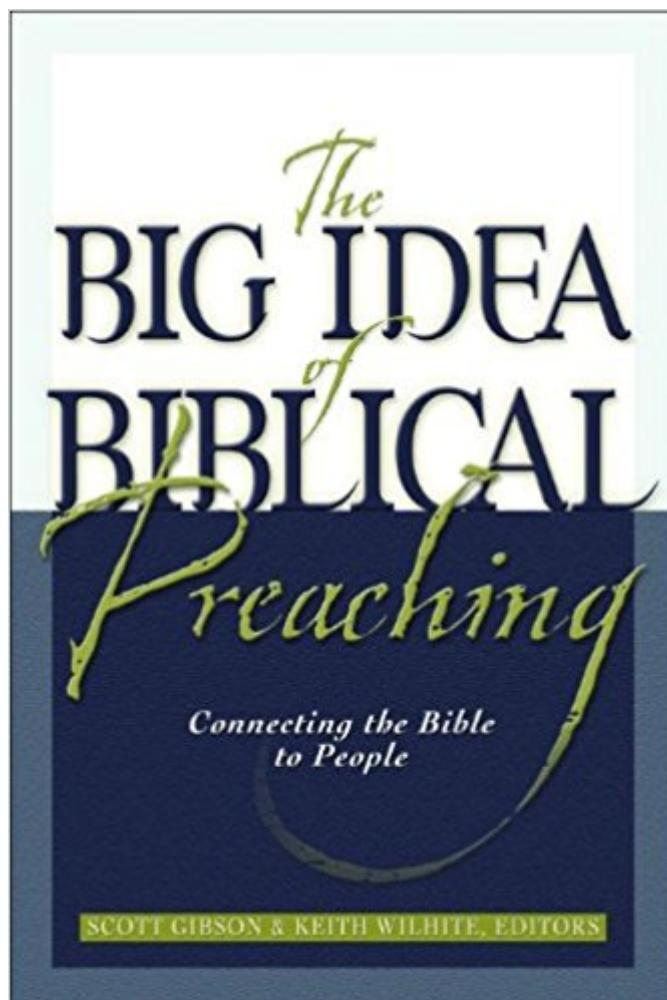


The book was found

The Big Idea Of Biblical Preaching: Connecting The Bible To People



Synopsis

Since 1980, Haddon Robinson has influenced generations of students and preachers through his widely used classic text, *Biblical Preaching*, in which he shows preachers how to communicate the Bible's big ideas with precision. But does Robinson's "big idea" approach to expository preaching still work in today's diverse cultures and fast-paced world? *The Big Idea of Biblical Preaching*, now in paperback, presents a strong defense of the ongoing relevance of this approach to expository preaching. An experienced and skilled group of contributors to this volume includes: Paul Borden, Scott M. Gibson, Duane Litfin, Terry Mattingly, John Reed, Bruce L. Shelley, Donald R. Sunukjian, Joseph M. Stowell III, Bruce K. Waltke, Scott Wenig, and Keith Willhite. This volume is written not only for the current generation of students but also for today's preachers, who will find in the pages of this book a powerful approach to expository preaching.

Book Information

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Customer Reviews

This book is required for Preaching I at Gordon-Conwell Theological Seminary. It has some good examples of how to do good preaching (homiletics). It is also in honor of famous preacher Haddon Robinson, a professor emeritus. Being a collection of essays, there are a number of famous names, including Bruce Waltke, Paul Borden, Bruce Shelley, Scott Gibson, and others. The book is divided into 3 sections: first is why a single idea lands the biggest punch, the second is the biblical and theological power (foundations of exegesis and how to do some exegesis and how to apply to preaching), and the third is communicating the point. This is also a book that applies Haddon Robinson's book, *Biblical Preaching*. The first section is two essays, one of which asks questions

Robinson poses ("What is the big idea?" "What are the subject and the complement?"), and then applying this to be text-centered and audience-focused. Then, the sermon is developed with examples, illustrations, it is applied, proved, or explained, for development, and constantly re-iterated (repeated) for force. There is also necessity for the preacher to know his people and is clear, and applies theological and biblical principles, applying the right texts to address pertinent issues. The second part of the text looks through how to do proper exegesis (for instance in Old Testament sources and challenges, such as poetics or wisdom literature, or New Testament challenges like defining the right texts and limiting the text) and applying this to preaching. In addition, Borden's essay in this section tries to address the issue of finding the big idea within a narrative.

The content of this read was impactful for me at this stage of my ministry in that I have had a number of years to reflect upon as a practitioner in the pulpit. Much, if not most of this time has been a learning experience of understanding what NOT to do. Although exposed to the concept of "Big Idea" preaching in my seminary training, it was delivered along with mixed messages about giving equal priority to exegesis from the language department. For this reason, from an educational standpoint, the theme was neutralized in my actual ministry (preaching) experience. More than ever, having experienced the challenge of communicating from the pulpit, the concept of Big Idea communication is of greater interest. Oftentimes, or at least in my case, the seminary experience produces students who are carefully trained to plunge into the cryptic or hidden truths in the passage through in depth language study and analysis. Unfortunately, these habitual practices work in the opposite direction in that the Big Picture is abandoned for the microscopic. The expositor quickly becomes lost in the forest for all the many trees that he has discovered along the way. This is not to say that the necessary exegetical spade-work should be abandoned. However, it is important to carefully determine what is considered necessary to communicating the text effectively, in confidence. I believe this to be the central message of this text - what is the primary truth or principal to be gained by the listener. Overall, Stowell's piece had the greatest impact in my overall estimation in his insistence that we "preach for change" in the life of the listener. He takes the profession of preacher from merely an entertainer to a physician of the soul who sees his task as life-change and eternal impact.

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