

**PR 602, Preaching for Modern Listeners**  
**Gordon-Conwell Theological Seminary-Jacksonville**  
**Spring, 2019**  
**Feb. 08-09, Mar. 08-09, Apr. 05-06**

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**Class Schedule:** 6:30 -9:30 p.m. on Fridays and 8:30am - 4:30 p.m. on Saturdays

**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. 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.

#### **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 break-down of assignments indicates how these hours are distributed across course assignments.

Assignment	Expected Time	Students' Actual Time
Reading of Texts	30 hours	
Parable Delivery Exercise (including manuscript)	25 hours	
Sermon (including outline and manuscript)	35 hours	
Sermon Analysis	15 hours	
Class Time	30 hours	

## VI. Course Textbooks and Resources Required:

- A. Galli, Mark and Larson, Brian Craig. *Preaching that Connects*. Grand Rapids: Zondervan, 1998. ISBN-13: 9780310386216
- B. Henderson, David W. *Culture Shift*. Grand Rapids: Baker Books, 1998. ISBN 13: 9780801090592
- C. Robinson, Haddon. *Biblical Preaching*, 3<sup>rd</sup> edition. Grand Rapids: Baker, 2014. ISBN: 978-0-8010-4912-5
- D. Robinson, Haddon, ed., *Biblical Sermons*. Grand Rapids: Baker, 1989. ISBN 081022622

### Highly Recommended:

- A. Staub, Dick. *The Culturally Savvy Christian: A Manifesto For Deepening Faith And Enriching Popular Culture In An Age of Christianity-Lite*. San Francisco: John Wiley & Sons, Inc., 2007. ISBN-13: – 978-0-7879-7893-8
- B. Robinson, Torrey W. and Robinson, Haddon W.. *It's All In How You Tell It: Preaching First-Person Expository Sermons*. Grand Rapids: Baker Books, 2003. ISBN: 978-0-8010-9150-6

## 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 my email address at the top of the syllabus.

## VIII. Description of Assignments

- A. **Reading**: Due as noted below and in course calendar. Turn in the “Reading Report” found at the end of the syllabus. Review, critique, and analyze each book, identifying the writer’s central idea. The questions below are only a guide.
  1. Read Henderson’s *Culture Shift*. **A report is due in SAKAI on or before Feb. 09, 2019 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 it help you understand his concepts? (e) Will you adjust your

sermon preparation, preaching and teaching as a result of reading this book? Why or Why not? What adjustments will you make and how will you make them? **(50 pts)**

2. **Read Robinsons book, BIBLICAL PREACHING and do the exercises to gain full benefit from the methodology being presented in class. (50 pts)**
3. Read Galli and Larson, *Preaching that Connects*. Write a two-page, single-spaced (*maximum*) review with the following questions in mind: (a) What is the authors' main idea? (b) Is it a valid or reasonable argument? Why or why not? (c) How do they support this idea? (d) Do you agree with the authors? Be specific and cite examples. (e) What ideas will you use in preparing sermons and lessons now? **This assignment is due in SAKAI on or before December 09, 2019 at 4:30pm. (25 pts)**
4. Read Robison, ed., *Biblical Sermons*. Highlight what you consider the three (3) *best* sermons in a four-page, single-spaced report. What are the principles you learned from those preachers, their commentaries and Robinson's interviews with them? Which ideas and principles will you implement immediately? Why? How do you think making the change(s) will benefit your preaching or ministry? **(25 pts.)**

*Select three (3) other sermons that had an impact on you.* Did one of those sermons remind you of a sermon you heard or preached? What was the Big Idea of that sermon? How did that sermon contribute to your spiritual growth? **This assignment is due in SAKAI on or before Feb. 09, 2019 at 4:30pm. (50 pts)**

## **B. Oral Presentations (and accompanying written assignments). No Power Point.**

1. **Parable.** (*Be prepared for Friday night presentation.*)
  - a. Choose either Matthew 18:21-35 (unmerciful servant), Luke 18:9-14 (tax collector and Pharisee), or Luke 6:46-49 (wise and foolish builders). Imaginatively re-tell the parable in a modern setting. Use either first-person or third-person perspective.
  - 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 your outline and manuscript on the day you speak. Place your big idea at the top of page 1. See the sample in the syllabus.
  - 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 Dr. Cooper of your topic and text(s) by the due date *before the first class. Upload in SAKAI.* In addition, bring this information, on an index card, to the first class.
- c. Follow the ten stages of sermon development to create a relevant sermon on that problem.
- d. Outline. Due the weekend you preach as noted in the Course Calendar. Exegetical idea, purpose, homiletical idea, purpose and mood at top of first page.
  - Write out the introduction completely.
  - Write out transitions in italics.
  - Write out main points/moves in complete sentences, but summarize subpoints and supporting material.
  - Write out the conclusion completely.
  - NO BULLET POINTS OR DASHES. See Chapter 6 of *Biblical Preaching* for proper formatting.
- e. **Manuscript.** Follow the instructions for the outline above. But write the full content of the sermon out in complete sentences and paragraphs. Do NOT use bullet points.
- f. **Time limit = 20 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)<sup>1</sup>**: Listen to the sermons in Sakai under “Resources” and analyze them. Then meet with a small group from your class (most convenient to all) 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. Due in SAKAI on or before Feb. 09, 2019 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

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<sup>1</sup> **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.

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 Jessison.”**

- 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.

**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 from to see either of us with your questions. 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 distributions:

A = 950 – 1000

A- = 900 - 949

B+ = 870 – 899

B = 830 = 869

B- = 800 - 829 C+ = 770 – 799

C = 730 – 769

C- 700 – 729

D+ = 670 – 699

D-= 600 – 669

F = Below 600

<b>Assignment</b>	<b>Percent of Grade</b>	<b>Points Possible</b>
<b>Parable and Manuscript</b>	20%	200
<b>Sermon Outline and Manuscript</b>	20%	200
<b>Need-Based Sermon.</b>	30%	300
<b>Written Book Reports</b>	20%	200
<b>Group Sermon Analysis</b> <b>**50 pts deducted from final grade if individual assignment is not completed.</b>	10%	100



**CRITERIA FOR GRADING ORAL ASSIGNMENTS**

		<b>The “C: Presentation</b>	<b>The “B” Presentation</b>	<b>The “A” Presentation</b>
<b>Central Idea</b>		Present.	. . . plus accurate, reinforced through repetition, restatement, and illustration.	. . . plus intriguing, memorable.
<b>Content</b>		Conforms to requirements, accurate exegesis (if appropriate).	. . . plus shows depth of research and audience analysis; interesting.	. . . plus keen insight; rivets involuntary attention; includes moving exhortation.
<b>Organization</b>		Intro and conclusion present; transitions present; drives home one central idea.	. . . plus transitions are crystal clear through use of repetition and restatement; main moves are logically linked; no “rabbit trails.”	. . . plus arrangement (whether inductive or deductive) is psychologically effective.
<b>Language</b>		Clear.	. . . plus appropriate to material and context.	. . . plus vivid and articulate.
<b>Delivery</b>		Does not distract.	. . . plus reinforces the verbal content.	. . . plus displays genuine passion.



## Course Schedule

Date	Assignments Due	Lecture/Discussion
<b>BEFORE</b> Feb. 08-09	<b>Complete reading:</b> <ul style="list-style-type: none"> <li>• Henderson's <i>Culture Shift</i></li> <li>• Robinson's Biblical Preaching</li> <li>• Galli and Larson, <i>Preaching that Connects</i>.</li> <li>• Robinson, ed. <i>Biblical Sermons</i></li> </ul>	<b>Upload written reports in SAKAI assignments by Feb. 09, 2019</b> <ul style="list-style-type: none"> <li>• No late work accepted.</li> <li>• No late emailed assignments will be accepted.</li> <li>• No late work handed in will be accepted.</li> </ul>
Feb. 08-09	<b>Written Reports due:</b> <ul style="list-style-type: none"> <li>• Henderson, <i>Culture Shift</i></li> <li>• Robinson, and Larson, eds. <i>Art and Craft (assigned articles)</i></li> <li>• Galli and Larson, <i>Preaching that Connects</i></li> <li>• Robinson, ed. <i>Biblical Sermons</i></li> </ul> <b>Reading Due:</b> Robinson, <i>Biblical Preaching</i> (Review steps)	Intro to the course. Response to questions about the syllabus.  From Text to Sermon: Review.  Applying the Truth
Feb. 09	<b>Self assign in groups to complete the Group Sermon Analysis Assignment BEFORE next weekend.</b> <b>Before Next Class: Meet, SKYPE, or Google Hangout with your discussion group for Group Sermon Analysis.</b>	Adapting to Listeners  Adapting to Postmoderns  Preaching with Variety
March 08-09	<b>Speaking Due:</b> Parable – <i>No Power Point Presentations.</i> <b>Reading and Written Reports due:</b> <ul style="list-style-type: none"> <li>• Gibson, ed. <i>Making a Difference.</i></li> </ul> <b>Writing due:</b> Parable Manuscript <u><i>due in class.</i></u>	<b>BE PREPARED TO SPEAK</b> <b>Bring Parable Manuscript to class.</b>
Mar. 08-09	<b>Speaking due:</b> Parables (continued).  <b>Writing Due:</b> Outline for Final Sermon if feedback is needed.  <b>Writing Due:</b> <u>Group Sermon Analysis</u>	Adapting to a Media-Saturated Society  Peer work and feedback on sermon outlines.
Apr. 05-06	<b>Speaking due:</b> Final Sermon - <i>No Power Point Presentations.</i>  <b>Writing due:</b> Sermon Outline; Sermon Manuscript <u><i>due in class.</i></u>	<b>BE PREPARED TO SPEAK</b> <b>Bring Sermon outline and manuscript to class.</b>
Apr. 05-06	<b>Speaking due:</b> Final Sermon.	All assignments are complete as of today. Turn in Reading Report AND addressed, stamped envelope if returned work is desired.

## SAMPLE PARABLE

Justin Frank

**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 with 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 a while.

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 been 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 17<sup>th</sup>. We signed our names. Fall passed. Winter came and went. It was soon spring. April the 17<sup>th</sup> 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 got 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:** 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.

**Purpose:** The purpose for your audience.

**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.

*TRANSITION: The Israelites were blessed. God carried them on eagles' wings. He guided them, delivered them, gave them a great leader, sustained them, and Jesus himself was with them. You'd think that they would love God, but they didn't. They set their hearts on evil things. Read Vs. 5.*

## 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: *peirasmōs*—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.

**Attendance and Reading Report**  
**PR 602**  
**Cooper**

Name: \_\_\_\_\_ Student ID: \_\_\_\_\_

Number of classes attended: \_\_\_\_\_

Did you meet with your group to discuss the sermons? \_\_\_\_\_

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

**Each reading assignments is worth 20%.**

Percent of Arthurs, (*Preaching With Variety*) read: \_\_\_\_\_

Percent of Robinson, ed. (*Biblical Sermons*) read: \_\_\_\_\_

Percent of Galli and Larson (*Preaching that Connects*) read: \_\_\_\_\_

Percent of Gibson, ed. (*Making a Difference*) read: \_\_\_\_\_

Percent of Henderson (*Culture Shift*) read \_\_\_\_\_

Percent/Number of Articles read: \_\_\_\_\_

Assignment	Expected Time	Students' Actual Time
Reading of Texts & Articles	30 hours	
Parable Delivery Exercise (including manuscript)	25 hours	
Sermon (including outline and manuscript)	35 hours	
Sermon Analysis	15 hours	
Class Time	30 hours	

**Audience Adaptation Worksheet**  
**PR 602, Cooper**

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.

None

Partial

Expert

3. Estimate audience's *attitude toward your topic* and mark on the line. Describe briefly on other side.

Hostile

Neutral

Favorable

4. Estimate audience's *attitude toward you* and mark on the line. Describe briefly on other side.

Hostile

Neutral

Favorable

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  
PR 602. Cooper**

Name: \_\_\_\_\_

Time: \_\_\_\_\_

Student ID: \_\_\_\_\_

Grade: \_\_\_\_\_

**Exegesis**

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**Presentation Skills (non verbal)**

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**Use of Language and Imagination**

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**Overall Effectiveness****Evaluation Sheet: Final Sermon  
PR 602, Cooper/Baker**

Name: \_\_\_\_\_

Time: \_\_\_\_\_

Student ID: \_\_\_\_\_

Grade: \_\_\_\_\_

**Intro**Gain Attention  
Surface Need  
Introduce Idea

---

**Exegesis**

Evident?

---

**Relevance**Adapted to the audience  
Application

---

**Central Idea** Clear

Repeated

---

**Arrangement**Clear/logical  
Transitions

---

**Support Material**

---

**Conclusion** Summarize

Reinforce

---

**Language and Delivery**

## 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 cancellation 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 provided with final work. Work submitted without the appropriate envelope will be destroyed after the grade has been assessed and issued.