

ERSKINE THEOLOGICAL SEMINARY
Christian Commitment and Excellence in Learning

DF 925CO: EXPOSITORY PREACHING I
September 11-12* and November 11-14, 2008

* Attendance at the Pastors Conference on Expository Preaching at First Presbyterian Church, September 11-12, is required for this course.

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CLASS MEETING TIMES (November 11-14):

Tuesday – Thursday: 8:00 a.m. – 12:00 noon, 4:00 p.m. to 6:00 p.m.
Friday: 9:00 a.m. – 12:00 noon.

COURSE DESCRIPTION: The history of expository preaching offers much inspiration and many practical insights for the expository preacher today. This course begins with a study of the earliest traces of preaching in Scripture itself, then looks at the sermons of the second and third centuries. It continues by looking at Origen, Basil of Caesarea, Chrysostom, and Augustine, and concludes with the study of the preaching of Leo the Great and Gregory the Great. The purpose of this course is to help students develop their skills in expository preaching.
Elective. Three hours.

COURSE OBJECTIVES: The course aims at exploring different ways of doing expository preaching. Different approaches to the use of the *lectio continua* will be examined as well as a variety of methods of opening up the text. The application of the text in the contemporary world will receive special consideration.

REQUIREMENTS OF THE COURSE:

1. Students are expected to arrive at the first meeting of the course having read a considerable amount of sermons from the ancient church. The student is to read and report on three of the

introductory readings, taking care to compare his/her interpretation with the interpretation of the textbook.

2. A term paper of no less than twenty pages and no more than twenty-five on the subject of how I understand my pulpit ministry will be due January 31, 2009.
3. Students are expected to attend the preaching conference at First Presbyterian Church in Columbia in September. Further class materials will be handed out at that time.

TEXTBOOKS:

NOTE: This required textbooks may be ordered from the Erskine Theological Seminary Virtual Bookstore at <http://www.ecampus.com/erskine>.

Old, Hughes Oliphant. The Reading and Preaching of the Scriptures in the Worship of the Christian Church, vols. 1-2. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1998. (The textbook contains ample bibliographical material at the end of each volume.)

INTRODUCTORY READING ASSIGNMENTS (choose three):

Augustine. Homilies on the Gospel of John. Found in The Nicene and Post-Nicene Fathers. First Series. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974. (This is great doctrinal preaching. Read five or six sermons to get the feel.)

Augustine. On Christian Doctrine. Translated by Durant Waite Robertson. New York: Macmillan, 1958. (Other editions available. This is one of the foundational works on Christian preaching. It has had a tremendous influence on the history of Christian preaching.)

Basil of Caesarea. Hexaemeron. (English title: On the Six Days of Creation) Found in The Nicene and Post-Nicene Fathers. Second series. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1975, pp. 51-107. (One of the all time classics of the Christian pulpit! It is worth reading every word slowly and carefully. This is great pulpit rhetoric.)

Chrysostom, John. Homilies on Genesis 1-17. Translated by Robert C. Hill. Washington, DC: The Catholic University of America Press, 1985. (Read enough sermons to get the feel.)

Chrysostom, John. Homilies on Colossians. Found in The Nicene and Post-Nicene Fathers. First series. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. (Notice the courage of this prophetic preacher.)

Chrysostom, John. On the Priesthood. Translated by W. R. W. Stephens. Found in Nicene and Post-Nicene Fathers, 1st ser., vol. 9. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974. (More recent translations available. A great statement on the nature of preaching.)

Gregory the Great. Forty Gospel Homilies. Translated by Dom David Hurst. Kalamazoo, Mich.: Cistercian Publications, 1990. (Often called the first pope, Gregory had a good idea for his day, but there were problems with his approach. See my interpretation. Read a dozen or so of his sermons.)

Leo the Great. Sermons. (The founder of lectionary preaching. His sermons are short, pithy, and authoritative. Read enough to get the feel. Consult my commentary in the second volume of my work on preaching.)

Origen. On First Principles. Translated by F. Crombie. In the Ante-Nicene Fathers, vol. 4. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969. (There is a more recent translation in the Classics of Western Spirituality series. This work is the first attempt at a Christian philosophy of preaching. Read with this the sermon on the Song of Solomon in the edition of the Classics of Western Spirituality.)

Origen. Sermons on Genesis and Exodus. Translated by Ronald E. Heine. Washington, D.C.: Catholic University of America Press, 1982. (These may seem strange but read enough to get the flavor—consult my study in volume 1 of my work on preaching.)

SCHEDULE OF SESSIONS

Tuesday, November 11—The Biblical and Early Church periods

1. Delineation of the genre of preaching
 - a. Expository preaching
 - b. Evangelistic preaching
 - c. Catechetical preaching
 - d. Prophetic preaching
 - e. Festal preaching
 - f. Minor genre

2. The Biblical roots of expository preaching
 - a. Exodus 24
 - b. Nehemiah 8
 - c. Luke 4
 - d. John 6

3. The earliest evidences of Christian preaching in the first and second

centuries

- a. *Didaché*
- b. Justin Martyr
- c. Tertullian
- d. Three earliest Christian sermons from Clement of Rome, Melito of Sardis, and Clement of Alexandria

4. Origen

- a. The first large corpus of Christian sermons that has come down to us
- b. Origen's preaching schedule
- c. Origen's Sunday sermons on Luke
- d. Origen's weekday sermons on the Pentateuch

Wednesday, November 12—Preaching in the Greek Church

1. Basil of Caesarea's Sermons on the Six Days of Creation
 - a. The recovery of the literal sense
 - b. Secular learning and sacred wisdom
 - c. Rhetoric in the Christian pulpit
2. Gregory of Nazianzus
 - a. Festal preaching in the service of orthodoxy
 - b. Hagiographical sermons
3. John Chrysostom
 - a. The Antiochene School of exegesis and its opposition to the Alexandrian School
 - b. The Christian interpretation of the Old Testament
 - c. Allegory vs. typology
 - d. Sermons on Colossians
 - e. Sermons on Genesis
4. Cyril of Jerusalem and the beginning of catechetical preaching

Thursday, November 13—Preaching in the Latin Church

1. Jerome—the preacher of three tongues
2. Ambrose of Milan—Sermons on Luke
3. Augustine
 - a. Sermons on the Gospel of John

- b. Essay on Christian teaching and Augustine's approach to exegesis and rhetoric
- c. The education of the preacher—literary studies, arts and sciences

Friday, November 14—Preaching in the Latin Church

1. Caesarius of Arles—Missionary preaching in Gaul
2. Leo the Great—Pope in the pulpit, and the beginning of lectionary preaching
3. Gregory the Great and the conventualizing of preaching—The lectionary and the homiliary

ERSKINE SEMINARY POLICIES

Drop/Add/Withdrawal:

Once a student has completed, signed, and submitted his/her registration to the Registrar for this class, it is a binding contract and billing will be based on this registration. If the student decides not to take this class, he/she must complete a “drop/add” form and secure the appropriate signatures prior to the drop/add deadline during the second week of the semester or term. If one wishes to withdraw from the course after the drop/add deadline, one must complete a withdrawal form, and tuition will be refunded on a pro rated basis. Failure to withdraw from the class properly will result in the student's receiving a grade of “F” for the course and full tuition charges will apply. No exceptions will be made to this policy.

Incompletes:

The grade of “I” or incomplete is given at the discretion of the professor. A grade of “I” is normally given when a student has substantially completed the requirements for a course but has been prevented by extraordinary circumstances from completing the remainder of the course requirements. A student who wishes to request an incomplete should normally complete an incomplete form prior to the end of the semester and ask the professor to grant the request. (Under unusual circumstances, the student may communicate with the professor by phone or email rather than in person, and the professor may then agree to fill out the form at the student's request. Under exceptional circumstances, the professor may initiate the process by filling out the form on the student's behalf.) If the professor grants the request, he/she will sign the incomplete form and turn it in with his/her final grade report. An “I” in any course must be removed by March 1 for the Fall Term, April 1 for the January Term, August 1 for the Spring Term, and November 1 for the Summer Term. Only the Dean may grant extensions of incompletes beyond the established completion date. Otherwise, these grades automatically

become “F.”

Language about God and Humanity:

Although God transcends the distinction between male and female, the Bible and the Church’s historic creeds and confessions use masculine language in reference to God. Thus, the Seminary encourages all students to retain this masculine usage when speaking and writing about God. Furthermore, the Seminary recognizes that all human beings, male and female, are created equally in the image of God (Gen. 1:26-27), and believers of both sexes are fellow heirs of the grace of life (1 Pet. 3:7). Accordingly, whenever students are speaking and writing about males and females, they should use language that clearly includes both men and women (for example, by saying/writing "humanity" rather than "man" or "people" rather than "men").

Conduct in Theological Discussions:

Erskine Seminary is committed to the one, holy, catholic, and apostolic Church, and it expects its students to show respect for all who identify with that one Church. In all written work, oral presentations, and discussions both inside and outside the classroom, the Seminary expects students to conduct discussions of controversial issues in a context of respect for those with whom one disagrees. Please see the Community Life Statement in the Catalog for more information.

Office Hours:

My normal office hours are printed in this syllabus. However, due to meetings and unforeseen circumstances that may arise, my schedule may change. If you need to see me, I strongly recommend that you call or e-mail to schedule an appointment.

Official Seminary Class Attendance Policy:

Class participation is considered an important part of the total educational experience at Erskine Seminary. Students are expected to attend classes on a regular basis and are responsible for the mastery of all materials required in the course. Each professor will indicate in writing the specific class attendance policy at the beginning of each course. In general, students are allowed up to three hours of unexcused absence without penalty. Students wishing to take a course which meets four times over the semester **must** attend the first meeting of the course.

Policy Regarding Absences:

Students are required to attend all class sessions. Students wishing to take a course which meets four times over the semester **must** attend the first meeting of the course. Students who cannot attend the first course meeting should not register for the course or, if already registered, should drop the course and complete the drop/add form. (If the drop/add form is not completed and

turned in to the Registrar, the student will still be charged for the course and will receive an “F” grade.) If students have to be absent for part or all of another class meeting day, they are still responsible for all work missed and all work due. A student who misses as much as one full class day or its equivalent in late arrival or early departure should consult with the professor to see whether it is still possible to pass the course.

Style and Bibliographical Formatting Requirements:

All papers must be typed/processed (twelve point type, double spaced, one-inch margins) and fully documented, following the standards in the “Style and Form Standards for All Masters Level Programs” (Erskine Seminary). In this course, footnotes and a bibliography are required in each paper. The paper’s cover page and bibliography are not counted towards page requirements.

Plagiarism:

Plagiarism is the use in writing of wording or ideas produced by others without crediting the author and/or source from which the material was taken. As the following statement indicates, plagiarism is a serious offense that undermines both the witness and integrity of the Christian community:

Plagiarism injures the community by inhibiting the recognition and cultivation of gifts imparted by the Spirit. Clearly unattributed use of the words and/or ideas of others fails to give appreciative recognition of their gifts. But this illegitimate appropriation of the gifts of others also blocks the recognition and cultivation of the actual gifts of the person engaged in plagiarism.

Plagiarism creates an atmosphere of falsehood in the community’s discernment and cultivation of gifts, both within the Christian community and in God’s larger creation. Since freedom comes only by way of truth (Jn. 8:32), such falsehood can only result in captivity, and therefore has no place in the Christian community.

On this basis, the Seminary adheres to the following general requirements for the acknowledgement of sources of academic work. These requirements apply to both print and electronic media.

1. Quotations. Any sentence or phrase that a student uses from another source must be placed in quotation marks or, in the case of longer quotations, clearly indented beyond the regular margin. Any quotation must be accompanied (either within the text or in a note) by a precise indication of the source.

2. Paraphrasing. Any material that is paraphrased or summarized must also be specifically acknowledged in a note or in the text.

3. Ideas. Specific ideas that are borrowed should be acknowledged in a note or in the text, even if the idea has been further elaborated by the student.

4. Bibliography. All the sources consulted in the preparation of an essay or report should be listed in a bibliography.

In addition to plagiarism, the following related practices are also unacceptable compromises of the truth requisite to a free community:

1. Multiple submission. Failure to obtain prior written permission of the relevant instructors to submit work which has been submitted in identical or similar form in fulfillment of any other academic requirement at any institution.

2. False citation. The deliberate attribution to, or citation of, a source from which the material in question was not, in fact, obtained.

3. Submission of work done by someone else, either with or without that person's knowledge. Neither ignorance of the regulations concerning academic violations nor personal extenuating circumstances are an adequate defense against charges of plagiarism. The Seminary's provisions for "due process" apply in cases of alleged plagiarism.

[The italicized statement above is used by permission of The Lutheran Theological Seminary at Philadelphia and Princeton University, Princeton, New Jersey, based upon a document adapted by LTSP, with permission, from "Princeton University Rights, Rules and Responsibilities," 1990 Edition. Princeton University, Princeton, New Jersey.]

Occurrences of plagiarism shall be considered 'documented' when the instructor is able to produce documentary evidence that plagiarism has occurred, and when the instructor has reason to believe that the plagiarism was motivated by a deliberate attempt to receive credit for ideas or work not the student's own. Where such plagiarism involves the theft of the academic work of another student, whether at Erskine or any other institution, it shall be designated 'documented theft of another student's work.'

The instructor involved, in consultation with the Dean, may recommend measures deemed appropriate. In cases of documented plagiarism or documented theft of another student's work, the offending student will automatically receive the following penalties:

- Failure of the course(s) in which plagiarized or stolen work is submitted
- Dismissal from the Seminary for a minimum of one semester
- Forfeiture of the right to tuition refunds during the semester(s) affected

Before such penalties are imposed, a committee of at least three faculty members must agree that they are appropriate to the case. Appeals in such cases may only be addressed, in writing, to the President of Erskine College and Theological Seminary.