**Preaching the Scriptures**

**KCML Lecturer**

**Content**

This course is designed to help you find your voice as a preacher. The content of the course aims to help you create sermons which linger in the text, loiter in the congregation and live in the world. The course will cover how to preach from the Old and New Testaments; to appreciate the enduring themes and story-lines which flow throughout all of Scripture; and how to pray the Scriptures you are preaching from. The spirituality of the preacher will also be an important focus.

**Outcomes**

* The creation of clearly structured sermons which are based on sound exegesis of Scripture and exposition of the text.
* An awareness of the gifts and graces God is forming in your life as a preacher.
* An appreciation of the skills and approaches to various genres of Scripture for the purposes of preaching.
* An engagement with the prayerful interaction and imagination of the Biblical text.
* Exposure to different forms/structures that sermons can take.
* The development of your spirituality as a preacher of the Scriptures.
* The recognition, discernment, and applicability of the context the preacher is ministering into.

**Block Course Modules**

|  |  |
| --- | --- |
| Setting the scene and practical skills | Summer 2022 Intern introduction |
| Preaching and the Imagination | Summer 2022 (Year B1) |
| Preaching the Old Testament | Winter 2022 (Year B2) |
| Preaching and Character | Spring 2022 (Year B3) |
| Preaching the New Testament | Summer 2023 (Year A1) |
| Biblical Theology | Winter 2023 (Year A2) |
| Style, Structure and Landings | Spring 2023 (Year A3) |

**Methods & Assessments**

**ASSIGNMENT 1 – 10%**

**Sermons for Comment**

Over the time of your two-year internship, submit **eight** sermon manuscripts either prior to or after preaching the sermon.

**One sermon can be based on one of the outlines from Assignment 2**

This exercise is not designed to generate more work for you. You are to simply submit a sermon you are working on as part of your normal and ongoing ministry in your placement. The intent of this assignment is to create the opportunity to receive feedback in the midst of your placement and regular preaching.

These sermons will be graded on the Readiness for Ministry criteria.

Submission dates:

* Two sermons any time prior to the Winter Block Course 2022
* Two sermons any time prior to the Spring Block Course 2022
* Two sermons any time prior to the Winter Block Course 2023
* Two sermons any time prior to the Spring Block Course 2023

**Important:**

* at least one sermon must be **deductive**
* at least one sermon must be **inductive**
* at least one sermon must be **narrative**
* at least one sermon must be on **Old Testament narrative**
* at least one sermon must on a **parable**

These different styles of sermons will be taught over the two years of your internship.

*All* sermons must be accompanied by a bibliography citing the biblical commentary/commentaries you used *after* you had made your own observations of the Biblical text.

**ASSIGNMENT 2 - 30%**

**Who, Where and What?**

**Due Date:** 22nd April 2022

(You will need to utilise the two “Introduction to Preaching” lecture handbooks from the 2022 Summer Block Course to help you with this assignment)

1. **Who: Your Identity as a Preacher (250 words)**

Referring to **pages 2-4** in the “Introduction to Preaching Handbook” – choose **ONE** of the following questions to engage with:

* What is your “song”?
* What is your “prayer to the God of my life?”
* What is your Beatitude name?
* How does the letter from Christ, written on your heart, read?

Write a concise response to the question of your choice insofar as it relates to your work as a preacher.

1. **Where: The Context of Your Preaching (250 words)**

Referring to **pages 5-7** of the “Introduction to Preaching Handbook”, choose **ONE** of the images to engage with:

* A Person to serve (Isa 42:1-9; 49:1-7; 50:4-11; 52:13-53:12)
* A wall to build (Nehemiah 8)
* A city to inhabit (The Book of Jeremiah)
* A seed to sow (Mark 4:1-20)
* A scroll to read (Luke 4:18-19)
* A road to walk (Luke 24:13-35)
* A world to engage (The Acts of the Apostles)
* A church to lead (1 Corinthians 1:18-2:5)

Read the description in the handbook about the image of your choice. Write a concise response about how this image moulds you as a preacher and sensitises you to your listeners.

1. **Why: Convictions for Preaching (250 words)**

State one primary conviction you hold concerning each of the following:

* Conviction about God
* Conviction about Christ
* Conviction about the Spirit
* Conviction about Scripture
* Conviction about the Church
* Conviction about Preaching

1. **What: The Shape of Your Preaching (TWO sermon outlines)**

Reference **– “**Introduction to Preaching (practical skills) Handbook”

Important note: For each sermon outline you will submit **THREE** distinct pieces of work:

**i. Observations from the text**

Using the guidelines contained in **pages 2-5** of the Handbook, record the observations you made from the Biblical text in your preparation.

**Important:** Your observations are to be submitted as part of your assignment

**ii. Observations from everyday life**

As part of your preparation, go to **three** physical locations of your choosing (e.g. shopping mall, park, beach, pub, café, school, sporting event etc) and read the Scripture you are preparing your sermon on. Take note of your surroundings as you read Scripture. “Don’t make it happen. See what happens.”

**Important:** Your observations are to be submitted as part of your assignment

**iii.** **Sermon Outline**

Using the model described in **pages 12-17**, record your sermon outline in using the following format:

**Country View**

Write a one sentence summary of the Biblical passage. This is your sermon in a sentence. Remember, it needs to be exegetically accurate and hermeneutically honest.

**Provinces**

List the main points which naturally emerge from your Country View. These main points are headings and so they need to be succinct and memorable. To ensure they are grounded in the Biblical text, ensure you allocate which verse numbers from the Scripture passage each Province relates to.

**Cities**

Within each Province you will take the listener on a journey from one city to another: Explanation City, Illustration City and Application City.

At this point of your sermon preparation, you will **not** have written detailed content. So simply describe the kinds of issues you will address in these three cities as it relates to the Scripture you are preaching from. Each of the three cities must be engaged in your answer.

The exercise of reading the Biblical text in various physical locations (see “ii. Observations from everyday life” above) will help you in this part.

**Global**

How does this particular Bible passage link in with other parts of the Bible? What other passages support and enhance an understanding of the passage you are preaching from?

**If you wish, these two sermon outlines can be used for two other assignments required for this course:**

* **One sermon outline can be used as the basis for work required for Assignment 1 “Sermon for Comment”**
* **One sermon outline can be used as the basis for work required for Assignment 3 “Class Sermon”**

**Assignment 2 Checklist**

|  |  |
| --- | --- |
| **Assignment Components to be Submitted** | **✓** |
| 1. **“Who”:** have I written 250 words? |  |
| 1. **“Where”:** have I written 250 words? |  |
| 1. **“Why”:** have I written 250 words? |  |
| 1. **“What”: sermon outline 1** 2. have I written my observations from the Biblical text? These will be submitted as part of my assignment. 3. Have I written my observations from everyday life having read the Biblical text in three physical locations? These will be submitted as part of my assignment. 4. Have I written my sermon outline according to the required model in handbook? This will be submitted as part of my assignment. 5. Have I assigned the relevant verse numbers from the Bible passage to each province (main point)? |  |
| **“What”: sermon outline 2**   1. have I written my observations from the Biblical text? These will be submitted as part of my assignment. 2. Have I written my observations from everyday life having read the Biblical text in three physical locations? These will be submitted as part of my assignment. 3. Have I written my sermon outline according to the required model in handbook? This will be submitted as part of my assignment. 4. Have I assigned the relevant verse numbers from the Bible passage to each province (main point)? |  |

**Important:** Your assignment needs to be submitted as **one document** – not separate documents for each reflection and sermon.

**ASSIGNMENT 3 - 30%**

**Class Sermon**

**Due Date:** Winter Block Course 2022

**Class Sermon**

Preach a 15-minute sermon in class modelled on the format from the “Introduction to Preaching (practical skills) Handbook”*.*

**This sermon needs to be clearly structured and based on the country/province/city model taught in the introduction to preaching module at your first summer block course.**

**The sermon can be based on one of the outlines from Assignment 2.**

**No PowerPoints or multimedia to be used for this class sermon.**

* A full sermon manuscript is to be submitted to the lecturer **a week** before the block course commences
* The sermon cannot be a sermon you have preached before. When you preach the sermon in class it needs to be the first time you are preaching this sermon.
* The sermon will be marked by the lecturer
* The sermon will be critiqued by two interns
* Yoursermon must be accompanied by a bibliography citing the biblical commentary/commentaries you used *after* you had made your own observations of the Biblical text.

**ASSIGNMENT 4 - 30%**

**Four Sermons: Before, During and After**

**Due Date:** 21st July 2023

(Sermons for this assignment cannot be sermons submitted for Assignment 1)

For this assignment – you are to prepare, preach and reflect on four sermons.

* Two sermons will be draw on your prayer experience of praying a Biblical text using *lectio divina*
* Two sermons will be drawing on your prayer experience of praying a Biblical text using Ignatian Gospel Contemplation
* The assignment criteria includes whether you demonstrate a correct understanding and use of *lectio divina* and Ignatian Gospel Contemplation as taught in class.
* *All* sermons must be accompanied by a bibliography citing the biblical commentary/commentaries you used *after* you had prayed the text and made your own observations of the Biblical text.

**1.** **Before:** utilise *lectio divina* and/or Ignatian Gospel Contemplation to pray the Biblical text at hand before doing any other sermon preparation.

Journal the effect praying the Scripture has had on your preparation for each of the sermons (500 words).

This journal entry will be submitted as part of this assignment.

**IMPORTANT**

When you pray using *lectio divina* – you need to record in your journal the prayer you prayed during *oratio* part of your meditation.

When you pray using Ignatian Gospel Contemplation - you need to record in your journal the grace you desired when praying the 3rd Prelude.

**2.** **During:** during your sermon preparation, craft the sermon allowing it to be influenced by the experience of praying the Biblical text.

The sermon manuscript for this sermon will be submitted as part of this assignment.

Your sermon manuscript will include a bibliography citing the biblical commentary/commentaries you used *after* you had prayed the text and made your own observations of the Biblical text.

**3.** **After:** In the week following preaching each sermon, journal any thoughts, experiences, feedback, prayer etc post-sermon (500 words).

**IMPORTANT**

Your reflection needs to include reflection on what effect – if any – your prayer during *oratio* or the grace desired under the 3rd Prelude had on your sermon.

This journal entry will be submitted as part of this assignment.

1. **Hereafter (only write this once reflecting on the effect of all four sermons):**

From praying the Scriptures by utilising *lectio divina* and Ignatian Gospel Contemplation, the effect on my imagination has been . . . (250 words)

From preaching the Scriptures by utilising *lectio divina* and Ignatian Gospel Contemplation, the effect on my relationship with Scripture has been . . . (250 words)

From preaching the Scriptures by utilising *lectio divina* and Ignatian Gospel Contemplation, the effect on my ministry practice has been . . . (250 words)

**Summary**

For this assignment – you will be submitting FIVE distinct pieces of work:

**A/ Four Sermons**

Two are based on *lectio divina* and two are based on Ignatian Gospel Contemplation.

Each sermon will comprise of:

* one journal entry (“Before”) describing your prayer experience
* one sermon manuscript (“During”)
* one journal entry describing your experience post-preaching (“After”)

**B/ One Overall Reflection (750 words)**

Then after all four sermons have been completed you write an overall reflection concerning the effect on your imagination, your relationship with Scripture, and ministry practice.

**Assignment 4 Checklist** (for each of the four sermons required to make up this assignment)

|  |  |
| --- | --- |
| **Assignment Components to be Submitted** | **✓** |
| 1. **Before:**   Have I journaled the effect of praying the Biblical text (using *lectio divina* or Ignatian Gospel Contemplation) before doing any other sermon preparation on this Bible text? |  |
| 1. **Before:**   For my journal entry for *lectio divina ­–* have I remembered to journal the prayer I prayed during *oratio?*  For my journal entry for Ignatian Gospel Contemplation – have I remembered to journal what grace I desired under the 3rd Prelude?  My journal entry will be submitted as part of the assignment. |  |
| 1. **During:**   Have I written the sermon allowing it to be influenced by the praying of the Biblical text?  My full sermon manuscript will be submitted as part of the assignment. |  |
| 1. **After:**   In the week after I have preached the sermon, have I journaled about my experience post-preaching? |  |
| 1. **After:**   Have I journaled about the effect – if any – that my prayer during *oratio* (*lectio* divina) or the grace desired under the 3rd Prelude (Ignatian Gospel Contemplation) had on my sermon.  My journal entry will be submitted as part of the assignment. |  |
| 1. **Hereafter (this one piece reflects on all four sermons):**   Have I written 250 words on the effect on my imagination, 250 words on the effect on my relationship with Scripture, and 250 words on the effect on my ministry practice? |  |

**Important:** Your assignment needs to be submitted as **one document** – not separate documents for each sermon and journal entry.

**MINISTRY REFLECTION GROUP: Lasting Impressions**

As part of the progress reporting schedule, the Ministry Reflection Group (MRG) will complete a feedback form summarising their observations over time of your preaching ministry rather than specific sermons.

**Plagiarism statement**

It is the responsibility of the intern to make sure that all work submitted to KCML is their own. Plagiarism is defined generally as:

1. copying or paraphrasing another person’s work and presenting it as your own;
2. being party to someone else’s plagiarism by letting them copy your work or helping them to copy the work of someone else without acknowledgement;
3. using your own work in another situation, such as for the assessment of a different paper or program, without indicating the source.

Plagiarism can be unintentional or intentional. Even if it is unintentional, it is still considered to be plagiarism. Where it is found that plagiarism has taken place, penalties will be applied (see the 2022 Internship Programme Handbook).

**Indicative Bibliography**

Elizabeth Achtemeier*, Preaching the Hard Texts of the Old Testament* (Peabody: Hendrickson, 1998)

Barbara Brown Taylor, *The Preaching Life* (Boston: Cowley, 1993)

Anna Carter Florence, *Preaching as Testimony* (Louisville: Westminster John Knox, 2007)

Fred B. Craddock, *Preaching* (Nashville: Abingdon, 1985)

Myk Habets (ed), *Kiwimade Narrative Sermons: the drama is the doctrine* (Penrose: Archer Press, 2014)

Darrell W. Johnson, *The Glory of Preaching: participating in God’s transformation of the world* (Downers Grove: IVP, 2009)

Graham Johnston, *Preaching to a Postmodern World: a guide to reaching twenty-first listeners* (Grand Rapids: Baker, 2001)

Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York: Viking, 2015)

Thomas Long, *The Witness of Preaching* (Louisville: Westminister John Knox, 2005) 2nd edition

Maggie Low, *Preaching that Comes Alive: delivering a word from the Lord* (Carlisle: Langham Global Library, 2017)

Alice P. Mathews, *Preaching that Speaks to Women* (Grand Rapids: Baker, 2003)

Geoff New, *Imaginative Preaching: praying the Scriptures so God can speak through you* (Carlisle: Langham Global Library, 2015).

\_\_\_\_\_\_\_\_\_, *Live, Listen, Tell: the art of preaching* (Carlisle: Langham Preaching Resources, 2017).

\_\_\_\_\_\_\_\_\_, Echoes: the Lord’s Prayer in the Preacher’s Life (Carlisle: Langham Preaching Resources, 2020).

John Stott & Greg Scharf *The Challenge of Preaching* (Carlisle: Langham, 2011)

Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis: Fortress, 1997) – for her chapter on exegeting the congregation. She updates it in Thomas Long G. Long and Leonora Tubbs Tisdale eds., *Teaching Preaching as a Christian Practice: a new approach to homiletical pedagogy* (Louisville: Westminster John Knox, 2008), chapter 5.

John Tucker (ed), *Text Messages: preaching God’s word in a smartphone world* (Eugene: Wipf and Stock, 2017)

Warren W. Wiersbe, *Preaching and Teaching with Imagination: the quest for Biblical Ministry* (Grand Rapids: Baker, 1994).

Elie Wiesel, *Messengers of God: biblical portraits and legends* (New York: Simon and Schuster, 1976)

There are classic texts on preaching by John Stott, Haddon Robinson, Charles Spurgeon, D. Martyn Lloyd-Jones and William Sangster which, while may require some agility to apply it to today’s context, nevertheless are considered “classics” for good reason.

(November 2020)