

PREA6200 Preaching Practicum
New Orleans Baptist Theological Seminary
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Fall 2016 * Tuesdays/Thursdays * 8:00-8:50 am

Seminary Mission Statement

The mission of the New Orleans Baptist Theological Seminary is to equip leaders to fulfill the Great Commission and the Great Commandments through the local church and its ministries.

Purpose of the Course, Core Value Focus, and Curriculum Competencies Addressed

The purpose of this course is to provide quality theological education for students in the discipline of pastoral ministries. The NOBTS core value focus of for 2016-2017 is Characteristic Excellence. Delivery of biblical sermons must be done with characteristic excellence. The course will specifically address the competencies of biblical exposition, worship leadership, and spiritual and character formation.

Course Description

In this course, sermons preached by students in class as well as previously recorded sermons will serve as the basis for a study of preaching content, structure, and style. Prerequisite: PREA5300 Proclaiming the Bible.

Student Learning Outcomes

By the end of the course, the student should:

1. Be able to apply homiletical concepts, principles, and resources helpful for effective oral interpretation of Scripture, sermon construction, and sermon delivery;
2. Value Christian proclamation as a vital part of personal ministry;
3. Demonstrate acceptable proficiency in performing Christian proclamation with the aid of an instructor or course resources, whether as one called to preach or as one with another ministry Christian calling.

Methodology

Lectures and other instructional methods will be utilized to review and teach important fundamentals and principles about sermon construction, delivery, oral interpretation, and voice, as well as to present and discuss applicable print and other resources. Writing assignments will be required to facilitate experiential learning and skills development in sermon building and communication. Student preaching, feedback, and group discussions will be used to promote personal insights about oral interpretation and sermon delivery. The preaching laboratory and student self-study will be important instructional components. Listener feedback forms and personal critique forms will be utilized to aid personal analysis in assessing preaching competency needs and strengths of students in sermon construction and delivery.

Textbooks (Required)

The following textbooks will be cited in class lectures and/or in assignments:

- Fasol, Al. *A Complete Guide to Sermon Delivery*. Broadman & Holman, 1996.
- Heisler, Greg. *Spirit-Led Preaching*. Nashville: Broadman, 2007.

Course Requirements

Students are required to:

1. Complete book report/application assignments on Fasol's *A Complete Guide to Sermon Delivery* and Heisler's *Spirit-Led Preaching*. The reports should include a summary of contents and a critical evaluation. Reports should be four-five page (typed, double-spaced) with appropriate *pre* and *post* matter.
Due: Fasol: October 4; Heisler: November 22
2. Prepare Message #1 which is 15-18 minutes in duration, based on any passage from the Psalms. The message will be delivered in class. Students must turn in a sermon brief and sermon summary sheet on the day of the sermon (for professor and each student). **Due: TBA**
3. Prepare Message #2 which is **20** minutes in duration with a focus of edification of the saints. The message will be delivered in class. Students must turn in a 8and each student). **Due: TBA**
4. Complete:
 - i. A Sermon Evaluation Form (*SEF*) following each student's message (note: the instructor will supply copies of the feedback form for daily use).
 - ii. A Sermon Evaluation Review (*SER*) for the personal preaching presentation, utilizing a form supplied by the instructor.
5. Provide the following on the day the student is scheduled to deliver a message: one copy of the student's sermon summary sheet and sermon brief (students must use the forms given in class). Failure to supply these items prior to the presentation will result in a deduction of five points from the resulting presentation grade. Also, while the seminary will provide a blank DVD for each presentation, each student must pay for the cost of the DVD (\$1-2.00) on the day of the presentation. Note: students may **not** miss class on their scheduled presentation day.
6. Take a final exam. The final exam will cover class notes and the required textbooks. The exam will be a take-home, open-book exam. **Due: Dec. 8**

NOTE: On the day of sermon delivery, students are expected to dress in a manner that is consistent with his or her philosophy of ministry.

Grading and Attendance

- A. Although it should go without saying, students are expected to exercise the highest level of ethics and integrity in keeping with the character of Christ when completing all assignments. In addition, students are expected to show the highest level of respect and honor to the professor and fellow classmates during class lectures and group discussions.
- B. The grading scale and attendance requirements will be according to those outlined in the current *Graduate Catalog*.

C. The grading value of assignments each term will be as follows:

1. Book Critiques	25%
2. Message #1	25%
3. Message #2	25%
4. Final	25%

Selected Bibliography

Spiritual Vitality and Preaching

Bennett, Arthur, ed. *The Valley of Vision: A Collection of Puritan Prayers & Devotions*. Carlisle: Banner of Truth, 2001.

Bounds, E. M. *Power Through Prayer*. Grand Rapids: Baker Book House, 1991.

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Carson, D.A. *A Call to Spiritual Reformation*. Grand Rapids: Baker, 1992.

Owen, John. *Overcoming Sin & Temptation*. Edited by Kelly M. Kopic and Justin Taylor. Wheaton: Crossway, 2006.

Piper, John. *Brothers, We Are Not Professionals*. Nashville: Broadman, 2002.

Spurgeon, Charles. *An All-Round Ministry*. Reprint. Carlisle: Banner of Truth, 2002.

Hermeneutics/Biblical Theology in Preaching

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Carson, D. A. "Systematic Theology and Biblical Theology." In *New Dictionary of Biblical Theology*, eds. T. Desmond Alexander, Brian S. Rosner, D. A. Carson, and Graeme Goldsworthy, 100-101. Downers Grove: Inter-Varsity Press, 2000.

Clowney, Edmund. *Preaching and Biblical Theology*. Grand Rapids: Eerdmans, 1961.

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Duvall, J. Scott, and J. Daniel Hays. *Grasping God's Word: A Hands-on Approach to Reading, Interpreting, and Applying the Bible*. Grand Rapids: Zondervan, 2001.

Fee, Gordon D. and Douglas Stuart. *How to Read the Bible for All Its Worth: A Guide to Understanding the Bible*. Grand Rapids: Zondervan, 1982.

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Vos, Geerhardus. *Biblical Theology*. Grand Rapids: Eerdmans, 1948. Reprint, Carlisle: The Banner of Truth Trust, 1975.

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History of Preaching

Dodd, C. H. *The Apostolic Preaching and Its Developments*. Reprint. Grand Rapids: Baker, 1980.

Holland, DeWitt T. *The Preaching Tradition: A Brief History*. Nashville: Abingdon, 1980.

Larsen, David L. *The Company of Preachers: A History of Biblical Preaching from the Old Testament to the Modern Era*. Grand Rapids: Kregel Publications, 1998.

Wiersbe, Warren W. *Listening to the Giants*. Grand Rapids: Baker, 1980.

Wilson, Paul Scott. *A Concise History of Preaching*. Abingdon, 1992.

Theology & Philosophy of Preaching

Azurdia, Arturo G. III. *Spirit Empowered Preaching*. Glasgow, Scotland: Mentor, 1998.

Barth, Karl. *Homiletics*. Translated by Geoffrey W. Bromiley and Donald E. Daniels. Louisville: Westminster/John Knox, 1991. 1980.

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SERMON SUMMARY SHEET

Name _____ Message # _____

Class _____ Date: _____

Text: (Bible passage.)

Primary Audience: (The primary target of the text; i.e., *Salvation, Fellowship, or General.*)

C.I.T.: (Central Idea of the Text: A *15-18* word past-tense statement interpreting what the text meant then.)

Proposition: (A *15-18* word present-tense application of the C.I.T.)

Purpose: (A brief statement of what the preacher wants the listeners to know or do in response to the message.)

Outline: (Two or more words, phrases, or sentences which describe the structure of the text, *major divisions, and sub-points* of the sermon.)

Title: (A brief phrase or sentence reflecting the sermon subject.)

Sermon Brief¹
“The Ultimate Paradigm Shift”
Psalm 42:1-5

INTRODUCTION

When the wind of God is blowing, our experience is both exciting and refreshing. But when the wind of God is blowing *somewhere else*, our experience is both frustrating and taxing! **(TEXT)** Look at the heart-cry of the Psalmist in Psalm 42:1 who found himself out in the middle of the Jordan plain somewhere unable to get to that fresh encounter with God in the temple over in Jerusalem. **(READ THE TEXT)**. **(TITLE)** I want to talk to you today about “The Ultimate Paradigm Shift,” a shift that the Psalmist made from a “woe is me” mentality to a healthy anticipation of a fresh experience with God. **(C.I.T.)** Exhausted from fleeing from his enemies, the Psalmist was craving for the presence of God. **(PROPOSITION)** God's people also must embrace and nurture a craving for a fresh experience of God's presence. **(PURPOSE)** You and I need to make the same shift today. We need this new paradigm that enables us to embrace and nurture a longing for a fresh touch of the wind of God. **(PRAY)**

Joel Barker, in his popular book Future Edge, defines the trendy concept of "paradigm" as "a set of rules and regulations that does two things: (1) it establishes or defines boundaries; and (2) it tells you how to behave inside the boundaries in order to be successful."

Now it's obvious that whether you use the term or not, the concept is real. We create boundaries and behave within those boundaries according to certain standards. Whether it's the coaches way to hit the ball, mom's way to clean the kitchen, or dad's way shine his shoes, all of us have ways of doing things that we think are right and produce the best results.

While many of our paradigms help us to get things done, some of our paradigms keep us from doing or experiencing certain things. For example, consider the idea of "spiritual awakening" or "revival." It seems that many Christians in our day operate under the assumption that a fresh experience of the presence of God in our society, our church, our individual lives is no longer a possibility. Things have gotten too bad. Society has digressed past the point of no return. Governments are corrupt. The church is weak. Ministers are suspect. Consequently, many believers operate within that framework with absolutely no expectancy, no anticipation, no hope, and most tragically no effort toward real, fresh revival.

That attitude, my friend, speaks of a paradigm that is too narrow and one that stands in desperate need of shifting. Here are some rules for a new paradigm that, at least, will put us in a position to see another great movement of God in our individual lives, in our church, in our society when He gets ready to give it.

EXPOSITION

RULE #1: ACQUIRE AN APPETITE (v. 1)

(Explanation) The Psalmist was thirsty for the presence of God in the temple experience, so thirsty that the only parallel he could make was that of a hot, tired deer looking for one of those

¹Sermon preached by Dr. Jim Shaddix.[Do 12 pt. font for assignments]

perennial watercourses which never dried out. He was running from his enemies -- from people that didn't like him -- from people that wanted to see him defeated. The Bible tells us to run from every appearance of evil and immature Christian conduct. That translates into getting cozy with the world. Getting too cozy with this world is the big wall between me and revival. And the cozier I get, the more I get comfortable with the things of the world, the less I long for God to intervene in a fresh way. (Illustrate with morning jog and cool-down) This new paradigm says that you and I need to acquire an appetite for revival. The only way we're going to do that is to get on the run and keep ourselves separate from the world. Acquire an appetite.

RULE #2: ACCEPT NO ALTERNATIVES (v. 2)

The psalmist was more than impatient with the object of his desperation. He wanted to know how long it would be before he got this fresh drink of God. In some other translations, this phrase "come and appear before God" reads "behold the face of God." "To see the face of God" was a technical term for the visiting of the sanctuary or the house of God. He was not satisfied with an false gods. He would not settle for any substitutes for the "living God."

RULE #3: AGONIZE OVER THE ABSENCE (v. 3)

This sarcastic question is frequently found on the lips of the enemies of God's people (cf. 79:10; 115:2; Joel 2:17; Micah 7:10). In light of the Psalmist's distress, the expected answer was that his God was to be found nowhere. God was absent! And the psalmist is unable to say a word that will silence his taunters or satisfy his own sinking heart. The most painful thing about his experience was not the threat of his own life, but it was the taunts of his enemies. Sometimes the world is skeptical about the claims we make regarding God because they don't see the healing, power, unity, and other things that we profess. They want to know, "Where is your God?"

RULE #4: ASK FOR ANOTHER (v. 4)

Do you know what the tragedy of this verse is? It's all clothed in the past tense: "remember;" "used to go;" "went;" "kept." The psalmist remembers the days-gone-by when he experienced the fresh presence of God with his fellow-worshipers in the temple. This is spiritual nostalgia--homesickness for the past. But his recollection of the past caused him to cry out to God. He poured out his soul, asking God for an encore, asking Him to do it one more time.

RULE #5: ANTICIPATE THE ANSWER (v. 5)

The Psalmist almost rebukes himself for his agony: 'Why on earth am I despairing!' The phrase means 'bowed down like a mourner' (cf. 35:14). In dryness, in desperation, in despondence, and even in nostalgia, the longing child of God could not afford to lose hope. His shift from crying "woe is me" ultimately culminated in confessing "faithful is God." At this point the psalmist is reminded that God will be faithful to let him see His face again.

SUMMATION

Joel Barker makes another assertion which, in my mind, is more interesting and more challenging than the first. He calls it the "paradigm shift question." It goes something like this: What is impossible to do in your field today that, if it were possible, would fundamentally change the

field? He suggests that this question is asked by people who change paradigms because the word "impossible" takes them outside their boundaries and the word "fundamentally" suggests that it will result in no small change. It's the question that's been asked by people like the Wright brothers, Chester Carleson, Ed Deming, and Bill Gates.

Beloved, that paradigm shift question must be asked of us today: What is it in the world today that seems impossible, but if it were possible, would fundamentally change our society? The ultimate answer to that question is this: a fresh, powerful movement of God! **(PROPOSITION)** And God is looking for some people to shift the paradigm by embracing and nurturing a craving for a fresh experience of God's presence. Will you make that shift today?

RESPONSE (INVITATION)

Here is my call to every person within the sound of my voice. Will you commit yourself to help shift this paradigm by acquiring an appetite for revival, accepting no alternatives, agonizing over its absence, asking God for an encore performance, and anticipating His answer to our prayer? If so, would you just stand up right where you are as an indication of your commitment. Thank you, please be seated. Now, there may be someone else here this morning who can't make that commitment simply because you know deep in your heart that you don't know God at all. Thanks for being honest. I want to give you an opportunity to experience God in a fresh way today. In just a moment I'm going to pray. After I pray we're all going to continue in a spirit of prayer in our seats. Our worship team is going to sing a song called "As the Deer Pants." If you are here this morning and would like to know how you can experience God in a fresh way, here's what I want you to do. As soon as this team begins singing, I want you to get up from where you are, slip out into the closest aisle to you, and walk down here to the front. You will be met by a member of our pastoral team. He's not going to ask you any theological questions or ask you to quote any scripture. He's not going to embarrass you in any way. He's simply going to pray with you and then introduce you to someone who wants to tell you about Jesus Christ. So after I pray, you come without hesitating a moment. Let's pray. (Prayer) Now, you come right now as these folks sing.

BOOK CRITIQUE GUIDE

Bibliographical Information of the Book

author
title
place of publication
publisher
date of publication
page numbers

Biographical Information of the Author

dates
background/ministry
other books

Purpose of the Book

check the forward, introduction, or first few pages of chapter 1

Organization and Content

arrangement and development
biblical and theological emphasis
summary of contents

Evaluation

accomplishment of purpose
weaknesses
strengths

Application

How does the subject matter relate to your call to ministry? to Christian ministry in general? to your practice and/or philosophy of preaching? Be specific.

Sermon Evaluation Review (SER)

Name:

Date:

Message #:

Instructions: Please review all of the sermon evaluation forms and answer the questions below. Remember that a part of your preaching presentation grade depends upon your accuracy in analyzing and summarizing the feedback. Please submit this completed critique form and all of the feedback forms (stapled together) to the instructor within one class day.

I. Scripture Reading

- a. How many of your hearers believed that you read the text with clarity (all, most, some, none)?
- b. How many of your hearers believed that you read the text with expression (all, most, some, none)?

II. Introduction

- a. How many of your hearers believed your introduction was attention getting (all, most, some, none)?
- b. How many of your hearers correctly wrote your C.I.T. (all, most, some, none)?
- c. How many of your hearers correctly wrote your Proposition (all, most, some, none)?
- d. How many of your hearers believed your introduction established relevancy and created momentum for the sermon (all, most, some, none)?
- e. How many of your hearers believed your introduction was too long (all, most, some, none)?
- f. How many of your hearers believed your introduction was redemptive (all, most, some, none)?

III. Exposition

- a. What was your most effective expositional element in this sermon, according to the hearers?
- b. What was your weakest expositional element in this sermon, according to the hearers?
- c. How did the hearers think that your exalted Christ in this sermon?
- d. Did most of the hearers think that you used the functional elements equally?
Y N
- e. Did most of the hearers think that you integrated the gospel naturally?
Y N
- f. Did most of the hearers think that your transitions were smooth?
Y N

IV. Summation

- a. Did most of hearers think the transition summarized the message effectively?
Y N
- b. Did most of the hearers think the transition led smoothly to the response time?
Y N

V. Response

- a. Did most of the hearers think that your response suited the message?
Y N

- b. Did most of the hearers think that your invitation was clear?
Y N

VI. Style and Delivery

- a. What was the most effective element(s) of your delivery and style, according to the hearers?
- b. What was the weakest element(s) of the delivery and style items, according to the hearers?
- c. Did most of the hearers think that you spoke with authenticity and passion? Y N
- d. Did most of the hearers think that your non-verbals were helpful? Y N

SERMON EVALUATION FORM (SEF)

Speaker _____

Text _____

Title _____

Date _____

Poor.....Excellent

I. Scripture Reading

- | | | | | | |
|----------------------------|---|---|---|---|---|
| a. Appropriate to the Text | 1 | 2 | 3 | 4 | 5 |
| b. Read with Expression | 1 | 2 | 3 | 4 | 5 |
| c. Read with Clarity | 1 | 2 | 3 | 4 | 5 |

Comments:

II. Introduction

- | | | | | | |
|---|---|---|---|---|---|
| a. It got your attention | 1 | 2 | 3 | 4 | 5 |
| b. It established relevancy | 1 | 2 | 3 | 4 | 5 |
| c. It included a clear C.I.T. | 1 | 2 | 3 | 4 | 5 |
| d. It included a clear Proposition | 1 | 2 | 3 | 4 | 5 |
| e. It created momentum for the rest of the sermon | 1 | 2 | 3 | 4 | 5 |
| f. It was redemptive in nature | 1 | 2 | 3 | 4 | 5 |
| g. It was not too long | 1 | 2 | 3 | 4 | 5 |

What was the C.I.T.?

What was the Proposition?

III. Exposition

- | | | | | | |
|---|---|---|---|---|---|
| a. Main headings/points/divisions were clear | 1 | 2 | 3 | 4 | 5 |
| b. Main headings/points/divisions were derived from the text | 1 | 2 | 3 | 4 | 5 |
| c. Each point contained some if not all of the functional elements | 1 | 2 | 3 | 4 | 5 |
| d. Functional elements were used with equality | 1 | 2 | 3 | 4 | 5 |
| e. Text was explained well | 1 | 2 | 3 | 4 | 5 |
| f. Illustrations were helpful | 1 | 2 | 3 | 4 | 5 |
| g. Application was specific and tied to the original audience | 1 | 2 | 3 | 4 | 5 |
| h. Argumentation was used effectively | 1 | 2 | 3 | 4 | 5 |
| i. Transitions were clear and smooth | 1 | 2 | 3 | 4 | 5 |
| j. You learned something new from the sermon | 1 | 2 | 3 | 4 | 5 |
| k. You were refreshed by something you knew in the sermon | 1 | 2 | 3 | 4 | 5 |
| l. You were challenged by the sermon | 1 | 2 | 3 | 4 | 5 |
| m. The gospel was integrated in the sermon naturally not artificially | 1 | 2 | 3 | 4 | 5 |

What was the most effective element(s) of the expositional items in this sermon?

What was the weakest element(s) of the expositional items in this sermon?

How was Christ exalted in this sermon?

- IV. Summation**
- | | |
|--|-----------|
| a. Content was summarized clearly | 1 2 3 4 5 |
| b. Summation did not contain new information | 1 2 3 4 5 |
| c. Summation lead to the response smoothly | 1 2 3 4 5 |

Comments:

- V. Response (Invitation)**
- | | |
|--|-----------|
| a. Speaker was clear on how the hearers should respond | 1 2 3 4 5 |
| b. Response was wed to the thrust of the message | 1 2 3 4 5 |
| c. Hearers were pointed to Christ | 1 2 3 4 5 |

Comments:

- VI. Delivery and Style**
- | | |
|---|-----------|
| a. Varied volume | 1 2 3 4 5 |
| b. Varied rate | 1 2 3 4 5 |
| c. Varied pitch | 1 2 3 4 5 |
| d. Good usage of pause | 1 2 3 4 5 |
| e. Good annunciation and clarity | 1 2 3 4 5 |
| f. Gestures and facial expressions helped not hindered | 1 2 3 4 5 |
| g. Good posture and presence | 1 2 3 4 5 |
| h. Good movement and body language | 1 2 3 4 5 |
| i. Eye contact was maintained well throughout the message | 1 2 3 4 5 |
| j. Sermon maintained good pace and momentum | 1 2 3 4 5 |
| k. Sermon was a coherent whole | 1 2 3 4 5 |
| l. Speaker spoke with authenticity | 1 2 3 4 5 |
| m. Speaker spoke with passion | 1 2 3 4 5 |

What was the most effective element(s) of the delivery and style items in this sermon?

What was the weakest element(s) of the delivery and style items in this sermon?

- VII. Overall Comments**