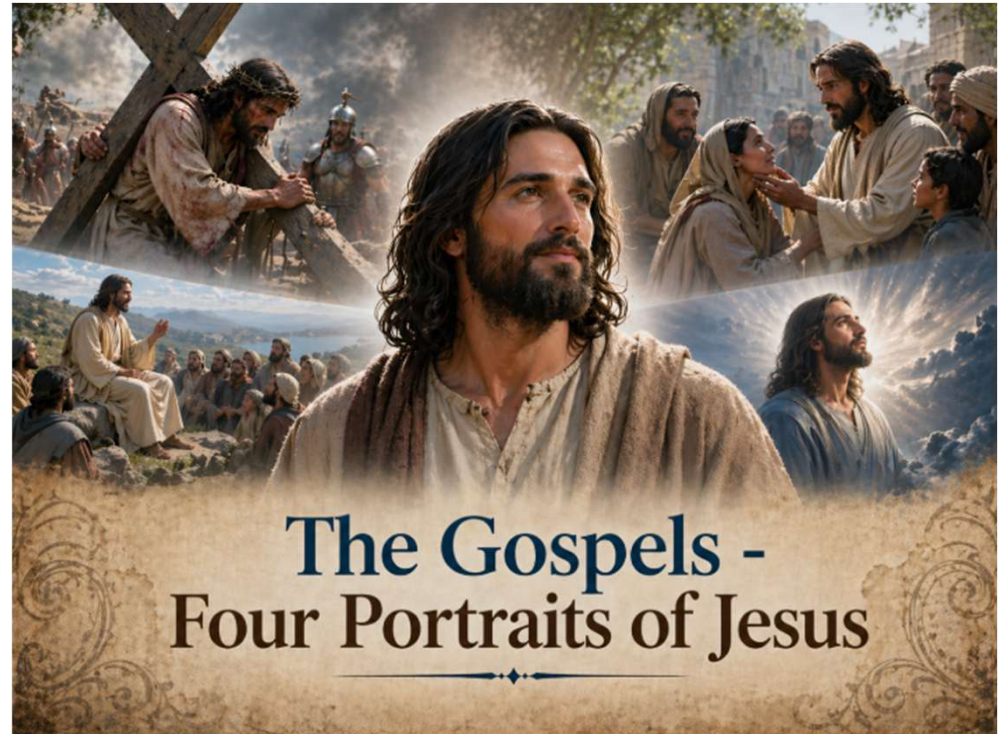


The Gospel of Matthew

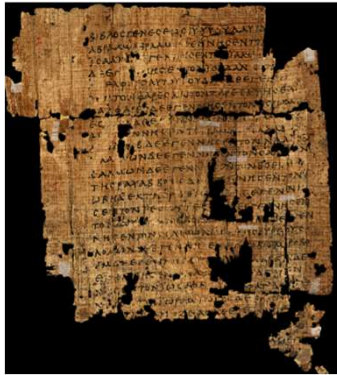
Phillip Cornwell

Eastside Church of Christ

When you think of the Gospel of Matthew, what comes to mind first and why?

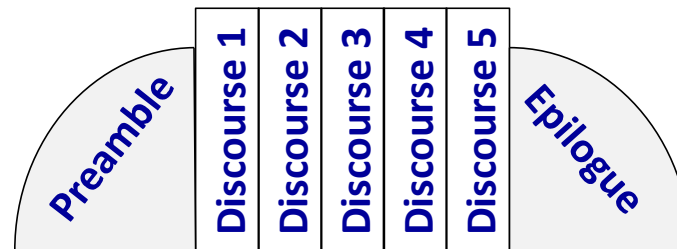


This evening, I will present an overview of the book of Matthew

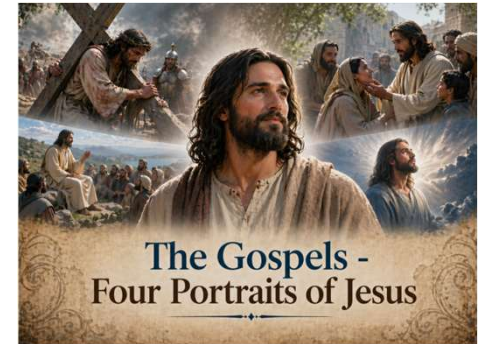


Background

Matt 1:23 “The virgin will conceive and give birth to a son, and they will call him Immanuel” (which means “**God with us**”).



Literary characteristics




Overview and application


Matt 28:20 “**Surely I am with you always, to the very end of the age.**”

When reading a book of the Bible, you should always ask the following four questions

Who is the author? (most likely)  **Matthew (Levi) - tax collector, apostle**

When was it written? (most likely)  **AD 70 – 85**

Who was it written to?  **Jewish Christians, likely in Syria**

What is the book's main purpose? 

- **To present Jesus as the promised Messiah and fulfillment of the Old Testament**
- **To portray Jesus as the new Moses and authoritative teacher of the Kingdom**
- **To instruct the church in discipleship and righteousness**

Let's start by discussing the author – Matthew

Every ancient source that indicates the author names Matthew—and they do so independently and across different regions of the early church.

- **Papias** (c. AD 110–130)
 - “Matthew composed **the sayings** in the Hebrew dialect, and each person interpreted them as he was able.”
- **Irenaeus** (c. AD 180)
- **Origen** (early 3rd century)
- **Internal evidence**
 - Jewish expertise and fulfillment emphasis points to it being written by a Jewish insider
 - Notable financial/monetary awareness
 - Humble self-reference of a former tax collector

Let's talk about the quote "Matthew composed the sayings in the Hebrew dialect, and each person interpreted them as he was able."

In Papias' time, "Hebrew" usually meant Aramaic

Significance & Interpretation:

- **Papias may not be referring directly to our canonical Gospel of Matthew:** Many scholars think he may have in view an earlier sayings collection or source rather than the full Greek narrative Gospel.
- **A Semitic source may have existed behind Matthew:** Papias' statement is often taken as evidence that some Matthew-related material once circulated in Aramaic or Hebrew.
- **The relationship to "Q" is uncertain:** Some scholars connect Papias' statement to a sayings source, but we cannot identify it with confidence.
- **Greek Matthew reads like an original composition:** Linguistically, canonical Matthew does not look like a simple translation from a Semitic original.

There are three common models of how Mark and Matthew are related

Model A – Traditional View (Patristic/Early Church Fathers)

Jesus' teachings and events



Matthew the Apostle
(Aramaic/"Hebrew"
Gospel)



Greek Matthew
(translated/expanded)

Model B – Markan Priority with a "Semitic Matthew Source" (Many scholars today)

Jesus tradition (oral)



Matthew's Semitic "Logia"
(sayings collection)



Mark's Gospel (written first)



Greek Matthew
(Mark + Semitic Matthew
material + unique
Matthean tradition)

Model C – Markan Priority without a Semitic Matthew source

Jesus tradition
(oral and written)



Mark's Gospel (first)



Matthew (Greek)
(Expands and rearranges Mark
using additional Jewish-style
teaching/traditions)



Gospel of Matthew as we
have it today

Matthew was most likely written to a predominately Jewish or a mixed Jewish and Gentile audience

- 1. Matthew's vocabulary and narrative assumptions are deeply Jewish**
 - Many Jewish terms and customs are presented without explanation
- 2. Matthew prefers “kingdom of heaven” instead of “kingdom of God”**
 - Jews avoided saying “God” directly out of reverence
- 3. Matthew uses the Old Testament more than any other Gospel**
 - 40+ direct quotes, 130+ allusions
- 4. Jesus is portrayed as the “new Moses” and “new Israel”**
- 5. The Gospel engages Jewish concerns and controversies**
 - The law, Sabbath disputes, divorce/traditions, Pharisees and Sadducees, fulfillment of Messianic prophecy, etc.
- 6. Early church testimony points to a Jewish audience**

Matthew has some unique characteristics

Most Jewish of the Gospels

Strong emphasis on Scripture fulfillment

Structured around five major discourses

The kingdom of heaven is a major theme

Matthew tells the story of Jesus in a Moses-shaped way to show that Jesus is the *new and greater Moses*

1. Birth and early life:  a new Exodus story
2. The five great discourses  a new Torah
3. Sermon on the Mount  Jesus as law-giver on the mountain
4. Jesus as the prophet like Moses (Deut 18:15)
5. Jesus as the new Israel reliving Israel's story

Which connection between Moses and Jesus seems most significant to you?

1. Birth and early life: a new Exodus story

1. An evil king tries to kill the baby boys

- Moses: Pharaoh orders the Hebrew boys killed (Exodus 1).
- Jesus: Herod kills the boys in Bethlehem (Matt 2:16–18).

2. The child is preserved by God's intervention

- Moses is rescued and raised up by God's providence.
- Jesus is protected when Joseph is warned in a dream and takes Him away.

3. Egypt as a place of refuge and then Exodus

- Israel goes down to Egypt and is brought out.
- Jesus is taken to Egypt and then brought out when it is safe.
- Matthew quotes Hosea: "Out of Egypt I called my son" (2:15) – originally about Israel, now applied to Jesus. He is true Israel in person, reliving the Exodus.

4. Return to the land after the threat has passed

- Israel returns to the Promised Land.
- Jesus returns and settles in Nazareth.

2. The five great discourses = new Torah

The five discourses are generally considered to be:

1. Sermon on the Mount (ch. 5–7) – life in the kingdom
2. Mission Discourse (ch. 10) – instructions to the Twelve
3. Parable Discourse (ch. 13) – parables of the kingdom
4. Community/Church Discourse (ch. 18) – life together, forgiveness
5. Olivet Discourse (ch. 24–25) – judgment and the end

Each ends with a similar formula:

- “When Jesus had finished saying these things...” (7:28; 11:1; 13:53; 19:1; 26:1)

Many scholars see this as a deliberate echo of the five books of Moses, since Matthew presents Jesus as a new and greater Moses who gives authoritative teaching to God’s people.

3. Sermon on the Mount: Jesus as law-giver on the mountain

Location:

- Jesus goes up on a mountain to teach (5:1) – like Moses on Sinai.

Authority:

- Moses says, “Thus says the LORD...”
- Jesus says, “**You have heard that it was said... but I say to you...**” (5:21–48). He doesn’t just explain the law; He **speaks with the authority of the Lawgiver**.

Content:

- Jesus doesn’t abolish the Law and the Prophets, but **fulfills** them (5:17–20).
- He deepens the commands (anger = murder in the heart; lust = adultery in the heart, etc.).
- The focus is on **internal righteousness**, not just external compliance.

4. Jesus as the prophet like Moses (Deut 18:15)

Deuteronomy 18:15 promises:

“The LORD your God will raise up for you a prophet like me from among your brothers; you must **listen to him.**”

Matthew alludes to this promise in multiple ways:

- The Transfiguration (Matt 17:1–8):
 - Jesus’ face and clothes shine – echo of Moses’ radiant face.
 - Moses and Elijah appear with Him.
 - A voice from the cloud says, “**This is my beloved Son... *listen to him!***” – language right out of Deut 18:15.
- The crowds often respond, “**This is the prophet,**” or compare Him to prophets, but Matthew’s narrative builds to the conclusion that **Jesus is more than a prophet: He is the Son.**

5. Jesus as the new Israel reliving Israel's story

Moses wasn't just an individual; he represented Israel as a whole. Matthew has Jesus walk through Israel's story:

1. **Out of Egypt (2:15)** – Jesus as Israel in one person.
2. **Through the water** – His baptism in the Jordan (ch. 3) = Israel crossing the Red Sea/Jordan.
3. **Into the wilderness for forty ...**
 - Israel: 40 years in the wilderness.
 - Jesus: 40 days in the wilderness (Matt 4:1–11).
 - He quotes **Deuteronomy three times** in resisting temptation—exactly the book that records Moses' instruction to Israel in the wilderness.
4. **Up on the mountain to receive/give the Law**
 - Israel: Sinai.
 - Jesus: Sermon on the Mount.

One of Matthew's most distinctive literary features is the use of fulfillment formulas ("This was to fulfill ...")

Matthew 1:22–23 – ²² All **this took place to fulfill** what the Lord had spoken by the prophet: ²³ "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" **Isaiah 7:14**

Matthew 2:15 – ¹⁴ And he rose and took the child and his mother by night and departed to Egypt ¹⁵ and remained there until the death of Herod. **This was to fulfill** what the Lord had spoken by the prophet, "Out of Egypt I called my son." **Hosea 11:1**

Matthew 2:16–18 – ¹⁶ Then Herod...killed all the male children in Bethlehem ¹⁷ **Then was fulfilled** what was spoken by the prophet Jeremiah: ¹⁸ "A voice was heard in Ramah, ... **Jeremiah 31:15**

Matthew 2:23 – ²³ And he went and lived in a city called Nazareth, **so that what was spoken by the prophets might be fulfilled**, that he would be called a Nazarene.

Unknown prophecy

One of Matthew's most distinctive literary features is the use of fulfillment formulas (“This was to fulfill ...”)

Matthew 4:13–16 – ¹³ And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, ¹⁴ **so that what was spoken by the prophet Isaiah might be fulfilled: ... Isaiah 9:1-2**

Matthew 8:16-17 – ¹⁶ That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. ¹⁷ **This was to fulfill** what was spoken by the prophet Isaiah: “He took our illnesses and bore our diseases.” **Isaiah 53:4 LXX**

Matthew 12:15–21 – ¹⁵ Jesus, aware of this, withdrew from there. And many followed him, and he healed them all ¹⁶ and ordered them not to make him known. ¹⁷ **This was to fulfill** what was spoken by the prophet Isaiah ... **Isaiah 42:1-4**

One of Matthew's most distinctive literary features is the use of fulfillment formulas ("This was to fulfill ...")

Matthew 13:34-35 – ³⁴ All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. ³⁵ **This was to fulfill** what was spoken by the prophet:

“I will open my mouth in parables; I will utter what has been hidden since the foundation of the world.” **Psalm 78:2**

Matthew 21:1–5 – “... you will find a donkey ...” This took place **to fulfill what was spoken by the prophet**, saying, ...

⁵ “Say to the daughter of Zion, ‘Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.’” **Zechariah 9:9**

Matthew 27:9–10 – ⁹ **Then was fulfilled** what had been spoken by the prophet Jeremiah, saying, “And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, ¹⁰ and they gave them for the potter's field, as the Lord directed me.” **Zechariah 11:12–13**

There are others that don't use this precise wording ("This was to fulfill ...", but are fulfillment citations such as "spoken of by the prophet...")

- 1. Matthew 2:5–6 – Jesus' Bethlehem birth fulfills Micah 5:2**
- 2. Matthew 3:3 – John the Baptist fulfills Isaiah 40:3**
- 3. Matthew 5:17 – Jesus fulfills the whole Law and the Prophets**
- 4. Matthew 10:34–35 – The division of families fulfills Micah 7:6**
- 5. Matthew 11:2–6 – Jesus performs Messianic signs, fulfilling Isaiah 35:5; 61:1, etc.**
- 6. Matthew 11:10 – John the Baptist fulfills Malachi 3:1**
- 7. Matthew 13:14–15 – Parables conceal the truth from the hard-hearted (Isaiah 6:9-10)**
- 8. Matthew 15:7–9 – Israel's disobedience fulfills Isaiah 29:13**
- 9. Matthew 21:13 – The temple is a den of robbers (Isaiah 56:7; Jeremiah 7:11)**
- 10. Matthew 21:16 – Praise from the lips of children predicted in Psalm 8:2**
- 11. Matthew 21:42 – The rejected stone becomes the cornerstone (Psalm 118:22-23)**
- 12. Matthew 26:31 – The shepherd is struck down and the sheep scattered (Zech 13:7)**

There are five major discourses that end with “When Jesus had finished saying these things ...” (7:28, 11:1, 13:53, 19:1, 26:1)

- 1. Sermon on the Mount (Matt 5-7)**
- 2. The Mission Discourse (Matt 10)**
- 3. The Parables Discourse (Matt 13)**
- 4. The Community/Church Life Discourse (Matt 18)**
- 5. The Olivet Discourse (Matt 24-25)**





**Blessed are
the poor in
spirit ...**

**What stands out to you
about this sermon?**

Let's look at the Sermon on the Mount (Matt 5–7)

Theme:

Life in the Kingdom of Heaven — the character, ethics, and heart of Jesus' disciples.

Summary:

- Jesus, as the New Moses, delivers authoritative teaching on a mountain.
- He redefines righteousness as inward and wholehearted—not merely external obedience.
- Covers anger, lust, oaths, retaliation, love of enemies, almsgiving, prayer, fasting, worry, judgment, and the Golden Rule.
- Ends with a call to choose the narrow path and build one's life on His words.

Key idea:

True kingdom righteousness flows from the heart and surpasses mere legalistic conformity.

Let's look at the Mission Discourse (Matt 10)

Theme:

Instructions for the Twelve as they extend Jesus' ministry.

Summary:

- Jesus sends out the Twelve to proclaim the kingdom and heal.
- Warns they will face persecution, family division, and rejection.
- Encourages boldness, trust in God's provision, and fearlessness.
- Emphasizes the cost of discipleship and the reward of faithful witness.

Key idea:

The mission of Jesus' followers will mirror His own—marked by proclamation, compassion, opposition, and trust in the Father.

Let's look at the Parables Discourse (Matthew 13)

Theme:

The mysterious and surprising nature of the Kingdom of Heaven.

Summary:

- Includes parables with the phrase “The kingdom of heaven is like ...”
 - Sower, Weeds, Mustard Seed, Yeast, Hidden Treasure, Pearl, and Net.
- Explains why Jesus teaches in parables: to reveal truth to disciples but conceal it from the hard-hearted.
- Shows that the kingdom's growth will be slow, mixed, and often hidden—but ultimately victorious.

Key idea:

The kingdom is present now in hidden form and will be fully revealed in God's timing.

Let's look at the Community/Church Life Discourse (Matt 18)

Theme:

Relationships, humility, forgiveness, and holiness in the Christian community.

Summary:

- Begins with childlike humility as the model for greatness.
- Warns strongly against causing “little ones” to stumble.
- Parable of the Lost Sheep highlights God’s pursuit of the straying.
- Provides the process for church discipline and reconciliation (18:15–20).
- Matthew alone explicitly mentions “church” (18:17).
- Ends with the parable of the unmerciful servant—an urgent call to extend forgiveness.

Key idea:

Life in the church must mirror God’s own mercy, humility, and relentless pursuit of the lost.

Let's look at the Olivet Discourse (Matthew 24–25)

Theme:

Judgment, the end of the age, and readiness for the coming of the Son of Man.

Summary:

- **Begins with Jesus' prophecy of the temple's destruction.**
- **Interweaves discussion of:**
 - The fall of Jerusalem (70 AD)
 - Ongoing suffering
 - The final coming of Christ
- **Warns emphatically to “stay awake” and be ready.**
- **Includes the parables of the Fig Tree, Ten Virgins, Talents, and the Sheep and Goats**

Key idea:

Disciples must live in continual readiness, faithfully stewarding what God has given as they await Jesus' return.

A major theme in Matthew is the “kingdom of heaven”



Matthew almost always uses “kingdom of heaven” where Mark and Luke use “kingdom of God.”

- 32 times, Matthew uses “kingdom of heaven”
- Only 5 times, he uses “kingdom of God”
- Mark and Luke rarely use “kingdom of heaven”

Why does Matthew prefer “heaven”?

- He is writing to a Jewish audience, and Jewish references often avoided using God’s name directly. “Heaven” is a reverent circumlocution for “God.”

Important:

- “Kingdom of heaven” does not mean the place you go when you die. It means God’s kingly reign breaking into the world—through Jesus.

The kingdom is the center of Jesus' message in Matthew



Jesus' inaugural message

- “Repent, for the kingdom of heaven is at hand.” Matthew 4:17

Jesus' teaching

- “He went throughout all Galilee... proclaiming the gospel of the kingdom.”
Matthew 4:23; 9:35

Jesus' instruction to the Twelve

- “As you go, proclaim, ‘The kingdom of heaven is at hand.’” Matthew 10:7

Jesus' parables – Matthew 13 is filled with “the kingdom of heaven is like...”

- Weeds, mustard seed, leaven, hidden treasure, pearl, net, householder

For Matthew, the kingdom is the framework for understanding Jesus' identity, teaching, mission, miracles, community ethics, and final judgment.

Matthew presents Jesus as the king who brings the kingdom



Matthew stresses Jesus' royal identity more than the other Gospels:

- Genealogy emphasizes David → Jesus is the “son of David” (1:1)
- Magi seek the “king of the Jews” (2:2)
- Jesus teaches with kingly authority (“But *I say* to you...”)
- Entry into Jerusalem fulfills Zechariah 9:9 → the humble king
- Crucifixion narrative emphasizes His kingship
(the title “King of the Jews,” the mockery, and the irony that He truly is king)

So, the kingdom theme is intertwined with Matthew's portrait of Jesus as the promised Davidic king whose reign has begun in His ministry.

The kingdom is both “already” and “not yet” in Matthew



Already (present reality):

- Jesus’ miracles: signs of kingdom power over sickness, demons, sin, and nature
- His authority to forgive sin (9:1–8)
- His teaching: the law interpreted by the King
- The kingdom belongs to the poor in spirit now (5:3)

Not yet (future fulfillment):

- Final separation of righteous and wicked (ch. 13 parables; ch. 25)
- Jesus’ return as the Son of Man
- Full judgment and restoration

Matthew’s kingdom theology is a tension:

- The kingdom has arrived in Jesus, but its full consummation is still future.

The Sermon on the Mount describes kingdom ethics



The Beatitudes are framed with kingdom promises:

³ “Blessed are the poor in spirit, for theirs is the **kingdom of heaven**.”

:

¹⁰ Blessed are those who are persecuted because of righteousness, **for theirs is the kingdom of heaven**.”

Jesus then describes:

- Kingdom righteousness (greater than that of the Pharisees, 5:20)
- Kingdom ethics (love enemies, integrity, generosity)
- Kingdom priorities (“seek first the kingdom,” 6:33)

Matthew is showing that:

- To follow Jesus is to live under the reign of the King.

The mission discourse (Matthew 10) is about kingdom expansion



Jesus sends out the Twelve to:

- Proclaim the kingdom (10:7)
- Demonstrate the kingdom through healing and deliverance
- Share in His suffering because kingdom people face opposition
- Rely on God because kingdom citizens trust their King
- Represent Jesus (“whoever receives you receives me”)

This discourse shows that the mission of the disciples is a continuation of the King’s own mission, and they must expect the same rewards and trials.

The kingdom explains why Matthew quotes the OT so much



Because Matthew sees Jesus as:

- The king promised to David
- The prophet promised to Moses
- The suffering servant of Isaiah
- The Messiah who fulfills Israel's story

Gospel	Direct OT quotes
Matthew	~40-60
Mark	~18
Luke	~23
John	~14

Fulfillment formulas make sense because the entire OT was pointing forward to the arrival of God's kingdom through God's King.

The parables discourse (Matthew 13) reveals the kingdom's surprising nature



Jesus teaches that:

- The kingdom starts small → mustard seed
- The kingdom grows invisibly → leaven
- The kingdom is precious → treasure/pearl
- The kingdom includes mixed responses until the end → weeds/net

Matthew uses parables to show:

- The kingdom has arrived, but many people will misunderstand or reject it.

This explains why Jesus is embraced by some, resisted by others, yet remains the center of God's plan.

The final discourse (Matthew 24–25) concludes the kingdom theme



The Olivet Discourse points to the final arrival of the kingdom in fullness:

- The Son of Man comes in glory
- The final judgment occurs
- Kingdom inheritance is given to the faithful (“inherit the kingdom prepared for you...” 25:34)

For Matthew, everything moves toward the King’s return.

Matthew has a highly structured design

- I. Prologue: Jesus the Messiah (1:1-4:11)**
- II. Ministry in Galilee: Teaching & Miracles (4:12–7:29)**
- III. Growing opposition and kingdom teaching (8:1–13:58)**
- IV. Journey to Jerusalem & Discipleship (14:1 – 20:34)**
- V. Passion Week in Jerusalem (21:1 – 27:66)**
- VI. Resurrection and Commission (28:1 – 20)**

Matthew has a highly structured design

- I. Prologue: Jesus the Messiah (1:1-4:11)
- II. Ministry in Galilee: Teaching & Miracles (4:12–7:29)
- III. Growing opposition and kingdom teaching (8:1–13:58)
- IV. Journey to Jerusalem & Discipleship (14:1 – 20:34)
- V. Passion Week in Jerusalem (21:1 – 27:66)
- VI. Resurrection and Commission (28:1 – 20)



- Genealogy
- Birth
- Preparations

Matthew has a highly structured design

I. Prologue: Jesus the Messiah (1:1-4:11)

II. Ministry in Galilee: Teaching & Miracles
(4:12–7:29)



- Narrative
- Sermon on the Mount

III. Growing opposition and kingdom teaching
(8:1–13:58)

IV. Journey to Jerusalem & Discipleship
(14:1 – 20:34)

V. Passion Week in Jerusalem (21:1 – 27:66)

VI. Resurrection and Commission (28:1 – 20)

Matthew has a highly structured design

I. Prologue: Jesus the Messiah (1:1-4:11)

II. Ministry in Galilee: Teaching & Miracles
(4:12–7:29)

III. Growing opposition and kingdom teaching
(8:1–13:58)



- Mission Discourse
- Parable Discourse
- Conflict

IV. Journey to Jerusalem & Discipleship
(14:1 – 20:34)

V. Passion Week in Jerusalem (21:1 – 27:66)

VI. Resurrection and Commission (28:1 – 20)

Matthew has a highly structured design

- I. Prologue: Jesus the Messiah (1:1-4:11)
- II. Ministry in Galilee: Teaching & Miracles (4:12–7:29)
- III. Growing opposition and kingdom teaching (8:1–13:58)
- IV. Journey to Jerusalem & Discipleship (14:1 – 20:34)
- V. Passion Week in Jerusalem (21:1 – 27:66)
- VI. Resurrection and Commission (28:1 – 20)



- Community Life Discourse
- Forgiveness
- Humility

Matthew has a highly structured design

- I. Prologue: Jesus the Messiah (1:1-4:11)
- II. Ministry in Galilee: Teaching & Miracles (4:12–7:29)
- III. Growing opposition and kingdom teaching (8:1–13:58)
- IV. Journey to Jerusalem & Discipleship (14:1 – 20:34)
- V. Passion Week in Jerusalem (21:1 – 27:66)
- VI. Resurrection and Commission (28:1 – 20)



- Conflict
- Olivet Discourse
- Crucifixion

Matthew has a highly structured design

- I. Prologue: Jesus the Messiah (1:1-4:11)
- II. Ministry in Galilee: Teaching & Miracles (4:12–7:29)
- III. Growing opposition and kingdom teaching (8:1–13:58)
- IV. Journey to Jerusalem & Discipleship (14:1 – 20:34)
- V. Passion Week in Jerusalem (21:1 – 27:66)
- VI. Resurrection and Commission (28:1 – 20)



The risen king
sends his people

Questions

What is one thing you've learned about the Gospel of Matthew in this class?

What do you think Matthew most wants his readers to believe about Jesus?

What would it look like for you and for the church to live more fully under the reign of King Jesus this week?

There are several key takeaways from the book of Matthew

Jesus is the New Moses and the promised King.

- He fulfills Israel's story and brings a new covenant and a new Torah.

Matthew's Gospel is deeply rooted in Scripture.

- Jesus fulfills the Law and the Prophets; the story is saturated with OT echoes.

The Kingdom of Heaven is central.

- God's reign has arrived in Jesus, is spreading now, and will be completed when He returns.

Discipleship is costly but hopeful.

- Jesus calls us to a righteousness of the heart, to forgive as we've been forgiven, and to follow Him in His mission and His suffering.

Immanuel: God with us.

- Matthew opens (1:23) and closes (28:20) by reminding us that the King is present with His people.

How do we live out the message of Matthew today?

Read Scripture with “fulfillment eyes.”

Practice kingdom righteousness.

- Take Jesus’ words in the Sermon on the Mount to heart.

Embrace kingdom community.

- Live out Matthew 18: humility, protecting the vulnerable, pursuing the straying, forgiving lavishly.

Join the kingdom mission.

- Pray and look for ways to embody Matthew 28:19–20 in your circles—go, make disciples, trust that He is with you.

Live awake and ready.

- Let Matthew 24–25 shape your priorities—invest your “talents,” care for “the least of these,” live as if the King could return at any time.

Let's close with a couple of scriptures

Matt 11:28-30

²⁸ **Come to me**, all who labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy, and my burden is light.”

Matt 28:18-20

¹⁸ And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Questions?

Homework

Read or listen to Luke (~2-2.5 hours or 25-30 minutes per day for 5 days)

- Look for signs of Jesus as the Savior of all people
- Look for the work of the Holy Spirit
- Look for the emphasis on prayer in the book