

## The Sermon's Purpose & Homiletical Idea (Steps 3-5)

### I. Definitions

- A. Step 3: The exegetical idea (CPT) summarizes the text's message to the *biblical* audience.
- B. Step 4: The sermon's purpose (desired listener response) is the behavior change you want in the hearers as a result of your preaching the homiletical idea (pp. 86, 148, 156, 170).
- C. Step 5: The homiletical idea (CPS) summarizes the sermon for the *modern* audience (p. 29).

### II. Contrasting the Exegetical and Homiletical Ideas

	Exegetical Idea (CPT)	Homiletical Idea (CPS)
<i>Which is written first?</i>	First (step #3, p. 27)	Second (step #5, p. 28)
<i>Place used</i>	In the study	In the pulpit
<i>Study steps</i>	Observation and interpretation	Principalizing and application
<i>Primary concern</i>	Accuracy to the author's intent	Relevance to the audience
<i>Form best stated</i>	$Z_1+X+Z_2+Y$	A winsome, compelling slogan
<i>Length and style</i>	2-3 lines (commas and "ing" words are OK)	1-2 lines (avoid commas and "ing" words)
<i>Outline Order</i>	Sequential (same as passage)	Logical (not always same as text)
<i>Mode of communication</i>	Written to be read	Written to be heard
<i>Audience addressed</i>	Biblical times (time bound)	Twenty-first century (timely)
<i>Tense and Mood, Person number</i>	Past tense indicative Third person ("Paul," "Colossians," etc.)	Present tense (often imperative) First or second person ("We," "you," etc.)
<i>Question answered</i>	"What was God saying to the first readers of this passage?"	"What is God saying to those who listen to me preach this passage?"
<i>Needs addressed</i>	Original, textual (women wouldn't wear head coverings in the church at Corinth)	Modern, cultural (women won't submit to husbands in counter-culture ways in Singapore)

Despite these differences, write both ideas: (1) in the active voice, (2) in full sentences, (3) with correlating  $Z_1$ s and interrogatives (p. 34), and (4) so they include the whole passage.

## Exegetical and Homiletical Idea Examples

<b>Exegetical Idea</b>	<b>Homiletical Idea</b>
<p><b>“The result of Samson’s immorality with Delilah was God’s judgment upon his very life in the pagan temple of Dagon.”</b></p> <p style="text-align: right;">(Judges 16)</p>	<p><b>“God judges any ‘he-man’ with a ‘she-weakness.’”</b></p> <p style="text-align: right;">(Chuck Swindoll)</p>
<p><b>“The manner in which the disciples were to pray was secretly rather than for public show like the Pharisees.”</b></p> <p style="text-align: right;">(Matt. 6:5-8)</p>	<p><b>“God blesses private prayers more than public.”</b></p> <p style="text-align: right;">(#9 on pages 37 &amp; 42)</p>
<p><b>“The reason Jesus washed the disciples’ feet was because He sought to set an example of love humbly serving others.”</b></p> <p style="text-align: right;">(John 13:1-17)</p>	<p><b>“When you love people like Jesus you don’t mind dirt.”</b></p> <p style="text-align: right;">(p. 152)</p>
<p><b>“The reason Paul stopped praying for his physical defect to be removed was because he began to value the humility and strength it built in him.”</b></p> <p style="text-align: right;">(2 Cor. 12:7-10)</p>	<p><b>“The thing you most pray that God would remove in your life is the thing you most want to keep.”</b></p> <p style="text-align: right;">(Dr. Don Sunukjian, Talbot Seminary)</p>

*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.