestures, facial expressions, eye contact, animation).
 - v. Work on conversational voice most natural to you (particularly with postmodern audience).
 - vi. Work on variety, transitions, grammar, dialect, memorization of certain portions of sermon, length.
 - vii. Pay attention to time. Adjust your sermon as you practice to stay within the allotted time.

Elements of a Biblical Sermon²

1. Read the Text
 - a. In most cases, the entire sermon text should be read.
 - b. This reading can occur before the introduction or afterward.
2. Introduction: Introduce the Sermon
 - a. Show connection to the biblical text.
 - b. Establish relevance.
 - c. Generate interest.
 - d. Observation: It is often best to write the introduction and conclusion of the sermon after the rest of the sermon is completed.
3. Sermon Thesis Statement:
 - a. A preacher should write out a single sentence which explains how the audience should respond to the main idea of the sermon.
 - b. Normally this is written after the main points of the outline are established.
4. Main Points of the Sermon Outline: Make a Point
 - a. Each point must be tied to the Scriptures.
 - b. Each point must be directed at the audience.
5. Sub-points of the Sermon Outline: Explain It
 - a. How is the spiritual truth derived from the text?

- b. How should the context of the passage influence the interpretation of the passage?
 - c. “This section probably ranks as the most important part of the sermon and comprises the bulk of information surrounding a point. Take great care in this section to keep facts accurate and the truth clear.”³
6. Application: Tell the Audience What to Do with It
- a. A sermon must include a challenge to obedience and faith.
 - b. This may occur throughout the sermon.
 - c. Application must occur near the end of a sermon. The preacher ought to tell the audience what to do with the sermon proposition.
7. Conclusion: Finish Well
- a. The conclusion ends the sermon.
 - b. It references all the main points of the sermon. Sometimes it includes a summary or rehearsal of all the main points, but this is not necessary.
 - c. It should include a restatement of the proposition if this has not already been done before the final application.

Lab #1

Note to Teacher: Instruct the students to begin preparing a sermon on their assigned sermon text. They should be ready to develop a TTS, text outline, and STS. Encourage them that they may want to adjust their work as the class progresses.

1. Develop a text thesis statement (TTS).
2. Develop a text outline.
3. Develop a sermon thesis statement (STS).

Lecture 3: Preaching Old Testament Narrative

Introductory Discussion: (These questions should be posed to the entire group. Discussion may develop around various student answers.)

1. How many times have you preached a sermon from one of the Old Testament stories?
2. How familiarized are the members of your local churches with the Old Testament stories?
3. Is there a difference between preaching an Old Testament story and telling it to a child?

Interpretive Keys

1. Recognize that the Old Testament narratives are not a loosely connected conglomeration of biographies or unrelated miracle stories, but a theological history of how God related to his covenant people.⁴
 - a. God’s plan begins prior to Creation and extends into eternity.
 - b. A correct interpretation of a sermon text rightly understands the story’s place in God’s plan to bring Himself glory.

- c. Example: David's statement in 1 Chronicles 21:23 helps congregants better understand John 3:16. Both of these passages contribute to our understanding of the nature of sacrifice. In order for sin to be forgiven, God's righteous character demands a costly sacrifice. Obviously, John 3:16 explains an infinitely greater sacrifice.
- 2. Pay close attention to literary context.⁵
 - a. "The stories must be placed within the larger story, and the theology that you derive from any narrative text must be one that fits smoothly into the surrounding context."⁶
 - b. Good practice: After a preacher develops a TTS (text thesis statement), he should read the passages that precede and follow the sermon text. He should ask if the TTS makes sense given the context.
 - c. Example: Does the following TTS make sense given the literary context of the sermon text? Why or Why not?
 - i. Sermon Text: 1 Chronicles 21:18-27
 - ii. Possible TTS: "The author of Chronicles wanted the original readers of the book to regularly purchase land for making altars."
 - iii. Answer: David's sin in numbering the people was especially evil and David's purchase was a consequence of that sin. Thus, God does not want this event repeated.
 - iv. Question: Could someone develop a better TTS for this passage?
- 3. If you are looking to accurately interpret the biblically based theology of Old Testament narratives, you must deal with fairly large chunks of text.⁷
 - a. Rarely should a narrative sermon text be less than two paragraphs.
 - b. Often a narrative sermon text will include one or more chapters.
- 4. The Old Testament stories are filled with colorful characters, and these characters often provide both positive and negative models for us.⁸
 - a. God is the primary character in most Old Testament stories. The Old Testament regularly illustrates that "His ways are not our ways." (Cf. Isaiah 55:8)
 - b. Often various characters are contrasted. (Ex., compare 2 Samuel 11:1 with 11:11, in which David stayed home during a battle and Uriah would not.)

Sermon Keys

- 1. Connect your audience with the historical setting of the narrative text you are preaching.⁹ (Cf. Daniel Overdorf. *Applying the Sermon*, 74-100)
 - a. Don't spiritualize. (Physical realities in the text turn into spiritual analogies or applications.)
 - b. Don't moralize. (The moral exhortations exceed the sermon text's intention.)
 - c. Don't patternize. (Biblical descriptions of people and events become universal patterns for behavior. "It turns descriptions into prescriptions, examples into mandates, and pictures into blueprints.")
 - d. Don't promise the unpromised. (Guaranteeing listeners outcomes that the Bible does not directly or indirectly teach.)
- 2. Stories communicate differently than essays do.¹⁰

- a. Keep the story a story. Don't turn it into a list of biblical principles or series of steps for change.
 - b. Remember to tell the entire story at some point during the sermon.
 - c. The goal of a narrative sermon is for the audience to leave thinking about the story and not the preacher's outline.
3. Old Testament narratives are written in a fascinating, aesthetically crafted manner for the purpose of maximizing their theological impact on the audience.¹¹
- a. Approach 1
 - i. Break the story into episodes.
 - ii. Explain each episode.
 - iii. Identify the timeless truths.
 - iv. Apply each truth during the sermon.
 - b. Approach 2
 - i. Tell the entire story as a unit.
 - ii. Identify the timeless truth(s) that arise from the entire story.
 - iii. Make a final application(s).
 - c. Whichever approach the preacher takes, the narrative should be told with vivid language and textual precision.

Things to Avoid

1. Avoid skipping over the context and the authorially embedded meaning completely and rushing straight to a "spiritualized," fuzzy-feely message loosely connected to some word or phrase in the text.¹²
 - a. Exegesis: The original author's presuppositions, agendas, and ideas come out of the sermon text.
 - b. Eisegesis: The preacher imposes his own presuppositions, agendas, or ideas upon the sermon text.
 - c. Discussion Question: Why is it important for congregants to be able to find all the presuppositions, agendas, and ideas from the Sunday sermon on Monday when they reread our sermon text?
2. Avoid trying to force all of the characters in the narrative to be positive role models.¹³
 - a. The Bible includes many examples of sinful behavior.
 - i. Moses struck the rock.
 - ii. David committed adultery.
 - iii. Solomon was married far too often.
 - b. Discussion: What can an audience learn from a flawed biblical character?
 - i. They can learn how to avoid sin.
 - ii. They can learn that believers in God fail and sin.
 - iii. They can learn that God forgives.

Lab #2

Note to Teacher: Have the students break into groups. During the first half of the lab, ask each group to develop a TTS, a text outline, a STS, and a sermon outline for ONE of the following

passages. Emphasize that the outline ONLY includes main points. During the second half, ask as many groups as possible to present their work to the class for evaluation.

- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for 2 Kings 1:1–17.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for 2 Kings 2:1–18.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for 1 Kings 18:16–46.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Genesis 39:1–23.

Lecture 4: Preaching the Law

Interpretive Keys

1. Recognize the limitations of the traditional and popular approach of categorizing the laws as civil, ceremonial, or moral.¹⁴
 - a. Since the Reformation in Western Christianity, many Bible-preaching pastors have divided the Law into three parts:
 - i. Civil: Regulations for the governance of the Israelite society
 - ii. Ceremonial: Regulations for the governance of the priesthood and the sacrificial system
 - iii. Moral: Regulations that apply to all peoples during all times (often limited to the 10 commandments)
 - b. Many variations of this three-part system have developed and all are applied in slightly different ways.
 - c. Question: Have any of you heard of this distinction before now?
2. Recognize that the law is not presented in the Bible by itself as some sort of timeless universal legal code, but rather as part of the theological story that describes how God delivered Israel from Egypt and established them in the Promised Land as his people.¹⁵
 - a. The Mosaic Law was intended for the Israelite nation.
 - b. It regulated every part of their society. It presented principles and analogies that were then applied.
 - c. Key Idea: The Law did not address every specific situation of life. Instead, it presented legal presuppositions and analogies that each successive generation of Israelite people was expected to apply to their individual life situations.
 - d. Discussion: Have someone read Exodus 13:3-10.
 - i. Is it wrong for people to eat bread that was made with yeast?
 - ii. How does the original setting differ from that of the modern audience?
3. Recognize that the law is tightly intertwined into the Mosaic covenant and should be interpreted accordingly.¹⁶
 - a. The Mosaic covenant is closely associated with Israel's conquest and occupation of the land. The covenant provides the framework by which Israel can occupy and live prosperously with God in the Promised Land.

- b. The blessings from the Mosaic covenant are conditional. A constant warning runs throughout Deuteronomy explaining to Israel that obeying the covenant will bring blessing but disobeying the covenant will bring punishment and curses.
- c. The Mosaic covenant is no longer a functional covenant. New Testament believers are no longer under the old, Mosaic covenant. Hebrews 8–9 makes it clear that Jesus came as the mediator of a new covenant that replaced the old covenant.
- d. The Old Testament law, as part of the Mosaic covenant, is no longer applicable to us as law. Paul makes it clear that Christians are not under the Old Testament law. (Cf. Romans 8:2) Now that we are freed from the law through Christ, we do not want to put people back under the law through our hermeneutical method.
- 4. We must interpret the law through the grid of New Testament teaching.¹⁷
 - a. The Law does not apply directly and literally to us today.
 - b. The Law continues to present some timeless truths that Christians should continue to obey. (Cf. 2 Timothy 3:16)
 - c. Some commandments are repeated in the New Testament, proving that they are timeless truths. (Ex., Ephesians 6:1-3, Romans 13:9)
- 5. Follow the Interpretive Journey. The Journey provides a sound, biblically-based, yet applicable approach to developing sermons from the Law.¹⁸
 - a. Step 1 Grasp the Meaning of the Text in Their Town
 - i. How did the specific law impact people in ancient Israel?
 - ii. Did the application of the specific law change after Israel entered the Promised Land?
 - iii. How was the specific law obeyed or disobeyed in Old Testament narratives?
 - b. Step 2 Measure the Width of the Interpretive River
 - i. The ancient Israelites were under the Mosaic covenant and New Testament Christians are not under that covenant.
 - ii. Since the ancient Israelites and modern Christians serve the same God, in what ways are we similar and different as God's people?
 - iii. How has Jesus' death on the cross and His offer of the Kingdom to Israel changed the relationship of the modern audience to the Law?
 - c. Step 3 Cross the Principaling Bridge
 - i. Identify the specific principle that applied to ancient Israel.
 - ii. Identify the broader principle that applies to all times and people.
 - iii. Restate that principle in timeless language.
 - d. Step 4 Grasp the Text in Our Town
 - i. Observe the key elements of application for the ancient Israelites.
 - ii. Think of parallel situations in the lives and culture of your audience.
 - iii. Make initial applications for today's audience.

Sermon Keys

- 1. Realize that when preaching from the Old Testament law, the appropriate size of the text that you should cover can vary dramatically.¹⁹

- a. Sabbath Legislation: Exodus: 23:10-13 (3 Verses)
- b. Ten Commandments: Exodus 20:1-17 (17 verses)
- c. Building of the Tabernacle: Exodus 25-31 (6 chapters)
2. Tie the passage into its literary and historical context.²⁰
 - a. The results of the interpretive journey (steps 1-4) should be evident in the sermon.
 - b. The preacher should help his audience work through that journey so that they understand for themselves how to apply the sermon text.
3. Preach Old Testament law in light of the overarching theological principles that function like themes in the legal material.²¹
 - a. Emphasize God's holiness.
 - b. Emphasize the need for reverence.
 - c. Emphasize the need for blood sacrifice.
 - d. Emphasize the need to abstain from idol worship.
 - e. Etc.

Things to Avoid (two extremes and one common practice)

1. Extreme: Do not put your people back under the legalism of the Old Testament law.²²
2. Extreme: The opposite tendency is the danger of ignoring the original meaning and the historical/cultural context and to engage in imaginative allegory.²³
3. Common Practice: In seeking parallels between the meaning in the ancient village and meaning in the modern village, it is not legitimate to parallel the nation of Israel with your government.²⁴

Lab #3

Note to Teacher: Have the students break into groups. During the first half of the lab, ask each group to develop a TTS, a text outline, a STS, and a sermon outline for ONE of the following passages. Emphasize that the outline only includes main points. During the second half, ask as many groups as possible to present their work to the class for evaluation.

- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Exodus 20:1–8.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Deuteronomy 16:1–8.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Deuteronomy 16:9–12.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Leviticus 22:17–25.

Lecture 5: Preaching the Prophets

Interpretive Keys

1. First, it is important to remember that most of the prophetic books in the Old Testament are anthologies.²⁵

- a. Anthology = “collections of material (oracles, sermons, narrative events, visions, etc.) that are loosely grouped together by broad themes. . . . the main themes often repeat over and over, especially in the larger books like Isaiah and Jeremiah.”²⁶
 - b. Historical Context: A preacher should never begin sermon construction until he has explored the historical setting of the prophets. In most cases, an impending invasion of Israel or Judah provides the external setting for the book.
 - c. Covenant Context: Each of the OT prophets seeks to apply the Mosaic Law to a current or impending setting.
2. A second interpretive key relates to the function and message of the prophets.²⁷
- a. Repentance! You have broken the covenant; it’s time to return to God. Three common indictments regularly appear throughout the prophets.
 - i. Idolatry (Ex., Isaiah 10:5-6; 31:6-7; Jeremiah 50:1-3; Zechariah 13:2)
 - ii. Social injustice (Ex., Isaiah 10:1-3; Zechariah 7:9-10; Ezekiel 18:5-9)
 - iii. Religious formalism (Ex., Jeremiah 23:1; Ezekiel 11:19-20)
 - b. Judgment! Breaking the covenant has consequences.
 - i. Key Concept: If Israel would obey the Law then they would be blessed. If they do not obey the Law then they would be cursed. (Cf. Deuteronomy 11:26-32)
 - ii. The prophets often speak about the judgment of God that comes with disobeying God’s Law. This is especially true of the exilic prophets.
 - c. Hope! God is faithful and will ultimately bring a new, glorious restoration.
 - i. Hope for immediate removal of God’s judgment (Ex. Jonah 3:5-10)
 - ii. Hope that is sourced in a suffering Messiah (Ex. Isaiah 42:1-4)
 - iii. Hope that is sourced in God’s judgment of the nations and restored Israelite kingdom (Zechariah 14:1-4, 9)

Sermon Keys

“Most of your sermons from the Old Testament prophets will involve taking one or more of the three main themes or three main indictments on the Interpretive Journey from the historical context (ancient village) to today’s situation (modern village).”²⁸

- 1. Repentance! You have broken the covenant; it’s time to return to God.²⁹
 - a. Emphasize the covenantal and communal nature of sin.
 - i. We are hurting our local church and ourselves when we sin.
 - ii. We are dishonoring the cross of Christ when we sin.
 - b. Explain how idolatry (the worship of anything or anyone other than God) may occur in your specific cultural setting.
 - c. Highlight the needs of the widows, the orphans, and the poor in your cultural setting and challenge your audience to demonstrate God’s love toward them.
 - d. Warn your people against empty religious traditionalism.
- 2. Judgment! Breaking the covenant has consequences.³⁰
 - a. Sin has consequences. Romans 6:23 teaches this principle well, but the Old Testament prophets taught it long before Paul.

- b. Explain how the consequences in “your village” may be similar to or different from the consequences in the “ancient village” that the prophet admonished.
3. Hope! God is faithful and will ultimately bring a new, glorious restoration.³¹
 - a. Hope in sanctification: It is important to encourage believers that God is able to change their sin patterns.
 - b. Hope for this world: Christians need to be reminded of the larger picture of redemption and God’s glorious victory over sin.
 - i. The Fall caused all humanity to fall into sin.
 - ii. Sinful people and sinful cultures have always followed Satan’s patterns.
 - iii. BUT, Jesus will come back to this earth to rule and reign for 1000 years. He will judge sin, repair society, and rule with justice. Eventually He will eternally judge all sinners and His people will dwell with Him forever in the new heavens and new earth.
 - iv. When Old Testament prophets point to Jesus’ ultimate victory over sin in the world, it is important to remind the audience of God’s big picture of redemption and victory over sin.

Things to Avoid

1. Extreme #1: The first is to ignore the actual Old Testament historical context.³²
 - a. Make sure the original historical setting is communicated in the sermon.
 - b. Make sure that audience understands the differences between the ancient village and modern village.
2. Extreme #2: Staying in the old covenant for your practical, applicational theology.³³
 - a. Don’t place people back under the Mosaic Law.
 - b. This can accidentally happen when a preacher enforces a prophet’s application of the Mosaic Law upon a New Testament audience instead of enforcing a timeless truth.
3. Finally, remember that you are a prophetic New Testament Christian preacher, not an Old Testament prophet.³⁴
 - a. Never preach prophecy without remembering Christ already died. (1 Cor. 1:23)
 - b. A preacher must apply the sermon text to himself before applying it to the audience. He must remember that he is a preacher (explains the Bible) not a prophet (speaks with divine authority).

Lab # 4

Note to Teacher: Have the students break into groups. During the first half of the lab, ask each group to develop a TTS, a text outline, a STS, and a sermon outline for ONE of the following passages. Emphasize that the outline ONLY includes main points. During the second half, ask as many groups as possible to present their work to the class for evaluation.

- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Isaiah 43:1–7.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Micah 6:6–9.

- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Jeremiah 10:1–10.

Lecture 6: Preaching Psalms and Wisdom Literature

Interpretive Keys for the Psalms

1. Understand the function of the Psalms.³⁵
 - a. Psalms teach us how to communicate worship to God. (Ex., Psalm 135:1-3)
 - b. Psalms help us communicate emotion to God. (Ex., Psalm 40:2)
 - c. Psalms teach us about spiritual truth. (Ex., Psalm 119)
 - d. Psalms warn of the consequences of sin. (Ex., Psalm 52:1-5)
2. Understand the poetic nature of the Psalms.³⁶
 - a. Parallelism: Two lines directly relate to each other.
 - i. Repeat the same idea. (Ex., Psalm 54:4)
 - ii. Contrast an idea (Ex., Psalm 1:6)
 - b. Chiasmus: This structure has been compared to a hike over a mountain. You end the hike at the same level you begin. The goal of the hike is in the middle. (Ex., Psalm 52:1-5 focuses on liars.)

A1 God’s grace only endures for a while. 1
B1 Your tongue works deceitfully. 2
C1 You love evil 3a
D You lie 3
C2 You love works that devour 4a
B2 O Deceitful tongue 4b
A2 God will destroy you. 5
 - c. Figurative language
 - i. Figurative language will normally be obvious.
 - ii. Emphasize the normal meaning of the figure and don’t use it as an excuse for allegory.
 - iii. Example (Psalm 52:4): What does it mean that “words devour?”
3. Categorize the Psalm you are studying by form and content.³⁷
 - a. Praise: Psalms 8, 19, 104, 148 (God as creator); 66, 100, 111, 114, 149 (God as protector and benefactor of Israel); and 33, 103, 113, 117, 145–147 (God as Lord of history)
 - b. Lament: Psalms 3, 22, 31, 39, 42, 57, 71, 120, 139, 142 (individual); and 12, 44, 80, 94, 137 (corporate)
 - c. Thanksgiving: corporate/community (Psalms 65, 67, 75, 107, 124, 136) or individual (18, 30, 32, 34, 40, 66, 92, 116, 118, 138)
 - d. Royal: Psalms 2, 18, 20, 21, 45, 72, 101, 110, 144
 - e. Enthronement: Psalms 24, 29, 47, 93, 95–99
 - f. Wisdom: Psalm 19
4. Be sure to keep literary context in mind.³⁸
 - a. Some Psalms relate to each other. (Ex., Psalms 120-134—Song of Ascents)
 - b. Some introduce the entire book. (Ex., Psalms 1-2)

5. Be sure to properly emphasize Christ.³⁹
 - a. Psalm 22 clearly refers to Christ.
 - b. The royal and enthronement psalms apply to every king of Israel, but they often have special implications for Israel's perfect King, Jesus Christ.

Interpretive Keys for the Wisdom Books

1. Wisdom literature applies God's understanding to the practical issues of life.
 - a. Each of the four books of wisdom literature provides necessary insight for practical living.
 - b. WARNING: Your textbook teaches "The first interpretive key for the Wisdom books is to note that the four books balance each other theologically, and any one of them read out of the context of the others can be easily misunderstood."
 - i. If any of the wisdom books demand correction or balance, then they cannot be understood with a normal reading.
 - ii. This perspective is not consistent with a normal hermeneutic and causes the reader to question the validity of the material in each book.
 - c. It is best to understand that each wisdom book presents a divinely collated and inspired perspective on practical living for people who believe in the one true living God.
 - d. Each book of wisdom is self-attesting and its message does not need to be corrected or balanced against another book of wisdom.
2. Individual proverbs reflect general nuggets of wisdom, not universal truths.⁴⁰
 - a. Proverbs are axioms and they should not be understood as absolute promises.
 - b. Discussion: How might the following proverbs be misapplied if they are assumed to be absolute promises?
 - i. Proverbs 10:4
 - ii. Proverbs 22:6
 - c. Some proverbs are timeless truths, but others need to be understood in their ancient village and their modern village.
 - i. Timeless truths: Examples include Proverbs 12:1; 18:12; 22:2
 - ii. Proverbs that need more explanation: Examples include Proverbs 1:8-9; 16:11; 27:23
 - d. Some proverbs use personification, which means that the author gives human characteristics or personality to inanimate objects or ideas. (Ex., Proverbs 1:20-33; 31:10-31)
3. The book of Job provides a scholarly, philosophical perspective on life in a sin-cursed world.
 - a. The narrative elements of the book of Job reveal that God is just in allowing suffering into the lives of those who trust in Him (Job 1,2, 42).
 - b. The remainder of the book presents various human perspectives on suffering, God's sovereignty, the role of evil, etc.
 - c. Danger: A preacher should be cautious not to promote a philosophy that is presented as being contrary to God's perspective. For example, it is a mistake to use Bildad's speech in Job 25:1-6 to prove mankind's sinfulness (c.f. Job 26:1-4).

- d. Ultimately, each philosophical perspective is inferior to God's perspective in Job 40-41.
- 4. The book of Ecclesiastes demonstrates the value and shortcomings of human wisdom.
 - a. The author of Ecclesiastes regularly explains life under the Sun (life without a divine perspective). God has allowed people who do not believe in Him to evidence a limited form of wisdom.
 - b. Ultimately, the true believer in God recognizes the shortcomings of earthly wisdom. It is bound to human logic and human passion.
 - c. All wisdom from under the Sun should be compared and contrasted with the fear of the Lord (Ecclesiastes 12:13-14).
- 5. The book of Song of Songs speaks openly and joyfully of human sexuality.⁴¹
 - a. The sexual language focuses on marriage (Courtship 1:2-3:5, the Wedding 3:6-5:1, and following life of love 5:2-8:14). Any application to human sexuality outside of marriage is invalid.
 - b. Most of this book is written from the wife's perspective. The emotional nature of the book is evidenced by the figurative language and analogies that the wife regularly uses when thinking about or interacting with her husband.
 - c. Some Bible scholars believe that this book illustrates Christ's love for the Church.
 - i. Negatively: This book was not written as an allegory. It was written to explain the beauty and value of sexual love between married partners.
 - ii. Positively: Paul uses marriage as a metaphor for Christ's love for His bride (Church) in Ephesians 5:25-33. Certainly many have read this book and been reminded of the all-encompassing love that husbands maintain for their wives. Using Paul's analogy, they also may come to a fuller appreciation of Christ's love for His bride (Church).

Sermon Keys for the Psalms

1. The first sermon key for Psalms is to develop your sermon along the lines determined by the form/structural category that the psalm falls in.⁴²
2. Second, each psalm usually expresses a complete unit of thought, so generally it is advisable to preach an entire psalm. Most psalms are just about the right length for a sermon.⁴³

Sermon Keys for the Wisdom Books

1. The first sermon key for the Wisdom books relates to Proverbs and involves deciding which text and how much text to use in your sermon. The answer depends on which section of Proverbs you are preaching from.⁴⁴
 - a. The first six chapters and last 2 chapters of Proverbs have clear section breaks.
 - b. The remainder includes warnings and instructions that can be grouped thematically or organized logically.
2. Second, the book of Job is a story with a dramatic and somewhat unexpected ending. It is hazardous to preach small parts of the book without placing that small part firmly in the context of the entire story. We recommend that you have at least one sermon in which you preach the book of Job as a whole.⁴⁵

3. Third, any passage in Ecclesiastes must be preached in light of the overall message, especially the ending.⁴⁶
4. Fourth, sermons from Song of Songs are appropriate for preaching series that deal with marriage.⁴⁷

Things to Avoid—Psalms

1. When preaching Psalms, be sure to keep in mind that we are no longer under the old Mosaic covenant of law but under the new covenant of grace.⁴⁸
2. We would also caution you against making the difference between present tense verbs and future tense verbs in texts from Psalms a big issue in your sermon or a part of one of your main points.⁴⁹
3. Finally, as mentioned above, when preaching in Psalms, do not force your people to put on dishonestly pious masks before each other and to try to act as if everything is just fine, when in reality they are suffering and struggling.⁵⁰

Things to Avoid—Wisdom Books

1. Be careful in Job and in Ecclesiastes about pulling verses out of context.⁵¹
2. Don't allegorize the Song of Songs into a book about Christ and the Church. Let the book speak to building strong marriages.⁵²

Lab 5

Note to Teacher: Have the students break into groups. During the first half of the lab, ask each group to develop a TTS, a text outline, a STS, and a sermon outline for ONE of the following passages. Emphasize that the outline ONLY includes main points. During the second half, ask as many groups as possible to present their work to the class for evaluation.

- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Psalm 3.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Psalm 111.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Proverbs 31:10–31.

Lecture 7: Preaching Letters

Interpretive Keys

1. Letters were considered to be substitutes for the personal presence of the author.⁵³
 - a. The letters are authoritative because they are the words of the Apostles or those who were closely associated with the Apostles.
 - b. Ancient travel limitations demanded that the Apostles write to needy churches. Only those letters which are recognized by the early Church are inspired and part of the Bible.
2. New Testament letters were occasional or situational.⁵⁴

- a. Most of the New Testament letters were intended to address a specific concern or set of concerns within real local churches.
 - b. As such, it is vitally important to exegete the ancient village when seeking to explain the meaning to the modern village.
 - c. It is necessary to compare the situational teaching of each letter with the situational teachings of the rest of the New Testament letters to develop a complete New Testament theology.
3. New Testament letters were meant to be read aloud over and over to specific congregations.⁵⁵
 - a. Many modern cultures assume that reading is predominately a private endeavor. Technology (computers, tablets, smart phones, etc.) has reinforced this assumption.
 - b. In the ancient world, where scrolls were expensive and hard to reproduce, reading was normally communal and aloud.
 - c. History teaches us that the early churches read the letters aloud repetitively. This reading most likely included exposition. (Cf. 1 Tim. 4:13)
 4. The letter's opening often includes clues to interpreting the whole letter.⁵⁶
 - a. How were the recipients of the letter described?
 - b. Did the author use customary expressions of affection?
 - c. Is the opening of the letter encouraging, condemning, etc.?

Sermon Keys

1. When preaching New Testament letters, you need to re-create the historical situation of the letter for the contemporary audience so that your listeners think and feel what the biblical audience must have been experiencing.⁵⁷
 - a. The audience needs to appreciate how a letter would have impacted the ancient village.
 - b. Observation: Many modern audiences imagine that the Bible was written directly to them, and they fail to realize that there once was a local church in Corinth and Ephesus.
2. Another key to preaching the letters is to clarify the thought flow of the biblical author.⁵⁸
 - a. The little details are often important for correct interpretation, but many of them need to be left out of the sermon.
 - b. Illustration: Imagine a man looking at a forest through a high power telescope. He looks at every tree, every branch, and every leaf. He tells the people around about what he sees. If he never describes the big parts of the forest (river, mountains, cliffs), the people will imagine the wrong image. A preacher must explain the main ideas of the letter, and this means leaving out some of the smaller details.
3. Although you will be focusing on paragraphs as the basic unit for the sermon, you will also profit from analyzing and even highlighting smaller sections of text in the process.⁵⁹
 - a. Sermon texts can vary in size in the letters. Generally, a sermon should focus on a paragraph.

- b. Once in a while, it is good to preach a single sermon on the entire book.
 - c. Sometimes smaller sections of a paragraph can be used as a sermon text. (Ex., Romans 12:1-2, James 1:19-20)
- 4. Remember that, as contemporary preachers, you stand with your listeners as recipients of the letters more than you stand with the apostles as the authors, although you are responsible for communicating the apostle's message.⁶⁰
 - a. Be humble.
 - b. Apply the sermon text to yourself before you seek to apply it to your audience.
 - c. Remember that you are not an apostle, and you do not speak with apostolic authority.
- 5. A final sermon key is to remember that the letters exemplify applied theology at its best.⁶¹
 - a. The letters addressed specific situations in the ancient village.
 - b. Make sure to address specific applications in the modern village.

Things to Avoid

1. The major pitfall is ignoring or discarding either the historical or literary context.⁶²
2. You also need to avoid the expectation that your listeners must duplicate the unique experiences of the apostles (e.g., Paul's imprisonment, missionary journeys, or thorn in the flesh).⁶³
3. Word studies are very appropriate when studying and preaching New Testament letters. We encourage you to do word studies correctly by avoiding common fallacies.⁶⁴
 - a. Translation fallacy: Using a meaning of a modern translated word that does not correspond with the meaning of the word in the original language of the Bible text.
 - b. Root fallacy: Using the root of the word to prove the meaning apart from its clear usage.
 - c. Time-frame fallacy: Using a current meaning for a word and neglecting the meaning in the ancient village.
 - d. Overload fallacy: Using every possible syntactical meaning, instead of choosing the most appropriate of those choices.
 - e. Word-count fallacy: Assigning a word the same meaning every time that it is used, without considering that context determines meaning.
 - f. Word-concept fallacy: Assuming that once you have studied a word, you have studied the entire concept. There may be other words that also relate to the same concept.
 - g. Selective-evidence fallacy: Selecting a word meaning that favors a preconceived interpretation of a passage, while ignoring all other legitimate options.
4. Keep this larger biblical story in mind when preaching from the letters so that your sermon that is based on a very small section will not violate the larger picture.⁶⁵
5. Avoid the pressure to funnel all sermon application into the action category.⁶⁶
 - a. Every sermon should not include "7 steps" or "3 things to do."

- b. Sermons should challenge people to change their thinking or view of God. It is legitimate to challenge an audience to trust in God completely, to love God more passionately, or to care about others.

Lab 6

Note to Teacher: Have the students break into groups. During the first half of the lab, ask each group to develop a TTS, a text outline, a STS, and a sermon outline for ONE of the following passages. Emphasize that the outline ONLY includes main points. During the second half, ask as many groups as possible to present their work to the class for evaluation.

- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Romans 12:1–2.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for James 3:1–12.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for 1 Corinthians 13:1–13.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Ephesians 4:11–16.

Lecture 8: Preaching the Gospels and Acts

Interpretive Keys

1. Interpret the Gospels and Acts in a manner consistent with their intended purposes.⁶⁷
 - a. Two purposes for the Gospels
 - i. They tell us stories about Jesus, who was the Jewish Messiah.
 - ii. They communicate theological themes that are important for the believers in the Church age.
 - b. Method
 - i. Divide each story into episodes.
 - ii. Identify the plot of each story.
 - iii. Identify the characters for each story.
 - iv. How do the characters change, learn, or respond within the plot of the story?
 - c. Discussion: How many episodes are there in Acts 1:6-11?
 - i. Change of scene
 - ii. Change of main character
 - iii. Transition words
2. Second, as you read the individual stories, ask the standard “story questions” that you would ask of any story: Who? What? When? Where? Why? and How?⁶⁸
3. Pay close attention to what is emphasized within the text itself.⁶⁹
 - a. Examine all speeches and dialogue carefully for clues.
 - b. Look for repeated words.
 - c. Look for theological words.

- d. Look for objects or locations that repeat.
4. Read individual stories within the larger context of a series of stories.⁷⁰
 - a. Each individual story is part of the broader story in the book.
 - b. Whatever the story means when reading the entire book, it must still mean that same thing when preached as a separate sermon text.
 - c. Illustration: The story of the lost son who returns (Luke 15:11-32) should be understood in connection with the two previous stories: lost sheep (Luke 15:1-7) and lost coin (Luke 15:8-10). In each of these stories, something is lost and then found again.
5. Be alert for special literary forms and interpret them appropriately.⁷¹
 - a. Exaggeration: Using excessive language to illustrate or emphasize
 - b. Metaphor: Indirect comparison
 - c. Simile: Direct comparison
 - d. Parable: Symbolic story with a singular meaning
6. Regarding the book of Acts, look at how its major themes run through individual stories and speeches.⁷²
 - a. Role of the Holy Spirit
 - b. Role of God's sovereignty
 - c. Importance of suffering for the gospel
 - d. Importance of belief, baptism, and joining the church
 - e. Importance of prayer
 - f. Transition from Judaism to Christianity
 - g. Importance of worldwide evangelism

Sermon Keys

1. Root your sermon in the historical-cultural context in such a way that your audience can connect personally with the biblical story.⁷³
2. You must ground the sermon in its literary context.⁷⁴
3. Take time in your sermon to develop the main characters.⁷⁵
4. Treat Jesus as a main character.⁷⁶
 - a. Consider His humanity.
 - b. Consider His divinity.
5. You must preserve the narrative heart of the passage, although your style of presentation may vary.⁷⁷
 - a. Every narrative sermon must include the complete telling of the narrative at some point in the sermon.
 - b. The episodes of the story will often create the structure for your sermon outline.
 - c. It is normally best to briefly tell the plot early in the sermon so that the audience understands the story.
6. Help your audience experience the story by engaging their senses.⁷⁸
 - a. Many of the Gospel accounts emphasize sensory words (touch, taste, see, smell, hear).
 - b. Other words (darkness, light, bread, olive oil, etc.) would have evoked sensory perceptions that need to be emphasized in modern sermons.

- c. Caution: Many sermons have wandered away from the sermon text when the preacher overemphasized sensory data. In their attempts to be engaging and interesting, these preachers began teaching what was not in the Bible text.

Things to Avoid

1. Avoid flattening the story into a series of descriptive, instructional points.⁷⁹
 - a. Emphasize the episodes in the story.
 - b. Don't make a list of "steps for change" or "reasons for change."
 - c. Keep the story a story as much as possible, even when applying it to the modern audience.
2. Avoid focusing on details of the story to the extent that your audience misses the main point.⁸⁰
 - a. Read Acts 12:20-23. (Discuss the following questions.)
 - b. What is the main point of this story?
 - c. List some details within the story that may be interesting but could distract a sermon from focusing on the main idea.
3. We also caution against moving too quickly to resolve the conflict in the story and, as a result, killing the suspense for your audience.⁸¹
 - a. Great stories often cause suspense. Our audience should be asking these kinds of questions:
 - i. How will the Pharisees respond to Jesus' teaching in a story?
 - ii. Will the church be persecuted again in this sermon text from Acts?
 - b. If the preacher immediately answers these questions, the audience may feel like they have no reason to keep listening.
4. Avoid automatically equating the ancient audience with the modern audience.⁸²
 - a. Read Matthew 23:27-28. Discuss the following questions.
 - b. How is the audience at your church different from the Pharisees that Jesus addressed in this passage?
 - c. Are there some points of similarity between your church members and the Pharisees?

Lab 7

Note to Teacher: Have the students break into groups. During the first half of the lab, ask each group to develop a TTS, a text outline, a STS, and a sermon outline for ONE of the following passages. Emphasize that the outline ONLY includes main points. During the second half, ask as many groups as possible to present their work to the class for evaluation.

- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Mark 10:35–45.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Luke 18:9–14.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Luke 15:11–32.

- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Acts 15:1–35.

Lecture 9: Preaching Revelation

Interpretive Keys

1. Become familiar with the historical context of the book.⁸³
 - a. The original readers of the book were facing persecution from Roman rulers.
 - b. This book was written by John to encourage those readers that faithfulness under persecution is preferable to compromise with evil.
2. Revelation claims to be a prophetic letter (1:3; 22:6–7, 10, 18–19). Biblical prophecy includes both prediction of the future and proclamation of God’s truth for the present, with the emphasis falling on the latter.⁸⁴
 - a. Some parts of the book predict the future.
 - b. Most of the book emphasizes Christ’s victory over Satan and evil.
 - c. Many of the themes of the book are timeless truths that apply to the Church today.
3. The third interpretive key is to honor the larger story of Revelation.⁸⁵
 - a. The letter of Revelation can be divided into the following sections.
 - i. 1:1-3:22 (Introduction)
 - ii. 4:1-5:14 (Vision of God and the Lamb)
 - iii. 6:1-8:1 (Opening of the Seven Seals)
 - iv. 8:2-11:19 (Sounding of the Seven Trumpets)
 - v. 12:1-14:20 (The people of God versus the powers of evil)
 - vi. 15:1-16:21 (Pouring out of the seven bowls)
 - vii. 17:1-19:5 (The judgment of Babylon)
 - viii. 19:6-22:5 (God’s ultimate victory)
 - ix. 22:6-21 (Conclusion)
 - b. Keeping the larger story of the book in mind will help the preacher avoid invalid interpretations.
4. Look to the Old Testament and to the historical context when seeking to understand Revelation’s symbols and images.⁸⁶
 - a. Many of images in Revelation are also found in the major prophetic books of the Old Testament (Daniel, Ezekiel, Jeremiah, and Isaiah).
 - b. Observing the parallels between Old Testament prophecy and New Testament prophecy is never easy.
 - c. Many of the themes from Old Testament prophecy continue into the book of Revelation (God’s wrath for sin, protection and blessing for God’s people after persecution, restoration of the land of Israel, etc.).
5. Focus on the main idea and do not to press all the details.⁸⁷
 - a. Extreme 1: Every detail in the book of Revelation has a contemporary meaning.
 - b. Extreme 2: None of the details are important.
 - c. Balance: All of the details must be understood in their literary context.

Sermon Keys

1. Preach Revelation with a great deal of humility. Revelation is not an easy book!⁸⁸
 - a. When uncertain about an interpretation, say so.
 - b. If there are multiple interpretations that may be legitimate, say so.
 - c. Differentiate between application and interpretation.
2. Keep the larger purpose of Revelation in mind.⁸⁹
 - a. Remember that the symbolic language should not become an end to itself. A sermon should never be about simply positing possible meanings for symbols.
 - b. Focus on the larger themes and theological realities.
3. Preach episodes or scenes rather than specific verses or even individual images.⁹⁰
 - a. Larger texts are generally helpful.
 - b. Always use complete scenes or episodes.
4. Revelation is like Old Testament prophetic literature in that it is organized around themes or topics.⁹¹
 - a. Read Revelation 19:7-10. Discuss the following questions.
 - b. What topic or theme does this passage emphasize?
 - c. What in the passage might distract a preacher from using this theme?
5. In addition, if you are preaching from a single scene, don't be surprised if your sermon outline varies from your textual outline.⁹²
 - a. If the themes should dominate the sermon, then it stands to reason that they will often become the structure of the sermon outline.
 - b. Themes may appear in various parts of an episode, so the sermon points will rarely address consecutive verses.
6. Resist the temptation to outdo the book itself when it comes to images and symbols.⁹³
 - a. John's imagination was divinely controlled and inspired.
 - b. The preacher's imagination is not.
7. Keep in mind how the context of your audience parallels (or fails to parallel) the original context.⁹⁴
 - a. Not every congregation is facing persecution.
 - b. As such, it is important to think about the ancient village before applying it to the modern village.

Things to Avoid

1. Perhaps the greatest temptation when interpreting and preaching Revelation is to ignore the first century and leapfrog into the twenty-first century.⁹⁵
2. Avoid the expectation that Revelation should provide us with a strict chronological map of future events.⁹⁶
3. You will also stumble when interpreting and preaching Revelation if you attempt to take everything literally.⁹⁷
4. Avoid the pressure to superimpose on Revelation a prepackaged theological system without letting the book speak for itself.⁹⁸

Lab 8

Note to Teacher: Have the students break into groups. During the first half of the lab, ask each group to develop a TTS, a text outline, a STS, and a sermon outline for ONE of the following passages. Emphasize that the outline ONLY includes main points. During the second half, ask as many groups as possible to present their work to the class for evaluation.

- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for a passage addressed to one of the seven churches in Revelation 2–3.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Revelation 7.
- Develop a text thesis statement, a text outline, a sermon thesis statement, and a sermon outline for Revelation 21:1–8.

¹ 38-40, Kindle Locations 508-511.

² 26-33, Kindle Locations 269-392.

³ 31, Kindle Locations 366-367.

⁴ 223, Kindle Locations 3820-3822.

⁵ 224, Kindle Locations 3827-3828.

⁶ 224, Kindle Locations 3828-3829.

⁷ 224, Kindle Locations 3833-3835.

⁸ 226, Kindle Locations 3866-3867.

⁹ 227, Kindle Locations 3888-3889.

¹⁰ 228, Kindle Location 3907.

¹¹ 230, Kindle Locations 3940-3941.

¹² 231, Kindle Locations 3957-3958.

¹³ 232, Kindle Locations 3980-3981.

¹⁴ 238, Kindle Locations 4103-4104.

¹⁵ 239, Kindle Locations 4118-4120.

¹⁶ 239, Kindle Location 4123.

¹⁷ 240, Kindle Location 4135.

¹⁸ 240, Kindle Locations 4140-4141.

¹⁹ 242, Kindle Locations 4173-4174.

²⁰ 243, Kindle Location 4184.

²¹ 243, Kindle Locations 4195-4196.

²² 245, Kindle Location 4224.

²³ 245, Kindle Locations 4228-4229.

²⁴ 245-6, Kindle Locations 4234-4235. Slightly revised.

²⁵ 251, Kindle Location 4354.

²⁶ 251-2, Kindle Locations 4355-4357.

²⁷ 252, Kindle Locations 4364-4365.

²⁸ 256-7, (Kindle Locations 4443-4445.

²⁹ 257, Kindle Location 4447.

³⁰ 260, Kindle Locations 4500-4501.

³¹ 261, Kindle Locations 4518-4519.

³² 261, Kindle Locations 4529-4530.

³³ 262, Kindle Locations 4536-4537.

³⁴ 262, Kindle Locations 4540-4541.

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- ³⁵ 269, Kindle Location 4682.
³⁶ 271, Kindle Location 4696.
³⁷ 272, Kindle Locations 4724-4725.
³⁸ 273, Kindle Locations 4753-4754.
³⁹ 274, Kindle Location 4760.
⁴⁰ 274-5, Kindle Location 4779.
⁴¹ 277, Kindle Location 4821.
⁴² 278, Kindle Locations 4844-4845.
⁴³ 281, Kindle Locations 4866-4868.
⁴⁴ 280, Kindle Locations 4873-4875.
⁴⁵ 281, Kindle Locations 4895-4897.
⁴⁶ 282, Kindle Locations 4912-4913.
⁴⁷ 283, Kindle Location 4923.
⁴⁸ 283, Kindle Locations 4929-4930.
⁴⁹ 283, Kindle Locations 4934-4935.
⁵⁰ 284, Kindle Locations 4938-4940.
⁵¹ 284, Kindle Location 4946.
⁵² 284, Kindle Locations 4949-4950.
⁵³ 172, Kindle Location 2904.
⁵⁴ 172, Kindle Location 2912.
⁵⁵ 173, Kindle Location 2925.
⁵⁶ 173, Kindle Locations 2933-2934.
⁵⁷ 178, Kindle Locations 3013-3015.
⁵⁸ 178, Kindle Locations 3020-3021.
⁵⁹ 178-9, Kindle Locations 3026-3027.
⁶⁰ 179, Kindle Locations 3030-3032.
⁶¹ 179, Kindle Locations 3034-3035.
⁶² 179, Kindle Location 3039.
⁶³ 180, Kindle Locations 3044-3046.
⁶⁴ 180-2, Kindle Locations 3050-3052.
⁶⁵ 182, Kindle Locations 3094-3095.
⁶⁶ 183, Kindle Locations 3102-3103.
⁶⁷ 188, Kindle Locations 3195-3196.
⁶⁸ 190, Kindle Locations 3226-3227.
⁶⁹ 190, Kindle Locations 3235-3236.
⁷⁰ 190-1, Kindle Locations 3241-3242.
⁷¹ 191, Kindle Location 3249.
⁷² 191-2, Kindle Locations 3260-3261.
⁷³ 192, Kindle Locations 3276-3277.
⁷⁴ 193, Kindle Locations 3294-3295.
⁷⁵ 194, Kindle Location 3312.
⁷⁶ 195-6, Kindle Location 3325.
⁷⁷ 196, Kindle Locations 3346-3347.
⁷⁸ 197, Kindle Locations 3362-3363.
⁷⁹ 197, Kindle Locations 3370-3371.
⁸⁰ 198, Kindle Locations 3377-3378.
⁸¹ 198, Kindle Locations 3382-3383.
⁸² 199, Kindle Locations 3393-3394.
⁸³ 205, Kindle Location 3513.
⁸⁴ 206, Kindle Locations 3535-3537.
⁸⁵ 207, Kindle Locations 3551-3552.

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- ⁸⁶ 210, Kindle Locations 3604-3605.
⁸⁷ 211, Kindle Location 3616.
⁸⁸ 211, Kindle Location 3623.
⁸⁹ 212, Kindle Locations 3629-3630.
⁹⁰ 212, Kindle Locations 3640-3641.
⁹¹ 212, Kindle Locations 3643-3644.
⁹² 213, Kindle Locations 3648-3649.
⁹³ 213, Kindle Locations 3660-3661.
⁹⁴ 214, Kindle Location 3668.
⁹⁵ 214, Kindle Locations 3672-3673.
⁹⁶ 214, Kindle Locations 3680-3681.
⁹⁷ 215, Kindle Locations 3689-3690.
⁹⁸ 215-6, Kindle Locations 3700-3701.