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08-April-2021 Message 1

ESV 15 Minutes

**Warning! Respond Swiftly**

***1 Kings 1***

**Topic:** Defending

**Subject:** How should you respond to rebellion against God?

**Complement:** Defend God’s sovereignty by taking decisive action

**Purpose:** The listeners will…

1. See the impotence of responding with decisive action to rebellion.
2. Take decisive action toward any rebellion they know.

# Introduction

### Interest: In 2009, the LGBT movement called Pink Dot started their campaign in Singapore.

### The movement was to repeal Section 337A from the law, making homosexual acts legal in the name of freedom to love. This caught the church unguided.

##### Due to the church's slow response, some members were conflicted about the moral stand they should take.

##### If you were the church leader, how would you respond?

### Need: Do you know how to respond to people who are rebelling against God’s will as church leaders?

##### What if you find out that youth in your ministry is proactive in the Pink Dot movement?

##### Or a couple under your ministry was found co-living together before marriage?

### Subject: How should you respond to rebellion against God?

### Background: David had to face a rebellion that was against God’s sovereign will.

##### God has made a covenant with David that his offspring would succeed him and build the temple (2 Sam 7:11-16).

##### God's favor was clearly with Solomon and would seem to be the next choice for king (2 Sam 12:24-25).

##### David had to respond to Adonijah’s rebellion.

### Preview: Today, we will learn one way of how David responded towards the rebellion against God and see how we should respond likewise in our modern-day.

### Text: Let’s look at 1 Kings 1. You can open your Bible to 1 Kings 1 and follow through with the story with me. 1 Kings 1.

(Let us see how David responded to Adonijah’s rebellion against God.)

# I. (The way David responded toward Adonijah’s rebellion against God’s sovereignty was by taking decisive action to crown Solomon)

[The old king assertively addressed the revolt by his upstart son.]

## At the start of chapter, it set up that stage of Adonijah’s rebellion against God’s sovereign plan (1-10).

### David was in poor health, and Adonijah tried to exalt himself as king by rallying people to support his uprising to be king (1-8).

##### He was able to get Joab, David's bodyguard.

##### Abiathar, one of David’s consultants, also joined him.

### Adonijah sacrificed at Serpent’s Stone and invited guests as a proclamation that he was the king (9-10).

##### The location is a remote place where Adonijah could avoid the attention of David’s Bodyguard.

##### Adonijah did not invite people who would oppose his reign like Nathan the prophet and Solomon.

(This is how David responded to Adonijah’s rebellion against God.)

## David responded to Adonijah’s rebellion against God’s sovereignty by taking decisive action to crown Solomon (11-53).

### David took Adonijah’s rebellion against God seriously when Nathan and Bathsheba revealed the coup d’état (11-31).

### David responded to God’s choice of king by giving the decisive order to Zadok, Nathan, and Benaiah to crown Solomon king (31-40).

##### They were instructed to get Solomon to ride on David's mule and bring him to Gihon.

##### There Zadok and Nathan anointed Solomon as King, blow the trumpet and say, ‘Long live King Solomon!’

##### When Solomon was anointed, the people cheered for their new king with joy and music.

### The result of David’s response to anointing Solomon as God’s chosen king was the failure of Adonijah’s coup d’état (41-53).

##### When Adonijah and all the guests finished feasting, Jonathan brought news to them that David has made Solomon king.

##### Hearing the news, the guests got up in leave-in fear.

##### Adonijah was so fearful that he went to the altar and took hold of the horn to plead for Solomon's mercy.

(So, how should you respond toward rebellion against God? You are to…)

# II. Defend God’s sovereignty by taking decisive action (Main Idea).

[Just like David, we must assertively protect the LORD’s rule.]

## Some of you may think that to take decisive action is to act impulsively.

## But taking decisive action is different than acting impulsively. Just look at what David did.

## David's action was a well-thought strategy to overcome Adonijah’s coup d’état (v38).

##### He got Solomon to ride on the mule as a clear sign that Solomon was chosen to be king. To the people, it was also a sign of kingship.

##### However, the mule was not any other mule. It was one that belonged to David. This action would clear any doubt that David did not choose Solomon.

##### This also showed that Adonijah’s “kingship” was not authorized by David.

##### It showed Adonijah was secretly trying to win influential people. David got Solomon to be publicly anointed as king to gain popular support in Israel's eyes quickly.

##### Through this, we see that David did not act on his emotion but he carefully dealt with Adonijah’s coup d’état.

## Acting on impulse is to react on emotion without careful thought.

## We are not to act impulsively as most of the time it would backfire at us.

##### It happen to me before.

##### ILL: I have a church friend that I was very close. One day I found that she was dating a non-believer, and I was shocked that she would get together with someone who is unequally yoked.

##### Out of my good intention, I confronted her and pointed out that what she did was not glorifying to God. I told her that she needed to choose to obey God by breaking of the relationship.

##### I was not tactful to her as I acted on impulse, and I failed to see that I was not helpful because I had hurt her. She started to drift away from our friendship and the church community.

##### Be God’s grace, I was able to reconcile with her and apologized.

##### You see, it does not help to be impulsive, but we are to take decisive action when we see rebellion against God’s sovereignty.

## When rebellion is not dealt with decisively, it could affect more people and cause more harm.

### ILL: Just like the RZIM’s leadership board.

##### In 2017, there was a case that Zacharias was accused of sexual abuse. However, the board defended Zacharias and did not take decisive action to find out the truth as they trust Zacharias.

##### However, after Zacharias’ death, another case of his sexual harassment surfaced. This time after investigation, the report reveals that Ravi had engaged in sexual misconduct.

##### The lack of decisive action from the RZIM’s board affected more Christians worldwide and brought shame to God’s glory.

##### We can learn from their mistake and not negate taking decisive action when there is any rebellion against God.

## As church leaders, we are called to respond to rebellion against God for the sake of the people under us.

### This is important to us as most of us are leaders in our church. May it be leading the youth ministry or even leading a cell group.

### If you are leading anyone, you have to respond toward rebellion to protect them. As we are the shepherd, and they are our sheep.

##### ILL: There was a case that I needed to taking decisive action to protect my youths in my campus ministry.

##### There was a youth from another campus who like to come to my ministry, but he stirred up a lot of trouble in the ministry, and some youths were affected by him.

##### To protect my youth and the unity of the ministry, I had to take action.

##### First, I talked to the youth and warn him. However, he did not listen, and I had to forbid him from coming to ministry.

##### If I have not done what I did, he would have caused more conflict in the ministry and be a bad inference to my youth.

### If we do not respond to rebellion, our people may be the ones that bear the consequences.

(So, how should you respond toward rebellion against God? You are to…)

# Conclusion

### Defend God’s sovereignty by taking decisive action (MI).

### Main Points:

##### David responded to Adonijah’s rebellion against God’s sovereign by taking decisive action to crown Solomon.

##### We are to defend God’s sovereignty by taking decisive action.

### Application

##### Do you know of someone who is rebelling against God?

##### What is the decisive action do you need to take?

# Study Questions (Step 1)

# Context: What did the author record just prior to this passage?

### This is the starter of the book

### The book before that the account of King David reign.

# Purpose: Why is this passage in the Bible?

### Show the transfer of kingship from David to Solomon.

### To tell us that God’s sovereignty in choosing Solomon as king.

# Background: What historical context helps us understand this passage?

### David was old, and his health was getting worse.[[1]](#footnote-1)

### The next successor to the throne was uncertain in the public eyes.[[2]](#footnote-2)

### Davidic covenant that God have promise (2 Sam 7:11-16).

# Sources Used

### House, Paul R. *1, 2 Kings*. The New American Commentary, v. 8. Nashville, TN: Broadman & Holman, 1995.

### Satterthwaite, P. E, and Gordon McConville. *Exploring the Old Testament.* Vol. 2. London: SPCK, 2007.

### Walvoord, John F., Roy B. Zuck, and Dallas Theological Seminary, eds. *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Wheaton, IL: Victor Books, 1983.

### Wiseman, D. J. *1 and 2 Kings: An Introduction and Commentary*. Tyndale Old Testament Commentaries, v. 9. Downers Grove, IL: IVP Academic, 2008.

# Questions & Answers (cf. p. 22 #1)

### Why was the author’s intention to record the young Shunammite woman (v 2-4)?

#### Show that David’s body was too weak to retain heat.

#### Got this woman to keep him warm by lying next to him and being his nurse, which reinforces David’s failing health.[[3]](#footnote-3)

#### This is harmony in the medical customs of that day.[[4]](#footnote-4)

### Why did the authors have to mention “the king knew her not” (v4)?

#### This shows that the Shunammite woman attended to David’s medical needs, and there is no sexual relation.

#### Evidence that does not disqualify David’s reign

### What was the author’s intention in recording Adonijah exalting himself to be king with all the chariots, horsemen, and men (5)?

#### This Showing the characteristic of Adonijah as an aggressive and self-possessed man.

### Show the Godlessness of Adonijah to sought after the throne without God’s will.

#### “By declaring such intentions, he breaks with the Israelite tradition of God choosing the king, then confirming the choice through a prophet’s ministry.”[[5]](#footnote-5)

#### A clear indication that Adonijah is going against God’s sovereignty.

#### This Showing that he was acting like a king.

### Who was Joab, son of Zeruiah and with Abiathar, the priest?

#### Influential leaders. Joab was David’s bodyguard and professional army. Abiathar was one of David’s consultants.[[6]](#footnote-6)

### Why did Adonijah sacrifice the animal (9)?

#### This a public self-proclamation that He is the king.

#### Seem to be more of a celebration (25).

#### Similar to Absalom (cf. 2 Sam. 15:7-12)

### Why by the Serpent’s Stone?

#### A location is a remote place where he could avoid the attentions of David’s Bodyguard. [[7]](#footnote-7)

#### The Serpent’s Stone seem to a rocky area which may be the reason people don’t really go there.

### Why did Adonijah not invite Nathan the prophet or Benaiah or the mighty men or Solomon his brother (8 & 10)?

#### These people were for David.

#### Show that he was doing it in secret and did not want David to know.

### Who is Nathan, and What is his significance?

#### Nathan was a prophet of God.

### Why did Nathan against Adonijah’s action?

#### Adonijah’s action was taken as a formal claim to the Kingship event though he was not yet crowned. This could lead to him eliminating all rivals to the throne.[[8]](#footnote-8)

#### Solomon would not be king if Adonijah put his plan into action.

### Why would Bathsheba and Solomon be killed if Adonijah becomes king (v12 &21)?

#### See Bathsheba and Solomon as a political issue.

### Was Solomon the chosen one?

#### Could see that Solomon was favor by God that He event send word Nathan to name him Jedidiah, *loved by the Lord* (cf. 2 Sam.12:24-25)

#### It was God’s plan in the David covenant (2 Sam 7:11-16).

#### David seems to have made a private oath that Solomon will succeed him (1:17, 29-30).[[9]](#footnote-9)

### Why did Nathan’s plan have them both going to King David?

#### He was making sure that two witnesses would hear David’s promise.

### What is the significance of getting Solomon to ride David’s mule and go to Gihon (v38)?

#### David’s mule: a clear sign that Solomon was chosen to be king.

#### In the ancient Near East, it was symbolized as a role of servants. To the people, it is also a sign of kingship.[[10]](#footnote-10)

#### Gihon: the place where Solomon will be made king.

#### It is also the place near the tent housing the ark of the covenant.[[11]](#footnote-11)

#### David planned to gain popular support in the eyes of the people quickly.

### What is the significance of Zadok, the priest took the horn of oil from the tent and anointed Solomon (39)

#### Using the oil from the horn to anointed Solomon was a clear sign that He was the chosen king.

#### The olive oil symbolized the presence and power of God.

### Why were Adonijah and his guests fear when they heard the news (49-50)?

#### In the ancient Near East, a traitor could be purged by a new king. [[12]](#footnote-12)

### Why Adonijah hold the horns of the altar (50)?

#### It was to try and save his only life invoked by Exode 21:12-14.[[13]](#footnote-13)

#### This was also practiced in other nations and themselves.

#### The symbolism of holding the horn is that seen god has been gracious to man by accepting man’s sin offering, so they too should be gracious to others that offer to the same god.[[14]](#footnote-14)

### What does Solomon mean when he says this, “If he will show himself a worthy man, not one of his hairs shall fall to the earth, but if wickedness is found in him, he shall die.”?

#### This was his response to Adonijah pleading for his mercy. If he was righteous, he would live. If not, he will die.

# Tentative Subject/Complement Statements

1. The way God protected the Davidic covenant was by protecting Solomon and Anointing him.
   1. The way God protected the Davidic covenant was by protecting Solomon.
   2. The way God protected the Davidic covenant was by Anointing Solomon.
2. The means by which God protected His choosing King from Adonijah was through Nathan’s advice to Bathsheba and David’s decision.
3. The results of Adonijah’s self-attempt to become king was the hastening of Solomon’s enthronement and the failure of Adonijah’s uprise.

# Possible Illustrations

### The church responds when Pink Dot first hit Singapore in 2009.

#### Pastor Lawrence Khong rally church members to wear with to counter respond to the Pink Dot movement.

#### Cause some Christians to be offended by the church hostility again same-sex attraction (SSA).

#### In 2018 Love Singapore pastor submit, in the young pastor meeting, Pastor Lawrence Khong revile that the church responds to the threat of Pink Dot slowly, and the response in 2009 was a hasty and responsive reaction.

#### 3:16 Church movement *“true love is”* was more effective in responding to the threat which seeks to welcome “SSA” into the community.

### My impulse confrontation for my church friend.

#### Found out that my church friend was dating an unchristian guy. So I want to sit her down and give a lecture of why Christian should not by inequality yoke.

#### She was hurt by it and she slowly drift away. But by God’s grace that we reconciled.

### RZIM.

#### Lawsuit against Ravi Zacharias’s sexual misconduct but the leader of RZIM did not take decisively action to investigate and event protected Ravi.

#### Now that the Ravi’s secret life was review, the leader board come up to apologies for their action.

#### However, it was too late as the damage has already affected more people and tarnish God’s name.

### Disallowing a youth from coming to visiting the ministry.

#### A youth from another campus ministry would come.

#### There were lot of time he have stir up trouble in the ministry and had cause some of the youth to get hurt.

#### Took action by telling not to come back to this ministry.

# Possible Applications

### Text

# Older Outlines of This Sermon Text or Outlines by Others (Books, Commentaries, etc.)

1. **CPT: The results of Adonijah’s self-attempt to become king were the hastening of Solomon’s enthronement and the failure of Adonijah’s uprise.**
2. **The results of Adonijah’s self-attempt to become king was the setting the motion of Solomon enthronement by Nathan (1-27).** 
   1. David was in poor health, and Adonijah tried to rally people to support his uprise to be king (1-9).
   2. Knowing Adonijah’s coup d’état threatens Solomon’s life, Nathan and Bathsheba when to meet with King David (11-27).
3. **The results of Adonijah’s self-attempt to become king hastening was David’s decision to Solomon enthronement (28-40).** 
   1. Hearing of Adonijah’s traitor deeds, David called Bathsheba and promise Solomon would be king (28-31).
   2. David Instructed Zadok, Nathan, and Benaiah in the process of enthroning Solomon as king (32-37).
   3. Solomon was enthroned as king publicly (38-40).
4. **The result of Adonijah’s self-attempt to become king hastening was His failure when Solomon was anointed king (41-53).**
   1. News of Solomon anointed as king from Jonathan made the guests fled (41-49).
   2. News of Solomon anointed as king from Jonathan made Adonijah feared and pleading for his mercy (50-53).
5. **CPT: The means by which(the way) God protected His chosen King (Solomon)was by preventing Adonijah’s coup d’état through Nathen wisdom and David’s response decision to anoint Solomon**.
6. **The means by which God protected His choosing King was by preventing Adonijah coup d’état through Nathen wisdom (1-27).** 
   1. David was in poor health, and Adonijah tried to rally people to support his uprising to be king (1-9).
   2. Knowing Adonijah’s coup d’état threatens Solomon’s life, Nathan and Bathsheba when to meet with King David (11-27).
7. **The means by which God protected His choosing King was by preventing Adonijah coup d’état through David’s respond decision (28-40). ( the way David respond)**
   1. Hearing of Adonijah’s traitor deeds, David called Bathsheba and promise Solomon would be king (28-31).
   2. David Instructed Zadok, Nathan, and Benaiah in the process of enthroning Solomon as king (32-37).
   3. Solomon was enthroned as king publicly (38-40).
8. **The results of Adonijah’s failure coup d’état was by the news of Solomon’s anointment (David anointing Solomon) (41-53).**
   1. News of Solomon anointed as king from Jonathan made the guests fled (41-49).
   2. News of Solomon anointed as king from Jonathan made Adonijah feared and pleading for his mercy (50-53).
9. **CPT: The way God protected His chosen King Solomon was by preventing Adonijah’s coup d’état through Nathen wisdom and David respond decision to anoint Solomon**.
10. **The means by which God protected His choosing King was by preventing Adonijah coup d’état through Nathen wisdom (1-27).** 
    1. David was in poor health, and Adonijah tried to rally people to support his uprising to be king (1-9).
    2. Knowing Adonijah’s coup d’état threatens Solomon’s life, Nathan and Bathsheba when to meet with King David (11-27).
11. **The means by which God protected His choosing King was by preventing Adonijah coup d’état through David’s response decision (28-40). ( the way David respond)**
    1. Hearing of Adonijah’s traitor deeds, David called Bathsheba and promise Solomon would be king (28-31).
    2. David Instructed Zadok, Nathan, and Benaiah in the process of enthroning Solomon as king (32-37).
    3. Solomon was enthroned as king publicly (38-40).
12. **The results of Adonijah’s failure coup d’état was by the news of David anointing Solomon (41-53).**
    1. News of Solomon anointed as king from Jonathan made the guests fled (41-49).
    2. News of Solomon anointed as king from Jonathan made Adonijah feared and pleading for his mercy (50-53).
13. **CPT: The way God protected His chosen King Solomon was by preventing Adonijah’s coup d’état through Nathen wisdom and David respond decision to anoint Solomon**.
14. **The means by which God protected His choosing King was by preventing Adonijah coup d’état through Nathen wisdom (1-27).** 
    1. David was in poor health, and Adonijah tried to rally people to support his uprising to be king (1-9).
    2. Knowing Adonijah’s coup d’état threatens Solomon’s life, Nathan and Bathsheba when to meet with King David (11-27).
15. **The way David responds to God’s will was by acting on his decision quickly (28-40).** 
    1. Hearing of Adonijah's traitor deeds, David called Bathsheba and promise Solomon would be king (28-31).
    2. David Instructed Zadok, Nathan, and Benaiah in the process of enthroning Solomon as king (32-37).
    3. Solomon was enthroned as king publicly (38-40).
16. **The results of Adonijah’s failure coup d’état was by the news of David anointing Solomon (41-53).**
    1. News of Solomon anointed as king from Jonathan made the guests fled (41-49).
    2. News of Solomon anointed as king from Jonathan made Adonijah feared and pleading for his mercy (50-53).
17. **CPT: The way David responds to protect God’s sovereign will for Solomon to be king was by taking the threat of Adonijah’s coup d’état seriously and acting decisively to resolve the it**.
18. **The setting that threatens God’s sovereignty was Adonijah’s coup d’état to become king (1-10).**

#### **David responds to protected God’s choosing king was by taking the threat seriously and acting decisively to resolve it (11- 40).**

1. **The result of David’s decision to anointing Solomon was the failure of Adonijah’s coup d’état** **(41-53).**

# Title

### Fast and Furious respond

### Be Steadfast

### Don’t BOBO, Be Steadfast (maybe too Singlish)

### Warning! Respond Swiftly

**Warning! Respond Swiftly**

***1 Kings 1***

**Exegetical Outline (Steps 2-3)**

# Exegetical Idea (CPT): The way David responded toward Adonijah’s rebellion against God’s sovereign plan for Solomon to be king was by taking decisive action to crown Solomon (1 Kings 1).

# I. The setting of the rebellion against God’s sovereign plan was Adonijah’s coup d’état to become king (1:1-10).

## The reason the coup d’état threatened God’s will was because Adonijah wanted to exalt himself as the king (1:1-6).

## The reason Adonijah’s coup d’état threatened God’s will was because he rallied people to support hisrebellion (1:7-10).

# II. The way David responded to Adonijah’s rebellion against God’s sovereignty was by taking decisive action to crown Solomon (1:11-53).

## David responded to God’s warning by taking to heart the threat that Adonijah posed to God’s choice of king (1:11-31).

### God used Nathan to bring to light Adonijah’s traitorous threat to God’s sovereign plan (1:11-14).

### God used Nathan and Bathsheba to warn David about Adonijah’s threat, and David took it seriously (1:15-30).

## David responded to God’s choice of king by taking decisive action to crown Solomon to resolve the coup d’état (1:31-53).

### David responded to Adonijah’s threat by giving decisive orders to Zadok, Nathan, and Benaiah to crown Solomon (1:31-40).

### The result of David’s response to anointing Solomon as God’s chosen king was the failure of Adonijah’s coup d’état (1:41-53).

**Purpose or Desired Listener Response (Step 4)**

The listeners will

1. See the impotence of respond with decisive action to rebellion.
2. Challenge to take decisive action in any rebellion they know.

**Sermon Outline** (Simple inductive-deductive form)—Steps 5-6

# Introduction

### Interest: In 2009, the success of an LGBT movement call Pink Dot caught the church unguided due to the slow response.

### Need: Do you know how to respond to people who are rebelling against God’s will as church leaders? (ILL; LGBT and co-habitation)

### Subject: How should you respond to rebellion against God?

### Background: God had made a covenant with David that his offspring would succeed him and will build the temple (2 Sam 7:11-16) and it was clearly that Solomon would be the next king (12:24-25). However David faces a rebellion from Adonijah.

### Preview: Today we will learn one way how David responded to rebellion against God and see how should we respond to rebellion against God in our modern day.

### Text: Let’s look at 1 Kings 1.

(Let us see how David responded to Adonijah’s rebellion against God.)

# I. (The way David responded toward Adonijah’s rebellion against God’s sovereign was by taking decisive action to crown Solomon)

[David's response to the rebellion was by taking decisive action.]

## The setting of the rebellion against God’s sovereign plan was Adonijah’s coup d’état to become king (1-10).

### David was in poor health, and Adonijah tried to exalt himself as king by rallying people to support his uprising to be king (1-8).

### Adonijah sacrificed at Serpent’s Stone and invited guests as a public proclamation that he was the king (9-10).

## The way David responded to Adonijah’s rebellion against God’s sovereignty was by taking decisive action to crown Solomon (11- 53).

### David took Adonijah’s rebellion against God seriously when Nathan and Bathsheba revealed the coup d’état (11-31).

### David responded to God’s choice of king by giving the decisive order to Zadok, Nathan, and Benaiah to crown Solomon king (31-40).

### The result of David’s response to anointing Solomon as God’s chosen king was the failure of Adonijah’s coup d’état (41-53).

(So, how should you respond toward rebellion against God? You are to…)

# II. Defend God’s sovereignty by taking decisive action (MI).

[Just like David, we are to take defend God’s sovereignty by taking decisive action.]

## Taking decisive action is different than acting impulsively.

## David's action was a well-thought strategy to overcome Adonijah’s coup d’état (v38).

## Acting on impulse is to react on emotion without careful thought so it backfires (ILL: My mistake in confronting)

## When rebellion is not dealt with decisively, it could affect more people and cause more harm. (ILL: RZIM)

## Church leaders are called to respond to rebellion against God for the sake of the people (ILL: Discipline action in my ministry).

(So, how should you respond toward rebellion against God? You are to…)

# Conclusion

### Defend God’s sovereignty by taking decisive action (MI).

### Main Points:

### I. David responded to Adonijah’s rebellion against God’s sovereign was by taking decisive action.

### II. You are to defend God’s sovereignty by taking decisive action.

### Application

### Do you know of someone who is rebelling against God?

### What is the decisive action you need to take?

**Exegetical Outline Checklist**

Here are 32 things to check in your exegetical outline as the basis for your sermon outline on page 23 (-3% for each one missing) x 5 = 15 so 85%

32nd ed. 26 March 2021 (see examples on pp. 46, 116, 152, 178)

**Form** Note that x next to some points below shows that it corresponds to the same point on page 23

1. Did you write your questions & answers of the text and the text and version at the top (if preaching 1-2 verses)?

2. Are the Exegetical Idea (EI) and Main Points (MPs) all written in proper Z1+X+Z2+Y form?

3. Is the background/previous context given to appreciate the EI? Don’t summarize your text here.

4. x Have you single-spaced (except between sections of the outline which is double-spaced)?

**Exegetical Idea (EI): If missing then -18% (no credit for 2, 5, 6, 8, 9, and 10)**

5. Is your subject derived from the main verb in the passage? (Generally this is the best way to find the correct subject in epistles, especially if the main verb is a command.) Is there only one EI?

6. x Is the EI and outline exegesis true to the author’s intent? (AI = evaluate Authorial Intent)

**Main Points (MPs): If missing then -45% (no credit for 2, 7-18)**

7. Do the connectives in the text (e.g., “and,” “but,” “so that,” “because,” etc.) match those of the Z1s in the outline (cf. p. 34)? Note that the NASB is better for connectives than the NIV.

8. Does each MP & EI have but one Z1 and Z2? (Not “The reason for… is because…in order that…”)

9. Does at least one Z1 in the MPs match that of the EI? Does the Z1 match the Z2? Are unused SPs deleted?

10. Is each MP’s thrust in the EI and each SP’s thrust in their MP (cf. #19)? And are there 2+ MPs and 2+ SPs?

11. Do the MPs tell the story as well as give the significance of the text addressed—esp. teaching about God?

12.x Is each MP distinct from the others rather than sounding the same? Are phrases redundant?

13.x Do the MPs flow without reading the various SPs (sub-points)? Are there 2-4 MPs and 2-4 SPs?

14.x Do the MPs use Roman numerals (I, II, III, etc.) and the SPs use letters (A, B, C, etc.)?

15.x Is each MP an indicative statement (not a question)?

16.x Do statements translate figures of speech rather than use the text’s words? (“TF”)

17.x Do statements translate ambiguities (“TA”) by clearly taking one exegetical option? Compare the NASB and NIV to clarify which verses are unclear. Greek & Hebrew students must interact with the original language.

18. Does the EO & EI have the same overall flow (same number of MPs) as the main movements of the text?

19. Do MPs (and SPs) avoid ideas not in the text (e.g., from cross-references)? (“NP” = not in passage)

20. Is the focus the recipients in the past (not present) tense (Write “The way the Colossians should…” not “We should…”) and in active (not passive) voice? Tell the story as well as the theology (cf. #11 and #25).

21.x Are statements two lines or less? Delete all unneeded words in each sentence or I will write “TL” (too long).

**Sub Points (SPs)**

22.x Does each point have a coordinating point (“I” has “II”, “A” has “B”; p. 61 [II.A.1.] & p. 55)? Avoid widows.

23.x Does each point contribute to its superior point? Does your content here explain the text? Is it really needed?

**Miscellaneous**

24.x Is each point one (not 2-3) full sentence (“FS”) with *one subject* (cf. #8) and complement(s) and not just a phrase? (Not “The rewards of blessed people are stated” as this only has a subject, but “The rewards of blessed people are prosperity and children” with a complement.)

25. Is each statement specific enough to relate only to this passage and does it make sense without needing to read the text (not “God fights His enemies” but “The way God fought the alliance of southern kings was by causing the sun to stand still”)? Are enough details included? Pay attention to what God said and did (cf. #11 & #20).

26.x Is each level of subordinate points indented in from the previous level? Left justify each sentence.

27.x Does each sentence include a *different and correct* verse, verses, or verse portion (1a, 1b, 1c, etc.)?

28.x Are all verses/parts correctly expounded in the order of the text rather than switching verses around?

29. Is each point of the outline numbered/lettered rather than in paragraphs or parentheses or multiple sentences?

30. Do you state at the top your passage, name, mailbox number and speaker number?

31.x Did you use a spell-checker or have a friend proofread your spelling and grammar? Use grammarly.com to correct grammar and turnitin.com to assure that original content is 20% or less. Use MS Word and not a PDF.

32. Did you correctly cite (cf. *SBC Writing Standards*) in Biblio fromat least three reputable commentaries used?

**Abbreviations Used to Mark Outlines** (numbers refer to the points above)

|  |  |  |  |
| --- | --- | --- | --- |
| AI | Authorial Intent needs to be rechecked (6) | NC | Not Clear—ambiguous statement (16-17) |
| APP | Application needed | NP | Not in the Passage (19) |
| EI | Exegetical Idea or CPT (5-6) | R | Restatement needed |
| EO | Exegetical Outline | SP | Sub Point (22-23) |
| FS | Full Sentence is required (24) | T | Transition needed |
| HO | Homiletical Outline | TA | Translate Ambiguity—no unclear words of text (17) |
| ILL | Illustration needed | TF | Translate Figure—no unclear words of text (16) |
| MI | Main Idea (same as Homiletical Idea or CPS) | TL | Too Long—don’t exceed 2 lines of text (21) |
| MP | Main Point needed (2) | Z | Use Z1+X+Z2+Y form (2) |

**Homiletical Outline Checklist**

Here are 47 things to include in your sermon outline before starting to manuscript your message (-2% for each one missing) x 8 = 16 so 84%

32nd ed. 26 March 2021 (see examples on pp. 51, 210 and an expanded outline on pp. 156-57; use the Sermon\_Format\_for\_Students\_eng\_pr\_1900\_v10.docx) s = same as EO point in number

**Introduction: If missing then -12% (no credit for 1, 2, 5, 8, 9, and 10)**

1. Is a contemporary illustration given that gets attention on the subject and includes its point in one sentence?

2. Does your *one* “you” question relate to the subject with 2-3 examples that raise need or curiosity?

3. s Does a single sentence of background/setting of the text cover: (a) the preceding verses, or (b) only *relevant* historical background, or (c) the beginning of the text to be expounded? Don’t summarize your text here.

4. xs Do you single-space except between sections of the outline? Is the design of each point stated?

5. Do you correctly specify whether your direction is towards the subject (theme), MI (= CPS), or MPI?

6. xs Is this MI and outline exegesis true to the author’s intent? (AI = evaluate Authorial Intent)

7. Do you identify a homiletical subject (relating to *us*)—not the EO (exegetical outline) subject? Does the HO subject/MI match the EO subject/EI (correct)? Is it a question that avoids speaking of “points” or “things”?

8. Is the text to be preached clearly noted at the appropriate spot? (In topical messages, give only the first text.)

9. Does the intro promise anything not given by the end? Does the restatement relate to the subject?

10. Do you give the correct number of MPs to preview the sermon structure? Is this preview linked to the subject?

11. Does a transition make the introduction flow naturally to the first MP by restating the subject in parentheses?

**Body and Main Points (MPs)**

12. Do the MPs of the HO match the MPs of the EO? (Please edit your EO to make it consistent with the HO.)

13.xs Does the message flow when you read only the key concept in the introduction (MI, subject, or MPI intro) through preferably 2-4 MPs to the MI in the conclusion? (Don’t let MPs sound the same.)

14.xs Do the MPs use sequential Roman numerals (I, II, III, etc.) and the SPs use capital letters (A, B, C, etc.)?

15.xs Are MPs and SPs indicative statements with a subject and complement rather than questions?

16.xs Do statements translate figures of speech rather than use the text’s words? (“TF”)

17.xs Do statements translate ambiguities (“TA”) by clearly taking one exegetical option?

18. s Do you show the major movements in the passage—especially in narrative? Do the MPs cover the *whole* story?

19. Is there at least one real life illustration that applies for every three minutes of preaching put within the HO?

20. Is the proper point and key word(s) of illustrations given (don’t just write “ILL” or “examples”)?

21.xs Are MPs & SPs one line yet still full sentences (cf. #24)? Delete all unneeded words in each sentence.

**Form and Sub Points (SPs)**

22.xs Does each point have a coordinating point (“I” has “II”, “A” has “B”; p. 61 [II.A.1.] & p. 55)? Avoid “hanging” or widow subordinate points. Develop the HO at least to the SP level (“A,” “B,” etc.).

23.xs Does each point contribute to its superior point? Does your content here explain the text? Is it really needed?

24.xs Is each point one, short (“TL” = too long), active (not passive voice), clear, full sentence with *one subject* and complement(s)—not just a phrase (“FS” = full sentence is needed)? Are MPs restated in brackets (optional)?

25.x Is each verse, verses, or verse portion underlined when it is to be read?

26.xs Are SPs included and indented from the MPs at the far left? (Don’t start or continue SPs from the far left side.)

27.xs Does each SP & MP include a *different and correct* verse, verses, or verse portion (1a, 1b, 1c, etc.)?

28.xs Does the sermon at least summarize all verses/parts of the text in 2-4 SPs or MPs?

29. s Is each point of the outline numbered/lettered rather than in paragraphs, brackets, or parentheses? Not “I. Intro…”

30. s Are you direct: “Love others…” (not “Believers [or “We”] should love others…”)? Use imperatives!

31.xs Did you: (a) spell-check, (b) proofread your grammar at grammarly.com and (c) have <20% score at turnitin.com?

32. Are transitions before MPs in parentheses? Do they repeat the subject rather than say “my second point…”?

33. Is the whole outline on a single page? You should sum up each point in *one* sentence, not a paragraph.

34. Is your EO1 included with this assignment with improvements suggested by the teacher clearly seen?

35. Do you correct EO1 into EO2 in this assignment with improvements suggested by the teacher tracked?

36. Is support given for your view on difficult verses or facts in illustrations? Do you say *why* you hold to your view?

**Conclusion (note in bold text)**

37. Is the Main Idea stated and labeled as the MI (CPS)? Is it parallel to the EI (CPT)? Does it sum up all MPs?

38. Is the MI clear and short (TL = too long) enough to be grasped by ear but still applies the text (cf. #21 above)?

39. Does the conclusion state and sum up the MPs? Do you avoid adding new ideas in the conclusion?

40. Are specific examples of application developed rather than simply listed? Do listeners know specifically what to do after hearing you preach? Apply the MI *to us*—not to the original readers or your church or other audience.

41. Do you end with a clear exhortation to apply the MI *now*? Use stories along with “you” statements and questions.

42. Does the conclusion (and introduction) use Arabic numbers in point form? Do you indent them at the left?

**Heading**

43. Do you have a catchy title that doesn’t reveal the Main Idea so as to draw interest?

44. Is your correct sermon form at the top (cyclical inductive, simple deductive, etc.) with MI at the right place?

45. Is the correct desired listener response (purpose) clearly stated at the top as related to the audience and not to you?

46. s Do you state the passage, your name and box number at the top?

47. Is this HO printed or uploaded to Moodle (*not* emailed) and in MS Word and not a PDF.?

**Abbreviations Used to Mark Outlines** (see the Exegetical Outline Checklist on previous page)

1. Paul R. House, *1, 2 Kings*, The New American Commentary, v. 8 (Nashville, Tenn: Broadman & Holman, 1995), 87. [↑](#footnote-ref-1)
2. P. E Satterthwaite and Gordon McConville, *Exploring the Old Testament,* vol. 2 (London: SPCK, 2007), 148. [↑](#footnote-ref-2)
3. Paul R. House, *1, 2 Kings*, The New American Commentary, 87. [↑](#footnote-ref-3)
4. John F. Walvoord, Roy B. Zuck, and Dallas Theological Seminary, eds., *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, Ill: Victor Books, 1983), 488. [↑](#footnote-ref-4)
5. Paul R. House, 88. [↑](#footnote-ref-5)
6. D. J. Wiseman, *1 and 2 Kings: An Introduction and Commentary*, Tyndale Old Testament Commentaries, v. 9, 76. [↑](#footnote-ref-6)
7. D. J. Wiseman, 76. [↑](#footnote-ref-7)
8. D. J. Wiseman, 76. [↑](#footnote-ref-8)
9. P. E Satterthwaite and Gordon McConville, *Exploring the Old Testament. Vol. 2,148.*  [↑](#footnote-ref-9)
10. John F. Walvoord, Roy B. Zuck, and Dallas Theological Seminary, eds., *The Bible Knowledge Commentary: An Exposition of the Scriptures*, 489. [↑](#footnote-ref-10)
11. Paul R. House, 93. [↑](#footnote-ref-11)
12. John F. Walvoord, 490. [↑](#footnote-ref-12)
13. Paul R. House, 94. [↑](#footnote-ref-13)
14. John F. Walvoord, 490. [↑](#footnote-ref-14)