

## EXPOSITORY PREACHING II SYLLABUS

**\*\*\*This semester, as a result of social distancing requirements due to COVID 19, the class meets in separate rooms (Todd 315 & 317). Two student groups (A & B) each with 6 students have been formed to maintain social distance. Each room is equipped to accomplish the same goals including a live feed from one room to the other via Lifesize. The professor will move between each room depending on what group presents/preaches on any given day. Please note your assigned group and sermon pericopes on page 8. The room you are assigned to is your classroom from the very first day of class. Students are expected to be in class in person unless excused by the professor for legitimate reasons including legitimate COVID concerns. It is up to the student to make sure they act with integrity upon this matter.\*\*\***

### I. COURSE DESCRIPTION

Instruction in narrative preaching, with attention to narratology, 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, INTERESTING to listen to, CLEAR in organization and presentation, and RELEVANT to the listeners' specific needs.

### 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.

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

#### 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).

Kuruvilla, Abraham. *Genesis: A Theological Commentary for Preachers*. Eugene, OR: Resource Publications, 2014. 652 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*, the “Preface,” Chapters 1-4, and the chapters on the Jacob narratives pp. 13-14, 23-97, 429-584 – 233 pages total.
4. The students will submit a reading and attendance report on the last week of class.

#### B. Three Homiletical Outlines (15%, work load: @ 15 hours)

Each student will present a one-page, full sentence, homiletical outline, including the textual reference, a theological proposition/focus statement, a full introduction, body, and conclusion, and a clearly identifiable homiletical proposition, for each of the pericopes contained in the student's texts of the Gospel of Mark (for two sermons) and the Jacob narratives (for one sermon). The student will bring two paper copies (one for the professor to critique in class the other for the student's own notes). Students are encouraged to review the outline options presented in PM5103. The Mark sermons from the student's chosen pericopes (as numbered in Kuruvilla's book on *Mark*) do not have to deal with *all* the verses in those allotted pericopes, **but** must be a defensible complete episode or narrative scene from within that broader pericope. The homiletical outline and proposition will be (1) based on/consistent with the hermeneutical material contained in Abraham Kuruvilla's *Mark* and Allen P. Ross's *Creation and Blessing* 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 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 page 8). Remember, the Mark sermons from the student's chosen pericopes (as numbered in Kuruvilla's book on *Mark*) do not have to deal with *all* the verses in those allotted pericopes, **but** must be a defensible complete

episode or narrative scene from within the broader 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 (as in PM5103). There is no doubt this forces the preacher to prepare a clearly focused and clearly stated sermon outline/flow (with unity, order, progress of thought, and precision in expression). It also facilitates rapport with the listeners for more intimate communication connections (through eye contact and facial expression) which are beneficial for persuasion. Without being dependent upon notes, the preacher can focus on the development of delivery skills. Lastly, no notes preaching while at DTS serves a pedagogical purpose that allows the professor to assess the sermon appropriately and help the student given the removal of a “crutch.” Dr. Murphy is not against preaching with notes outside of this pedagogical environment at DTS as long as engagement/rapport with the audience is maintained.

By noon of the day before the student preaches, he/she will have finished and typed out both a **full sentence**, revised **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 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. The student will indicate completion of this by writing “completed on time” on the paper copies turned in just before getting up to preach. This 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 (on average). 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 or under 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 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 recorded digitally. The student will receive a link on Canvas to watch his/her sermon online. A “post-sermon viewing report” will be available (on canvas) to fill out and return to the professor within one week of preaching. This is required to receive a sermon grade and to release the professor’s written evaluation.

The professor will provide instructions in class concerning the last sermon round.

## 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.

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### D. Late Assignments

Late assignments will not be accepted unless prior arrangements are made and approved by the professor.

### 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. As this class meets as a 3 hour block once a week, each block is the equivalent of 2 class periods (2 absences).

### 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 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. This is so that their preaching slots/dates 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	8/25	-Introduction & Course Preview	Read the Syllabus
2	8/25	-Expositional Process (review)	
3	9/1	-Introduction to Narratology	
4	9/1	-Gospel of Mark Narrative	
5	9/8	-Jacob Narratives	<i>Read Rhoades, Dewey, Michie (1-176)</i>
6	9/8	-Long Term Sermon Development	<i>Read Kuruvilla (xi-xxiv, 1-9, 361-363) by end of day of 9/13</i>
7	9/15	Mark Sermon Outlines Rd 1	Preachers 1-3 (Outline Presentations)
8	9/15	Mark Sermon Outlines Rd 1	Preachers 4-6 (Outline Presentations)
9	9/22	Mark Sermon Outlines Rd 1	Preachers 7-9 (Outline Presentations)
10	9/22	Mark Sermon Outlines Rd 1	Preachers 10-12 (Outline Presentations)
11	9/29	Mark Sermons Rd 1	Preachers 1-3 (Sermons)
12	9/29	Mark Sermons Rd 1	Preachers 4-6 (Sermons) <i>Read Kuruvilla (13-141) by end of day</i>
13	10/6	Mark Sermons Rd 1	Preachers 7-9 (Sermons)
14	10/6	Mark Sermons Rd 1	Preachers 10-12 (Sermons) <i>Read Kuruvilla (105-187) by end of day</i>
15	10/13	Mark Homiletical Outlines Rd 2	Preachers 1-3 (Outline Presentations)
16	10/13	Mark Homiletical Outlines Rd 2	Preachers 4-6 (Outline Presentations)
17	10/20	Mark Homiletical Outlines Rd 2	Preachers 7-9 (Outline Presentations)
18	10/20	Mark Homiletical Outlines Rd 2	Preachers 10-12 (Outline Presentations)
19	10/27	Mark Sermons Rd 2	Preachers 1-3
20	10/27	Mark Sermons Rd 2	Preachers 4-6 <i>Read Kuruvilla (188-264) by end of day</i>
21	11/3	Mark Sermons Rd 2	Preachers 7-9
22	11/3	Mark Sermons Rd 2	Preachers 10-12 <i>Read Kuruvilla (265-360) by end of day</i>
23	11/10	Jacob Homiletical Outlines	Preachers 1-6 (Outline Presentations)
24	11/10	Jacob Homiletical Outlines	Preachers 7-12 (Outline Presentations) <i>Read Ross (13-14; 23-97; 429-584)</i>
<b>Reading Week: No Class (Nov 16-20)</b>			
<b>Thanksgiving Break: No Class (Nov 23-27)</b>			
<p><b>*In-person class will not occur <u>after</u> the Thanksgiving Break. The professor will provide instructions as it relates to recording the final sermons and uploading these to the class Dropbox page for evaluation by the professor and for viewing by other classmates</b></p>			

25*	12/1	Jacob Narrative Sermons	Preachers 1-6 (Sermons)
26*	12/1	Jacob Narrative Sermons	<i>Sermons uploaded (to Dropbox) by 3:40pm 12/1</i>
27*	12/8	Jacob Narrative Sermons	Preachers 7-12 (Sermons)
28*	12/8	Jacob Narrative Sermons	<i>Sermons uploaded (to Dropbox) by 3:40pm 12/8</i>

**PM5104 Assigned Preaching Pericopes & Groups**

Preacher	Mark Pericopes	Genesis (Jacob narratives)	Name/Group
<b>1</b>	1 and 13	25:19-26	James P. Alongi ( <b>Group A/Todd 315</b> )
<b>2</b>	2 and 14	25:27-34	Kelly J. Bly ( <b>Group A/Todd 315</b> )
<b>3</b>	3 and 15	26:1-11	Natasha C. Brown ( <b>Group A/Todd 315</b> )
<b>4</b>	4 and 16	26:12-33	Jad R. Dagher ( <b>Group A/Todd 315</b> )
<b>5</b>	5 and 17	26:34-28:9	Caleb G. Lythgoe ( <b>Group A/Todd 315</b> )
<b>6</b>	6 and 18	28:10-22	Sundeep Malickal ( <b>Group A/ Todd 315</b> )
<b>7</b>	7 and 19	29:1-30	Justin A. Pollock ( <b>Group B/Todd 317</b> )
<b>8</b>	8 and 21	29:31-30:24	Philip Querfeld ( <b>Group B/Todd 317</b> )
<b>9</b>	9 and 22	30:25-43	Duckens Saint Phart ( <b>Group B/Todd 317</b> )
<b>10</b>	10 and 23	32:1-21	Julie G. Shoemaker ( <b>Group B/Todd 317</b> )
<b>11</b>	11 and 24	32:22-32	Christopher B. Wold ( <b>Group B/Todd 317</b> )
<b>12</b>	12 and 25	33:1-20	Lei Zhang ( <b>Group B/Todd 317</b> )



## Example of Homiletical Outline with Proposition

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.

HOMILETICAL PROPOSITION: Recommit to God's disciplines

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### 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.
  - B. 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.