

## **Focus #3: The Great Galilean Ministry**

### **I. OVERVIEW OF THE GALILEAN MINISTRY OF JESUS**

**A. The Length:** This period of Jesus' ministry lasted for about 18 months; it is the period during which many of the well known events of the ministry of the Lord occurred. We will make no attempt to study all of the events from this period; rather, we will highlight certain events, which might be regarded as pivotal to and/or representative of this period. One important emphasis will be the reaction of the nation to Jesus during this time; we will attempt to trace the attitude of the people and of the leaders toward Jesus as those attitudes are seen developing during these months. Furthermore, we will try to show the relationship of this period to the overall direction of the ministry of Jesus, and to the eventual outcome of that ministry.

**B. The Events:** This focus covers items #29 - 88 ~ your PROPOSED HARMONY.

#### **C. The People:**

Remember that there are two discernible reasons why Jesus concentrated the greater part of His ministry on Galilee, to wit:

1. Jesus had come to present Himself as Messiah to the nation of Israel, and the single greatest concentration of Jews was in the land of Galilee.

2. The Galilean Jews were not as rigid and callused in the self-righteousness and pride: they would be much more likely to be receptive to Jesus' offer of Himself, which offer was based upon the demand of genuine repentance.

3. A very important consideration in the study of this portion of Jesus' ministry: the developing attitudes toward Jesus of two groups from within Judaism -

- The common people: a constant crescendo of fascination and admiration (which only Jesus is able to recognize as superficial, self-serving, and unavailing)
- The leaders of Judaism: progression from suspicion and skepticism--to jealousy and resentment--to concern and fear--to hatred and rejection finally to murderous intent which will not respond to any demonstration of the truthfulness of Jesus' claims

#### **D. A word concerning the land of Galilee itself:**

1. Geographically, Galilee is to the north of Judea; it is separated from Judea by the land of Samaria.

2. Agriculturally, Galilee is much more productive than Judea. The Judeans considered the Galileans very unsophisticated and unrefined, and had little but contempt for them.

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3. Religiously, Galilee had more Jews than Judea, but there were more Gentiles living in that region as well. Thus, Galilee was not as rigorous in its observance of the Law and the traditions of the elders as was Judea, and the Judeans consequently regarded the Galileans as very impious.

### **II. A SURVEY OF THE GREAT GALILEAN MINISTRY**

#### **A. Throughout this period, Jesus' "headquarters" were in Capernaum; His townspeople in Nazareth rejected both Him and His message very early.**

1. The initial rejection by the people in Nazareth came just after Jesus arrived in Galilee (#31 - Luke 4:16-31).
2. Notice that the final rejection in the city of Nazareth came much later (#80 - Mt 13:54-58; Mk 6:1-6); at that time, Jesus marveled- because ~ the unbelief that city (Mk 6:6).

#### **B. The Galilean ministry was a time of great miraculous ministry.**

1. There were many sorts of miracles, but the most common were miracles of healing. The New Testament does not record all of the miracles of Jesus, but it does make it clear that He performed literally hundreds.
2. The reaction to these miracles was spectacular; the Gospels make reference to this again and again.

- 1.) Mark 1:40-45 #38
- 2.) Mark 3:7-12 #45
- 3.) Luke 4:31-37 (especially vs. 36, 37) #34
- 4.) Luke 4:38-41 #35

3. Remember that the purpose of those miracles was to vindicate the claims of Jesus concerning Himself and His ministry. Scripture: Acts 2:22-23 & John 3:2

#### **C. Throughout this period, Jesus continued to gather to Himself those who longed to be His disciples.**

Note: It is important to distinguish between:

- the call to -believe in and acknowledge Jesus as the Messiah (i.e., the call to accept Jesus' claims to be Messiah, God in the flesh, thus to be reconciled to God, a call issued to and obligatory upon all men);
- the call to follow Jesus as a disciple (i.e., the call assist Jesus, to identify: with Him and travel with Him for a time, issued to men anxious to further His cause); and
- the call to be one of the apostles (i.e., to go with the authority of Jesus, functioning as His personal representative, bearing special revelation).

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### 1. The invitation to accept Jesus as Messiah

- The nature of this invitation: to accept Jesus' claims concerning Himself (i.e., to be the promised Messiah, and thus God incarnate), to cast oneself upon Him as God's provision for personal salvation.
- Note: This is NOT TO SUGGEST that the acceptance of Jesus as Messiah did not include the acknowledgment of Him as Lord. The point is simply that in the Gospel narratives there is a distinction to be made between those passages where Jesus is issuing an invitation to accept Him, and those passages where He is extending a call assist Him.
- Examples of such an invitation {to accept Jesus as Messiah the Galilean ministry}
  - 1.) The conclusion to the Sermon on the Mount (#56 - Mt 7:13-27)
  - 2.) Jesus' invitation to the wicked cities which refused Him (#60 - Mt 11:2~~3
  - 3.) Compare the experience of the first men to encounter Jesus the Messiah, just after the 40-day temptation (#19- John 1:35-51)
- This was the basic invitation, which Jesus extended in His travels throughout Galilee.

### 2. The call to follow Jesus as a disciple

- The nature of this call: to abandon the normal pursuits and relationships of life, travel with Rabbi Jesus, work by day to support the group and sit at His feet to learn from Him--all of this with the effect of enabling Jesus to train His workers and of establishing Jesus' credentials as a Rabbi.
- Examples of this call (to assist Jesus by identifying with and traveling with Him) in the Galilean ministry

*a. Four fishermen called as fishers of men (#33 - Mt 4:18-22; Mk 1:16-20)*

COMPARE:

The first preaching tour through Galilee with the four fishermen (#36 - Mt 4:23-25; Mk 1:35-39; Luke 4:42-44)

Four fishermen become fishers of men (#37 - Luke 5:1-11)

*b. The call of Matthew; the feast Matthew gave in honor of Jesus (#40 - Mt 9:9-13; Mk 2:13-17; Luke 5:27-32)*

### 3. The call to represent Jesus as an apostle

- This was distinct; it occurred only once in Jesus' ministry, when He selected 12 men from the many who had become His disciples, making these the specially empowered emissaries of Himself.

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The Master chooses-the twelve apostles {Mark 3:13-19; Luke 6:12-16} #46

- Notice the setting of this selection of 12 apostles: several months into the Galilean ministry, after the Sabbath controversy erupts, and immediately after Jesus spends a night in prayer and before He preaches the sermon on the mount.

- Concerning the office given these twelve

*a. Jesus specifically entitles these men "apostles"*

*b. Jesus gave these men power to perform miracles of healing and deliverance (Mk 3:15)*

*c. The purpose for which Jesus selected these 12 was basically three fold:*

1.) "... that they might be with Him." (Mk 3:14)-- i.e. that they might be His associates and confidantes

2.) "... that He might send them out to preach. (Mk 3:14)-- i.e. that they might multiply His ministry as they went out 2x2 to preach the Gospel of the kingdom

3.) that they might one day lay the foundation of the church (Eph 2:20)--i.e., through them the New Testament would be given, which would provide the revelational underpinnings of the church

#### 4. Concerning the various lists of apostles in the New Testament

<i>Matthew 10:2-4</i>	<i>Mark 3:16-19</i>	<i>Luke 6:14-16</i>	<i>Acts 1:13</i>
<i>Simon</i>	<i>Simon</i>	<i>Simon</i>	<i>Peter</i>
<i>Andrew</i>	<i>James</i>	<i>Andrew</i>	<i>James</i>
<i>James</i>	<i>John</i>	<i>James</i>	<i>John</i>
<i>John</i>	<i>Andrew</i>	<i>John</i>	<i>Andrew</i>
<i>Philip</i>	<i>Phillip</i>	<i>Philip</i>	<i>Philip</i>
<i>Bartholomew</i>	<i>Bartholomew</i>	<i>Bartholomew</i>	<i>Thomas</i>
<i>Thomas</i>	<i>Matthew</i>	<i>Matthew Thomas</i>	<i>Bartholomew</i>
<i>Matthew</i>	<i>Thomas</i>	<i>Thomas</i>	<i>Matthew</i>
<i>James of</i>	<i>James of</i>	<i>James of</i>	<i>James of</i>

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<i>Alphaeus</i>	<i>Alphaeus</i>	<i>Alphaeus</i>	<i>Alphaeus</i>
<i>Thaddeus</i>	<i>Thaddeus</i>	<i>Simon the Zealot</i>	<i>Simon the Zealot</i>
<i>Simon the Canaanite</i>	<i>Simon the Canaanite</i>	<i>Judas of James</i>	<i>Judas of James</i>
<i>Judas Iscariot</i>	<i>Judas Iscariot</i>	<i>Judas Iscariot</i>	

*Note:*

- 1.) Though differently arranged, the first four names are the same in all of the lists.*
- 2.) The four lists are all seem to be divided into three groups of four; the names in each group are identical in all lists, though arranged differently.*
- 3.) The first name in each group is the same in all lists (Peter, Philip, James of Alphaeus).*
- 4.) Simon the Canaanite is another name for Simon the Zealot; Thaddeus is another name for Judas of James.*
- 5.) Judas Iscariot is the last name in all the lists where he is included.*

### **D. Throughout the Galilean ministry, Jesus methodically carried His message to all parts of Galilee**

1. Although Jesus' headquarters were in Capernaum, during these 18 months He made at least three preaching tours throughout Galilee; the purpose of these was to enable the Lord to carry to every village the glad message that Messiah had appeared and that the Kingdom of God was indeed at hand.

- The first preaching tour early in the Galilean Ministry ( Mt 4:23-25; Mk 1:35-39; Luke 4:38-41) **#36**
  - a. Mk 1:35-38 describes the beginning of the tour.
  - b. Luke 4:43 defines the message Jesus was preaching.
  - c. Mk 1:39; Mt 4:23 -describes the method of Jesus in these travels.
  - d. Mt 4:24-25 describes the excitement generated by these travels.
- The second preaching tour, about one year into the 18 month Galilean Ministry (**#62** - Luke 8:1-3)
- The third preaching tour, late in the Galilean Ministry (Mt 9:35-11 :1; Mk 6:6-13; Luke 9:1-6)
  - Remember that this tour occurred long after the nation had demonstrated its hardness in the "unpardonable sin" (**#63** - Mt 12:22-37; Mk 3:20-30)
  - One very distinct aspect of this tour: Jesus sent the 12 out 2 by 2 on their own, and He went on His own.

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Notice the way this tour unfolded, according to Matthew: **#81**

- a. 9:35-38 - Jesus sets out with the 12; when He sees the confusion and hardness of the multitudes, He is stricken with compassion (cp. Mk 6:6).
- b. 10:1-42 - Jesus calls to Himself, instructs (10:5-7), empowers (10:8), warns (10:9-25), encourages (10:26-31), and exhorts (10:32-39) them. They are sent out 2 by 2 (Mk 6:7) to saturate the land with the message that Messiah is come, and He is Jesus of Nazareth (cp. Mk 6:12-13; Luke 9:6).
- c. 11:1 - After dispatching the 12 on this mission, Jesus set out on His own.

2. Notice the important and dominant place played by MIRACLES in these tours, and in the Biblical narrative of them.

- TOUR #1 - Mt 4:23-24 **#36**
- TOUR #2 - Luke 8:1 ("preaching and showing) **#62**
- TOUR #3 - Mt 10:8; Mk 6:7,12-13; Lk9:1,6 **#81**

3. The purpose of Jesus in these tours throughout Galilee:

- To give Israel every chance to repent and accept His offer of Himself and His kingdom
- To leave Israel with no excuse for her hardness and rejection of His offer.

**E. During the Galilean ministry, Jesus struggled to overcome the self-serving concept of "the Messiah" which was so popular with the people of Palestine.**

1. IMPORTANT: This confusion was not the result of any ambiguity in the Old Testament concerning the person and/or the work of the coming Messiah.

- On the other hand, it was the result of a selfishly and arrogantly selective reading of the Old Testament - the consequence of which was a concept of Messiah which was unbalanced at best (e.g., the question of John the Baptist, **#59**- Mt 1 1:2-19; Luke 7:18-35) and delivery distorted at worst (e.g., the sneering appeal by Caiaphas, **#134** - John 11:49-50).

2. The selfishly flawed concept of Messiah and his Kingdom so powerfully -prevailed in the minds of the Jews may be reduced to the following essential elements:

- According to prevailing Jewish opinion:
  - a. ...Messiah would be STRICTLY AND EXCLUSIVELY A WARRIOR-KING, coming to destroy the Gentile overlords (Rome) and to exalt the nation of Israel to a place of headship over the nations;
  - b. ...Messiah would COME FOR ISRAEL ALONE, with no heart whatsoever for Gentile nations;

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c. ... Messiah would DEMAND NOTHING of those who were of the seed of Abraham

### 3. An important element of the Galilean ministry in this regard: THE SERMON ON THE MOUNT (#47 -#56 - Mt 5-7; Luke 6:17-49)

- This is perhaps the best example in the Gospels of Jesus confronting the popular but erroneous concept of the Messiah and his kingdom.
- The setting of this sermon is very important.
  - It occurred several months into the Galilean ministry, after the great Sabbath controversy had begun (#43 - 44), just after Jesus had spent a night in prayer and then had chosen the 12 apostles (#46 - Mk 3:13-19; LK 6:12-16), and after an extended season of miracle working in the sight of that great multitude of people (Luke 6:17-19).
  - This sermon was not preached to the 12 disciples only (cp. Mt 5:1); it was preached to a great multitude, with a gaggle of dissenting Pharisees in attendance (Mt 7:28; Luke 6:1-19).
- The essence of this sermon: You cannot simply follow me and still cling to the self-serving, self-righteous, self-centered religion of the Pharisees! The time has come to CHOOSE, as hard as the choice may be.

Note: The KEY VERSE of the Sermon on the Mount: Matthew 5:20

- Notice that Jesus begins by laying claim to the ethical demands of the Old Testament, thus IDENTIFYING the Kingdom He was offering as that of the OT (5:3-12); and then He defines the intended function of Kingdom, and thus of Israel (5:13-16); after which He affirmed the LEGIMACY of His kingdom offer (5:17, 18). Then, in an extended and confrontational diatribe (5:19-7:6), Jesus put the most careful and deliberate distance between the teachings of Rabbinical Judaism in His day ("you have heard it said...") and His own teachings ("But I say unto you..."), all of which had the design and effect of driving the multitudes to a decision between Himself and the Pharisees.

Notice the careful and compelling INVITATION with which Jesus then concludes (7:7-27).

- Note carefully the reaction to the sermon, as recorded in Mt 7:28,29.

### **F. The great turning point of the Galilean Ministry--and of the ministry of Jesus as a whole came on the "busy day" which occurred well into the Great Galilean Ministry.**

1. Compare items #63-77 on the PROPOSED HARMONY.

2. The two primary events of that busy day: (1) the "unpardonable sin" & (2) the "kingdom parables"

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### 3. Concerning the "UNPARDONABLE SIN"

- Notice that even Jesus' followers had begun to doubt whether Jesus could be depended upon (Mk 3:20,21).
- At this time, Jesus works a miracle of healing and the Pharisees explain it away by charging Him with being in league with the Devil.

Note:

1.) It seems to have been the spirit of the people - manifested in their skeptical question, "This man cannot be the Son of David, can he?" - which caused the Pharisees to sense the time was at hand, and to bring this public charge against Him.

2.) Compare items #63 & #79.

- Notice the careful argumentation, which Jesus uses to demonstrate the moral corruption of His accusers; He shows how utterly illogical their charge was. The implication: if the charge is foolishness, it must have been generated out an evil heart.

There are three steps in Jews' argument here:

1.) "If Satan casts out demons, his house is divided against itself; he is using his power to destroy himself" (12:25).

2.) "There is a double standard here; you Pharisees have disciples who claim to exorcize, and yet you never accuse them of partnership with the demons they supposedly drive away. What is it about me that forces' you to conclude that I have such a partnership?" (12:27)

3.) "Only God is greater than Satan; if I do not cast demons out by Satan - and I have shown that it is foolishness to suggest that I do then I must do it by God. And if that is so I must be truthful in all that I say. And if that is so, the kingdom has indeed come upon you, just as I have insisted" (12:28,29).

In conclusion, Jesus publicly turns the accusation back upon the Pharisees - 12:30!

- Jesus assesses the seriousness of this charge in 12:31-37.
  - What is the "blasphemy against the Holy Spirit?"
  - Notice the indictment Jesus lodges against His enemies in 12:33-37.
- Notice two events which immediately followed the experience of the "unpardonable sin" on this "busy day"
  - The Scribes and Pharisees demand a sign; Jesus responds with the sign of Jonah and with a scathing metaphorical analysis of the effect Pharisaism had had upon the Jewish people (Mt 12:38-45). #64



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- Jesus' mother and brothers seek to take Him home [probably believing Him to be mad] (Mt 12:46-50; Mark 3:31-35; Luke 8:19-21. #65

### 4. Concerning the first great group of [KINGDOM] PARABLES #66

- Observations concerning these parables:

1.) Basic to understanding these parables is an awareness of their setting in the ministry of Jesus, i.e. that these parables were spoken immediately after the initial commission of the "unpardonable sin."

2.) The purpose of speaking in parables at this time is expressly stated in Mt 13:10-17.

(Notice in this regard that the first 2 parables are spoken publicly but interpreted privately, and the last 5 are spoken privately.)

3.) These parables do not reveal the NATURE of the Kingdom; they do not unsay what the Old Testament says, nor do they "redefine" the kingdom.

4.) These parables do not DESCRIBE the "age of grace" or the "church age." The reality they are intended to reveal includes that time period; the parables do not DESCRIBE that period.

5.) Positively, the purpose of these parables is to reveal an element of the Kingdom program of God which could not be known up until this time, and which, if publicly revealed at this point, would only exacerbate the hatred and murderous intent of Jesus' enemies.

What was that new, hitherto unrevealed element of the Kingdom program of God? ...by reason of the nation's determination to reject Jesus' claims, the kingdom which Jesus had come to offer to that nation would not be forthcoming; on the contrary, that kingdom is to be POSTPONED and given to a generation, which will bring forth the fruits demanded of it.

- A survey of the parables themselves:

1.) The sower - the chief response to the Kingdom message you disciples are bearing will be rejection. #67

2.) The tares - many will believe a counterfeit message, spread by Satan, and it will not be until the end of the age that you will be able to distinguish true believers from the counterfeit. #69

3.) The mustard seed - this "kingdom" which you perceive - this crescendo of fascination manifested by the people is an aberration; every sort of bird finds harbor this, and it is manifestly not the kingdom promised by the Father. #70

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4.) The leaven - the disbelieving attitude of the Pharisees, which seems so aberrant and inconsequential to you in the face of the popular excitement which you so enjoy, will in the face of popular excitement which you so enjoy throughout the nation soon enough. #70

5,6.) The hid treasure and the pearl - even though there is great cost involved in clinging to the truth concerning the Kingdom, it is worth it. #72 / #73

7.) The dragnet - at the end of the age God will finally and truthfully separate true believers from impostors and deniers. #74

- Notice the parable with which Jesus closes this discourse of parables (Mt 13:51,52). #75

### 5. The "busy day" concludes with two events:

a. Jesus stills a tempest on the Sea (Mt 8:18, 23-27; Mk 4:35-41; Luke 8:22-25) #76

b. Jesus heals the Gaderene demoniac (Mt 3:2-34; Mark 5:1-20; Luke 8:2-39) #77

### **G. In summary concerning the Great Galilean Ministry, the following needs to be established:**

#### 1. Throughout this period, the fascination of the people continue to mount.

- This fascination was very shallow, as demonstrated by their hasty abandonment of Jesus when He began to make clear the truth concerning Himself (deity) and the standards by which He would administer His Kingdom (righteous which no man could attain apart from trusting the grace of God).
- This crescendo of fascination and superficial popularity enjoyed by Jesus had at least a two-fold effect upon the leaders of Judaism:
  - a. It made them horribly jealous, and thus accelerated and exacerbated their mounting antagonism toward Jesus.
  - b. It made it impossible for the leaders of Israel to carry out their murderous desires; it was often because of the fascination of the people that the Sanhedrinists were unable to take Jesus and put Him to death.

#### 2. Throughout this period, the hatred and animosity of the leaders of Judaism toward Jesus continued to mount. The development of the attitude of these leaders might be traced as follows:

a. From SKEPTICISM - Mark 2:1-12 (#39) The Pharisees are in Galilee, watching Jesus to see if they can catch Him in His words or acts;

b. To JEALOUSY - LUKE 6:1-11 (#43, 44) - the Pharisees try to assert their authority as the "keepers of the Law" by getting Jesus to submit to their authority with regard to the Sabbath

c. To FEAR - Matthew 5-7 (#47-56) - the "Sermon on the Mount" was preached during this time, and that sermon was a deliberate and pointed contrast between the "righteousness" of the Pharisees and that of the Lord (5:20)

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d. To HATRED - Matthew 12:22-37 (**#63**) - even when Jesus worked a miracle specifically prophesied of Messiah, the Pharisees refused to acknowledge His claims, choosing to appeal to a supposed league with the devil to explain His power

Thus, before the Great Galilean Ministry officially closes, the leadership of the nation has demonstrated-itself to be COMMITTED TO DISBELIEF. At the same time, the multitudes are still fascinated with Jesus, and thus are frustrating the desire of the leaders to destroy Him.

### 3. The Great Galilean Ministry collapsed as a result of-two events

- The blasphemous accusation by the Pharisees **#63**
  - The charge of the Pharisees in Matthew 12:22-37, made in spite of the clear proof given that Jesus was who and what He claimed to be, demonstrated to Jesus (His disciples still missed this altogether) that the hardness of the hearts of the LEADERS of Judaism was complete; this was a major turning point in the ministry Jesus.
- The collapse of the campaign: the people refuse the spiritual standards laid down by Jesus (John 6:22-71)
  - Notice the background of this event
    - a. Jesus had for the first time attempted to withdraw from the crowds, but had been unable to. When great throngs followed Him, He fed 5000. **#83**
    - b. In response to that miracle, some tried to make Him king; He had resisted that attempt. **#84**
    - c. Later that night, Jesus had come walking on the water to the disciples, stilled a storm that threatened them; they were amazed beyond measure. **#85**
    - d. Jesus had returned to the place where He had fed 5000; there was tremendous commotion and excitement and He healed many. **#86**
      - Concerning the event itself (**#87** John 6:22-71)
        - 1.) This teaching event took place in Capernaum, the day following the feeding of the 5000 (6:22-25, 59)
        - 2.) Jesus rebuked the throngs who sought Him (6:26), demonstrating that He knew the real condition of their hearts (cp. 2:23-25)
        - 3.) Throughout the ensuing discourse, Jesus unequivocally demands that those who are so fascinated with Him learn to trust Him entirely and exclusively. Notice especially 6:27-29; 6:35-40; 6:45-48; 6:53-58.
        - 4.) The response the multitude of "disciples" is described in 6:60-66.
        - 5.) The response of the 12 is recorded in 6:67-71.

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4. The final event of the Great Galilean Ministry is evidence of the obdurate hardness of the Pharisaical leadership. (Notice John's simple analysis of the situation in John 7:1) #88

### **III. EXCURSUS:**

#### **A suggested OUTLINE of the Sermon on the Mount (following Matthew)**

##### **I. The IDENTITY of the Kingdom (5:3-12)**

##### **II. The INTENDED FUNCTION of the Kingdom (5:13-16)**

##### **III. The LEGITIMACY of Jesus' offer of the Kingdom (5:17-18)**

##### **IV. The DEMANDS of the Kingdom offered by Jesus (5:19-7:6)**

Note:

1.) This long section of the sermon is given to one primary purpose: CONVICTION! Jesus is addressing great multitudes; those multitudes had followed Him because they saw His miracles and were fascinated by Him. Jesus wants to give them the opportunity to accept the truth, and thus He must make that truth plain and compelling.

In this passage, Jesus sets out to make known the spiritual demands of the Kingdom He is offering, and thus to generate in the hearts of His listeners a spirit of conviction as they compare themselves to those standards.

2.) Notice Jesus' method in this: He draws a powerful and dramatic contrast between the Pharisaic notion of righteousness (so popularly thought to be the highest expression possible of God-pleasing morality) and the true standard of righteousness demanded by the Father, which righteousness is absolutely necessary for entrance into the Kingdom.

3.) In this connection, notice the key verse, and then the important phrase, "Ye have heard it said by them of old time . . ."

#### **A. First, Jesus rejects the Pharisaic INTERPRETATION of the Law (5:21-48)**

--concerning:

- 1.) murder (5:21-26)
- 2.) adultery (5:26-30)
- 3.) divorce (5 :31,32)
- 4.) oaths (5:33-37)
- 5.) laws of recompense (5:38-42)
- 6.) requirements of love (S:43-48)

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**B. Second, Jesus rejects the Pharisaic PRACTICE of the law (6: 1-7:6)**

--concerning

- 1.) alms-giving (6: 1-4)
- 2.) prayer (6: 5 - 15)
- 3.) fasting (6: 16- 18)
- 4.) riches (6: 19-24)
- 5.) worry (6:25-34)
- 6.) judgment (7: 1-6)

**V. AN INVITATION TO THE KINGDOM (7:7-27)**

**A. Concerning making requests of God (7:7-11)**

**B. Concerning morality demanded for entrance into the Kingdom (7: 12)**

**C. Concerning the difficulty of entering, and the ease of missing the way (7: 13,14)**

**D Concerning false guides (7: 15-20)**

**E Concerning the possibility of missing the Kingdom (7 :21 -23)**

**F. Concerning the only two possible foundations on which a man can build (7:24-27)**

Notice the reaction to the sermon: Mt 7:28, 29