(a) Newspaper articles and comics—especially on the morning you preach!

(b) Christian Books—especially by Charles R. Swindoll (read Living on the Ragged Edge, For Those Who Hurt, Improving Your Serve, Strengthening Your Grip, Dropping Your Guard, Growing Strong in the Seasons of Life)


(d) Magazines—especially Reader’s Digest, Insight, and U.S. News and World Report

(e) Devotional guides—especially Our Daily Bread

(f) Written sermons—especially Haddon Robinson, Biblical Sermons

(iii) Films and Television—including advertisements (printed ones too)

(iv) People’s Experiences

(a) Your own personal experiences in life (but be transparent)

(b) Other people’s life experiences or quotes (good for clarity and authority)

(c) Other teachers (exchange your best stories with one another)

(v) Your imagination (make up a scenario or conversation as if the listener is in it)

(2) Overhead Transparencies

(a) Make at least 18 point fonts.

(b) Don’t clutter them.

(c) Use charts.

(3) Whiteboard

(a) Use 2-3 colours.

(b) Have students use the board too.

(4) Handouts

(a) Delete unnecessary material such as copying long sections of Scripture.

(b) Cite sources of material that is not your own (provide a bibliography).

(5) Objects

(a) Avoid costly learning aids.

(b) Realize that adults like objects too (e.g., pass around suggested books).
d) Schedule

(1) Assure that each activity contributes towards the teaching objectives.

(2) Suggest feasible activities that learners can perform (tasks that are too difficult will discourage students).

(3) Be realistic about how much time each activity will take—short enough to keep the class moving but long enough so as not to frustrate students by hurrying them.

Continued from page 81

15. In my courses I emphasize process as well as product, i.e., I teach the student not only what I have learned but the ways in which he can learn.

16. As I enter each class I have with me a written set of learning objectives which are clear, precise and worded in terms of student skills and competencies.

17. I base my teaching on a conscious awareness of student readiness: what they know and don't know I am aware of.

18. The basis for my grading is broad, that is, in order to arrive at a final course grade I measure student learning by several means which vary in type and intensity.

19. I encourage students to ask questions, provide ample opportunity for them to do so, and neither intimidate nor patronize with my answers.

20. I take seriously the faculty evaluations filled out by my classes and conscientiously plan teaching improvements on the basis of that information.
B. Teaching Your Lesson

1. Evaluating Your Teaching

AM I A PEDAGOGUE OR AN ANDRAGOGUE?
(A self-analysis for teachers of adults)

circle one

1. My students are independent and self-directed in the way they view their responsibility for the learning experiences of the class. 1 2 3 4 5

2. My classroom sets a climate of mutuality and collaboration between/among students and teacher in the quest for truth. 1 2 3 4 5

3. My syllabus is designed to utilize and maximise the experience of the student as a resource for further learning. 1 2 3 4 5

4. Classroom learning experiences are planned jointly by teacher and students. 1 2 3 4 5

5. Class sessions take into consideration the social roles my students have already taken and/or those which are currently developing. 1 2 3 4 5

6. Needs of the students, with respect to the content of any given course, are identified by the students themselves. 1 2 3 4 5

7. The application of the content I teach is immediate, that is to say, the students are able to perceive and implement the learning in real life without any substantial delay. 1 2 3 4 5

8. The learning objectives for my classes are jointly agreed upon by teacher and students, i.e., they not only "own" my objectives but are encouraged to identify their own. 1 2 3 4 5

9. I design the learning experiences of my courses to be problem-centered (solutions to practical life situations) rather than subject-centered (memorization of data). 1 2 3 4 5

10. The actual class methodology leads students through experiences which relate content to life rather than cognitively adding content to content. 1 2 3 4 5

11. I aggressively teach for affective (attitudinal) goals as well as cognitive (assimilation of content) goals. 1 2 3 4 5

12. My tests and other required assignments reflect conative (skill, competency) as well as cognitive concerns. 1 2 3 4 5

13. Evaluation and grading are inseparably linked with learning goals clearly announced at the outset of the class and emphasized throughout the term of learning. 1 2 3 4 5

14. Student feedback in various forms is utilized to re-organize and improve the learning process. 1 2 3 4 5

Continued on page 30

Dr. Kenneth O. Gangel
2. Preparing Your Lesson
   a) Follow the Observation-Interpretation-Application model.
   b) Design your lesson plan keeping in mind the other things noted in this class

3. The Day Before You Teach
   a) Pray much about your lesson and the students
   b) Consult lesson plan to gather materials
   c) Have everything ready before you go to bed
   d) Teach the whole lesson aloud

4. Tips for Teaching for Life-change
   a) Arrive early enough to have your stuff set up before students arrive.
   b) Be fun
   c) Use a variety of teaching methods
   d) Learn students' names
   e) Read as little as possible
   f) Don't be afraid to say: "I don't know"
   g) Ask good questions
      (1) Ask questions for which they have some background knowledge.
      (2) Ask open-ended, not closed-ended questions.
      (3) Ask questions in a permissive atmosphere.
      (4) Ask questions on various cognitive levels.
      (5) See the next page for four types of questions.
Directions: Read this famous hymn written by Martin Luther and write what you believe to be the subject (what the hymn is about) and complement (what the hymn says about this subject) below. The subject should be an incomplete, short statement of at least three words which describes the major thrust of a biblical passage but is a sentence fragment without its complement. The complement may be an incomplete or full sentence which completes or answers the question posed by the subject. Do not use the words “mighty” or “fortress” in either statement and avoid using the same phrases as appear in the text. Follow the helpful guidelines in Robinson’s chapter 2 to do this assignment.

Subject:

Complement:

Hymn Text:

A Mighty Fortress Is Our God

1. A mighty fortress is our God, A bulwark never failing;
2. Did we in our own strength confide Our striving would be losing.
3. And tho' this world with devils filled, Should threaten to undo us,
4. That word above all earthly powers—No thanks to them—bidst thou:

Our help is in the name of the Lord, Which企里能永世长存.
Were not the right Man on our side, The Man of God's own choosing.
We will not fear, for God hath willed His truth to triumph thru us.
The Spirit and the gifts are ours Thru Him who with us sideth.

For still our ancient foe Dost seek to work us woe—
Dost ask who that may be?
The prince of darkness grim—
Let goods and kin-dred go;

powr are great, And armed with cruel hate, On earth is not his e-qual.
Christ Jesus, it is He—
We tremble not for him; His rage we
This mortal life also; The body

oth His name, From age to age the same—And He must win the battle.
can endure, For, lo! his doom is sure—One battle word shall fell him.
they may kill: God's truth a-bidst the still—His king-dom is for-ev-er.
on the interpretation of the music or even the dramatic in-
herentness of the soprano. I could render no reliable judgment
on the well-constructed sets, the brilliant costumes, or the
performing in the opera. I would comment
before I ask my evaluation of the opera. I would someone
the plot is incidental to the performance. Should someone
unusual, though. I usually enjoy
Spending their parts. Usually, though, I stay
Understanding enough about opera, of course, to know that
something has been added or with the actors singing rather
then
I prefer to watch the artists have tried to do.
most of these visits, however. I have returned home un-
like a single event into attending church, I have made my
My condition. On occasion I have actually attended an opera
in a cultural desert and I have taken several steps to change
friends who do. Living with them makes me feel like I exist
I do not appreciate opera. What is worse, I have several

What's the Big Idea?

Chapter 2

Definitions

Expository Preaching

New Concepts
The Importance of a Single Idea

A major contribution of Dr. Smith's exposition is his treatment of the single, clear, and methodical development of the main idea. He draws from the works of several philosophers to illustrate his points:

- Aristotle's emphasis on the necessity of clear definitions.
- Plato's dialogue technique.
- Kant's critical philosophy.

Dr. Smith's approach is intended to provide a framework for understanding complex ideas. His method involves:

1. Defining the main idea clearly at the outset.
2. Developing supporting arguments systematically.
3. Illustrating the main idea with examples.
4. Summarizing the key points at the conclusion.

This structured approach helps listeners or readers to follow the logic and connect the ideas effectively. Dr. Smith's exposition is particularly effective in the following ways:

- It ensures that complex ideas are not overwhelming.
- It facilitates the retention of information.
- It enhances the ability to communicate ideas to others.

To achieve the desired impact, Dr. Smith's exposition should be:

- Well-organized.
- Concise.
- Logical.
- Memorable.

By focusing on a single idea, Dr. Smith demonstrates the power of clear and systematic exposition.
The Development of Standards for Functional Art - "A Concept of Preaching During "A Concept of Preaching During the First Three Years of School." A Concept of Preaching During the First Three Years of School.

This text appears to be a discussion on the development of standards for functional art and the principles of preaching during the first three years of school. It discusses the importance of creating a structured approach to these topics and the role of education in fostering these concepts.

The text continues with a detailed examination of different aspects of preaching, including the importance of understanding the audience, the role of the preacher, and the integration of various elements such as music and drama. It emphasizes the need for a well-prepared and engaging presentation to effectively communicate these ideas.

Overall, the document seems to be a comprehensive guide on how to approach the teaching of functional art and preaching during the early years of education, with a focus on creating a meaningful and engaging learning experience for students.
The Definition of an Idea

Response to ideas: The philosopher John Stuart Mill defines an idea as an organized collection of sensations. For instance, if you see a tree, you have the sensation of colors and shapes. These sensations are then organized into an idea of a tree.

Understanding the concept: When people share their ideas and submit them to others, their ideas may be accepted or rejected. If the ideas are accepted, they become part of the collective knowledge. If rejected, they are discarded or modified. This process helps shape the way we think about things.

Evaluating the idea: We must know what we are about. In order to evaluate an idea effectively, we must know what we are about. Each person has a unique perspective, and these perspectives can vary widely. Therefore, it is important to consider multiple perspectives when evaluating an idea.

The concept of the idea: The idea is a mental construct that represents a particular concept. It is a way of organizing and understanding information. The concept of the idea is important because it helps us make sense of the world around us. The idea itself is not the same as the concept, but it is used to represent the concept in a way that can be easily understood.
The formation of an idea

who can't act an acountant who can't act

nuss in the public is the same as the one who can't act in an actor

busted clear so that's all that he means, the means of his action

pressed in words, as it's not pressed, it's not pressed, as a matter of fact, it

expression I know when I mean, I say, I just can't

expression I know when I mean, I say, I just can't

idea's sometimes stick in the basement of our minds like a

not supposed that this thing in advertising is a lot more

simply that any advertising is not supposed to act on

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

of significant belief or all

When then does the passim start about what has two com-

The Preface Subject is why everyone should praise the Lord.

The subject needs more time of God, which is 100 broad. The subject needs more time.

not feel everything about praise. Not is the subject praise

not praise, which is large and impure. The passim does not praise about praise. What is the passim about the subject.

We do not understand the passim until we can take its

The Preface Subject is why everyone should praise the Lord.

For his love is strong.

Praise the Lord, all nations.

provides an example of an uncomplicated thought. The

idea stands as the major problem in Bible study. Praise 17

in some passages the subject and compartment may be

Examples of Forming an Idea

about — are fundamental.

taking about and What is the saying about what is taking

the meaning of a biblical writer, the one — is the author

When other questions come in the struggle to understand.

What can we see the subject and compartment excel.

The enemy of a biblical writer, the one — What is the author

If the author has not explained the subject, and compartment does not start when

With the exception in the study of music.

What is the Big Idea?

They are too vague to be able.

Biblical Preaching
Biblical Preaching

gregarious to be in the service. They will spend three hundred hours participating in the worship and listening to what you have to say. Don't complain about the hours you are spending in preparation and the agony you experience. The people deserve all you can give them.

\[ \text{What's the Big Idea?} \]

\section*{New Concepts}

\textbf{Idea}

Two essential elements in the statement of an idea:

- \textit{subject}
- \textit{complement}

\section*{Definitions}

\textit{Complement}—the answer to the question, What exactly am I saying about what I'm talking about?

\textit{Idea}—a distillation of life that abstracts out of the particulars of experience what they have in common and relates them to each other.

\textit{Subject}—the complete, definite answer to the question, What am I talking about?
The CPS or Big Idea (Step 5)

I. Introduction

A. Importance of a “Big Idea”: “A major affirmation of our definition of expository preaching, therefore, maintains that ‘expository preaching is the communication of a biblical concept.’ That affirms the obvious. A sermon should be a bullet and not buckshot. Ideally each sermon is the explanation, interpretation, or application of a single dominant idea supported by other ideas, all drawn from one passage or several passages of Scripture” (Haddon Robinson, Biblical Preaching, 33).

B. Synonyms for “Big Idea”: central proposition of the sermon (CPS), biblical concept, central idea, central thought, dominant idea, homiletical idea, main idea, main thought, proposition, sermon idea, subject/complement statement, synthetic statement, and thesis statement.

C. Forming the “Big Idea”: The big idea is the sum of a subject and a complement (or, in the words of Ramesh Richard, the central proposition of the sermon is the theme plus the thrust).

1. Subject (Theme): an incomplete, short statement of at least two words that describes the question asked within a Bible passage but is a sentence fragment without its complement.

   a. It answers the question, “What am I talking about?”

   b. It can be worded as a question that doesn’t elicit a “yes” or “no” response.

   c. It can never be a single word since one word cannot fully answer the above question. I call these single words that describe sermons a “topic” rather than a subject (theme). If it has more than one word but still can’t be reworded as a question, let’s just call it a longer topic.

   d. Examples of Subjects (themes):

      1) The reason people should praise God...
      2) The test of a person’s character...

2. Complement (Thrust): an incomplete or full sentence that completes or answers the question posed by the subject.

   a. It answers the question, “What exactly am I saying about what I am talking about (i.e., what am I saying about the subject)?”

   b. It often is a brief series of two or three points mentioned in the passage that are sub points to the big idea.

   c. It should be able to be worded as an answer to the question posed by the subject. However, this answer should be more than a simple “yes” or “no” response.

II. Examples

<table>
<thead>
<tr>
<th>Subject/Theme</th>
<th>(“to be” verb)</th>
<th>Complement/Thrust</th>
</tr>
</thead>
<tbody>
<tr>
<td>The reason people should praise God</td>
<td>is because</td>
<td>God is worthy to be praised.</td>
</tr>
<tr>
<td>The test of a person’s character</td>
<td>is</td>
<td>how he acts when he’s alone.</td>
</tr>
</tbody>
</table>
Subject/Complement Samples

Study these student attempts at writing main ideas and tick which of the three descriptions actually apply (i.e., was it actually only a topic or subject, or was it a full idea?). Then in the last column explain why the statement was not a main idea or how to improve it.

<table>
<thead>
<tr>
<th>Student’s Example</th>
<th>Topic</th>
<th>Subject</th>
<th>MI</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. God has put us together as a family so that we can help one another.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>2. What is a peacemaker? Who is a peacemaker?</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>3. No substitute for leadership.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>4. What is God’s prescription for anxiety?</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>5. One of the essential qualities of a servant of God is dependence on God.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>6. Consecrated Christians, courageous commitment, and continuing convictions are the three foundational pillars of the missions-minded church.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>7. How and why your work matters to God.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>8. To be a faithful servant of God till the end is the third quality of a faithful servant of God.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>9. As a Christian, we must set our mind on Jesus.</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>10. Why will many who are first be last and many who are last will be first?</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td></td>
</tr>
</tbody>
</table>
Exercises

Determine the subject and complement in the following paragraphs:

1. A good sermon leaves you wondering how the preacher knew all about you.

Subject: __________________________

Complement: ________________________

2. Today's pulpit has lost its authority because it has largely ignored the Bible as the source of its message.

Subject: __________________________

Complement: ________________________

3. G. K. Chesterton once said that it is often supposed that when people stop believing in God, they believe in nothing. Alas, it is worse than that. When they stop believing in God, they believe in anything. Malcolm Muggeridge

Subject: __________________________

Complement: ________________________

4. A good name is more desirable than great wealth; the respect of others is better than silver or gold.

Prov. 22:1

Subject: __________________________

Complement: ________________________

5. Praise the Lord, all nations; extol him, all you people!

Ps. 117
For his love is strong.

his faithfulness eternal.

What's the Big Idea?

6. Everybody needs his memories. They keep the wolf of insignificance from the door.

Subject: __________________________

Complement: ________________________

7. Do not speak harshly to a man older than yourself, but advise him as you would your own father; treat the younger men as brothers and older women as you would your mother. Always treat younger women with propriety, as if they were your sisters.

I Tim. 5:1–2

Subject: __________________________

Complement: ________________________

8. Walking is the exercise that needs no gym. It is the prescription without medicine, the weight control without diet, the cosmetic found in no drugstore. It is the tranquilizer without a pill, the therapy without a psychoanalyst, the fountain of youth that is no legend. A walk is the vacation that does not cost a cent.

Subject: __________________________

Complement: ________________________

9. The nation's latest interest in astrology, brought to public attention in the 60s, is still very much alive. The American Federation of Astrologers has doubled its national membership in the last five years to upwards of four thousand, and its mysteries, as ancient as Babylonia, have even infiltrated such a "no-nonsense" place as Washington, D.C.

New York Times
Structure & the CPT or Exegetical Idea (Steps 2-3)

I. Introduction

A. In sermon outlining the ultimate goal is to apply the big idea (homiletical idea) for life change in your listeners by having all of the main points of the sermon support this main idea.

B. However, there exists a great temptation to do shallow exegesis to derive this big idea. This section is designed to force you to do some serious thinking before coming up with a cute sermon outline. This happens by first designing an exegetical (passage) outline before a homiletical (sermon) outline.

C. Note on the “Seven Steps” study (pp. 27-28) that we are picking up at Step 2: “Structure: Determine the Exegetical Outline.” The following point follows the three section procedure outlined on Step 2 in order to achieve Step 3: CPT...

II. Exegetical Outlining in Basic Form

The three exegetical outlining steps can be illustrated in Luthers’s A Mighty Fortress hymn (Assignment #2 on p. 6). Basically, the idea is to get the parts in order to determine the whole.

A. Reword each verse to remove all figures of speech.

Combining lines 1-2 and 3-4 of each verse provides two statements per verse:

Verse 1 God is our unfailing refuge and helper in all human difficulties
No one can defeat Satan’s experienced trickery, power, and hate which hinders us

Verse 2 Fighting [Satan] in our own strength fails until we trust God’s victorious choice
God’s choice is Jesus who is omnipotent, eternal, and victorious [over Satan]

Verse 3 We need not fear demonic threats because God’s Word gives us victory
We need not fear Satan’s anger since Christ’s Word assures his doom

Verse 4 We thank God that Christ’s Word, Spirit, and gifts overcome demons
Seek not materialism, relationships, or life itself, as His truth and kingdom are eternal

B. Group similar statements into sections to reveal major divisions (“hunks”) in the passage.

Combining the two statements per verse gives one statement per verse. Also, since vv. 1-2 share what God has done for us while verses 3-4 relate to our response, so I group these verses:

Verse 1 God is our unfailing refuge against Satan’s powerful devices.
Verse 2 God chose Christ as our omnipotent and eternal strength for victory [over Satan].
Verse 3 We have confidence against satanic powers because Satan’s doom is assured.
Verse 4 We thank Christ’s eternal provisions (Word, Spirit, gifts) rather than temporal ones (materialism, other humans).

C. Write out a full sentence statement for each section, then make sure that the sub points (“A” above) really do fit under each of the major hunks. Subdivide the sub points further if you wish.

Now I summarize the vv. 1-2 and 3-4 statements above into single sentences like this:

I. God has provided triumph over Satan only through Christ (vv. 1-2).

II. We must fearlessly trust in Christ’s powerful—not our powerless—provisions (vv. 3-4).
Even though I'll add minor transitions later it may help to add in my major transition now:

I. God has provided triumph over Satan only through Christ (vv. 1-2).

(But *how* can we experience Christ's victory over Satan?)

II. We must fearlessly trust in Christ's powerful—not our powerless—provisions (vv. 3-4).

Now I'll add some sub points (*"A"* and *"B"* under my main points):

I. God has provided triumph over Satan only through Christ (vv. 1-2).

A. Satan has powerful weapons so we must trust God (v. 1)

B. God says that His solution to Satan is Christ (v. 2)

(But *how* can we experience Christ's victory over Satan?)

II. We must fearlessly trust in Christ's powerful—not our powerless—provisions (vv. 3-4).

A. Don't fear Satan since you have God's Word (v. 3).

B. Don't trust in your temporal provisions (v. 4).

Now I'll add some divisions under my sub points under the second main point & remove "v."

I. God has provided triumph over Satan only through Christ (1-2).

A. Satan has powerful weapons so we must trust God (1)

B. God says that His solution to Satan is Christ (2)

(But *how* can we experience Christ's victory over Satan?)

II. We must fearlessly trust in Christ's powerful—not our powerless—provisions (3-4).

A. Don't fear Satan since you have God's Word (3).

B. Trust eternal rather than temporal provisions (4).
   1. Trust Christ's eternal provisions (4a-c):
      a. Trust in the Bible (4a).
      b. Rely upon the Holy Spirit (4b).
      c. Utilize the gifts of the Spirit (4c).
      a. Never trust in any material thing (4d).
      b. Never rely upon another person for ultimate strength (4e).

Step 3: CPT — Sum up your MPs in a subject/complement sentence called the central proposition of the text (*"exegetical idea")*

I. God has provided triumph over Satan only through Christ (1-2).

II. We must fearlessly trust in Christ's powerful—not our powerless—provisions (3-4).

Options:

E.I. Christ alone protects us from Satan's powerful devices so we should trust in His power

E.I. Trusting Christ's powerful provisions is the only way to defeat Satan's powerful devices

E.I. Victory over Satan's devices is possible only by trusting Christ's provisions

E.I. We can triumph over Satan only through Christ

In step 5 we'll reword this into a big idea like: "Trust Christ against Satan—not yourself!"

12-Aug-08
### 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 may be helpful to write each sentence into a four point form which is known as the $Z_1+X+Z_2+Y$ form. Start by determining the theme ($Z_1$), 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 ($Z_2+Y$).

<table>
<thead>
<tr>
<th>Subject ($Z_1+X$)</th>
<th>Complement ($Z_2+Y$)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>$Z_1$</strong></td>
<td><strong>X</strong></td>
</tr>
<tr>
<td>Triumph over Satan</td>
<td><strong>is by</strong></td>
</tr>
<tr>
<td>The means by which</td>
<td>God provides triumph</td>
</tr>
<tr>
<td>(i.e. “The way…”)</td>
<td>over Satan</td>
</tr>
<tr>
<td>The means by which</td>
<td>we must fearlessly trust</td>
</tr>
<tr>
<td>Christ</td>
<td></td>
</tr>
<tr>
<td>The means by which</td>
<td>we triumph over Satan</td>
</tr>
<tr>
<td>(i.e., How can we…)</td>
<td></td>
</tr>
<tr>
<td>The reason</td>
<td>we can feel secure</td>
</tr>
<tr>
<td>(i.e., Why can we…)</td>
<td></td>
</tr>
<tr>
<td>The reason</td>
<td>God is trustworthy</td>
</tr>
<tr>
<td>We can live</td>
<td>we can live</td>
</tr>
<tr>
<td>victoriously</td>
<td></td>
</tr>
</tbody>
</table>

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.”

"I think we’d better buy smaller letters and spell the word out."
B. Here’s a list of qualifiers which will help you determine future exegetical statements:

<table>
<thead>
<tr>
<th>Homiletical Question</th>
<th>$Z_1$</th>
<th>$X$</th>
<th>$Z_2$</th>
<th>$Y$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who?</td>
<td>The one(s) to/for/by whom...</td>
<td>is(are) the...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What?</td>
<td>The advantage(s) of...</td>
<td>is(are)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The characteristic(s) of...</td>
<td>is(are)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The content of...</td>
<td>is/consists of...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The evidence of...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The extent to which...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The identity of...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The nature of...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The object of...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The problem of.../solution to...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The quality(ies) of...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The response of...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The result(s) of...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The setting of...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The test of...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Where?</td>
<td>The place at/to/from which...</td>
<td>is at/to/from which...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The sphere/content in which...</td>
<td>was in...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>When?</td>
<td>The time when/before/at/during/after which...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Why?</td>
<td>The reason(s) for/that...</td>
<td>is(was)/are(were) because...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The purpose(s) for...</td>
<td>is(was)/are(were) so that...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The motivation(s) for...</td>
<td>is(was)/are(were) so that...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The consequence(s) of...</td>
<td>is(was)/are(were)... (“therefore”)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The cause(s) for...</td>
<td>is(was)/are(were)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How?</td>
<td>The means by which...</td>
<td>is(was) by/through...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The agent(s) by which...</td>
<td>is(was) by...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The manner in/by which...</td>
<td>is(was) by...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The way(s) in which...</td>
<td>is(was) by...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The uniqueness of...</td>
<td>is(was)...</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Under what condition?</td>
<td>The condition(s) by/ despite which...</td>
<td>is(was)/are(were) if/ despite...</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The exception(s) of...</td>
<td>is(was)/are(were)...</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

How do you know which $Z_1$ above to use? Look for key connectives in the text (e.g., "and," "but," "so that," "because," etc.) and match them with the $Z_2$ 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 $Z_1$, 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 $Z_1$ 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.
Assignment #3
Exegetical Idea Exercises

Directions: Write the subject (what the quote is about) and complement (what the quote says about this subject) for each of the following statements. The subject should be an *incomplete*, short statement of at least four words describing the major theme of the text but is a sentence fragment without its complement/thrust. Make the complement an *incomplete* sentence also so it completes the sentence begun by the subject. In short, follow a $Z_1+X+Z_2+Y$ form in a single sentence.

1. I shall not pass through this life but once.
   Any good, therefore, that I can do
   Or any kindness I can show to any fellow creature,
   Let me do it now.
   Let me not defer or neglect it,
   For I shall not pass this way again.

   SUBJECT: The reason I should do good to others now
   COMPLEMENT: is because I won't have the same opportunities again.

2. America was discovered accidentally by a great seaman who was looking for something else; when discovered, it was not wanted; and most of the exploration for the next 50 years was done in the hope of getting through or around it. America was named after a man who discovered no part of the New World. History is like that, very chancy.
   
   Samuel Elliott Morison

   SUBJECT: 
   COMPLEMENT: 

3. Now that the regular first-class postage stamp is advancing to 13¢, maybe people will discover the virtues of the 10-cent postcard. Except for purely confidential matters, here is an ideal way to write what you have to say without unnecessary verbiage, and still be gracious about it.

   Think: no envelope to lick, no paper to fold, and the temptation to say too much denied. And when you receive it, how the advantages do pile up. The message right before you, easy to get at. No envelope to open and throw away -- only one disposal piece. And everything is so aboveboard, so beautifully in keeping with today's emphasis on openness.
   
   Letter to the Editor, New York Times

   SUBJECT: 
   COMPLEMENT: 
A straight-A student may be just as despondent as an academic dunce, a graduate student just as lonely as a freshman. Preliminary findings of a Los Angeles study of college students concludes, "The typical pattern that emerges of the committed suicide is that of a sensitive, lonely, unhappy boy (males outnumber females by about four to one) who may have many acquaintances and even some successes, but who seem to have lacked a close, meaningful relationship. Perhaps the most frequent single comment made about this group of suicides is, 'No one really seemed to know him.'"

The best executive is one who has sense enough to pick good men to do what he wants done, and sense enough not to meddle with them while they are doing it.

Teddy Roosevelt

Planning to send your new child to your old alma mater? Well, you had better start putting some money away — $1,860 a year, to be exact. Predicating it upon present costs for a state college, a one-year-old child, 7% inflation, and 5% interest on your savings, it all adds up to a projected $56,160 for four years at State. For a private college, four years' room, board and tuition — 17 years from now — will add up to a horrendous $98,280.

People of great ability do not emerge, as a rule, from the happiest of backgrounds. So far as my own observation goes, I would conclude that ability, although hereditary, is improved by an early measure of adversity and improved again by a later measure of success.
Presidents come and Presidents go, but real power in Washington rarely changes. This is why it would be naive to anticipate Jimmy Carter's turning the ramshackle of American life back into Columbia the Gem of the Ocean. Despite the press's myopic obsession with the White House, Presidents still must dance to the music of the power structure encasing them. Although Mr. Carter is new, most of the power centers he must deal with are old, experienced, cunning, entrenched and intractable.

They do not yearn to be born again. They like the country the way it is. And why should they not? America works for them. It has worked successfully for them for a generation and more, through Republican White Houses and Democratic White Houses. Their aim is to keep it working for them.

Among the rest, the old gang is back in good health. The great powers in Washington have long included the South, the suburbs, oil, munitions, big business, big labor, lawyers and the press. All are back as powerful as ever, and most of them are prepared to resist with ferocity any incursions on their power.

*New York Times*

And when you pray, do not imitate the hypocrites; they love to say their prayers standing up in the synagogues and at the street corners for people to see them. I tell you solemnly, they have had their reward. But when you pray, go to your private room, and when you have shut your door, pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you.

*Rousseau*

In order to discover the rules of society best suited to nations, a superior intelligence beholding all the passions of men without experiencing any of them would be needed. This intelligence would have to be wholly unrelated to our nature, while knowing it through and through; its happiness would have to be independent of us, and yet ready to occupy itself with ours; and lastly, it would have, in the march of time, to look forward to a distant glory, and, working in one century be able to enjoy in the next. It would take God to give man laws.
Exegetical Outline Checklist

Here are 32 things to check in your exegetical outline as the basis for your sermon outline on page 23 (-3% for each one missing).

Form
1. Have you written your questions & answers of the text and the text itself at the top (if preaching 1-2 verses)?
2. Are the Exegetical Idea (EI) and Main Points (MPs) all written in proper Z₁+x₂+z₂+Y form?
3. Is the background/previous context given to appreciate the EI? Don't summarize your text here.
4. Have you single-spaced (except between sections of the outline which is double-spaced)?

Exegetical Idea (EI): If missing then -18% (no credit for 2 5 6 8 9 and 10)
5. Is your subject derived from the main verb in the passage? (Generally this is the best way to find the correct subject in epistles, especially if the main verb is a command.)
6. Is the EI and outline exegesis true to the author's intent? (AI = evaluate Authorial Intent)

Main Points (MPs): If missing then -45% (no credit for 2 7 18)
7. Do the connectives in the text (e.g., "and," "but," "so that," "because," etc.) match those of the Z₁s in the outline (cf. p. 34)? Note that the NASB is better for connectives than the NIV.
8. Does each MP & EI have but one Z₁ and Z₂? (Not "The reason for... is because... in order that..."
9. Does at least one Z₁ in the MPs match that of the EI? Does the Z₁ match the Z₁?
10. Is each MP's thrust in the EI and each SP's thrust in their MP (cf. #19)? And are there 2+ MPs and 2+ SPs?
11. Do the MPs tell the story as well as give the significance of the text addressed—esp. teaching about God?
12. Is each MP distinct from the others rather than sounding the same? Are phrases redundant?
13. Do the MPs flow without reading the various SPs (sub-points)? Are there 2-4 MPs?
14. Do the MPs use Roman numerals (I, II, III, etc.) and the SPs use letters (A, B, C, etc.)?
15. Is each MP an indicative statement (not a question)?
16. Do statements translate figures of speech rather than use the text's words? ("TF")
17. Do statements translate ambiguities ("TA") by clearly taking one exegetical option? Compare the NASB and NIV to clarify which verses are unclear. Greek & Hebrew students must interact with the original language.
18. Does the EO & EI have the same overall flow (same number of MPs) as the main movements of the text?
19. Do MPs (and SPs) avoid ideas not in the text (e.g., from cross-references)? ("NP" = not in passage)
20. Is the focus the recipients in the past (not present) tense (Write "The way the Colossians should...") but not "We should...") and in active (not passive) voice? Tell the story as well as the theology (cf. #11 & #25).
21. Are statements two lines or less? Delete all unneeded words in each sentence or I will write "TL" (too long).

Sub Points (SPs)
22. Does each point have a coordinating point ("I" has "II", "A" has "B"); p. 61. (II.A.1.) & p. 55)?
23. Does each point contribute to its superior point? Does your content here explain the text? Is it really needed?

Miscellaneous
24. Is each point one (not 2-3) full sentence ("FS") with one subject (cf. #8) and complement(s) and not just a phrase? (Not "The rewards of blessed people are stated" as this only has a subject, but "The rewards of blessed people are prosperity and children" with a complement.)
25. Is each statement specific enough to relate only to this passage and does it make sense without needing to read the text (not "God fights His enemies" but "The way God fought the alliance of southern kings was by causing the sun to stand still")? Are enough details included? Pay attention to what God said and did (cf. #11 & #20).
26. Is each level of subordinate points indented in from the previous level? (Don't start or continue each SP from the far left side of the page or from the MP level in outlining.
27. Does each sentence in the outline include its correct verse, verses, or verse portion (1a, 1b, 1c, etc.)?
28. Are all verses/parts correctly expounded in the order of the text rather than switching verses around?
29. Is each point of the outline numbered/lettered rather than in paragraphs or parentheses or multiple sentences?
30. Do you state at the top your passage, name, mailbox number and speaker number?
31. Did you use a spell-checker or have a friend proofread your spelling and grammar?
32. Did you correctly cite (cf. SBC Writing Standards) at the bottom at least three reputable commentaries used?

Abbreviations Used to Mark Outlines (numbers refer to the points above)

AI Authorial Intent needs to be rechecked (6)
APP Application needed
EI Exegetical Idea or CPT (5-6)
EO Exegetical Outline
FS Full Sentence is required (24)
HO Homiletical Outline
ILL Illustration needed
MI Main Idea (same as Homiletical Idea or CFS)
MP Main Point needed (2)
NC Not Clear—ambiguous statement (16-17)
NP Not in the Passage (19)
R Restatement needed
SP Sub Point (19-23)
T Transition needed
TA Translate Ambiguity—not clear words of text (17)
TF Translate Figure—not clear words of text (16)
TL Too Long—don’t exceed 2 lines of text (26)
Z Use Z₁+xₙ+zₙ+Y form (2)
Homiletical Outline Checklist

Introduction: If missing then -12% (no credit for 1, 2, 5, 8, 9, and 10)
1. Is a contemporary illustration given that gets attention on the subject and includes its point in one sentence?
2. Do you give 2-3 examples of how you will raise need or curiosity listed? Make this a "you" question.
3. Does a single sentence of background/setting of the text cover: (a) the preceding verses, or (b) only relevant historical background, or (c) the beginning of the text to be expounded? Don't summarize your text here.
4. Do you single space except between sections of the outline? Is the design of each point stated?
5. Do you correctly specify whether your direction is towards the subject (theme), MI (= CFS), or MPI?
6. Is this MI and outline exegesis true to the author's intent? (AI = evaluate Authorial Intent)
7. Do you identify a homiletical subject (relating to as) — not the EO (exegetical outline) subject? Does the HO subject/MI match the EO subject/MI (correct)? Is it a question that avoids speaking of "points" or "things"?
8. Is the text to be preached clearly noted at the appropriate spot? (In topical messages, give only the first text.)
9. Does the intro avoid promising anything not given by the end? (Are the "goods delivered"?)
10. Do you give the correct number of MPs to preview the sermon structure? Is this preview linked to the subject?
11. Does a transition make the introduction flow naturally to the first MP by restating the subject in parentheses?

Body and Main Points (MPs)
12. Do the MPs of the HO match the MPs of the EO? (Please edit your EO to make it consistent with the HO.)
13. Does the message flow when you read only the key concept in the introduction (MI, subject, or MPI intro) through preferably 2-4 MPs to the MI in the conclusion? (Don't let MPs sound the same.)
14. Do the MPs use sequential Roman numerals (I, II, III, etc.) and the SPs use capital letters (A, B, C, etc.)?
15. Are MPs and SPs indicative statements with a subject and complement rather than questions?
16. Do statements translate figures of speech rather than use the text's words? ("T")
17. Do statements translate ambiguities rather than use the text's words? ("TA")
18. Do you show the major movements in the passage — especially in narrative? Do the MPs cover the whole story?
19. Is there at least one real life illustration that applies for every three minutes of preaching put within the HO?
20. Is the proper point and key words of illustrations given (don't just write "ILL" or "examples")?
21. Are MPs one line in length? Do you delete all unneeded words in each sentence?

Form and Sub Points (SPs)
22. Does each point have a coordinating point ("II" has "II", "A" has "B"; p. 61 [II.A.1] & p. 55)? In other words, don't have "hanging subordinate points." Develop the HO at least to the SP level ("A, B, C," etc.).
23. Does each point contribute to its superior point? Does your content here explain the text? Is it really needed?
24. Is each point one, short ("TL" = too long), active (not passive voice), clear, full sentence with one subject and complement(s) — not just a phrase ("FS" = full sentence is needed)? Are MPs separated in brackets (optional)?
25. Is each verse, verses, or verse portion underlined when it is to be read?
26. Are SPs indented from the MPs at the far left? (Don't start or continue SPs from the far left side.)
27. Does each SP & MP include its correct verse, verses, or verse portion (1a, 1b, 1e, etc.)?
28. Does the sermon at least summarize all verses/parts of the text in 2-4 SPs or MPs?
29. Is each point of the outlining numbered/lettered rather than in paragraphs, brackets, or parentheses?
30. Are you direct: "Love others..." (not "Believers should love others...")? Use imperatives!
31. Did you spell-check or have a friend proofread your spelling and grammar? Replace "")" with ",;"
32. Are transitions before MPs in parentheses? Do they repeat the subject rather than say "my second point..."?
33. Is the whole outline on a single page? You should sum up each point in one sentence, not a paragraph.
34. Is your FO#1 attached to this assignment with improvements suggested by the teacher clearly seen?
35. Is your FO#2 attached to this assignment with improvements suggested by the teacher now corrected?
36. Is support given for your view on difficult verses or facts in illustrations? Do you say why you hold to your view?

Conclusion (note in bold text)
37. Is the Main Idea stated and labeled as the MI (CPS)? Is it parallel to the EI (CPT)? Does it sum up all MPs?
38. Is the MI clear and short (TL = too long) enough to be grasped by ear but still applies the text (cf. #21 above)?
39. Does the conclusion review concepts in the MPs? Do you avoid adding new ideas in the conclusion?
40. Are specific examples of application developed rather than simply listed? Do listeners know specifically what to do after hearing you preach? Do applications and the MI relate to us (not to the original readers)?
41. Do you end with a clear exhortation to apply the MI? Use stories along with "you" statements and questions.
42. Does the conclusion (and introduction) use Arabic numbers in point form? Do you indent them at the left?

Heading
43. Do you have a catchy title that doesn't reveal the Main Idea so as to draw interest?
44. Is your correct sermon form at the top (cyclical inductive, simple deductive, etc.) with MI at the right place?
45. Is the correct purpose (desired listener response) clearly stated at the top?
46. Do you state the passage, your name and box number at the top? Is this HO printed (not emailed)?

Abbreviations Used to Mark Outlines (see the Exegetical Outline Checklist on previous page)
Seven Steps to Preaching Expository Sermons
Adapted from Ramesh Richard, Preparing Expository Sermons; Robinson, Biblical Preaching; and Don Sunukjian (DTS)

1. **Study the Text.**
   a. Choose the Text before Tuesday in your week; make sure it is not too long for a single message.
   b. Exegete the Passage (Analyze the Parts) and Gather Your Notes.
      1) Pray for wisdom, read the translation most of your church members use, and list every question your members would ask (or 15 study hours later you'll have all the answers but will have forgotten the questions). Answer these questions.
      2) Read a few other translations and note the differences and additional questions.
      3) Read the original text if you can; use tools and do brief word studies on important words.
      4) Consult the commentaries if you are really stuck (most of the time I do this after step 5).
         a) Look up difficulties in Greek or Hebrew commentaries (if you can read them!).
         b) See the Expositor's Bible Commentary for both the big picture and problem areas.
         c) Read a sermonic commentary (by Stott, Wiersbe, Boice, Criswell, Swindoll, etc.).

2. **Structure the Text: Determine the Exegetical Outline.**
   a. Reword each verse in \( Z_1 + X + Z_2 + Y \) form and remove all figures of speech (pp. 33-34). If the text exceeds 15-20 verses or is a narrative then write statements for groupings of 3-5 verses.
   b. Group similar statements under main titles to show big divisions ("hunk") in the passage.
   c. Write each Main Point ("major hunk") tentatively, then make sure the various subpoints (2.a. above) really do fit under each major hunk. Subdivide the subpoints further if you wish.

<table>
<thead>
<tr>
<th>e.g., Go from: I. to: II.</th>
<th>then to: IA.</th>
<th>II.</th>
<th>1. A.</th>
<th>2. B.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Don't go from: I. A. 1. 2.</td>
<td>to produce: I. A. 1. 2. B. II. etc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. **CPT: Summarize the Main Points in a Subject/Complement Sentence called the Central Proposition of the Text (CPT) or "Exegetical Idea" (EI).**

4. **Purpose Bridge**
   a. Submit the Exegetical Idea to Three Developmental Questions (pp. 38-39): Which of the following is needed most in your sermon for your particular audience?
      1) Explain it: What do I need to explain (about the EI/CPT)?
      2) Prove it: Do my listeners believe this idea?
      3) Apply it: Where does this concept show up in real life?
   b. Write the Desired Listener Response: what you want the hearers to know, feel, or do in measurable results (observable behavior) during or after the sermon (pp. 86, 148, 156, 170).

5. **CPS: Write the Central Proposition of the Sermon or Homiletical Idea (III).**
   a. Think through how your listeners need to know and act upon the exegetical idea (CPT).
   b. Convert the exegetical idea into a concise, memorable sentence called the "big idea" (p. 40).
6. **Structure the Sermon.**

   a. **Outline the Sermon** (pp. 47-50, 138):

      1) **Place the Main Idea**: Taking into account your purpose on Step 4, have the main idea appear where it should best occur in the sermon.

         a) **Deductive**: The main idea is given at the beginning, then developed (p. 50).
            i) This outline is clear but less interesting. It closely follows the exegetical subpoints.
            ii) Examples: an idea to explain, a proposition to prove, a principle to apply.

         b) **Inductive**: The main idea is not revealed until the conclusion (pp. 49, 51).
            i) This outline is less clear, but more interesting. Exegetical points need reworking.
            ii) This outline is also better for hostile audiences in that it builds up to a conclusion.
            iii) Examples: subject to complete, problem to explain, story to tell, cause with effects.

      2) **Place the Application Locations**: Taking into account your purpose on Step 4, decide the principles to apply and where they should best occur in the sermon.

         a) **Simple**: The entire text is explained before any of it is applied (pp. 49-50, top).

         a) **Cyclical**: Applications appear within the body as the text unfolds (pp. 46, 49 bottom).

   3) Write out your **main points** with their verse references following the order of the passage.

   4) **Develop** each of these points with two things in mind: the developmental questions in Step 4 and answers to the key issues you raised in your preliminary questions in Step 1.

   b. **Plan for Oral Clarity** (pp. 64-73): Remember that you know the sermon in outline form but your listeners don’t (p. 67).

      * This is what you mean to say... but this is what the listeners hear...

      1. A.B.
      2. A.B.C.

      To alleviate this problem you must clearly emphasize your major points in several ways:

      1) Add **restatements** of the major points—rephrasing them to give the same idea (p. 68).

      2) Add **transitions** in parentheses between the major points (p. 68).

      3) Add **illustrations** to support and clarify the main points (pp. 64-66).

      4) Add **applications** to specifically show how the main idea relates to real life (pp. 70-73).

      5) Give the interpretation of verses **first**, then read them (p. 68, pt. 5).

      6) **Underline the verse references** wherever you plan to read the Scripture (pp. 87, 157).

   c. **Prepare the Introduction and Conclusion** (pp. 74-77):

      1) The **introduction** should accomplish three objectives. It should:

         a) Gain favorable **attention**.

         b) Create **interest** in listening further (touch a need or arouse some curiosity).

         c) **Orient** the listeners either to the main idea or to the subject (or to the first main point).

      2) The **conclusion** should accomplish three objectives. It should:

         a) **Summarize** the major points of the message and **state** (or **restate**) your main idea.

         b) **Apply** the passage in areas not already touched upon in the body of the sermon.

         c) **Exhort** the listeners to obedience (reminding of applications stated earlier).

7. **Preach: Manuscript and Practice the Message until it is Internalized.**

   a. **Manuscript** the entire message (including the verses) to force the best possible word-choice and to preserve the message for future use (pp. 78-90).

   b. **Memorize** your Subject, MI, and MPs, and the general flow of the message.

   c. **Internalize** the sermon by preaching it 6-8 times, each time weaning yourself more from the notes. Practice gestures while standing up with a makeshift pulpit in front of your mirror.
An Example of Moving from Exegetical to Homiletical Structures

Psalm 23
Responding to God’s Provision and Protection

Exegetical Outline

Exegetical Idea: The response of David to God’s goodness shown in providing for and protecting him was to fearlessly commune with God at the tabernacle the rest of his life.

I. (1-4) The response of David to God’s provision and protection (like a shepherd does for his sheep) was comfort instead of fear.

   A. (1-3) The way the LORD satisfied David was by providing all of his needs.
      1. (1-2) The LORD provided quality physical provisions (food, rest & water) that satisfied David.
      2. (3a) The LORD provided spiritual refreshment that restored David’s soul.
      3. (3b) The LORD provided guidance in holiness to protect His own name.

   B. (4) The response of David to the LORD’s protection during danger was comfort instead of fear.

II. (5) The way God showed His goodness was by protecting David so that he was honored like a banqueting victor before his enemies.

   A. (5a) The LORD protected and exalted David like a banqueting victor before humbled enemies.

   B. (5b) The LORD honored David.

   C. (5c) The LORD provided more blessings than David could possibly enjoy.

III. (6) The response of David to God’s continued goodness was to commit to commune with the LORD at the tabernacle the rest of his life.

   A. (6a) David expressed confidence that he would see the LORD’s goodness and love the rest of his life.

   B. (6b) David’s response was to commit to commune with God at the tabernacle the rest of his life.

Homiletical Exposition (cyclical inductive form)

Introduce Subject: How should we respond to God’s goodness towards us?

I. God shows His goodness by providing everything His people need. Principle
   A. David saw that God provided for him as a shepherd provides for his sheep (1-4). Text
   B. None of us can say that God has not properly provided for all our needs (examples). Appl.

II. God shows His goodness by protecting His people from harm. Principle
   A. The LORD protected David from his foes and even honored him before them (5). Text
   B. Each of us has witnessed God’s protecting hand (examples). Appl.

III. The right response to God’s provision & protection is to publicly commune with Him. Principle
   A. David sought to regularly and publicly commune with God at the tabernacle (6). Text
   B. Regularly fellowship with God at church in response to His provision and protection. Appl.

Main Idea: God’s good to you, so publicly worship Him without fear.
A Sample One Page Sermon Outline

(This is like what I expect for Assign. #3 on Colossians 4:6. See other examples on pages 49-50, 54. The manuscript is on pages 82-85)

Awe? Or Blah?
Ecclesiastes 5:1-7 (Cyclical Inductive)
Purpose: Listeners will renew their worship or vows in at least one new way.

Introduction

1. Arouse interest: A wife’s marital dissatisfaction and a little boy’s desire for God’s presence illustrate our going through religious motions without a heart desire for God.

2. Need: Do you struggle worshipping God (QT, clichés)? “Rather than awe, it’s blah!”

3. Subject: How can we honor God? How can we give him the reverence he is due (restated)?

4. Background: Jews disrespected God in Solomon’s time (temple next to palace).

5. Preview: Today’s text shows two ways we should honor God. Restatement: Solomon tells how to truly honor God in Ecclesiastes 5:1-7 (text). Verses 1-3 tell you to... (transition)

I. Honor God in your worship (5:1-3).

A. Proper worship can best happen when we prepare ourselves (5:1a; house, seminary, music).

B. Proper worship also happens when we listen to God (5:1b-2).

   1. Fools unknowingly sin by offering up a meaningless “sacrifice” (5:1b).
   2. Weigh your words and thoughts carefully because of who God is (5:2).
      a. Don’t be an obsessive talker or thinker (5:2a; “bless,” “I Surrender All”).
      b. Realize God is awesome and majestic and we are puny in comparison (5:2b).
      c. Listen by keeping your own mouth shut (5:2c; Ps. 46:10, pre-service Scripture).

C. Proper worship happens when we set aside our cares (5:3; stand up, list cares).

(Verses 1-3 say to honor God in your worship. This happens when we prepare ourselves, listen to God, and set aside our cares. Now verses 4-6 give us a second key how to honor God. They say to...)

II. Honor God in your vows (5:4-7).

A. Fulfill every vow you make (5:4; vows = purity, Bible, wedding, missions).

B. No vow at all is better than an unfulfilled vow (5:5; Sunukjian pastorate).

C. Don’t sin though an impulsive vow then later confess it was a mistake (5:6a; Jew).

D. God’s anger at rash vows may wipe out your accomplishments and possessions (5:6b).

E. Fear God by not dreaming and making rash vows (5:7).

(What’s Solomon’s key point? This whole passage basically says...)

Conclusion

1. Honor God in your worship and vows (Main Idea).

2. Don’t dishonor God by “worshipping” Him frivolously or in unfulfilled, stupid vows (Restated MI).

3. Application: Ask God to renew in a new way your worship (stand, etc.) or vows (recall & obey).

4. Prayer