

This link provides a summary of significant works relating to Expository Preaching, Pentecostal Preaching, and new methods in Homiletical Theory (especially those aimed at communicating to Post-Modern audiences) It will be updated frequently so be sure to check back on a regular basis!

Expository Preaching

Bodey Allen Richard. "Bibliography" In *Handbook on Contemporary Preaching*, ed. Michael Dudit, 591-607. Nashville: Broadman Press, 1992. As the name suggests, this article is a virtual goldmine of sources for the student of preaching to begin to collect. Especially valuable is the section on preaching lectureships given in North America. The study is a bit dated; nonetheless it provides almost all of the primary resource material needed for the beginning preacher.

Broadus, John A. *On the Preparation and Delivery of Sermons*. 4th Ed. Revised by Vernon Stanfield. San Francisco: Harper and Row. 1979. The author is considered by many to be the dean of American Expository Homiletics. The method Broadus provides for going from text to sermon has been used by seminarians for over one hundred years. His commitment to strong textual outlines remains a great starting point for preaching students

Brown Jr; H.C.; H. Gordon Clinard, Jesse J. Northcutt and Al Fasol. 1996. *Steps to the Sermon: An Eight-Step Plan for Preaching with Confidence*. Nashville: Broadman & Holdman Publishers 1996. This step-by-step approach to sermon formation is written by homileticians who have refined the method set out by Broadus and made it more applicable to modern preachers. The real strength of this work is it's eight-step plan that can be learned and used by preachers consistently, when they find it difficult getting started on a message.

Chappell Bryan, *Christ Centered Preaching: Redeeming the Expository Sermon*. Grand Rapids, Michigan: Baker Books: 1994. This book is one of the more important recent works on expository preaching. He gives detailed attention to sermon form and delivery issues, but where the book really shines is bridging the gap between Homiletics and Theology. Chappell points out that the sermon must be distinguishable from a motivational speech or a lecture you would hear at a rotary club, in order for it to qualify as biblical preaching it must point to Christ. Nothing but what can be established as scriptural should be the focus of preaching.

Dudit, Michael. *Handbook of Contemporary Preaching*. Nashville: Broadman Press 1992 A treasure trove of articles several of which directly addressed issues surrounding the teaching of preaching. The editor's choice not to unify all the diverse views offered by the authors is a genuine strength. It simply demonstrates that even among the Homiletical experts there can be a difference of opinion. In spite of this, expository preaching is clearly the preferred philosophy of the writers and editor.

Gallie Mark and Larson Craig Brian, *Preaching that Connects*. Grand Rapids, Michigan: Zondervan Publishing: 1994. These two authors have studied the writing of journalists and speechwriters to learn how to write for the ear. This book is an invaluable aid to those seeking to differentiate between a good sentence and a perfect one.

Greidanus, Sidney. *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature*. Grand Rapids: William Eerdmans Publishing Company. 1988. This is one of the most technical and theologically informed discussions of the relationship between hermeneutics and preaching written from an Evangelical perspective. Especially helpful is the author's recognition that the shape and function of the biblical literary genres should guide the shape of the sermon.

Litfin, Duane. *Public Speaking: A Handbook for Christians. 2d ed.* Grand Rapids: Baker Book House 1992. By any standard a fine textbook on public speech, but what makes this volume special is the Christian worldview that permeates its pages. Any preacher who has a hard time outlining a message will find Litfin's examples a welcome aid.

Long, Thomas G. *Preaching and the Literary Forms of the Bible*. Philadelphia: Fortress Press 1989. A concise but informed discussion of how the shapes of the literary genre should mold the shapes the sermons take. This book is based on the author's familiarity with current trends in biblical hermeneutics and most of his suggestions will be found immediately helpful.

Loscalzo, Craig. "The Literature of Preaching." In *Handbook on Contemporary Preaching*, ed. Michael Duduit, 49-59. Nashville: Broadman Press, 1992. Loscalzo provides brief discussions about which, anthologies, textbooks and periodicals preachers should utilize in their own growth. He also makes recommendation about what to avoid.

Massa, Harry Conrad. "Homiletics: Teaching of, Graduate Study, Professional Associations." In *Concise Encyclopedia of Preaching*. Richard Lischer and William H. Willamon eds. pgs.255-257. Westminster and John Knox Press: Louisville, Kentucky 1995. In this article Massa summarizes the history of the academic discipline of Homiletics in North America and describes the growth of degree programs and professional associations in preaching.

Ragoonath, Aldwin. *How Shall They Hear?* South Plainfield; New Jersey: Bridge Logos Publishers, 1996. This book is based on the authors DMin project from Westminster seminary (CA). It is a careful study of the preaching of James Boice and Herbert H. Barber. What emerged is a book that addresses a preachers study habits, scheduling, education and motivation. An added value is the authors' study of current preaching programs found in U.S. seminaries and a survey of pastor's level of satisfaction with the Homiletical training they received while in seminary.

Robinson, Haddon *Biblical Preaching: the Development and Delivery of Expository Message*. 2nd edition, Grand Rapids: Baker 2000. Easily the most popular book on expository preaching on the market today. Robinson is a clear communicator who

provides exercises and annotated bibliographies for the students working through his chapters. He wants to rescue the preacher and the listener from sermons that are unclear and bogged down by numerous unrelated ideas. Most of our conversations have only one “big idea” and so should our sermons. Thus everything in the message should explain, prove or apply that central focus. Everything else should be left out. His chapter on the various shapes that the sermon can take should be read by anyone ready to experiment with various sermon forms.

Robinson, Haddon W. *Biblical Sermons*. Grand Rapids, MI: Baker Book House 1995. This collection of sermons attempts to follow the “big-idea” approach taught by Robinson. He has handpicked the contributors and interviews them all at the end of their respective chapters about their sermons specifically and preaching in general. One will find great insight about study habits, internalizing the message (as opposed to memorizing), preaching passages that textual criticism have made suspect and using rhetoric effectively. The editor admits that all of the sermons in this volume can be improved upon-sermons always can be. Nonetheless, when interacting with the messages, it helped to know ahead of time that the reader was not required to accept them as being infallible and thus beyond criticism. Instead this format provides an opportunity to interact with messages that are in the correct trajectory; that have as their premise “the text governs the sermon.”

Smith, Donald K. *Creating Understanding*. Grand Rapids, MI: Zondervan Publishing House 1992. Smith’s book is a rare treasure for the preacher who wants to be the most effective communicator he or she can be. This book is a study in communication theory, cross-cultural communication and contextualization, all within the framework of trying to articulate the gospel.

Stott, John R.W. *Between Two Worlds: The Art of Preaching in the Twentieth Century*. Grand Rapids: William Eerdmans Publishing Company 1982. Stott’s book is one of the most significant books for expository preachers written in the last part of the twentieth century. He provides a thumbnail sketch of biblical preaching throughout the ages. His chapter on “Challenges to Preaching” offers some acute observations as to why people in the world and in the church, have such a hard time believing preaching is important.

Willhite, Keith. “First Reading; An Annotated Bibliography.” *Preaching*, July-August 2000, the article focuses on classic and recent works from an Expository philosophy. This is a great place to begin for someone wanting to familiarize themselves with the important Biblical Preaching texts.

Pentecostal Preaching

Allen, C.L., *Pentecostal Preaching is Different*. Los Angeles, California: B. N. Robertson, 1961. This is part of a series of lectures L.I.F.E. Bible College sponsored on the topic of Pentecostal Preaching. Allen takes the classic definition of preaching offered by Philip Brooks (truth through personality) and elaborates on it by stressing this activity

being done by a Spirit filled (speaks with tongues) person. He says that good Homiletical principals should guide true Pentecostal Preaching. This book is a fine source of inspiration for Pentecostal preachers who are concerned with both anointing and form.

Bartleman, Frank "Pentecostal Preaching" in *Theories of Preaching: Selected Readings in the Homiletics Tradition*, ed. Richard Lischer, 320-325. Durham, North Carolina: The Labyrinth Press, 1987. Bartleman describes Pentecostal preaching almost entirely in terms of spiritual power and the variety of physical manifestations that follow it. This article provides a fascinating peek at early Pentecostals practice by an eyewitness. This brief entry sheds a great deal of light on their beliefs about the Holy Spirit, doctrine and ministry-not to mention what their services were like.

Bridges, James K. ed. *Foundations for Pentecostal Preaching*. Springfield, Missouri: Gospel Publishing House, 2005. This is one of the most recent series of essays about preaching to be published by Pentecostals. The contributors are pastors and educators within the Assemblies of God and the exciting news is that they all have a high opinion of expository preaching. Indeed if this series of essays is any indication, the Assemblies of God could become the source for some of the most exciting expository preaching in the new millennium. You will find great expositors such as Loyd-Jones, Olford, Stott and Robinson cited with great frequency as these essays contend that Biblical Preaching is not contradictory to Pentecostal spirituality, but rather one of the best ways to promote in the modern church.

Crabtree, Charles T. *Pentecostal Preaching: Empowering Your Pulpit with the Holy Spirit* Springfield, Missouri: Gospel Publishing House, 2003. A denominational leader for the Assemblies of God wrote this slender volume (who happens to be one of our more distinguished preachers). Crabtree stresses the need for more education among ministers and exhorts them not to neglect preparation or their Pentecostal distinctive. The author offers Paul as a model for the kind of balance he believes should characterize Pentecostal Preachers. This is a unique approach because most Pentecostals look to Acts for their models of ministry.

Duffield Jr, Guy P. *Pentecostal Preaching*. New York: Vantage Press, 1957. This is the inaugural lecture at L.I.F.E. Bible College on Pentecostal Preaching. The author uses Peter's sermon on the day of Pentecost to commend the idea that Pentecostal preaching should involve a reliance on the Holy Spirits power, scriptural exposition and Homiletical method. He chastises Pentecostals for their tendency to prefer spontaneity ("letting the Spirit have his way") to making the preaching of the word the centerpiece of the service. Duffields lecture is one of the most incisive and sober discussions on Pentecostal preaching to be published in the mid-twentieth century

Forbes JR, James A. *The Holy Spirit and Preaching*. Nashville, Tennessee: Abingdon Press, 1985. This is a series of lectures that Forbes delivered at Yale's annual Lyman Beecher series. Forbes has unique credentials to bring to the topic of preaching under the anointing: raised as a Pentecostal in an African American denomination and trained at

Union seminary where he was impacted by biblical criticism and liberal theology. This has led to him becoming a “Progressive Pentecostal” who can provide a theologically sophisticated argument for the need for and steps to becoming an anointed preacher.

Huges, R. H. “Pentecostal Preaching” in *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess and Gary B. McGee and Patrick H. Alexander, 722-724. Grand Rapids, Michigan: Zondervan: 1988. Huges offers the most complete definition of Pentecostal preaching to be found. He begins by citing the similarities between Pentecostal preaching and normal evangelical preaching, then rather than highlight differences in terms of delivery he addresses the unique theological emphasis Pentecostals have: notably Acts as pattern for the life of the church, and positive theological emphasis (speaking in tongues, healing, deliverance, etc.) overlooked by standard models of preaching. The strength of this definition is that it takes into consideration Pentecostal spirituality *and* statements of faith. It is the best definition for the subject I have come across.

Moon, Jesse K. *Principles for Preachers: A Comprehensive Biblical Study Guide*. 3rd. ed. Springfield, Missouri: Central Bible College. 1993. One of the first Pentecostals to receive a terminal degree in Homiletics, Moon’s book is an encyclopedia of theory and example. Especially helpful are his oft-quoted insights about the anointing of the Holy Spirit, and his discussion of the function and characteristics of the sermon title.

Ragoonath, Aldwin. *Preach the Word: A Pentecostal Approach*. Winnipeg, Canada: Agape Teaching Ministry of Canada, 2004. Ragoonath is one of the most knowledgeable Pentecostal Homileticians teaching today. He basis his approach on original research he has done among Pentecostal preachers and training schools, classroom experience and his own widely traveled ministry. He does a fine job articulating the theological/philosophical worldview that drives Pentecostal preaching and he challenges Western Pentecostals not to be so influenced by the enlightenment that they loose themselves from their supernatural moorings. While his critique of the West is justified, he seems naive about the supposed superiority of non-Western cultures as it relates to family and the supernatural (where being superstitious seems to be equated with having a biblical world view). He also discusses the “symbolic” meaning (taken from Paul Riceour’s writings) of scripture in contrast to other meanings, but despite his best efforts this symbolic reading sounds an awful lot like allegorical or mystical interpretation. The preacher should not suggest a passage has any more symbolic meaning apart from that which can be proven through careful exegesis. In spite of this, his knowledge of the current literature and stress on the role of presuppositions make this book a thought provoking and highly recommended read.

Turnbull, Ralph G, *A History of Preaching Volume III*. Grand Rapids, Michigan: Baker Books. Turnbull offers a concise but generally accurate description of Pentecostal preaching. His summary is instructive regarding how Pentecostal preaching is seen through the eyes of a Non-Pentecostal.

Turner, William C, "Pentecostal Preaching" in *Concise Encyclopedia of Preaching*. eds Richard Lischer and William H. Willamon, 369-372. Louisville, Kentucky: Westminster and John Knox Press 1995. This is a remarkably thorough discussion of Pentecostal preaching from a mainline Homilician. Turner not only describes Pentecostal delivery style and theology but address the presuppositions that Pentecostal preachers have regarding the supernatural. Along with Ragoonath's book on Preaching, this article is a great place to start for someone trying to understand the theological context in which Pentecostal preaching is done.

Recent Approaches in Homiletical Theory

Henderson, David W. *Culture Shift*. Grand Rapids, MI: Baker Books, 1999. Henderson writes with great clarity and has a knack for being quotable. He writes that to be "biblical" must move beyond simply "being somewhere within the pages of scripture" but instead should be "in keeping with what the Bible is about." Or take his discussion of the difference between being audience sensitive and audience driven. The former is concerned with making the Bible understandable and the latter with making the Bible acceptable. This book shows what serves as good indicators for a cultural analysis: Who we are and how we think. In chapter four Henderson notes the challenges posed by a consumer culture. Their tendency is to test and shop before they "pick" which religion they will adhere to. The author rightly points out that Christianity is not simply an option, but a claim. In other words Christianity is a lifestyle that is not simply a live option, but the way that God has provided for relationship with Himself. Not only is that faithful orthodoxy, it serves as a reminder to both the consumer culture, and the biblical preacher, of the significance of the task of hearing and speaking God's word

Robinson, Haddon and Torrey Robinson. *It's All in How You Tell It*. Grand Rapids, Michigan: Baker Books, 2003. This is a great book that instructs, and then models, how to do first person sermons which are expository and engaging. There is a great deal of upfront discussion about sermon forms and faithfulness to scripture. It is true that Christians are often guilty of sanctifying methods. Thus there are preachers and congregations that would view this "new" approach with suspicion. So the discussion surrounding forms and all of the testimonies offered about the success of this type of sermon is needed. "Preachers" the author's state, "have only the authority, they can win for their message." With this premise firmly in place they go on to reveal that stories communicate to people. This is how everyone communicates. It follows then that the preacher should add this approach to his sermon quiver. It will be a message that wins the attention of its hearers.