

Homiletics And Pastoral Theology

Karl Barth famously argued that all theology is sermon preparation. But what if all sermon preparation is actually theology? This book pursues a thoroughgoing theological vision for the practice of preaching as a way of doing theology. The idea is not just that homiletics is the realm of theological application. That would leave preaching in the position of simply implementing a theology already arrived at. Instead, the vision in these pages is of a form of theology that begins with preaching itself: its practice, its theories, and its contexts. Homiletical theology is thus a unique way of doing theology--even a constructive theological task in its own right. Homiletician David Schnasa Jacobsen has assembled several of the leading lights of contemporary homiletics to help to see its task ever more deeply as theological, yet in profoundly diverse ways. Along the way, readers will not only discover how homileticians do theology homiletically, but will deepen the way in which they understand their own preaching as a theological task.

One of the central tasks of pastoral ministry is preaching the Word of God. Yet those who are called to ministry may feel unprepared, unable, or unwilling to step into this role. In this brief introduction to homiletics, seasoned preacher Matthew Kim provides proven insight and guidance about the importance and history of preaching, the characteristics of faithful preaching, and the personal habits of a faithful preacher.

This book by a well-respected teacher of preachers develops an integrated biblical and theological vision for preaching that addresses the essentials of this most important activity in the church. Drawing on influential voices from church history, Abraham Kuruvilla reclaims what has been lost through the centuries and offers fresh insights, showing preachers what they can aim for as an ideal in their preaching. He helps preachers have a better conception of what it means to preach, a fuller understanding of the divinely granted privilege of preaching, and a greater excitement for the preaching ministry. Concluding biblical reflections reinforce the teaching of each chapter.

Though the Reformation was sparked by the actions of Martin Luther, it was not a decisive break from the Church in Rome but rather a gradual process of religious and social change. As the men responsible for religious instruction and moral oversight at the village level, parish pastors played a key role in the implementation of the Reformation and the gradual development of a Protestant religious culture, but their ministry has seldom been examined in the light of how they were prepared for the pastorate. Teaching the Reformation examines the four generations of Reformed pastors who served the church of Basel in the century after the Reformation, focusing on the evolution of pastoral training and Reformed theology, the theory and practice of preaching, and the performance of pastoral care in both urban and rural parishes. It looks at how these pastors were educated and what they learned, examining not only the study of theology

but also the general education in languages, rhetoric and dialectic that future pastors received at the city's Latin school and in the arts faculty of the university. It points to significant changes over time in the content of that education, which in turn separated Basels pastors into distinct generations. The study also looks more specifically at preaching in Basel, demonstrating how the evolution of dialectic and rhetoric instruction, and particularly the spread of Ramism, led to changes in both exegetical method and homiletics. These developments, combined with the gradual elaboration of Reformed theology, resulted in a distinctive style of Reformed Orthodox preaching in Basel. The development of pastoral education also had a direct impact on how Basels clergy carried out their other duties: catechization, administering the sacraments, counseling the dying and consoling the bereaved, and overseeing the moral conduct of their parishioners. The growing professionalization of the clergy, the result of more intensive education and more stringent supervision, contributed to the gradual implantation of a Reformed religious culture in Basel.

The post liberal, cultural-linguistic theology of the Yale School has been one of the most important theological developments in the United States during the latter twentieth century. In this unique book, which combines theological analysis and homiletical reflection, Charles Campbell examines post liberal theology as it is embodied in the work of Hans Frei and develops the implications of this theological position for the theory and practice of preaching. Arguing that the trouble with homiletics today is fundamentally theological, Campbell offers Frei's theological position as a means for enriching the Christian pulpit and renewing the church.

A taut analysis of black liberation theology, connecting scholarship to practical congregational ministry. The chapters of this book focus on liberation and evangelism, the urban community, and black theology as well as church administration, worship, education, and self-esteem. A down-to-earth, practical introduction to the ins and outs of preaching for lay preachers, bivocational pastors, and others newly arrived in the pulpit. Recent years have seen a considerable increase in the amount of financial resources required to support a full-time pastor in the local congregation. In addition, large numbers of full-time, seminary trained clergy are retiring, without commensurate numbers of new clergy able to take their place. As a result of these trends, a large number of lay preachers and bivocational pastors have assumed the principal responsibility for filling the pulpit week by week in local churches. Most of these individuals, observes Clifton Guthrie, can draw on a wealth of life experiences, as well as strong intuitive skills in knowing what makes a good sermon, having listened to them much of their lives. What they often don't bring to the pulpit, however, is specific, detailed instruction in the how-tos of preaching. That is precisely what this brief, practical guide to preaching has to offer. Written with the needs of those for whom preaching is not their sole or primary occupation in mind, it begins by emphasizing what every preacher brings to the pulpit: an idea of what makes a sermon particularly moving or memorable to them. From there the book moves into short chapters on choosing an appropriate biblical text or sermon topic, learning how to listen to one's first impressions of what a text means, moving from text or topic to the sermon itself while keeping the listeners needs firmly in mind, making thorough and engaging use of stories in the sermon, and delivering with passion and conviction. The book concludes with helpful suggestions for resources, including Bibles, commentaries, other print resources and websites.

Read Free Homiletics And Pastoral Theology

Scott Gibson and Matthew Kim, both experienced preachers and teachers, have brought together four preaching experts--Bryan Chapell, Kenneth Langley, Abraham Kuruvilla, and Paul Scott Wilson--to present and defend their approaches to homiletics. Reflecting current streams of thought in homiletics, the book offers a robust discussion of theological and hermeneutical approaches to preaching and encourages pastors and ministry students to learn about preaching from other theological traditions. It also includes discussion questions for direct application to one's preaching.

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Greenough Thayer Shedd Scribner, Armstrong & Co., 1872 Pastoral theology; Preaching

Preaching and Homiletical Theory looks at what is new in homiletical theory that can enhance preaching, how preaching can enliven homiletical theory, and how this interdisciplinary conversation can strengthen the practice of ministry.

This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks, notations, marginalia and flawed pages. Because we believe this work is culturally important, we have made it available as part of our commitment for protecting, preserving, and promoting the world's literature in affordable, high quality, modern editions that are true to the original work.

In this complete and valuable version of his Homiletics, renowned theologian Karl Barth's offers his thoughts on sermon preparation, including his understanding of the way in which the preacher should interpret scripture. Translated by Donald E. Daniels and renowned Barth translator Geoffrey W. Bromiley, this book presents lecture materials from seminars in Bonn from 1932 to 1933.

This is a new release of the original 1954 edition.

"For a succinct, wise, all-round volume on homiletical and pastoral theology, a theological student or minister could not do better than read Blaikie's For the Work of the Ministry. Even the appendices are packed with wisdom! This reprint is long overdue." - Joel R. Beeke, Puritan Reformed Theological Seminary "My personal favorite book for pastors is William

Blaikie's *For the Work of the Ministry*. How I rejoice that this outstanding manual of homiletics and pastoral theology is finally being reprinted! Blaikie offers a brilliant overview of everything from the nature of and call to the ministry to Supplementary Hints on subjects like visitation of the sick, home mission work, and evangelistic movements. His advice on everything from pastoral care of the young to fulfilling pastoral engagements and meetings is full of mature wisdom which is as applicable today as it was over a century ago." - William Shishko, Pastor, Franklin Square, NY

What makes for powerful preaching? Careful exegesis, logical structure, interesting illustrations, and clear speech can all help. But truly transformative preaching depends on divine power, not human skill alone. Those who would reduce preaching to simple systems or sure-fire strategies for success will find little of interest here. Instead, this book appeals to those (pastors and academics alike) who find themselves confounded by the occasional futility of their best preaching and the unexpected success of their worst. It invites readers to enter more deeply into the uncontrollable mystery that attends all efforts to speak in the name of Christ, above all on the topic of resurrection. Although the gospel always turns our attention to the crucified and risen Lord, preaching about resurrection calls us to trust that the same God who raised Jesus from death will likewise grant life to us as preachers, to our sermons, and to our hearers alike. Drawing on resources as diverse as Luther's understanding of the Christian gospel, Speech Act theory, and Bhabha's concept of "Third Space," *Third Voice: Preaching Resurrection* argues that the true key to effective preaching is not rhetoric, but spirituality.

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1891 edition. Excerpt: ... HOMILETICS. CHAPTER I. RELATION OF SACRED ELOQUENCE TO BIBLICAL EXEGESIS The sources of Sacred Eloquence, it is evident, must lie deeper than those of secular oratory. That address from the Christian pulpit which, in its ultimate results, has given origin to all that is best in human civilization and hopeful in human destiny, must have sprung out of an intuition totally different from that which is the secret of secular and civil oratory. It is conceded by all, that eloquence is the product of ideas; and therefore, in endeavoring to determine what is the real and solid foundation of pulpit oratory, we must, in the outset, indicate the range of ideas and the class of truths from which it derives both its subject-matter and its inspiration. These we shall find in Divine revelation, as distinguished from human literature. The Scriptures of the Christian Church, and not the writings of the great masters of secular letters, are the fons et origo of sacred eloquence. It will therefore be the aim of this introductory chapter in a treatise upon Homiletics, to consider the influence, in oratorical respects, upon the preacher, of the thorough exegesis and mastery of the Word of God. And in order to perform this task with most success and convincing power, it will be necessary to make some preliminary observations upon the nature of the written revelation itself, and particularly upon the relation in which the human mind stands to it. The opening of one of the most sagacious and suggestive of modern treatises in philosophy reads as follows: "Man, as the minister and interpreter of nature, does and understands as much as his observations on the order of nature, either with regard to matter or to mind, permit him, and neither knows nor is capable of..."

