Preaching Lab I (2PT510)

Preliminary Course Syllabus – Summer 2012

Instructor: Associate Professor Michael Glodo

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Communication: I prefer communicating in person, but email is fine, too. If we are Facebook “friends,” please don’t use it to message me about class matters.

Class meeting: 9:00 a.m.-3:30 p.m., Monday-Thursday, July 16-19
9:00 a.m.-noon, Friday, July 20

Course web page: http://chp.rts.edu/sites/2012-SUMMER/ORLANDO-02PT510-LAB-01

Communication I is a mandatory prerequisite for Preaching Lab I.

Preaching Lab I (2PT510) is a 1 hour credit course.

Course objectives.

Knowing:

- Gain additional knowledge of sound sermon practices through preaching and listening to others.
- Begin to gain insight into one’s own strengths and areas of needed improvement in preaching.
- To understand the nature and the basic kinds of public prayer.

Being:

- To receive the means of grace in the Word as preached by classmates.
- Heightened gratitude for God’s gift of the preached word to the church and for the privilege of being Christ’s ambassador.
- Deepened humility about one’s own need for growth in preaching and God’s grace that is necessary for that growth.
- Increased commitment to biblical principles of preaching.

Doing:

- Experience in sermon composition and delivery.
- Experience in leading public worship.
Preaching Lab I - Summer 2012

Course requirements.

Preach two (2) expository sermons 60% (30% each)
Learning public prayer 10
Learnings reflections 20
Class attendance & participation 10

Assignment due dates.

Friday, July 6 Email both sermons’ scriptures texts
Email pre-course survey
Friday, July 15 Email your first sermon
The night before your second sermon Email your second sermon
July 27 Email post-course self-assessment

Submission of assignments.

All assignment are to be submitted as email attachments and must be in either Microsoft Word or Rich Text Format. The file names should include the course name (PL1), a description of the assignment and your last name.

Due to the volume of assignments sent, I can't acknowledge individually each one. If you wish to have confirmation, set up a delivery receipt in your email.

Required reading.

The following are to be read and applied to the assignment for public prayer.


While not required for this course, the following is an excellent resource for personal, family and public worship in prayer.


Expository sermons.

Each student will preach two expository sermons each of 30 minutes in length. These should be new sermons prepared specifically for class. You must choose one narrative
scripture text (Old or New Testament) and one from an epistle. The epistle sermon will be the first one you will preach. By Friday, July 6 you must email me both of your selected scripture passages.

The preaching schedule will be determined on the Friday before the class starts. Depending on class size, your first sermon could be on the Monday or Tuesday of class. Your second sermon could come as early as Wednesday.

Sermons for this course are to attempt to follow the methodology provided in Bryan Chapell’s *Christ-Centered Preaching*. Since Communication I is a prerequisite for this lab, students should be sufficiently familiar with the methodology to be able to implement it. Students should understand that this method is not the *only* way to preach. Yet there are two basic reasons why this methodology is taught and reinforced in the earlier preaching classes. First, it is of no help to be taught many different ways to preach unless you have at least one way you can actually preach. Developmentally it is best to master a paradigm out of which one can evolve and grow. Second, there are certain virtues to this method which are forced upon you which ought to be present in every sermon no matter what the approach – qualities such as expository in nature, statement of a clear thesis, redemptive rather than legalistic, application-rich, development of an argument within the main points, etc. This method requires you to include these things which should be included in every sermon.

**Preparation.**

While sound exegesis is a prerequisite to sound exposition, it is typical for seminary students to spend disproportionately more time on exegesis than on sermon form and content. There are three main stages to sermon preparation. Exegesis is the investigation of the original meaning of your text. Structure is the major sermon components such as FCF, Big Idea and main point outline. Content is the illustrations, specific applications and actual words you will use as you preach the sermon. As a basic guideline, follow the “Rule of Thirds.” This general rule is that you want to spend 1/3 of your time on exegesis, 1/3 of your time on sermon structure and 1/3 of your time on content. This will prevent you from spending an inordinate percentage of time on exegesis and neglect the other two stages. *Remember, the hardest part of sermon preparation is often deciding what to leave out.*

On the Friday before class begins (July 13), you must submit your first sermon to me by email attachment. Your second sermon document will be due the evening before you preach.

The following should be **highlighted** in your document:

<table>
<thead>
<tr>
<th>Title</th>
<th>A sermon title is a great opportunity to convey in a few words the essence of the sermon and stimulate curiosity about it.</th>
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<tbody>
<tr>
<td>A fallen condition focus of the scripture.</td>
<td>This answers the question “why did God’s people need to hear this text?” An FCF helps set things up for a redemptive (gospel) resolution of the condition.</td>
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<tr>
<td>Main proposition (Big Idea)</td>
<td>Universal truth in hortatory form. Think “…because...therefore…” Another way of thinking about this is “truth and consequence.” The</td>
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The main proposition is the sermon in a sentence stating a premise along with a response. While you may not actually say the “Big Idea” in the same form when you preach the sermon, having a well-formed Big Idea help you, the preacher, know what the sermon is about.

Main points

The main points of your sermon are how you describe and convince your listeners of the Big Idea.

Recapitulation and transition statements

When you move from one main point to the next, you should always repeat the main point(s) you have already made and then provide a statement connecting to the next main point. Such transitional statements often involve logical connections, thus building the larger argument of the sermon.

Besides the above components which must be highlighted, make sure your sermon has

An introduction which introduces the sermon (not merely the scripture text) which a) creates interest and b) introduces the subject. This usually involves describing or proving a problem, question, dilemma, etc. which the sermon will solve.

A conclusion which is clear, pointed and climactic.

The document you submit for each sermon should be in manuscript form. You are not required to preach from the manuscript, but having to write a manuscript will require you to work out word choices ahead of time.

- Expository – this does not mean verse by verse commentary, but that the sermon faithfully expounds the authorial intent of a single scripture passage in its contexts (2 Tim. 2.15).
- Unified – Is the sermon about one “big idea?"  
- Application – since Scripture was inspired by God for the purpose of transforming his people throughout all ages (Rom. 15.4; 2 Tim. 3.16), the sermon must contain application relevant to the contemporary audience which is reflective of the meaning of the scripture text.
- Redemptive – since the person and work of Christ is the hermeneutical key to Scripture and the decisive point of redemptive history (Luke 24; Gal. 4.4-5), exposition and application must point to, draw from and depend upon His person and work. This may be done in numerous ways within a sermon, taking into account the preaching occasion (context, audience, pastoral purpose etc.) as well as the specific Scripture text. For example, it may be done throughout the sermon; at the beginning with what follows being the implication; near the end to provide ultimate resolution and a number other ways. The primary basis to determine your redemptive angle (similar to “Christ focus”) will be determined by your scripture text.
- Clarity – structure, choice of words and phrases, appropriate and compelling of language, clarity of sermon points or movements, ability to be followed by listeners, elocution, etc. should be clear. Clarity is enhanced greatly with recapitulation and transitional statements.
- Delivery – voice, gestures, eye contact, absence of distracting elements.
Each student is to read his scripture text, either preceded or followed by a prayer for illumination, before beginning his sermon. I.e., the reading of scripture should be a distinct element of worship, not buried inside the sermon after the introduction or later. To restate, do not start preaching your sermon and then stop somewhere into it to reach your scripture text for the first time. Read it before you start preaching.

*Illustrations.*

Good illustrations can be great aids to the listener. The best illustrations are ones which further expound the meaning of the text. Illustrations should not drive the exposition, be distracting, cause the listener to stumble, overshadow the exposition of the Scripture text or be emotionally manipulative. Good illustrations are often vivid in life detail, but without extraneous detail which would attract more attention to the story than the point being made. Above all, they should actually illustrate the point being made and should be fashioned to ensure it. It is especially important to formulate a *clear tie-in statement* to the point being illustrated. Writing out such statements help ensure that you as well as your hearers know what the point is. Each student is allowed one movie or sports illustration for the course. Students who use no movie or sports illustrations in either sermon will receive a special bonus from me at the end of the semester. You will receive a double bonus if you use an illustration from a work of classical literature.

Visual aids such as film clips or PowerPoint slides are not used in this course. The proclamation of the Gospel (*kerygma*) should be distinguished from teaching (*didache*) both of which should be utterly distinct from entertainment or from prioritizing form over substance. While there is a continuum between *kerygma* and *didache* and while good proclamation contains some teaching and *vice versa*, the preacher should always keep in mind he is God’s herald proclaiming the Good News. We must try to remember that it is the medium – the foolishness of the preached Word – which keeps us from voiding the power of God (1 Cor. 1:17-18).

*Dress.*

On the day you preach, you should dress appropriately for preaching. You want to show appropriate respect for the act in which you are engaging as well as appear well on your sermon video.

*Intended audience.*

A preaching lab is somewhat artificial by nature. Nevertheless, each of us (professor and students) is a sinner in need of the grace of God which comes especially through the preached Word (WSC 89, 90). Do not narrowly focus your application on seminary students in a classroom, but to an assembly of believers needing God’s grace. If you wish to make additional particular assumptions about audience (e.g. a youth group, a church of a certain size and makeup) that is perfectly fine and up to you.

After each sermon, I will lead the class in a discussion of the strengths and areas of possible improvement of the sermon. You will also receive written feedback from each classmate and me. Attached is a sample feedback form that your fellow students and I will use.
Video recording of sermons.

Each in-class sermon will be video recorded and made available to you. If you have any difficulties viewing or copying the file, let me know immediately. If your computer resources preclude you from downloading and storing your sermon video, please let me know and we can make alternative arrangements.

You must view your videos as part of your self-assessment (see below).

Assessment.

You will receive from me written assessment of each of your sermons along with your fellow students’ feedback forms.

Attendance.

No course points are assigned for class attendance since it is assume you will attend unless providentially hindered. It’s important to attend every class and be prompt because your classmates depend upon your listening and feedback. Furthermore, if you are going to benefit from the feedback of your classmates it’s important that you be present to give them feedback. This attendance requirement includes the whole class period even if you are preaching on a given day.

Leading in prayer.

The ministry of public prayer is rapidly declining in North American worship (this might be so in other contexts, but this is the one with which I am most familiar). The decline is reflected in

1) the absence of purpose for particular prayers and their functions within public worship;
2) the decreasing proportion of time spent in prayer in public worship;
3) the abandonment of public prayer by ministers of the Word and the handing over of that role to musicians and others without adequate understanding or training in the ministry of the Word and
4) increased interest in prescribed prayer among those who have never experienced a well-led extemporaneous prayer tradition.

Many RTS-Orlando students have not witnessed or experienced sound ministries of public prayer before or during seminary. This absence of examples further perpetuates the decline without conscious efforts to the contrary.

Each student will participate in leading in prayer in at least once during the course. You will be assigned a day on which to lead and the particular kind of prayer you are to lead. Bear in mind that “extemporaneous” has nothing to do with a lack of preparation. Matthew Henry has said to every believer, “…it is as much your business in all such exercises to pray a prayer together, as it is to hear a sermon…” Likewise, it is as much the business of a minister to prepare and lead God’s people in prayer as it is his business to prepare a sermon.
You are to read the relevant chapter(s) in Hughes Old’s *Leading in Prayer* as well as Ligon Duncan’s summary of Samuel Miller’s *Thoughts on Public Prayer* (provided on the course web page) as part of your preparation. You will be assessed on the content as well as your actual leading.

**Learnings reflection.**

By the Friday before the course begins you are to email the survey contained in this syllabus. An electronic version is on the course web page for easier electronic completion.

On or by Friday, July 27 you will submit a follow up paper of a minimum of 3 pages single-spaced containing the following:

- ways in which you have grown in your preaching during the course;
- the most helpful thing(s) you learned through this class (from classmates as well as me);
- your assessment of your delivery skills from having watched your own sermon videos;
- areas were you feel you have the most continued need for growth;
- any remaining significant issues about preaching on which you feel you still need greater understanding
- Conclude with a summary of your own sense of your readiness and/or progress toward preaching as a Minister of the Word.

Papers will be assessed on clarity, correctness and form as well as upon content. This means using good grammar, complete sentences, correcting spelling errors, using proper format for references, etc. Care in expressing oneself is a highly reliable guide to carefulness in thought.

**Class attendance & participation.**

Pastors readily reflect that some of the most important lessons learned in seminary were learned from classmates. Preaching labs rely heavily upon the range of impressions received by classmates and shared during feedback. Further, seeing more faces in the room is an encouragement in preaching well. You will receive the blessing of feedback from classmates; therefore it is incumbent on you to return that blessing by being present to hear them preach. Therefore, a portion of the final grade will be allotted to attendance and participation in the listening and feedback processes.
Preaching Lab IB – Student Survey

To be completed and emailed in by the second week of class. An electronic version is posted on the course web page. To use this version, complete by hand, scan as a pdf and email.

Name

I have preached in an actual church worship service approximately ___ times.

Up to this point in time, I have taught or spoken publicly (counting all opportunities) (check one)

☐ quite a bit
☐ several times
☐ a limited number of times.

At this point in time, Lord willing,

☐ I have a strong sense of call to a preaching/teaching ministry.

☐ I expect to preach and teach as a supplemental aspect of what I expect I will be doing after I graduate.

☐ I will use my time in seminary to discern better what role public ministry may have in my future.

I believe the most important marks of good preaching are ..........................................
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For me individually, the hardest part of preaching is ....................................................
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Some goals I would like to attain in my preaching this semester are .................................
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One or two subjects I would like us to discuss some time in class this semester is...
Sermon Evaluation Form

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<tr>
<th>Speaker</th>
<th>Evaluator</th>
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<tbody>
<tr>
<td>Scripture</td>
<td>Class</td>
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<td>Title</td>
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</table>

+ = done well; - = needs improvement; leave blank otherwise.

*Items in italics are essentials for every sermon in this class.*

**General**
- Main proposition discernible in premise/response form
- Appearance
- Scripture reading
- Purpose is clear
- Sermon clearly drawn from text
- Clearly presented
- Problem issues adequately addressed
- Exegesis to aid, not to impress

**Introduction**
- Introduced subject
- Stimulated interest

**Main points**
- Stated clearly in sentence statement.
- Clearly expounded from the text
- Discernible in premise/response form
- Proportional to one another
- Each main point applied

**Application**
- Clear, helpful & practical
- Redemptive, not legalistic or moralistic
- Accurately distinguishes scriptural mandate from a mere good idea

**Supported from the text**
- Illustrations
  - Illustrations engaging & effective
  - Contains sufficient vivid detail
  - Related clearly to the point
  - Clear tie-in made
  - Not distracting
  - Not superfluous in extent or detail

**Transitions**
- Regularly provided at necessary points
- Recapitulation clear and effective
- Clear argument/development

**Conclusion**
- Summarizes purpose
- Definite, pointed end
- Does not introduce new material
- Affective peak of sermon

**Delivery**
- General delivery
  - Volume
  - Vocal variation
  - Free of distracting mannerisms
  - Gestures
  - Not stiff or nervous
  - Eye contact
  - Free of swaying or pacing
  - Pulpit use
  - Use of notes & Bible

Comments:
### MDiv* Student Learning Outcomes

In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.

*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.

<table>
<thead>
<tr>
<th>Rubric</th>
<th>Mini-Justification</th>
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<tbody>
<tr>
<td>Strong</td>
<td>Students must exhibit conviction as part preaching sermons; leading in prayer requires thoughtful contemplation. The need for conviction and contemplation provide excellent opportunity for further sanctification.</td>
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<tr>
<td>Moderate</td>
<td>Reformed distinctives address in the scripture texts chosen for sermon must be addressed and any potential problem issues for Reformed theology must be adequately explained.</td>
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<tr>
<td>Minimal</td>
<td>None</td>
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*MDiv* Student Learning Outcomes

#### Articulation (oral & written)

Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.

- **Rubric**: Strong
- **Mini-Justification**: Students much preach two full-length sermons based on Scripture and which have relevant application to the modern world, having submitted written manuscripts in writing beforehand, and must lead the class in prayer.

#### Scripture

Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)

- **Rubric**: Strong
- **Mini-Justification**: Student sermons must base the authority of classroom sermons on the grammatical-historical meaning of the Scripture texts chosen. The sermon body must demonstrate that the sermon is legitimately grounded upon that meaning.

#### Reformed Theology

Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.

- **Rubric**: Moderate
- **Mini-Justification**: Reformed distinctives address in the scripture texts chosen for sermon must be addressed and any potential problem issues for Reformed theology must be adequately explained.

#### Sanctification

Demonstrates a love for the Triune God that aids the student’s sanctification.

- **Rubric**: Moderate
- **Mini-Justification**: Students must exhibit conviction as part preaching sermons; leading in prayer requires thoughtful contemplation. The need for conviction and contemplation provide excellent opportunity for further sanctification.

#### Desire for Worldview

Burning desire to conform all of life to the Word of God.

- **Rubric**: Strong
- **Mini-Justification**: Sermons preached must exhibit legitimate biblical application for the purpose of persuading and changing
<table>
<thead>
<tr>
<th></th>
<th>Winsomely Reformed</th>
<th>Preach</th>
<th>Worship</th>
<th>Shepherd</th>
<th>Church/World</th>
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<td>Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)</td>
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<td>Moderate</td>
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<td>Preachers are evaluated partly on ability to persuade listeners from biblical truth, requiring charity of content and description when addressing areas of disagreement or perspectives of others. Pastoral pulpit bearing which does not unnecessarily offend others is a high value in sermon assessment.</td>
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<td>Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.</td>
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<td>Preaching is the principle subject of the class and is both discussed, practiced and evaluated.</td>
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<td>Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.</td>
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<td>Public skills in preaching, but particularly in leading in prayer, are practiced in the course and have direct application to planning and leading in worship.</td>
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<td>Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.</td>
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<td>Class sermons must exhibit characteristics of empathy, wisdom and life knowledge which are all attributes critical to shepherding. Furthermore, since preaching involves a significant degree of self-discovery, this process also applies directly to being an effective shepherd.</td>
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<td>Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.</td>
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<td>Preaching requires a knowledge of the scriptures as well as a knowledge of the world. Wisdom in application, selection of illustrations and other components require awareness of broadening circles of context.</td>
<td>Moderate</td>
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