

Exegesis and Exposition:

Observation: Part Six

July 24, 2024

Exposition: 7 Steps

- 1) Writing the **Central Proposition of the Message** (CPM)
- 2) Structuring the Message (Forming the Outline)
- 3) Fleshing out each point
- 4) Working on Transitions between points
- 5) Writing Introduction and Conclusion
- 6) Preparing your notes
- 7) Preparing your heart to teach

Formulating the Central Proposition of the Message

What is the Central Proposition of the Message?

The entire message reduced to one sentence

How do you formulate the CPM?

- 1) Begin with the Central Proposition of the Text (CPT) which was derived from exegesis)
- 2) Restate as a timeless truth by removing past tense and proper nouns

Exposition: Step One: *Writing the CPM*

Example: Philippians 1:12-18:

The theme of the text (Central Proposition of the Text) is

Paul's imprisonment in Rome amazingly turned out for the greater advance of the gospel.

How can we restate this as a timeless truth?

The Gospel advances even in the most unlikely circumstances.

Exposition: Step One: *Writing the CPM*

- 1) Begin with the Central Proposition of the Text (result of Exegesis)
- 2) Try to Restate the CPT as a timeless truth; this will be the Central Proposition of the sermon
- 3) The CPM should resonate with the author's purpose—what did he want his readers to do in response to his Central Proposition?

Exposition: Step One: *Writing the CPM*

Central Proposition of Text – (dated terms) = Central Prop. of Message

CPT minus (past tense and proper nouns, etc.) = CPM

Examples from:

1 Peter 5:1—7

This text breaks into 3 distinct teaching texts.

Let's do a CPM for all three of them by beginning with the CPT of each text and then restating it as a timeless truth.

1 Peter 5:1-7

5 Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, **2** shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness; **3** nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. **4** And when the Chief Shepherd appears, you will receive the unfading crown of glory. **5** You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble. Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, **7** casting all your anxiety on Him, because He cares for you.

Observation—Asking Questions of the Text

Who?

Reveals the Basic Structure of the text

1 Peter 5:1-7

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Observation—Asking Questions of the Text

Who? Reveals the Basic Structure of the text

“the elders” vv.1-4

“the younger” v.5a

“all of you” vv.5b-7

Next, we will formulate a CPM from each passage’s CPT

Exposition: Step One: *Writing the CPM*

What is the Central Proposition of the Passage in 1 Peter 5:1-4?

What did we find in our exegesis of the text?

1 Peter 5:1-4 (Section 1)

Section 1:

5 Therefore, **I exhort** the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, **2 shepherd** the flock of God among you, **exercising oversight** not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness; **3** nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. **4** And when the Chief Shepherd appears, you will receive the unfading crown of glory.

1 Peter 5:1-4: (Section 1)

Central Proposition of the Message

Central Proposition of the Text:

Peter exhorted the elders of the churches in Asia Minor to shepherd the church of God for the right reasons and in the right way.

Central Proposition of the Message:

Elders must lead the church of God for the right reasons and in the right way.

1 Peter 5:5a (Section 2)

Section 2:

5 ⁵ You younger men, likewise, **be subject** to *your* elders;

1 Peter 5:5a: (Section 2) Central Proposition of the Message

Central Proposition of the Text:

Peter exhorted the members of the churches in Asia Minor to submit to their elders.

Central Proposition of the Message:

Church members are called to submit to their elders.

1 Peter 5:5b-7

Section 3:

and all of you **clothe yourselves** with humility toward one another, for God is opposed to the proud, but gives grace to the humble. Therefore **humble yourselves** under the mighty hand of God, that He may exalt you at the proper time, ⁷ casting all your anxiety on Him, because He cares for you.

1 Peter 5:5b-7: Central Proposition of the Message

Central Proposition of the Text:

Peter exhorted everyone in the churches in Asia Minor (elders and members) to cultivate humility because God resists the proud but gives grace to the humble.

Central Proposition of the Message:

Christians must cultivate humility because God resists the proud but gives grace to the humble.

Exposition: 7 Steps

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Exposition: Step Two: *Structuring the Message*

- A) To Structure the Message is to Create an Expository Outline
- B) The outline should reflect the author's flow of thought (from the syntactical analysis)
- C) The outline should resonate with the author's purpose—what did he want his readers to do in response to his Central Proposition?
- D) The Interrogative: To move from the CPM to the outline you need to utilize a question: *How? Why?*

Exposition: Step Two: *Structuring the Message*

Let's look at the CPM of 1 Peter 5:5b-7 and work out an outline

CPM: *Christians must cultivate humility because God resists the proud but gives grace to the humble.*

Interrogative: *How? How can Christians cultivate humility?*

Outline: ??

1 Peter 5:5b-7

Section 3:

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Exposition: Step Two: *Structuring the Message*

CPM: *Christians must cultivate humility because God resists the proud but gives grace to the humble.*

Interrogative: *How? How can Christians cultivate humility?*

Outline:

- 1) *Humble yourselves before the people of God*
- 2) *Humble yourselves under the providence of God*

Exposition: Step Two: *Structuring the Message*

Let's look at the passage we began looking at this past Sunday—1 Peter 5:8-11 and see if we can work to produce an expositional outline.

Exposition: Step Two: *Structuring the Message*

⁸ Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. ⁹ But resist him, firm in *your* faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. ¹⁰ After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you. ¹¹ To Him *bedominion* forever and ever. Amen.

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Exposition: Step Two: *Structuring the Message*

CPM: *Christians must be instructed of the necessity of, and a strategy for, waging spiritual warfare.*

Interrogative: Why? Why must Christians wage war spiritually?

How? How should Christians wage war spiritually?

Outline: ???

Exposition: Step Two: *Structuring the Message*

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Exposition: Step Two: *Structuring the Message*

CPM: *Christians must be instructed of the necessity of and strategy for spiritual warfare.*

Interrogative: Why? Why must Christians wage war spiritually?
How? How should Christians wage war spiritually?

Outline:

1) *Know your enemy*

Exposition: Step Two: *Structuring the Message*

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Interrogative: Why? Why must Christians wage war spiritually?
How? How should Christians wage war spiritually?

Outline:

- 1) *Know your enemy*
- 2) *Do your duty*

Exposition: Step Two: *Structuring the Message*

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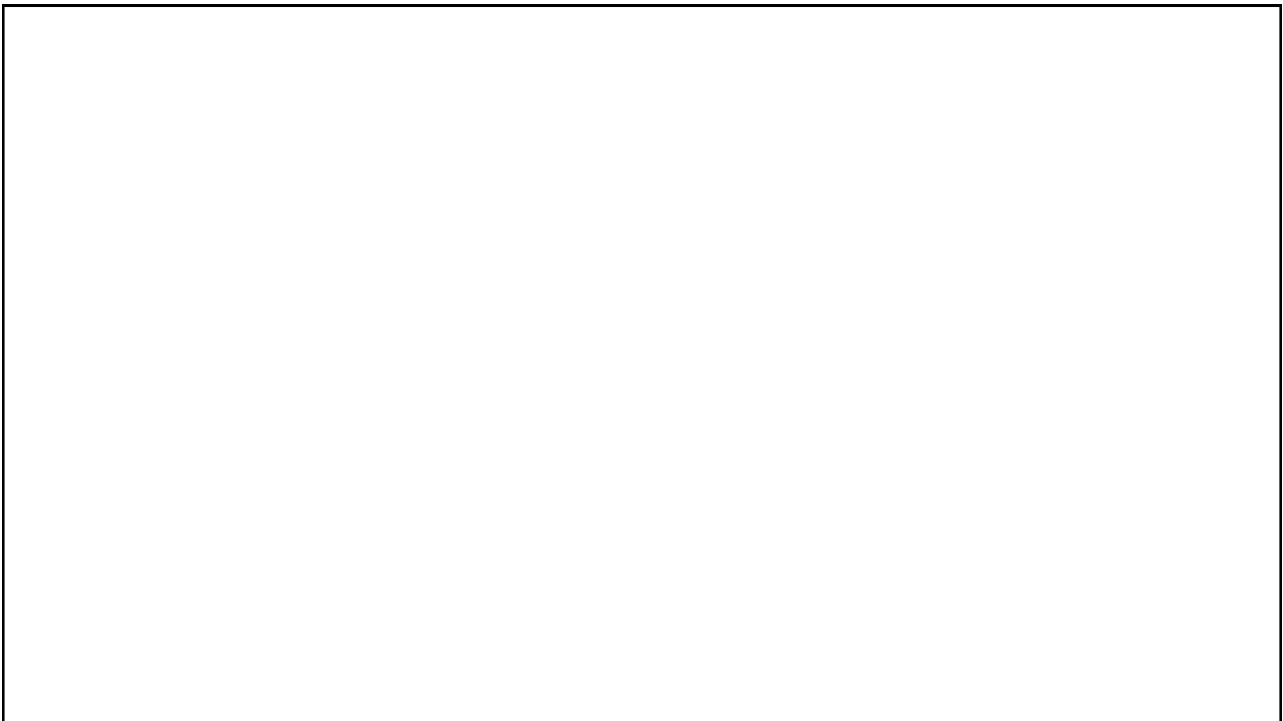
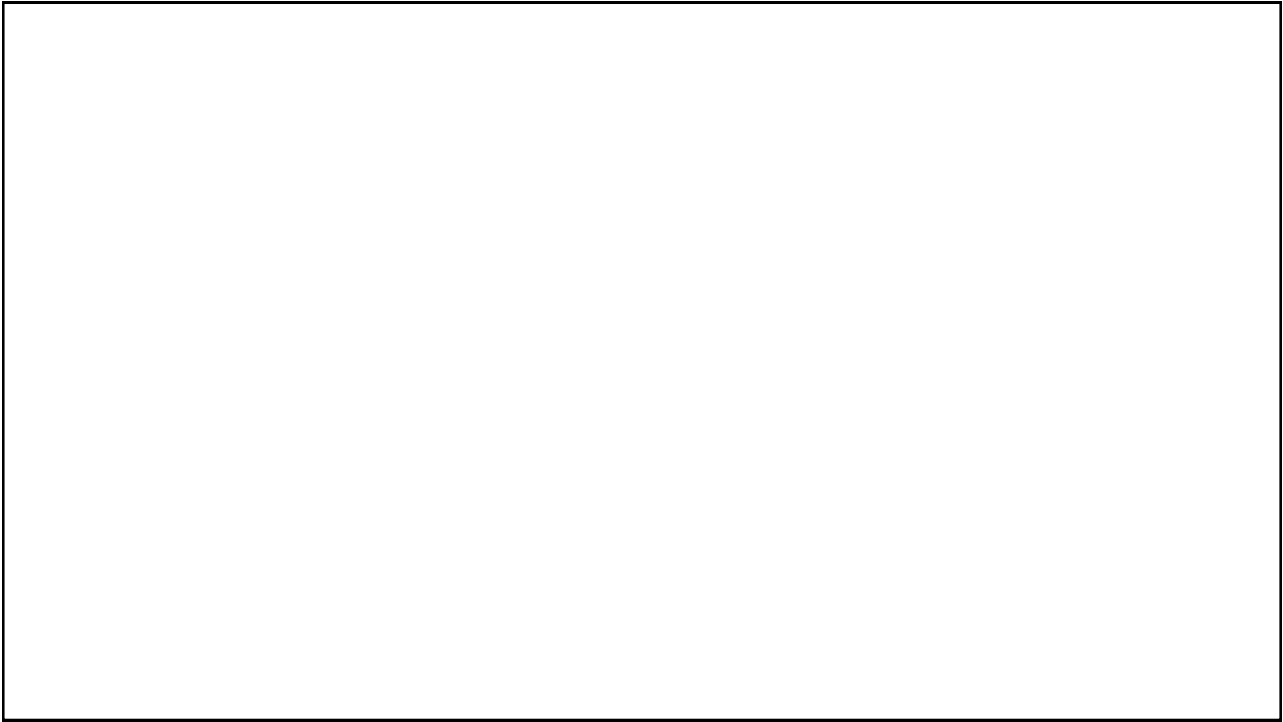
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Outline:

- 1) *Know your enemy*
- 2) *Do your duty*
- 3) *Wait on the God of all grace*



3. “Scripture Interprets Scripture”

¹⁴ What shall we say then? There is no injustice with God, is there? May it never be! ¹⁵ For He says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” ¹⁶ So then it *does not depend* on the man who wills or the man who runs, but on God who has mercy. ¹⁷ For the Scripture says to Pharaoh, “For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth.” ¹⁸ So then He has mercy on whom He desires, and He hardens whom He desires.

Romans 9:14-18

“Scripture Interprets Scripture”

¹¹ For the Scripture says, “Whoever believes in Him will not be disappointed.” ¹² For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call on Him;¹³ for “Whoever will call on the name of the Lord will be saved.”

¹⁴ How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? ¹⁵ How will they preach unless they are sent? Just as it is written, “How beautiful are the feet of those who bring good news of good things!”

Romans 10:11-14

3. “Scripture Interprets Scripture”

“You see that a man is justified by works and not by faith alone.”
James 2:24

“For we maintain that a man is justified by faith apart from works of the law.”
Romans 3:28

These must both be true! And they are! James and Paul when carefully read will be found to be in agreement with one another!

Ask Questions of the Text in Light of the Author/Original Audience

- ²⁰ Then Noah began farming and planted a vineyard. ²¹ He drank of the wine and became drunk, and uncovered himself inside his tent. ²² Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. ²³ But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father’s nakedness. ²⁴ When Noah awoke from his wine, he knew what his youngest son had done to him. ²⁵ So he said,
 - “Cursed be Canaan;
A servant of servants
He shall be to his brothers.”

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- ²⁶ He also said,
- “Blessed be the Lord,
The God of Shem;
And let Canaan be his servant.
²⁷ “May God enlarge Japheth,
And let him dwell in the tents of Shem;
And let Canaan be his servant.”
- ²⁸ Noah lived three hundred and fifty years after the flood.²⁹ So all the days of Noah were nine hundred and fifty years,

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Ask Questions of the Text in Light of the Author/Original Audience

12 Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel, 13 so that my imprisonment in *the cause of Christ* has become well known throughout the whole praetorian guard and to everyone else, 14 and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear. 15 Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; 16 the latter *do it* out of love, knowing that I am appointed for the defense of the gospel; 17 the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment. 18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice.

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Restate the Theme

The Theme can also be called
The Central Proposition of the Text.

Philippians 1:12-18 Preliminary theme

“My circumstances have turned out for the progress of the gospel.”

In light of circumstances: how does this change?

Restate the Theme

The Central Proposition of the Text.

Though Paul is in chains, the gospel is advancing!

The Purpose of the Text

“We find the purpose of the text by asking the following questions:

On what basis of the central proposition of this text, what does God want His people to understand and obey?

What did he want the Philippians to understand and obey?

*Don't be discouraged by opposition or apparent setbacks!
The Gospel is unstoppable, so keep proclaiming it! Stay faithful!*

Purpose: To challenge believers to persevere in proclaiming the gospel