

## EXPOSITORY PREACHING I SYLLABUS

### I. COURSE DESCRIPTION

An introduction to basic expository preaching theory and skills, emphasizing the preparation and delivery of a textually derived proposition with accuracy, interest, clarity, and relevance. Students preach twice and receive evaluation from fellow students and the professor. *Prerequisite:* BE101 Bible Study Methods and Hermeneutics. Enrollment limited to 12 students. 3 hours.

### II. COURSE OBJECTIVES AND RATIONAL

- A. Cognitive Objectives.** As a result of taking this course the student will be able to:
1. Recite the basic elements of expository preaching theory.
  2. Produce homiletical outlines and propositions for selected Proverbs and Ephesians texts.
- B. Affective Objectives.** As a result of taking this course the student will commit to a form of communicating the Bible that goes beyond mere explanation of content to include a specific life change response.
- C. Behavioral Objectives.** As a result of taking this course the student will be able to:
1. Develop and preach expositional sermons that are TRUE to the biblical text, CLEAR and well organized, INTERESTING to listen to, and RELEVANT to the listeners' specific needs.
  2. Critically listen to and analyze others' expository preaching.
- D. Rationale:** Based on an integration of exegetical and theological knowledge and skills this course prepares students to communicate the Word of God by nurturing a verifiable application of Scriptural truths to life and ministry.

### III. COURSE TEXTBOOKS

#### A. Required

Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages*, Second Edition. Grand Rapids: Baker Academic, 2001. 256 pp.

Warren, Timothy. Course notes for PM103.

Heath, Chip and Dan Heath. *Made to Stick: Why Some Ideas Survive and Others Die*. New York: Random House, 2007. 279 pp.

Estes, Daniel J. "Introduction" and "The Worldview of Proverbs 1-9." In *Hear, My Son. Teaching and Learning in Proverbs*. Cambridge: Apollos, 1997. 1-9, 13-39 (On Canvas)

Kidner, Derek. "General Preface," "Introduction," and "Subject Studies: God and Man." In *The Proverbs: An Introduction and Commentary*. London: Intervarsity Press, 1973. 5, 13-21, & 31-35. (On Canvas)

Kuruvilla, 2010. "Pericopal Theology: An Intermediary Between Text and Application," in *Trinity Journal*, 31NS: 265-283. (On Canvas)

Waltke, Bruce. 1979. "The Book of Proverbs and Old Testament Theology." *Bibliotheca Sacra* 136 (544): 302-317. (On Canvas)

#### B. Suggested

Toy, Crawford H. *A Critical and Exegetical Commentary on the Book of Proverbs*. Edinburgh: T. & T. Clark, 1988. 554 pp.

Waltke, Bruce K. *The Book of Proverbs, Chapters 1-15*. Grand Rapids: William B. Eerdmans Publishing Co., 2004. 693 pp.

Waltke, Bruce K. *The Book of Proverbs, Chapters 16-31*. Grand Rapids: William B. Eerdmans Publishing Co., 2005. 623 pp.

#### C. Supplementary Bibliography

Adams, Jay E. *Preaching with Purpose*. Grand Rapids: Zondervan, 1982. 162 pp.

\_\_\_\_\_. *Truth Applied*. Grand Rapids: Zondervan, 1990. 140 pp.

Brooks, Phillips. *The Joy of Preaching*. Grand Rapids: Kregel Publications, 1989. 237 pp.

Chapell, Bryan. *Using Illustrations to Preach with Power*. Grand Rapids: Zondervan Publishing House, 1992. 217 pp.

\_\_\_\_\_. *Christ Centered Preaching*. Grand Rapids: Baker Book House, 1994. 375 pp.

Davis, H. Grady. *Design for Preaching*. Philadelphia: Fortress Press, 1958. 300 pp.

Kuruvilla, Abraham. *A Vision for Preaching*. Grand Rapids: Baker, 2015. 219 pp.

Litfin, Duane. *Public Speaking*. Grand Rapids: Baker, 1981, 1992. 352 pp.

- Richard, Ramesh. *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching*. Grand Rapids: Baker Book House, 2001. 224 pp
- Stott, John R. W. *Between Two Worlds*. Grand Rapids: Eerdmans Publishing Co., 1982. 351 pp.
- Willhite, Keith and Scott M. Gibson. *The Big Idea of Biblical Preaching*. Grand Rapids: Baker Books, 1998. 181 pp.

**D. Links to Proverbs and Epistolary Sermons**

- Audio [http://deptfiles.dts.edu/pm/pm\\_opreaching\\_sample\\_twarren.mp3](http://deptfiles.dts.edu/pm/pm_opreaching_sample_twarren.mp3)
- Video <http://www.dts.edu/media/play/the-hope-of-gladness-timothy-s-warren/>  
<http://www.dts.edu/media/play/warren-timothy/>  
<http://www.dts.edu/media/play/the-march-of-triumph-timothy-s-warren/>  
<http://www.dts.edu/media/play/the-humility-of-suffering-kuruvilla-abraham/>

**IV. COURSE REQUIREMENTS**

**E. Reading (10%)**

Robinson's *Biblical Preaching*, Warren's class notes (on canvas), Heath and Heath's *Made to Stick*, and articles by Estes, Kidner, Kuruvilla, and Waltke (provided on Canvas)..

**F. Proverbs and Ephesians Exegetical and Homiletical Outlines (20%)**

Prior to preaching, all preachers will condense their exegetical and homiletical outlines to one-page for presentation the class and evaluation by the professor and the class. The one-page exegetical outline must include the Textual Reference and all outline points in full sentences. The homiletical outline must: (a) be prefaced with the Textual Reference, the Theological Proposition, the Sermon Purpose, and the Homiletical Proposition; (b) be organized as an Introduction, Body, and Conclusion; (c) include all statements of Relevance/Application (MTR); and (d) all be written in full sentences (not a word or phrases). See examples at the end of this syllabus. Each student will present a paper copy of his/her homiletical outline to the professor just prior to the presentation. Preachers will be expected to use the feedback from the professor and class to further refine and develop their homiletical outlines before preaching.

**G. Proverb and Ephesians Sermons (70%)**

1. *Proverb Sermon with Manuscript and separate [revised] Homiletical Outline (30%, work load: 20 hours)*: Students will prepare and, without notes, deliver a 15-minute sermon expounding an entire one-verse (two-line) Proverb. See the "PM103 Sign Up" sheet.

2. *Ephesians Sermon with Manuscript and separate [revised] Homiletical Outline (40%, work load: 20 hours)*: Students will prepare and, without notes, deliver a 15-minute sermon expounding an entire preaching unit from Ephesians. See the "PM103 Sign Up" sheet.

By noon of the day before the student speaks, he/she will turn in both a typed 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, full, typed manuscript (paper and/or electronic file). 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 separate trip to campus, he/she may e-mail the outline and manuscript to the professor (if the professor so requests), or call the professor's voice mail by noon the day before he/she preaches to confirm that the final outline and manuscript have been completed. A paper copy may be required by the professor at the time the sermon is preached.

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 what the preacher 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 an 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.

The rationale for no notes is three-fold. Speaking without notes requires the preacher to have clearly focused and clearly stated his/her sermon. Preaching without notes demands unity, order, and progress of thought, and precision in expression. Also, speaking without notes enhances rapport with the listeners. Internalization allows for the more intimate communication connections necessary for persuasion. The goal of preaching is not loads of content, but life change. Finally, without being tied to notes, the preacher can focus on the development of delivery skills.

Grading for each sermon will correspond to the “Grading Standards for PM103 Sermons” included in this syllabus. Students must not exceed the time limits for each sermon. A deduction of one mark (A- to B+; B+ to B; etc.) will occur for every thirty seconds a sermon extends beyond the time allowed. Students will not be allowed to speak unless they turn in to the Professor, by the time they are scheduled to preach, a full, typed Homiletical outline (carried to three levels of subordination) and a separate, full, typed manuscript. 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.

**V. COURSE POLICIES**

**A. Weight Given To Course Requirements For Grading**

%	Hrs.	Assignment
10%	5	Proverb Exegetical and Homiletical Outlines
30.0%	20	Proverb Message (with <i>revised</i> outline, manuscript, & viewing report)
10%	5	Ephesians Exegetical and Homiletical Outlines
40.0%	20	Ephesians Message (with <i>revised</i> outline, manuscript, & viewing report)
10.0%	10	Reading

**B. Grading Standards for PM103 Sermons**

(See attached grading sheet)

NOTE: The only reasons for receiving an "F" for a sermon are (a) failure to speak on one’s assigned day, (b) failure to provide a copy of the outline/manuscript to the professor at the time of speaking, (c) refusal to follow directions, or (d) failure to resubmit a corrected outline/manuscript as directed by the professor.

**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 speaking. Please do not be absent more than four class periods.

**D. Late Assignments**

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

**E. Absences**

More than four absences will result in a penalty. Each absence above the four allowed will result in a 4% reduction in grade.

**F. Letter/Numerical Grade Scale**

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

**VI. COURSE SUPPLEMENTAL INFORMATION**

All submissions (papers turned in) **must** be typed. In addition, they must include the following:

Hard copies (paper) must include the following information: Student's name, student folder #, name of professor, title of assignment, course number with section number.	Electronic submissions must include the following information: Subject line: Course name, section number, & assignment title 1 <sup>st</sup> line of email body: Student’s name
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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 verifiable disabling condition that will require accommodations.

**VII. COURSE LECTURES AND ASSIGNMENT SCHEDULE**

R = Robinson; N = Warren notes

No	Date	Class Session	Assignments	Supplemental
1	8/25	Introduction, Definition/Vision, Purpose	Syllabus	R 17-32, N 1
2	8/27	The Expository Process		N 2
3	9/1	The Proposition & Purpose		R 33-50, N 3-4
4	9/3	Message & Structure of a Proverb		N 2
5	9/8	Discovering Theology in the Proverbs	Kidner, Waltke, Estes, Kuruvilla articles	
6	9/10	Developmental Questions		R 73-113, N 6-8
7	9/15	Audience Analysis, Relevance & Application		N 5
8	9/17	Support Materials		R 139-164, N 9
9	9/22	Designing Effective Message Structures		R 115-137, 201-220, N 8
10	9/24	Conclusions & Introductions		R 165-182, N 10
11	9/29	Proverbs Exegetical and Homiletical Outlines	Speakers 1-4	
12	10/1	Proverbs Exegetical and Homiletical Outlines	Speakers 5-8	
13	10/6	Proverbs Exegetical and Homiletical Outlines	Speakers 9-12	
14	10/8	Outlining & Preaching in Ephesians		
15	10/13	Proverbs Sermons	Speakers 1-2	
16	10/15	Proverbs Sermons	Speakers 3-4	
17	10/20	Proverbs Sermons	Speakers 5-6	
18	10/22	Proverbs Sermons	Speakers 7-8	
19	10/27	Proverbs Sermons	Speakers 9-10	
20	10/29	Proverbs Sermons	Speakers 11-12	
21	11/3	Oral Clarity & Interest [Style & Delivery]		R 183-224, N 11
22	11/5	Ephesians Exegetical and Homiletical Outlines	Speakers 1-4	
23	11/20	Ephesians Exegetical and Homiletical Outlines	Speakers 5-8	
24	11/12	Ephesians Exegetical and Homiletical Outlines	Speakers 9-12	
		<i>WEC week (no class)</i>		
		<i>Spring Break (no class)</i>		
25	12/1	Ephesians Sermons	Speakers 1-3	
26	12/3	Ephesians Sermons	Speakers 4-6	
27	12/8	Ephesians Sermons	Speakers 7-9	
28	12/10	Ephesians Sermons	Speakers 10-12	

### PM103 Sign Up

NAME	Proverbs	Ephesians
	5:15	1:13-14
	11:1	2:14-16
	11:25	4:1-3
	12:15	4:29
	12:18	4:31
	15:18	4:32
	17:9	5:22-24
	20:19	5:25-27
	21:31	6:2-3
	25:16	6:4
	28:13	6:5-8
	31:30	6:19-20

## **Addendum**

**(Fall Semester 2020)**

Because of the recent disruption of to face-to-face classes due to the current health crisis and actions taken by the seminary administration, the following accommodation must be made to the original course schedule.

1. Since the Dallas campus will not resume face-to-face classes after the Thanksgiving break, class sessions scheduled for 12/2,4,9,11 will be conducted remotely using the professor's WebEx link <https://seminary.webex.com/meet/tralston>].
2. Each student will be expected to preach and record his/her sermon in an off-campus location and then upload the sermon file to the class dropbox at least 24 hours before the class in which he/she was originally scheduled to preach.
3. Beginning 24 hours before each class meets, each member of the class is expected to view the uploaded student sermons scheduled for the upcoming class and come prepared to discuss those sermons.

## Appendix 2

### Example of the First Proverb Exegetical Outline and Proposition

Proverbs 10:25  
When the tempest passes, the wicked are no more,  
But the righteous are established forever.

EXEGETICAL OUTLINE

I. The Primary/Thetic Observation of Solomon to his son(s) concerning the Lord's eternal judgment was that the wicked would be consumed by it, (25a).  
II. The Antithetic Observation of Solomon to his son(s) concerning the Lord's eternal judgment was that only the righteous would survive it, (25b).

EXEGETICAL PROPOSITION

The Antithetic Observation of Solomon to his son(s) concerning the Lord's eternal judgment was that only the righteous would survive it.

### Example of the First Proverb Homiletical Outline

Proverbs 10:25  
When the tempest passes, the wicked are no more,  
But the righteous are established forever.

Theological Proposition: Only those made righteous in Christ survive God's eternal judgment.

Sermon Purpose: That my fellow PM103 students will warn their neighbors of God's eternal judgment.

Homiletical Proposition: Prepare your neighbor for God's eternal judgment.

INTRODUCTION:

1. (Image) . . . A devastating storm destroys nearly everything in its way.
2. (Need) . . . Your sense of goodwill for others makes you warn them.
3. (Subject) . . . Preparing your neighbor for the coming "storm" . . .
4. (Text) . . . Proverbs 10:25 addresses the "storm" of God's eternal judgment.
5. (Preview) . . . you will see a Problem, a Solution, and an Application.

BODY:

- I. God's Eternal Judgment Is Coming, (25a): **PROBLEM.**
  - A. Natural Disasters Terrorize This Earth.
  - B. God's Eternal Judgment (like a Tempest) Is Coming.
- II. Only the Righteous Survive God's Eternal Judgment: **SOLUTION.**
  - A. The Wicked Will Be Consumed In God's Eternal Judgment, (25b).
  - B. The Righteous Will Survive God's Eternal Judgment, (25c).
- III. **Prepare Your Neighbor for God's Eternal Judgment: APPLICATION.**
  - A. Prepare Neighbor by Warning Your Neighbor That "The Storm" Is Coming.
  - B. Prepare Neighbor by Sharing With Your Neighbor The Righteous Standing They Can Have In Christ.
  - C. Prepare Neighbor by Planning Now For A Time and A Way To Share the Gospel.

CONCLUSION:

1. (Review Your Structure) . . . This was the Problem, Solution, and Application.
2. (Refresh Your Image) . . . Your neighbor can stand with you in the "Storm".

## Example of an Exegetical Outline & Proposition followed by a Theological Outline & Proposition

Proverbs 18:10-11

The name of the LORD is a strong tower;  
The righteous runs into it and is safe.  
A rich man's wealth is his strong city,  
And like a high wall in his own imagination.

### EXEGETICAL OUTLINE & PROPOSITION

#### Outline

- I. The Synthetic Observation of The Israelite Sage to The Israelites concerning true security was that The Righteous Man Who Trusted The LORD for Security Found Security in Him, (10).
  - A. The **Primary** Observation of The Israelite Sage to The Israelites concerning true security was that The Person (Presence/Protection/Provision) of The LORD Provided Security, (10a).
  - B. The **Synthetic** Observation of The Israelite Sage to The Israelites concerning true security was that The Righteous Man Who Trusted The LORD for Security Found Security in Him, (10b).
- II. The Antithetic Observation of The Israelite Sage to The Israelites concerning false security was that The Rich Man Who Trusted His Wealth for Security, Ironically, Forfeited Real Security, (11).
  - A. The **Primary** Observation of The Israelite Sage to The Israelites concerning false security was that The Benefits of The Wealth of The Rich, Indeed, Provided Security, (11a).
  - B. The **Synonymous** Observation of The Israelite Sage to The Israelites concerning false security was that The Benefits of The Wealth of The Rich, Indeed, Provided Security, (11b).
  - C. The **Ironically** Antithetical Observation of The Israelite Sage to The Israelites concerning false security was that The Security of The Wealth of The Rich was Only Imaginary, (11c).

#### Proposition

The **Antithetic Observation** of The Israelite Sage to The Israelites concerning true security (the one who finds true security) was that, while The Wealth of The Rich Man, Ironically, Provided Only Imaginary (False) Security, The Righteous Man Who Trusted The LORD for Security Found Real (True) Security in Him.

### THEOLOGICAL OUTLINE & PROPOSITION

#### Outline

- I. The Righteous Who Trust The LORD for Security Find Security in Him, (10).
  - A. The Presence/Protection/Provision of The LORD Provides Security, (10a).
  - B. The Righteous Who Trust The LORD for Security Find Security in Him, (10b).
- II. The Rich Who Trust Their Wealth for Security Forfeit Real Security, (11).
  - A. The Benefits of The Wealth of The Rich Provide Security, (11a, b).
  - B. The Benefits of The Wealth of The Rich Provide Only Imaginary Security, (11c).

#### Proposition

TRUST IN GOD'S PROVEN CHARACTER ALONE PROVIDES GENUINE SECURITY.  
or possibly  
(ONLY GOD'S PROVEN CHARACTER PROVIDES TRUE SECURITY.)



## Example Homiletical Sermon Outline

Proverbs 18:10-11

The name of the LORD is a strong tower;  
The righteous runs into it and is safe.  
A rich man's wealth is his strong city,  
And like a high wall in his own imagination.

Theological Proposition: Only God's proven character provides true security.

Sermon Purpose: That my fellow students would turn loose of their money (invest in Heaven).

Homiletical Proposition: Transfer Your Assets to Heaven.

### INTRODUCTION:

1. (Image) The Fugitive had no place to hide.
2. (Need) Some days you may feel like the Fugitive.
3. (Subject) How can you find rest in a place of absolute security?
4. (Text) The answer is found in Proverbs 18:10-11.
5. (Preview) These four lines of Hebrew poetry answer three questions:  
Where did the Ancient Sage, back THEN, find security?  
What has God, ALWAYS, promised His Covenant People?  
How can You, NOW, find security?

### BODY:

- I. The Ancient Sage Found Security in the Lord: **THEN/EXEGETICAL.**
  - A. The Righteous Sage Trusted The Lord for Security, (10a).
  - B. The Wealthy Trusted Their Riches for Security, (11a).
  - C. The Righteous Sage Found Security, (10b).
  - D. The Wealthy Were Deceived, (11b).

*(Why did the sage base his security in the Lord?)*

- II. God's covenant people base their security in the Lord's promises: **ALWAYS/THEOLOGICAL.**
  - A. The Lord promises His people His Presence, His Protection, and His Provision.  
(The Lord's Covenant Relationship Inspires His People's Trust.)
  - B. The Righteous Reject Wealth as Security.
  - C. The Righteous Trust The Lord for Security.

*(If God's people always base their security in the Lord's promise, then...)*

- III. **Turn your trust to God [or Transfer Your Assets to Heaven** **NOW/HOMILETICAL**
  - A. The Lord, not money, is your security.
  - B. [If the Lord is your security, then] Turn your trust to God (or Transfer your assets to Heaven)
    1. To turn your trust/transfer assets means to give away your wealth.  
(Illus. Geraldine generously gave her time & money when she saw God's opportunity.)
    2. To transfer assets means to invest in the Kingdom.  
(Illus. Bruce found strategic ways to give his time/money to advance God's work.)

### CONCLUSION:

1. **(HP)** To find rest in a place of absolute security . . . Transfer your assets to Heaven.
2. Suzanna Wells had to eat oatmeal and canned milk.

Proverbs 18:10-11

The name of the LORD is a strong tower;  
The righteous runs into it and is safe.  
A rich man's wealth is his strong city,  
And like a high wall in his own imagination.

Theological Proposition: Only God's proven character provides true security.

Sermon Purpose: That my fellow students would turn loose of their money (invest in Heaven).

Homiletical Proposition: Find your security in the Lord's reputation, not the mirage of your resources.

INTRODUCTION:

1. (Image) The Fugitive had no place to hide.
2. (Need) Some days you may feel like the Fugitive.
3. (Subject) How can you find rest in a place of absolute security?
4. (Context/Orientation) The answer is found in a 4-line saying written by the richest & wisest man who ever lived.
5. (Preview) Today we'll see that these four lines of poetry answers two questions: first, where should we not seek our security and then where should we seek for our security?
6. Turn with me to Proverbs 18:10-11

BODY:

*(Where is the wrong place to seek security?)*

- I. Don't find your security in the mirage of your resources (11)
  - A. The Wealthy trust their resources for security (11a).
    1. In the biblical world ordinary people lived day-to-day.
    2. By biblical standards, we are all wealthy because we have more than we need. (Illus. We can find food anytime at stores or even food banks)
  - B. Don't find your security in your wealth, because wealth is transitory (11b).
    1. Wealthy people often find their security in their resources.
    2. [But] Wealth is a poor place to find security because its strength is only imaginary
      - a.. Wealth is transitory because it can be lost thru poor management or a bad economy.
      - b. Wealth is transitory because even the value of coins in a sack is eroded by inflation.
    3. (So) Don't find your security in your wealth.

*(So where should we seek for our security?)*

- II. Find your security in the Lord's reputation, not the mirage of your resources (10).
  - A. The Lord's reputation is a strong place of protection and provision (10a)..
  - B. The Righteous Sage trusted the Lord's reputation for his protection and provision (10b).
  - C. The Lord promises His people His Presence, His Protection, and His Provision. (The Lord's Covenant Relationship Inspires His People's Trust.)
  - D. [If the Lord is your security, then] Turn your trust to God (or Transfer your assets to Heaven)
    1. To find security in God, be generous with your assets. (Illus. Geraldine generously gave her time & money when she saw God's opportunity.)
    2. To find security in God, invest in what's important to Him. (Illus. Bruce found strategic ways to give his time/money to advance God's work.)

CONCLUSION:

1. **(HP)** Find your security in the Lord's reputation, not the mirage of your resources..
2. Suzanna Wells had to eat oatmeal and canned milk.