**Syllabus**

**I. Catalogue Course Description**

Sharpens skills in effective sermon preparation and delivery begun in Homiletics I. Additional instruction on converting exegetical outlines to sermon outlines for accurate expository messages, topical messages, proper use of illustrations, and sermon delivery. Students preach at least two sermons in the class. Prerequisite: Homiletics I.

**II. Course Objectives**

By the end of the course the student should be able to…

A. More clearly articulate the *essential material* taught in Homiletics I.

B. Better develop *exegetical and homiletical outlines* than was possible in Homiletics I.

C. Gain even more *confidence preaching* biblical passages before the class.

D. Articulate the problems unique to preaching certain *types of sermons* (narrative, evangelistic, topical, wedding, funeral, controversial, etc.).

E. Select and organize effective *illustrations* to use in speaking.

F. Make relevant *applications* from a text of Scripture.

G. *Evaluate* his/her own and others’ sermons and know why they were good or bad so as to know how to improve them.

H. Gain the skill and confidence to preach *doctrinal* sermons in various forms of genre.

**III. Course Requirements**

A. Readings (5%) will be assigned for most class periods. The Reading Report will be handed in at the end of the course and returned to you with your grade for the semester. Required reading includes chapters from selected homiletics texts and additional readings from books of your choice (explained later).

B. A Review Exam (5%) covering the content of Homiletics I will be given during the first week of the course. This exam aims to reinforce the student’s foundation in preaching before we “put up the walls and roof” in this course.

C. Five different Illustrations (5%) must be submitted in duplicate (2 sets each, bound by rubber bands), completed in 2 cycles (2 cards due first, then 3 more later). One set is to be graded and returned to you and the other is to keep on reserve in the AV hallway for students to use in this course and future courses. You will receive 20% credit for each illustration worth keeping in the library file, up to 100%. (Ass. #1 may start with a single card of each illustration, which will be graded and returned for resubmission in duplicate.)

1. Content: Illustrations must each have the truth you intend to communicate (in the form of both title and subtitle), the date, and the source (book, experience, speaker, your own story). They *may not* be copied from an illustration book, joke book, book of quotations, or the student’s current illustration file—nor can they be a poem. They *may* be stories (preferably), interesting and short quotes, etc. Avoid dated illustrations since some information (e.g., statistics) is not good for the long-term. However, statistics that do not become dated (e.g., the size of the ark or solar system) may be included.

2. Style: Each illustration should be able to stand on its own. Where the context is needed to grasp a point fully, explain it. Each should be self-contained so that anyone could pick it up and use it. Write them in a contemporary, clear, concise, catchy, and creative way with proper word choice. They can be personal but word them so others can use them. So, if you write in the first person then include your name and year at SBC at the end. Otherwise, write anonymously (“An SBC student was once…” rather than “I was once…”). Humour is welcome but not for its own sake—it must make a point!

3. Sources: Get these illustrations from almost anywhere but: (a) two must be *heard* (e.g., at SBC chapels, Sunday messages, yours or others’ experiences), and (b) two must be *read* from written sermons, books, newspapers, newsletters, magazines (e.g., *Reader’s Digest*, *Our Daily Bread*), or other written sources except those prohibited in “Content” above. While excellent illustrations from the West are acceptable, those with an Asian setting are preferred. Buy the *unlined* 3 x 5 cards at any Popular Bookstore.

1. Format: Type each illustration on a white 3 x 5 card unlined on *both* sides (don’t paste white paper on lined cards either). Use a second card only in exceptional cases (never use the back of the card). In such cases the same title should be on both cards and the two cards should be labeled “1 of 2” and “2 of 2” (but never “1 of 1”) in the upper right hand corner. High in the upper left corner within 5 mm from the top and 5 mm from the left type a *general* subject (title) in all CAPITAL letters (don’t make this an obscure subject). Follow this with a *descriptive* complement (subtitle) in small letters that explains the point of the illustration so well that you know the point before reading it, then include a verse related to the illustration. Please do not use prepositions and other small words (“a,” “the,” “our,” “for,” etc.) at the beginning of the title or subtitle. Make the margins approximately the same unless you have cut the illustration out of some other printed work (glue on—don’t tape it). Place all bibliographic information (source name, church, book, page number, etc.) at the end of the illustration in the lower right corner. Use a clean, neat ribbon and leave a line or two between the illustration and the title line and between the illustration and the source line. Here’s a sample in two cards:

|  |
| --- |
| LOVE dying for a friend (John 15:13) 1 of 2  During the Vietnam War there was an orphanage located near an American Marine Base. One day the Viet Cong fired mortar shells into the orphanage, killing dozens of children and wounding many more. A boy name Kai had a seriously wounded friend who needed a blood transfusion. Kai’s friend had a rare blood type and only Kai’s blood matched it. Little Kai had never heard of a blood transfusion before but when the American doctors explained it would save his friend’s life, little Kai volunteered. |
| LOVE dying for a friend (John 15:13) 2 of 2  As Kai’s blood began to flow to his friend, Kai began to whimper. When the doctors asked if it hurt, he said no. A little later he whimpered again. Again he told the doctors it did not hurt. Finally the doctor’s asked, “What’s wrong, Kai?” With tears coursing down his light brown, dusty cheeks, Kai asked, “When am I to die, sir, when am I to die?” You see, little Kai did not know that he was to give only a *portion* of his blood. He thought he would give it all, and he was willing to die for his little friend.  Dr. Rick Griffith, SBC Chapel, 1992 |

Don’t put your name on the cards (except personal illustrations) but photocopy this grade card, fill in lines 1-2, and put *this same card* on top for both assignments:

***Illustration Assignment Grade Card 5 Submitted***

1) Box #\_\_\_\_\_\_ Assignment

2) Name #1 #2 Total

3) Number of Illustrations Submitted 2 3 5

4) Number of Illustrations to Change \_\_\_ NA NA

5) Number of Illustrations Rejected \_\_\_ \_\_\_ \_\_\_

6) Number of Illustrations Accepted \_\_\_ \_\_\_ \_\_\_

5. Procedure: Do this ASAP. When students submit the same illustration, the one who turns it in first receives credit. Ass. #1 cards will be either: (a) accepted, (b) changed by you, or (c) rejected. Ass. #2 cards will be accepted (if in duplicate) or rejected (no changes or substitutions). These abbreviations will be used in the lower left corner:

a. **A** = **Accepted.** I will keep the library file card and return the other to you.

AW = Accepted, White-Out used on library card & mistakes circled on your card

b. **C** = **Change** something on the card, then submit both the old and new card *in duplicate* within a week. This is for excellent illustrations but with some easily corrected problem explained in the following abbreviations:

E = English deficient (misspellings, incorrect grammar, punctuation or spacing)

I = Incomplete citation of source (name, church, date, etc. missing)

SD\* = Subtitle not Descriptive—doesn’t state the point w/o reading the illustration

SI\* = Subtitle is Inappropriate—select a new, more common/general subtitle

SP = Subtitle begins with a Preposition or other small word

SS = Subtitle needs to be in Small letters rather than capitalized

TC = Title needs to be Capitalized or else is followed by a Comma

TI\* = Title is Inappropriate—select a new, more common/general title

TL\* = Title Location should be about 5 mm from the top and 5 mm from the left

TP = Title begins with a Preposition or other small letter

TR = Title Repeated in the subtitle (e.g., “LUSTS lusts lead to destruction”)

c. **R** = **Rejected** card (resubmission or replacement not allowed) due to:

AS = Already Submitted by another student (avoid overused illustrations)

B = Blah illustration (doesn’t grab me)

D = Doctrinally deficient (teaches something not true)

G = Glue not used on pasted on illustration (e.g., taped used instead)

H = Handwritten rather than typed

L = Lined on either side (or lined underneath a pasted on unlined paper)

ND = Not Duplicate (i.e., only one copy of each card is submitted)

U = Unclear point is being made

VM\* = Verse(s) Missing

VI = Verse(s) Inappropriate \* indicates most common mistakes

Grading Examples:

|  |  |  |
| --- | --- | --- |
| **Abbr.** | **Old Title and Subtitle** | **A Better Alternative** |
| C-TC/TI/SD | Knowing God’s will—Blinking light | GOD’S WILL known after decision made |
| C-TI/SD | TESTING—flying a kite | TRIALS benefit believers |
| C-TI/SP | WHIPPED into defeat by Satan | FAILURE results in hindered potential |

D. Assignments (15%) can be handwritten if neatly done (though typing them is best).

1. Turn in an exegetical idea and outline of the OT narrative passage from which you will preach your first sermon in this course. In this preliminary, exegetical outline state your single sentence EI and all MPs in Z1+X+Z2+Y form (cf. pp. 22, 29-32).

2. Hand in your (a) original Assignment #1 (or #3 or #5), (b) a reworked Assignment #1 (or #3 or #5), and (c) a corresponding homiletical outline (cf. pp. 47, 152). This should be a single page, full-sentence, expository sermon outline on your text, including a sermon title, your structure, the main idea at the right place, an introduction, main points in the body (with applications and illustrations), and a conclusion. Use the Ecclesiastes 5 sermon outline (p. 51) as a sample and the Homiletical Outline Checklist (p. 23). A revised homiletical outline is due each day you preach.

3-4. These repeat assignments #1-2 for your topical sermon (#3=#1, #4=#2).

5-6. These repeat assignments #1-2 for your final sermon (#5=#1, #6=#2).

7-9. Evaluate nine students’ final sermons using the Sermon Evaluation Form (pp. 68-69). This way each student has input from three students and the lecturer on his/her sermons plus doing a self-evaluation. The first three evaluations will be graded for Assignment #7, the second three for Assignment #8, and the third three for Assignment #9.

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | Narrative Sermons | | | | | Final Sermons | | | | |
| Speaker’s  Name | Speaker  # | 1st  Eval | 2nd  Eval | 3rd  Eval | Video | Speaker  # | 1st  Eval | 2nd  Eval | 3rd  Eval | Video |
| Sang Oh | 1 | 4 | 7 | 6 | 9 | 1 | 5 | 8 | 7 | 3 |
| Vincent Lee | 2 | 5 | 8 | 7 | 10 | 2 | 6 | 9 | 8 | 4 |
| Mary | 3 | 6 | 9 | 8 | 1 | 3 | 7 | 10 | 9 | 5 |
| Timothy | 4 | 7 | 10 | 9 | 2 | 4 | 8 | 1 | 10 | 6 |
| Jordan | 5 | 8 | 1 | 10 | 3 | 5 | 9 | 2 | 1 | 7 |
| Connie | 6 | 9 | 2 | 1 | 4 | 6 | 10 | 3 | 2 | 8 |
| Kim Fah | 7 | 10 | 3 | 2 | 5 | 7 | 1 | 4 | 3 | 9 |
| Vincent Lim | 8 | 1 | 4 | 3 | 6 | 8 | 2 | 5 | 4 | 10 |
| Elsie | 9 | 2 | 5 | 4 | 7 | 9 | 3 | 6 | 5 | 1 |
| Joseph | 10 | 3 | 6 | 5 | 8 | 10 | 4 | 7 | 6 | 2 |

Evaluation forms will be passed out in class to provide each student input from fellow students *and* the lecturer on his/her sermons plus doing a self-evaluation. All graded forms will be returned to the speaker, not the evaluator. To see your grade, chase down the speaker and take a peek. No top grades will be given to evaluators who do not give the speaker a letter grade and suggestions for improvement. Try to be honest to benefit your fellow students. If you grade a bad sermon as good, it will show on your evaluation grade—likewise it you are overly critical of a good sermon.

E. Classroom Speaking (70%): The cost of not showing up to speak is failing the assignment (no make-ups). All students will preach to the class three times:

1. Narrative Sermon (20%): A 15-20 minute sermon on an narrative passage (10-20 verses) in the Old Testament will be preached to the class. This must be a passage you have not previously exegeted or preached. It should include all of the guidelines discussed in the course and summarized on the Speaking Grade Sheet (p. 21). That is, it should have a clear statement of the main idea, a brief introduction and conclusion, and the development of the body of the sermon to at least two levels of subordination: main points (I, II, etc.) and sub-points (A, B, etc.).

Hand in by 2 PM the day *before* you preach: (1) the two assignments already graded for this sermon, (2) 10 copies of your 1-page outline modified from assignment #3, (3) a column-annotated full manuscript (approx. 5 double-spaced pages; see sample how to do it on pp. 82-85 and how not to do it on pp. 91-92), and (4) an overhead transparency of your one page sermon outline so after you’re done we can show your outline to the class for discussion and learning. On the day you preach bring your cued up videotape from Homiletics I to view later at the AV centre. Points will be deducted for speaking too long (-1%/minute overtime) and for lacking a manuscript column design (-5%), one page outline (-5%), or manuscript itself (-20%). Notes will not be allowed and students sneaking them will fail the assignment. Please evaluate your sermon on video using the Video Tape Viewing Report (p. 104) within two days after your sermon and return your completed sheet to my mailbox (L19). Please do *not* hand in your videotape. Those submitting reports first will receive their grades first.

2. Topical Sermon (20%): The same guidelines and requirements noted above for the narrative sermon apply here except that this message cannot be in the cyclical inductive form and it should be topical (including exposition of at least two texts on the same topic). Be sure to submit the same items as in Sermon #1 the day before you preach as well as the Video Tape Viewing Report within two days after preaching.

3. Final Sermon (40%): The same guidelines and requirements also apply here as well except that two students each will preach one of the special types discussed in Homiletics I (monologue, evangelistic, wedding, funeral, or controversial). Be sure to submit the same items as in Sermon #1 the day before you preach as well as the Video Tape Viewing Report within two days after preaching.

N.B. Each of the written requirements has a 10% grade penalty per class day late. Also, points may be deducted for not including your full name and box number on assignments, exceeding the page limit, and improper grammar and spelling (especially of my name).

**IV. Other Matters**

A. Contacting Me: You can contact me at my SBC box L19 or by office phone at 6559-1555 ext. 7130. My flat is at SBC block 2-302 with home phone number 6762-2011 (email griffith@sbc.edu.sg). My office hours are from 11:00-1:00 on Tuesdays and Wednesdays, plus Thursdays at 11:00-12:00. Let’s have lunch too. Let’s have lunch too!

B. Copying Class Notes: Permission granted until you make a lot of money publishing them.

**V. Course Bibliography**

\* On reserve in the library for this course and/or my other homiletics courses

† Required readings for this course

Achtemeier, Elizabeth. *Preaching from the Old Testament.* Louisville: Westminster/John Knox, 1989. 187 pp.

Though approaches the OT from a liberal mindset, this contains helpful chapters on the various genre and sees the Bible as “the Community-creating Word.”

\*Alter, Robert. *The Art of Biblical Narrative.* London: Basic Books (Division of Harper/Collins Pub.), 1981. xii + 195 pp. 220.4 ALT

Explains how all OT narrative conveys theology. Haddon Robinson recommends this approach to literature, although Alter believes that OT narrative is fiction. Alter is a Jewish scholar and Professor of Hebrew and Comparative Literature at the University of California at Berkeley. Although liberal he has many good things to say.

†\*Bennett, Bill. *Thirty Minutes to Raise the Dead.* Nashville: Nelson, 1991.

Practical advice from a Baptist pastor on preaching expository and evangelistic messages to people who have heard their share. The title alone wakes you up!

\*Borden, Richard C. *How to Communicate Ideas.* Fairfield, NJ: The Economics Press, 1935. Previously published under the title *Public Speaking as Listeners Like It!*

This 20-page booklet will revolutionize your speaking ability by following its four simple steps: (1) Ho hum!, (2) Why bring that up? (3) For instance! and (4) So what? It is a classic in secular public speaking circles.

†\*Chapell, Bryan. *Using Illustrations to Preach With Power.* Grand Rapids: Zondervan, 1992. 223 pp.

Addresses how to use real life situations to make sermons more interesting, as opposed to textbook-type illustrations. Outlines in detail the process preachers should use in constructing and delivering illustrations and includes 34 excellent illustrations. Chapell is professor of practical theology at Covenant Theological Seminary in St. Louis.

†\*Davis, Ken. *Secrets of Dynamic Communication: Preparing and Delivering Powerful Speeches.* Grand Rapids: Zondervan, 1991. 169 pp.

An excellent resource from a recognized speaker, writer, humorist, and teacher. Deals with areas often missing in preaching books: practical advice on illustrations, humour, body language, audience involvement, evaluating your message—even lighting!

Day, David. *Preaching with All You’ve Got: Embodying the Word.* Peabody, MA: Hendrickson, 2005. 186 pp.

A refreshing perspective on how to become the message of the Word “through personal transparency, imaginative storytelling, enlightening metaphor, and vivid imagery” (back cover). Day is former principal of St. John’s College in Durham, England and present pastor of St. Nicholas’ Church in the same city.

Fasol, Al. *A Guide to Self-Improvement in Sermon Delivery.* Grand Rapids: Baker, 1983.

Help in often overlooked issues of delivery: voice projection, speaking mechanics, etc.

†\*Erickson, Millard, and Heflin, James L. *Old Wine in New Wineskins: Doctrinal Preaching in a Changing World.* Grand Rapids: Baker, 1997. 269 pp. Out of print.

Co-authored by a theology and homiletics professor, respectively. Includes practical help how to communicate theology in preaching to our “how to” generation, addressing both doctrinal content and sermonic form in expositional, topical, narrative, and dramatic sermons. It deals with the value and difficulties of doctrine today, including how to express doctrine in universal principles and specific applications.

\*Grant, Reg, and Reed, John. *Telling Stories to Touch the Heart: How to Use Stories to Communicate God’s Truth.* Wheaton: Victor, 1990. 131 pp.

The art of storytelling has been neglected in our fast-paced, proposition-oriented generation, yet people still love stories! The authors boil down their 68 years of storytelling experience into four practical steps. Five sample monologues and a helpful bibliography are also included. Very readable and basic. 268.15 GRA

\*\_\_\_\_\_\_\_. *The Power Sermon: Countdown to Quality Messages for Maximum Impact.* Grand Rapids: Baker, 1993. 198 pp. US$10.99.BibSac603:375

Details a “user friendly,” eleven-step procedure for sermon development which includes exegesis, proposition, purpose, destination, introductions, body, transitions, conclusions, supporting material (illustrations, etc.), manuscript, time lines, memory, creativity and theology (Robinson’s *Biblical Preaching* does not address these last four areas). The appendices provide a sample sermon and a basic form to use in developing expository sermons. Drs. Grant and Reed teach preaching at Dallas Seminary.

\*Greidanus, Sidney. *The Modern Preacher and the Ancient Text.* Grand Rapids: Eerdmans, 1988; Leicester: InterVarsity, 1988. 374 pp.

An in-depth, technical text on preaching various types of biblical literature. Especially helps identify unacceptable methods of applying the text (copied on notes, 142-47).

See a review of Greidanus by Ramesh in *Bib Sac* 146 (October-December 1989): 472-74.

Hostetler, Michael J. *Illustrating the Sermon.* Grand Rapids: Zondervan, 1989. 87 pp.

Addresses types, styles, qualities, sources, storage, and evaluations of illustrations.

\*\_\_\_\_\_\_\_\_\_\_. *Introducing the Sermon: The Art of Compelling Beginnings.* Grand Rapids: Zondervan, 1986. 89 pp. Paper, US$5.95. Lawrence *BS* 574:238

A newer work on a much neglected topic with graphic imagery, including summaries at key points, many positive and negative examples, and how to have good introductions. Unfortunately he illustrates only how to introduce a topic rather than an entire subject.

†\*Hybels, Bill; Robinson, Haddon; & Briscoe, Stuart. *Mastering Contemporary Preaching.* Mastering Ministry Series, vol. 1. Portland: Multnomah, 1989. 171 pp.

Twelve chapters on practical issues preachers face (e.g., preacher’s authority, speaking to the secularized mind, giving applications, being interesting, addressing controversial subjects, speaking on sex and money, talking about yourself in the pulpit, etc.).

Koller, Charles W. *How to Preach Without Notes.* Grand Rapids: Baker, 1979. 144 pp.

Shows how to preach expository and other sermons more effectively and naturally without notes. He is president of Northern Baptist Theological Seminary, Chicago.

†\*Kuhatschek, Jack. *Applying the Bible.* Originally *Taking the Guesswork Out of Applying the Bible.* Downers Grove: IVP, 1990; reprint, Grand Rapids: Zondervan. 163 pp.

Explores how to derive principles and applications from selected biblical passages, with many examples. This is a practical guide on an important but often overlooked area.

\*Liefeld, Walter L. *New Testament Exposition: From Text to Sermon.* Grand Rapids: Zondervan, 1984. 180 pp. US$10.95.

A guide to sermon preparation for the busy pastor; emphasizes literary structure and flow of thought instead of parsing, sentence diagramming, and word studies; addresses how to preach from difficult texts such as parables, miracles, proverbial sayings, obscure passages, passages susceptible to contrary interpretations, and especially apparent discrepancies in the gospel accounts. See Sunukjian in *BibSac* 569:89-90.

\*Litfin, A. Duane. *Public Speaking: A Handbook for Christians.* Grand Rapids: Baker, 1981. 352 pp.

An excellent guide similar in method to Robinson’s *Biblical Preaching* but broader as it addresses several types of speaking situations. Comprehensive (yet concise), addresses both religious and nonreligious speeches and settings, has an index, and practical (a “how-to” book with exercises following each of the ten chapters). Litfin taught homiletics at Dallas Seminary for many years but now pastors in Tennessee.

†MacArthur, John, Jr. *Rediscovering Expository Preaching.* Edited by Richard Mayhue and Robert L. Thomas. Dallas: Word, 1992. 411 pp.

Nineteen articles by Masters Seminary faculty (seven by MacArthur), addressing the priority of exposition, preparing the expositor, and method. Has chapters unavailable in most homiletics texts: inerrancy, history of exposition, study tools, Bible translations, titles, and the role of prayer, being a man of God, and the Spirit’s role in exposition.

\*Mawhinney, Bruce. *Preaching with Freshness.* Eugene, OR: Harvest, 1991; reprinted, Grand Rapids: Kregel, 1997. 259 pp.

Written in narrative form (which is fresh itself!). Will help you build good habits in your weekly schedule to prepare well for preaching as well as get out of the habits which make your sermons all sound the same. You may not feel the need for this one yet, but reach for it after your 100th sermon!

McCarty, C. Barry. *Well Said and Worth Saying: A Public Speaking Guide for Church Leaders.* Nashville, TN: Broadman, 1991. 152 pp.

Especially helpful on the dynamics of speech and delivery. Addresses the steps to effective topical preaching, including organizing ideas, supporting them with illustrations, and manuscripting for proper word choice. Out of print.

McKenzie, Alyce M. *Preaching Proverbs: Wisdom for the Pulpit.* Louisville: Westminster John Knox, 1996. 170 pp.

Argues that proverbs are the least preached biblical genre; contains six model sermons on proverbs. She is a preaching consultant to United Methodist Church pastors.

\*Richard, Ramesh P. *Scripture Sculpture: A Do-It-Yourself Manual for Biblical Preaching.* Grand Rapids: Baker, 1995. 215 pp. US$10.95 pb.

A very practical seven-step procedure for expository preaching is explained by this professor of homiletics at Dallas Seminary. Dr. Richard (from Delhi) has presented this content to pastors all over the world—a tested method! Eleven appendices too!

\*Robinson, Haddon. *Biblical Preaching.* Grand Rapids: Baker, 1980. 230 pp.

Here’s *the* classic book on expository preaching used in Bible colleges and seminaries worldwide, and for good reason. Robinson built Dallas Seminary’s emphasis on exposition through the 10 simple steps in this book. The book, however, is weak in explaining how to get the exegetical idea and how to make applications for listeners.

†\*\_\_\_\_\_\_\_\_\_\_., ed.  *Biblical Sermons.* Grand Rapids: Baker, 1989. 264 pp.

Whereas his first book has 10 expository *steps*, this one has 12 expository *“steppers”*—one sermon each from 12 of Robinson’s students now in ministries of exposition. The sermons don’t practice everything in *Biblical Preaching*, but each is excellent and includes Robinson’s commentary on the sermon and an interview with the preacher.

Stott, R. John. *Between Two Worlds: The Art of Preaching in the Twentieth Century.* London: Hodder & Stoughton, and Grand Rapids: Eerdmans, 1982. 351 pp.

Emphasizes the messenger more than the message, the preacher more than the sermon. Begins with a history of great preachers, then explores some contemporary objections to preaching, its theological foundations, and finally (too brief) steps to how to prepare sermons which bridge the cultural gap with sincerity, earnestness, courage, and humility. Unfortunately the book lacks an index which limits it as a reference tool.

Vines, Jerry. *A Practical Guide to Sermon Preparation.* Chicago: Moody, 1985. 173 pp.

Gives steps to preach expositions, starting with the preacher’s own personal integrity, devotional life, study, physical fitness, etc. and ending with preaching without notes.

†\*Wiersbe, Warren, and Wiersbe, David. *The Elements of Preaching: The Art of Biblical Preaching—Clearly and Simply Presented.* Wheaton: Tyndale, 1986. 109 pp.

Composed of 26 preaching principles and 14 preaching prohibitions—most given in bite-size two page chapters. Excellent to read at many sittings.

Reading Reflection (for Supplemental Reading Assignment):

Besides required readings, read at least one other whole book. Pick one of these options:

(1) one of the above books by Bennett (190 pp.), Chapell (189 pp.), Hybels (171 pp.), or Kuhatschek (163 pp.) or…

(2) both Hostetler, *Introducing the Sermon* (89 pp.) and Wiersbe (109 pp.).

(3) at least 175 pages from MacArthur (411 pp.) or other preaching books.

After reading the book, write a 1-2 page reflection on your reading, showing how it benefited you. Don’t just summarize the content of the book, but show which personal applications you will make from it. This is due on the last day of class.

**VI. Reading Report** Name Course Grade \_\_\_\_\_ Box

In this 2008 schedule, 30 of the 40 sessions are sermons. Erickson out of print so assigned as articles only

(Please tick if completed in full on time. Mark “L” if late, “P” if read partially, and leave blank if not read at all.)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Session** | **Date** | **Subject** | **Assignment** | **a** |
| 1 | 8 Jan (T1) | Syllabus & Introduction | No assignments |  |
| 2 | 8 Jan (T2) | Seven Steps Review (pp. 27-28)  Gunning’s Rules (p. 106) | Review Homiletics, 21-34, 38-51 |  |
| 3 | 10 Jan (Th) | Review Exam | Review Homiletics, 61-90, 95  Submit passage for Sermon #1 |  |
| 4 | 15 Jan (T1) | Doctrinal & Narrative Preaching | Assign. #1: Narrative Sermon EO1 |  |
| 5 | 15 Jan (T2) | Topical Preaching | Erickson/Heflin, 183-99 TopicalSerm |  |
| 6 | 17 Jan (Th) | Gathering Doctrinal Content | Erickson/Heflin, 9-57 DocSerm |  |
| 7 | 22 Jan (T1) | Narrative 1 (Sang Oh) | Erickson/Heflin, 200-219 NarSerm |  |
| 8 | 22 Jan (T2) | Narrative 2 (Vincent Lee) | Assign. #2: Narrative Sermon HO1 |  |
| 9 | 24 Jan (Th) | Narrative 3 (Mary) |  |  |
| 10 | 29 Jan (T1) | Narrative 4 (Timothy) | Submit topic & texts for Sermon #2 |  |
| 11 | 29 Jan (T2) | Narrative 5 (Jordan) | Erickson/Heflin, 115-131 NarDoc |  |
| 12 | 31 Jan (Th) | Humour & Storytelling | Davis, 117-30 |  |
|  | 4-8 Feb | Chinese New Year Break | No class or assignments |  |
| 13 | 12 Feb (T1) | Narrative 6 (Connie) | Assign. #3: Topical Sermon EO1 |  |
| 14 | 12 Feb (T2) | Narrative 7 (Kim Fah) |  |  |
| 15 | 14 Feb (Th) | Narrative 8 (Vincent Lim) | Illustrations (2 cards) |  |
| 16 | 19 Feb (T1) | Narrative 9 (Elsie) | Assign. #4: Topical Sermon HO1 |  |
| 17 | 19 Feb (T2) | Narrative 10 (Joseph) | Erickson/Heflin, 220-39 DramSer |  |
| 18 | 21 Feb (Th) | Discussion of Written Sermon | *Biblical Sermons*, pages TBA |  |
| 19 | 26 Feb (T1) | Topical 1 (Sang Oh) |  |  |
| 20 | 26 Feb (T2) | Topical 2 (Vincent Lee) | Erickson/Heflin, 243-60 Strategy |  |
| 21 | 28 Feb (Th) | Topical 3 (Mary) | Assign. #5: Final Sermon EO1 |  |
|  | 2-7 Mar | Dr Rick in Thailand | No class or assignments |  |
|  | 10-14 Mar | Mid-Semester Break | No class or assignments |  |
| 22 | 18 Mar (T1) | Topical 4 (Timothy) | Read 50 pages of your extra book |  |
| 23 | 18 Mar (T2) | Topical 5 (Jordan) |  |  |
|  | 20 Mar | Maundy Thursday | No class or assignments |  |
| 24 | 25 Mar (T1) | Topical 6 (Connie) |  |  |
| 25 | 25 Mar (T2) | Topical 7 (Kim Fah) | Read 50 pages of your extra book |  |
| 26 | 27 Mar (Th) | Topical 8 (Vincent Lim) |  |  |
| 27 | 1 Apr (T1) | Topical 9 (Elsie) | Final Sermon HO1 |  |
| 28 | 1 Apr (T2) | Topical 10 (Joseph) |  |  |
| 29 | 3 Apr (Th) | Body Language, Delivery, Lighting, Sound, Room, & Background | Davis, 131-66 |  |
| 30 | 8 Apr (T1) | Final 1 (Sang Oh) | Read 50 pages of your extra book |  |
| 31 | 8 Apr (T2) | Final 2 (Vincent Lee) |  |  |
| 32 | 10 Apr (Th) | Final 3 (Mary) | Illustrations (3 cards) |  |
| 33 | 15 Apr (T1) | Final 4 (Timothy) |  |  |
| 34 | 15 Apr (T2) | Final 5 (Jordan) |  |  |
| 35 | 17 Apr (Th) | Discussion of Written Sermon | *Biblical Sermons*, pages TBA |  |
| 36 | 22 Apr (T1) | Final 6 (Connie) | Finish your extra book  Reading Reflection Due (1-2 pp.)  Turn in this completed report |  |
| 37 | 22 Apr (T2) | Final 7 (Kim Fah) |  |  |
| 38 | 24 Apr (Th) | Final 8 (Vincent Lim) |  |  |
| 39 | 29 Apr (T1) | Final 9 (Elsie) |  |  |
| 40 | 29 Apr (T2) | Final 10 (Joseph) |  |  |

I also read (circle one):

Bennett, Chapell, Hybels, Kuhatschek, MacArthur, Hostetler/Wiersbe, or not completed

Former Assignment not used this time:

4. Phone two people in your church who heard the previous Sunday’s sermon. Ask: (1) what in the sermon ministered to them personally, and (2) if the sermon changed the way they have acted, felt, or thought. Compare and summarize these responses, noting what kinds of things people retain from sermons and why.

**Humour & Storytelling**

# Humour

## Why is Humour so Important?

(Adapted from Ken Davis, *Secrets to Dynamic Communication*, 117-22)

### Humour softens the heart (it builds rapport with the audience—it breaks down barriers between speaker and listener)

### Humour benefits the mind and body

### Humour let’s the audience talk back—a laugh, nod, or chuckle transforms a benchwarmer into a participant

### Humour provides instant feedback—let’s you know if you’re communicating

### Humour gets the listener’s attention

### Humour entertains listeners to keep their interest

### Humour typically catches people by surprise

### Nearly everyone enjoys humour—it is truly universal

### Someone defined humour as “‘a gentle way to acknowledge human frailty.’ Put another way, humour is a way of saying, ‘I’m not okay and you’re not okay, but that’s okay, he loves us anyway!’” (Davis, 117).

## How to Be Funny

### Start with low-risk humour.

#### High-risk humour can embarrass you if it is not considered funny.

##### Comedy (obvious joke) demands an audience response.

##### Ridiculous exaggeration is very visual and less cerebral.

#### Low-risk humour is better for beginners and comes in two types:

##### Some jokes are so good that they never fail.

##### Other true stories or illustrations come from simple truth—even if the audience doesn’t laugh, the truth still remains.

### Work on facial expressions and body language.

### Work on eye contact—make sure you’re looking at the people!

### Be yourself—if it feels like you are overdoing it, tone it down.

### Never wait for laughter—if it doesn’t come, just continue on.

### Types of humour to avoid include those which make others look bad: other ethnic groups, politicians and other persons of authority (e.g., pastors).

### If you know a church which does not appreciate humour, tone down your presentation in content and especially facial expressions and body language.

### If you are unsure if a certain story or joke would be appropriate, check it out with a leader in the group. Sometimes I email my opening joke to the board chairman or pastor if I suspect it might have offensive elements.

### Watch others succeed or fail at humour—ask why it worked or didn’t work.

### Practice your stories with your spouse, friends, and others who will listen. Have them watch for timing, order, details in the story, facial expression, voice inflection, and body movement.

## Sources for Good Humour

### Hodgin, Michael. *1001 Humorous Illustrations for Public Speaking*. Grand Rapids: Zondervan, 1994.

### James, G. D. *Tales Worth Telling.* Dr. G. D. James Multimedia, P.O. Box 122 Epping, N.S.W. 2121 Austrailia. Funny stories in an Asian context.

# Storytelling

## How to Tell Stories

### Follow the guidelines for humour above (cf. advantages to stories on p. 107).

### Follow the guidelines on page 112.

### Never give the conclusion to the story up front.

#### If you use a story to illustrate, don’t state the point deductively.

#### Rather, place the point in brackets in your outline, meaning that you won’t be saying the content of the bracketed area at that time. Instead, say this after the illustration (e.g., p. 86).

## Sources for Good Storytelling

### Barrett, Ethel. *Storytelling—It’s Easy!* Los Angeles: Cowman Pub., Inc., 1960. Here’s a genuinely funny woman’s practical advice.

### Grant, Reg and Reed,John. *Telling Stories to Touch the Heart: How to Use Stories to Communicate God’s Truth.* Wheaton: Victor, 1990. Some of their helpful ideas are summarized on pages 7-8, 113-14 of the Homiletics I notes.

**Pains and Gains of Doctrine**

Adapted from Erickson & Heflin, *Old Wine in New Wineskins*, 20-57

DIRECTIONS: In your small group discuss which of the factors in your section below is the most relevant in your own ministry experience. Appoint a speaker to share with the class specific examples of how this issue makes preaching doctrine difficult (stories, Scripture, etc.).

# Pains of Doctrine

***Why is it so Tough to Teach and Preach Doctrine Today?***

## General Cultural Factors

### Evolution

### Relativism

### Visually-Oriented Generation

### Distrust of Old Ideas

### Specialization

### Theological Terms Replaced with New Terms

## Religious Factors

### Competition from World Religions

### Pseudo-Religions

### Belief that All Religions are the Same

### Pluralism

## Christian Factors

### Pragmatism

### Stress on Unity (Feeling Doctrine is Divisive)

### Move Towards Generic Christianity

### Feeling-Oriented Christian Faith

### Indifference to Theological Differences

### Distrust of Any Kind of Learning

### “Prophetic Approach” to Determining Truth

### Tradition

### Proof-Texting

### “Sloganism” (confidence in a word or phrase as a test of orthodoxy)

### Self-Centred Christianity

### Overemphasis on Psychology & Mental Health

### The Bible Doesn’t Always Explicitly State Doctrine

## Clergy Factors

### Difficulty Teaching What People Aren’t Clamoring For

### Conducting Ministry Without a Theological Basis

### Difficulty Abstracting Doctrine from the Bible

# Gains of Doctrine

***Why is it so Beneficial to Teach and Preach Doctrine Today?***

## Christianity is Doctrinal by Definition

### Prominence in the Bible (Gen. 1:1; Gal. 1:8-9)

### Prominence in Church History

### Essential to One’s Relationship with God

### Foundation of Behaviour (Christian Living)

### Effects Emotions

### Being is More Important Than Doing

## Doctrinal Beliefs Influence the Christian’s Relation to Society

### Many Issues in Society are Doctrinal in Nature

### Doctrine is the Basis of Applying Scripture to Today

### Christians are Being Exposed to Many Viewpoints

### Liberals are Redefining Theological Terms

### Christians Grasp Doctrinal Meanings Only Superficially

### Pluralism and Relativism Affect the Church

## Doctrine Has Practical Effects

### Doctrine Influences the Nature of Our Ministry

### “Trendy” Ministries are Short-Lived

**Getting Doctrine from Didactic Passages**

Adapted from Erickson & Heflin, *Old Wine in New Wineskins*, 97-114

# What are didactic doctrinal passages?

***These texts are not stories (narratives), such as:***

* Statements from God— “Thus says the Lord…”
* Writer’s personal testimony—Ecclesiastes
* Sermons
* Letters
* Christ’s formal teachings
* Editorial comments
* Prophecies
* Psalms
* Proverbs

# Why is it hard to teach from didactic doctrinal passages?

***These texts pose some problems as they…***

## Deal with a specific problem that likely isn’t our problem (e.g., Colossian heresy).

## Address a cultural setting (e.g., head-coverings at Corinth).

## Precede progress in revelation (e.g., “Do not take your Holy Spirit away…”).

## Are viewed by us who bring our historical setting into exegesis (e.g., post-Luther).

## May not be fully doctrinal themselves (e.g., historical, ethical).

## Use language that is not always literal (e.g., “God-breathed”)

# How can I preach doctrinal sermons?

***Erickson’s method is very similar to ours (pp. 27-28)…***

## CPT: Central Proposition of the Text (Exegetical Idea): Determine the meaning and application of the original teaching in that culture and to that audience. How can you do this (cf. p. 27, steps 1-3)? Decide if you want to preach just the doctrinal portion or the whole text (e.g., Phil. 2:1-30 or just the doctrinal portion, 2:5-11).

## Systematic Theology: Assess the place of this particular teaching in the whole of the doctrine. (I have assumed that theology from other texts will be used to determine the CPT so it will not contradict other texts.)

## CUP: Central Universal Principle: Isolate the underlying permanent or eternal basis of the CPT. (This is an assumed idea fitting between the EO and the HO which I never required. Maybe this is also similar to the Purpose Bridge, p. 27, step 4.)

## CPS: Central Proposition of the Sermon (Homiletical Idea): Place the passage in the present time and context by saying what the biblical writer would say to our audience if he were here (cf. p. 27, step 5).

# One Doctrinal Sermon I Preached…

**Romans 1:4**

**Structural Outline of 1:1-4**

Paul, 1

a servant of Christ Jesus,

called to be an apostle

and set apart for [the purpose of proclaiming] the gospel of God—

the gospel he promised beforehand 2

through his prophets

in the Holy Scriptures

regarding his Son, 3

who was a descendant of David,

as to his human nature

4d and who was declared to be the Son of God 4

4a through the Spirit

4b of holiness

4c with power

4e by his resurrection

4f from the dead

4g Jesus Christ

4h our Lord.

**For Verse 4 Fill in These Four Steps (Using the Structural Context)**

## CPT: Central Proposition of the Text (Exegetical Idea):

## Systematic Theology (may be already included in the CPT above):

## CUP: Central Universal Principle:

## CPS: Central Proposition of the Sermon (Homiletical Idea):

**CPT (and Exegetical Outline)**

Prologue: In this introduction to the book of Romans Paul has already noted in verse 1 his person: that he was commissioned by God to preach the gospel. In verses 2-4 he notes two aspects about his message, the gospel: (1) it was prophesied in the Old Testament, and (2), it concerned Jesus Christ. But what does the gospel say about Christ? Here in verses 3-4 the different language seems to indicate that Paul is quoting a confessional statement. After noting in verse 3 that the gospel includes the human side of Christ, in verse 4 he notes a second characteristic of the gospel.

Exegetical Idea (CPT): The content of the gospel *which Paul shared* *included* Christ’s deity proved in his powerful resurrection caused by the Holy Spirit.

I. (4a-d) The content of the gospel which Paul shared included the fact that the deity of Jesus Christ was shown by the *powerful ministry of the Holy Spirit.*

A. (4a) The agent of the powerful ministry was the Spirit.

B. (4b) The nature of the Spirit was holy.

C. (4c) The nature of the Spirit was powerful.

D. (4d) The result of the Spirit’s ministry was the revelation of Christ’s deity.

II. (4e-h) The content of the gospel which Paul shared included the fact that the deity of Jesus Christ was shown by the *Spirit’s power in raising Jesus from the dead.*

A. (4e) The means by which the Spirit declared Christ’s deity was through raising Christ.

B. (4f) The sphere from which Christ was raised was the realm of the dead.

C. (4g) The identity of the one raised was Jesus.

D. (4h) The authority of Jesus is ultimate as He is sovereign over all.

**Systematic Theology**

The focus of Romans 1:4 is the resurrection, a doctrine central to the NT. So this is not the first or the last word on Christ’s resurrection. However, it does appear that Paul is emphasizing the ***power*** of the resurrection here to show Christ’s deity. As this point is rarely preached and is exegetically sound, I chose to also emphasize it in my sermon.

**Central Universal Principle (CUP)**

CUP: The content of the gospel *every Christian should share* *includes* Christ’s deity proved in his powerful resurrection caused by the Holy Spirit.

**CPS & Homiletical Exposition** (cyclical inductive form) **Title: “Because He Lives”**

Introduction

1. Faruk: What do I say to this non-Christian who sees no uniqueness to Christianity?

2. Maybe you can relate…

3. We need the gospel, but what’s the gospel? (bad examples)

4. Subject: **How do you know what to say when you want to share the gospel?**

5. Romans 1:1-7

**I. Tell them that God’s power was on Jesus through the Spirit (4a).**

A. We live in a power hungry age (PowerBook, power tie, power breakfast, power sermon, Power Supply, Hindu idols drinking milk, holy laughter, etc.)

B. But what about *holy* power like that of the Spirit?

1. The phrase “Spirit of holiness” is used only here in Paul’s writings. It emphasizes the pure nature of the Spirit’s work.

2. Here is power to do good (miracles of healing/changing nature, greed obliterated in Zacchaeus vs. Turf Club, present Jesus as narrative, etc.).

C. Paul noted that the Spirit’s holy power proved his deity (4a).

1. “Son of God” indicates deity (cf. John 10:25-33).

2. Who does the “declaring” here? The Holy Spirit!

(So what should you say when sharing the gospel? First, tell them that God’s power was on Jesus through the Spirit. Second, tell them that the greatest show of power occurred with Jesus…)

**II. Tell them that Jesus proved to be God by defeating death itself (4b)!**

Power may be one of our greatest aims, but…

A. No human has defeated the power of death (death rate, Alisa Bonaparte, medical advances, etc. but no one can give eternal life—ask your doctor for it and see what he says!)

B. Christ proved his deity in the resurrection (4b; broke up funerals, Charles Maurice de Talleyrand-Périgord).

C. The apostles proclaimed the resurrection (cf. refs. in Acts and 1 Corinthians 15:1ff.).

D. No wonder so many see Jesus as “just another religious teacher.” We need to get back to proclaiming the resurrection! (He can change lives because he’s alive.)

Conclusion

1. MI: How should we share the gospel? Tell how Christ must be God because He’s alive and powerful! [Restated: Share the gospel’s power to show Jesus as God in the resurrection.]

a. Recognize that people today are obsessed with power.

b. Share Christ’s resurrection: his power over our greatest foe—death.

c. Share your testimony: the power of your changed life.

2. What would the Apostle Paul say to Faruk? (Power in the resurrection and in his own life.)

**A Study in Narrative Preaching**

***2 Kings 5***

**Naaman Healed of Leprosy**

*Directions:* Follow the seven steps to narrative preaching with your study partner. These steps are found on your notes (pp. 109-112) but don’t look these pages up right now. Begin each step at the time listed even if you are not finished with the preceding step.

**1. Study (11:55)**

a. *Passage*: We will read the entire chapter as a literary unit and plan to preach the whole chapter.

b. *Exegesis:* Address these key issues…

1) 12:00 What key questions come to mind when reading the text for the first time?

2) 12:05 Study the setting, characters, and plot. Three individuals are noted in the text. If the teaching revolves around one or more of them, what would the lesson be?

a) Naaman

b) Elisha

c) Gehazi

**2. Structure (12:10):** Look for the major movements in the story and make each a Main Point. What are these key sections of this narrative—how does it flow? (Don’t be overly concerned about using Z1+X+Z2+Y form unless it just comes easily.)

**3. CPT (12:15):** Write your exegetical idea below (Z1+X+Z2+Y form preferred but not required).

**4. Sermon’s Purpose (12:20):**

a. What is the common principle between the Elisha’s time and modern times?

b. What is the desired listener response based on this common principle?

**5. CPS or MI (12:25):**

a. The MI must flow from an understanding of the EI (cf. p. 34).

b. Put your EI (CPT) into a short command for us (MI or CPS).

**6. Structure (12:30):** Outline the sermon in very rough form (only the subject, MPs, and MI). Please use the following simple inductive structure only.

Subject in Intro:

I. (=EI)

II. (=MI)

Note some specific applications of the MI:

**7. Preach:** You won’t have time to manuscript, practice, or preach in class today!

**2 Kings 5**

**Naaman Healed of Leprosy**

**Exegetical Outline**

Exegetical Idea: The way God demonstrated His superiority over Baal was by transferring leprosy from the believing foreigner Naaman to the hireling-minded Jew Gehazi.

I. (1-7) The way God demonstrated His superiority over Baal was through Naaman the foreigner seeking *healing* of his leprosy from Israel’s God (he saw Baal as an unconcerned local deity).

A. (1) Naaman thought he had conquered enemies in his own strength but actually the LORD had given him victory and he still couldn’t defeat leprosy.

B. (2-7) Naaman’s pilgrimage for healing from Israel’s God was misunderstood by Jehoram but still emphasizes that even Joram knew that healing comes from God—not Baal.

II. (8-14) The way God demonstrated His superiority over Baal was by healing Naaman’s leprosy through Elisha’s “silly” Yahweh solution instead of the “more respectable” Baalism ritual.

A. (8-12) Naaman initially rejected Elisha’s healing counsel because of the humility involved (he had already humbled himself to go to a foreign country to seek help from an “inferior” king).

B. (13-14) At his servants’ request Naaman followed the advice and received miraculous healing.

III. (15-27) The way God demonstrated His superiority over Baal was through judging Gehazi’s hireling attitude which was akin to Baal’s prophets who used Baal for materialistic purposes.

A. (15-19a) Elisha refused reward from the believing Naaman and granted his concession to feign pagan worship.

B. (19b-27) Gehazi’s hireling perspective (in contrast to Elisha who lacked his greed and lying) was disciplined with Naaman’s leprosy.

**Homiletical Exposition** (cyclical inductive form)

Introduce Subject: How does God show us that He alone can solve our problems (that He is sovereign and thus better than any other solution)?

I. God shows us that solutions other than Him are unreliable.

A. The pagan Naaman recognized that his own strength and god couldn’t remove his leprosy so he went to Israel’s God (1-7).

B. During trials we must trust God rather than unreliable sources (such as ourselves, charms, temple rites, astrology, doctors, government, advisors, etc.)

II. God asks us to obey a seemingly ridiculous command so He’ll get the credit.

A. Naaman wasn’t healed through his own efforts but through a silly procedure prescribed by God’s servant Elisha (8-14).

B. God may meet our needs through “inferior” people and “silly” though biblical advice.

III. God judges us for prideful acting as if He is only there to meet our needs.

A. God judged Gehazi for greedily trying to take advantage of Him (15-27).

B. God will discipline us for trying to use him for selfish interests (pride judged through a humbling experience, sickness as in James 5:16, etc.).

Main Idea: Humbly submit to God as the only solution to your problems.

**Preaching Challenges Today**

Based on Erickson & Heflin, *Old Wine in New Wineskins*, 58-93

***What solutions would you propose to these hazards to relevant preaching today?***

# Preaching on the Decline

\*Preaching in today’s worship service is being replaced by music, drama, etc. (pp. 58-61).

*Solutions/Advantages to Preaching* (some ideas from pp. 62-75):

## Preaching gives God’s Word (pp. 62-63)

## Preaching is personal and spontaneous (p. 63)

## Preaching confronts (p. 74)

# Listener Obstacles

## General Characteristics (pp. 76-80)

### Apathy

### Superstar Mentality

### Impatience

### Lack of Commitment

### Competition

### Demands and Concerns

## Characteristics Specifically Related to Listening (pp. 80-84)

### Indifference to Authority

### Need for Visual Stimulation

### Need for Movement & Action

### Attraction to the Spectacular

### Short Attention Span

# Preacher Obstacles

## External (pp. 84-86)

### Time & Priority Pressures

### Pressure to Succeed

### Pragmatism

## Internal (pp. 86-89)

### Lack of Training (in drama, literary theory, and how people learn)

### Uncertainty About Role (numerous hats, declining prestige)

### Difficulty Speaking to a Culture which One Does Not Want to Imitate

### Uncertainty About Style

### Struggle whether to give listeners what they want or what they need

# Church Obstacles

### Internal (pp. 89-91)

#### Lack of Emphasis on Doctrine

#### Lack of Denominational Loyalty

#### Many Activities Not Specifically Christian (e.g., more time for announcements than reading of Scripture)

### External (pp. 92-93)

#### Demand for Instant Relevance

#### Lack of Interest in Religion in General

#### Members Changing Churches Frequently

#### Preacher’s News is Old (they already heard it before Sunday)

**Title**

Based on Erickson & Heflin, *Old Wine in New Wineskins*,

# Title

***Question?***

**I. Title**

A. Subtitle

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Title** | **Title** | **Title** |
| 1. |  |  |  |
| 2. |  |  |  |
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B.

1.

**Title**

Based on Erickson & Heflin, *Old Wine in New Wineskins*,

# Title

***Question?***

**I. Title**

A. Subtitle

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**Title**

Based on Erickson & Heflin, *Old Wine in New Wineskins*,

# Title

***Question?***

**I. Title**

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**Title**

Based on Erickson & Heflin, *Old Wine in New Wineskins*,

# Title

***Question?***

**I. Title**

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|  | **Title** | **Title** | **Title** |
| 1. |  |  |  |
| 2. |  |  |  |
| 3. |  |  |  |
| 4. |  |  |  |

B.

1.

**1998 Reading Report** Name Course Grade \_\_\_\_\_ Box

Homiletics II: In the following 1998 reading schedule, 20 of the 29 sessions are sermons. Based on Erickson

(Please tick if completed in full on time. Mark “L” if late, “P” if read partially, and leave blank if not read at all.)

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Session** | **Date** | **Subject** | **Assignment** | **a** |
| 1 | 28 July (T) | Syllabus & Introduction | No assignments |  |
| 2 | 30 July (Th) | Seven Steps Reviewed (pp. 27-28)  Gunning’s Rules (p. 106) | Review Homiletics, 21-34, 38-51  Submit passage for Sermon #1 |  |
| 3 | 4 Aug (T) | Review Exam | Review Homiletics, 61-90, 95 |  |
| 4 | 6 Aug (Th) | Doctrinal Preaching Today | Assign. #1: Exegetical Outline  Erickson/Heflin, 9-57 |  |
| 5 | 11 Aug (T) | Humour & Storytelling | Davis, 117-30 |  |
| 6 | 13 Aug (Th) | Gathering Doctrinal Content | Assign. #2: Homiletical Outline  Erickson/Heflin, 97-114 DidacDoc |  |
| 7 | 18 Aug (T) | Speaker 1 (Ester) | Erickson/Heflin, 115-131 NarDoc |  |
| 8 | 20 Aug (Th) | Speaker 2 (Vincent Lee) | Assign. #3: Full Sermon Outline |  |
| 9 | 25 Aug (T) | Speaker 3 (Kango) | Erickson/Heflin, 132-46 UnivDoc |  |
| 10 | 27 Aug (Th) | Speaker 4 (Timothy) | Erickson/Heflin, 147-63 PartDoc |  |
| 11 | 1 Sep (T) | Speaker 5 (Athena) | Erickson/Heflin, 167-82 ExpSerm |  |
| 12 | 3 Sep (Th) | Narrative Doctrinal Preaching | Erickson/Heflin, 200-19 NarSerm  Submit passage for Sermon #2 |  |
|  | 8-11 Sep | Mid-Semester Break | No class or assignments |  |
| 13 | 15 Sep (T) | Speaker 6 (Anna) | Assign. #4: Exegetical Outline |  |
| 14 | 17 Sep (Th) | Speaker 7 (Keiko) | Erickson/Heflin, 183-99 TopSerm |  |
|  | 22 Sep (T) | Care Group Retreat | No class or assignments |  |
| 15 | 24 Sep (Th) | Speaker 8 (Vincent Lim) | Illustrations (2 cards) |  |
| 16 | 29 Sep (T) | Speaker 9 (Winnie) | Assign. #5: Homiletical Outline |  |
| 17 | 1 Oct (Th) | Speaker 10 (Joseph) | Erickson/Heflin, 220-39 DramSer |  |
| 18 | 6 Oct (T) | Body Language, Delivery, Lighting, Sound, Room, & Background | Davis, 131-66 |  |
| 19 | 8 Oct (Th) | Speaker 1 (Ester) | Assign. #6: Full Sermon Outline |  |
| 20 | 13 Oct (T) | Speaker 2 (Emily) | Erickson/Heflin, 243-60 Strategy |  |
| 21 | 15 Oct (Th) | Speaker 3 (Kango) |  |  |
| 22 | 20 Oct (T) | Speaker 4 (Wesley) | Read 50 pages of your extra book |  |
| 23 | 22 Oct (Th) | Speaker 5 (Athena) | Illustrations (3 cards) |  |
| 24 | 27 Oct (T) | Preaching Challenges Today | Erickson/Heflin, 58-93 |  |
| 25 | 29 Oct (Th) | Speaker 6 (Connie) | Read 50 pages of your extra book |  |
| 26 | 3 Nov (T) | Speaker 7 (Kim Fah) |  |  |
| 27 | 5 Nov (Th) | Speaker 8 (Vincent Lim) | Read 50 pages of your extra book |  |
| 28 | 10 Nov (T) | Speaker 9 (Elsie) |  |  |
| 29 | 12 Nov (Th) | Speaker 10 (Joseph) | Finish your extra book  Reading Reflection Due (1-2 pp.)  Turn in this completed report |  |

I also read (circle one):

Bennett, Chapell, Hybels, Kuhatschek, MacArthur, Hostetler/Wiersbe, or not completed