PR 602, Preaching for Modern Listeners
Gordon-Conwell Theological Seminary-Charlotte
Spring, 2016
January 29 – 30; February 26 – 27; April 1 – 2

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Class Schedule: 7:00 -9:30 p.m. on Fridays and 8:30am - 4:30 p.m. on Saturdays
Chapel: 6:30-7:00 p.m. Fridays
Office Hours: By appointment

SAKAI
Course assignments, documents and resources can be accessed on SAKAI at https://sakai.gcts.edu . Students use their GCTS login information and password to access SAKAI to complete the Lessons and submit assignments. It is expected that students will utilize both the required textbooks and lectures in SAKAI to gain an understanding of course content. This means you are responsible for the content in the “Lessons” on the left side of the screen. Pre-work and readings are required prior to the first class and expected to be completed before the first class. Required assignments are to be submitted in Sakai by the Due Date/Time listed in Sakai.

I. Course Description
As a result of this course, the student should be able to analyze and adapt to audiences then prepare messages that are both biblical and relevant. Students will deliver two oral presentations and be recorded for the final sermon. They will also analyze sermons and read various texts and articles concerning audience analysis and connecting with the audience.

II. Course Relationship to Mission
Gordon-Conwell Theological Seminary endeavors to develop students to become knowledgeable of God's inerrant Word, competent in its interpretation, proclamation and application in the contemporary world; and to train and encourage students, in cooperation with the Church, to become skilled in ministry. (Articles 1 & 3)

III. Course Relationship to the Curriculum
Building on PR 601 and exegesis courses, this course helps students interpret Scripture for modern listeners. The focus is on audience analysis and adaptation. This course is required for Master of Divinity (M.Div.) students.

IV. Course Objectives
Building on foundational skills from PR601, the goal of this course is to assist students to develop additional skills for adequately analyzing the audiences to whom they are speaking. Upon completion of course readings, assignments, communication delivery preparation and activities, students will be able to:
A. Demonstrate knowledge and understanding of the basic elements in sermon construction and what those elements should accomplish.
   1. Review Robinson’s ten stages of sermon preparation.
   2. Review the basic components of sermons: introduction, transitions, support material, inductive and deductive development, and conclusion.
   3. Continue developing the skills to use the sermon outline to write a sermon manuscript based on the concepts of how audiences listen.
B. Gain confidence in the ability to bridge the gap between the text and a modern audience.
C. Comprehend how to analyze and adapt to an audience.
D. Understand the unique challenges of adapting to modern audiences.
E. Develop an attitude that:
   1. Values expository preaching
   2. Values the use of imagination in preaching.
   3. Depends on the Lord who uses his Word to transform hearts.
F. Reflect upon how God has used preaching in your spiritual growth.
G. Perform the following tasks:
   1. Analyze an audience.
   2. Prepare and deliver messages that are both biblical and relevant.
      a. Preach an adaptation of a parable.
      b. Preach an expository sermon which addresses a need.
   3. Become more skilled in communicating with a postmodern, media-saturated culture, and the opposite gender.
   4. Become more skilled at speaking for the ear, especially in using purposeful redundancy.
   5. Experiment with various sermon forms.
   6. Critique and analyze five (5) sermons to determine the effectiveness of a sermon.
   7. Continue developing skills from PR601 and construct a clear outline consisting of full, declarative sentences that relate to the basic idea of a text. This includes transitions between major points as well as optional supporting points.

V. Course Requirements:
Achievement of the course objectives will be measured through a variety of assignments and delivery activities described below. The successful completion of these activities will require each student to spend approximately 135 hours devoted to coursework both in class and out of class. The following breakdown of assignments indicates how these hours may be distributed across course assignments (this is a rough estimate and you may spend more or less time):

<table>
<thead>
<tr>
<th>Assignment</th>
<th>Expected Time</th>
<th>Students’ Actual Time</th>
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<tbody>
<tr>
<td>Acts 2: Peter’s Pentecostal Sermon</td>
<td>3 to 5 hours</td>
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<tr>
<td>Reading of Texts &amp; Articles</td>
<td>30 hours</td>
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<tr>
<td>Parable Delivery Exercise (including manuscript)</td>
<td>25 hours</td>
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<tr>
<td>Sermon (including outline and manuscript)</td>
<td>35 hours</td>
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<tr>
<td>Group Sermon Analysis</td>
<td>10 - 15 hours</td>
<td></td>
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<tr>
<td>Class Time</td>
<td>30 hours</td>
<td></td>
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</tbody>
</table>
VI. Course Textbooks and Resources

Required:

Highly Recommended:

Recommended:

VII. Course Administration

A. Attendance Policy
   Attendance is required for the class. Students are expected to be on time. Make every effort to be at class on time. If an emergency arises, contact the professor as quickly as possible.

B. Due Dates and Late Penalties
   No work will be accepted after the due date required.

C. Email Communication
   For your benefit, use your GCTS email for communicating with professors. GCTS and professors are not responsible for emails from other servers that go to Junk Mail.

VIII. Description of Assignments

A. **Written Assignment and Discussion.** Peter’s Pentecostal Sermon. Due January 30 in class. Bring a copy to turn in at the beginning of class and a copy to use to participate in the discussion. (Attachment #1.)
B. **Reading**: Due as noted below and in course calendar. Turn in the “Reading Report” at the end of the course. **Review, critique, and analyze each book, identifying the writer’s central idea.** The questions below are only a guide.

1. Read Cox and Blazer, *Rewiring Your Preaching: How The Brain Processes Sermons.* What is the book about? What is the purpose of the book? How does the writer support and illustrate the central idea of the book? What does the writer do to explain, prove or apply the idea? How will the concepts presented affect your preaching? Be sure to include a concluding summary of the main concepts. **A report is due in SAKAI on or before Saturday January 30, 2016 at 4:30pm.**

2. Read Matthews, Alice P., *Preaching That Speaks to Women.* What does the writer say about “preaching that speaks to women”? What does her research say on the topic of differences between men and women? In each chapter, how does she apply her arguments and supporting ideas to preaching? **This assignment is due in SAKAI on or before Saturday, January 30, 2016 at 4:30pm.**

3. Read Troeger and Everding, *So That All Might Know: Preaching That Engages the Whole Congregation.* Using proper formatting, complete a detailed outline of the book. **Begin with an introduction** that identifies the main idea of the book. Then present the main idea of each chapter as you outline the chapters. Use short and complete sentences in the outline. In a summative conclusion, briefly state how the writers apply their ideas to different age groups. Also, how do they synthesize their concepts for you as a preacher/speaker/teacher? **Complete in no more than 6-7 pages. This assignment is due in SAKAI on or before January 30, 2016 at 4:30pm.**

4. Read Robison, ed., *Biblical Sermons.* Read and discuss the one (1) sermon that impacted you most. Why? No points assigned but failure to complete the assignment will result in five (5) points off the final grade. **This assignment is due in SAKAI on or before Saturday, February 27, 2016 at 4:30pm.**

5. Read Henderson’s *Culture Shift.* A **report is due in SAKAI on or before Saturday, February 27, 2016 at 4:30pm.** Write a three-page, single-spaced (minimum) review with the following questions in mind: (a) Does the author have a central idea? If so, what is it? (b) Considering your specific ministry, how relevant is this book for you as you prepare sermons or lessons? (c) What concepts are new for you? (d) What do you think of the writer’s writing style? Did his style help you understand his concepts? (e) Will you adjust your sermon preparation, preaching and teaching as a result of reading this book? What adjustments will you make? **This assignment is due in SAKAI on or before Saturday, February 27, 2016 at 4:30pm.**

6. White, *The Rise Of The Nones: Understanding and Reaching the Religiously Unaffiliated.* Identify the main concept the writer wants to convey. What is your reaction to White’s central idea? Do you agree or disagree, and why? Have you changed as a result of reading this book? How do you think your ministry will change because of the book? **This assignment is due in SAKAI on or before February 27, 2016 at 4:30pm.**

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**NOTE:** Written reviews require proper citations of the authors’ ideas – whatever format you choose. Reports without proper citations will be critically evaluated.
C. Oral Presentations (and accompanying written assignments).

1. Parable. (Be prepared for Friday night presentation.)
   b. Your goal is to communicate the theology of the parable (including your big idea) through the beguiling form of story.
   c. Time limit = 7 minutes. **Five (5) point penalty for every 30 seconds over.**
   d. Turn in a copy of your manuscript on the day you speak. Place your text, exegetical idea (subject, complement[s]), big idea, purpose, homiletical idea and mood at the top of page 1. (See the sample in this syllabus.) Twenty (20) points will be deducted if these elements are not included. NOTE the difference between the sermon manuscript from PR601 and the parable (narrative) manuscript.
   e. Due Weekend Two. Be prepared for Friday night delivery.

2. Sermon. (Be prepared for Friday night presentation.)
   a. Choose a problem or question faced by people to whom you minister. You may choose another problem but examples are:
      - Alcohol abuse.
      - Homosexuality.
      - Creation/Evolution.
      - Entitlement.
      - Envy.
      - Eternal Security.
      - Suffering.
      - Flattery.
      - Debt.
   b. Inform Drs. Cooper and Baker of your topic and text(s) the first day of class using an index card. Your topic and text may change as you progress through Sakai lessons.
   c. Follow the ten stages of sermon development (PR601) to create a relevant sermon on that problem.
   d. Outline. Due the weekend you preach as noted in the Course Calendar. Record text, exegetical idea, homiletical idea, purpose and mood at top of the first page. Fifteen (15) points will be deducted from each document without these elements. Write the introduction, transitions/review, and conclusion completely.
      - Write transitions in italics and highlight illustrations.
      - Write out main points/moves in complete sentences, but summarize sub-points and supporting material.
      - Write out the conclusion completely.
      - NO bullet points unless highlighting a list. See Chapter 6 of Robinson’s Biblical Preaching (from PR601) for proper formatting.
   e. Manuscript. Follow the instructions for the outline above. However, do not use outline formatting for the manuscript. Instead, write the full content of the sermon out in complete sentences and paragraphs, but with transitions and illustrations shown.
   f. Time limit = 15 minutes. Five (5) point penalty for every 30 seconds over.
   g. Turn in the attached Audience Adaptation Worksheet when you preach.
3. **Discussion, Sermon Analysis (Group assignment)**: Listen to the sermons in Sakai under “Resources” and analyze them. Then meet with a small group from your class to discuss the sermons. **Respond to the questions as a group.** Spend a minimum of 1½ hours in discussion. Use the questions below to guide your discussions. **Dig deep. Analyze in detail.**

**Hand in after sermons on April 2, 2016 or due in SAKAI no later than Saturday, April 2, 2016 at 4:30pm.**

**Not:** “The preacher had good delivery. I liked it, and it was easy to listen to.”

**But:** “The preacher’s delivery was captivating because of her expert use of the pause. She used silence to rivet attention at two crucial points: x and y. Besides the expert use of silence, the preacher’s voice reinforced the content very well. When she described her childhood joys, her voice was lively and quick. When she expressed anger, I could hear it in her flat pitch and harsh tone.”

**Not:** “I couldn’t figure out the preacher’s big idea.”

**Instead:** “I was confused as I listened and am still confused as I try to state the preacher’s big idea. It seems that the preacher had two big ideas, x and y, but he did not demonstrate how they relate to each other or how they arise from the text. The intro ‘funneled’ nicely into x, but then the conclusion stated y.”

Answer the **specific questions** for the identified sermons below. **DO NOT** answer the questions for each sermon.

**Sermon: Dr. Alice Mathews, “The Wise Woman.”**
- What is the homiletical idea? Analyze and comment. Is it biblical? Does the preacher demonstrate how it arises from the text? Does the preacher communicate it well with techniques like repetition/restatement?

**Sermon: Dr. Jeff Arthurs, “The Truth is Our Friend.”**
- How did the preacher use support material—to explain, prove, or apply? Analyze and comment. Provide examples.

**Sermon: Dr. Rod Cooper, “Barnabas, The Encourager.”**
- Does the intro gain attention, surface need, and orient toward the homiletical idea or first point? Analyze and comment.
- Did the conclusion summarize and reinforce the homiletical idea? Analyze and comment.

**Sermon: Dr. Haddon Robinson, “The Broken Heart of David Jesson.”**
- Did the form of the sermon (first person narrative) help or hinder the reception of the message? Describe strengths and weaknesses.

**Sermon: Dr. Scott Gibson, “It All Depends”**
- Is this sermon rooted in exegesis? Is it also relevant? Provide examples and suggestions (if necessary) on how to improve exegesis and/or relevance.

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**NOTE:** A sermon analysis is an academic assignment that requires your full attention, including writing complete sentences and paragraphs. Bullet points and trivial responses that do not demonstrate detailed analysis of the sermon will be critically evaluated.
VIII. Course Administration

Attendance Policy
Attendance is required for the class. Make every effort to be in class on time. If a difficulty arises, contact the professor.

Late Work and Due Dates
No late work will be accepted. Assignments should be submitted in Sakai by the due dates and times. If you cannot submit an assignment through SAKAI, it means the window for submitting the assignment is closed. No SAKAI or classroom assignments will be accepted after the due dates. Do not email assignments after the due dates or times. If you have extenuating circumstances (personal illness, death in family, or similar occurrences), contact the professor. In such instances, the school’s Extension Policy may go into effect (see Syllabus Addendum below).

Assistance
Feel free to ask questions of the professor. Call or email to make an appointment.

Grading
The total number of points for the course is 1000. An A+ and an A have the same value in calculations for your GPA. Final letter grades will be applied with the following point distributions:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Points</th>
</tr>
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<tbody>
<tr>
<td>A</td>
<td>950 – 1000</td>
</tr>
<tr>
<td>A-</td>
<td>900 – 949</td>
</tr>
<tr>
<td>B+</td>
<td>870 – 899</td>
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<tr>
<td>B</td>
<td>830 – 869</td>
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<tr>
<td>B-</td>
<td>800 – 829</td>
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<tr>
<td>C+</td>
<td>770 – 799</td>
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<tr>
<td>C</td>
<td>730 – 769</td>
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<tr>
<td>C-</td>
<td>700 – 729</td>
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<tr>
<td>D+</td>
<td>670 – 699</td>
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<td>D</td>
<td>600 – 669</td>
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<tr>
<td>F</td>
<td>Below 600</td>
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<thead>
<tr>
<th>Assignment</th>
<th>Percent of Grade</th>
<th>Points Possible</th>
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<tbody>
<tr>
<td>Acts 2: Peter’s Pentecostal Sermon</td>
<td>10%</td>
<td>100</td>
</tr>
<tr>
<td>Parable and Parable Manuscript.</td>
<td>20%</td>
<td>200</td>
</tr>
<tr>
<td>Sermon Outline and Manuscript.</td>
<td>15%</td>
<td>150</td>
</tr>
<tr>
<td>Sermon and Audience Adaptation Sheet</td>
<td>30%</td>
<td>300</td>
</tr>
<tr>
<td>Written Book Reports</td>
<td>15%</td>
<td>150</td>
</tr>
<tr>
<td>Group Sermon Analysis</td>
<td>10%</td>
<td>100</td>
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</table>
### Criteria for Grading Parable and Sermon Assignments

<table>
<thead>
<tr>
<th>Central Idea</th>
<th>The “C: Presentation”</th>
<th>The “B” Presentation</th>
<th>The “A” Presentation</th>
</tr>
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<tbody>
<tr>
<td>Present.</td>
<td>. . . plus accurate, reinforced through repetition, restatement, and illustration.</td>
<td>. . . plus intriguing, memorable.</td>
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<td>Conforms to requirements, accurate exegesis (if appropriate).</td>
<td>. . . plus shows depth of research and audience analysis; interesting.</td>
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<td>Intro and conclusion present; transitions present; drives home one central idea.</td>
<td>. . . plus transitions are crystal clear through use of repetition and restatement; main moves are logically linked; no “rabbit trails.”</td>
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<tr>
<td>Intro in Sakai for Saturday</td>
<td>. . . plus arrangement (whether inductive or deductive) is psychologically effective.</td>
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<tr>
<td>Clear.</td>
<td>. . . plus appropriate to material and context.</td>
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<tr>
<td>Does not distract.</td>
<td>. . . plus reinforces the verbal content.</td>
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<td>. . . plus displays genuine passion.</td>
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### Course Schedule

<table>
<thead>
<tr>
<th>Date</th>
<th>Assignments Due</th>
<th>Lecture/Discussion</th>
</tr>
</thead>
</table>
| BEFORE Weekend 1 | Complete reading:  
  - Cox and Blazer, *Rewiring Your Preaching*:  
  - Troeger and Everding, *So That All Might Know*  
  - Matthews, *Preaching That Speaks to Women*  | THEN upload written reports in SAKAI by Jan 30, 2016 at 4:30pm.  
  - No late work accepted.  
  - No late emailed assignments will be accepted.  
  - No late work handed in will be accepted. |
| Jan. 29       | Acts 2 Study of Peter’s Pentecostal Sermon. *Bring to class for discussion.*  
  **Written Assignments due at 4:30pm:**  
  - Cox and Blazer, *Rewiring Your Preaching*  
  - Troeger and Everding, *So That All Might Know*  
  - Matthews, *Preaching That Speaks to Women*  
  - Robinson, ed. *Biblical Sermons*  
  **Reading Due:** Review Robinson, *Biblical Preaching*  
  **View in Sakai for Saturday:**  
  - Introduction  
  - Lessons 1 & 2  | Intro to the course. Review syllabus.  
  **Lectures:**  
  - From Text to Sermon (*Review from PR601*)  
  - Applying the Truth |
| Jan. 30       | **Self assign in groups for the Group Sermon Analysis due April 2 at or before 4:30pm.**  
  **BEFORE Next Class Meeting:** **View in Sakai:**  
  Lessons 3 & 4 to prepare for Parable Communication.  | **Lectures:**  
  - Adapting to Listeners  
  - Adapting to Postmoderns  
  - Preaching with Variety |
<table>
<thead>
<tr>
<th>Date</th>
<th>Speaking Due</th>
<th>Reading and Written Reports due:</th>
<th>Writing due:</th>
<th>BE PREPARED TO SPEAK</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feb. 26</td>
<td>Parable</td>
<td></td>
<td>Parable Manuscript <em>due in class.</em></td>
<td>Bring Parable Manuscript to class.</td>
</tr>
<tr>
<td>Feb. 27</td>
<td>Parables (continued).</td>
<td>Henderson’s <em>Culture Shift</em></td>
<td>White’s <em>The Rise Of The Nones</em></td>
<td>Adapting to a Media-Saturated Society</td>
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<td>Peer work and feedback on sermon outlines.</td>
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<td><strong>Before Next Class:</strong></td>
<td></td>
<td><strong>BEFORE NEXT CLASS:</strong></td>
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<td>• Meet, SKYPE, or Google Hangout with your discussion group to complete the Group Sermon Analysis.</td>
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<td><strong>View in Sakai:</strong> Lessons 5, 6, &amp; 7 will help to prepare for final sermon.</td>
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<td>• Determine one person to capture notes.</td>
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<td>• List names of group member at top of first page.</td>
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<td></td>
<td>• Due last day of class or submit in Sakai no later than 4:30pm.</td>
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<tr>
<td>Apr 1</td>
<td>Final Sermon</td>
<td></td>
<td>Sermon Outline; Sermon Manuscript <em>due in class.</em></td>
<td>Bring Audience Adaptation Sheet, sermon outline and manuscript to class.</td>
</tr>
<tr>
<td>Apr 2</td>
<td>Final Sermon</td>
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<td>All assignments are complete as of today.</td>
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<td><strong>Writing Due:</strong></td>
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<td>Turn in Reading Report AND a self-addressed, stamped envelope if returned work is desired.</td>
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<td>• Sermon Outline; Sermon Manuscript <em>due in class.</em></td>
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<td></td>
<td>• Group Sermon Analysis. <strong>Turn in at end of class meeting or DUE in Sakai no later than 4:30pm.</strong></td>
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</table>
**PETER'S PENTECOSTAL SERMON**
**ACTS 2:14-42**

**This assignment should take from four to five hours to complete. Therefore, plan to set aside a good block of time to devote to this study.**

I. Read the passage over at least six (6) times using different versions or translations.

II. Setting the Scene:
   A. What can you discover about the audience Peter addressed in the context?

   B. What events or circumstances caused Peter to preach his sermon?

III. Peter's Sermon:
   A. Evaluate Peter's introduction (14, 15)

      1. Peter relates to his audience very quickly. Can you pick out at least two ways he gets and holds their attention?

         a. 

         b. 

      2. Peter's mood in this introduction could be described as (choose best one)

         a. Condemnatory, threatening
         b. Humorous, enthusiastic
         c. Defensive, cautions
         d. Warm, benevolent.

      3. The mood of the audience could be described as (choose best one)

         a. Festive
         b. Receptive
         c. Indifferent
         d. Curious
B. Evaluate the Joel question (16-21).

1. What immediate purpose did Peter have for his audience in referring to Joel 2:28-32? (choose best one)
   a. To show the disciples were not drunk
   b. To lend Scripture support to his message
   c. To explain the events at Pentecost as the fulfillment of OT prophecy
   d. To secure the attention of his choice

Now, defend your choice.

2. Why did Peter quote Joel 2:30, 31 (Acts 2:19,20)? Are these really necessary to his argument? Be sure you understand what Peter meant by "The Day of the Lord" before you answer.

3. In using the term “saved,” to what kind of salvation is Peter referring? (Choose the best one.)
   a. Salvation from eternal death unto eternal life?
   b. Salvation from God’s judgment in “The Day of the Lord”?
   c. Both?

Defend your answer.

C. Evaluate the body of Peter’s sermon. (22-35)

1. Peter ties the quotation from Joel into his message in Acts 2:22. What question raised in the minds of his listeners by the Joel quote does he answer in this verse?

“To Jews the crucifixion of Jesus was a formidable obstacle in the way of believing Him to be their appointed Messiah: how could the Messiah, on whom the blessing of God rested in a unique degree, have died the death on which the curse of God was expressly pronounced? It was written plainly in the law: “a hanged man is accursed by God” (Deut. 21:23). That Jesus came under the description “a hanged man” was undeniable. The apostles from the earliest days of their preaching met this objection head-on…”

With this quote in mind, specify two proofs Peter uses in 2:22 to show that Jesus was a righteous man despite having been hung on a cross.

a. 

b. 

3. Peter now introduces the resurrection of Jesus. He appeals to Psalm 16:8-11 to demonstrate that Jesus had to be raised. What is the point of his explanation in verses 29-31? (choose best one)

a. Jesus’ body didn’t undergo decay but was raised from the grave in accordance with the Scripture

b. David's tomb, located in Jerusalem “to this day” proved Jesus’ Resurrection

c. David's body saw corruption. Therefore, the Psalm couldn’t refer to him but had to refer to Jesus.

d. Jesus’ resurrection was prophesied years ago in Psalm 16 by David.

4. To what other proof for the resurrection did Peter appeal?

5. What has Peter proved about the person of Jesus because of the resurrection? (vs. 31) cf. question #9 below.
6. In verses 33-35 Peter gives additional support concerning Christ. What two lines of proof does he use to show that Jesus ascended?

   a.

   b.

7. The point of Peter's use of Psalm 110 is (choose best one)

   a. To show that the Psalm could not be spoken of David, but about Jesus
   b. To show that God will exalt the Davidic ruler
   c. To show that David knew the Messiah would rule at God’s right hand
   d. To show that David did not ascend into heaven

8. Who would qualify as the “enemies” mentioned in the Psalm quote (vs. 35)?

9. What has Peter proved about the person of Jesus because of the Ascension? (vs. 34) cf. question #5.

D. Evaluate the climax of the message (2:36, 37).

   1. Why did Peter use “therefore” at the beginning of verse 36?
2. In saying “this Jesus whom you crucified,” to whom was Peter referring to by the “you”? How would you support your answer from this passage? (2:14-40)

3. Luke describes the emotional and verbal response of the crowd to Peter’s message in vs. 37. Why did they respond as they did? (Your answer here is crucial to your understanding)

4. Now go back and review the sermon thus far, trying to get an overall picture of Peter’s message and the way he presents his case to the crowd.
   a. State the unifying idea of the passage (what Peter is talking about, and what he is saying about what he is talking about.)

   b. Show either in outline form or in statement form how Peter supports his idea (in other words, the argument of the sermon).
E. Evaluate the conclusion of Peter’s message (2:38-40)

1. In their response to Peter, the audience under conviction asked “What shall we do?” Peter’s reply to their question involved the concept of repentance. If you had a sentence in which to explain “repent” to a ten year old, how would you do it?

2. Peter offers them the gift of the Holy Spirit. What specifically has Peter mentioned in his sermon that would lead him to refer to the Spirit at this point?

F. Evaluating the sermon as a whole.

1. What different kinds of proof does Peter use predominantly in his sermon? (choose best two)
   a. Empirical proof (of observation, experience)
   b. Dialectical proof (of reasoning)
   c. Experimental proof (of evidence)
   d. Scriptural proof (of the Bible)
   e. Dogmatic proof (of doctrine)

2. What forms of address does Peter use with his audience?
   a.________________________________________________
   b.________________________________________________
   c.________________________________________________

   Do you see any significance to the order in which Peter used these titles?

3. Name at least two other ways in which Peter related to his audience.
4. What motives and emotions does Peter use to move his audience? (choose one pair):
   a. Joy and sorrow
   b. Fear and hope
   c. Pain and pleasure
   d. Security and insecurity
   e. Amusement and gravity

5. In finishing this assignment, spend some time thinking about the mind of Peter in
   preaching this sermon. Ask yourself the following questions.
   a. What factors did the apostle struggle with in putting this message together.

   b. Obviously Peter did not sit in a study, do exegesis on a passage, prepare an
      outline and manuscript, and practice before he delivered his message. How do
      you imagine he was prepared to preach such a powerful message?

   c. Could he have preached this message to the Greeks in Athens? Why or why not?

   d. Now in a paragraph give your analysis of Peter's effectiveness as a preacher in
      this sermon and how you could apply this to your own preaching ability.
SAMPLE PARABLE
Justin Frank

Text: ____DO NOT READ THE TEXT_____

Subject: Why should Christians forgive?
Complement: Because they have been graciously forgiven.
Exegetical/Big Idea: Christians should forgive because they have been graciously forgiven,
Homiletical Idea: Forgiven people must live forgiving lives.
Purpose: To encourage listeners that forgiveness is the core of Christianity.
Mood: Exhortation to forgive because we are forgiven.

The first week he was on the job, there was an argument. Somebody said something and Jim couldn’t let it go. He never backed off of stuff like that. Jim had a short temper and a long memory, and it made him hard to work with. I guess this time it started with an accident earlier in the week in which Jim had got whomped; a couple days later the same guy who was responsible for the accident made a joke that rubbed Jim the wrong way and next thing you know Jim was in his face and the guys had to separate them. On a construction site, you know, these things happen but…I never like it. Anyway, that’s why I invited him on Thursdays; I thought it might help him get along wit the guys better.

You see, there’s a bunch of us that get together on Thursdays. We play cards, watch the Sox when they’re on in the summer, just hang out. I own a contracting business, something I’ve built up over the years, and most of the guys who come are from work. I try to keep it friendly like that between me and the guys. And so Jim started coming, and he started bringing the pizza because he lives right next to Harry’s pizza, and we all chip in 3 or 4 bucks. It seemed to work too. He calmed down a bit and things went well. For awhile.

He came to me in the fall, pulled me aside. I guess I knew what was coming. The guys know I do alright. It’s my business and business had been good. But Jim, he hadn’t being looking good. He’d been complaining a lot that things were tight. And sure enough, when he came to me, he was looking for money. But I almost dropped out of my chair when he told me how much. Sixty thousand dollars. Not just a couple of 20’s to get him through the week – sixty thousand dollars! I couldn’t believe his nerve to ask. But…business was good. He insisted he could pay me back in the spring, some investment of his was paying off then. He said he was in a very tough spot, might even lose his house. And business was good. I said ok, but he was going to pay me back in April. We even wrote up a simple contract; I promise, $60,000, April the 17th. We signed our names.

Fall passed. Winter came and went. It was soon spring. April the 17th was a Thursday, guys night, and Jim showed up early. He sat down the pizza and before I could even say anything, he said, “Hey can I talk to you?” We stepped into the kitchen, and almost right away he was crying. He didn’t have the money. The investment hadn’t panned out, and if he was going to give me even part of what he owned he wouldn’t be able to make payments and he’d lose his house, his car, his family wouldn’t be able to eat. I mean he just broke down.
Now I knew Jim. He’d been working for me for about a year. He had his rough edges, but he was a pretty hard worker. I’d met his family. Beautiful family. I didn’t want them homeless. And to tell you the truth, I wouldn’t be where I am if people hadn’t cut me some slack in the past. In the early days of my business money was tight, I was running in the red for awhile, and I am not exaggerating when I say I wouldn’t be here now if people hadn’t let me off the hook a few times.

I don’t know, maybe I’m crazy, but I did something that even surprised me. I took the contract . . . and I ripped it in two.

“Don’t pay me back,” I said. “Forget about it. It’s gone. It never happened. Just try to get back on your feet.”

He looked at me like I was out of my mind. He couldn’t believe it. Then he saw that I was serious, and just really excited. “Thank you, thank you, thank you.” He even hugged me.

So it was a good night. They guys came over, I was feeling good, the pizza was good, the Sox even won. Then it’s the end of the night, and Jim’s counting up the money for the pizza he brought, and I could see he was getting upset.

“Hey, somebody didn’t chip in for the pizza,” he said. Guys started saying, “I paid,” “I chipped in,” “I already paid,” you know, from all over the room. Then I saw Tom coming over to Jim. And I got a little closer so I could hear. Tom came up, and I was close but I could hardly hear his voice. He said he didn’t have the money this week, and that he was sorry.

But Jim just stared at him.

“What do mean this week?” he said. “You never have the money.” He took a step toward him and he was speaking loud enough that everyone could hear him. Now they were the center of attention in the room, and Tom’s face turned red.

“This isn’t pizza welfare Tom. Who do you think I am, you think I’m made of money? I’ve seen you buy lunches. What? Are you telling me that you do not have the money or are you just cheap?”

“Jim, get in the kitchen,” I said. We went in there, and he was just looking at the floor.

“Don’t you remember?” I said. “Our talk? Earlier tonight? Don’t you remember the contract? Don’t you remember the money?”

He didn’t talk for a second. Then:

“He does this to me all the time.” I could see his fist clench. “It’s the principle of the thing.”

“Get out of my house,” I said. And it still makes me angry to think about it.

I mean, here it was, I’d just canceled his debt and –

I mean, that night, sixty –

I don’t know, it’s just, if I’d been forgiven like that, I would think, I would hope, that I’d act differently.

Wouldn’t you?
SAMPLE SERMON OUTLINE
“Privileges, Pitfalls, and a Promise”

Text: 1 Corinthians 10:1-13

Exegetical Idea:
Subject: Why did Paul warn the Corinthians that they were in danger of falling?
Complement: Because they had been blessed by God but still set their hearts on evil things.

Purpose: (The purpose for your audience.) As a result of this sermon, my listeners will be convinced that they could fall; consequently, they will repent of the “evil things” that have taken root in their hearts.

Homiletical Idea: If you think you are standing firm, take heed lest you fall.
Mood: Sober warning.

INTRODUCTION:
If you wanted to destroy someone’s faith, how would you do it? Would you use the lust of the flesh, the lust of the eyes, or the pride of life? Those have been used successfully for many years to destroy faith. Or maybe you would use persecution and wither the seed of faith when it sprouts. Maybe you would use the love of money. The love of money can cause people to wander from the faith (1 Tim. 6:10).

Those are good strategies, but isn’t there something prior to overt temptation which makes the temptation work? Isn’t the first step in destroying someone’s faith to lull your victim to sleep?

[Examples] If you wanted to kill a marriage, you wouldn’t announce your plan. No, you would gradually tempt the husband or wife. If you wanted to tear down a ministry, you would start small. Maybe get the members to gossip about each other. If you wanted to destroy the whole human race, you might deceive the first woman. You wouldn’t let her know that you hated her and hated God.

The first step to ruining someone’s faith is to lull your victim to sleep.

TRANSITION: In 1 Corinthians 10, God our Father warns those who have been lulled to sleep. It warns those who think they are impervious to Satan’s arrows. (Homiletical Idea): It warns those who think they stand to take heed. They might fall. This passage looks us in the eye and counsels us, “If you think you are standing firm, feet planted and arms crossed, if you think you are incapable of making shipwreck of the faith, take heed, look out. You could fall.” We have been warned. The warning comes to us by way of Israel.

I. The Israelites were blessed.

(There are five phrases that begin with “all.”)

A. All under the cloud (vs. 1) = the privilege of guidance.

[analogy: guided down the mountain by a St. Bernard]

B. All passed through the Red Sea (vs. 1) = the privilege of deliverance.

C. All baptized into Moses (vs. 2) = the privilege of being identified with a great leader.

[analogy: Dr. Kaiser and Moses]

D. All ate and All drank (vss. 3-4) = the privilege of sustenance.
II. The Israelites set their hearts on evil things.

(There are four phrases that begin with “some of them . . .”)

A. Some of them were idolaters (vs. 7). Exodus 32 (golden calf . . . 3k died).

B. Some of them were sexually immoral (vs. 8). Numbers 25 (women from Moab . . . 24k died).

C. Some of them tested God (vs. 9). Numbers 21 (complained about food, . . . many died from snakes).

[Analogy: testing tiles from space shuttle].

D. Some of them grumbled (vs. 10). Numbers 14 (complained against Moses and Aaron . . . in this desert your bodies will fall).

TRANSITION: The Israelites were blessed. God had showered privileges on them. Nevertheless, they did not love Him. They set their hearts on evil things. And they weren’t the only ones. The Corinthians were doing the same things the Israelites did. The Apostle Paul wasn’t just giving the Corinthians a history lesson. He was warning them that they could fall just as the Israelites had.

III. These examples were chosen strategically for Corinth:

A. Idolaters: (see 1 Cor. 10:14, 20-21).

B. Sexually immoral: (see 5:1, 6:18).

C. Grumbling about God’s leaders: (see 1:10-12).

(Homiletical Idea): They thought they stood firm. But they were on the edge of a cliff and didn’t even know it.

[Story: Into Thin Air]

(Homiletical Idea): The Corinthians didn’t know how close they were to the edge of the cliff. They thought they stood firm, but they had been disoriented by the deceitful schemes of the devil and were in danger of falling.

TRANSITION: Paul warned the Corinthians with the example of the Israelites, and now God uses the same example to warn us. This passage isn’t about them alone. It was written for us. We could fall too.
IV. This warning is for us.

Read vss. 6, 11, 12.

[Example: idols—my college roommate.]

[Example: sex—my friend and his wife]

[Example: grumbling—do you know someone who has renounced Jesus because of bitterness toward a leader? Don’t let a root of bitterness grow up within you.]

A. **Review:** we can now answer the question I asked at the beginning of the message: how can we tell if we’ve been lulled asleep. How can you tell if this warning is for you?
   1. You have been blessed by God,
   2. but you set your heart on evil things (Idols, sexually immoral, or rebelling against God and his leaders),
   3. but apparently feel that it’s no big deal. Make excuses. The one who pushes God, yet is deaf to his voice.

**(Homiletical Idea): If these things describe you, take heed lest you fall.**

[Analogy: Mt. St. Helens and the “zone of silence.”]

B. What warning signs suggest that we are testing God?
   1. Conviction [explain with example].
   2. Admonition [explain with example].
   3. Sickness [explain with example].

[Special music: “Will You Not Listen?” by Michael Card]

**TRANSITION: Homiletical Idea: If you think you stand, take heed lest you fall.** That is the sober message of the text, but God doesn’t just warn us. He doesn’t just leave us paralyzed with fear. He ends with a promise.

V. He is faithful.

Vs. 13—God won’t take you to the breaking point.

[Explanation: peirasmos—same word as vs. 9].

[Explanation: ekbasis—mountain pass].

**Conclusion:**

When we trust in ourselves, we drift away. **Homiletical Idea: Take heed, take heed. You could fall.** We are weak, but he is strong. Because he is good and faithful and powerful, we can stand. If we trust Jesus, He will present us faultless before his throne.

Benediction: May the God himself, the God of peace, sanctify you through and through. May your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it.
1. Briefly summarize the demographics of your audience:
   - Age
   - Gender
   - Race
   - Nationality
   - Educational level
   - Socio-economic standing
   - Special interests/membership

2. Estimate audience’s knowledge of your topic with a mark on the line. Describe briefly on other side.

<table>
<thead>
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<th>None</th>
<th>Partial</th>
<th>Expert</th>
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3. Estimate audience’s attitude toward your topic and mark on the line. Describe briefly on other side.

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<th>Neutral</th>
<th>Favorable</th>
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4. Estimate audience’s attitude toward you and mark on the line. Describe briefly on other side.

<table>
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<tr>
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<th>Favorable</th>
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5. Spiritual condition of audience (circle terms that apply). Explain briefly on other side.
   - a. Conscious unbeliever (e.g. genuine skeptic, member of cult, etc.)
   - b. Nominal Christian (e.g. can be churched or unchurched, assent to basic doctrine, but no living relationship with God).
   - c. Awakened sinner (e.g. seeker, convicted but not repented, not understanding gospel).
   - d. Apostate (e.g. repudiated faith without regret).
   - e. New believer (e.g. may have doubts, misunderstanding, questions, overzealous).
   - f. Immature believer (e.g. not growing, undisciplined, contentious, proud)
   - g. Mature believer (e.g. progressing in faith, able to teach others, responsive to Word).

6. Communication strategies and adaptations you will make. Describe briefly on other side.
Evaluation Sheet: Parable

Name: ________________________________
Student ID: _____________

Time: _____
Grade: _____

Exegesis

______________________________________________________________________________

Presentation Skills (non verbal)

______________________________________________________________________________

Use of Language and Imagination

______________________________________________________________________________

Overall Effectiveness
Attendance and Reading Report
PR602: Spring 2016
Cooper/Baker

Name: ____________________________  Student ID: _________________________

Number of classes attended: ______

Did you complete the Acts assignment? ______

Did you meet with your group to discuss the sermons? ______

Did all group members contribute significantly? ______
(Comment if necessary.)

Each reading assignment, except Biblical Preaching, is worth 30 points (150 total)

Percent of Cox and Blazer (Rewiring Your Preaching) that you read: ______

Percent of Henderson (Culture Shift) that you read: ______

Percent of Matthews (Preaching That Speaks To Women) that you read: ______

Percent of Robinson, ed. (Biblical Sermons) that you read: ______

Percent of Troeger and Everding (So That All Might Know) that you read: ______

Percent of White (The Rise Of The Nones) that you read ______

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<thead>
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<th>Assignment</th>
<th>Expected Time</th>
<th>Students’ Actual Time</th>
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<tbody>
<tr>
<td>Acts 2: Peter’s Pentecostal Sermon</td>
<td>5 hours</td>
<td></td>
</tr>
<tr>
<td>Reading of Texts &amp; Articles</td>
<td>30 hours</td>
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<tr>
<td>Parable Delivery Exercise</td>
<td>25 hours</td>
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<td>(including manuscript)</td>
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<tr>
<td>Sermon (including outline and manuscript)</td>
<td>35 hours</td>
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<tr>
<td>Group Sermon Analysis</td>
<td>15 hours</td>
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<tr>
<td>Class Time</td>
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Syllabus Addendum

**Academic Standards** - Cheating and plagiarism are considered serious breaches of personal and academic integrity. Cheating involves, but is not necessarily limited to, the use of unauthorized sources of information during an examination or the submission of the same (or substantially same) work for credit in two or more courses without the knowledge and consent of the instructors. Plagiarism involves the use of another person’s distinctive ideas or words, whether published or unpublished, and representing them as one’s own instead of giving proper credit to the source. Plagiarism can also involve over dependence on other source material for the scope and substance of one’s writing. Such breaches in academic standards often result in a failing grade as well as other corrective measures. For more information, please consult the Student Handbook.

**ADA Policy** - The seminary complies with the provisions of the Americans with Disabilities Act. A student with a qualifying and authenticated disability who is in need of accommodations, should petition the seminary in accordance with the stated guidelines in the Student Handbook.

**Cancellation of Class** - In the event the seminary has to cancel a class meeting (impending storm, professor illness, etc.), the Registration Office will send out an email (via the GCTS email account) notification to all students registered in the respective course. If the cancelation occurs the day of the scheduled meeting, the Registration Office will also attempt to contact students via their primary phone contact on record. The professor will contact the students (via GCTS account) regarding make-up. If a weekend class is cancelled, the class will be made up during the scheduled Make-Up weekend (see the academic calendar for the designated dates). For more info, consult your Student Handbook.

**Extension Policy** - Arrangements for submission of late work at a date on or before the “last day to submit written work,” as noted on the seminary’s Academic Calendar, are made between the student and professor. Formal petition to the Registration Office is not required at this time. This includes arrangements for the rescheduling of final exams.

However, course work (reading and written) to be submitted after the publicized calendar due date, must be approved by the Registration Office. An extension form, available online, must be submitted to the Registration Office prior to the “last day to submit written work.” Requests received after this date will either be denied or incur additional penalty. For a full discussion of this policy, please consult the Student Handbook.

**Grades** - Faculty have six weeks from the course work due date to submit a final grade. Grades are posted on-line within twenty-four hours of receipt from the professor. Students are expected to check their CAMS student portal in order to access posted grades (unless instructed otherwise). Those individuals who need an official grade report issued to a third party should put their request in writing to the Registration Office.

**Returned Work** - Submitted hard-copy course work will be returned to the students if a self-addressed and postage-paid envelope is submitted with final work. Work submitted without the appropriate envelope will be destroyed after the grade has been assessed and issued.