

## LESSON 1: WHAT HEARERS WANT THE PREACHER TO KNOW

Based on a study sponsored by the Lilly Endowment and Christian Theological Seminary in the US, people who listen to sermons want the preacher to be aware of eight themes.<sup>1</sup>

### 1. **Embody the Sermon in a Lively Way**

- Don't read.
  - ❖ Good speakers can use notes without it appearing that they are using notes.
- Keep eye contact.
- Use voice effectively.
  - ❖ Speak clearly.
  - ❖ Use expression, variation, modulation, and engagement in voice – like telling a story.
- Use gestures.
  - ❖ Use bold and dramatic gestures.
- Get out from behind pulpit.
  - ❖ Do it intentionally from time to time.
  - ❖ This gives a sense of coming down to the people's level and is more personal for them.

### 2. **Stay within the Time Frame**

- Know when to quit.
- Know when the point has been made, then move on or stop.
- Speaking less can bring about more impact.
- Fast living has shortened people's attention span.

### 3. **Be Clear about What You Want to Say and Stick to It**

- Make a single point.
  - ❖ Or gather a limited number of points around a single focus.
  - ❖ Give the basis, evidence, story, and personal consideration pertaining to that single point.

### 4. **Preach from the Bible**

- Let Scripture, not the opinions of someone, be the basis.
- Believe that people want to learn and grow in the Word.
- Be true to the text and context – what it meant in that day and what it means for us in this day.
- Maintain balance between the Bible time and our time today – make the sermon Bible based, but also make it relate to what's going on in the world today.

---

<sup>1</sup> These findings are extracted from Ron Allen's article *If You Could Tell Your Preacher*.

- Preach not only why it is true, but why it is relevant.

Some relevancy statements:

- ❖ 1 Corinthians 13 – Characteristics of God’s Love

“A lot of us claim to have God in our lives. But have you ever wanted evidence that God is in your life? Today we are going to look at 13 characteristics that help demonstrate whether God is in you or not.”

- ❖ Jonah 2 – Jonah’s Prayer in the Belly of a Fish

“Have you ever been so low that you felt like calling it quits, giving up, raising the white flag? What kind of prayer do you pray when you pretty much feel that all hope is gone? Today we are going to look at a powerful prayer, given by a man who was down in the pit – down in the belly of a giant fish.”

## 5. **Applying the Sermon to the Congregation**

- Tell people what are one or two things that they can do.
- Tell people a story in which a truth in the message is applied.
- Preachers can effectively apply the sermon when they know well the congregation and the world they live in.
- Tell people what they can do today to do the right thing and to make a difference for Jesus Christ – do something for someone bigger than themselves.
- Many know much about the Bible, but apply very little of the Word.

## 6. **Share Your Own Story with the Congregation**

- Tell people of own struggles with being faithful in personal and social issues, and with theological ideas.
- The more you can connect and expose yourself personally, the more the congregation listens – “Here’s my personal struggle and here’s how I’m working through it.”

## 7. **Focus on God**

- Tell people what God offers and what He wants.
- Interpret a perspective on God.
- People wants to know how God is at work in things that happen in the world.
- Talk about the difficult things, and relate them to what God’s will would be – don’t say just what people would want you to say.
- Don’t be afraid to make a stand.
- Stir people to think about God in a fresh way – thought provoking yet non-prescriptive, and not separating the spiritual from the intellectual.

## 8. **A Strong Pastoral Relationship as Foundation to Preaching**

- People take the preacher’s sermon seriously when they believe that he is a person of integrity – message and messenger are both important.

- Such integrity is reflected in the preacher's care of people and his faithfulness in areas of ministry beyond preaching – i.e. when walk matches talk.
- Know the people and let them know you even when you are not behind the pulpit.
- Feel the sermon from the perspective of the people in the pews – prepare sermons outside of study and by being with people.

Other expectations of the preacher from the people are:

- They want preacher to prepare his message – do his homework and be able to articulate what he has learned.
- They want preacher to have an appropriate sense of humor.
- They want preacher to demonstrate enthusiasm.
- They want preacher to be positive in tone.
- They want preacher to have conviction – to believe what he himself says and be authentic.
- They want preacher to have the experience of being informed and enlightened himself – the experience of being transformed.
- They want preacher to keep growing in his preaching.

## LESSON 2: IDENTIFYING WITH THE LISTENERS

### 1. What Identification Is

Identifying with your hearers does not mean placating them, always agreeing with them, following their lead in improper conduct, or preaching only what they want to hear.

Identification means that when you preach, you do so out of an authentic relationship, developed over time, which has distinguished you as one who is both prophet and priest with the congregation. This relationship implies two things: i) you attempt to make biblical truths both relevant and applicable to where your hearers live and work; ii) your hearers will listen to you because you take time to be with them.

### 2. Characteristics of Identification

2.1 An ongoing process. The wise thing for a new pastor to do is to spend at least the first year getting to know the congregation, not changing things drastically. To preach to the changing needs of the congregation, identification must be a continuing process. Much congregational change is subtle and slow-moving. Thus, there is the need to intentionally reflect on the ongoing identification (e.g. a church of young adults becoming a church of middle-age, successful professionals implies that the congregation is going through life-cycle changes, and the pastor must be aware of the changing needs).

2.2 A mutual process. This means that the preacher and congregation work together to establish mutual trust and rapport. Each party tries to learn and identify with each other in the process. Indeed, without this mutual effort, the preacher will find it hard to know the people's heartbeat, and the people will find it hard to bare their soul to the preacher. Listening and conversing help the preacher to become one with his hearers, gradually dismantling their defensiveness and guardedness toward him.

2.3 An empathetic imagination. How can you identify with a person in an area which you have not personally experienced? Use your imagination to develop empathy with your hearers. Consider the following questions:

- What are their questions?
- What are their feelings?
- What are their fears and expectations?
- How do they address those issues?

2.4 A growing process. The preacher and his people are to move into deeper relationship, understanding and trust. This has to be cultivated over time and not rushed. The preacher needs to show that he has the people's best interests at heart as he preaches and ministers to them. If he has to rebuke, he does so not out of bitterness, but out of love.

### 3. Take Stock of Yourself

3.1 Integrity. People measure what we say in our sermons with how we live and minister beyond the pulpit. Thus, there is a place for confessional preaching in which the preacher shares his struggles with the congregation PRUDENTLY. Also, the preacher upholds his

integrity when he does not promise what he cannot commit, and not betray people's privacy at the pulpit.

This question of integrity has also to do with the preacher's awareness and acceptance of his own limitations. He does not pretend to be more than he actually is. He is then seen as real and sincere, learning to say 'I don't know' without feeling bad about himself.

3.2 Competence and concern. The preacher who identifies with his hearers works hard in areas where he is trained and expected to be competent. This implies that he must know his stuff, his people and their world. Thus, a right balance between study time and people time is essential as it grants ministerial authority to the preacher. Based on his competence in his trade and his concern for his people, he now earns the right to speak to them. Again, this points to an openness in relationship – as the preacher is open to hear people out, they in turn are open to hear him speak. Indeed, if you have no time to listen to people, they too will have no time to listen to you.

3.3 Growing faith. As the preacher encounters God in a growing faith relationship, he becomes excited with God himself. Through his growing faith, he is to express faith in a way that others will want to model it in their own lives. While a preacher's scholarship can easily be taught to (or even bought by) people, his spirituality can only be caught by them – as they see it in the preacher's own faith life and model it.

**Reference:** Loscalzo, Craig A 1992. *Preaching Sermons that Connect*. Downers Grove: IVP.

## LESSON 3: ELEMENTS OF STYLE IN PREACHING

### 1. Clarity

When the preacher effectively brings the thoughts of the sermon to the mind and heart of the listener, clarity has been achieved. It is possible to cloud a message with an essentially good structure through language that is not clear.

1.1 The right word. The right choice of a word brings precision/exactness. Some questions to ask are:

- Is there another word that could better express my idea?
- Am I sure of the meaning of the word I've chosen?
- Am I certain my audience will understand the word?
- Should I explain it or place the word in a context that avoids misunderstanding?

The right word used in the right way with a sharp sense is helpful in two ways:

- It conveys the preacher's thought accurately.
- It prevents confusion on the part of the listener.

Learn the language of people by listening to what they say and how they say it – e.g. use the word 'petrol' and not 'gas' when speaking to a Singaporean congregation.

1.2 Simple words. A reader can vary the pace, stop to reflect, reread and look up a word in the dictionary. However, a listener cannot do all that – he/she gets only one chance. Therefore, when we pile up complex words in our sentences, we are asking people to quickly unpack what has been spoken in a complicated sentence, and then hurry on to the next sentence.

The need then is to use a short word in place of a long one in order to have force and clarity. E.g. consider this sentence: 'It is God's expectations for us to live a life of sanctification so that we can truly demonstrate that we are a people redeemed by God.'

Try rewriting this sentence in a way that can be easily understood: 'God wants us to live godly lives so that we can show others that we belong to Him.'

1.3 Specific language. Specifics enhance the credibility of your message to the listeners.

E.g. 'I read somewhere that ....'

vs

'In the 25<sup>th</sup> Dec 1996 issue of The Straits Times, I read that ....'

E.g. 'Show love to your wife as you respond to the Word of God today.'

vs

'Buy your wife a rose today as you obey God's Word to love her.'

1.4 Jargon. Technical terms can build dividing walls. Thus, make it a point to explain them if you really have to use them. Better still, rephrase them in the language of the people.

DON'T SAY: 'Jesus told His disciples that in view of the *parousia* - His eschatological advent - they were to tell the world of His vicarious atonement.'

SAY: 'Jesus told His disciples to spread the gospel to the world before He comes again.'

## 2. Interest

2.1 Human interest. People like to hear about people. Thus, people's story or testimony at a strategic point and of appropriate length can add a human touch that will endear our listeners to what we have to say.

2.2 Examples. These add light in that they help our listeners to 'see' better. Examples can be in the form of an illustration, a story, a quotation or a contrast.

2.3 Questions. These add tension to the sermon by making people sit up and listen.

E.g. 'What does it mean to you that Jesus is coming again? Does it mean that you can just relax and wait for it passively? Does it mean that there is something for you to do as you wait for that day? If there is something for you to do before Jesus comes again, what is it?'

Questions also create a dialogue with the congregation. The preacher imagines their questions (or objections) and then he addresses them.

E.g. 'Jesus says that we are to be meek and gentle as doves. Does it mean that I have to give way to every evil person that comes my way?'

2.4 Sense appeal. Use evocative language to reach any of the senses – sight, hearing, smell, taste and touch.

## 3. Persuasion

We preach for a verdict. The intent is to bring our listeners to a point of decision for change. The preacher's purpose is not merely to impart information, but to bring changes in behaviour and even character.

3.1 Biblical basis for persuasion. Is there a moral/ethical basis for the use of persuasion in preaching? The following are not attempts to persuade, but to manipulate:

- The virtue behind the method is not important as long as people come to Christ.
- The need to persuade stems out of a need to look successful.
- The persuasion only spells out the good side of things.

Examples of persuasion in:

- Acts 13:43
- Acts 18:4
- 2 Cor 5:11
- 1 Thess 2:3-8

### 3.2 Types of biblical appeal

- i. Personal appeal: Paul used his life as an example. There is validity in using our own testimony or that of others in our persuasion for a response.
- ii. Logical argument: It helps people to understand the Word clearly. This entails solid study so that we know what we are saying to people. The use of relevant facts and figures can also be helpful here.
- iii. Emotional appeal: Present the Christian life positively yet truly. Appeal to fear of the Lord, but do not use scare tactics (see Heb 10:31). Appeal to love too (see 2 Cor 5:14a) – this not only implies God’s love for people, but your love for them as well.

## 4. Gestures

4.1 Be appropriate. What the mouth is saying and what the body is expressing must match. There are two types of body actions – the overt action (e.g. clearly observable movements like naming the points) and the covert action (e.g. grimacing the face when saying, ‘The Lord is grieved when we disobey Him’).

Gestures become inappropriate when they do not assist in communicating the message. They become distractions when they call attention to the wrong object.

4.2 Be natural. Be as natural as possible. Talk with your hands as you practise by reading aloud. Write your message using a conversational style.

**Reference:** Kooienga, William H 1989. *Elements of Style in Preaching*. Grand Rapids: Zondervan.

## LESSON 4: THE HOLY SPIRIT IN PREACHING<sup>1</sup>

### 1. The Holy Spirit and Power

What do we mean by the Spirit's power in our preaching? Sometimes people use the words "unction" or "anointing" to describe the power, and these are fitting terms.

This power means we have the confidence, the assurance that God is at work in you and through you, and that your preaching - both your preparation and your delivery - is not primarily a human endeavor. There is a sense or awareness of God's presence and guidance during your preparation and delivery.

What do we mean by the Spirit's power in your preparation?

- First, a sense of futility unless God does the work. When this comes to you, this is the Spirit working.
- Second, there is an awareness of God's leading, his direction, his prompting, to specific explanations, wordings, illustrations, scriptures, applications, and arrangements of material. In your preparation you are actually sensing that God is prompting and directing you. E.g. a certain point of application that comes to you in your preparation because you are in communion with God and involved with people in an intimate way. You know God and you know people, and you become a sensitive and Spirit-led discerner of human frailty and needs.
- Third, the Spirit's power in your sermon preparation is conviction of sin. While you are preparing, you sense the need to confess before going on. You've got to stop and meet God. This is a glorious aspect of sermon preparation, and must be attended to if and when the Spirit convicts.
- Fourth, it is an excitement about what God is going to do through this sermon. You can sense the mind of Christ in you and in the emerging sermon.

What do we mean by the Spirit's power in preaching?

- There is a strong assurance of divine authority and of your being God's voice. You know it. You know you are anointed by God, and you speak that way. There is a sense of your words striking home as you explain, exhort, and apply. And there will be emotion in your voice, your face, and your total delivery. This is not self-induced but God-given. Sermons with good content may fall flat for many reasons. Perhaps the most common is that they are delivered with an absence of feeling. When the Spirit is upon you, there is feeling, emotion, passion. There may also be a realization of some weakness in the sermon, even as you are preaching. And you sense the need for a mid-course

---

#### <sup>1</sup> References:

Johnson Lim, *Power in Preaching* (Lanham: UPA, 2002), 113 – 32.

Calvin Miller, *Spirit, Word, and Story* (Grand Rapids: Baker, 1996), 63 – 81.

correction. E.g. you're too heavy at this point, or there is a need for further clarification, for application, for omission, which can be corrected during the sermon itself.

- There may also be new insights and especially new applications as you are preaching. New insights and applications come to you that you did not have in your preparation. There is a sense of freedom as you proclaim these ideas, and they flow easily from your mouth.

## 2. The Meaning of Unction

- What is unction? Essentially, it is an impartation of the power of God coming upon the preacher mightily during his preaching that enables him to preach with power, authority and liberty which leads to the conviction of the conscience and conversion of the listeners.

The preacher is possessed and taken up in his preaching – not in a trance, but on fire for the Lord. There is boldness, authority and liberty.

Unction is not the same as oratorical giftedness. There is a difference between an anointed preacher (unction) and a good preacher (oratorical skills). Unction is a divine and supernatural dimension which has nothing to do with human eloquence or personality. Our eloquence may thrill and enthrall. Our personality may charm and impress. But there will still be no transformation without divine endorsement – i.e. unction.

- Results of unction. With unction, God's Word comes alive and becomes powerful. It vitalizes and energizes both the preacher and the people. It empowers the preacher, and edifies, convicts, and converts the hearers.

With unction, the preacher can preach an hour and it will still seem so short. Without it, the preacher can preach only for a few minutes, yet people will have enough of him.

- Receiving unction. This has something to do with prayer and everything to do with God. In other words, the reason much preaching is powerless may be because the preacher is often prayerless.

Preaching is more than just public speaking. It goes beyond the preacher speaking words to people. It has to do with the Spirit speaking His Word through the preacher to people. It goes beyond human words, logic, diction and articulation although a thorough preparation is always encouraged.

But it does imply that a well-prepared and well-delivered sermon will be powerless in touching lives without unction.

On the other hand, one can preach a supposedly poor sermon and see lives touched and transformed as a result of divine unction. Unction cannot be taken for granted – once received is not always received. Thus, daily submission and continuing prayerfulness (for divine inspiration and unction) is so essential in preaching.

### 3. Is the Concept Biblical?

Does the Bible support an emphasis on the Spirit's power in our preaching?

- 1 Corinthians 2:4-5 “My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power.”
- 1 Corinthians 2:10-11 “the Spirit searches all things, even the deep things of God.”
- 1 Corinthians 2:12-13 “We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.”
- 1 Thessalonians 1:5 “our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction.”

There are many other scriptures that support this truth directly or indirectly:

- Acts 1:8; 4:29-31
- 1 Corinthians 15:10-11
- 2 Corinthians 3:3-6; 12:9
- Colossians 1:28-29
- Matthew 28:18-20

Should all expect to be preachers with mighty power and authority?

- The exceptional power in revival is still the sovereign bestowal of God. But the preacher is still to seek this special unction and anointing of the Spirit every time he preaches. The preacher should always desire to preach in the Spirit's power.
- You can be on fire even if no one else in your congregation is. If you are on fire, people will at least come to see you alight!
- This power will come through in different ways in different individuals. But your people know when it's there. It's something very genuine and very much from God.

### 4. Hindering the Power

- Failure to acknowledge and/or repent of sin in one's life.
- Desire for power out of wrong motives.
- Unbelief in the possibility of this power.
- Flawed learning - if you've been taught to be a detached, dispassionate, objective-type lecturer, you need to discard that teaching. Preaching is not a lecture. Preaching is a dynamic encounter with God, and when people hear real preaching, they want it more and more, and they want God more and more.
- Fear of enthusiasm - the Spirit's anointing and its results may not always be calm and as controlled as we would like.

- Performance mentality – preaching is not man entertaining by his showmanship, but God empowering by His Spirit (Zechariah 4:6).

## 5. Evidences of the Power

Where are some evidences that this power is upon you?

- There is a sense of the presence of God while you are preaching. The preacher is forgotten, and the people are face-to-face with the living God, listening to his still, small voice through the preacher. There is conviction of the hearts of believers and conversion of the souls of unbelievers.
- There is growth in your people's service. Christians get excited about God, and when this happens, they get excited about God's church and God's mission in this world.
- There is growth in the preacher. There is boldness, confidence, and a sense of the authority of God. Even when you are exhausted and you step into the pulpit exhausted, God gives you the stamina.
- There is love for people and not just ideas in one's preaching. The preacher speaks to influence the conscience and will of people for God because he loves them, not he is angry with them. Though he preaches with boldness, he carries a measure of tenderness with him at the same time.

## LESSON 5: THE BIBLE AND CULTURE

The Bible was originally written by people whose culture differed very much from those of the cultures into which the Bible has been translated.

- E.g. a certain tribal people (the Zanaki of Tanganyika) regard Jesus' knocking at the door as taboo because in their culture, only thieves knock to see if anyone is home before they rob the house, but those who wish to be admitted would call out loud.

The interpreter must be aware of the cultural elements in the biblical text, his/her own cultural baggage, and then transcend both in order to communicate the message into the culture of the contemporary hearer.

### 1. Definition of Culture

**1.1 Meaning of culture.** In its broadest sense, culture means the patterned way people do things together. These include their values, manners, morals, expressions and accomplishments (e.g. disgusting to the Westerners is that Chinese eat pig's brain for brain power!).

God's revelation came in terms of the culture of its writers and first hearers. Hence, if we are to use the Word effectively today, we must enter into a cross-cultural communication of the Bible with the people to whom we wish to tell the message. The Bible may use a term to describe something meaningful, but that same term may not be the way people in later cultures would have described the same thing.

- E.g. the Bible may use the sea monster Leviathan to portray something bad or ominous, but if our culture today no longer finds this figure meaningful, the problem is ours and not that of the Bible.

**1.2 Problem with cultural allusions in the text.** We need to recognize the cultural aspects of the Bible. They tend to give us problems when we apply them directly to our day. Examples are:

- Washing feet (John 13:14)
- Praying with uncovered head (1 Corinthians 11:13)
- Giving holy kiss (2 Corinthians 13:12)

The problem is to distinguish that which is universal and authoritative from that which is cultural and illustrative.

### 2. Practical Guidelines for Cultural Interpretations

There are three options in every situation that involves a cultural side to the text being interpreted:

- i. *We may retain both the theology taught along with the cultural expression.* E.g. the principle of some divinely designed lines of

responsibility in the husband-wife relationship and its expression in Bible times (man as head and woman as helpmate).

- ii. *We may retain the theology but replace the expression with a recent one.* E.g. in the OT, it was commanded that those who committed incest would be stoned to death (Leviticus 18-20). But in 1 Corinthians 5, the mother and son guilty of incest were to be excommunicated from the church. The expression had changed but the theological principle remained—those who dishonored the holiness of God would be punished.
- iii. *We may replace both the principle and the practice.* E.g. older, patriarchal thinking would demand that all women wore veils in public worship. But today, a more egalitarian thinking allows women to do away with veils without feeling irreverent before God and others.

There are five guidelines that can help us handle cultural issues in biblical interpretation.

**2.1 Observe why a command, custom or example is given in the text.** If the practice has its basis in the unchanging nature of God, then it will most likely have permanent relevance. E.g. murder deserves capital punishment (Genesis 9:6). The reason is anchored on how God has created and viewed human beings—because God made man in his own image.

**2.2 Modify the cultural forms but retain the content.** In James's time, the principle of impartiality then required the poor to sit on chairs during church worship and the rich either to stand or sit on the floor (James 2:1-4). While this principle remains, its applications will take different forms today.

**2.3 Reject practices that were part of pagan culture.** These practices are inherently wrong because they oppose the moral, ethical and theological teachings of the Bible. E.g. sexual orgies in Canaanite worship violate God's moral nature and attributes.

**2.4 Retain practices that are grounded in God's nature.** Some expressions that may seem cultural are actually non-negotiable based on God's nature. E.g. respect for parents; submission to government. Interestingly, it is God's will that we pay our taxes as willingly as we pay for professional services that have benefited us (Romans 13:7).

**2.5 Notice when the circumstances change the application of law or principle.** Some laws in the Bible are not based on God's nature but on His particular sayings for a special occasion. E.g. only Aaron and his sons were originally commanded by God to eat the bread of presence in the tabernacle (Leviticus 24:8-9). But Ahimelech gave this sacred bread to David and his starving men on an occasion of emergency (1 Samuel 21:1-6). In the same way, Jesus used this very event to justify His deeds of mercy on the Sabbath (Matthew 12:1-5). Indeed, there is to be absolute loyalty to the principles founded in the nature of God. But there is also to be a good deal of flexibility in applying these commands without undermining the nature of God Himself.

The text must be allowed to say what it wants to say, but with due respect for the setting and culture in which it was based.

### 3. An Example: The Family in OT Culture

**3.1 Assumptions.** To formulate a contemporary theological and ethical discourse about the family, the following assumptions are helpful:

- i. To engage in theological reflection on the family in ancient Israel and early Judaism as a contemporary interpreter, one must *begin with the reconstruction of the social history of the family in such a changing culture*. The family in ancient Israel and early Judaism underwent some transformation during a period that extended for 1,200 years. Scripture and early Jewish texts reflect diverse understandings of the family that resulted not only from the evolution of Israelite and early Jewish social and political history, but also from evaluations by different social and religious groups (e.g. sages, prophets and priests). Hence, to uncritically cite texts from the OT as authoritative prohibitions or imperatives for the contemporary family is both naïve and misleading. Such texts based on the family need first be placed within critically constructed traditions within Israelite and early Jewish social and religious history.
- ii. These *social understandings also should be placed within the larger parameters of OT theology and ethics*. E.g. family life was carried out in a household that existed within Israel's covenant relationship with Yahweh. God's activity of originating and sustaining creation provided a theological paradigm for responsible human interaction among those within and outside the family. An important example is the gift of the land to Israel's households, which is grounded in the larger theological tradition of God as Creator and one who shapes human history.
- iii. The *OT's social and theological descriptions of responsible existence within and outside the family must undergo a critical evaluation for their appropriateness for contemporary family life*. In other words, do these descriptions of an ancient and radically different socio-economic world speak authentically and legitimately to contemporary family life? Ultimately, God's character and activity provide the authoritative structure for laws and teachings about the family. The specific implementations of these laws and teachings in ancient Israelite and early Jewish life provide significant paradigms for today, but they may not be absolute imperatives for contemporary existence (especially if they are uncritically evaluated). We must then ask: "How do the theological statements embedded in the various genres of the OT speak of the traditions of salvation history and creation? How were these used to shape family life in ancient Israel and early Judaism? How are these understandings of divine character and action to be appropriately applied in contemporary family life?" (E.g. Adam toiled the ground and Eve bore children at home in Genesis 3:16-19).

**3.2 Conclusions.** Two can be listed in view of the above assumptions:

- i. The ancestral/extended household was the typical form of the ancient Israelite and early Jewish family. However, *being sociologically typical does not mean being theologically normative*. E.g. polygamy and slavery were typical practices in the society then but received no divine sanction (God merely permitted these in His sovereign will). Few would argue that these are to be normative for contemporary family life.
- ii. The *corporate identity and solidarity of the ancient Israelite and early Jewish family provided a center for human existence, social interaction, social roles, moral value and religious belief*. In other words, the family then provided the basis for shared experience that helped Israel to understand redemptive history and creation within the framework of covenant and obligation. To attempt to transplant gender roles and the roles of parents and children of the Israelite family then into contemporary cultures would be naïve. It implies that Israel's entire society then be wholly transplanted into the present. But what the ancient family can teach us today is this—in this global world of families, we are responsible for one another, for the good creation, to God the Creator, Savior and Sustainer who is our faithful Father, Redeemer and Groom, and who continues to love and nurture us, and expects us to love and care for others as ourselves.

**References:**

- Kaiser, Walter, and Moises Silva. *An Introduction to Biblical Hermeneutics*. Grand Rapids: Zondervan, 1994.
- Perdue, Leo, and others. *Families in Ancient Israel*. Louisville: WJK Press, 1997.

## LESSON 6: THE HOMILETICAL ARGUMENT

### 1. Review of Terms

1.1 Idea. It is a distillation of life. Through ideas we make sense of the parts of the totality of our experience. An idea consists of two essential elements – SUBJECT and COMPLEMENT.

- SUBJECT: What is the passage talking about?
- COMPLEMENT: What is the passage saying about the subject?

1.2 Exegetical Idea. It is the biblical thesis or proposition of the passage that demonstrates the author's intent for the original audience. The language of the exegetical idea is largely technical, concrete, and textual (what the text actually says).

1.3 Theological Idea. It is the abstract thesis or proposition of the passage that demonstrates the author's theological intent for the original audience. The language of the theological idea is largely non-technical and timeless.

1.4 Purpose. It is a statement that specifies the desired response of the listener. It is worded in terms of the objective of the listener rather than the preacher. Usually, purpose statements specify change or affirmation in beliefs, attitudes, values, or behaviors.

1.5 Homiletical/Preaching Idea. It is a finalized statement of the passage's overall intended meaning, including a single proposition (subject and complement) stated as an imperative or implied imperative. The idea takes into account the exegetical idea, the theological idea, audience, and purpose. The language of the homiletical idea is applicational, concrete, and contemporary.

The homiletical idea should:

- Be a simple declarative sentence that implies an imperative (a response) or an explicitly imperatival sentence.
- Be short enough to remember, but long enough to be concrete.
- Be stated positively rather than negatively.
- Be stated in the active voice as much as possible.
- Not summarize the whole passage in details like the exegetical idea, but should also not be so general or contemporary that the audience cannot recognize that it is derived from the passage (i.e. it must not fit several passages).

## 2. Comparing and Contrasting Exegetical Idea and Homiletical Idea

<b>Exegetical Idea</b>	<b>Homiletical Idea</b>
Derived from the text	Designed by the preacher based on the exegetical idea
Derived from analysis and synthesis of the passage	Designed from analysis and synthesis of the passage and the audience
Reflective of the exegetical outline	Supported by the homiletical outline
Long enough to reflect the overall intent of the passage	Short enough to be instructional and memorable
Detailed and complex	Direct and communicative
Reflective of the time of biblical writer and original audience	Reflective of the time of modern preacher and contemporary audience

## 3. From Exegetical Idea to Theological Idea to Homiletical Idea

### 3.1 Matt. 8:1-17

- EI: Jesus' healing of the leper, the gentile slave, and Peter's mother-in-law demonstrated His messianic authority over disease and compassion toward the needy.
- TI: Acceptance into God's Kingdom rests on Christ's willingness and ability to accept.
- HI (to unbelievers): Trust in Jesus Christ to bring you into His Kingdom.
- HI (to believers): Tell others that they are acceptable to God through Jesus Christ.

### 3.2 Psalm 2

- EI: The reason the Psalmist exhorted the heathen nations to stop rebelling against the LORD's Messiah and to start revering Him was because those who rebel will be punished, but those who revere Him will be blessed.
- TI: Exchanging rebellion for reverence for Jesus Christ releases God's blessing.
- HI (to unbelievers): Turn from your old life of self and receive the blessing of the new life of righteousness in Jesus Christ.
- HI (to believers): Submit to the rule of Jesus Christ and live as a victorious Christian.

### 3.3 1 Cor. 8

- EI: The purpose for which Paul commanded the Corinthian believers not to eat meat offered to idols was so that they would not cause their weaker brother(s) in Christ to eat against his(their) conscience.
- TI: Love for a fellow believer limits the expression of Christian liberty.
- HI (for Singapore Chinese Christians): Stop eating food offered to idols because you love a weaker brother, not that it is wrong.

### 3.4 Gen. 50:15-21

- EI: Joseph's forgiveness of his brothers was based on his faith in God's sovereign position to avenge evil and power to bring good out of evil.
- TI: Faith in God's sovereign working motivates forgiveness.
- HI (for long-time believers):

### 3.5 Col. 1:9-12

- EI: The content of Paul's constant prayer on behalf of the Colossians was that they might be able to discern God's will.
- TI: Intercessory prayer produces spiritual insight for godly living.
- HI (for new believers):

## LESSON 7: PREACHING THE BIG IDEA

### 1. Introduction

Having a sermon outline does not guarantee a sense of a unified whole.

- E.g. 1            Topic: The Joy of Christmas
- i.        There were some wise men who visited Jesus when He was born.
  - ii.      Many people today do not really understand the meaning of Christmas.
  - iii.     The best Christmas gift for mankind is Jesus Himself.

(What's wrong with this outline?)

- E.g. 2            Topic: The Joy of Christmas
- i.        The joy of Christmas is in knowing that Jesus Christ was born the Savior of the world.
  - ii.      The joy of Christmas is in receiving divine forgiveness through faith in Jesus Christ.
  - iii.     The joy of Christmas is in experiencing divine strength by trusting in Jesus Christ.

(What's right with this outline?)

### 2. A Single Idea is Important

2.1 Donald Miller in *The Way to Biblical Preaching* says:

... any single sermon should have just one major idea. The points or subdivisions should be parts of this one grand thought. Just as bites of any particular food are all parts of the whole, cut into sizes that are both palatable and digestible, so the points of a sermon should be smaller sections of the one theme, broken into tinier fragments so that the mind may grasp them and the life assimilate them.

2.2 J. H. Jowett in *The Preacher: His Life and Work* says:

I have a conviction that no sermon is ready for preaching, not ready for writing out, until we can express its theme in a short, pregnant sentence as clear as a crystal. I find the getting of that sentence is the hardest, the most exacting, and the most fruitful labor in my study. To compel oneself to fashion that sentence, to dismiss every word that is vague, ragged, and ambiguous, to think oneself through to a form of words which defines the theme with scrupulous exactness – this is surely one of the most vital and essential factors in the making of a sermon: and I do not think any sermon ought to be preached or even written, until that sentence has emerged, clear and lucid as a cloudless moon.

Summary: An effective sermon centers on one specific thing – which is the central idea/proposition/theme/thesis statement/main thought.

### 2.3 Inductive and deductive approaches of stating an idea:

- Inductive

Point I: The Lord is good.

Point II: The Lord is gracious.

Point III: The Lord is faithful.

Conclusion (Main Point): We should then keep praising the Lord.

- Deductive

Main Point: Why we should keep praising the Lord.

Sub-point I: Because the Lord is good.

Sub-point II: Because the Lord is gracious.

Sub-point III: Because the Lord is faithful.

### 3. Formation of an Idea

#### 3.1 The two essential parts of an idea are the SUBJECT and the COMPLEMENT.

The subject answers the question: “What am I talking about?” It cannot stand alone; by itself it is incomplete. Thus, it needs the complement to “complete” it by answering the question: “What am I saying about what I am talking about?”

An idea emerges only when the complement is joined to a subject.

- Example

Subject: How God loves sinners.

Complement: I) God loves sinners by sending Jesus Christ to die for them.

II) God loves sinners by forgiving their sins in Jesus’ name.

III) God loves sinners by bringing them back to Himself through faith in Jesus Christ.

#### 3.2 Structure the following passages using the subject-complement form:

Ephesians 4:1-3

1 John 3:4-8

1 Corinthians 1:4-9

1 Corinthians 1:10-17

#### **4. Conclusion**

Those who hear us will not understand us unless we ourselves can answer two basic questions:

- What am I talking about today?
- What am I saying about what I am talking about today?

**Reference:** Robinson, Haddon. *Biblical Preaching*. Grand Rapids: Baker, 1980.

## LESSON 8: FROM TEXT TO SERMON

### 1. Introduction

To preach effectively, the preacher must involve himself in three worlds:

- i. The world when the words were first spoken to the original audience.
- ii. The world of the preacher's own times.
- iii. The world of his own situation.

Hence, the preacher must know the Bible, the world, his audience and himself. The caution here is to get the original intent before getting others/yourself to apply.

### 2. Three Developmental Questions

Submit the exegetical idea to three developmental questions.

#### 2.1 What does it mean?

- Anticipate what the hearers do not know and explain it to them.
- E.g. 'we are all one in Christ because the Holy Spirit has baptised us into one body' (explain 'baptism of the Holy Spirit' in this context).
- Know the passage, know the people.

#### 2.2 Is it true?

- Can **I** (before anyone else) really believe it?
- First impulse is to assume that the idea must be accepted because it is from the Bible; but true acceptance must be gained through reasoning, proofs and illustrations.
- E.g. Paul in 1 Cor 9:6-12 concerning his right to receive financial support, uses the Mosaic Law and everyday experiences (of soldiers, shepherds and farmers) to argue for his case.
- E.g. Paul addressing the Greeks on Mars Hill (Acts 17:16ff), and using the evidence of general revelation from nature and the wisdom of the Greek poet-philosophers; he didn't quote the OT to them, but took advantage of insights consistent with the Bible and readily accepted and identified by his audience (there's a place in using the insights of other fields).
- E.g. 'All things work for good ....' Is this true? Can it be believed? What about the one who has just lost his whole family in an accident? We may not have all the answers, but we need to be aware of the questions/problems.

#### 2.3 What difference does it make?

- The task is not completed by just explaining the truth; we need also to relate that truth to life ('So what if this is true? What difference does it make? How do you apply for change/impact?').
- For correct application, determine what the passage meant for the original audience, then decide what a modern person shares/does not share with the original audience.
- The closer the relationship between THEN and TODAY, the more direct will be the application (e.g. the master-slave relationship in the first century and the employer-employee relationship of today present some discrepancies – what does it mean 'to obey' THEN and 'to obey' TODAY?).

- To apply correctly, we need to first understand the contexts – i.e. to master the larger passage so that we can correctly understand what the smaller messages mean and why they were written (context helps us grasp the intent/purpose of the writer).

### 3. The Memorable Sentence

In light of the contemporary audience's knowledge and experience, think through the exegetical idea and state it in the most exact, memorable sentence possible (the homiletical idea).

When it has to do with a universal principle, the homiletical idea can be the same as the exegetical idea – e.g. 'A man's life does not consist in the abundance of his possessions' (Lk 12:15). Other exegetical ideas may need to be made precise and personal in order to turn them into homiletical ideas.

A homiletical idea should be winsome and compelling, but not sensational. Consider: Does it grab hold of the listener's mind? Can it be remembered easily? Does it speak relevantly to our times? E.g. 'Jesus wants His disciples to repay evil with good' and 'The best way to destroy an enemy is to make him a friend'.

### 4. Some Exercises

Write out the exegetical and homiletical ideas for each of the passages below:

Gen 3:1-7

- EI: By yielding to the serpent's deception, humanity rejected God's Word and authority in a quest for autonomy, resulting in shame and fractured relationship with God.
- HI: Satan's primary strategy is to make us doubt God's Word so that we will eventually disregard His authority.

Gen 6:1-8

- EI: The unholy union of "sons of God" and "daughters of man" stirs up God's righteous grief and leads Him to decree His universal judgment, yet God still declares His divine grace towards Noah.
- HI: When human wickedness reaches its peak, God's holiness and righteousness must judge sin, yet His overflowing grace will always provide a way for those who trust and remain true to Him.

Eph 4:1-3

- EI: To live a life worthy of the Lord's calling in the local body of JC, believers need to be patient with the imperfections of one another.
- HI: Honour God and live a worthy Christian life even if you are not perfect.

1 Jn 3:4-8

- EI: Believers should not keep on sinning because it means continuing to break God's law, to live without Christ, and to deny that Christ has overcome evil.
- HI: Stop becoming your worst enemy – stop even the little sins in your life.

**Reference:** Robinson, Haddon 1980. *Biblical Preaching*. Grand Rapids: Baker.

## LESSON 9: OUTLINING THE SERMON

### 1. Subject-Complements Exercise

#### Col. 1:15-18

Subject: Why Jesus Christ is supreme over all creatures in everything.

Complement: I. Because of His relation to God as the image of the invisible God (1:15).  
II. Because of His relation to all creation as the firstborn (1:15-17).  
III. Because of His relation to the church as the head of the body (1:18).

#### 1 Cor. 15:12-19

Subject: The Christian faith is worthless unless Christ has indeed risen.

Complement: I. If Christ has not risen, the Christian faith is invalid (1:12-14).  
II. If Christ has not risen, the apostles are liars (1:15).  
III. If Christ has not risen, the Christian faith is futile (1:16-17).  
IV. If Christians has not risen, Christians have no hope (1:18-19).

#### 1 Peter 2:11-3:9

Subject: The spirit of submission for God's sake.

Complement: I. Christians submit for God's sake to every human institution (2:11-12; 21-25).  
II. This submissive spirit for God's sake must govern us in our social relationships (2:13-20; 3:1-7).

#### Heb. 12:22-25

Subject: The five aspects of our Christian fellowship in church worship.

Complement: I. It is a spiritual fellowship (12:22).  
II. It is a universal fellowship (12:23).  
III. It is an immortal fellowship (12:23).  
IV. It is a divine fellowship (12:23-24).  
V. It is a redeeming fellowship (12:24).

## 2. The Sermon Outline

The outline gives a sense of order, unity and progress. Working on it sharpens the preacher's thinking and helps the listener to follow when the sermon is delivered.

### 2.1 The "Introduction"

The "Introduction" must attract attention of listeners

- use paradox
- use startling fact or figure
- use provocative comment
- use humour
- use story/testimony/event/news

The "Introduction" must surface a need

- "Why do I need to listen to you?"

The "Introduction" must introduce the body of sermon

- should orientate the audience to the subject of the sermon

The "Introduction" must be reasonably short

- not more than 5 minutes

### 2.2 The "Body"

Each point in the "Body" represents an idea

- should be a complete sentence
- should be a statement, not a question (i.e. should answer questions, not raise them)

Transitions in the "Body" help the listener to move with the preacher through the sermon

- use questions to introduce new points
- use review of previous points
- identify the new thought toward which the preacher is leading the listeners
- use a sentence or a paragraph

### 2.3 The "Conclusion"

The "Conclusion":

- should give a sense of finality
- should call for a verdict ("Now that you've heard, what are you going to do about it?")
- should answer the question - "So what?" ("Now that you've heard, what difference does it make?")
- should not introduce new ideas
- can be a summary
- can be an illustration (to show how the idea works out in real life without needing much explanation)
- can be question(s) to challenge the listener to think through and decide

## LESSON 10: DEDUCTIVE ETH OUTLINING - JOHN 1:19-28

### Exegetical Outline (Deductive)

**Subject:** How John the Baptist viewed himself

- Complement:** I. He viewed himself not in the light of what others mistakenly expected him to be (vv. 19-21).
- A. The Jewish religious leaders were keen to know who He was because of their eschatological expectations (v. 19).
  - B. He confessed freely that he was not the Christ (v. 20).
  - C. He replied that he was not Elijah [see Mal. 4:5, Matt. 11:14, Luke 1:17] (v. 21a).
  - D. He replied that he was not the Prophet [see Deut. 18:15-19] (v. 21b).
- II. He viewed himself in the light of what God unmistakably called him to be (vv. 22-28).
- A. Unable to press him into any of their preconceived moulds, the Jewish religious leaders allowed him to identify himself (v. 22).
  - B. He identified himself as a forerunner – a voice making straight the way for the Lord; he could never be the Christ (v. 23).
  - C. Some Pharisees accused him of not knowing himself – he tried to be bigger than he really was because he baptized without eschatological authority (vv. 24-25).
  - D. He rebutted that he knew exactly who he was - while they put him on a spiritual pedestal, he knew someone was coming the thongs of whose sandals he was not even worthy to untie (vv. 26-27).
  - E. He was true to what God called him to be and do – a voice calling in the desert at Bethany, far from the religious limelight in Jerusalem (v. 28).

**Exegetical Idea:** John the Baptist viewed himself not in the light of popular expectations of who he should be and what he should do, but in the light of what God called him to be and to do, and he was comfortable and convicted of his God-given identity.

**Theological Outline (Deductive)**

- I. For the servant of God, the worth of his identity does not rest in the popular expectations of other people [rewording EO Point I] (vv. 19-21).
- II. For the servant of God, the worth of his identity rests in the call of God upon his life [rewording EO Point II] (vv. 22-28).

**Theological Idea (integrated, big idea based on the above two points):**

A servant of God finds security in his identity not by meeting up to the popular expectations of men, but by fulfilling the call of God in his life.

**Homiletical Outline (Deductive)**

**Title:** *Security in Our Identity*

**Purpose:** Believers to be secured in what God has called them to be and to do in life.

**Introduction**

**Transition:** How can a Christian find security in who God has called him to be and what God has called him to do?

**Body**

- I. Firstly, a Christian finds such security when his need to be prestigious and popular is controlled.
  - A. THEN: Exposition of vv. 19-21 (explain/interpret text)
  - B. NOW: Trends today – recognition and one-upmanship.
  - C. TRUTH: You are a child of God – be encouraged for there is no higher privilege!

**Transition:** How can a Christian find security in who God has called him to be and what God has called him to do? (Review Point I).

- II. Secondly, a Christian finds such security when he lives with a sense of divine mission.
  - A. THEN: Exposition of vv. 22-28 (explain/interpret text)
  - B. NOW: Trends today – follow the crowd and do what they are doing.
  - C. TRUTH: God has a calling just for you – be true to it and give it your best.

### **Conclusion**

- I. Review main points.
- II. **Homiletical Idea (a concise, memorable statement based on the main points):**  
A Christian who magnifies God in his life will himself be great in the sight of God.
- III. APPLICATIONS:
- IV. Closing challenge (based on the homiletical purpose): Compare and compete with yourself - give your best to what God has called you to be and to do, and make a difference for Him!

## LESSON 11: DEDUCTIVE ETH OUTLINING - JOHN 6:1-15

### Exegetical Outline (Deductive)

**Subject:** The sufficiency of Christ

**Complement: I.** The disciples' faith in what Jesus could do was limited by their own human calculations (6:1-9).

A. Jesus' popularity and piety did not stop Him from making space and time for the needs of people – He asked Philip where they could buy bread to feed the crowd (vv. 1-5).

B. This question is a test of Philip's faith, not an indication of Jesus' ignorance because He already knew what He would do [unique in John] (v. 6).

C. Philip answered that they did not have enough bread to feed the crowd [see Luke 9:10-11 & John 1:44] (v. 7).

D. Andrew brought a boy with 5 small loaves and 2 small fish, but did not believe these were enough (vv. 8-9).

II. Jesus' sufficiency is demonstrated when His disciples were to let Him work with and through what they already had (6:10-15).

A. Jesus took the small loaves and fish from His disciples, gave thanks, and distributed them to the crowd [other gospels have the disciples distributing the food] (vv. 10-11).

B. After all had enough to eat, there were 12 baskets of leftover – it was not only enough, but more than enough! [see Elisha's story in 2 Kings 4:42-44 to appreciate a recreated messianic miracle here] (vv. 12-13).

C. The crowd misread this miracle and misunderstood Jesus as the Messianic Prophet [who would deliver them politically] – they wanted Jesus to work for them rather than they to work with Him (v. 14).

D. Jesus moved away from this crowd because He would not be forced into a kingship mission defined by men (v. 15).

**Exegetical Idea:** Jesus demonstrated His sufficiency on His own terms – not according to the human calculations of His disciples, but in response to their human devotion when they trusted Him to work with and through what they already had.

**Theological Outline (Deductive)**

- I. God's people fail to see what they can achieve in the Lord when they dare not risk beyond their apparent lack (6:1-9).
- II. God's people achieve great things in the Lord when they let Him use even the little they have (6:10-15).

**Theological Idea:** The Lord's sufficiency is manifested not so much by way of human responsibility, but very much by way of human response to His ability.

**Homiletical Outline (Deductive)**

**Title:** Our Stewardship in His Hands

**Purpose:** Believers to be good stewards by trusting the Lord enough to attempt great things with what they already have.

**Introduction**

**Transition:** Good stewards expect great things from the Lord, and attempt great things for Him. There are two marks of a good steward.

**Body**

- I. Firstly, a good steward focuses more on the concerns in God's heart, and less on the constraints in their own hands (6:1-9).
  - A. Exposition of vv. 1-9.
  - B. Illustration: Helping Chandalala.
  - C. Application: Seek faith in meeting needs, and fight fear in our lack.

**Transition:** There is a second mark of a good steward.

- II. A good steward gives faithfully to God, and trust Him to use fruitfully the giving (6:10-15).
  - A. Exposition of vv. 10-15.
  - B. Illustration: Contrast the “Titanic” with the little boat in the Sea of Galilee.
  - C. Application: There is no insignificant person and contribution in church ministry – little becomes much when placed in God’s hands.

### **Conclusion**

- I. Review main points.
- II. **Homiletical Idea:**  
Where we are short, God is always enough to cover us.
- III. Closing challenge: Let’s serve the Lord as His good stewards - place what we already have in His hands for He can do great things with even the little we have.

Eph 4 : 1-3

Subject : How a Christian should live  
worthily with fellow believers.

- Complements :
- 1) He should be completely  
humble and gentle (v. 2a).
  - 2) He should bear with others  
in love (v. 2b).
  - 3) He should make every  
effort to keep unity through  
the bond of peace (v. 3).

Exegetical : For a Christian to live a  
life worthy of his calling  
as a child of God,  
he should relate humbly,  
gently, patiently and peace-  
fully with fellow believers.

1 Jn 3: 4-8

Subject: The reasons for believers not to keep on sinning.

Complement (s): 1. To sin is to break the law. (V.4)

2. To sin is <sup>not</sup> to live in Christ. (VI.5-6)

3. To sin is to deny that Christ has destroyed the devil's work. (VII.7-8)

Exegetical Idea: Believers should not keep on sinning because it means continuing to break God's law, to live without Christ and to deny that Christ has overcome evil.

## HOMILETICAL-EXEGETICAL ANALYSIS OF 1 COR 1:4-9

## EXEGETICAL IDEA

Synthetic statement: The Corinthians have no basis for pride in their spiritual condition for it neither originates with them nor is it either final or self-perpetuating.

Subject--complement:

Subject: WHY the Cor are wrong to take pride in their spirituality or profundity:

Complement: (1) BECAUSE their condition is due not to themselves or to their favorite teachers, but to:

--God's grace in Christ (v 4f)

--Paul's preaching (v 6)

--and the Spirit's confirmation of that preaching (v 6b)

(2) BECAUSE their present state is not what they take it to be; rather, it is

--neither complete (v 7; cf. 'eagerly awaiting' elsewhere in Paul)

--nor final (v 8; what they are now is not determinative; they must be strong to the end if they are to be blameless on Judgment Day)

--nor self-sustaining (v 8f; they will depend until then on the sustaining grace of God in Christ)

## HOMILETICAL IDEA

Level one: Developmental question--What difference does it make?

Many Christians today similarly are proud (spiritually conceited) based on the teachers they follow ("I am of John MacArthur, I am of John Wimber, I am of John Walvoord, I am of John Calvin") and measure spirituality by the theology derived from such sources ("I believe in the Bible, I practice signs and wonders, I believe in pre-trib rapture, I believe in election--as if these statements provide evidence of special favour with God). In such a context, it is possible to bring over Paul's message virtually intact.

I consider this Level One application even though the precise grounds for spiritual arrogance are different (not Paul, Apollos, etc.), because the grounds are parallel (teachers and theology), and Paul, Apollos, are not explicitly referred to in this paragraph. Since there is a legitimate Level One application, there is no need to include a Level Two.

## HOMILETICAL-EXEGETICAL ANALYSIS OF 1 COR 1:10-17

### EXEGETICAL IDEA

Synthetic statement: The Corinthians' allegiance to various teachers amounts to Christological heresy and is without foundation in Paul's ministry.

Subject--complement:

Subject: Why the Corinthians are wrong to give allegiance to teachers or leaders:

Complements: (1) Because it is heresy:

- denying the universality of Christ (v 13, is Christ divided or apportioned out to one group rather than all?)
- denying the uniqueness of Christ's salvific work (v 13, was Paul crucified for you?)
- denying the lordship of Christ (v 13, were you baptized into the name of Paul?)

(2) Because it misrepresents Paul's ministry among them (vv 14-17)

### HOMILETICAL IDEA

Level one: This is possible only in cases when: (1) leaders are specifically addressing their own followers, and (2) those followers' claims stand at odds with the leader's previous ministry. (For example, it could be considered Level One(b) if followers were expressing devotion to a pastor who had not led them to Christ.)

Level two:

Developmental question: What difference does it make?

Subject: Why Christians must not express devotion or swear allegiance to certain teachers or theological systems over against others

Complement: (1) because it is heresy:

- denying the universality of Christ (v 13)
- denying the uniqueness of the work of Christ (v 13)
- denying the lordship of Christ (v 13)

(2) not transferrable

John Yuen

Text: 1 Cor 6:12-20

Title: NO "FREE" SEX PLEASE, WE'RE CHRISTIANS

Homiletical Idea: Sexual immorality in a Christian's life is never justifiable because it is a direct attack against God's holiness and rule over his life.

### Sermon Outline

#### I. Introduction

1. Attention: Singaporeans today are generally well educated and affluent. There are associated dangers to this state of affairs. One of these is individualism: "I am free to do what I like with what I have."
2. Textual overview: Paul faced a somewhat similar problem with the Corinthians. The false teachings of some people had led them to believe that they were free to do anything with their own body because it had no eternal significance. This wrong view of Christian freedom gave rise to the problem of sexual immorality among the Corinthians.
3. Today's need: Sexual immorality has created many problems in the world today, eg broken marriages and AIDS. Many are under its bondage, and even try to justify it. As Christians, we must be aware that we too can fall prey to this sin. But we must realize that sexual immorality is never justifiable because it is a direct attack on God's holiness and rule over our lives. Therefore, we must guard against this sin, and Paul tells us how today.

Transition: Paul gives us three checks to help us guard against

sexual immorality in our own life. The first check is

.....

II. To ensure a right view regarding our freedom in Christ  
(vv 12-14).

1. Paul cautions the Corinthians not to abuse the freedom they have over their own body because God will resurrect it one day, and thus, it has eternal significance.
2. The freedom we have in Christ is not a license for us to gratify self but a liability to glorify God.

Transition: The second check which Paul gives to help us guard against sexual immorality is .....

✓

III. To ensure a right view regarding our union with Christ  
(vv 15-17).

1. Paul further warns the Corinthians to exercise care in uniting themselves with the right person, ie with the Lord, not with a prostitute.
2. Our union with Christ is holy and exclusive. It is like that of a marital union in which God demands faithfulness. Sexual immorality is a breach of this faithfulness against God.

Transition: Paul gives us one last check, and that is .....

✓

IV. To ensure a right view regarding the ownership of our body  
(vv 18-20).

1. To maintain a right union with Christ, Paul exhorts the Corinthians not to defile their own body with sexual

immorality. He reminds them that the body is the Spirit's holy temple, and that they are to honour God as His "purchased property".

2. We have no right to defile our body because it belongs to God. We are to keep it sanctified as God's stewards of our own body.

#### V. Conclusion

1. State again homiletical idea.
2. Review the main points.
3. Applications:
  - (1) Remind yourself constantly that when a Christian commits sexual sin, he sins against himself; he sins against his church; most of all, he sins against God.
  - (2) Keep your body sanctified for the Lord who rightly owns it.
  - (3) Self-examination - any ungodly physical appetites? any danger of sexual sins?
  - (4) Silent prayer - seek forgiveness, strength and wisdom.
4. Close in prayer.

John Yuen

Text: 1 Cor 9:19-23

Title: Making Christ Relevant To Sinners

Homiletical idea: <sup>We,</sup> Christians, need to identify relevantly with the lost before they can identify reverently with our gospel.

### Sermon Outline

#### I. Introduction

1. The problem of weak Christian witness can be attributed to extremes:
  - a. Behaving exactly like a non-believer.
  - b. Behaving with a "holier-than-thou" attitude.
2. Social relationships are good opportunities for Christian witness.
  - a. God is using us to draw the lost to Himself.
  - b. How we relate with the lost will either draw them to Christ or drive them away from Him.

Transition: Paul gives us a lesson on how to be an effective Christian witness among the lost with whom we relate with socially. We need to heed .....

#### II. The aim of identifying relevantly with the lost (vv 22,23).

1. We aim to win the lost to Christ by "becoming all things to all men" (v 22).
  - Does not mean inconsistent in conduct.
  - It means that in matters not contrary to Scripture, we participate in order to be a visible witness for Christ.
2. We aim to share in the blessings of the gospel by (v 23):
  - rejoicing in the salvation of others;
  - anticipating the reception into heaven with those who are saved.
3. Some reasons for identifying with people:
  - we want to be popular;
  - we want to be accepted;
  - we want to reap benefits from others;
  - we want to follow the crowd;
  - we are under pressure to conform.
4. Caution: when our aim is not for the gospel's sake, we can get carried away and lose our witness for the Lord.
5. Illustration: Hudson Taylor's attempt to identify with the people in China. He wore the same clothings and hairstyle as the Chinese. He also spoke their language. His aim is to win them to Christ.

Transition: We also need to heed .....

#### III. The approach of identifying relevantly with the lost (vv 20-21a; 22).

1. Different people behave differently:
  - a. Some are legalistic like the Jews (v 20)

- rule of punctuality;
  - rule of neatness;
  - rule of perfectionism;
  - rule of proper dressing;
  - rule of proper address.
- b. Some are free and casual as if without law (v 21a)
    - no to restrictions;
    - no to dress codes;
    - no to keeping silent;
    - no to formalities;
    - no to proper timing.
  - c. Some are "weak" in behaviour (v 22)
    - may not be good with words;
    - may not be logical in thinking;
    - may not be sophisticated in behaviour;
    - may not be mature in attitude.
2. The tendency is for like-minded people to attract one another.
    - a. Christians are not to congregate among themselves all the time.
    - b. Christians are to integrate with the lost so that they can be witnesses among them.
    - c. Christians are, thus, to identify with the lost as best as they can without losing their Christian identity.
  3. Illustration: A fellow recruit who refused to steal fruits with us during my NS days. He was one of us in the platoon, yet when his Christian identity is threatened, he stood apart from us. We are to integrate with the lost without disintegrating our Christian identity.

Transition: A third thing we need to heed is .....

- IV. The attitude of identifying relevantly with the lost (v 21b).
  1. The attitude is one of submission to God, not to man.
    - a. We are not to compromise when God's law is violated.
    - b. We are to make a stand for the Lord so that the Christian witness is preserved.
  2. Take note of how far we can go when identifying with the lost regarding:
    - recreation;
    - entertainment;
    - conversations and jokes;
    - business venture;
    - ethical values.
  3. Illustration: When a ship is sailing on the waters, it is afloat. But when the waters enter the ship, it is sinking. Thus, we are to be in the world without letting the world enter us.

#### V. Conclusion

1. State the homiletical idea.
2. Review the main points:
  - a. The aim of winning the lost.

b. The approach of integrating with the lost.

c. The attitude of submission to God's law.

3. Applications:
- a. Make a conscious decision to win some lost people.
  - b. Show interest in the lives of lost people.
  - c. Guard against compromise in social relationships.

4. Pray.

Robinson, Haddon W. Biblical Preaching.  
Baker Book House, 1980.

Appendix 3

**Sermon-Evaluation Form**

The elements of a sermon suggested in this book can be reduced to a number of specific questions.

217

**Organization**

**Introduction**

Does it get attention? \_\_\_\_\_  
Does it touch some need directly or indirectly? \_\_\_\_\_  
Does it orient you to the subject? \_\_\_\_\_ or to the main idea?  
\_\_\_\_\_ or to the first point? \_\_\_\_\_  
Is it the right length? \_\_\_\_\_ Is there a specific purpose?  
\_\_\_\_\_

*Biblical Preaching*

**Structure**

Is the development clear? \_\_\_\_\_ Is the overall structure clear? \_\_\_\_\_  
Does the sermon have a *central idea*? \_\_\_\_\_ Can you state it? \_\_\_\_\_  
Are the transitions clear? \_\_\_\_\_ Do they review? \_\_\_\_\_  
Is there a logical or psychological link between the points? \_\_\_\_\_  
Do the main points relate back to the main idea? \_\_\_\_\_  
Are the subpoints clearly related to their main points? \_\_\_\_\_

**Conclusion**

Does the sermon build to a climax? \_\_\_\_\_  
Is there an adequate summary of ideas? \_\_\_\_\_  
Are there effective closing appeals or suggestions? \_\_\_\_\_

218

**Content**

Is this subject significant? \_\_\_\_\_ Is it appropriate? \_\_\_\_\_  
Is the sermon built on *solid exegesis*? \_\_\_\_\_  
Does the speaker show you where he is in the text? \_\_\_\_\_  
Is the analysis of the subject thorough? \_\_\_\_\_ logical? \_\_\_\_\_  
Does the speaker convince you that he is right? \_\_\_\_\_  
Does the content show originality? \_\_\_\_\_

**Supporting Material**

Is the supporting material *logically* related to its point? \_\_\_\_\_  
Is it *interesting*? \_\_\_\_\_ *varied*? \_\_\_\_\_ *specific*? \_\_\_\_\_  
*sufficient*? \_\_\_\_\_

## Style

- Does the speaker use correct grammar? \_\_\_\_\_  
 Is his vocabulary concrete, vivid? \_\_\_\_\_ varied? \_\_\_\_\_  
 Are words *used* correctly? \_\_\_\_\_  
 Does the choice of words add to the effectiveness of the sermon? \_\_\_\_\_

## Delivery

### Intellectual Directness

- Does the speaker want to be heard? \_\_\_\_\_ Is he alert? \_\_\_\_\_  
 Do you feel he is talking with you? \_\_\_\_\_  
 Is he friendly? \_\_\_\_\_  
 Does the delivery sound like lively conversation? \_\_\_\_\_  
 Are words *pronounced* correctly? \_\_\_\_\_

### Oral Presentation

- Is the voice easy to listen to? \_\_\_\_\_ Is there clear articulation? \_\_\_\_\_  
 Is there vocal variety? \_\_\_\_\_ Does the *pitch* level change? \_\_\_\_\_  
 Is there a variety in force? \_\_\_\_\_ Does the *rate* vary enough? \_\_\_\_\_  
 Does the speaker use *pauses* effectively? \_\_\_\_\_

### Physical Presentation

- Is his entire body involved in the delivery? \_\_\_\_\_ Does he gesture? \_\_\_\_\_  
 Are the gestures spontaneous? \_\_\_\_\_ wide? \_\_\_\_\_ definite? \_\_\_\_\_ Are there distracting mannerisms? \_\_\_\_\_  
 Is the posture good? \_\_\_\_\_ Does the speaker look alert? \_\_\_\_\_  
 Is there good facial expression? \_\_\_\_\_

## General Effectiveness

### Audience Adaptation

- Is the sermon adapted to your interests? \_\_\_\_\_ attitudes? \_\_\_\_\_  
 Is it related to your knowledge? \_\_\_\_\_ Does it meet needs? \_\_\_\_\_  
 Does the speaker look you in the eye? \_\_\_\_\_  
 Do you feel he is aware of audience response? \_\_\_\_\_