

### III. Exegetical Outlining in $Z_1+X+Z_2+Y$ Form

- A. Sometimes it's difficult to come up with your initial exegetical statements for each verse. In such cases it helps to write each sentence into a four-point structure called the  $Z_1+X+Z_2+Y$  form. Start by determining the theme (X), and then add one of the many  $Z_1$  grammatical classifications in "B" below to arrive at the subject ( $Z_1+X$ ). Then add an appropriate  $Z_2$  phrase and finish with the subtheme (Y) to form the complement ( $Z_2+Y$ ).

#### Subject ( $Z_1+X$ )

#### Complement ( $Z_2+Y$ )

$Z_1$	X	$Z_2$	Y
	Triumph over Satan		trust in Christ
The means by which (i.e. "The way...")	God provides triumph over Satan	is by	enabling us to trust in Christ alone
The means by which	we must fearlessly trust Christ	is by	trusting His provisions instead of our own
The means by which (i.e., How can we...)	we triumph over Satan	is by	trusting His provisions instead of our own
The reason (i.e., Why can we...)	we can feel secure	is because	God is with us and is stronger than Satan
The reason	God is trustworthy	is because	God is our deliverer and is stronger than Satan
The reason	we can live victoriously	is because	God helps us fight Satan

A correctly written  $Z_1+X+Z_2+Y$  statement should be a shorter, grammatically correct sentence if the  $Z_1$  and the "to be" verb ("is" above) are both removed. Thus "The means by which God provides triumph over Satan is by enabling us to trust in Christ alone" becomes "God provides triumph over Satan by enabling us to trust in Christ alone." This will later be worded in a more "catchy" way in a homiletical (preaching) big idea like "You can't defeat Satan in your own strength—only Christ's."

B. Here's a list of qualifiers that will help you determine future exegetical statements:

-----Subject (Z<sub>1</sub>+X)----- Complement (Z<sub>2</sub>+Y)-----

Homiletical Question	Z <sub>1</sub> (Qualifiers)	X	Z <sub>2</sub>	Y
Who?	The one(s) to/for/by whom...		is(are) the...	
What?	The advantage(s) of... The characteristic(s) of... The content of... The evidence of... The extent to which... The identity of... The nature of... The object of... The problem of.../solution to... The quality(ies) of... The response of... The result(s) of... The setting of... The test of...		is(are)... is(are)... is/consists of... is(was)... is(was)... is(was)... is(was)... is(was)... is(was)... is(was)... is(was)... is(was)/are(were) that... is(was)... is(was)...	
Where?	The place at/to/from which... The sphere/content in which...		is at/to/from which... was in...	
When?	The time when/before/at/during/after which...		is(was)...	
Why?	The reason(s) for/that... The purpose(s) for... The motivation(s) for... The consequence(s) of... The cause(s) for...		is(was)/are(were) <u>because</u> ... is(was)/are(were) <u>so that</u> ... is(was)/are(were) <u>so that</u> ... is(was)/are(were)... (" <u>therefore</u> ") is(was)/are(were)...	
How?	The means by which... The agent(s) by which... The manner in/by which... The way(s) in which... The uniqueness of...		is(was) <u>by/through</u> ... is(was)/are(were) <u>by</u> ... is(was) <u>by</u> ... is(was)/are(were) <u>by</u> ... is(was)...	
Under what condition?	The condition(s) by/despite which... The exception(s) of...		is(was)/are(were) if/despite... is(was)/are(were)...	

How do you know *which* Z<sub>1</sub> above to use? Look for key connectives in the text (e.g., “and,” “but,” “so that,” “because,” etc.) and match them with the Z<sub>2</sub> above (underlined). For example, Ephesians 6:11 says “Put on the full armor of God *so that* you can take your stand against the devil’s schemes.” This leads us to a statement with a corresponding Z<sub>1</sub>, such as: “The purpose for consistent spiritual disciplines is so that we can defend ourselves against Satan’s attacks.”

Remember that correspondence must also exist between your exegetical and homiletical outlines. In other words, the Z<sub>1</sub> used in your exegetical outline should have its matching interrogative (homiletical question) in the homiletical outline. In effect we are starting with the second column and moving across to the right, then finishing with the associated homiletical question on the far left. Notice how the two ideas match on pages 46, 116, and 152.