

## The commission's recipients (Matthew 28:16-17)

*Jesus' disciples obey His command to gather, and respond to His physical presence with worship, even as some doubted. These aren't superhero apostles, but ordinary people surprised by the extraordinary.*

<sup>16</sup> [MSS: So] the eleven disciples travelled to Galilee, to the mountain where Jesus had directed them. <sup>17</sup> [MSS: And] when they saw Him, they worshipped [MSS: Him], but some [LIT: these] doubted.

## 2) The commission's foundation (Matthew 28:18)

*Jesus declares His absolute, conferred, universal authority as the resurrected King. His Kingship doesn't depend on our shaky hearts, but on His divine authority.*

[P] <sup>18</sup> [MSS: And] Jesus came near [AAP] and said [AA] to them [PAP],

- 1.) 'All authority has been given [API] to Me 1.) [in heaven]
- 2.) [S] and [on earth].

## 3) The commission's mandate (Matthew 28:19-20a)

*King Jesus commissions His subjects to make disciples of all nations, by going, baptising in the name of the Triune God, and teaching how to live lives subject to Him. Our obedience is demanded.*

2.) 1.) <sup>19</sup> Go [APP], [I] therefore,

and make disciples [AAM] of all nations,

2.) baptising [PAP] them [in the name] 1.) of the Father

2.) [S] and of the Son

3.) [S] and of the Holy Spirit,

3.) <sup>20</sup> teaching [PAP] them to observe [PAN] everything I have commanded [AMI] you.

## 4) The commission's power (Matthew 28:20b)

*Jesus promises His personal presence to His obedient people as the sustaining power guaranteeing the completion of His will. This transforms hesitant worshippers into courageous disciple-makers.*

3.) [P] And remember/behold, I am [PA] [with you always],

[to the end of the age].' [TR: Amen.]

# Sermon preparation worksheet

**Passage:** Matthew 28:16-20

**1. How has the author organised this passage?** a) *An outline*, b) *Tools*, c) *The emphasis*.

a) The commission's recipients (Matthew 28:16-17): Jesus' disciples obey His command to gather, and respond to His physical presence with worship, even as some doubted. These aren't superhero apostles, but ordinary people surprised by the extraordinary.

1) The commission's foundation (Matthew 28:18): Jesus declares His absolute, conferred, universal authority as the resurrected King. His Kingship doesn't depend on our shaky hearts, but on His divine authority.

2) The commission's mandate (Matthew 28:19-20a): King Jesus commissions His subjects to make disciples of all nations, by going, baptising in the name of the Triune God, and teaching how to live lives subject to Him. Our obedience is demanded.

3) The commission's power (Matthew 28:20b): Jesus promises His personal presence to His obedient people as the sustaining power guaranteeing the completion of His will. This transforms hesitant worshippers into courageous disciple-makers.

b) I identified Matthew 28:16-17 as narrative, observing the location (the mountain in Galilee), and characters (the eleven disciples, and Jesus). I identified Matthew 28:18-20 as discourse, using syntax analysis. Paying attention to the verbs (the main verb is make disciples, and the participles are going, baptising, and teaching), conjunctions (especially the therefore being a consequence of the declaration, and the formulaic series indicating equality), and prepositions (especially the universality of Jesus' authority). This analysis revealed Jesus' declaration (Matthew 28:18), commission (Matthew 28:19-20a), and promise (Matthew 28:20b) to His church which worships in their weakness (Matthew 28:16-17).

c) The commission to make disciples flows from Jesus' absolute authority and is made possible by His promised presence.

**2. How does the context inform the meaning of this passage?** a) *Literary*, b) *Historical*, c) *Cultural*, d) *Biblical*.

a) In Matthew 28:1-10, an angel reveals that Jesus has been resurrected, and instructs the woman to tell the disciples to go to Galilee where they will see Him. Jesus then appears, reiterating the command to go to Galilee. In Matthew 28:11-15, the chief priests bribe the guards to spread a lie that the disciples stole the body, deliberately rejecting Jesus' authority and the truth of His resurrection. This matters because it shows the commission is given from a position of vindicated authority to those choosing obedience over denial, and its promise of presence is their shield against the world's opposing falsehood.

b) We know very little about Matthew, and can only speculate whom he was writing to.

c) 1) In Matthew, mountains are places of divine revelation (Sermon on the Mount, the Transfiguration). The mountain in Galilee recalls Moses receiving the law on Sinai. This matters because in Matthew 28:18-20, Jesus is presented as a greater law-giver and mediator of a new covenant.

2) In Jewish culture, rabbis made disciples. And in Greco-Roman culture, philosophers had followers. However, Jesus' commission in Matthew 28:16-20, to make disciples of all nations, is a radically universal command.

3) To be baptised in a name signifies transfer of ownership and allegiance. The Trinitarian formula is unique and establishes an identity distinct from Jewish proselyte baptism and John's baptism of repentance. This matters because in Matthew 28:19, Jesus established a new community on the basis of His co-equally divine, universal authority.

d) 1) Matthew 28:18 fulfils Daniel 7:13-14. In Daniel 7:13-14, a son of man is pictured as coming with the clouds of heaven. He is given authority, glory, and sovereign power. And all nations and peoples of every language worshiped him. His dominion is declared as an everlasting dominion. This matters because in Matthew 28:18, Jesus invokes the authority of the cosmic, enthroned Son of Man from Daniel's prophecy.

2) Matthew 28:20 alludes to the promise of divine presence throughout salvation history. This matters because in Matthew 28:20, Jesus personally embodies that covenant promise.

**3. What is the main point the author is arguing to his audience?**

Because all authority is His, you must make disciples of all nations; and because of His presence, you can.

**4. How does this passage connect to the gospel of Jesus Christ?**

Matthew 28:16-20 is the gospel applied. The authority claimed is the spoils of Christ's victory over sin and death (1 Corinthians 15:24-28). And the presence promised is that of the crucified and risen Immanuel (Matthew 1:23). So, our mission flows from redemption's accomplishment and is energized by the Redeemer's fellowship.

**5. What is the main point you will argue to your audience?**

Jesus' authority compels us as His presence sustains us to make disciples of all nations.

**6. What applications will you make?** a) *To believers*, b) *To unbelievers*.

a) In light of Christ's authority and presence, obedience is not optional. This week, initiate one concrete act of disciple-making: share the gospel with a named individual, or commit to teach a younger believer, or take a step towards the waters of baptism.

b) You cannot obey a command from a rejected Commander. Your only duty is to surrender: repent of your rebellion, believe in the Lord Jesus whose authority and presence this text proclaims, and submit to believer's baptism as your first act of discipleship.

**7. What is your sermon title and your preaching outline?** a) *Sermon outline*, b) *Sermon title*.

b) Ordinary people on an impossible mission

a) 1) The commission's foundation: the authority given (Matthew 18:18).

2) The commission's mandate: the command to be obeyed (Matthew 18:19-20a).

3) The commission's power: the presence that stays (Matthew 18:20b).

# Pray

## Read Matthew 28:16-20

<sup>16</sup> So the eleven disciples travelled to Galilee, to the mountain where Jesus had directed them.

<sup>17</sup> And when they saw Him, they worshipped Him, but some of these doubted.

<sup>18</sup> And Jesus came near and said to them, 'All authority has been given to Me in heaven and on earth.

<sup>19</sup> Go, therefore, and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe everything I have commanded you.

And behold, I am with you always, to the end of the age.' Amen.

## Introduction

The mountain air was thin. Clean. Matthew felt it in his chest. Galilee stretched below. They had obeyed. The eleven disciples. And many more. They stood on the mountain where Jesus had directed them.

Then they saw Him. The Risen One. They knelt. Worship was the right response.

But Matthew sensed it around him. An unspoken question. Is this real? Not from the eleven. Their gaze was fixed on Jesus. But from others in the crowd. The wonder from the worshippers was warm. But doubt was still palpable in the air. These were ordinary souls. Obedient men. Yet uncertain men.

And then He spoke. To them. To worshippers who doubted. He declared truth that shook their world. He spoke of authority that would compel them. Presence that would sustain them. To make disciples of all nations.

His authority compels. His presence sustains. To make disciples. This is the mission. This is your King's command.

Listen now to His word. Hear the foundation He lays. All authority. Hear the mandate He gives. Go and make disciples. Hear the power He promises. I am with you always.

On the mountain He spoke to worshippers who doubted. Maybe that is you this morning? Then hear your King.

## 1) The commission's foundation (Matthew 28:18)

<sup>18</sup> And Jesus came near and said to them, 'All authority has been given to Me in heaven and on earth.

<sup>18</sup> Jesus came near. He did not remain distant. He did not shout from the top of a peak. He stepped in. To worshippers. And to doubters. To ordinary men. His nearness is intentional. His nearness is personal. This is not a distant king issuing edicts. This is a Shepherd closing the gap to His flock. Jesus came near and said to them. He spoke. His authority is conveyed in words. His truth is announced. He addresses them directly. And even as He speaks to them then, He speaks to you this morning.

All authority. Not some authority. Not most authority. All authority. Every ounce of rightful rule. Every shred of cosmic command. Complete authority. Absolute authority. All authority has been given to Me. This authority is not seized. It is bestowed. It is conferred. It is gifted by the Father to the Son. This is lawful authority. This is inherited authority. It is the right of the resurrected King.

He said, All authority has been given to Me in heaven and on earth. No sphere is omitted. No realm is excluded. From the throne of God to the dust of your driveway. His rule touches angels and nations. It spans the unseen and the seen. His authority is universal. His authority is Total.

Think of a skilled surgeon. He enters the operating theatre. He does not shout from the doorway. He comes near. He stands over the patient. He speaks with quiet authority. Every nurse listens. Every instrument is ready. Why? Because his authority is recognised. It is legitimate. It is total in that room. But his authority ends at the hospital door. Not so with Jesus. His authority has no door. No border. No end. It fills heaven. It fills earth. He is the surgeon-King over all creation.

The commission's foundation is the absolute, conferred, universal authority of the risen King. This foundation means His command does not rest on your confidence, but on His divine right to rule.

His authority is the foundation. It compels our obedience. But what specific command does this King give? What does He order us to do?

## 2) The commission's mandate (Matthew 28:19-20a)

<sup>19</sup> Go, therefore, and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe everything I have commanded you.

<sup>19</sup> Go, therefore. The word therefore is a hinge. It swings on what came before. Because all authority is His. Therefore, go. This is not an invitation for volunteers. This is an instruction for subjects. The King has spoken.

And make disciples. This is the central command. The main verb. The primary objective. Not make converts. Not make attendees. Make disciples. A disciple is a learner. A follower. An apprentice. A lifelong transfer of allegiance. A lifelong journey of instruction. Your mission is to produce lifelong followers of King Jesus. Make disciples of all nations. This shatters every boundary. Not only your people. Not only your culture. All nations. Every ethnic group. Every people. The scope is global. The vision is universal. Your neighbour next door and the unreached tribe across the world. Both are mission field.

Baptising them. This is the first step of being a disciple. A public act. A decisive initiation. But note into what? in the name of the Father and of the Son and of the Holy Spirit. This is profound. You are not baptising them into an idea. Or a philosophy. You are immersing them into a name. Into the allegiance of the Triune God. This marks out a new community. A people who belong to this specific God. Baptism is how we identify with our new family.

<sup>20</sup> teaching them to observe everything I have commanded you. Discipleship does not end in the water. It begins there. The next step is teaching. And the goal of teaching is not information. It is obedience. To observe. To guard. To keep. To do. You are to teach the whole counsel of Christ. How to think. How to live. How to marry. How to work. How to suffer. How to die. All of it.

Consider a commanding officer. He does not call for a show of hands. He issues an order. The order is rooted in his rank. His authority. Compliance is not debate. It is duty. Christ, our commanding officer has issued His order.

The commission's mandate is the King's command to make disciples of all nations by going, by baptising, and by teaching obedience. This mandate means our task is specific, global, and demanded by His authority.

The order is clear. The task is global. But now a sobering question rises. How can ordinary men like us hope to succeed? Where does the power for this impossible mission come from?

### 3) The commission's power (Matthew 28:20b)

*And behold, I am with you always, to the end of the age.* Amen.

*And behold.* This is no casual word. This is a trumpet call. A command demanding your full attention. Jesus is about to unveil the supreme reality. The cornerstone of all mission. Do not look away from what He says next.

*I am with you.* Consider the weight of this promise. He does not say, My principles will guide you. He says, I am with you. This is personal. This is relational. This is the presence of His Person. The crucified, risen, authoritative King pledges Himself to you. He will be your companion.

*I am with you always.* This defines the scope of His presence. He will not be with you sometimes. He will not stay with you only when you feel worthy. He will not be at your side only in triumph. *I am with you always.* In the going. In the baptising. In the teaching. In your doubt. In your failure. In your weariness. His presence is your constant. Unbroken. Unending. *To the end of the age.* This defines the duration. His presence will remain as long as His mission remains. He will not commission you and then leave. He commits to being with you for the entire campaign. This is not a short-term guarantee. It is an eternal pledge. It is as enduring as His mission.

Think of a master stonemason building a great wall. He gives his apprentice a heavy mallet and a chisel. The task is immense. The apprentice's arms are weak. But then the master places his own hands over the apprentice's. He says, Behold. I am with you. Until the final stone is set. The task does not change. The weakness does not vanish. But the power to complete it is assured by the master's presence. I remember teaching Thomas to swim in the deep end. He was afraid. The water was over his head. That wasn't the time to shout instructions from the side. I got in the water. And swam up next to him. And said, I am right here with you son. I will not leave you. In that moment, Thomas' ability did not matter. That I was next to him meant everything.

The commission's power is the King's pledged presence with His people, always. This promise means our obedience is sustained not by our strength, but by His companionship.

His foundation compels us. His mandate commands us. His promise sustains us. The argument is complete. But now you must ask the question. On what ground does this authority stand? From what well does this presence spring?

## Connect to the gospel

We will not understand this commission until we see the crimson root from which it grows. This command to us does not float in air. It is anchored in history. It is built upon a finished work.

All authority is His. That is the fact. **But how was it given? At what cost?** What is given was won. What is bestowed was purchased. This is not the authority of mere declaration. It is the authority of conquest. The authority Jesus wields is the spoils of war. It is the right of the victorious King. He humbled Himself. He obeyed to the point of death. Even death on a cross. Therefore, God highly exalted Him. The name above every name was bestowed upon Him. The Lamb that was slain is the Lion that reigns. His throne was won through the cross. His command to you is built upon His blood. When He says, All authority, He speaks from Calvary's hill. He declares the outcome of His sacrifice.

And that promise. I am with you always. **What is its ground?** It is the pledge of Immanuel. God with us. The very God who took on flesh. Who dwelt among us full of grace and truth. Who died for sinners. Who rose in power. This same Jesus pledges His presence. He does not send a sentiment. He pledges His person. The crucified and risen One is your companion. His presence is mediated by the Holy Spirit, whom He sent because He ascended as the Victor. The presence that sustains you is not a feeling. It is the reality of the risen and glorified Christ.

Thus our mission is not a human enterprise. It is the direct result of accomplished redemption. Powered by the ongoing fellowship of the Redeemer Himself. The command flows from His cross. The promise flows from His empty tomb.

Hear the argument, now anchored forever in the gospel. Jesus' absolute authority, won at the cross, compels us. And His risen presence, anchored in His resurrection, sustains us. To make disciples of all nations. The foundation is His victory. The mandate is your charge. The power is His fellowship. This is the complete truth.

**Now, what does this truth demand?**

## Believers

Believer, the argument is complete. His authority compels. His presence sustains. Your obedience is not a suggestion. It is your calling. This truth must transform you. It must move you from a hesitant worshipper to an active participant.

You may say, but I am like those men on the mountain. I have doubts. I feel ordinary. Precisely. This commission was never for spiritual superheroes. It is for worshippers who know their weakness. For men learning to trust His authority. And rely on His presence. Your inadequacy is not your excuse. It is the prerequisite to rely on His all-sufficiency.

So you must act. This is not about vague intention. It is about measurable obedience. This week, take one concrete step. One step that proves you trust His command and rely on His companionship. Name one person. A colleague. A neighbour. A family member. Share the gospel with them. Speak the truth in love. Or, commit to disciple a newer believer. A friend. A family member. Someone at church. Meet with them. Open the Scripture. Pray together. Lead them to observe all that Christ commanded. Or, if you feel weak and unsure, commit to be disciplined. Humble yourself. Find a mature brother. Ask him to teach you. So you may grow strong. So you may then teach others.

You will not do this if you believe your comfort is more precious than your King's command. You will not do this if you guard your reputation. Or if you trust your own competency. You will do this when you are convinced. Convinced that the glory of the all-authoritative Christ is the supreme treasure. Convinced that His promised presence is enough.

Step out. His authority compels you. His presence sustains you. Obey.

## Unbelievers

Unbelievers, this text leaves you with no neutral ground. You have heard the command of the King. But you cannot obey a command from a Commander you have rejected. Your greatest need is not to try harder. Your need is to surrender. See your sin for what it is. It is not a simple mistake. It is treason. Rebellion against the rightful Ruler of heaven and earth. Your duty is not self-improvement. It is unconditional surrender.

So your first duty is this. Your only duty. Repent of your rebellion. Turn from your defiance. Believe in the Lord Jesus. Trust in the very One whose authority and presence this text proclaims. Trust that His death paid the penalty for your treason. Trust that His resurrection proves His authority. Then, submit to believer's baptism. Make this your initial act of following Him. Publicly identify with His name. With His people. Classes start next week. This is your immediate action. Repent. Believe. Be baptised.

Bow to the King you have defied. Bow to Him as Lord. Bow today. Do not delay.

## Conclusion

So we depart from this mountain. Not with a fading feeling. But with a final word. The word of our Sovereign.

You have heard the foundation. All authority is His. You have heard the mandate. Go and make disciples of all nations. You have heard the power. Behold, I am with you always. Thus His authority compels. His presence sustains. We have our mission.

Therefore, we go. Not as volunteers for a cause. But as subjects obeying a King. This city is part of all nations. Your neighbour is your first frontier. This is not an optional programme. It is our central calling. It demands that we take up arms. Not with swords, but with the word. Not with coercion, but with compassion. Go and reach Benoni with the gospel, and equip all for life.

You came today as those disciples. Perhaps obedient. Yet uncertain. You leave under the same commission as them. Your adequacy is not required. His authority and presence are. The task is impossible for you. But it is guaranteed by Him.

Let this church rise. Hesitant, ordinary, yet redeemed. Rise and obey. Go to your family. Go to your office. Go to your street. Make disciples. For all authority is His. And He is with you. Always.

Now may the God of peace, who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the everlasting covenant, equip you with everything good to do His will. Amen.

## The benediction

**Hebrews 13:20-21**, Now may the God of peace, who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the everlasting covenant, equip us with everything good to do His will, working in us what is pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

### This is how I parse Greek verbs:

- I use a three-letter combination in square brackets (e.g. [PMI] for Present, Middle, Indicative) after a verb, which I underline.
  1. First letter indicates the tense. Tense deals both with time and kind of action.
  2. Second letter indicates the voice. The relation of the subject or agent to the action.
  3. Third letter indicates the mood, participle, or infinitive.
- Tense:
  - P: present, continuous or linear action.
  - I: imperfect, continuous action in the past.
  - F: future, both progressive and punctiliar action.
  - A: aorist, expresses punctiliar action that has happened.
  - R: perfect, represents an action that is complete but has an ongoing resultant state of being.
- Voice:
  - A: active, reflects the subject that performs the action.
  - M: middle, the agent participates in the results of the action.
  - P: passive, subject is being acted upon by someone or something else.
- Mood/participle/infinitive:
  - I: indicative, reality, that which is actually occurring.
  - S: subjunctive, likely to occur.
  - M: imperative, a command that is possible.
  - P: participle, participles are verbal adjectives that behave like a verb and an adjective..
  - N: infinitive, verbal nouns that use the preposition "to", and they can also be used with "ing".

### This is how I indicate the function of conjunctions:

- I put a letter in square brackets before a clause to indicate a logical relationship.
  - [S] - SERIES, Each proposition makes an independent contribution to the whole (and, moreover, furthermore).
  - [P] - PROGRESSION, Each proposition is a further step toward a climax (then, and, moreover, furthermore).
  - [A] - ALTERNATIVE, Each proposition expresses an opposite possibility arising from a situation (or, but while..).
  - [W] [Ed] - WAY-END (ACTION-MANNER), Statement of an action and one which tells more explicitly what is involved in carrying out this action (in that, by).
  - [I] [I] - COMPARISON, Statement that clarifies an action or idea by showing what it is like (even as, as...so).
  - [-] [+ ] - NEGATIVE-POSITIVE, The relationship between two alternatives in which one is denied so the other is enforced, implicit in contrasting statements (not...but).
  - [Gn] [Sp] - GENERAL-SPECIFIC, Statement of a whole and one or more statements which set forth parts of the whole.
  - [Ft] [In] - FACT-INTERPRETATION, Statement and clarifying statement; does not set forth a distinguishable part of the preceding whole.
  - [G] - GROUND, Statement followed by the argument or reason on which it stands; supporting proposition follows the supported proposition (for, since, because).
  - [I' ] - INFERENCE, Supporting statement followed by the conclusion drawn from it; supporting proposition precedes the supported proposition (therefore, wherefore, consequently).
  - [C] [E] - CAUSE-EFFECT (ACTION-RESULT), One action and another action which results from the first as an automatic consequence (that, so that, with the result that).
  - [C?] [E] - CONDITIONAL, Like cause-effect except existence of the cause is only potential (if...then, if, except...).
  - [M] [Ed] - MEANS-END (ACTION-PURPOSE), One action and another that is intended as the goal or purpose of the first (in order that, that, lest, to the end that).
  - [T] - TEMPORAL, Proposition and the occasion when it occurs (when, after, before).
  - [L] - LOCATIVE, Proposition and the place where it can be true (where, wherever).
  - [Adv] - ADVERSATIVE, Main clause that stands despite a contrary statement (although, yet, but, nevertheless).
  - [Q] [A] - QUESTION-ANSWER, Statement of question and answer to that question (question mark ?).
  - [S] [R] - SITUATION-RESPONSE, The relationship between a situation in one clause and a response in another.
  - [B] [L] - BILATERAL, A proposition which supports propositions in both directions, rarely used.

### This is how I use colour highlighting:

- **Orange**: structure indicator, conjunctions, and prepositions.
- **Yellow**: verbs, Greek, and Scripture reference.
- **Green**: keywords.
- **Red**: repeated words.
- **Pink**: imperatives.
- **Blue**: main idea.

**On my sermon preparation sheet, these are the questions and an explanation:**

**1. How has the author organised this passage?**

- a) An outline: The author's organization (or structure) is a way of talking about the shape or form of a biblical passage. Beneath the surface of each passage is an underlying arrangement of material and a logic that the author has used to organize the passage. And each part of the passage has a role to play in that structure.
- b) Tools: Identify the text type, and any grammatical tools used to identify the structure.
- c) The emphasis: The structure will reveal an emphasis that the author is making.

**2. How does the context inform the meaning of this passage?**

- a) Literary context: How do the passage that comes before and the passage that comes after relate to your passage?
- b) Historical context: The historical situation or circumstances experienced by the first audience at the time when the book was written.
- c) Cultural context: The setting in the daily life of the people/characters in the book and how that will have been understood by the first audience. This is distinct from historical context in that it does not relate to a particular audience in a particular place at a particular time, but the details of life that the people/characters in the text had in common. Anything that requires extra-biblical knowledge should be treated skeptically.
- d) Biblical context: Is the author citing or alluding to some previously written Biblical passage? What connections could the author have reasonably expected his first audience to make.

**3. What is the main point the author is arguing to his audience?**

The author's main point is a way of talking about the aim of a passage as a whole. It can be descriptive or prescriptive. It is not simply a summary statement. But rather, it is the idea of which the author is trying to persuade his audience. As you work on articulating the author's argument, please keep in mind that it needs to be specific enough to the passage that it clearly comes from the particular passage (and not any other passage), it is for the first audience, it should be one single sentence that is both short and clear, and captures the argument of the passage.

**4. How does this passage connect to the gospel of Jesus Christ?**

What part of the gospel (the death and resurrection of Christ) is in view? Every part of the Bible, every passage of Scripture, in some way relates to the gospel of Jesus Christ. What parts of the passage connect to the gospel? The connection must be legitimate and textually driven.

**5. What is the main point you will argue to your audience?**

**6. What applications will you make? a) To believers, b) To unbelievers.**

The main point of a sermon is the fundamental statement of what you, as a speaker today, are trying to convince your audience today. It will certainly be intimately related to the author's main point for his original audience and it will consider the gospel connection. It should be well reasoned and, perhaps, articulated as the result of proof (so depending on premises and building arguments).

**7. What is your sermon title and your preaching outline? a) Sermon outline, b) Sermon title.**

**On my sermon preparation sheet, this is how questions relate to one another:**

- 1 a) should be driven by the text.
- 1 c) should be driven from the outline in 1 a).
- 2) should be directly relevant to 1 c).
- 3) cannot be disconnected from 1 c), and should be clarified by 2).
- 4) must be found in the text.
- 5) cannot be disconnected from 3), and should be driven by 4).
- 6) should flow from 5).
- 7) should structurally relate to 1 a), and make the argument in 5).