

EXPOSITORY PREACHING II SYLLABUS

I. COURSE DESCRIPTION

Instruction in narrative preaching, with attention to theological development and long-term sermon development. Students preach three times and receive evaluation from the professor and fellow students. *Prerequisites:* PM5103 Expository Preaching I. Enrollment limited to 12 students. *3 hours.*

II. COURSE OBJECTIVES AND RATIONALE

A. Cognitive Objectives. As a result of taking this course the student will be able to:

1. Understand the unique demands of interpreting and preaching Old Testament historical and New Testament gospel narratives.
2. Apply the theological message of a narrative unit of Scripture, developing its preaching potential.

B. Affective Objectives. As a result of taking this course the student will:

1. Commit to the disciplines (hermeneutics and homiletics) of expositional preaching of narrative texts.
2. Accept the demands of following “the way of God” in faithful, sacrificial service.
3. Trust the blessings of God for ministry success, in contrast to trusting deception and manipulation strategies.

C. Behavioral Objectives. As a result of taking this course the student will be able to:

1. Develop and preach sermons based on biblical narratives that are TRUE to the biblical text, CLEAR in organization and presentation, RELEVANT to the listeners' specific needs, and INTERESTING to listen to.

D. Rationale

Based on an exegetical and theological interpretation of a narrative pericope this course prepares students to preach the Word of God by integrating and applying Scriptural truths from biblical narratives to life and ministry. This course employs a learning model centered on student practice and critique. Students will learn best when they fully engage in the labs by assisting one another with sermon design, listening carefully to *all* the sermons and critiques, and sincerely receiving the feedback given directly to them.

III. COURSE TEXTBOOKS

A. Required

Rhoades, David; Joanna Dewey, and Donald Michie. *Mark as Story: An Introduction to the Narrative of a Gospel*, Second Edition. Minneapolis: Fortress Press, 1999. 176 pp.

Kuruvilla, Abraham. *Mark: A Theological Commentary for Preachers*. Eugene, OR: Cascade Books, 2012. 397 pp.

Kuruvilla, Abraham. *Genesis: A Theological Commentary for Preachers*. Eugene, OR: Resource Publications, 2014. 652 pp.

B. Supplementary Bibliography

Greidanus, Sidney. *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature*. Grand Rapids, MI: Eerdmans, 1988. 390 pp. (Chapters 9 & 11).

Ross, Allen P. *Creation and Blessing: A Guide to the Study and Exposition of Genesis*. Grand Rapids, MI: Baker Book House, 1988. 744 pp.

IV. COURSE REQUIREMENTS

A. Reading Assignments (10%, work load: @ 20-25 hours)

1. David Rhoades, Joanna Dewey, Donald Michie, *Mark as Story: An Introduction to the Narrative of a Gospel* – 176 pages total.
2. Abraham Kuruvilla, *Mark: A Theological Commentary for Preachers* – 411 pages total.
3. Allen P. Ross, *Creation and Blessing: A Guide to the Study and Exposition of Genesis*, pp. 13-14, 37-48, 83-85 – 17 pages total (provided on the course web site).
4. Abraham Kuruvilla, *Genesis: A Theological Commentary for Preachers* – pp. 1-13, 291-444 – 166 pages total.
5. A Reading and Attendance Report will be circulated the last weeks of class.

B. Three Homiletical Outlines (15%)

Each student will present a one-page, full sentence, homiletical outline, including the textual reference, a theological proposition/focus statement, a full introduction (image, need, subject, text, preview) body, and conclusion (summary, image/challenge), and a clearly identifiable homiletical proposition, for each of the pericopes contained in the student's chosen texts from the Gospel of **Mark (for two sermons) and the Jacob narratives (for one sermon)**. The student will prepare one paper copy for the professor to critique in class as well as a paper copy for each of his/her fellow students. Students are encouraged to review the outline options presented in PM103. Sermons from the student's chosen pericopes (as numbered in Kuruvilla's *Mark* and *Genesis*) do not have to address *all* the verses in those allotted pericopes, but must address a complete episode or narrative scene from each pericope. The homiletical outline and proposition will be (1) based on/consistent with the hermeneutical material contained in Kuruvilla's *Mark* and *Genesis* respectively (or, if the student so chooses, based on his/her own work that can be adequately defended) and (2) critiqued by the professor and class. The outlines will be submitted to the professor and fellow students at the time of presentation. [See an example of the expected format provided at the end of this syllabus.]

C. Three Sermons (75%, work load: @45 hours)

Each student will prepare and deliver (without notes) a 15-minute message from two narrative pericopes from the Gospel of Mark and one from the Jacob narratives (see "Sign Up" at the end of the syllabus). The Mark sermons from the student's chosen pericopes (as numbered in Kuruvilla's *Mark* and *Genesis*) do not have to address *all* the verses in those allotted pericopes, but must address a complete episode or narrative scene from each pericope. Grading for all sermons will correspond to the "Grading Standards for PM5104 Sermons" included with this syllabus under Course Policies.

The rationale for no notes is four-fold. Speaking without notes requires the preacher to have prepared a clearly focused and clearly stated sermon outline/flow. Preaching without notes demands unity, order, progress of thought, and precision in expression. Preaching without notes enhances rapport with the listeners. Internalization allows for the more intimate communication connections (through eye contact and facial expression) beneficial for persuasion. The goal of preaching is not loads of content, but life change. Finally, without being dependent upon notes, the preacher can focus on the development of delivery skills. The goal of no notes is NOT MEMORIZATION, BUT RATHER MASTERY of the sermon's content and flow.

By noon of the day before the student preaches, he/she will turn in both a typed, **full sentence, homiletical outline** of his/her sermon carried to three levels of subordination (i.e. I. A. 1. 2. B. II. A. B. 1. 2.) and a separate, fully developed, typed, **double-spaced, 12 point font manuscript**. Of course, the homiletical outline and the sermon manuscript should be consistent. A **deduction** of two marks (a- to b; b+ to b-; etc.) will occur for lateness. If a student is not on campus the day before he/she preaches, rather than making a special trip to campus, he/she may e-mail the outline and manuscript to the professor by noon the day before he/she preaches to confirm that the final outline and manuscript have been completed. A paper copy of the outline and manuscript will be handed to the professor at the beginning of the class period during which he/she preaches. A manuscript for a 15-minute sermon should be approximately 6-7 pages, double spaced. Students will be expected to talk/think their way through their manuscripts at least FIVE TIMES before presenting their sermons in class. The goal is not word for word memorization, but rather mastery of the flow of the material.

The manuscript should reflect to the fullest extent every word the student expects to say in the oral presentation (i.e., all transitions, restatements, scripture readings, illustrations, etc. should be written out fully). The manuscript should be written as a sermon to be heard, not as a term paper or article to be read. Outlines and/or manuscripts that are deficient will be returned to the student after the sermon for corrections. An appropriate **passing grade will not be given** for any sermon until proper corrections are submitted to the professor.

Each sermon will be a maximum of fifteen (15) minutes in length. ONE GRADE LEVEL (E.G., B+ TO B) WILL BE **DEDUCTED** FOR EVERY THIRTY SECONDS OVER THE LIMIT.

Students will not be allowed to speak unless they turn in a full, typed homiletical outline (carried to three levels of subordination) and a separate, full, **double-spaced, typed, 12-point font** manuscript to the professor by the beginning of the class period during which they preach. Failure to speak at the appointed time, either for unexcused absence or incomplete preparation, will result in no credit for that sermon, and risks failure of the course.

All sermons will be computer recorded and downloaded onto a course website for viewing. After viewing the video of each sermon, the student will turn in a "Sermon Viewing Report" (copies available on the course web site).

V. COURSE POLICIES

A. Weight Given To Course Requirements For Grading

Hrs.	%	Assignment
20-25	10%	On-Time Reading
5	5%	Mark Homiletical Outline Round 1
15	20%	Mark Sermon Round 1
5	5%	Mark Homiletical Outline Round 2
15	25%	Mark Sermon Round 2
5	5%	Jacob Homiletical Outline
15	30%	Jacob Sermon

B. Grading Standard for PM5104 Messages

<i>Category</i>	<i>F</i>	<i>for a D</i>	<i>for a C</i>	<i>for a B</i>	<i>for an A</i>
True	- Significant questions concerning exegetical accuracy	- Text's exegetical meaning and structure are clear - Theological move is true for the audience	- - Theological move is clearly developed	- -	- -
Clear	- No clear proposition heard during the message	- Clear proposition heard in any form: Exegetical and/or Theological and/or Homiletical	- Clear homiletical proposition heard as intended - All major points or movements heard as intended	- -	- -
Relevant	- No explicit indication of relevance	- Relevance/ application suggested (but without concrete images)	- At least one concrete image - At least one reference to need/ relevance - At least one concrete application	- Numerous strong and concrete images throughout - Significant development of need/relevance - Fully developed and concrete application(s)	- Evident use of the developmental questions - Compelling development of relevance and application
Interesting	- Major vocal or visual delivery problems	- Minimal vocal and/or visual delivery problems	- Adequate vocal and visual delivery - Shows planning for verbal style	- Good vocal and visual delivery - Good verbal style in delivery	- Outstanding delivery appropriate to the preacher - Numerous uses of good style

C. Class Participation

Attendance and class participation are a requirement of the course and, more importantly, a ministry to other students, especially when they are presenting outlines or preaching. Students should plan to attend and participate in every class session.

D. Late Assignments

Late assignments will not be accepted unless prior arrangements are made.

E. Absences

More than four absences (two evenings during the semester) will result in a penalty. Each absence above the four allowed will result in a 4% reduction in grade.

F. Letter/Numerical Grade Scale

A+ 99-100	B+ 91-93	C+ 83-85	D+ 75-77	F 0-69
A 96-98	B 88-90	C 80-82	D 72-74	
A- 94-95	B- 86-87	C- 78-79	D- 70-71	

VI. COURSE SUPPLEMENTAL INFORMATION

It is a departmental requirement that all work **must** be typed in 12-point font and **must** include the following information: Student's name, file number, name of professor, title of assignment, and course number with section.

Electronic submissions **must** include the following information in the subject line and on all attachments: Student's name, file number, course number with section, and assignment title. These may be abbreviated, but must be easily recognizable.

DTS does not discriminate on the basis of disability in the operation of any of its programs and activities. To avoid discrimination the student is responsible for informing the Coordinator of Services for Students with Disabilities and the course instructor of any disabling condition that will require modifications.

Students must notify the professor during the first week of classes if they plan to graduate at the end of the semester. They must sign up for preaching slots/dates that will meet the graduation deadlines.

In the event of a major campus emergency at DTS, course requirements, deadlines, and grading percentages are subject to changes that may be necessitated by a revised semester calendar or other circumstances beyond the professor's control.

VII. COURSE LECTURES AND ASSIGNMENT SCHEDULE

No.	Date	Lecture Topic	Assignments	Due Dates
1	8/27	Introduction, The Expository Process, Preaching Pathologies	Read the Syllabus	
2	8/27	Introduction to Narratology	Bring Text to class	Rhoades, Dewey, Michie (1-176)
3	9/3	Narratology continued		
4	9/3	Preaching Narrative		
5	9/10	Preaching Mark	Bring Text to class	Kuruvilla (xi-xxiv, 1-9, 361-363)
6	9/10	Long Term Sermon Development		
7	9/17	Mark Homiletical Outlines Rd 1	Homiletical Outlines	Preachers 1-4 (Pericopes 1-4) Kuruvilla (13-187)
8	9/17	Mark Homiletical Outlines Rd 1	Homiletical Outlines	Preachers 5-8 (Pericopes 5-8)
9	9/24	Mark Homiletical Outlines Rd 1	Homiletical Outlines	Preachers 9-12 (Pericopes 9-12)
10	9/24	Mark Sermons Rd 1	Sermons	Preachers 1-3 (Pericopes 1-3)
11	10/1	Mark Sermons Rd 1	Sermons	Preachers 4-6 (Pericopes 4-6)
12	10/1	Mark Sermons Rd 1	Sermons	Preachers 7-9 (Pericopes 7-9)
13	10/8	Mark Sermons Rd 1	Sermons	Preachers 10-12 (Pericopes 10-12)
14	10/8	Mark Homiletical Outlines Rd 2	Homiletical Outlines	Preachers 1-4 (Pericopes 13-16) Kuruvilla (188-360)
15	10/15	Mark Homiletical Outlines Rd 2	Homiletical Outlines	Preachers 5-8 (Pericopes 17-19, 21)
16	10/15	Mark Homiletical Outlines Rd 2	Homiletical Outlines	Preachers 9-12 (Pericopes 22-25)
17	10/22	Preaching the Jacob Narratives	Bring Text to class	Ross (13-14, 37-48, 83-85) Kuruvilla (1-13, 291-444)
18	10/22	Mark Sermons Rd 2	Sermons	Preachers 1-3 (Pericopes 13-15)
19	10/29	Mark Sermons Rd 2	Sermons	Preachers 4-6 (Pericopes 16-18)
20	10/29	Mark Sermons Rd 2	Sermons	Preachers 7-9 (Pericopes 19, 21-22)
21	11/5	Mark Sermons Rd 2	Sermons	Preachers 10-12 (Pericopes 23-25)
22	11/5	Jacob Homiletical Outlines	Homiletical Outlines	Preachers 1-4 (Pericopes 16-19)
23	11/12	Jacob Homiletical Outlines	Homiletical Outlines	Preachers 5-8 (Pericopes 20-23)
24	11/12	Jacob Homiletical Outlines	Homiletical Outlines	Preachers 9-12 (Pericopes 24-27)
	11/19	READING WEEK	NO CLASS	
	11/26	THANKSGIVING BREAK	NO CLASS	
25	12/3	Jacob Sermons	Sermons	Preachers 1-3 (Pericopes 16-18)
26	12/3	Jacob Sermons	Sermons	Preachers 4-6 (Pericopes 19-21)
27	12/10	Jacob Sermons	Sermons	Preachers 7-9 (Pericopes 22-24)
28	12/10	Jacob Sermons	Sermons	Preachers 10-12 (Pericopes 25-27)

PM5104 Sign Up

Mark Pericopes following Kuruvilla's divisions	Genesis Pericopes following Kuruvilla's divisions	Name
Pericopes 1 and 13 1:1-20 and 9:14-50	Pericope 16 25:19-34	
Pericopes 2 and 14 1:21-45 and 10:1-12	Pericope 17 26:1-33	
Pericopes 3 and 15 2:1-3:6 and 10:13-31	Pericope 18 26:34-28:9	
Pericopes 4 and 16 3:7-35 and 10:32-52	Pericope 19 28:10-22	
Pericopes 5 and 17 4:1-34 and 11:1-25	Pericope 20 29:1-30	
Pericopes 6 and 18 4:35-5:20 and 11:27-12:12	Pericope 21 29:31-30:24	
Pericopes 7 and 19 5:21-6:6 and 12:13-44	Pericope 22 30:25-31:16	
Pericopes 8 and 21 6:7-32 and 14:1-11	Pericope 23 31:17-55	
Pericopes 9 and 22 6:32-56 and 14:12-52	Pericope 24 32:1-32	
Pericopes 10 and 23 7:1-30 and 14:53-72	Pericope 25 33:1-20	
Pericopes 11 and 24 7:31-8:26 and 15:1-39	Pericope 26 34:1-31	
Pericopes 12 and 25 8:27-9:13 and 15:40-16:8	Pericope 27 35:1-36:43	

Example of Homiletical Outline with Proposition (Note where the text is expounded throughout the outline.)

Joshua 5:1-12

THEOLOGICAL PROPOSITION/FOCUS: Individual and community renewal, demonstrated in spiritual disciplines [in Joshua, circumcision and Passover] . . . removes old reproaches and inaugurates new blessings.

INTRODUCTION:

1. Pete got too busy to remember the “small” disciplines.
2. By getting so distracted with your studies you forget to pray and so lose the joy of God’s blessing.
3. What will it take to get you back to where God can bless you?
4. Joshua 5:1-12 tells us how to get back on track.
(The narrator provided the people of God with a paradigm of recommitment.)
5. We will see how God’s people can be Sidetracked, Secured, Recommitted, and Blessed.

BODY:

- I. We Get Sidetracked from Our Commitments.
 - A. Israel had been Sidetracked from Circumcision and Passover (not to speak of their Unbelief and Refusal to Take the Land).
 1. Israel had Failed to Believe YHWH and Take the Land, (Numbers 14).
 2. Israel Had Failed to Practice Circumcision (see Genesis 17), (**4-7**).
 3. There was No Record of Israel Celebrating Passover since Exodus 12, in Egypt and Numbers 9, at Sinai.
 - B. It is not uncommon for God’s people to become distracted, forgetful, and Sidetracked.
 - C. You often get Sidetracked from the Spiritual Disciplines.
(Prayer, Bible Reading, Meditation, Giving, Service, etc.)
- II. But God Provides Times of Quiet Security.
 - A. The Kings of Canaan were Paralyzed with Fear, (**1**).
 - B. God provides days and weeks and years of quiet security to realign His people’s commitments.
 - C. You Get Holidays and Vacations and Breaks.
- III. **RECOMMIT TO GOD’S DISCIPLINES.** (HP)
 - A. Recommit to Attending your Church.
 - B. Recommit to Reading and Meditating on the Scriptures.
 - C. Recommit to Giving Generously.
 - D. Recommit to Using your Gifts in Service.
 - E. Recommit to Prayer.
- IV. Renewal of the Spiritual Disciplines Invites Renewed Blessings.
 - A. God Provided Renewed Blessings in Response to Israel’s Renewed Obedience.
 1. When Israel Practiced Circumcision, God Removed their Former Reproach, (**2-3, 9**).
 2. When Israel Celebrated Passover, God Inaugurated their Future Blessings, (**10, 11-12**).
 - B. When God’s people Recommit themselves to His ways, they open themselves to Blessing.
 - C. When you Recommit to your Spiritual Task, God will bless.

CONCLUSION:

1. We get Sidetracked, Secured, Recommitted, and Blessed.
2. Start today like Pete who got back on track.

PM5104 "Expository Preaching II" Student Contract

I, _____
Print Name File # I.D. #

have read the preceding PM5104 "Expository Preaching II" syllabus, and have understood the responsibilities necessary for me to fulfill the requirements of the course.

I agree to fulfill all requirements on time and in a complete and thoughtful manner (unless, in exceptional cases, I have made previous arrangements with the professor).

I agree to engage in lively classroom discussions, debates, and presentations, addressing ideas rather than people, and that if I have a personal problem with the professor, his assistants and/or graders, or any of my fellow students, I will handle the matter in a godly and biblical fashion . . . that is, humbly and privately, (Galatians 6:1-4; Matthew 18:15-17).

I maintain the right to be treated and taught respectfully by my professor and his assistants and graders. I am here to learn and to build valuable relationships for, God willing, my present and future ministry of the gospel.

Signature
Revised 11/15/2014

Date