

INTRODUCTION TO PREACHING (CMI-300)

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Point Loma Nazarene University
Fall Semester 2013 [3 units]
M/W/F 1:30 PM – 2:20 PM
Evans Hall #121

CATALOG DESCRIPTION:

The personal, intellectual, and spiritual elements of preaching; the structure and form of the sermon; the development and delivery of sermons with each student preaching in class.

REQUIRED TEXTS:

Craddock, Fred B. *Craddock on the Craft of Preaching*. Edited by Lee Sparks and Kathryn Hayes Sparks. St. Louis, MO: Chalice Press, 2011.

Long, Thomas G. *The Witness of Preaching*. Second edition. Louisville, KY: Westminster John Knox Press, 2005.

Wright, John W. *Telling God's Story: Narrative Preaching for Christian Formation*. Downers Grove, IL: IVP Academic, 2007

The English Standard Version (ESV) will serve as the biblical text for the course.

Course Outcomes: Following the completion of this class, the student will be able to

1. Demonstrate the ability to interpret Scripture;
2. Demonstrate the ability to preach from Christian Scripture with appropriate application for the Church in today's world;
3. Demonstrate an understanding of the different methods of preaching and teaching from the diverse genres of Scripture.

COURSE PROCEDURE:

1. Lectures on the theory and practice of preaching, and on biblical exegesis, will be given by the professor during the first half of the semester. The first exam will cover Long's, *The Witness of Preaching*, and Wright's *Telling God's Story* (**100 points**). The second exam cover pages 1-115 in Craddock, and the Carver article (**100 points**). The final examination will include all the material covered in the class as well as pages 117-194 of Craddock, and the Denney article (**150 points [350 points]**).
2. Each student will present an exegetical study of the text used for the sermon delivered in class following Long's *Brief Exegetical Method for Preaching* – due **October 28**. (**100 points**)
NB: the study will include the student's response to ***A Guide for the Study of Individual Books***.
3. Each student will prepare and deliver at least one sermon during the quarter. The sermon is to be genuinely biblical. The student will provide a full manuscript of the sermon to the professor before

the sermon is delivered. All quotations should be properly noted, and Scripture references indicated in parentheses. No grade will be given for the preaching experience. The sermon grade will reflect the work submitted in the manuscript. **(150 points)**

- Each student will prepare three (3) sermons during the semester. Each outline will consist of a (1) title, (2) Scripture passage, (3) the Big Idea of the Text, (4) a focus statement, (5) a function statement, (6) a brief introduction, (7) the major moves of the sermon, (8) an appropriate conclusion. The Professor will ask for specific issues to be treated in each sermon. The sermons are due: **October 21, November 18, and December 13. (75 points)**

NOTE: The weekly demand of pastoral preaching is rigorous and constant. In an attempt to simulate the pastoral situation, the student will present his/her sermon outlines to the professor at the beginning of the class period on the date the outline is due. Outlines will **not** be accepted after designated deadlines.

- Each student will prepare two devotional messages during the semester (a minimum of 750 words). The message will develop a single biblical text (idea). The purpose of the message is to encourage believers. Each message is worth **50 point (100 points)**.
- Each student will develop a *Sermon Idea Notebook*. It is suggested that the student use a standard size three ring loose-leaf binder for this assignment. The purpose of this project is to encourage the consistent development of the student's *homiletical mind*. **(75 points)**
- Each student will write a response to at least ten (10) sermons he/she has heard during the current semester. These responses should come from at least five (5) different preachers. No more than two responses can originate from PLNU chapel context. Each response must include (1) a description of the setting, (2) identification of the preacher, (3) the biblical text, (4) the purpose of the sermon, (5) the type of sermon, (6) a brief outline, and (7) a critique of the sermon **(50 points)**
- There will be other writing assignments during the semester that will cover developing illustrations, outlining a biblical text, establishing a theological position, etc. **(100 points)**

Regular class attendance is expected.

Important Student Information:

NOTE: Academic Accommodations

All students are expected to meet the minimum standards for this course as set by the Professor. Students with learning disabilities who may need accommodations should first discuss options and services available to them in the Academic Support Center (ASC) during the first two weeks of the semester. The ASC, in turn, will contact the Professor with official notification and suggested classroom accommodations, as required by federal law. Approved documentation must be provided by the student and placed on file in the ASC prior to the beginning of the semester.

NOTE: Inclusive Language Statement

The School of Theology and Christian Ministry (STCM) is committed to the equality of women and men. Recognizing that people have often used the English language in ways that imply the exclusion of and inferiority of women, the STCM urges students, faculty and staff to avoid sexist language in public discourse, in classroom discussions and in their writing.

NOTE: Academic honesty is expected in all writing assignments and on the examinations and quizzes!

GRADING:

1000 – 930 = **A**; 929 – 900 = **A-**; 899 – 870 = **B+**; 869 – 830 = **B**; 829 – 800 = **B-**; 799 – 770 = **C+**; 769 – 730 = **C**; 729 – 700 = **C-**; 699 – 670 = **D+**; 669 – 630 = **D**; 629 – 600 = **D-**; 599 and below = **F**

Class Schedule and Assignments:

Date	Lecture Topics	Readings / Assignments
Sept 4	Introduction to the Class	Long 1-51 [for the week]
Sept 6	What Does It Mean to Preach? -- 1	Rom 9:30 – 10:21
Sept 9	What Does It Mean to Preach? – 2	
Sept 11	The Biblical Witness in Preaching	Long 52-68
Sept 13	Biblical Exegesis for Preaching – 1	Long 69-98
Sept 16	Biblical Exegesis for Preaching – 2	
Sept 18	The Focus and Function of the Sermon 1st Devotional Message	Long 99-116
Sept 20	The Basic Form of the Sermon 1st Sermon Response	Long 117-148
Sept 23	Refining the Form	Long 149-171
Sept 25	Beginnings, Connections, and Endings	Long 172-197
Sept 27	Images and Experiences in Sermons 2nd Sermon Response	Long 198-224
Sept 30	Writing Assignment – No Class 1st Writing Assignment	Jeremiah 23:9-40
Oct 2	Workshop – 1	Isaiah 6
Oct 4	From Desk to Pulpit 3rd Sermon Response	Long 225-244
Oct 7	Homiletics as Biblical Hermeneutics	Wright 9-45
Oct 9	Eclipsing the Biblical Narrative	Wright 47-76
Oct 11	Workshop – 2 4th Sermon Response	Galatians 1:6-9
Oct 14	Weaving the Story	Wright 77-104
Oct 16	Summary of Long and Wright	
Oct 18	Exegeting the Congregation 5th Sermon Response	
Oct 21	Exam 1 1st Sermon Due	
Oct 23	Exegetical Project – No Class	
Oct 25	Fall Break – No Class	
Oct 28	Introduction to the Preaching Experience Exegetical Project Due	Craddock 1-17
Oct 30	Preaching Experience	
Nov 1	Preaching Experience 6th Sermon Response	
Nov 4	Preaching Experience	Craddock 19-64

Nov 6	Preaching Experience 2nd Devotional Message	
Nov 8	Preaching Experience 7th Sermon Response	
Nov 11	Preaching Experience	Craddock 65-83
Nov 13	Preaching Experience	
Nov 15	Preaching Experience 8th Sermon Response	
Nov 18	Preaching Experience 2nd Sermon Due	Craddock 85-115
Nov 20	Preaching Experience	
Nov 22	Preaching Experience 9th Sermon Response	
Nov 25	Exam 2	Craddock 117-155
Nov 27	Thanksgiving Recess – No Class	
Nov 29	Thanksgiving Recess – No Class	
Dec 2	Narrative Preaching – 1 2nd Writing Assignment	Craddock 157-194
Dec 4	Narrative Preaching – 2	
Dec 6	Narrative Preaching – 3 10th Sermon Response	
Dec 9	Narrative Preaching – 4	Craddock 1-17
Dec 11	A Theology of Preaching	
Dec 13	Final Question: Good Advice or Good News? 3rd Sermon Due	
Dec 20	Final Examination – 1:30 - 4:00	

SERMON BOOKS:

Brooks, Phillips. *The Light of the World* [252 B873l]
Chappell, Clovis G. *If I Were Young* [252.07 C467l]
Edwards, Jonathan. *Sinners in the Hands of an Angry God* [252 E26s]
Fosdick, Harry Emerson. *The Hope of the World* [252 F748h]
Gossip, Arthur. *From the Edge of the Crowd* [232 G 679f]
Hamilton, J. Wallace. *Serendipity* [252 H217s]
Inge, W. R. *The Things That Remain* [252 I45t]
Leclerc, Diane. *"I Am Not Ashamed..."* [252.0082 211L]
Macartney, Clarence E. *Salute Thy Soul* [252 M116s]
McGraw, James. *The Holiness Pulpit*. [252 M147h]
Motter, Alton M. (ed.). *Great Preaching Today* [252 M921g]
Ogilvie, Lloyd John. *The Bush is Still Burning* [252 O35h]
Stewart, James. *River of Life* [252 S951r]
Stewart, James. *The Wind of the Spirit* [252 S951w]
Thielicke, Helmut. *The Silence of God*. [252 T431s]
Tillich, Paul. *The Eternal Now*. [252 T577e]

REQUIRED READING

Carver, Frank G. "Some Thoughts on Biblical Preaching from a Purist Professor of Bible." *The Preacher's Magazine*.

Denney, James. "Preaching Christ." In *Dictionary of Christ and the Gospels*, 2:393-403. Edited by James Hastings. [232 H357d]

GUIDE FOR THE STUDY OF INDIVIDUAL BOOKS

The uniqueness of each biblical document and the issues surrounding it may slightly alter the use of the guide from book to book.

I. Introduction

- A. Give the book's title and the origin and meaning of the title.
- B. Indicate the place of the book in the canon of Scripture. Discuss any relevant issues.
- C. Identify and define briefly the book's major critical problems, both literary and historical. The discussion and decisions regarding those problems necessary to your presentation should be reserved for their appropriate place below in the guide.

II. Literary Character: Structure and Genre

- A. Identify or characterize the major or significant literary types (or forms) found in the document, unless they have already been adequately presented in an introductory lecture.
- B. Analyze the literary structure (not a topical outline!) of the document.
- C. Identify and define its literary form or genre, that is, what kind of document is it?
- D. State the central themes employed by the author(s).

III. Historical and Literary Settings: Setting and Origin

- A. Sketch briefly the historical situation surrounding the content (the period to which it refers) of the document.
- B. Describe briefly the process (literary development, authors-editors, historical situation, and intention) which gave birth to the document in its final (canonical) form.

IV. Significance as Scripture

- A. State the intention and theological function of the document in the canon of Scripture, that is, what was the intended message of the book for the on-going community of faith?
- B. Interpret the witness of the book to the Christian community and/or the contemporary world.

V. Annotated Bibliography

Briefly characterize the sources used in your study and (as you are able) other sources (beyond the standard Old Testament/New Testament introductions) which will enable one to further study the issues presented.

OUTLINE OF A BRIEF EXEGETICAL METHOD FOR PREACHING

Thomas Long

I. Getting the Text in View

A. *Select the text*

1. Lectio continua.
2. A lectionary.
3. Local plan.
4. Preacher's choice.

B. *Reconsider where the text begins and ends*

C. *Establish a reliable translation of the text*

1. If you cannot work from the original texts, compare the wording of a passage with two or three good translations.
2. Whenever we find a difference in wording that is more than stylistic, we should make a note of it.

II. Getting Introduced to the Text

D. *Read the text for basic understanding*

1. Nothing fancy here. Understand the straightforward meaning of the words and syntax of the text.
2. Look up any unfamiliar terms in a Bible dictionary.

E. *Place the text in its larger contexts*

1. Using two or three outlines of a biblical book, examine how the text fits into the larger structure in order to obtain a sense of where the text comes in the overall flow and development of the book.
2. If a version of the text appears elsewhere, make a careful comparison of the text with its parallels--note all differences that often show how the writer has fit the text into the flow and emphases of the larger context.

III. Attending to the Text

F. *Listen attentively to the text*

1. The art of exegesis involves learning how to ask questions of a biblical text. Then, the preacher must be willing to listen to the responses that the text gives to good questions.
2. Where do our questions come from? Most of the time they will emerge from the interaction among these conversational partners: from the totality of our situation as we stand before the text.
3. Questioning a text is a creative, imaginative activity--something like brainstorming. We are trying to knock the barnacles off our assumptions about the text so that it can speak to us anew.
 - (1) the writing of a paraphrase of the text. Questions of meaning are brought to the surface.
 - (2) if the text is a narrative, stand in the shoes of each of the characters and experience the story from these varied perspectives. Suspend judgment about who the hero is. Identify with each character and take a sympathetic view of that character's understanding of the world.
 - (3) explore the text looking for details that appear, at first glance, to be unusual or out of place.
 - (4) ask if the text has a center of gravity: a main thought around which all other thoughts are organized.
 - (5) look for conflict, either in the text or behind it.
 - (6) look for connections between the text and what come before and after it.
 - (7) view the text through many different "eyes." Here is the place for the preacher to survey the congregation in the imagination's eye. Ask the questions they would ask. Ask, on their behalf, the questions they may not dare to ask. Listen to the text, hoping for a word for them.

(8) Think of the text “as someone’s attempt to reflect on the answer to some important question,” and then try to discern what that question could be.

(9) Ask what the text is *doing*. Is it commanding, singing, narrating, explaining, warning, debating, praying, and reciting?

NOTE: At this point in the exegetical process curiosity and freewheeling inquisitiveness are virtues. The preacher bombards the text with question, even with bold challenges, and listens eagerly for responses, faith to faith. The preacher must test these insights by placing them into the crucible of scholarly and critical exegesis. We listen, then we test, but the testing sharpens our ears to listen again. Both the open listening and the rigorous testing are important.

IV. Testing What Is Heard in the Text

G. *Explore the text historically*

H. *Explore the literary character of the text*

1. Here the preacher examines the text to determine both its literary character and function.
 1. The primal narrative.
 2. The expanded narrative.
 3. Derivative narratives.
 4. Literature of institutionalization.
 5. Literature of mature theological reflection.
 6. Literature of instruction and vocation.

I. *Explore the text theologically*

1. We are trying to discover what specific assumptions and claims are present in the text regarding God-in-relation-to-humanity.
2. Note the theological terms employed in the text (e.g., *faith, grace, covenant, flesh, glory, etc.*).

J. *Check the text in commentaries*

V. Moving Toward the Sermon

K. *State the claim of the text upon the hearers (including the preacher)*

1. An exegetical process “introduces” us to the text. The preacher must decide what this text wishes to say on this occasion to our congregation. Something happens between text and people: a claim is made, a voice is heard, a textual will is exerted, and a sermon will be a bearing witness to this event.
2. We are ready to move on to the creation of the sermon itself only when we can finish the following sentence: ***“In relation to those who will hear the sermon, what this text wants to say and do is...”***