Abilene Christian University

College of Biblical Studies

Homiletics

BIBM 604, Fall 2014
Tuesday 3:00-5:50
Room 128

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The mission of Abilene Christian University is to educate its students for Christian service and leadership throughout the world.

The mission of the College of Biblical Studies is to provide leadership, preparation, and resources for effective worldwide ministry in the cause of Christ. The broad mission of the Department of Undergraduate Bible is to provide biblical training, Christian spiritual formation, and a Christian world-view for every student in the university.

The GST aims to equip men and women for effective missional leadership for ministry in all its forms, and to provide strong academic foundations for theological inquiry. By equipping students with the requisite skills, knowledge, and experience, the GST aspires to produce graduates with trained minds and transformed hearts.

Course Description

This course will enhance the ability of each student to move from text to sermon as they preach from diverse genres. Furthermore, this class examines how the form and function of different genres influence form and function of sermons.

Course Purpose

The course fulfills the preaching requirement or ministry elective in the MDiv and MACM programs at ACU. The course will also serve to meet the needs of students or preaching professionals who desire an integrated view of the exegetical, hermeneutical, and homiletical processes necessary when moving from text to sermon.

Prerequisites

BIBL 627 Exegesis (or its equivalent)

Course Goals and Competencies

1. To review basic ideas of exegesis, hermeneutics, and homiletics.
2. To explore in depth literary and rhetorical features of diverse literature of the Bible.
3. To facilitate homiletical habits that will respect form and function of biblical texts.
4. To foster an appreciation for biblical preaching that shapes congregational attitudes and actions.

STUDENT LEARNING OUTCOMES AND COURSE COMPETENCIES

Student Learning Outcomes	COMPETENCIES: LEARNERS MUST DEMONSTRATE THE ABILITY TO:	ASSESSMENT: LEARNERS' PERFORMANCE WILL BE MEASURED BY:
Graduates will have knowledge of the content and theological shape of the Christian Scriptures (Prog 1)	Express comprehension of basic material in the areas of exegesis and hermeneutics	Sermon Project; Class Assignments Exam
Graduates will have facility in critical thinking, analysis, and in oral and written communication (Prog 5) Graduates will have knowledge and skills related to a particular aspect of ministerial practice (MACM 2)	Propose strategies for preaching various genres	Sermon Project; Class Assignments Exam
Graduates will have ability to lead and equip the church for its various ministries (MDIV 3)	Demonstrate familiarity with preaching literature.	Reading Assignments, Class Discussions
Graduates will have knowledge of the content and theological shape of the Christian Scriptures (Prog 1)	Critically analyze a text for the purpose of preparing sermons	Class Assignments
Graduates will have knowledge and skills related to a particular aspect of ministerial practice (MACM 2) Graduates will have ability to lead and equip the church for its various ministries (MDIV 3)	Demonstrate skills of preaching and sermon preparation	Sermon Presentation; Example Sermons

TEXTBOOKS

1. Wes Allen, *Determining the Form,* Fortress, 2008.
2. Lance Pape, *The Scandal of Having Something to Say*, Baylor, 2013.
3. Aristotle. *Poetics*. Located on the web @ http://classics.mit.edu/Aristotle/poetics.html
4. HomileticalSensings: http://blogs.acu.edu/sensingt/homiletics-textbook-in-process/
5. Course Reader: See OpenClass.
    a. Various Articles
    b. Class Handouts

GRADING

1) Exam — 20 points
2) Preached Sermons
    a) NT Sermon with sketch — 10 points
    b) OT Sermon with sketch — 10 points
3) Class Assignments & Discussion
    a) Reading log — 10 points
    b) Class assignments — 10 points
4) Sermon Project
    a) 5 sermons with sketches — 8 points each

100-90	A
80-89	B
70-79	C
60-69	D

below 60 F

- If a student drops the course during the semester, a "WP" will be given if the student is current with assignments and is receiving a passing grade. A "WF" will be given if assignments have not been completed or inadequate points have been received to attain a passing grade.
- Late assignments will be reduced 10% after the first week and another 10% after the second week. No assignments will be accepted after two weeks unless special permission has been granted due to uncontrollable circumstances.

COURSE POLICIES

Attendance Policy: Attendance will be required for all sessions. If you have to miss a class due to illness or emergency, you will be responsible for material covered in class and class assignments. Absences will affect the class assignment portion of your grade as noted above.

ACADEMIC INTEGRITY POLICY: Violations of academic integrity and other forms of cheating, as defined in ACU's Academic Integrity Policy, involve the intention to deceive or mislead or misrepresent, and therefore are a form of lying and represent actions contrary to the behavioral norms that flow from the nature of God. Violations will be addressed as described in the Policy. While the university enforces the Policy, the most powerful motive for integrity and truthfulness comes from ones' desire to imitate God's nature in our lives. Every member of the faculty, staff, and student body is responsible for protecting the integrity of learning, scholarship, and research. The full Policy is available for review at the Provost's office web site (http://www.acu.edu/campusoffices/provost) and the following offices: provost, college deans, dean of campus life, director of student judicial affairs, director of residential life education and academic departments.

The Americans with Disabilities Act (ADA) protects individuals with disabilities from discrimination. If a student requests accommodations under ADA, please notify the professor one week prior to the course. If needs arise during the course, please notify the professor as soon as possible. The professor will work with the College of Biblical Studies to accommodate the student's needs.

Title IX: Information on Sexual Harassment and Assault http://www.acu.edu/campusoffices/hr/title-ix/

The professor reserves the right to make modifications to the calendar.

COURSE REQUIREMENTS

1) **Class Assignments**:
   - **Various assignments** will be given throughout the semester. Format and due dates will be given when the assignments are made.
   - **Reading Log:** Read and record a log of all readings listed in the course calendar. All readings done for the course should be recorded in a table formatted as follows:

Date	Author and Title	Pages
9/24/13	Ben Witherington, "Paul the Rhetor and Writer"	94-157
10/2/13	Aristotle's *Poetics*	All pages

2) **Exam**: Essay exam on assigned readings. One question will focus on exegetical insights of your assigned NT text.
3) **Two Sermons**: You will be assigned a NT text and you will select an OT text for preaching two 10-minute sermons. Turn in a sermon sketch on the day you are scheduled to preach.
4) **Sermon Project**: Each student will prepare five sermon sketches from five different genres (different from the sermons preached in class).
5) **Pathways**: If a student chooses this course for a Pathways assignment, then you will complete the sermon project above with an actual context in mind. For example, the sermons are addressed to Main Street Church in New Town Texas. Add 3-4 footnotes per sermon describing concrete points of connection. Post the sermon project on your ePortfolio. All other students who are choosing not to use

this course for a Pathways assignment can add a one-page preface to the sermon project above describing how the sermon series connects to a possible context.

Sermon Sketch Format

Title of the Sermon

Text

Rhetorical and theological argument of the text:

- Approximately 200 word summary. Identify the form and function of the genre.

Focus statement of sermon: A theologically oriented subject.

Function statement of sermon: To [strong behavioral or affective verb] [identify the audience] to [second verb] …

Plot Line of Sermon: A paragraph consisting of the first sentences of each move.

First paragraph of the introduction:

Move 1 [Do not use a heading.]

- First sentence of the move [same as the first sentence of your plot line].
- Description of the move indicating development: argument, image, and/or story (50 words).
- Closing sentence [an inclusio of the first sentence of the move].

Move 2 [Do not use a heading.]

- First sentence of the move [same as the second sentence of your plot line].
- Description of the move indicating development: argument, image, and/or story (50 words).
- Closing sentence [an inclusio of the first sentence of the move].

Repeat the pattern for the remaining moves

- First sentence of the move [same as the next sentence of your plot line].
- Description of the move indicating development: argument, image, and/or story (50 words).
- Closing sentence [an inclusio of the first sentence of the move].

Last paragraph of the conclusion: The conclusion must cohere with the focus and function statements.

Bibliography: (Using at least three sources for each sketch. You can use the same source for different sketches).

Additionally, include 4-6 analytical footnotes throughout the sketch explaining why you do what you do (specifically relating to, theology, exegesis, genre, and homiletical method).

COURSE CALENDAR

DATE	TOPIC	ASSIGNMENTS [Due on or before date]
August 26	Introduction • Review syllabus • Why preach? • What is biblical preaching? • What is the purpose for preaching? • Assign texts for sermons • Video: Taylor	**Read** syllabus; start reading assignments for this will enrich discussions and generate questions that are more interesting.
September 2	The Form and Argument of the Text • Dinosaur Exegesis & Fee's exegetical model for preaching. Audio: Craddock	**Read** Tannehill, Fokkleman, Bartlett, two Willimon articles, and White.
September 9	Patterns and Forms of Preaching Video: Lischer	**Read** *Determining*
September 16	Summit	**Read** Aristotle's, *Poetics*. **Email** a list of at least 5 implications/ contributions *Poetics* could have for preaching by Sept 23.
September 23	Focus & Function statements Video: Craddock	
September 30	Sermon sketches & narrative scripts • Grady Davis and the New Homiletic • Storyboards • Roadmaps	**Read** Buttrick's article, "On Preaching a Parable," Barnhardt and Bond, "Homiletix," and *Patterns*, ch. 12.
October 7	Continuing the conversation about sketches • Developing moves by argument, image, and story • Plots • Moves	**Email** focus and function statement of your NT sermon on Oct 6. **Read** Sensing, "A Turn Toward the Listener" parts 1 & 2 @ HomileticalSensings.com
October 14	Homiletics Review • Examples	**Read** Sensing, "Homiletics," @ HomileticalSensings.com **Email** revised focus and function with a plotline for your sermon before

	Video: Willimon	Oct 13.
October 21	Introductions, Conclusions, Transitions, Concretizations Assign preaching dates for laboratory Exam	**Exam**: Long's "No News is Bad News"; Pape, and all previous readings.
October 28	"No News is Bad News"	**Read** Long's "No News is Bad News"; Pape
November 4	Preaching laboratory: NT Sermon	**Preach** Sermon 1
November 11	NT Sermon	**Preach** Sermon 1
November 18	OT Sermon	**Preach** Sermon 2; Reading log due
November 25	Thanksgiving	
December 2	OT Sermon	**Preach** Sermon 2; Sermon Project due; class evaluations
December 9	No Final Exam	

CLASSROOM VIRTUES

The GST invites students to participate in a process of theological and spiritual formation. Knowing how to think theologically comes by habit and by imitation, not simply by acquiring isolated facts. The assumption here is that books alone are insufficient for addressing difficulties of life and forming people into the image and likeness of God. Ultimately, we strive to form communities of inquiry, inviting you to inhabit a shared world of learning. Within such an environment, the goal is to cultivate critical skills of reflection, spiritual disciplines, interact authentically with one another, and learn to function as a community of inquiry. A large part of this involves connecting areas of life rather than pitting them against one another. Prayer, study, and other dimensions of life are all integral to the process of formation. Consequently, we invite you to participate in a set of practices; nurtured within this context, you pursue "intellectual, moral, spiritual excellence" the result of which is the formation of the whole person.

Desire for truth in the context of love*—the aptitude to discern whether belief-forming processes, practices, and people yield true beliefs over false ones. People motivated by this desire will be more likely to conduct thorough inquiries, scrutinize evidence carefully, investigate numerous fields of study, consider alternative explanations, while respecting and caring for others.*

Humility*—the capacity to recognize reliable sources of informed judgment while recognizing the limits of our knowledge and the fallibility of our judgments. This is not created in isolation but takes into account feedback and correction from other sources of informed judgment.*

Honesty*—the capacity to tackle difficult questions without seeking simple answers. Ignoring complex and difficult questions only solidifies vices such as intellectual dishonesty, close-mindedness, and rash judgments. These vices preclude the possibility of refining our thinking and of participating in conversations with others.*

Openness*—the desire to engage in an open-ended search for knowledge of God, including receptivity to different ideas, experiences, and people. Listening becomes a discipline that acknowledges the other and respects diversity. The art of being a student and a teacher is an ongoing process that necessitates hospitality, patience, and love.*

Courage*—the ability to articulate one's position while considering other perspectives. The aptitude to express convictions involves risk yet fosters opportunities for meaningful dialog. Responding to objections entails tenacity but should not be confused with close-mindedness.*

Wisdom*—the capacity to offer a synthetic discernment of knowledge on behalf of the community. The aim is not merely the dissemination of information but a pastoral implementation of faith for the building up of the community. It solidifies various pieces of data, practices, and experiences and aptly applies knowledge and faith to particular situations.*

Stewardship*—the commitment to one's accountability to the gifts and responsibilities that one brings to the classroom. Classroom engagement includes proactively participating in the course goals, seeking mastery of course competencies, and collaborating with faculty and fellow students in the developing of a learning environment. Committing oneself to spiritual and intellectual well-being and growth is a faithful response to the opportunities graduate education affords.*

Hopefulness—*the receptivity to the future possibilities of God. The cultivation of thankfulness for our heritages and expectation for our future ministries engenders a guard against cynicism and a spirit of perseverance during times of stress and disorientation.*

Prayerfulness*—the making of space to commune with God. The task of learning and teaching so that we are formed into the image of Christ through the Spirit involves our consistent reliance on God's sanctifying work.*