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## PR 610 The Servant as Proclaimer

Donald C. Boyd

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# PR610: THE SERVANT AS PROCLAIMER

**ATS:** Donald C. Boyd  
**Monday and Wednesday**

**MC 204 (BC 235)**  
**1:00 – 2:50 p.m.**

## PURPOSE

To develop convictions, methods, forms, and skills for the communication of the biblical message.

## OBJECTIVES

1. To be able to find, feel, and express a biblical message in a simple sentence.
2. To be able to turn exegesis (*text meant*) and hermeneutics (*text means*) into a focused and dialogical sermon design.
3. To be able to follow a prescribed homiletical method to the extent of re-aiming the biblical message through multiple sermon variations to fit the context of the immediate hearers.
4. To be able to gather, construct, and edit developmental material for its best effect, evidenced by an acceptable sermon manuscript (*before the professor*) and preaching event (*before the class*).
5. To be able to characterize effective pulpit communication by either written theory, or duplicating experience, or class evaluation.
6. To be sufficiently committed to the certainty and awesomeness of the high calling of preaching the Word of God that it has become a priority in the student's lifelong pursuit of servant faithfulness.
7. ***In short***, to do biblical preaching, with a dominant sermonic focus, in a dialogical style.

## PLAN

### WEEK I

Introduction  
Towards a Theology of Preaching  
READING: R 12-19

### FOUNDATIONS

ASSIGNMENT: **THEOLOGY OF PREACHING** [*Long range*]

Toward providing the preacher a conscious base for making choices concerning *preaching* in a pluralistic/relativistic world and church that are driven by market forces, pragmatism, and the lure of novelty, the following assignment is in place.

Form a conceptualization and organization (*analysis/synthesis*) of non-negotiables in a theology of preaching (i.e., *preaching before God*).

Do so from extrinsic sources to PR610, from values formed in the process of PR610, and from the following required sources:  
**Mt 3:1-- 5:3** (pp. 34 - 87). Commentary out of William Barclay.

"The Gospel of Matthew." I, THE DAILY STUDY BIBLE.

**Mt 5:3 -- 12.** Text only (any translation).

**Lk 1:68 -- 79** BENEDICTUS; or, **I Th 2:1-12** for the "Impact of the preacher."

John Wesley on "Law and Gospel and Preaching" in Sermon XXV. UPON OUR LORD'S SERMON ON THE MOUNT (WW, V, 313 -- 18).

Fred Craddock. "Minister's Conf. 1989." AUDIO TAPE [BF371.C7 1989]

**DUE:** One week after the student's Class Preaching Event.

[Max. 2 pages, single space. Use S/Pr model.]

[Unless the FINAL EXAM option is given.]

**Study Questions .... PR610: THEOLOGY OF PREACHING**

*For either the required paper or final exam.*

1. What were the characteristics of the preaching of John the Baptist, as listed by **Barclay**, "The Gospel of Matthew," I, **DSB**, and how might such characteristics be reflected in one's own preaching today?
2. What preacher specific corollaries can be found in **John Wesley's** "Upon Our Lord's Sermon on the Mount: Discourse V." **Sermon XXV** and from John the Baptist's message of *threat and promise* in Mt 3:7-12?
3. What does it mean to say that in preaching the Holy Spirit of God is specially operative?
4. How did the Judaism of John's day understand the demand for repentance and how might this theme be expressed in today's preaching?
5. What is there in the unfolding of the story of Jesus, especially in his baptism, that should be paralleled in the unfolding of any preacher in any age?
6. How are we to understand the significance of Jesus' temptation in the wilderness? What lessons might be particularly drawn from this encounter for preachers and preaching?
7. What characteristics of Jesus' teaching does Barclay identify as being needed in all preaching? Describe the importance of each.
8. What qualities in a person does Barclay list as needful for "fishing for people" today (Mt 4:18-22)?
9. Describe in detail the "three great activities" of Jesus' life (Mt 4:23-25).
10. In what ways do the **Beatitudes** in the Sermon on the Mount (Mt 5:3-12) inform a theology of preaching?
11. In what way does the **Benedictus** or **I Th 2:1-12** inform a theology of preaching?
12. What is the linkage between preaching and memory (via Craddock)?



Wednesday Class Devotions: **Week 2** E Mt 3:1-12 [Team II] . . . **Week 3** E Mt 3:13-4:11 [Team III]

**Week 4** E Mt 4:12-22 [Team IV] . . . **Week 5** E Mt 4:23-5:3 [Team I]  
E *Keep in mind -- "single focus".. S / Pr -- 5 min. max.*

Principles of Effective Communication

READING: R 221-24; L 16-36

ASSIGNMENT: **THE PREACHER** [Short range]

Working together within the assigned **Teams**, each member student is to be video taped reading orally Galatians 6:1-10; giving a 3 minute (max) interpretation of the intended point of the reading; and, finishing with an autobiographical story which illustrates something in the reading.

[A video tape may be picked up at the Media Center.]

**DUE:** To be finished by the end of Week II.

ASSIGNMENT: **EVALUATIVE FINDINGS** [Long range]

In order to identify aspects of preaching delivery, keep **critical notes** on **six** current speech events. Start with a **Reaction Report** composite of the Team video tapings of Week I, especially your own. Circle or list at the end of your findings **seven** aspects important for *your* personal modeling and growth. *For further help in getting started, see "Exercises 1-4" in Litfin, 331-32.* Since communication follows four separate signals, let the observations be fourfold:

<b>IDEATION</b> (thought)	<b>SEMANTICS</b> (words)	<b>TONICS</b> (voice)	<b>KINESICS</b> (body)
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**DUE:** These findings will be discussed and turned in for credit in Week VIII when considering "DELIVERY").

Defining Homiletics

ASSIGNMENT: **SERMON 1** [Immediate]

Hand in a one-page sermon outline, along with a copy of your exegetical work, based on **Galatians 6:1-10**. (Number your sermon file folders [9 x 12 in.] as per course assignments, as follows: "Sermon #"; Name; S.P.O. #).

**DUE:** At the first class period of Week II.

## 2 Timothy 4:1 - 2

## WEEK II

## GATHERING

Towards Biblical Preaching

READING: R 19-30; L 334-40; H 45-71 [H 113-34]

From Text to Sermon

READING: R 51-104, 216; L 340-51; H 9 - (13-27) -44, 246-54  
[K 69-147, 165-81]

ASSIGNMENT: **SERMON 2**

### **PERICOPE -- Galatians 5:25 – 6:10**

Your "*Personal Confrontation*" was done in Sermon 1. Now **construct** your "*Explanatory Data*" (exegesis) from at least 3 other commentaries.

The *Sermon Format* for your sermon files is to be developed according to the following arrangement. Only the "**Summarization**" and one page "**Expository Pattern**" need to be typewritten.

**DUE:** First draft [completion of "Explanatory Data"] – beginning of Week III.  
Final draft [completion of "Expository Pattern"] -- beginning of Week IV.

#### I. **Personal Confrontation**

#### II. **Explanatory Data**

1. **B**ackground/ *Historical Context*
2. **L**inguistic/ *Literary Context and Content* [Exegesis and Exposition]
3. **T**eaching + **T**ouches/ *Hermeneutics* [Application] || **SUMMARIZATION\***
4. Bibliography

#### III. **Expository Pattern** (*one page only*)

Text

Title

Theme (*w/ the SUBJECT in capital or bold letters. WHAT is the theological issue around which the pericope/sermon revolves?*)

Purpose (*Needs/Response: WHY is this sermon being preached?*)

*Cf. w/ SUMMARIZATION*)

#### Introduction

Attention Sentence **A/S**

Thesis Sentence **S/Pr**

Transitional Sentence **T/S**

#### **I. CAPITALIZE THE MAIN DIVISIONS** (vss. ??)

A.

B.

#### **II. KEEP THE STRUCTURE CONSISTENT** (vs. ?)

A.

B.

#### Conclusion

\*Step of SUMMARIZATION

READING: R 31-48; [DL 6-7]

ASSIGNMENT: **FORMAT**

**PRECIS:** A homiletical paraphrase of the original word and setting;  
**or**, an analysis or synopsis of the pericope, making notable  
the standpoint(s) and sequence(s) of the preaching text.

**THEOLOGICAL MOTIFS** [Timeless]

Σ [Cf., IEB – Evaluation and  
Application steps]

**WHERE DOES IT TOUCH US** [Today]

Σ [Two examples must come from  
current newsprint]

**SYNTHESIS:** State the teaching in a *simple* sentence (**subject//predicate**).  
Put your **one** word SUBJECT-IDEA in capital letters or **bold**  
type. This is the generative sermonic "idea."

**Suggestive reference works for exegesis in general:**

Mortimer J. Adler. HOW TO READ A BOOK  
John R. Alsop. INDEX TO THE ARNDT AND GINRICH GREEK LEXICON  
Balz and Schneider, eds. EXEGETICAL DICTIONARY OF THE NT (3 vols.)  
Gordon D. Fee. NEW TESTAMENT EXEGESIS  
Fee and Stuart. HOW TO READ THE BIBLE, 25, 219-24  
Fred Fisher. HOW TO INTERPRET THE NEW TESTAMENT  
Harris, Archer, Waltke, eds. THEOLOGICAL WORDBOOK OF THE OT (2 vols)  
Walter C. Kaiser, Jr. TOWARD AN EXEGETICAL THEOLOGY  
H. P. V Nunn. A SHORT SYNTAX OF NEW TESTAMENT GREEK  
Bernard Ramm. PROTESTANT BIBLICAL INTERPRETATION  
Alan Richardson. A THEOLOGICAL WORD BOOK OF THE BIBLE  
Fritz Rienecker. A LINGUISTIC KEY TO THE GREEK NT (2 vols)  
Dwight E. Stevenson. IN THE BIBLICAL PREACHER'S WORKSHOP  
Douglas Stuart. OLD TESTAMENT EXEGESIS  
David L. Thompson. BIBLE STUDY THE WORKS  
Robert A. Traina. METHODICAL BIBLE STUDY  
W. E. Vine. AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS

**Suggestive reference works for exegesis of the above discourse passage:**

\*Fee and Stuart. HOW TO READ THE BIBLE, 45-60; [61-77]  
James W. Cox. BIBLICAL PREACHING, 306-26  
Sidney Greidanus. THE MODERN PREACHER . . . , 323-41  
Thomas G. Long. "Preaching in the Epistles" in Dudit, ed. HANDBOOK OF  
CONTEMPORARY PREACHING, 361-77  
+  
Charles E. Erdman. THE EPISTLE OF PAUL TO THE GALATIANS  
Hawthorne, Martin, Reid, eds. DICTIONARY OF PAUL AND HIS LETTERS  
R. E. Howard. "Galatians." BEACON BIBLE COMMENTARY  
Richard N. Longenecker. "Galatians." WORD BIBLICAL COMMENTARY  
Ben Wintherington. GRACE IN GALATIA  
See David R. Bauer. BIBLICAL RESOURCES FOR MINISTRY. 2nd ed.

# FROM TEXT TO SERMON . . . ↩️ . . . Outline / Notes

PERSONAL CONFRONTATION -- **[Subject \ \ Predicate]**



## BACKGROUND --

**Writer:** 1:1-4 . . . office . . . catholic . . . grace . . . Christ . . . *THEME*

**Recipients:**

**Time and Place:** Acts 13:14 - 14:28 -- *Between the 1st and 2nd Missionary Journey*  
Gal 2:1-10 / Acts 15 -- *The Jerusalem Council*  
Acts 16:1-5 -- *Second Missionary Journey (Timothy ... Macedonian Call) . . . etc.*

*Pauline Corpus: Second Journey* **eschatology** *Thessalonica*  
*Third Journey* **soteriology** *Galatia, Corinth, Rome . . . etc.*

**Purpose / Occasion:** 1:6-10 (cf. 2:1-10 w/ Acts 15:1-29 . . .). *For centuries the only bulwark against the tide of pagan libertinism [zero value system] was Jewish legalism. Even among early Jewish Christians acceptance of Christ was no substitute for their holy law (Acts 21:20). Hence, the Jerusalem Council.*

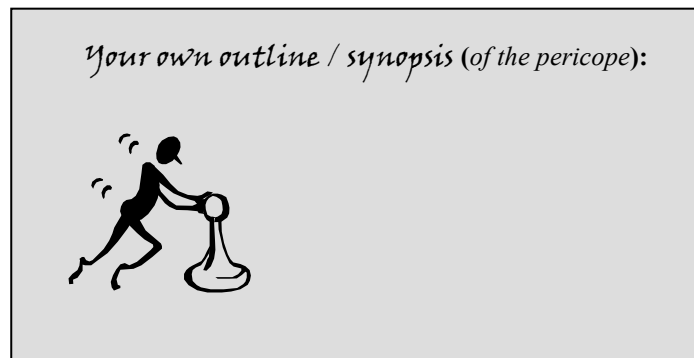
**5:6** (3:7; 4:3, 9, 10) *JUDAIZERS*

**5:13** *LIBERTINE ENTHUSIASTS*

- Is Christianity one of several sects within Judaism or a new independent faith?
- Must Gentiles first become a Jew and second be a kind of Jew who follows Jesus. What makes a person a Christian (cf. American patriotism, Civil Religion, Denominationalism)?
- What is the relationship between freedom from the law on one hand and ethical norms on the other (cf. 5:6)?
- Contrast the indicative and imperative moods in the pericope.

**Themes / Contrasts:**

**Structure** (at least 3 outlines) :



## LINGUISTIC RELATIONSHIPS --

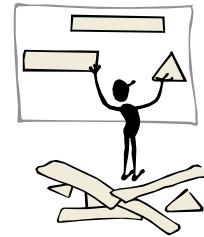
**Its Context:** Where does the movement of thought begin?  
Where does the movement of thought end?  
What are the connectors?



Locate the words that make a difference.

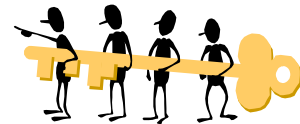
## THEOLOGICAL INTERPRETATION --

**Its Meaning:** What does the passage explain?  
Why is it said?  
What difference does it make?  
Look for the “big idea” [point] of the passage?



## COMMENTARIES:

Significant items - - -



E

For example:

**5:25 If we live in the Spirit:** (2:20; 5:16 via verses 23 and 24). ζῶμεν [pr act ind] *the condition is real;* (see Rom 6:4; 8:9) . . . *the divine Spirit working through the human spirit.*

**Let us also walk in the Spirit:** στοιχοῦμεν [pr act subj] *a continual and habitual action; cohortatory. To stand in a row; to walk in a straight line as in a military formation or in dancing; to conduct oneself rightly. Since there is a new quality of existence--spiritual life, then there is also a new morality and ethic: vss. 16-25.*



**6:1 Fault:** “caught in the very act of doing wrong” (Wms Tr)  
“be detected in some sin” (Phillips Tr)  
“do something wrong, my brothers, on a sudden impulse” (NEB)



**6:7 God is not mocked:** Paul’s purpose is not apparent until one comes to v 8, where he gives his own explication to the proverbial statement. His point in warning is that one cannot expect to sow to the flesh and then reap eternal life, and so mock the justice of God, for “God is not mocked!” The emphasis seems to be twofold: that there is a direct correlation between sowing and reaping, which is how God has established matters; and that the onus rests on the person as to whether life eventuates in blessing or judgment, for God is not a deity who reverses his laws or can be tricked into believing something to be so when it is not [Longenecker. WBC].

Sin inevitably leads to final judgment. The dreadful consequence of being a sinner is brought out in the threefold “God gave them up” in Rom 1:24, 26, 28, with its horrifying lists of the consequences of sin here and now. Paul further makes it clear that “the wages of sin is death” (Rom 6:23). He also points out that



we reap what we sow and that to sow to the flesh (Gal 5:16-21) means to reap corruption (Gal 6:7-8). This judgment is a part of the final dealing with evil (Rom 2:1-12, 16; I Cor 4:4-6) [I. Morris in DICTIONARY OF PAUL AND HIS LETTERS, 880].

It has been said: "A man is free to choose, but is not free to choose the consequences of his choice." To sow to the flesh means to live by the flesh, thus satisfying and fulfilling one's desires and propensities in ways not approved by God. Such a life can only bring a final harvest of **corruption** -- "ruin, destruction, disillusionment, deterioration." There will be no results of value -- only total loss. However, the certainty of harvest does not apply to evil only. It is equally true of the good. The person who **sows to the Spirit** is the person who satisfies the desires and propensities of life by living in the Spirit. That person will reap the glorious harvest of eternal life (Howard, BBC).

"The scars remain," said John B. Gough, the great temperance speaker. We must remember that we cannot trade on the forgiveness of God; there is a moral law in the universe and if a person breaks it he or she may be forgiven, but nonetheless, it is broken to one's own peril [William Barclay. DSB].

**Eternal life:** is the equivalent here of "kingdom of God" (5:21). The former is characteristically Johannean, occurring only rarely in Paul (Rom 2:7; 5:21; 6:22-23) [Fitzmyer, S.J. NEW JEROME BC, 789].

## SUMMARIZATION --

Tell the "conversation" in your own words.  
 Tell the passage's timeless teaching.  
 Tell where its message touches the life of your hearers.  
*State the dominant thrust* ["big idea" .. point] of the passage  
*in a single sentence* → **S/Pr.**

### TEACH . . .

v 2: We are to continually lend a hand to help *(not necessarily a transference of the burden or having to 'fix it')*.

v 7: Sin inevitably leads to judgment.

### TOUCH . . .

Ann Hayden relates how she was an only child of church-going parents and whose grandfather was a good old Methodist minister . . . when her only daughter took the full impact of a head-on auto collision she was taken to hell and back and was a basket case . . . much prayer, the medical center chaplain, the bible, the spoken word, the liturgy, were all translated into her everyday life as "Bear one another's burdens, and in this way you will fulfill the law of Christ.

Prostitute gets deal to avoid a felony (Lex H-L, Aug 27, 1999 B3); *cf., I Th 2:11-12.*



**Subject || Predicate:**

## REGARDING THE SERMON . . .

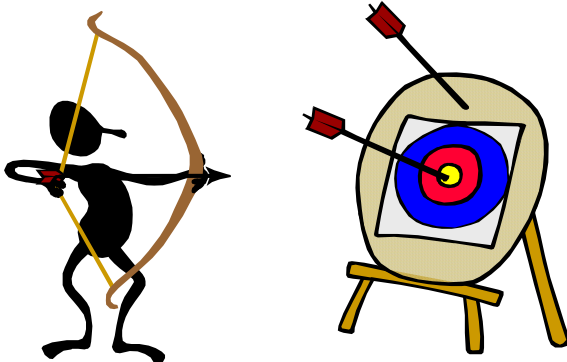


But first regarding the congregation.  
 What would the congregation identify with in the passage?  
 Why do you want to preach this sermon and what do you expect  
 the congregation to do as a result of hearing it?  
 How can the worship service (context) help make the biblical writer's point?

What is to be talked about?	<b>one word</b>	<i>SUBJECT-IDEA</i>
The limits within the sermon is to keep	<b>phrase</b>	<i>THEME</i>
The response expected as a result of this sermon's intention	<b>object</b>	<i>PURPOSE</i>
All that the sermon will say	<b>sentence</b>	<i>THESIS</i>
A hint of what is to be said	<b>interrogative &amp; plural noun</b>	<i>TRANSITION</i>

Now . . .

How can the "big idea" be outlined so it makes sense?  
 What kinds of words and/or illustrations are needed to make  
 this sermon happen?  
 How will you introduce and conclude what you want to say?  
 Write the sermon manuscript.  
 File all your work for future use.



## WEEK III

## ARRANGEMENT

What is in a **Subject**? [dominant idea/thrust]

READING: R 107-13; L 80-118; [K 149-56]

What is in a **Predicate**? [properties ascribed to]

READING: R 115-29, (122-27); L 150-55; 192f [K 156-59] – *Main Divisions*  
R 129-34; L 155-88 [K 159-60] – *Subdivisions*

ASSIGNMENT: First drafts ["Expository Patterns"] on SERMON 2  
(See *Workshop in Week IV*).

**Helpful** reference books on the sermonic "idea" (**subject/predicate**).

James Daane. PREACHING WITH CONFIDENCE, 58-66

H. Grady Davis. DESIGN FOR PREACHING, 58-97

Harry T. Eggold. PREACHING IS DIALOGUE, 69-77

Mortimer J. Adler. HOW TO READ A BOOK, ch. 9

Lloyd M. Perry. BIBLICAL SERMON GUIDE, 27-40, 90

Haddon W. Robinson. BIBLICAL PREACHING



An **optional** exercise: Read **Acts 2:14-41**. Read it and reread it (without aids) until a general impression of the passage takes form. *Analyze* the content into its constituent parts. In a compact way state the content of each paragraph. *Synthesize* your discoveries into a complete idea – **Subject/Predicate**. The content is typical of all the early sermons in Acts [**kerygma**].



Introduction/Conclusion

READING: R 159-73; L 234-70 [See 45-75]

ASSIGNMENT: **Introduction/Conclusion**

Complete and turn in to the professor "Exercises 1- 3" in Litfin, 269 (substituting preacher for "speaker," and sermon for "speech," and Sermon 2 for "a speech to present . . . Jesus Christ"). *Be sure to give a "Litfin reason" for your approach.*

**DUE:** Next class period.

## WEEK IV

Workshop: Final draft of Sermon 2. **Completed** Sermon 2 due next class period.

Developmental Material

READING: R 137-56; L 196-232

ASSIGNMENT: **Developmental Material**

Read or view a sermon from the following list, or of your own choosing, for the purpose of learning about the use of supportive materials as given in the **textbooks**.

- (1) As the sermon unfolds make a list of all the different **topics** (places and types) of supporting material you can identify.
- (2) Does the preacher have a plan you can follow? Can you partition the sermon's **functions** (*managed arrangement*) of sequence, proportion, emphasis, and coloring as it fits its particular subject, occasion, purpose, or hearers?
- (3) Give 2 or 3 examples showing how the selection and sequencing of the the material affected the preacher's purpose or a particular part of the

sermon. Evaluate whether the material identified is effective. Think what *you* might have used instead to support the same point.

**DUE:** The beginning of Week V . . . Workshop.

**Suggestions** for sermon analysis:

- Elizabeth Achtemeier. "What's Left Behind?" David A. Farmer and Edwina Hunter, eds. *AND BLESSED IS SHE: SERMONS BY WOMEN*  
Karl Barth. "Come Holy Spirit." *DELIVERANCE TO THE CAPTIVES*, 86  
Rudolph Bultmann. "St. Matthew 6:25-33." *THIS WORLD AND THE BEYOND: Marburg Sermons*  
Phillips Brooks. "A Trinity Sunday Sermon." *SERMONS*, 228  
Nels F. S. Ferre. "Expanding Horizons." *GOD'S NEW AGE*, 122  
Leighton Ford. "Jesus, Yes!" *NEW MAN...NEW WORLD*, 82  
Harry Emerson Fosdick. "On Learning How to Pray." *THE SECRET OF VICTORIOUS LIVING*, 232  
D. Martyn Lloyd-Jones. "Vain Regrets." *SPIRITUAL DEPRESSION*, 79  
Martin Luther King, Jr. "The Answer to a Perplexing Question." *THE TWENTIETH CENTURY PULPIT*, 155  
Annie Perry-Daniel. "The World In My Eye." *JOURNAL OF RELIGIOUS THOUGHT* (45:96-102 Wint-Spr 1989)  
David H. C. Read. "What Are the Dead Doing?" *VIRGINIA WOOLF MEETS CHARLIE BROWN*  
Paul S. Rees. "The Pure in Heart." *THE HOLINESS PULPIT*  
Paul Scherer. "Jesus Stands in the Midst." *NOTABLE SERMONS FROM PROTESTANT PULPITS*, 196  
James S. Stewart. "If Christ Be Not Risen." *THE GATES OF NEW LIFE*  
Helmut Thielicke. "The Parable of the Prodigal Son: Part One." *THE WAITING FATHER*  
Ralph G. Turnbull. "The Word of Forgiveness." *THE SEVEN WORDS FROM THE CROSS*  
Walter Wangerin, Jr. "Miz Lil." *MIZ LIL & THE CHRONICLES OF GRACE*

*Or, any other printed or audio/video sermon cleared with the professor.*

*OR,*

*View a tape sermon secured from the professor. Put the sermon through all the criteria learned so far in PR610. Especially concentrate on the following questions:*

1. Was this a biblical sermon? Why?
2. What was the preacher talking about (*Subject*)?
3. What was he saying about it (*Predicate*)?
4. What *topics* (regions and haunts) serve as initiators of the line of development? I.e., How is the S/Pr supported? By appeal to reason? to emotions? to character?
5. What was the purpose of this sermon? Did the preacher succeed? How so?

Transitions/Titles/Time

READING: L 189-93

## WEEK V

Workshop: Developmental Material

TEAM I: Suggest to the class a search strategy, a series of steps that can help a preacher gain access in a systematic way, for discovering common and creative material to inform or prove their subject.

### ASSIGNMENT: **SERMON 3**

**Pericope: I Corinthians 3:5-17** [18-23]

When your "*Personal Confrontation*" is done, **compare** it with the work of Fee and Stuart, *HOW TO READ THE BIBLE*, 48-57; 64-67. After reading Fee and Stuart, 246-49, 253, **consult** at least 2 other commentaries in working out your "*Explanatory Data*" on this pericope.

**DUE: Complete** sermon file at the beginning of Week VI.

### *Other helpful commentaries:*

William Barclay. *DAILY STUDY BIBLE*

James A. Davis. "I Corinthians." *WORD BIBLICAL COMMENTARY*

Charles R. Erdman. *THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS*

Gordon D. Fee. "The First Epistle to the Corinthians." *NICNT*

Fred Fisher. *COMMENTARY ON 1 & 2 CORINTHIANS*

Hawthorne, Martin, Reid, eds. *DICTIONARY OF PAUL AND HIS LETTERS*

Richard B. Hays. "First Corinthians." *INTERPRETATION*

\*Randolph O. Yeager. *THE RENAISSANCE NEW TESTAMENT*, Vol 12

*For more see--*

*David R. Bauer. BIBLICAL RESOURCES FOR MINISTRY*

TEAM II: Each member be prepared to walk the class or a small group through "a linguistic-cultural-historical-theological" method of interpretation to a sermonic idea and suggestive homiletical approaches for developing Sermon 3.

## WEEK VI

## GENRE

### ASSIGNMENT: **SERMON 4 A**

**Sermon 4A as a fully typewritten manuscript, with a complete "file."**

This sermon is the one refined to be **preached** in class.

**DUE:** Complete to the professor no later than 1 week following the workshop session in which the assigned pericope was considered (*or, the first class after a Reading Week*).

EXCEPTION: Preachers Nos. 13-16 will submit only a *one page* deductive outline, with a *complete "file,"* as above. A *fully typewritten manuscript of Sermon 4B or 4C* is to be turned in to the professor 1 week prior to the time of their preaching event.

Workshops: Sermon 4 Genre

In preparation for Sermon 4 *manuscript* and preaching *event* the professor will interact with small group teams for integration and interaction in the process of moving from text to sermon to life. Each team is to come to their specified workshop with a carefully prepared sermon file toward building a standard deductive sermon design.

ASSIGNMENT:

Team III: **Malachi 2:17- 3:5 (6)** (prophecy)  
Team IV: **Mark 16:1-8** (narrative)

**Suggestive** resource books for Sermon 4:

- PROPHECY**
- Fee and Stuart. HOW TO READ THE BIBLE, 165-86  
Elizabeth Achtemeier. PREACHING FROM THE OLD TESTAMENT, 109-35  
Walter Brueggeman. THEOLOGY OF THE OLD TESTAMENT, 622-49  
Sidney Greidanus. THE MODERN PREACHER AND THE ANCIENT TEXT, 250-62  
Thomas G. Long. "Preaching in the Prophets." in Dudoit, ed. HANDBOOK OF CONTEMPORARY PREACHING, 306-16  
+  
Elizabeth Achtemeier. "Nahum – Malachi." INTERPRETATION  
Joyce G. Baldwin. "Haggai, Zechariah, Malachi." TYNDALE OT COM.  
Walter C. Kaiser. MALACHI GOD'S UNCHANGING LOVE  
John Oswalt. WHERE ARE YOU GOD?  
Ralph L. Smith. "Micah-Malachi." WORD BIBLICAL COMMENTARY
- NARRATIVE**
- Fee and Stuart. HOW TO READ THE BIBLE, 113-34; [78-93]  
S. Min. Case-study Model/ATS  
James W. Cox. BIBLICAL PREACHING, 263-72  
Fred B. Craddock. THE GOSPELS  
Sidney Greidanus. THE MODERN PREACHER . . . , 278-310  
Walter C. Kaiser, Jr. TOWARD AN EXEGETICAL THEOLOGY, 197-210  
+  
C. E. B. Cranfield. "St. Mark." THE CAMBRIDGE GREEK TESTAMENT COM.  
Green, McKnight, Marshall, eds. DICTIONARY OF JESUS AND THE GOSPELS  
Robert H. Gundry. MARK: A Commentary on His Apology for the Cross  
William L. Lane. "Commentary on the Gospel of Mark." NICNT  
Grant R. Osborne. THE RESURRECTION NARRATIVES, 43-72  
Archibald Thomas Robertson. WORD PICTURES IN THE NEW TESTAMENT, I.

**WEEK VII**

ASSIGNMENT:

Team I: **Psalms 23** (poetry)  
Team II: **Luke 15:11-32** (parable)

- PSALMS**  
(poetics)
- Fee and Stuart. HOW TO READ THE BIBLE, 187-205  
Elizabeth Achtemeier. PREACHING FROM THE OLD TESTAMENT, 137-63  
Bernhard W. Anderson. OUT OF THE DEPTHS  
+  
A. A. Anderson. "Psalms 1-72." THE NEW CENTURY BIBLE COMMENTARY  
Walter Brueggemann. THE MESSAGE OF THE PSALMS  
Peter C. Craige. "Psalms 1-50." WORD BIBLICAL COMMENTARY

Hans-Joachim Kraus. PSALMS 1-59  
W. Stewart McCullough. "Psalms." THE INTERPRETER'S BIBLE, Vol. IV, 3-13  
Robert A. Traina. METHODICAL BIBLE STUDY, 111-35; [135-66]  
Artur Weiser. "The Psalms." THE OLD TESTAMENT LIBRARY

**PARABLES**

Fee and Stuart. HOW TO READ THE BIBLE, 135-48  
+  
Kenneth E. Bailey. THROUGH PEASANT EYES  
William Barclay. AND JESUS SAID  
John R. Donahue, S.J. THE GOSPEL IN PARABLE  
A. M. Hunter. THEN AND NOW  
Joachim Jeremias. REDISCOVERING THE PARABLES  
Peter Rhea Jones. "Preaching in the Parables" in Dudit, ed. HANDBOOK  
OF CONTEMPORARY PREACHING, 345-59  
Robert H. Stein. IN INTRODUCTION TO THE PARABLES OF JESUS

**WEEK VIII  
DELIVERY**

**STYLE • MEMORY •**

Style

READING: R 175-90; L 272-309

ASSIGNMENT:

Listen to 2 prepared audio or video tapes from the professor's library.

**DUE:** By the beginning of Week IX.

Memory

READING: L 303-09; 351

Delivery

READING: R 191-209; L 312-32

ASSIGNMENT: Hand in findings from the empirical/inductive study of sermon and speech events (see Week I "Reaction Report").

TEAM III: Preach a 5 minute segment from one of the above listed sermons. For your modeling worthy *style, memory, and delivery* criteria, review your reading in L 303-08. Parcel the exercise among yourselves so that there are separate demonstrations of

- (1) a rational appeal (*logos*);
- (2) an emotional appeal (*pathos*);
- (3) an ethical appeal (*ethos*); and,
- (4) a paraphrase adapting to the needs of the PR610 class.

TEAM IV: Practicum on the sermon (**4A** or **4B/C**) to be preached in class.

One member will deliver the "*Introduction*";  
another member an "*Illustration*" or, a "*Main Argument*";  
another the "*Transition*" ending one major point and beginning  
another in the body of the sermon;  
and another the "*Conclusion*."  
(4 minute max. for each)

## WEEK IX EVENT

## PREACHING

ASSIGNMENT: The student will deliver a fifteen (**15 max.**) minute sermon on the assigned text. (1) Serious class criticism, (2) with the professor's estimation, and (3) a self/peer-evaluation of the video tape, will follow as part of the learning discipline.

PREACHER 1 E  
PREACHER 2 E



PREACHER 3 E  
PREACHER 4 E

## WEEK X

PREACHER 5 E  
PREACHER 6 E  
PREACHER 7 E



## VARIATIONS

### Inductive Arrangement

READING: R 122-27; L 38-77, 162-64, 172-76

### ASSIGNMENT: **SERMON 4 B**

Keep the original sermonic **Thesis**. Vary the outline/design by change of **structure** using the process of *induction*.

**DUE:** in a rough draft for the next workshop session.

#### **Expository Pattern** (*one page only*)

Attention Sentence

- I. {What is the problem?}
- II. {How prevalent is the problem?}
- III. {What are some of the proposed solutions?}
- IV. TEXT {*precis/explanation*}
- Σ THESIS

#### **Suggestive resources:**

Donald Capps. PASTORAL COUNSELING AND PREACHING  
Fred B. Craddock. AS ONE WITHOUT AUTHORITY  
Michael Duda, ed. HANDBOOK OF CONTEMPORARY PREACHING  
Richard A. Jensen. TELLING THE STORY  
Ralph L. Lewis. INDUCTIVE PREACHING, 79-102  
Eugene L. Lowry. THE HOMILETICAL PLOT  
Lloyd M. Perry. BIBLICAL PREACHING FOR TODAY'S WORLD, 104-25



ASSIGNMENT: **RESEARCH SERMONIC PATTERNS**

Identify, *with examples*, at least **7 sermonic patterns** of structures (other than those already handled in class). These are to be shared with the class. One of the patterns will be the variation arrangement of **Sermon 4C**.  
**DUE:** in the next workshop session.

**Suggestive resources:**

*See the above resources . . . and,*  
Elizabeth Achtemeier. CREATIVE PREACHING (in APL)  
William J. Bausch. STORYTELLING IMAGINATION AND FAITH  
Simon Blocker. THE SECRET OF PULPIT POWER  
Frank H. Caldwell. PREACHING ANGLES  
Donald E. Demaray. PROCLAIMING THE TRUTH  
James W. Cox. A GUIDE TO BIBLICAL PREACHING  
Ilion T. Jones. PRINCIPLES AND PRACTICE OF PREACHING  
Woodrow Michael Kroll. PRESCRIPTION FOR PREACHING  
Ralph L. Lewis. PERSUASIVE PREACHING TODAY, 195-96  
A. Duane Litfin. PUBLIC SPEAKING, **158-76, 186f**  
Halford E. Luccock. IN THE MINISTER'S WORKSHOP  
James Earl Massey. DESIGNING THE SERMON (in APL)  
Lloyd M. Perry. BIBLICAL SERMON GUIDE  
\_\_\_\_\_. A MANUAL FOR BIBLICAL PREACHING  
W. E. Sangster. THE CRAFT OF SERMON CONSTRUCTION  
Don W. Wardlaw, ed. PREACHING BIBLICALLY  
R. E. O. White. A GUIDE TO PREACHING  
Faris D. Whitesell. THE ART OF BIBLICAL PREACHING

**WEEK XI**

PREACHER 8	E
PREACHER 9	E
PREACHER 10	E



WORKSHOPS: **Inductive variation:** Sermon 4 B  
*[Questions and Answers]*  
**Other arrangements** (research): Sermon 4C

ASSIGNMENT: **OTHER ARRANGEMENTS / SERMON 4 C**

Keep the same **thesis-idea**. Vary the outline by **function**.  
However, your *purpose* will change: e.g., if Sermon 4A was prepared for the faithful (διδαξη), then prepare **Sermon 4C** for the non-believer (κηρυγμα) or for the doubting or apathetic hearer (παρακλησιφ).  
**DUE:** In a rough draft for the workshop session in Week XII.



### SERMON 4C COVER SHEET FORMAT:

<b>TEXT</b>	<b>FUNCTION of Text:</b> Re-stating, or Explanation, [content] Proof, Application; (R, 79-96)
<b>TITLE</b>	<b>PURPOSE of Sermon</b> [purpose] Need / Response emphasis
<b>THESIS</b>	
<b>HEARERS</b> (L, chapter 2)	<b>COMMUNICATIVE MEANS</b> – PATTERN selection [form] Sensory, Authority, Reason approach

**Due: Final drafts** of both **Sermons 4B/C** (*one page outlines only*, along with a copy of *Sermon 4A outline*) are due the professor at the end of Week XII; along with the 7 sermonic patterns, with Sermon 4C pattern highlighted or marked.

#### WEEK XII



WORKSHOP: **Other variations**

PREACHER 11 E

PREACHER 12 E

#### WEEK XIII

#### PREACHING EVENT: Variations

The remainder of the preaching assignments (viz., **Nos. 13-16**) as supra.  
The preachers are free to modify their original Sermon 4A manuscript according to any of the variation designs.

PREACHER 13 E

PREACHER 14 E

PREACHER 15 E

PREACHER 16 E

#### WEEK XIV (FINAL'S WEEK)

THE HEARER

THE PREACHER (theology and ethos)



Professor's option: FINAL EXAM (*double entry of grade*)





## REQUIREMENTS

**TEXTBOOKS.** -- Haddon W. Robinson. BIBLICAL PREACHING (R)  
A. Duane Litfin. PUBLIC SPEAKING, 2nd ed. (L)  
Gordon D. Fee and Douglas Stuart. HOW TO READ THE  
BIBLE FOR ALL ITS WORTH (H)

+

*Collateral Resources* Walter C. Kaiser, Jr. TOWARD AN EXEGETICAL THEOLOGY [K]  
Webb B. Garrison. CREATIVE IMAGINATION IN PREACHING  
David Lambeth, et al. THE GOLDEN BOOK ON WRITING  
Mortimer J. Adler. HOW TO READ A BOOK

📄 Lecture slides can be found for downloading or making hardcopies in the Media Center  
at T:\Facibm\Dboyd\PR61000.

**EXPECTATIONS.**-- All work handed in to the professor must be typewritten, properly edited, complete, on time, and of a professional quality in neatness and form. Work that violates the above standard will receive a reduced grade, and possibly will not be received all.

*Bottom Line* The student will **do** -- 6 sermon outlines; 1 manuscript; 3 delivery exposures; a gathering of pulpit communication criteria; a study on sermonic variations; and, organize a theology of preaching.

**ATTENDANCE.**-- An important ingredient to a successful teaching-learning process is the consistent and cumulative interaction and support of the learning community. Therefore, excessive absences will affect your grade. Mandatory attendance is required during the **Preaching Event** units.

**GRADING.** -- It is presumed that the absorption of lecture, discussion, and reading content will be reflected in the written assignments, practicum experiences, sermons, and class participation. Failure to complete readings and assignments on time will result in a grade reduction (*See Report Forms, pp. 16, 17*). The **preaching** assignment will be a composite grade of professor, peers, and self-evaluation (video/ audio tape playback). **Sermons** will be marked according to creative thought, faithfulness to Scripture, and *ability to follow* given models of structure and canons of delivery. The organization of a **theology of preaching** will be tested. **Pop-quizzes** may be given from time to time to assure the completion of assignments, to evaluate the student's progress, and to gauge the professor's instruction.

Score Values                      1-3, Low      4-6, Average      7-9, High ... *level of functioning.*  
(5 = essential ... 7 = substantial ... 9 = surpassing)

The **final grade** is the average of all scores plotted on the growth of the entire class.

**The** above policies are designed to give you an exposure to the degree of excellence demanded of the pastoral office. If you must be fuzzy in your thinking, slipshod in your tasks, or dilatory in your obligations, let it be so in some other field of life -- never in your privilege of handling the Word of God or representing the Church of Jesus Christ ... never in delivering a Sunday sermon, or in your seminary preaching class.

## B



**OPTION for**                      **Sermon 5** is a one page outline only. However, the sermon is to be accompanied by a full **exegetical** file of text and a *life-situation* or theological *problem* or media *issue*. If short texts or topical exposition are used assure that each is chosen, studied, and methodically developed in its contextual setting. In short, build a bridge from life/theology **to** Scripture.                      *further study*

**Format**                      Heading **FORMAT** (typewritten):

### **Personal Confrontation: LIFE**

*Suggestive methods for exegeting a life problem, issue, or situation--*

1. Statement of a Problem
  - Previous study in the field
  - Need for this investigation
  - Statement of the problem (with an hypothesis, or in question form)
  - Method of attack/development
2. S. Min. "Case Study" (Three level reflection)
3. Theological Diagnosis
  - See Donald Capps. PASTORAL COUNSELING AND PREACHING (chs. 3 and 4)
  - \_\_\_\_\_ . PASTORAL CARE AND HERMENEUTICS.

### **Personal Confrontation: TEXT**

Why did you settle on your pericope?  
What does it *say*?  
Where does it touch congregational or secular life?

**Suggestive** resource books:

Perry C. Cotham, ed. CHRISTIAN SOCIAL ETHICS  
John B. Job. HOW TO STUDY THE BIBLE (chs. 6, 8, 10)  
A. Duane Litfin. PUBLIC SPEAKING (98-104)  
Lloyd M. Perry and Charles M. Sell. SPEAKING TO LIFE'S PROBLEMS  
Ernest Edward Hunt III. SERMON STRUGGLES: FOUR METHODS OF SERMON PREPARATION



NAME \_\_\_\_\_



S.P.O. \_\_\_\_\_

**ASSIGNMENT REPORT**

**PR610: Boyd**

	<b>COMPLETED</b>		<b>ON-TIME</b>	
<b>The Preacher: Video Taped</b>	YES	No	YES	No
<b>Sermon 1</b>	YES	No	YES	No
<b>Sermon 2: First Draft</b>	YES	No	YES	No
<b>Sermon 2: Final Draft</b>	YES	No	YES	No
<b>Intro/Conclusion: Exercise</b>	YES	No	YES	No
<b>Developmental Material: List/Examples</b>	YES	No	YES	No
<b>Team I: Developmental Material</b>	YES	N/A	YES	No
<b>Team II: Preparation on Sermon 3</b>	YES	N/A	YES	No
<b>Sermon 3</b>	YES	No	YES	No
<b>Workshop: Genre</b>	YES	No	YES	No
<b>Sermon 4A: Complete File</b>	YES	No	YES	No
<b>Style: Tape Listening or Viewing</b>	YES	No	YES	No
<b>Delivery: Evaluative Findings</b>	YES	No	YES	No
<b>Team III</b>	YES	N/A	YES	No
<b>Team IV</b>	YES	N/A	YES	No
<b>Preaching Event: Self Evaluation Score</b>	YES	No	YES	No
<b>Workshop: Inductive (Sermon 4B, <i>first draft</i>)</b>	YES	No	YES	No
<b>Research: Seven Sermonic Patterns</b>	YES	No	YES	No
<b>Workshop: Other Arr. (Sermon 4C, <i>first draft</i>)</b>	YES	No	YES	No
<b>The Preacher: Theology of Preaching</b>	YES	No	YES	No
<b>OPTION: Preaching Plan, or Sermon 5</b>	YES	N/A	YES	No

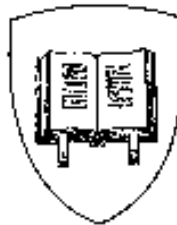
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**READING REPORT**

**PR610: Boyd**

		<i><b>COMPLETED</b></i>		<i><b>ON-TIME</b></i>	
<b>Week I</b>	<b>FOUNDATIONS</b>	YES	No	YES	No
<b>Week II</b>	<b>GATHERING</b>	YES	No	YES	No
<b>Week III</b>	<b>ARRANGEMENT</b>	YES	No	YES	No
<b>Week IV</b>	<b>INTRO / CONCLUSION DEVELOPMENTAL Material TRANSITIONS . . .</b>	YES	No	YES	No
<b>Week VIII</b>	<b>STYLE·MEMORY·DELIVERY</b>	YES	No	YES	No
<b>Week X</b>	<b>VARIATIONS</b>	YES	No	YES	No



**FEEDBACK**

**What is it that you liked about this class and it should continue?**

**What should there be more of?**

**What should be minimized or stopped?**