

New Orleans Baptist Theological Seminary
PREACHING PRACTICUM– PREA 6200
Spring 2012

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MISSION STATEMENT

“The mission of 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.”

COURSE DESCRIPTION:

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

COMPETENCIES ADDRESSED:

- **Biblical Exposition** – To interpret and communicate the Bible accurately;
- **Disciple Making** – To stimulate church health through mobilizing the church for missions, evangelism, discipleship, and church growth;
- **Spiritual and Character Formation** – To provide moral leadership by modeling and mentoring Christian character and devotion; and
- **Worship Leadership** – To facilitate worship effectively.

COURSE OBJECTIVES:

By the end of the course, the student will:

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 one is called to preach or has some other Christian calling.

CORE VALUE FOCUS:

The core value for the 2012 Fall/Spring semester is “Characteristic Excellence” - What we do, we do to the utmost of our abilities and resources as a testimony to the glory of our Lord and Savior Jesus Christ.

COURSE METHODS:

1. 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.
2. Writing assignments will be required to facilitate experiential learning and skills development in sermon building and communication.
3. Student preaching, instructor feedback, and group discussion will be used to promote personal insights about oral interpretation and sermon delivery.
4. The preaching laboratory and student self-study will be important instructional components. Listener critique forms will be utilized to aid personal analysis in assessing preaching competency needs and strengths of students in sermon construction and delivery.

REQUIRED TEXTS:

- The Bible
- Heisler, Greg. *Spirit-Led Preaching: The Holy Spirit's Role in Sermon Preparation and Delivery*. Nashville: B & H Publishing, 2007.
- McDill, Wayne V. *The Moment of Truth*. Nashville: Broadman & Holman Publishing, 1999.

While the following textbook will not be a required textbook; you will be required to submit a book critique using this book as specified in the syllabus.

- Robinson, Haddon, and Craig Brian Larson, eds. *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*. Grand Rapids: Zondervan, 2005

COURSE REQUIREMENTS:

Students are required to:

1. Submit three book critiques using the book critique guide (Appendix A).
 - a. You will critique the two required textbooks (the entire textbooks) along with the following chapters from the book entitled *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*: Ch. 10 - *Spiritual Formation through Preaching*, Ch. 43 – *Connecting with Postmoderns*, Ch. 44 – *Preaching amid Pluralism*, Ch. 45 – *Connecting with Non-Christians*, Ch. 62 – *Five Bird-dogging Questions for Biblical Exposition*, Ch. 106 – *Seven Habits of Highly Effective Preachers*, Ch. 115 – *Topical Preaching on Contemporary Issues*, Ch. 122 – *Biblical Preaching Is About Life Change, Not Sermon Form*, Ch. 123 – *Seven Principles for Reaching Lost People*, Ch. 127 – *How to Preach Boldly in a "Whatever" Culture*, Ch. 128 – *Preaching with a Leader's Heart*, Ch. 160 – *What Makes a Sermon Deep?*, Ch. 164 – *Using Someone Else's Sermon*, Ch. 195 – *Getting the Feedback You Need*, Ch. 196 – *A Comprehensive Check-up*, Ch. 201 – *Learning from Giants*.
 - b. You will be required to submit a cover page, but do not include an intervening blank page. The book critique may total no more than four pages (single spaced, 12 point, Times New Roman) including the cover page.
2. Prepare **two** typed sermon briefs, one from the Old Testament and one from the New Testament. These sermon briefs must be original (you have not done before). In the Old Testament, you may preach from a selected passage you choose from either the book of **Genesis or one of your choice (must be approved by the professor)**. In the New Testament, you may preach from a selected passage you choose from either the book of **Romans or Ephesians**. Please use the following guidelines in sermon preparation:
 - a. Use the sermon brief example (Appendix B) as a guide. The sermon brief will be from 6-8 pages in length. You will be required to submit a cover page, but do not include an intervening blank page.
 - b. You will have the opportunity to preach your sermon brief in class (It must be between 15 and 18 minutes in length). On the day the student is scheduled to preach, you will submit to the professor one copy of the complete sermon brief (In the manner listed in 2. a.). It will be returned with the professor's evaluation at the conclusion of the sermon.
 - c. Each student will be given a **sermon evaluation form** (Appendix C) to evaluate your sermon presentation. These forms will be handed to the student at the end of the sermon.
 - d. At the next class session following the preaching assignment, the student will supply the professor with the following: (1) A completed **sermon evaluation review** (Appendix D) – each student will use this form to evaluate his own sermon based on the **sermon evaluation forms** received from the other students. (2) All **sermon evaluation forms** from other students. (3) The professor's evaluation. (4) The sermon brief.
3. Final Exam will cover the two required textbooks. It will be a take home exam to be returned the following class period (See Course Schedule).

GRADING FOR THE COURSE

The following will be the grading system used for this course: A – 93-100; B – 85-92; C – 77-84; D – 70-76; F – Below 70 (See NOBTS Grading Scale for more information).

| | | |
|---|---|-------------|
| 1. Three Book Critiques (5% each) | – | 15% |
| 2. Two Sermon Briefs (30% each) | – | 60% |
| 3. Two Sermon Brief Evaluations (5% each) | – | 10% |
| 4. Final Exam | – | <u>15%</u> |
| Total | | 100% |

COURSE SCHEDULE

PREA 6200

(Due to the professor's schedule, classes will meet as follows:

From 3:00-5:30 p.m. on 1/23, 2/20, 3/19, & 4/16. **From 3:00-6:30 p.m.** on 2/6, 3/5, 4/2, 4/30)

JANUARY

23 Introduction to course, scheduling sermon brief presentations.

FEBRUARY

6 Student Preachers & Evaluations
20 Student Preachers & Evaluations

MARCH

5 Student Preachers & Evaluations
19 Student Preachers & Evaluations

APRIL

2 Student Preachers & Evaluations
16 Student Preachers & Evaluations; **Book Critiques Due; Take home final exam**
30 Student Preachers & Evaluations; **Final exam returned**

COURSE MODIFICATION

The professor reserves the right to modify any portion of this syllabus as he deems necessary to maintain the integrity of the learning experience as a result of events and circumstances that occur during the course.

SELECTED BIBLIOGRAPHY FOR PREACHING

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.
- _____. *Prayerful and Powerful Pulpits*. Grand Rapids: Baker Book House, 1994.
- 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

- Bailey, James & Lyle Vander Broek. *Literary Forms in the New Testament*. Louisville: Westminster John Knox, 1992.
- 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.
- _____. "Preaching Christ from all the Scriptures." In *The Preacher and Preaching*, ed. Samuel T. Logan, 165. Phillipsburg: Presbyterian and Reformed Publishing, 1986.
- Corley, Bruce, Steve Lemke, and Grant Lovejoy, eds. *Biblical Hermeneutics*. Nashville: Broadman & Holman, 1996.
- 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. *New Testament Exegesis*. Louisville: Westminster, 1983.
- 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.
- Geisler, Norman L. *Christ: The Theme of the Bible*. Chicago: Moody, 1968.
- Goldsworthy, Graeme. *According to the Plan*. Downers Grove: Inter-Varsity Press, 1991.
- _____. "Biblical Theology as the Heartbeat of Effective Ministry." In *Biblical Theology*, ed. by Scott J. Hafemann, 286. Downers Grove: Inter-Varsity Press, 2002.
- _____. *Preaching the Whole Bible as Christian Scripture*. Grand Rapids: Eerdmans, 2000.
- Greidanus, Sidney. *The Modern Preacher and the Ancient Text*. Grand Rapids: Eerdmans, 1989.
- _____. *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method*. Grand Rapids: Eerdmans, 1999.
- Kaiser, Walter C., Jr. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. Grand Rapids: Baker, 1981.
- Long, Thomas. *Preaching and the Literary Forms of the Bible*. Philadelphia: Fortress, 1989.
- Pate, Marvin, Scott Duvall, Daniel Hays, Randolph Richards, Dennis Tucker, & Preben Vang. *The Story of Israel*. Chicago: IVP, 2004.
- Richards, E. Randolph. *Paul and First-century Letter Writing*. Chicago: IVP, 2004.
- Schreiner, Thomas. *Interpreting the Pauline Epistles*. Grand Rapids: Baker, 1990.
- Stein, Robert. *Difficult Passages in the Epistles*. Grand Rapids: Baker, 1988.
- Stenger, Werner. *Introduction to New Testament Exegesis*. Grand Rapids: Eerdmans, 1993.
- Vos, Geerhardus. *Biblical Theology*. Grand Rapids: Eerdmans, 1948. Reprint, Carlisle: The Banner of Truth Trust, 1975.
- Wright, Christopher J.H. *Knowing Jesus Through the Old Testament*. Downers Grove: Inter-Varsity, 1995.
- Zuck, Roy B., ed. *Rightly Divided: Readings in Biblical Hermeneutics*. Grand Rapids: Kregel Publications, 1996.

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*. Nashville: 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.
- Bartlett, Gene E. *The Audacity of Preaching*. New York: Harper & Row, 1962.
- Brooks, Phillips. *Lectures on Preaching*. New York: E. P. Dutton & Co., 1877.
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- Brown, Charles R. *The Art of Preaching*. New York: Macmillan Co., 1948.
- Buttrick, David. *Homiletics: Moves and Structures*. Philadelphia: Fortress Press, 1987.

- Buttrick, George A. *Jesus Came Preaching*. New York: Scribner, 1931.
- Campbell, Barry. *Toolbox for [Busy] Pastors*. Nashville: Convention Press, 1998.
- Cothen, Joe H. *Equipped for Good Work: A Guide for Pastors*. 2d ed. Revised by Joe H. Cothen and Jerry N. Barlow. Gretna, LA: Pelican, 2002.
- Craddock, Fred B. *As One Without Authority: Essays on Inductive Preaching*. 1971. Reprint. Nashville: Abingdon, 1979.
- Dever, Mark. *Nine Marks of a Healthy Church*. Wheaton: Crossway, 2000.
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- Duduit, Michael, ed. *Handbook of Contemporary Preaching*. Nashville: Broadman, 1992.
- Fant, Clyde E. *Preaching for Today*. New York: Harper & Row, 1975.
- Farris, Stephen. *Preaching that Matters*. Louisville: Westminster John Knox Press, 1998.
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- Lloyd-Jones, Martyn. *Preaching and Preachers*. London: Hodder & Stoughton, 1971.
- Marcel, Pierre Charles. *The Relevance of Preaching*. Translated by Rob Roy McGregor. Reprint. Grand Rapids: Baker, 1975.
- Miller, Calvin. *Spirit, Word, and Story: A Philosophy of Preaching*. Waco: Word, 1989.
- Miller, Donald G. *Fire in Thy Mouth*. New York: Abingdon, 1952.
- Morgan, G. Campbell. *The Ministry of the Word*. 1919. Reprint. Grand Rapids: Baker, 1970.
- Mounce, Robert. *The Essential Nature of New Testament Preaching*. Grand Rapids: Eerdmans, 1930.
- Piper, John. *The Supremacy of God in Preaching*. Nashville: Broadman, 1967.
- Read, David H. C. *Sent From God: The Enduring Mystery of Preaching*. Nashville: Abingdon, 1974.
- Shaddix, Jim. *The Passion Driven Sermon*. Nashville: Broadman-Holman, 2003.
- Spurgeon, Charles H. *Lectures to My Students*. Series 1-3. 1894. Reprint. Grand Rapids: Zondervan, 1955.
- Stewart, James S. *A Faith to Proclaim*. New York: Scribner's Co., 1953.
- Stott, John R. W. *Between Two Worlds: The Art of Preaching in the Twentieth Century*. Grand Rapids: Eerdmans, 1982.
- _____. *The Preacher's Portrait*. Grand Rapids: Eerdmans, 1961.
- Stowell, Joseph M. *Shepherding the Church in the 21st Century*. Wheaton, IL: Victor Books, 1994.
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- Taylor, Gardner C. *How Shall They Preach?* Elgin: Progressive Baptist Publishing House, 1977.
- Thompson, James. *Preaching Like Paul*. Louisville: Westminster John Knox, 2001.

Sermon Preparation

- Adams, Jay E. *Sermon Analysis: A Preacher's Personal Improvement Textbook and Workbook*. Denver: Accent, 1986.
- Arthurs, Jeffery. *Preaching With Variety*. Grand Rapids: Kregel, 2007.
- Baumann, J. Daniel. *An Introduction to Contemporary Preaching*. Grand Rapids: Baker, 1973.
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- Massey, James Ear. *Designing the Sermon: Order and Movement in Preaching*. Nashville: Abingdon, 1980.
- MacArthur, John Jr. *Rediscovering Expository Preaching*. Richard L. Mayhue, ed. Dallas: Word, 1992.
- McDill, Wayne V. *The Twelve Essential Skills for Great Preaching*. Nashville: Broadman and Holman, 1994.
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- Miller, Donald. *The Way to Biblical Preaching*. New York: Abingdon, 1957.
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- Rummage, Stephen N. *Planning Your Preaching: A Step-By-Step Guide for Developing a One-Year Preaching Calendar*. Grand Rapids: Kregel, 2002.
- Pitt-Watson, Ian. *A Primer for Preachers*. Grand Rapids: Baker, 1986.
- Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages*. Grand Rapids: Baker, 1980.
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- Vines, Jerry. *A Practical Guide to Sermon Preparation*. Chicago: Moody, 1985.
- Vines, Jerry, and Jim Shaddix. *Power in the Pulpit: How to Prepare and Deliver Expository Sermons*. Chicago: Moody, 1999.
- Wardlaw, Don M., ed. *Preaching Biblically: Creating Sermons in the Shape of Scripture*. Philadelphia: Westminster, 1983.
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- Willhite, Keith, and Scott M. Gibson, eds. *The Big Idea of Biblical Preaching*. Grand Rapids: Baker Book House, 1998.
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Contextualization

- Abby, Merrill R. *Preaching to the Contemporary Mind: Interpreting the Gospel Today*. New York: Abingdon, 1963.

- Anderson, Leith. *Dying for Change*. Minneapolis: Bethany House, 1990.
- Barry, James C., comp. *Preaching in Today's World*. Nashville: Broadman, 1984.
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Creativity and Innovation

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- Barker, Joel Arthur. *Future Edge: Discovering the New Paradigms of Success*. New York: William Morrow and Company, 1992.
- Briscoe, D. Stuart. *Fresh Air in the Pulpit*. Grand Rapids: Baker Books and Inter-Varsity Press, 1994.
- Chapell, Bryan. *Using Illustrations to Preach with Power*. Wheaton: Crossway, 1992.
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- Garrison, Webb B. *Creative Imagination in Preaching*. New York: Abingdon, 1960.
- Shelly, Marshall, ed. *Changing Lives Through Preaching and Worship*. Nashville: Moorings, 1995.
- White, James Emery. *Rethinking the Church: A Challenge to Creative Redesign in an Age of Transition*. Grand Rapids: Baker, 1997.
- Whitesell, Faris D., and Lloyd M. Perry. *Variety in Your Preaching*. Westwood, NJ: Revell, 1954.
- Wiersbe, Warren. *Preaching and Teaching with Imagination: The Quest for a Biblical Ministry*. Wheaton, IL: Victor Books, 1994.

The Invitation

- Fish, Roy. *Giving a Good Invitation*. Nashville: Broadman, 1974.
- Kendall, R. T. *Stand Up and Be Counted*. Grand Rapids: Zondervan, 1984.
- Street, R. Alan. *The Effective Invitation*. Old Tappan, NJ: Fleming H. Revell, 1984.
- Whitesell, F. D. *65 Ways to Give Evangelistic Invitations*. Grand Rapids: Kregel, 1984.

Speech Communication

- Duduit, Michael, ed. *Communicate with Power: Insights from America's Top Communicators*. Nashville: Broadman, 1996.
- Flesch, Rudolf. *The Art of Readable Writing*. Rev. ed. New York: Macmillan, 1986.
- Galli, Mark, and Craig Brian Larson. *Preaching that Connects: Using the Techniques of Journalists to Add Impact to Sermons*. Grand Rapids: Zondervan, 1994.
- Gordon, T. David. *Why Johnny Can't Preach*. Phillipsburg, NJ: P&R Publishing, 2009.
- Luntz, Frank. *Words that Work*. New York: Hyperion, 2007.
- Miller, Calvin. *The Empowered Communicator*. Nashville: Broadman and Holman, 1994.

Style and Delivery

- Fasol, Al. *A Complete Guide to Sermon Delivery*. Nashville: Broadman & Holman, 1996.

- Kooienga, William H. *Elements of Style for Preaching*. Grand Rapids: Zondervan Publishing House, 1989.
- McDill, Wayne V. *The Moment of Truth: A Guide to Effective Sermon Delivery*. Nashville: Broadman and Holman Publishers, 1999.
- Stevenson, Dwight and Charles Diehl. *Reaching People from the Pulpit: A Guide to Effective Sermon Delivery*. Grand Rapids: Baker, 1958.
- Turner, Timothy A. *Preaching to Programmed People: Effective Communication in a Media-Saturated Society*. Grand Rapids: Kregel, 1995.
- Vines, Jerry. *A Guide to Effective Sermon Delivery*. Chicago: Moody, 1986.

BOOK CRITIQUE GUIDE

Bibliographical Information of the Book

Author:
Title:
Place of publication:
Publisher:
Date of publication:
Number of pages:

Purpose of the Book
(One brief paragraph)

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

Organization and Content

Summary contents
Major divisions – Biblical & theological emphases within divisions

Evaluation

Did the author accomplish the purpose?
What is one (or more) helpful feature(s) of the book for Christian proclamation?
What is one (or more) difficulty, deficiency, or limitation in using the book for Christian proclamation?

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 BRIEF
 (This Sermon Brief belongs to Dr. Jim Shaddix)
 “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 coach’s way to hit the ball, mom’s way to clean the kitchen, or dad’s way to 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: ACUIRE 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 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.

(Application) 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 and 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 his 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 the sanctuary or the house of God. He was not satisfied with any false gods. He would not settle for any substitutes for the "living God."

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

(Explanation) 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.

(Application) Sometimes the world is skeptical about the claims we make regarding God because they don't see the healing, power, unity, and other things 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-worshippers 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 Careson, 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?

INVITATION (RESPONSE)

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. (Prayer) Now, you come right now as these folks sing.

SERMON EVALUATION FORM
(For the Student Evaluating the Sermon Brief)

Appendix C

Name of student presenting sermon brief:

Date:

Sermon Brief Title & Text:

Introduction: Use this form to evaluate the student presenting the sermon brief. Put an X on the number that you believe accurately describes the student's performance (Please be as accurate as possible). The numbers represent the following: ① Poor, ② Below Average, ③ Average, ④ Good, ⑤ Excellent.

1. Scripture Reading

- a. How well did the student read the text with clarity? ① ② ③ ④ ⑤
- b. How well did the student read the text with expression? ① ② ③ ④ ⑤

2. Introduction

- a. Was the introduction to the sermon attention getting? ① ② ③ ④ ⑤
- b. What was the C. I. T.?
- c. What was the Proposition?
- d. What was the Purpose?
- e. Did the student's introduction establish relevancy and created momentum for the sermon?
① ② ③ ④ ⑤
- f. Was the introduction was too long? (Not at all, somewhat, too long)
- g. Did the introduction transition well into the text? ① ② ③ ④ ⑤
- h. Did the introduction relate well to the sermon brief? ① ② ③ ④ ⑤

3. Exposition

- a. What was the most effective expositional element(s) in this sermon? Introduction ~ Main Divisions ~ Explanation (key words, explanation of verse) ~ Summation ~ Invitation
- b. What was the weakest expositional element(s) in this sermon? Introduction ~ Main Divisions ~ Explanation (key words, explanation of verse) ~ Summation ~ Invitation
- c. What were the main divisions of the sermon?
- d. Did the student exalt Christ in this sermon? (None, Some, Most, All)
- e. Did the student use the expositional elements equally? (Yes, No)
- f. Did the student integrate the Gospel naturally? (Yes, No)
- g. How well did the student transition between the expositional elements? ① ② ③ ④ ⑤

4. Summation

- a. Did the student's summation summarize the message effectively? (Yes, No)
- b. How well did the student summarize the message? ① ② ③ ④ ⑤
- c. Did the student's transition led smoothly to the invitation? (Yes, No)
- d. Summarize the summation in one brief statement:

5. Invitation

- a. Was the student's invitation clear? (Yes, No)
- b. Did the student's invitation relate well to the message? (Yes, No)

6. Style and Delivery

a. What was the most effective element(s) of the student's delivery and style?

- Rate of delivery ① ② ③ ④ ⑤
- Volume ① ② ③ ④ ⑤
- Passion of speaker ① ② ③ ④ ⑤
- Eye contact ① ② ③ ④ ⑤
- Gestures ① ② ③ ④ ⑤
- Facial expressions ① ② ③ ④ ⑤
- Posture ① ② ③ ④ ⑤
- Body movement ① ② ③ ④ ⑤
- Timing between elements ① ② ③ ④ ⑤
- Use of time ① ② ③ ④ ⑤
- Communicating with clarity ① ② ③ ④ ⑤
- Overall delivery ① ② ③ ④ ⑤

b. What was the weakest element(s) of the student's delivery and style?

- Rate of delivery ① ② ③ ④ ⑤
- Volume ① ② ③ ④ ⑤
- Passion of speaker ① ② ③ ④ ⑤
- Eye contact ① ② ③ ④ ⑤
- Gestures ① ② ③ ④ ⑤
- Facial expressions ① ② ③ ④ ⑤
- Posture ① ② ③ ④ ⑤
- Body movement ① ② ③ ④ ⑤
- Timing between elements ① ② ③ ④ ⑤
- Use of time ① ② ③ ④ ⑤
- Communicating with clarity ① ② ③ ④ ⑤
- Overall delivery ① ② ③ ④ ⑤

c. Did the student speak with authenticity and passion? (Yes, No)

d. Were the non-verbal expressions helpful in the student's delivery? (Yes, No)

7. Personal Comments

SERMON EVALUATION REVIEW

Appendix D

Name:

Date:

Sermon Brief Title & Text:

Instructions: Please review all of the sermon evaluation forms and answer the questions below. Remember that part of your preaching presentation grade depends upon your analysis and summary of the feedback. Please submit this review, all the sermon evaluation forms (from students), and your sermon brief to the professor (with a paper clip) the following class period. Please rate your questions as follows: ① None, ② & ③ Some, ④ Most, ⑤ All. Add the scores for each question. The one with the highest total will be the answer to the question.

1. Scripture Reading

- a. How many of your hearers believed you read the text with clarity? (None, Some, Most, All)
- b. How many of your hearers believed that you read the text with expression? (None, Some, Most, All)
- c. Evaluate yourself with regard to Scripture reading.

2. Introduction

- a. How many of your hearers believed your introduction was attention getting? (None, Some, Most, All)
- b. How many of your hearers correctly wrote your C. I. T.? (None, Some, Most, All)
- c. How many of your hearers correctly wrote your Proposition? (None, Some, Most, All)
- d. How many of your hearers correctly wrote your Purpose? (None, Some, Most, All)
- e. How many of your hearers believed your introduction established relevancy and created momentum for the sermon? (None, Some, Most, All)
- f. How many of your hearers believed your introduction was too long? (Not at all, somewhat, too long)
- g. How many of your hearers believed your introduction transitioned well into the text? (None, Some, Most, All)
- h. How many of your hearers believed your introduction related well to the sermon brief? (None, Some, Most, All)
- i. What do you believe were your strengths/weaknesses with the introduction?

3. Exposition

- a. What was your most effective expositional element(s) in this sermon, according to the hearers? Introduction ~ Main Divisions ~ Explanation (key words, explanation of verse) ~ Summation ~ Invitation
- b. What was your weakest expositional element(s) in this sermon, according to the hearers? Introduction ~ Main Divisions ~ Explanation (key words, explanation of verse) ~ Summation ~ Invitation
- c. How many of your hearers correctly identified your main divisions? (None, Some, Most, All)
- d. How did the hearers think that you exalted Christ in this sermon? (None, Some, Most, All)
- e. Did most of the hearers think you used the expositional elements equally? (Yes, No)
- f. Did most of the hearers think you integrated the Gospel naturally? (Yes, No)

- g. How did most hearers think you did with your transitions between expositional elements? (None, Some, Most, All)
 - h. Evaluate your exposition of the sermon (Strengths/weaknesses).
4. Summation
- a. Did most of your hearers think the summation summarize the message effectively? (Yes, No)
 - b. How did the hearers think your summation summarized the message? (None, Some, Most, All)
 - c. Did most of your hearers think the transition led smoothly to the invitation? (Yes, No)
 - d. Did most of your hearers think you summarized your message well? (Yes, No)
 - e. Evaluate your summation (Strengths/weaknesses).
5. Invitation
- a. Did most of the hearers think your invitation was clear? (Yes, No)
 - b. Did most of the hearers think your invitation related well to the message? (Yes, No)
 - c. Evaluate your invitation (Strengths/weaknesses).
6. Style and Delivery
- a. What was the most effective element(s) of your delivery and style according to the hearers? (Rate of delivery, Volume, Passion of speaker, Eye contact, Gestures, Facial expressions, Posture, Body movement, Timing between elements, Use of time, Communicating with clarity, Overall delivery)
 - b. What was the weakest element(s) of your delivery and style according to the hearers? (Rate of delivery, Volume, Passion of speaker, Eye contact, Gestures, Facial expressions, Posture, Body movement, Timing between elements, Use of time, Communicating with clarity, Overall delivery)
 - c. Did most of the hearers think that you spoke with authenticity and passion? (Yes, No)
 - d. Did most of the hearers think that your non-verbal expressions were helpful in your delivery? (Yes, No)
7. Personal Comments
(What is your evaluation of the personal comments about your sermon brief?)