

Abilene Christian University
College of Biblical Studies

Preaching OT Literature

BIBM 605, Spring 2013
Tuesday 6:30-9:20
Room 104

Tim Sensing, DMin, PhD
BI 308, Office Hours: M-Th 9:00-11
(325) 674-3792, ACU Box 29416
sensingt@acu.edu
www.homileticalsensings.com

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 explores the challenges of preaching from various genres of Old Testament literature. Particular attention is paid to the theological shape and flow of whole canonical books and the homiletical possibilities they offer as students move from text to sermon. This variable topic course periodically focuses on different canonical books. As topics vary, the course may be only taken twice. The course may be taken as text elective credit.

COURSE PURPOSE

The course teaches skills, attitudes, and habits for 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, BIBM 604 Homiletics, or equivalents, or the consent of the professor.

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 Presentation
Graduates will have facility in critical	Propose strategies for	Sermon Project;

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)	preaching various genres	Class Presentation
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 Presentation
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. Course Reader: Various Readings posted in *Open Class*. See *Open Class* for due dates.
2. Ellen Davis, *Getting Involved with God: Rediscovering the OT*.
3. Ellen Davis, *Wondrous Depths*.
4. Michael Root and James Buckley, *Sharper Than a Two-Edged Sword*.
5. Bibliography: See *Open Class* under course documents.

COURSE REQUIREMENTS

1. **Reflection Paper:** “My view of the necessity of preaching from OT texts is...” Two-pages. (Due Feb 19, 10 points). Cite at least 3 class readings.
2. **Class Participation:** a demonstration of your reading of textbooks and other readings by making significant contributions in class. All reading assignments and due dates are listed in *Open Class* (Everyone begins with full credit, 10 points. 1 point deducted for an unexcused absence or failure to interact with discussion or readings when called upon.)
3. **Sermon Project:** Five sermon scripts (see *Homiletics: A Short Introduction* for format). (Due April 23, 40 points, see rubric for scoring). Do not include your in-class sermon script as part of the project.
4. **In-class Sermon:** Preach a 10-minute sermon on a text from your class presentation. Turn in a sermon script (see handout for format) on the day you are scheduled to preach. (Due April 23 or 30, 10 points, see rubric for scoring). The in-class sermon must be different than your sermons in the project.
5. **Class Presentation:** Each student will lead a 30-minute class discussion on the assigned date. (30 points, see rubric for scoring)
 - Select topic and date
 - Describe the theology and genre
 - Exegetical, hermeneutical, & homiletical considerations
 - Exegetical and homiletical considerations for one particular text
 - Example sermon from a model preacher and connect to any section of *Getting Involved with God* by Davis (if applicable). For example, you can use sermons (audio, video, or written from Craddock, Forbes, Willimon, Long, Taylor, Rutledge, etc.) The text of the model sermon cannot be repeated in your in-class sermon or your sermon project.
 - Provide a summary handout with a bibliography.

Note: The above assignments refer to 7 distinct preaching texts for sermons: 1) 5 texts for the sermon project, 2) 1 text for your in-class sermon, 3) 1 text for the example sermon from a model preacher. No, a text cannot be used twice. The professor's permission cannot overrule these criteria.

GRADING

1. Class Participation 10 points
2. Reflection Paper 10 points
3. Class Presentation 30 points
4. Preached Sermons 10 points
5. Sermon Project 40 points
(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.

Grading Rubric – Class Presentations

Describe the theology and genre	1 2 3 4 5
Exegetical, hermeneutical, & homiletical considerations	1 2 3 4 5
Exegetical and homiletical considerations for one particular text.	1 2 3 4 5
Example sermon from a model preacher	1 2 3 4 5
Provide a summary handout with a bibliography	1 2 3 4 5
Creativity and pedagogical effectiveness of presentation	1 2 3 4 5
Total (30 points possible)	

Grading Rubric – Sermon Scripts

Rhetorical and Theological Argument	0 1
Exegetical, hermeneutical, & homiletical footnotes	0 1 2
Format & Coherence of focus, function, and conclusion	0 1 2
Movement and flow of plot line	0 1 2
Use of images, stories, and arguments	0 1

Total (8 points possible)	
Oral Presentation (2 extra points possible)	

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.

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

COURSE CALENDAR

DATE	TOPICS	READINGS	PRESENTER
Jan 15	A Little Introduction to Preaching	*	Sensing
Jan 22	Preaching OT Literature: An Overview	*	Sensing
Jan 29	Movie: <i>The Color Purple</i>	*	Sensing
Feb 5	Ritual & Legal Code	*	Hamilton
Feb 12	Hermeneutics and the Canonical Shape of Scripture	*	Sensing
Feb 19	Preaching Difficult Texts: Judges	* Reflection Paper	Sensing
Feb 26	Character Studies: Pitfalls and Possibilities; Examples; Leviticus 9-10	*	Sensing
Mar 5	Narrative: Genesis 12-50	*	Sensing

Mar 12	Spring Break		
Mar 19	Class Presentations		1. 2. 3.
Mar 26	Class Presentations		4. 5. 6.
Apr 2	Class Presentations		7. 8. 9.
Apr 9	Class Presentations		10. 11. 12.
Apr 16	Preaching Laboratory		1. 2. 3.
Apr 23	Preaching Laboratory	Sermon Project due	4. 5. 6.
Apr 30	Preaching Laboratory		7. 8. 9.
May 7	Preaching Laboratory		10. 11. 12.

*Dates and readings from the course reader are found in *Open Class*

Class Presentation Topics

1. Historical Narrative (Samuel)	
2. Historical Narrative (Kings)	
3. Deuteronomy	
4. Lament	Peter Cariaga
5. Proverbs	
6. Ecclesiastes	
7. Royal Psalms	
8. Imprecatory Psalms	
9. Ezekiel	
10. OT Apocalyptic (Zech 9-14)	
11. The Book of the 12	
12. Prophetic Oracle	
13. Micah	

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.