

**Implementing**  
**A Sermon Preparation Procedure**  
**With Mark 14:1-11**  
**“Dealing With Details”**

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**For RPTS Alums and Friends**  
**April 14, 2009, 3 p.m.**



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**Possible Structure of Mark 14:1-11 (NASB)**

Evil of the Chief Priests  
Death to Jesus

<sup>1</sup> Now the Passover and Unleavened Bread were two days away; and **the chief priests and the scribes were seeking how to seize Him by stealth and kill Him**;

<sup>2</sup> for they were saying, "Not during the festival, otherwise there might be a riot of the people."

**A**-Broke Vial  
Jesus "Remembered"

<sup>3</sup> While He was in Bethany at the home of Simon the leper, and reclining *at the table*, there came a woman with an alabaster vial of very costly perfume of pure nard; and she broke the vial and poured it over His head.

**B**-Waste Perfume?

<sup>4</sup> But some were indignantly *remarking* to one another, "Why has this perfume been wasted?"

**C**-Excuse Re Poor

<sup>5</sup> "For this perfume might have been sold for over three hundred denarii, and **the money** given to the **poor**." And they were scolding her.

**D**-Good Deed of Women

<sup>6</sup> But Jesus said, "Let her alone; why do you bother her? She has done a good deed to Me."

Inclusio

**C'**-Excuse of Poor Answered

<sup>7</sup> "For you always have the **poor** with you, and whenever you wish you can do good to them; but you do not always have Me.

**B'**-Prepare Jesus for Burial

<sup>8</sup> "She has done what she could; she has anointed My body beforehand for the burial."

**A'**-Broke Vial "Remembered"

<sup>9</sup> "Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."

Evil of Judas & Chief Priests-  
Death to Jesus

<sup>10</sup> Then **Judas Iscariot**, who was one of the twelve, went off to the **chief priests in order to betray Him** to them.

<sup>11</sup> They were glad when they heard *this*, and promised to give him money. And he *began* seeking how to betray Him at an opportune time.

# The Exegetical Point

**Subject:** What is the text about?

**Answer:** *The text is about Judas conspiring with the chief priests to kill Jesus while the disciples decry a woman's waste of perfume.*

# The Exegetical Point (Continued)

**Complement:** What does the text tell us about Judas conspiring with the chief priests and the disciples decrying a woman's waste of perfume?

**Answer:** *Jesus commends the woman for preparing Him for His impending burial.*

# The Exegetical Point (Continued)

**Exegetical Point:** Combine the Subject and Complement.

**Proposed EP:** *When Judas conspires with the chief priests to kill Jesus and the disciples decry a woman's waste of perfume, Jesus commends the woman for preparing Him for His impending burial.*

**Check the EP:** Can I speak to all aspects of the text through the proposed EP?

# Your Homiletical Point

Your Homiletical Point should have the following characteristics:

1. It should connect with or be a rewording of your EP.
2. It should contain an application.
3. It should connect with the congregation.

# Your Homiletical Point (Continued)

Your HP gives you focus, unity, and purpose in one sentence. It will normally contain some sort of exhortation. It is not simply a teaching point.

# Your Homiletical Point (Continued)

A possible Homiletical Point or Sermon  
Point for Mark 14:1-11:

*Be remembered as one who embraces the  
death, burial, and resurrection of Christ.*

# Don't Get Bogged Down in the Details

When you study your text, you amass a huge number of details.

The question becomes: How do I use these details in your sermon?

You do not know how to use the details until you have a solid outline.

Formulate a solid outline before you consider how to use the details.

# Formulate a Solid Outline Based on Your HP

HP: *Be remembered as one who embraces the death, burial, and resurrection of Christ.*

1. Steeped in evil, the Chief Priests and Judas seek the life of Jesus (1-2 & 10-11)
2. On the other hand, a poor woman seeks good for the Savior (3 & 6)
3. The disciples chime in with a word about social concerns (4-5)
4. But social concerns must give way to the central desires of Christ (7)
5. The woman has faith in Christ's death, burial, and resurrection (8)
6. All the world now remembers the woman for her good and Judas for his evil (9)

HP: *Be remembered as one who embraces the death, burial, and resurrection of Christ.*

# The General Rule

As a General Rule, each sermon move has a combination of four elements.

Explanation

Illustration

Application

Transition

# Here is a Principle of Orality

Each sermon move is a bundle of information suitable for aural consumption.

Therefore:

Preparing a sermon is not like writing an essay.

Sermons are first meant to be *heard* not read.

# This is the General Pattern

1. Steeped in evil, the Chief Priests and Judas seek the life of Jesus (1-2 & 10-11)

Explanation

Illustration For a 30 minute sermon you have 4 minutes.

Application

Transition

2. On the other hand, a poor woman seeks good for the Savior (3 & 6)

Explanation

Illustration For a 30 minute sermon you have 4 minutes.

Application

Transition

3. The disciples chime in with a word about social concerns (4-5)

4. But social concerns must give way to the central desires of Christ (7)

5. The woman has faith in Christ's death, burial, and resurrection (8)

6. All the world now remembers the woman for her good and Judas for his evil (9)

# Explanation

Go back to the text.

Explain the portion of the text with which you are dealing in your sermon move.

# Illustration

Illustrations illumine explanation.

Illustrate your explanation.

# Application

Briefly apply the portion of the text with which you are dealing in your sermon move.

Application along the way keeps people engaged.

# Transition

You should have a good outline with solid logic leading to your HP.

If this is the case, transitions will be natural.  
Use simple statements.

Occasionally use a rhetorical question.

# The General Pattern is not a Rigid Rule

Three things govern the use of these four elements, sermon details.

1. Your Homiletical Point
2. Your Outline
3. Time

Use details judiciously. Discard extraneous material.

# An Example from My Sermon Based upon Mark 14:1-11

But now notice the response of Jesus.

**[Transition from Previous move]**

Verse seven. “For you always have the poor with you, and whenever you wish you can do good to them; but you do not always have Me.”

# An Example from My Sermon Based upon Mark 14:1-11 (Continued)

Remember this, says Jesus. The poor are always with you. You can give help to them whenever you wish. You don't need a special occasion in order to be charitable. You don't need a special occasion in which you can grumble a little bit about waste in order to think about what might be done charitably.

**[Brief Explanation]** This is for you and me, too, isn't it?

Charitable giving ought to be on a regular basis because those who are in need are always with us. And you know as well as I do, in the congregation, there are those who are in need week to week, month to month. And those of you who extend yourselves to bring in a meal, to offer time and help with child care, to do tasks like this are remembered well in these situations. The poor and the needy are always present.

**[Application]**

## An Example from My Sermon Based upon Mark 14:1-11 (Continued)

**But Jesus turns the emphasis in the conversation as we look at verse seven. “For you always have the poor with you, and whenever you wish you can do good to them; *but you do not always have Me.*” You have to think about this in the *context* of what is happening in the gospel of Mark and in the context of the lives of the disciples.**

# An Example from My Sermon Based upon Mark 14:1-11 (Continued)

In Mark 14, we are in the middle of Passion Week. It is Wednesday. You will notice this in verse one of chapter 14. "Now the Passover and Unleavened Bread were two days away." The way the Jewish folk numbered the days was this. A part of a day was equal to a day. So a part of Wednesday and a part of Thursday were two days. And so Jesus and the disciples are right upon the Passover. And they are not only right upon the Passover, but on the Friday after the Passover, Jesus goes to the cross. Jesus knows he is going to the cross. He is willingly headed for the cross. And the woman has done a good thing, a very good thing for him. [This explanation involves context]

# An Example from My Sermon Based upon Mark 14:1-11 (Continued)

As you get up on a higher plane [Important Hand Gesture Here] and look at this story you realize that the plans and the purposes of God are being played out. You realize the chief priests and the scribes are the instrument to take Jesus to the cross. And Jesus, having been anointed now for burial, is willingly headed to the cross. God's purposes are being played out. [Application] We therefore begin to catch the significance of the words, "You do not always have me. You do not always have me. In a few short days I will be taken from your midst through the cross." [In the form of a short illustration, I take the words of Jesus on my own lips and extend them in light of the explanation]

# An Example from My Sermon Based upon Mark 14:1-11 (Continued)

And so Jesus answers the social concerns by turning the tide slightly and the emphasis back to his main mission. [This is the actual statement of my Move. In this case, it summarizes the point I have been making] Oh, yes, you must care for the poor but don't forget the main emphasis of the Savior.

And it appears the woman does not forget the main emphasis. [Transition to next Move] Look now at verse eight. "She has done what she could; she has anointed My body beforehand for the burial."

# Time and Discipline

## 30 Minute Sermon

10% - Introduction – 3 Minutes

24 Minutes – Body – 4  
Min/Move

10% - Conclusion – 3 Minutes

## 38 Minute Sermon

10% - Introduction – 4 Minutes

32 Minutes – Body – 5+ Min/Move

10% - Conclusion – 4 Minutes

The previous example took five minutes in the actual sermon.  
This is a word rate of just over 100 words per minute.

## Another Example from My Sermon Based upon Mark 14:1-11

And it appears the woman does not forget the main emphasis. [Transition from the Previous Move] Look at verse eight now. “She has done what she could; she has anointed My body beforehand for the burial.”

When you think of that word “burial,” you must also think death. And when you think death and burial with regard to Jesus Christ you must also think resurrection. These three things go together. They are bound together in the gospel. The death, the burial and the resurrection of Jesus Christ, this is the gospel. [Explanation]

## Another Example from My Sermon Based upon Mark 14:1-11 (Continued)

Do you remember how the apostle Paul put it? “Christ died for our sins according to the Scriptures” And, yes, “He was buried.” And “He was raised on the on the third day according to the Scriptures.” Burial is always affixed to death on one side and to resurrection on the other side. It is like the idea of conversion. You read about repentance in the gospels and in the in the Book of Acts. “Repent therefore and return that your sins may be wiped away.” It is not just repentance that Peter is talking about. True repentance means a turning away from sin and a turning to Christ in faith. And so repentance and faith are two sides of a coin. They always go together. You must remember this. And so it is with burial. It is death, burial and resurrection. The Christ event is taken as one. It involves death, burial, and resurrection. [Illustrations form Scriptural Data]

## Another Example from My Sermon Based upon Mark 14:1-11 (Continued)

And then you might ask the question, “What about the woman? Does she really understand these things?” Well, let me direct your attention back just a little bit in the book of Mark to the eighth chapter, to Mark chapter eight and verse 31. Look at what Jesus does in Mark chapter eight and verse 31. “And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.” The death, burial and resurrection, Jesus plainly taught that this would be the case. And verse 32 says, “He was stating the matter plainly.” So the disciples heard the message of death, burial and resurrection. And others heard the message of the death, burial and resurrection of Jesus Christ. **[Further Explanation-Context Again]**

## Another Example from My Sermon Based upon Mark 14:1-11 (Continued)

Go back to Mark chapter 14 verse eight, “She has done what she could; she has anointed My body beforehand for the burial.” You might also ask the question, “Does this woman understand these things?” I suspect that she did. Think about Simeon who came into the temple and when Jesus was brought as a babe into the temple by Mary and Joseph. Simeon rejoices at seeing the Savior and he goes so far as to say to Mary, “Your own soul will be pierced.” This is a reference to the death of the babe. **[Illustration of Simeon’s Understanding]** He came into the world for no other purpose than to live a perfect life, to be a perfect sacrifice and to die on that cross for the sins of people like you and me. **[A little bit of Application]**

## Another Example from My Sermon Based upon Mark 14:1-11 (Continued)

And then there was Anna the prophetess 84 years old in the temple looking for the Savior. And when she saw Jesus with Mary and Joseph she rejoices in the Lord her Savior. She understood these things. [Illustration of Anna's Understanding] And I think there is every probability here that we have an instance where this woman comes and breaks the alabaster vile over the head of Jesus and pours out this beautiful perfume and ointment and the odor of it spreads and permeates the house that, yes, she understands that Jesus is headed to the cross and she embraces Jesus in his death, burial and resurrection. [Connection of Illustrations to the Text/Move]

And what does Jesus say with regard to this woman? [Transition-Rhetorical Question] Verse nine. "Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."

# Remember

Sermon Details Fall into Four Categories

Explanation

Illustration

Application

Transition

# Remember

Three things govern the use of Details

1. Your Homiletical Point
2. Your Outline
3. Time

# Thank you and resource reminder.

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# Questions



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