

Biblical Preaching: Luke PRH653

Nazarene Theological Seminary

Summer 2007

May 21 – June 1, 2007; 8:30 a.m. – 12:45 p.m.

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I. Place in Curriculum

Biblical Preaching: Luke, PRH653, is a senior level M.Div. course integrating the disciplines of biblical exegesis, preaching, and biblical theology. Its prerequisites are BIB550, Biblical Hermeneutics, a New Testament exegesis class (NTL 600's) and a Biblical Theology class (BIB700's).

II. Course Rationale

The foundational assumption of the Biblical Preaching classes is that authentic preaching enables the biblical message to “refunction” in the minds and lives of contemporary listeners. One of the primary purposes of the Bible exegesis courses is to enable students to discover how the biblical text first functioned at the point of its initial writing and reading. One of the primary purposes of the Biblical theology classes is to synthesize the results of exegesis in a theologically coherent understanding. Because students often have not integrated the work of exegesis, biblical theology, and preaching, the Biblical Preaching courses have been designed to work intentionally toward that process of integration.

III. Course Vision

If God were to really bless this course **students** would experience the transforming power of the gospel from their study of the Gospel of Luke and would be confident that they are able to communicate that gospel to a needy church and world. The **churches** where these **students** serve will hear the gospel proclaimed with simplicity and with power and will experience the transforming power of the gospel. A transformed **church** will then share the gospel with the **world** which will be confronted with the demands of Christ rather than the requirements of institutional churches. Many unbelievers will respond positively to the challenge of the true gospel and the **church** will experience vitality and growth.

IV. Course Purpose

To equip students for the task of preaching the gospel through learning the content of Gospel of Luke, the theology of Jesus' proclamation, and homiletic methods appropriate for preaching gospel passages.

V. Course Objectives

At the end of this course the student will be able to:

- Describe the structure and flow of the Gospel of Luke,
- Identify the major theological themes of the Gospel of Luke,
- Identify and illustrate the major themes of Jesus' teaching of the Kingdom of God,
- Identify the basic types of parables and describe how they proclaim the Kingdom of God,
- Discuss the role of miracles in the Gospel of Luke as pointing to the gospel,
- Construct sermons from Luke's gospel that are true to the meaning of the biblical text and reflective of contemporary methods of preaching, and
- Preach with confidence from the Gospel of Luke

VI. Course Texts

The Bible: The foundational text will be the Scripture text of Luke's gospel. For students not working from the Greek Testament, the NRSV or NASB (1995) is recommended. English-as-a-Second-Language students should consult with the instructor regarding the translation they use.

Bock, Darrell. *Luke*. Grand Rapids: Baker, 1994.

Lowry, Eugene L. *How to Preach a Parable: Designs for Narrative Sermons*. Abingdon Preacher's Library. Nashville: Abingdon Press, 1989.

Nickle, Keith F. *Preaching the Gospel of Luke: Proclaiming God's Royal Rule*. Louisville, KY: Westminster John Knox Press, 2000.

Swanson, Richard. *Provoking the Gospel of Luke*. Cleveland: The Pilgrim Press, 2006.

VII. Course Schedule

Week One: May 21st – 25th

Monday, May 21st

Sermon – “The No That Becomes a Yes” – Luke 4

Read Bock's *Introduction to Luke* and be ready to discuss in class

Tuesday, May 22nd

Sermon – “The One Word That Counts on the Resume of Life” – Luke 5

Read Nickle – Bring a two page pager to class – “Jesus in the Gospel of Luke” – Luke 1-6

Wednesday, May 23rd

Sermon – “You Never Took Me to McDonald's”

Examine the sermons in Lowry's [How to Preach a Parable](#) – Make three observations on each sermon of one to three sentences each – Luke 7-12.

Thursday, May 24th

Sermon – “Gates Always Turn Into Chasms” – Luke 16

Bring an image from Luke with a one page idea as to how you would develop an idea around it. Luke 13-18

Friday, May 25th

Sermon – “What Difference Does It Make?” – Luke 20:45 – 21:6

Bring a paraphrase of either a miracle story or a parable to class.

Week Two: Tuesday, May 29 – Friday, June 1

You will preach twice in class:

1. A narrative sermon using one of the four methodologies explicated in Lowery.
2. A reversal sermon in which you utilize irony or upsetting the equilibrium.

You may preach using notes, a manuscript or neither. You will be videotaped. Write ½ page list of observations as you view your tape. Observations are due on June 15.

VII. Course Requirements

1. Turn in assignments on the date specified in the schedule.
2. Write a two page evaluation of each sermon explaining how any of the books assigned influenced you in the preparation of sermon. Paper should include theology of sermon, structure, exegetical insight, historical setting, context, and uniqueness of Luke compared to other Gospel writers.

VIII. Evaluation

Daily Assignments	1/3
Class Participation	1/3
Sermons	1/3

It is the commitment of NTS and of this instructor to make every reasonable effort to facilitate the learning of student capable of graduate level seminary work. Any student who has a condition that may prevent full demonstration of her or his abilities (e.g. , difficulty seeing or hearing, dyslexia, or other learning disabilities) should contact the instructor immediately, or as soon as possible, to discuss learning needs, alternatives which have worked for the student in the past, and mutually acceptable accommodations to ensure the student's full participation and appropriate evaluation in the course.

IX. Bibliography:

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_____. *Preaching from the Old Testament*. Louisville: Westminster John Knox Press, 1989.

Allen, Ronald J. and Bartholomew, Gilbert L. *Preaching Verse by Verse*. Louisville: Westminster John Knox Press, 2000.

Allen, Ronald J. and Holbert, John C. *Holy Root, Holy Branches: Christian Preaching From the Old Testament*. Nashville: Abingdon Press, 1995.

- Bartlett, David L. *Between the Bible and the Church: New Methods for Biblical Preaching*. Nashville: Abingdon Press, 1999.
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- Brueggemann, Walter. *Finally Comes the Poet*. Minneapolis: Fortress Press, 1989.
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- Craddock, Fred B. *Overhearing the Gospel: Preaching and Teaching the Faith to Persons Who Have Heard It All Before*. Nashville: Abingdon Press, 1978.
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- Eslinger, Richard L. *A New Hearing: Living Options in Homiletic Method*. Nashville: Abingdon Press, 1987.
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- Caird, G.B. *Saint Luke*. Westminster Pelican Commentaries. Philadelphia: Westminster Press, 1963.
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- Creed, J.M. *The Gospel according to St. Luke*. London: Macmillan, 1942.
- Danker, Frederick W. *Jesus and the New Age: A Commentary on St. Luke's Gospel*. rev. ed. Philadelphia: Fortress Press, 1988.
- Ellis, E. Earle. *The Gospel of Luke*. The New Century Bible. Wm. B. Eerdmans Publishing Company, 1974.
- Evans, C.F. *Saint Luke*. TPI New Testament Commentaries. Philadelphia: Trinity Press International, 1990.
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- Goulder, Michael D. *Luke: A New Paradigm*. 2 vols. Sheffield: JSOT Press, 1989.
- Johnson, Luke Timothy. *The Gospel of Luke* Sacra Pagina Series Vol. 3. Collegeville, Minnesota: The Liturgical Press, 1991.
- Marshall, I. Howard. *Commentary on Luke*. New International Greek Testament Commentary. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1978.
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- Tannehill, Robert C. *Luke*, Abingdon New Testament Commentaries. Nashville: Abingdon Press, 1996.

Monographs, Collections of Essays, and Other Commentaries:

- Bailey, Kenneth E. *Finding the Lost: Cultural Keys to Luke 15*. St. Louis: Concordia Publishing House, 1992.
- _____. *Poet and Peasant: A Literary-Cultural Approach to the Parables in Luke*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976.
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THE INDUCTIVE METHOD

"In truth thou canst not read the scriptures too much:
 And what thou readest, thou canst not read too well;
 And what thou readest well, thou canst not too well understand;
 And what thou understandest well, thou canst not too well teach;
 And what thou teachest well, thou canst not too well live."

--Martin Luther

It is the privilege of every believer to go directly to the Word and find there the clear-cut message of truth. The practice of running to a commentary before studying the Bible itself gives a definite direction to one's study and a cast to his thinking which may lead him to conclusions never intended by the Holy Spirit. Further, that individual deprives himself of the blessing of discovering eternal verities for himself. After all, those who wrote the commentaries had to get their material in the same way any present-day Bible student can get it. It should not be necessary for the Christian to consistently only depend on the Biblical research of another; he should seek a spiritual maturity that will enable him to get beyond this stage. The inductive method is in a peculiar way designed to enable one to develop rapidly in the ability to do independent Bible study.

The inductive method proceeds from the circumference to the center, from fact to principle, from details to a synthesis, from factual evidence to conclusions, from the specific to the general, from the concrete to the abstract. It is zealous to gather all the pertinent evidence before drawing conclusions; it believes that no explanation is preferable to the wrong one; it prefers to defer a final decision until all the evidence is gathered rather than hazard a decision on slender evidence.

Seven Characteristics of the Inductive Method

1. The inductive method proceeds from the specific to the general, from observation to interpretation, from sight to insight, from analysis to synthesis, from letter to spirit, from literature to life.
2. It does not insist that the Bible is a scientific book, nor concede that it is unscientific; it regards it as nonscientific.
3. It seeks to discover the individuality of the book as a whole.
4. It is intensive, unwilling to exchange extent for depth and accuracy.
5. It is direct, unwilling to substitute secondary knowledge for primary knowledge.
6. It is literary, recognizing that the content is cradled in literary forms.
7. It is patient, persistent, expectant, creative, reflective, and prayerful in approach.

Proper sequence is important in procedure.

Seven Steps in Study:

1. Aspiration - a prayer for spiritual illumination.
2. Observation
3. Compilation
4. Correlation
5. Interpretation
6. Assimilation - discovered truths.
7. Application - to the contemporary situation.

Procedure for Inductive Study

Gather your basic tools:

1. Bible - Preferably NRSV, RSV, or NASB
2. Set of colored pencils.
3. Notebook paper.

STEP One: First Reading

This should be a cursory, one-sitting reading of the whole book, not slowly, aloud if possible.

Don't slow down in your first reading; this will be a constant temptation.

After this reading jot down answers to such questions as these:

1. Your general first impressions of the book.
2. Atmosphere. This may be the atmosphere of the book as a whole, or of its separate parts. Atmosphere words such as "hate", "love", "activity", are tone or setting words. Aim at one-word identifications.
3. Key words and phrases. You may not find many of these in your first reading, but you will probably notice some.
4. Key persons and events.
5. Other observations that might seem striking to you.

STEP Two: Second Reading

The second reading should proceed more slowly than the first, and yet not too slowly. With this reading things should begin to crystallize and fit into a pattern, though that pattern may still not be too clear.

During this second reading, record further observations as you read. Thus they will be more thorough and definitive than those of the first reading.

Be inquisitive; ask yourself questions - Who? What? When? Why? How?

The major purpose of your second reading should be the securing of chapter titles, which should serve not as an outline of the book, but as clues to the content of each chapter. The sum of them represents a condensed picture of the general flow of the book's message. Characteristics of a good title are:

1. Preferably one word, not more than three.
2. Picturesque words if possible (exceptions: personal names like Stephen for Acts 7, or a geographical name).
3. Words taken directly from the text; not a paraphrase.
4. No duplication or similarity of titles.
5. Words which tell you where you are in the book.

STEP Three: Third Reading

Read the book this time for the purpose of marking themes, concepts, and special terminology. Use a scheme something like this or of your own design. Different books will produce different subjects to be marked.

- Green references to sin, rebellion, or spiritual failure.
- Blue references to significant persons.

Purple	references to governmental/political leaders, kings, etc.
Orange	references to Christ.
Yellow	references to names of God.
Red	questions underlined in red; promises boxed in red.
Brown	references to time.
Black	references to geographical locations.

Circle the question marks.

Record further observations as you read the book.

STEP Four: Fourth Reading

The major purpose of this reading would be to identify the major divisions and paragraphs and topics within each chapter. You may want to look at other modern versions as an aid.

During the analysis you must check chapter divisions in the Bible you are using. Make no changes without good reasons.

Re-evaluate your chapter titles.

Develop a title or brief description of each paragraph. Use no more than 5 to 7 words for the paragraph title.

Develop major book division titles of one to three words each. There should be no more than 6 major divisions in any book of the Bible and many books will have no more than 3 or 4.

Finally, develop a theme or title for the whole book that you are studying. This should be related very definitely to the major divisions of the book.

On a rough worksheet chart record book divisions, chapter titles, and major divisions of each chapter.

STEP Five: Further Reading

This does not involve another reading as such, but rather exhaustive study as time will permit.

Get acquainted with background material, biblical criticism, and problems relating to the book. Use scholarly commentaries which deal with word meanings and textual problems.

Reassess your divisional points.

Record on the work chart the concepts you choose as most important.

STEP Six:

Construction of final chart. A good chart necessitates attention to the following rules:

1. Be simple - overcrowding obscures perspective; the chart should be self-explanatory.
2. Be neat - what is worth doing at all is worth doing well.
3. Be honest - never withhold relevant evidence in the interest of theory; endeavor to interpret evidence without prejudice or bias.

4. Be pictorial - present ideas, movements graphically; do not present bare statistics without indicating their significance; employ eye appeal.
5. Be thorough - Spare no pains to ascertain the distinctive message of the book being studied, nor to present it with greatest accuracy and effectiveness.
6. Be modest - no chart is ever finished or perfect; you will need room for improvement; there will be fresh insights later.

The chart represents a panoramic view of the book, together with some interpretation. Accordingly, there may well be an analysis of the book into its paragraphs, chapters, and sections, along with some indication of the relation of the parts to the whole.

Paragraph titles are simply descriptive labels to recall the content of a paragraph. Such titles give a spatial outline of the book; the usual topical outline provides a logical analysis - both are important.

Equipment: Heavy chart paper is preferable. Type or use ink on the chart. Colors may be used to indicate relationships, for example, related paragraphs may have the same color. Perhaps the most convenient form of a chart is that which uses letter size paper (8 1/2 x 11) hinged at the left side by scotch tape. A roll is often inconvenient to handle.