

**Teaching with Scriptural Authority:
Using Biblical Exposition in Sunday School¹
A Tutorial for Teachers**

All Scripture is inspired by God and profitable *for teaching, for reproof, for correction, for training in righteousness*; so that the man of God may be adequate, equipped for every good work. (2 Ti 3:16-17, NASB95, emphasis added)

Preparation

The purpose of this tutorial is to provide a practical process for creating a lesson outline using the principles of biblical exposition. In preparation for the tutorial, this section answers some questions about biblical exposition, which is the foundation for the tutorial.

1. What is biblical exposition?

To **exposit** means to expose or to clarify the meaning of something; thus biblical exposition is exposing of the meaning of a biblical text.

2. Why is it important to use biblical exposition when preparing a lesson?

Imagine you are teaching a lesson from the book of Romans, and the apostle Paul walks into your class and sits down in the back row. After your lesson is over, Paul comes up to you and shakes your hand. What would he say? Would it be, "That's the point! You taught the exact meaning that I had in mind when I wrote that passage. Well done!" Or would he say, "That was a nice lesson, but I have a problem. You read what I wrote and then jumped to your own thoughts. You put your words into my mouth. Away from me, you worker of iniquity!"²

There are two primary reasons why it is important to prepare a Sunday School lesson with biblical exposition in mind. The first is **authority**. You have to make a choice. When you stand up to teach your class, either you will declare, "Thus says the Lord," or you will declare, "Thus says the teacher." In order to say, "Thus says the Lord," you must submit yourself to the authority of God's Word and teach what the Holy Spirit intended the text to say. You submit yourself to

¹ Adult Bible Fellowship, Adult Disciple Training, small groups, home groups, whatever.

² This illustration was adapted from Dr. Heisler at SEBTS.

the authority of God's Word when you prepare your lesson using biblical exposition.

When teaching from an unfamiliar or difficult text, you may be tempted to use the it as a jumping off point to speak on a familiar subject or teach from a more familiar text. If you do this, then you have not submitted yourself to the authority of the text, even if what you teach is true.

The second reason is **sanctification**. God's word has the power to change people (2 Ti 3:16-17; Ac 20:32). "Because we believe that the power of spiritual transformation resides in the word of God, the goal of the [teacher] is to say what God says."³ You bring the power of God's word to bear when you prepare a lesson using biblical exposition.

3. What does a lesson prepared with biblical exposition look like?

A lesson is prepared with biblical exposition when the **subject, purpose, and structure** of the text determine the subject, purpose, and structure of the lesson. (Another way to say this: You bend your lesson to the Scriptures; you do not bend the Scriptures to your lesson.) Your role as the teacher is to find the subject, purpose, and structure of the text; turn these into the subject, purpose, and structure of your lesson; present them to your class; and then apply them to their lives.

4. So what will the tutorial be about?

Preparing a Sunday School lesson can broadly be described as a three-step process. First, you select a text (perhaps with "help" from a quarterly). Second, you interpret the text (preferably using the principles of inductive Bible study). Third, you organize the text for teaching. This tutorial will help you with a portion of the third step. It will demonstrate a process for creating a lesson outline (which includes a subject, purpose, and structure) based upon the subject, purpose, and structure of a text. It's a practical, hands-on tutorial with examples.

5. Will this tutorial work everywhere in the Bible?

In short, almost. This tutorial will work for **every genre** of literature in the Bible—narrative, discourse, parable, prophecy, proposition (e.g., the epistles),

³ Adapted from Bryan Chapell's article "The Future of Expository Preaching."

and wisdom literature. And it works equally well for both Testaments. However, I think its usefulness is limited in some of the sentence Proverbs, those which seem to have a new subject every verse or two; see Pr 10 for an example.

This process works best when you select a text that contains **one logical thought**, such as one paragraph of propositional text, one story of narrative text, one parable of Jesus, or one prophecy. It is possible to teach a lesson that covers more than one logical thought, but it is more difficult; you will have to think more generally.

To demonstrate its broad applicability, this tutorial will use examples from four different types of literature:

- An epistle – James 2:1-13
- A narrative – Isaiah 38:1-8
- A parable – Luke 16:1-13
- A prophecy – Isaiah 55

The Tutorial

This tutorial is presented as a series of steps to work through using your text.

1. Author and Recipients

List the **author** and **recipients** of the book. If you completed a historical context study of the book, then you already have this information. If not, then a Bible handbook, study Bible, or commentary can help you find them.

The author of James 2:1-13 was James, the half-brother of Jesus, the leader of the early church in Jerusalem. The recipients were Jewish Christians living outside of Palestine.

2. Themes

Look through the text, find all the **themes**, and write them out.

The themes in James 2:1-13 include faith, favoritism, rich/poor, judging, love, sin, the law, and mercy.

3. Dominant Theme

From the list of themes, determine which is the **dominant theme**. The dominant theme will cover all of the text (not just part of it) and will receive more explanation than any other theme. It might be a summary or compilation of other themes.

The dominant them in James 2:1-13 is faith. How do I know this is the dominant theme? This section is one of several examples that James gives on how to live out the Christian faith, and it is stated explicitly in 2:1.

4. Theme Limiter

Looking at the dominant theme and at the other themes, determine how the author **limits the scope** of the dominant theme, which is called the theme limiter. Often the dominant theme is huge in scope, but an author typically only deals with one specific aspect of it. One or more of the subordinate themes often give clues on how the author limits the scope of the dominant theme.

In James 2:1-13 the theme limiter is favoritism. How do I know this is the theme limiter? Favoritism is the object of the imperative verb in 2:1; it's the example in 2:2; and it's listed as sin in 2:9.

5. Lesson Title

If you want to have a **title** for your lesson, you can combine the dominant theme and the theme limiter together to create it.⁴ It is often possible to create more than one.

Potential titles for a lesson on James 2:1-13:

- Faith, yes; favoritism, no.
- The Incompatibility of Faith and Favoritism
- If have faith, can I still show favoritism?

⁴ Adapted from Wayne McDill's, *The 12 Essential Skills for Great Preaching*, 94.

6. Central Truth of the Text

“I have a conviction that no [lesson] is ready for [teaching], not ready for writing out, until we can express its theme in a short, pregnant sentence as clear as crystal. I find the getting of that sentence is the hardest, most exacting, and the most fruitful labor in my study.”⁵ This sentence is called the **central truth of the text** (CTT). The CTT is a clear and comprehensive one-sentence statement that summarizes the dominant theme (as scoped by the theme limiter). It is always written in the past tense, includes historical elements associated with the text, and is anchored to authorial intent.⁶

The CTT takes the following form:

(Author) + “wrote” + (text) + “in order to” + (verb) + (audience) + (dominant theme and theme limiter)⁷

When writing your CTT, make sure it is not vague. It should be unique to the text; that is, it should not be re-usable with any other text in the Bible.⁸ Make sure it covers the entire text, not just part of it.

Here is how you might write the CTT for James 2:1-13:

(Author) “wrote”	=	James wrote
(text)	=	James 2:1-13
“in order to”	=	in order to
(verb)	=	command
(audience)	=	Jewish Christians
(dominant theme and theme limiter)	=	to hold on to their faith in Jesus without any favoritism.

When you put it all together you have the CTT: James wrote James 2:1-13 in order to command Jewish Christians to hold on to their faith in Jesus without any favoritism.

You may be thinking, “Hmm, that wasn’t so hard.” Indeed, finding the CTT for this text was not so hard, which is part of the reason why it’s the first example. But finding the CTT can be much more difficult for other texts.

⁵ Modified from a quote by J. H. Jowett, *The Preacher, His Life and Work*, 133.

⁶ Adapted from Dr. Heisler’s preaching notes.

⁷ Ibid.

⁸ One might make an exception for parallel passages.

7. Purpose

Determine the purpose of the lesson by answering this question: “Based upon the CTT, what does God want my class to understand and/or obey?” Everything in your lesson will be designed to achieve this purpose. Often when you study you learn all sorts of really cool and interesting things. The **purpose is the filter** by which you decide which things you use in your lesson and which you don’t.

It is possible to find more than one purpose for a text, though there will not be an infinite number of purposes. Select the one that is most compatible with the CTT and most relevant to your class. If all other things are equal, use a behavior purpose (i.e., something to do) rather than a cognitive purpose (i.e., something to think).

There are at least two purposes for James 2:1-13:

- God wants my class to understand the reasons that favoritism is wrong.
- God wants my class to hold on to their faith in Jesus without showing favoritism.

The 2nd purpose is preferred because it requires action on the part of the class.

8. Central Truth of the Lesson

The CTT is written in the past tense and includes historical elements associated with the text, but your class lives in the here and now of this culture. You must transform the CTT from the then to the now. This transformed sentence is called the **central truth of the lesson** (CTL). The CTL is a one-sentence summary of the dominant theme (as scoped by the theme limiter), which presents it as a universal principle. It is anchored to authorial intent, written in the present tense, and achieves the purpose.

Comparing the CTT, purpose, and CTL for James 2:1-13:

- CTT – James wrote James 2:1-13 in order to command Jewish Christians to hold on to their faith in Jesus without any favoritism.
- Purpose – God wants my class to hold on to their faith in Jesus without showing favoritism.
- CTL – God commands his people to hold on to their faith in Jesus without favoritism.

Although they are certainly related (as they should be), they are not identical.

9. Main Points of the Lesson

Now that you know the purpose and central truth of your lesson, you need to find the **main teaching points**. This involves three things: determining the interrogative, answering the question, and finding the key word. These three things are interdependent and interrelated, so the order is not really important. The order might change from one lesson to the next, and sometimes they will all be done at the same time. As you gain experience, they will tend to blur together.

To **determine the interrogative**, convert the CTL into a question that starts with one of these interrogative pronouns: Who, what, where, when, why, or how.

In James 2:1-13, the possible interrogatives are:

- Who does God command to hold on to their faith in Jesus without favoritism?
- What does God command his people to do in order to hold on to their faith in Jesus without favoritism?
- Where does God command his people to hold on to their faith in Jesus without favoritism?
- When does God command his people to hold on to their faith in Jesus without favoritism?
- Why does God command his people to hold on to their faith in Jesus without favoritism?
- How does God command his people to hold on to their faith in Jesus without favoritism?

The “why” interrogative best relates to the text.

To **answer the question**, find the answers to the interrogative from the text. These will become the main points of your lesson.

There are five answers to the question in James 2:1-13:

Question – Why does God command his people to hold on to their faith in Jesus without favoritism?

Answers

- Because favoritism divides (1-4)
- Because God chose the poor (5)
- Because the rich oppress (6-7)
- Because love is the royal law (8-11)
- Because mercy triumphs over judgment (12-13)

To **find the key word**, select a plural, abstract noun which classifies the answers to the question. Try to be specific; avoid using generic words like “things” or “items.” If all else fails, use “truths;” God’s word always gives truth. An appendix lists dozens of nouns that can be used as key words.

Here’s a selection of key words from James 2:1-13. It’s obvious that the first four don’t really fit the text, but the fifth one does.

- There are 5 advantages to holding on to my faith in Jesus without favoritism.
- There are 5 dangers to holding on to my faith in Jesus without favoritism.
- There are 5 motives for holding on to my faith in Jesus without favoritism.
- There are 5 components to holding on to my faith in Jesus without favoritism
- There are 5 reasons for holding on to my faith in Jesus without favoritism.

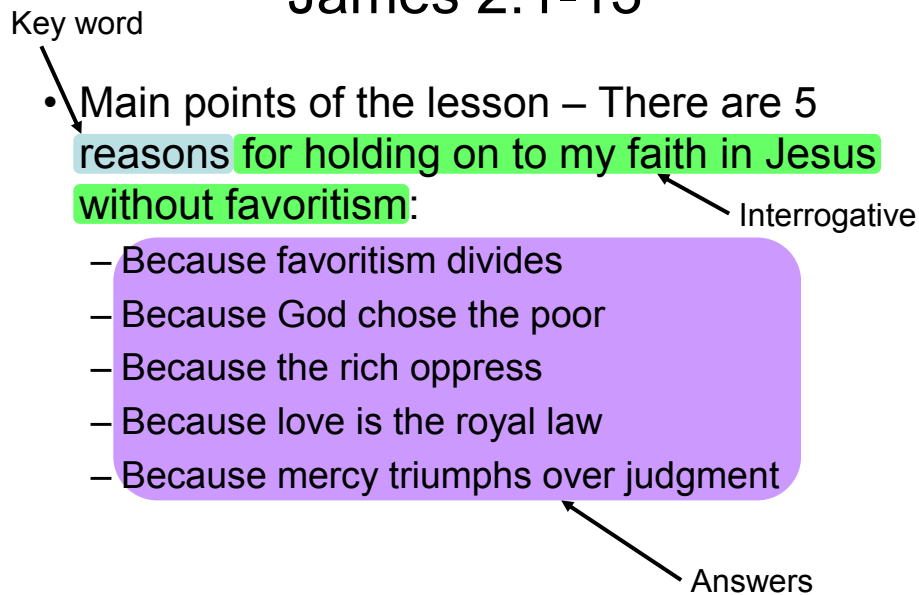
When you put together the interrogative, the answers to the question, and the key word, you will have the **main points of the lesson**.

There are 5 reasons for holding on to my faith in Jesus without favoritism:

- Because favoritism divides
- Because God chose the poor
- Because the rich oppress
- Because love is the royal law
- Because mercy triumphs over judgment

Note how the key word, the interrogative, and the answers all contribute to the main points:

James 2:1-13



Outline

Now that you have found the main points of the lesson, you can combine them with the CTL and the purpose to create your **complete lesson outline**. Although this tutorial combines these in one specific order, you have flexibility in how you state these in your lesson.

God commands his people to hold on to their faith in his Son without favoritism, and today I want to exhort you to hold on to your faith in Jesus without showing any favoritism. From our text we see the 5 reasons for holding on to faith in Jesus without favoritism:

- Because favoritism divides
- Because God chose the poor
- Because the rich oppress
- Because love is the royal law
- Because mercy triumphs over judgment

Note how the main points of the lesson, the CTL, and the purpose all contribute to the outline:

James 2:1-13

- Lesson outline – God commands his people to hold on to their faith in his Son without favoritism, and today I want to exhort you to hold on to your faith in Jesus without showing any favoritism. From our text we see the 5 reasons for holding on to faith in Jesus without favoritism:
 - Because favoritism divides
 - Because God chose the poor
 - Because the rich oppress
 - Because love is the royal law
 - Because mercy triumphs over judgment
- CTL
- Purpose
- Main points of the lesson

This is the basic structure of your outline, but there are seven ways you can **improve** it. First, make sure your outline calls for change, repentance, transformation, and obedience to Jesus. The point of teaching is more than simple knowledge transfer; it is life change. Second, make sure your outline includes “God” or “Jesus” or “gospel.” You don’t want to teach a lesson that could happily be endorsed by AA, Kiwanis, or a Unitarian Universalist church; teach a God-of-the-Bible lesson. Third, use strong action verbs in your main points. Fourth, because your class is the recipient of the outline, use personal words like “I” and “me.” Fifth, use words directly from the text wherever possible. You want to make sure your class understands that you’re not making this stuff up, but you’re teaching directly from God’s Word. Sixth, make sure your points are brief. It’s good if your class is able to easily jot them down. Seventh, realize that alliteration is not important. I know that’s considered nearly heretical in some Baptist circles, but there it is. So often those who alliterate force the wrong word to fit their pattern, thus obfuscating the meaning of the text. Instead of alliteration use parallelism. Parallelism is where “nouns, verbs, and modifiers appear in the same order throughout the points, and wording changes only as much as is necessary to indicate a major turn of thought.”⁹ So what does that mean? It means you repeat key words and phrases and use consistent parts of speech. As helpful as parallelism is, it doesn’t have to

⁹ Bryan Chapell, *Christ-Centered Preaching*, 137

be perfect, and it's not worth spending too much time here. Parallelism is easier to see than to explain, so here's an example from the faith of Abraham in Gen 22:

Not parallel

- Listen for the voice of God.
- Determine to obey God completely.
- Make whatever sacrifice God requires.
- Expect God to meet every need.
- Remain alert for further instructions.
- Celebrate God's faithfulness.

Parallel

- Trust God to reveal his will clearly to you.
- Trust God to obey him completely.
- Trust God to sacrifice whatever he requires.
- Trust God to meet every need.
- Trust God to provide ongoing instructions.
- Trust God to glorify himself in your experience.

Here's another example, this time from James 2:1-13:

Not parallel

- Partiality makes distinctions
- God chose the poor.
- The rich oppress you.
- The royal law is love your neighbor as yourself
- Mercy triumphs over judgment.

Parallel

- I hold faith without favoritism because partiality divides.
- I hold faith without favoritism because God chooses.
- I hold faith without favoritism because the rich oppress.
- I hold faith without favoritism because love fulfills.
- I hold faith without favoritism because mercy triumphs.

In this last example, notice the repetition that started each point: "I hold faith without favoritism." Notice the repeating noun/verb structure: "Partiality divides," "God chooses," etc. Notice also that perfection is not required; the noun/verb structure is not exactly repeated in the third bullet, "the rich oppress." It should be something like "rich oppresses," but since that doesn't make sense, you can just leave it be. It's ok.

So with the seven ways to improve an outline in mind, here's the cleaned up lesson outline for James 2:1-13:

God commands his people to hold on to their faith in his Son without favoritism, and today I want to exhort you to hold on to your faith in Jesus without showing any favoritism. From our text we see the 5 reasons for holding on to faith in Jesus without favoritism:

- I hold faith without favoritism because partiality divides (2:1-4).
- I hold faith without favoritism because God chooses (2:5).
- I hold faith without favoritism because the rich oppress (2:6-7).
- I hold faith without favoritism because love fulfills (2:8-11).
- I hold faith without favoritism because mercy triumphs (2:12-13).

Notice that we hold faith in Jesus; it's a God-centered message. Notice that the action is personal: "I" hold faith. Notice the action verb: "hold faith." Notice the required obedience: I am to hold "faith." And finally, notice all the words that come from the text: partiality, chooses, rich, love, and mercy.

This completes the tutorial. You now have a lesson outline that you can flesh out and use as the basis for teaching your class.

Additional Examples

This section presents three additional examples of using this tutorial to create a lesson outline.

Example #2 – A narrative from Isaiah 38:1-8

- Author – Isaiah the prophet
- Recipients – The nation of Judah (before the exile)

- Themes – Trust, faithfulness, sickness, healing, miraculous sign, prayer, covenant
- Dominant theme – Faithfulness
- Theme limiter – Trust
- Title – Trusting the Faithfulness of God
- CTT – Isaiah wrote Isaiah 38:1-8 in order to demonstrate to Judah God’s faithfulness to Hezekiah, who trusted God with his whole heart.
- Purpose – God wants my class to trust him with their whole heart (even when they don’t see his plan).
- CTL – God is faithful to those who trust him with their whole heart.
- Interrogative – How is God faithful to those who trust him with their whole heart?
- Answers
 - By waiting for trust
 - By fulfilling his purposes
 - By strengthening faith
- Key word – Ways
- Main points of the lesson – There are 3 ways that God demonstrates his faithfulness to those who trust him with their whole heart:
 - Waiting for trust
 - Fulfilling his purposes
 - Strengthening faith
- Lesson outline – God is faithful to those who trust him with their whole heart, and today I want to encourage you to trust God with your whole heart, even when you don’t understand what God is doing or what God’s plan for you is. From this story about Hezekiah, I want to share with you three ways that God demonstrates his faithfulness to those who trust him with their whole heart:
 - Waiting for trust
 - Fulfilling his purposes
 - Strengthening faith
- Lesson outline (cleaned up) – God is faithful to those who trust him with their whole heart, and today I want to encourage you to trust God with your whole heart, even when you don’t understand what God is doing or what God’s plan for you is. From this story about Hezekiah, I want to share with you three ways that God will demonstrate his faithfulness to me when I trust him with my whole heart:
 - Because he is faithful, God waits for my trust (38:1-3).
 - Because he is faithful, God fulfills his purposes (38:4-6).
 - Because he is faithful, God strengthens my faith (38:7-8).

Example #3 – A parable from Luke 16:1-13

- Author – Luke the physician and traveling companion of Paul.
- Recipients – Theophilus, a Gentile Christian living outside of Palestine
- Themes – Riches, management/stewardship, master/servant, friends, faithfulness, time/eternity.
- Dominant theme – Money
- Theme limiter – Eternal Friends
- Title – Eternal Friendship: A Lesson on how to Use God's Money
- CTT – Jesus told the parable of the shrewd manager in order to command his disciples to spend their money for the making of eternal friends.
- Purpose – To give more money to evangelism and missions efforts in order to help spread the gospel of Jesus Christ.
- CTL – God's people give their money to spread the gospel of Jesus Christ.
- Interrogative – Why do God's people give their money to spread the gospel of Jesus Christ?
- Answers
 - This is wise.
 - This has an eternal impact.
 - This is responsible.
 - This is serving God.
- Key word – Reasons
- Main points of the lesson – There are four reasons why God's people give their money to spread the gospel of Jesus Christ.
 - This is wise.
 - This has an eternal impact.
 - This is responsible.
 - This is serving God.
- Lesson outline – God's people give their money to spread the gospel of Jesus Christ, and this morning I want to encourage you to give your money to spread the gospel. From this parable in Luke we will see four reasons why God's people give their money to spread the gospel of Jesus Christ.
 - This is wise.
 - This has an eternal impact.
 - This is responsible.
 - This is serving God.
- Lesson outline (cleaned up) – God's people give their money to spread the gospel of Jesus Christ, and this morning I want to encourage you to give your money to spread the gospel. From this parable in Luke we will see

four reasons why God's people give their money to spread the gospel of Jesus Christ.

- When I give my money to spread the gospel, I am wise (16:8).
- When I give my money to spread the gospel, I focus on the eternal (16:9).
- When I give my money to spread the gospel, I am faithful (16:10-12).
- When I give my money to spread the gospel, I am serving God (16:13).

Example #4 – A prophecy from Isaiah 55

- Author – Isaiah the prophet
- Recipients – The nation of Judah (before the exile)
- Themes – Satisfaction, covenant, salvation, God's word, joy/peace
- Dominant theme – Salvation
- Theme limiter – God's plan
- Title – God's Plan for the World's Salvation
- CTT – Isaiah wrote Isaiah 55 to Judah in order to show them how God was calling all men to accept his plan of salvation.
- Purpose – God wants my class to share his amazing plan of salvation.
- CTL – God desires for everyone to accept his amazing plan of salvation.
- Interrogative – What is the nature of God's plan of salvation?
- Answers
 - Brings genuine satisfaction
 - Fulfills God's promises
 - Was fulfilled by the Messiah
 - Requires repentance and faith
 - Transcends human thoughts
 - Is accomplished by his word
 - Brings joy and peace
- Key word – There are seven characteristics of God's plan of salvation.
- Main points of the lesson – There are seven characteristics of the plan which God is calling everyone to accept:
 - Brings genuine satisfaction
 - Fulfills God's promises
 - Was fulfilled by the Messiah
 - Requires repentance and faith
 - Transcends human thoughts
 - Is accomplished by his word

- Brings joy and peace
- Lesson outline – God desires for everyone to accept his amazing plan of salvation, and today I want to exhort you to share this plan with others. From our text we see the seven characteristics of the plan which God is calling everyone to accept:
 - Brings genuine satisfaction
 - Fulfills God’s promises
 - Was fulfilled by the Messiah
 - Requires repentance and faith
 - Transcends human thoughts
 - Is accomplished by his word
 - Brings joy and peace
- Lesson outline (cleaned up) – God desires for everyone to accept his amazing plan of salvation, and today I want to exhort you to share this plan with others. From our text we see the seven characteristics of the plan which God is calling everyone to accept:
 - God’s plan brings genuine satisfaction (55:1-2)
 - God’s plan fulfills his promises (55:3)
 - God’s plan was fulfilled by the Messiah (55:4-5)
 - God’s plan requires repentance and faith (55:6-7)
 - God’s plan transcends human thoughts (55:8-9)
 - God’s plan is accomplished by his word (55:10-11)
 - God’s plan brings joy and peace (55:12-13)

Additional Resources

If you find this tutorial and want additional information on teaching with Scriptural authority, here are two resources that you will find helpful:

1. *Preparing Bible Messages* by Wayne McDill is a workbook with 20 lessons on the methods for Bible teaching and preaching. It is more comprehensive than my tutorial. It can be downloaded for free from Southeastern’s website:

<http://www.sebts.edu/resources/download.cfm?id=5&lid=1>

2. *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching* by Ramesh Richard is a book on how to prepare an expository sermon. The principles are directly transferable to teaching. The great value of this

book is that it's written in a clear, simple-to-understand style. You can buy it from CBD or Amazon.

Appendix One – Sample Key Words

These abstract, plural nouns can be used as key words.¹⁰

A = abuses, actualities, accusations, admonitions, affairs, affirmations, agreements, alternatives, angles, answers, applications, approaches, areas, arguments, aspects, aspirations, assertions, assurances, assumptions, attitudes, attributes, avocations, axioms

B = barriers, beginnings, beliefs, benefits, bequests, bestowments, blemishes, blessings, blows, blockades, blots, blunders, boasts, bonds, books, boundaries, breaches, burdens

C = calls, categories, causes, certainties, challenges, changes, charges, circumstances, commands, commitments, comparisons, conceptions, concessions, corrections, criteria, criticisms, crowns, cults, cultures, customs

D = dangers, debts, decisions, declarations, deeds, deficiencies, definitions, degrees, departments, details, differences, directives, disciplines, disclosures, discoveries, divisions, doctrines, doubts, doors, dreams, duties

E = editions, effects, elements, encouragements, examples, excesses, exchanges, exclamations, experiments, explanations, exponents, exposures, expositions, expostulations, expressions, extremes

F = facets, facts, factors, faculties, failures, falls, families, faults, fears, feelings, fields, finalities, flaws, forces, forms, formalities, foundations, functions, fundamentals

G = gains, generalizations, gifts, graces, groups, guarantees, guides

H = habits, handicaps, honors, hopes, hungers, hurts

I = ideas, ideals, idols, ills, illuminations, illustrations, imitations, impacts, impediments, imperatives, imperfections, implements, implications, impossibilities, impressions, improvements, inadequacies, incentives, incidents, ingredients, injunctions, invitations, irritations, issues, items

¹⁰ These words come from <http://www.biblebb.com/files/MAC/SC03-1042CDNotes.htm>.

J = joys, judgments, justifications

K = keys, kinds

L = labors, lapses, laws, leads, lessons, levels, liabilities, liberties, lifts, lights, limits, links, lists, loads, locations, looks, losses, loyalties

M = manifestations, manners, marks, materials, means, measures, meetings, members, memories, mentions, mercies, methods, ministries, miseries, misfortunes, mistakes, models, moods, motives, mountains, movements, mysteries

N = names, narratives, natures, necessities, needs, nights, norms, notes, numbers

O = objects, objectives, obligations, observances, obstacles, occasions, occurrences, offenses, offers, offices, omissions, operations, opinions, opponents, options, orders, organizations, origins

P = panaceas, parables, paradoxes, paragraphs, parallels, particulars, parties, parts, paths, patterns, peaks, peculiarities, penalties, perceptions, perfections, performances, perils, periods, perplexities, persons, personalities, petitions, phases, philosophies, phrases, pictures, pieces, places, plagues, plans, pleas, pledges, plots, points, positions, possibilities, powers, practices, prayers, precautions, predicaments, predictions, premises, preparations, prescriptions, pressures, pretensions, principles, privileges, prizes, problems, processes, products, profits, prohibitions, promises, proofs, prophecies, propositions, prospects, provisions, punishments, purposes, pursuits

Q = qualifications, qualities, quantities, queries, quests, questions, quotas, quotations

R = ranks, ratings, reactions, reasons, recommendations, records, recruits, references, regions, regulations, rejections, relapses, relations, responses, restraints, results, revelations, rewards, roads, roles, roots, routes, rules

S = sacrifices, satisfactions, sayings, scales, scars, schools, schemes, seals, secrets, selections, sentiments, sequences, services, shields, situations, skills, solicitations, solutions, sources, spheres, states, statements, steps, stipulations, stresses, strokes, styles, subjects, sufferings, superlatives, suppositions, superiorities, supports, symptoms, systems

T = tactics, talents, tasks, teachings, tendencies, tests, theories, theses, thoughts, ties, times, titles, tokens, tones, topics, traces, traits, treasures, trends, trials, triumphs, troubles, truths, types

U = uncertainties, undertakings, units, urges, uses

V = vacancies, values, variations, varieties, ventures, verifications, views, violations, virtues, visions, vocations, voices

W = wants, warnings, ways, weaknesses, weapons, words, works, worries, wrongs

Y = yieldings, yokes

Z = zones