



## **PROCLAIMING THE BIBLE – PREA5300**

New Orleans Baptist Theological Seminary  
Pastoral Ministries Division ♦ Orlando Extension Campus  
Fall 2014 ♦ Mondays 3-5 p.m.  
8/25, 9/8, 9/22, 10/6, 10/20, 11/3, 11/17, 12/1

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*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.*

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### **Core Value Focus**

The seminary has five core values: Doctrinal Integrity, Spiritual Vitality, Mission Focus, Characteristic Excellence, and Servant Leadership. This course supports the five core values emphasized by the seminary.

The core value for 2014-2015 is Spiritual Vitality. Spiritual Vitality: We are a worshiping community emphasizing both personal spirituality and gathering together as a Seminary family for the praise and adoration of God and instruction in His Word.

### **Course Description**

This is a foundational course which considers the nature of preaching, principles of sermon construction, resources for preaching, methods of sermon preparation and delivery, and problems of the preaching ministry. While students are exposed to a variety of approaches to sermon development, primary emphasis is given to the expositional process which undergirds the preaching event [*Graduate Catalog*].

### **Course Objectives**

In order to interpret and communicate the Bible accurately, the student who satisfactorily fulfills the requirements should be able by the end of the course to:

1. Apply their knowledge and comprehension of the following ideas to communicate the Bible accurately:
  - a. The scope of the preaching ministry; principles of sermon organization and preparation; critical issues encountered in the preaching ministry.
  - b. The nature of preaching; principles of sermon construction; resources for preaching; methods of sermon preparation and delivery; problems of the preaching ministry.
2. Value:
  - a. The role of the Holy Spirit in sermon planning, development, and delivery.
  - b. The discipline of sermon planning and development.
  - c. The expositional process in the preaching event.
3. Accomplish these tasks:
  - a. Prepare an expository sermon.
  - b. Use the expositional process.

## Curriculum Competencies Addressed

This course will address the following curriculum competencies:

- **Biblical Exposition** -- To interpret and communicate the Bible accurately;
- **Christian Theological Heritage** -- To understand and interpret Christian theological heritage and Baptist polity for the church;
- **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

## Required Textbooks

Allen, David L. and Peter Lumpkins, eds. *Preach the Word! A Collection of Essays on Biblical Preaching in Honor of Jerry Vines*. Carrollton, GA: Free Church Press, 2013.

Vines, Jerry, and Jim Shaddix. *Power in the Pulpit: How to Prepare and Deliver Expository Sermons* (Chicago: Moody Press, 1999)

\* A Suggested Textbook for the course is – Duduit, Michael, ed., *Handbook of Contemporary Preaching* (Nashville: Broadman, 1992)

## Course Teaching Methodology

1. Lectures will present the principles and methods of preaching.
2. Assigned readings will summarize the principles and perspectives of preaching.
3. Audios, videos, and web streaming will be used to demonstrate examples of preaching.
4. Writing assignments will facilitate experiential learning of the course content and objectives.
5. Class and small-group discussions will be used to stimulate personal insights.

## Course Requirements

1. **TEXTBOOKS:** Students will complete assigned readings of the textbooks according to the course requirements and schedule. Students will complete a form via Blackboard indicating they have completed the reading assignments.
2. **BLACKBOARD ASSIGNMENTS:** This course will be taught in hybrid format using Blackboard and in-class lectures. Students will be responsible for all assignments as instructed on Blackboard. This will include students participation in the discussion threads.
3. **PREACHING SCHEDULE:** students will be required to develop a preaching schedule through the book of Ephesians. The calendar will include a minimum of 7 sermon outlines working through the book of Ephesians in systematic fashion. Each sermon outline will include the following: Title, text, main idea (sermon should be summarized in one sentence), introduction statement, main points (at least a summary statement on each point), and a conclusion. You may also include a brief summary of any illustrations or media you wish to include in the sermon.
4. **EXPOSITORY SERMON:** students will be required to prepare an expository sermon using assigned texts by the professor. (See guidelines below “Guidelines for Writing Expository Sermon.”)
5. **MID-TERM AND FINAL EXAM:** Students will be required to take a mid-term and final exam over the required textbooks and lecture notes.

## Course Evaluation

Students are required to complete all assignments in accordance with course requirements. The student's grade will be based on the satisfactory completion of the following:

Mid-Term & Final Exam	30%
Exegetical Paper	30%
Blackboard (online) Assignments	20%
Preaching Schedule	20%

## Course Policies

### **Absences**

Class attendance is essential for effective learning. According to the New Orleans Baptist Theological Seminary Catalog, the maximum number of absences without failure for an 8-meeting per semester hybrid is two class sessions. A class session missed because of late enrollment will be counted as an absence. Arriving late to class or leaving class early will count as ½ of an absence. A grade of "F" will be assigned to students who fail to adhere to the attendance policy.

### **Grading Scale**

A 100-93      B 92-85      C 84-77      D 76-70      F 69 and below

### **Assignment Submission**

All assignments are to be submitted by the designated due date. Assignments not submitted *by the designated due date* are considered *late* and late assignments will incur ***an initial 10-point penalty for the first week it is late and an additional 10 penalty for each subsequent week.*** Late assignments are due no later than the final day of class, *no exceptions.* ***If all course assignments are not received by the final day of class, a grade of zero is automatically earned for the missing assignments.*** Assignments should **not** be e-mailed to professors. Please post them on blackboard in the prescribed location.

### **Assignment Format**

All assignments are to be typed, double-spaced with 12-point font (Times New Roman preferred) and 1-inch margins unless otherwise indicated. Assignment pages should be uploaded to Blackboard with a Turabian format cover page that includes name, date of submission and assignment title. A Turabian style guide is available in the NOBTS library and located on the NOBTS web site at <http://www.nobts.edu/resources/pdf/Extensions.Old/turabiantutor7thjan08.pdf>.

All other policies will be in accordance with the New Orleans Baptist Theological Seminary Academic Catalog.

## Guidelines for Writing Expository Sermon

1. Assignment formatting
  - a. All papers should follow *Turabian* formatting. This includes proper headings, page numbering, and the paper should be double spaced.
  - b. Use proper spelling and grammar.
  - c. Use Times New Roman 12 point font or its equivalent.
  - d. All papers should include a properly formatted cover sheet.
  - e. Staple assignment pages together. Do not submit in a report cover.
2. Steps to writing an expository sermon
  - a. Step one – select from several texts assigned by the professor from 1 Peter.

- b. Step two – observation. (1) Read the passage in multiple translations and write down preliminary notes and questions. (2) Look for key words and phrases in the text. (3) Gather background information regarding the time, culture, mannerisms, etc.
  - c. Step three – consult resources. (1) Gather information from various commentaries, word study materials, cross references, handbooks, etc. (2) Develop your hypothesis using historical and literary research, and word studies. Write down your observations based on these studies. Compare your findings with the initial questions you asked to see if they have been answered. (3) Draw biblically sound theological conclusions from your studies and write them down.
  - d. Step four – write the sermon. Make sure it flows together. It should not be disjointed or simply a list of all your observations. Your sermon should include the following: (1) Introduction – a basic summary of what you learned about the passage. Give your audience a basic background of the text. The introduction should include the central idea of the text (you should be able to summarize the passage in one simple sentence). It should be about 1 to 1 ½ pages. (2) Outline – provide an outline of the passage. Each point and sub-point should be clear and concise. Write it out word for word as you would preach the sermon. Include the following with each point of the outline: provide a verse by verse commentary of the passage including background studies, word studies, personal observations, and theological implications. Each point should also include an application (how does this apply to us today). It should be 6 to 8 pages in length. (4) Conclusion – summarize the message and give people an opportunity to respond to Christ in a specific way. It should be 1 to 2 pages. (5) Bibliography – include all works consulted for the paper (this does not count toward the total page requirement – see #3 below).
  - e. Step five – edit your paper. Take the time to check for spelling/grammar. Read your paper to make sure it flows properly. Articulate your thoughts clearly (remember that I cannot read your mind). I expect a minimum of 10 sources in your Bibliography. You do not have to use the source to cite it in your paper but you must have at least consulted it. Please follow the guidelines above regarding “assignment formatting.”
3. The expository sermon will be between 8 to 11 pages in length. It will be graded in the following manner: Spelling/Grammar (flow of the paper) – 10 points. Introduction – 10 points. Outline – 5 points. Body – 60 points. Conclusion – 10 points. Use of sources in the paper – 5 points. (See Appendix A – this provides a brief overview of what the expository sermon might look like).

### Course Schedule

<i><b>DATE</b></i>	<i><b>TOPIC</b></i>	<i><b>READING ASSIGNMENTS</b></i>
<i><b>AUGUST</b></i>		
25	<i>Laying the Foundation: Introduction, A Theology of Preaching</i>	Vines, <i>Power in the Pulpit</i> , 1-87 Duduit, <i>Handbook</i> , Ch. 1-3
<i><b>SEPTEMBER</b></i>		
8	<i>The Process of Exposition: Preparing the Preacher and the Sermon</i>	Vines, <i>Power in the Pulpit</i> , 89-142 Duduit, <i>Handbook</i> , Ch. 11-14
22	<i>Building the Sermon: Introducing, Illustrating, Applying, and Concluding the sermon</i>	Vines, <i>Power in the Pulpit</i> , 143-226 Duduit, <i>Handbook</i> , Ch. 15-19

## ***OCTOBER***

- 6 *Presenting the Sermon: Preaching Style, Mastering the Voice, Concluding the Message* Vines, *Power in the Pulpit*, 227-290  
Duduit, *Handbook*, Ch. 20-21
- 20 **MID-TERM EXAM**; *Preaching the Word: Communicating the Message with Clarity & Conviction* Vines, *Power in the Pulpit*, 291-353  
Duduit, *Handbook*, Ch. 32-34

## ***NOVEMBER***

- 3 **Expository Sermon Due**; *Preaching through the Bible: Old & New Testament* Duduit, *Handbook*, Ch. 22-31
- 17 **Preaching Schedule Due**; *Preaching to the Needs Of People: Ministry, Evangelism, Discipleship, Conflict, Crisis* Duduit, *Handbook*, Ch. 35-50

## ***DECEMBER***

- 1 *Preaching and Technology: The Use of Media*; **FINAL EXAM**

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- 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. Kapic 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.

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## 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.