



## Inner Growth - Jesus 2

**The book of the generation of Jesus Christ, the son of David, the son of Abraham.**

**Matthew 1:1**

**Journey - Luke 9:3**

**Enlighten - Job 33:30**

**Saves - Psalms 18:31, 1 Timothy 1:15**

**Unity - Ephesians 4:13**

**Sinners - Luke 5:32**

The beginning of Jesus' ministry starts in Matthew four, verse twelve, and journeyed in the following verse thirteen, "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim." Jesus calls four disciples in chapter four, in verses seventeen through twenty-two. The example here is striving to bring others to Christ. One may be a pastor, evangelist, missionary, writer, teacher, deacon, or layperson, but if the person is not fulfilling the work of God by being a living example and inviting others, how can they be if not following this verse?

Jesus heals the sick in verses twenty-three through twenty-five of Matthew four, also the performing of miracles and driving out demons in chapter nine, verse thirty-five, chapter ten, verses seven through eight, Luke nine, verses one to two, and Acts eight, verses six through seven, and verse twelve, respectively. The kingdom includes blessings for the body as well as the soul. Then Jesus went up to a high

mountain at the beginning of Matthew five, verse one, and opened his mouth and began ministering by teaching the multitude in verse two. Jesus gives the Sermon on the Mount, which contains God's principles of righteousness by which all Christians are to live through faith in the Son of God in Galatians two, verse twenty, and through the power of the Holy Spirit in Galatians five, verse sixteen through twenty-five.

The messages for Jesus are **The Beatitudes**, from Matthew five, verses three through twelve. **Teaching about salt and light**, from verses thirteen to sixteen, and **The higher righteousness**, verses seventeen to twenty. **Anger and reconciliation**, in verses twenty-one through twenty-six. **Adultery**, as in verses twenty-seven to thirty, **Divorce**, verses thirty-one to thirty-two. **Oaths and retaliation**, verses thirty-three through forty-two, **Neighbors and enemies**, verses forty-three to forty-eight, accordingly.

Jesus continues teaching with titles **Piety and almsgiving**, verses one through four, then **Prayer**, verses five through fifteen, and **Fasting**, verses sixteen to eighteen. Then, **Possession and Masters** in verses nineteen to twenty-three, **Anxiety and God's kingdom**, from verses twenty-four through thirty-four. Matthew seven continues Jesus' messages with **Judging and Hypocrisy** in verses one to six, **Prayer and the Golden Rule**, verses seven to twelve, **The test of false prophets** in verses fifteen through twenty, **The saved to do God's will**, from verses twenty-one through twenty-three, and **The wise and foolish builders**, verses twenty-four to twenty-seven, respectively.

All these messages through Jesus explain the importance of the baptism of Jesus back in Matthew three, verse sixteen. The Holy Spirit descends upon Him, then at the beginning of chapter four, verse one, "Jesus led up of the Spirit into the wilderness." Therefore, the Son of God did not of His own without the Holy Spirit. Genesis one, verses one through two, depict how God begins, "In the beginning, God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

The Spirit of God is the Holy Spirit. The Trinity is the three in one: The Father, who is God, that believers serve. The Son of God, Jesus Christ, whom believers accept in their hearts by confession, and the Holy Spirit, whom very few believers mention, let alone call upon and talk to. The evidence shows that He does the work. The activity is through Him, and Jesus' ministry operates through the Holy Spirit doing the will of the Father. Now we understand how the Trinity works together.

In Matthew eight, verse one, "When he was come down from the mountain, great multitudes followed him." **The leper cleansed** in verses two through four, "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean." He reached out to Jesus in faith with his words, and Jesus responded, "I will, be thou clean. And immediately his leprosy was cleansed." **The centurion's servant healed** in Matthew eight, verses five through thirteen, depicts the anticipation of the centurion for his servant's deliverance from the palsy. "And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." The centurion's faith surpassed anything that Jesus found among His people, for it combined a loving concern for another person with great trust in Christ. The story, along with Christ's application to the unbelieving people in verses eleven through twelve, warns us of exclusion from what God is doing by adhering to human traditions or failing to believe in the power of His kingdom. Jesus continues His healing ministry with **Peter's mother-in-law healed**, in verses fourteen to fifteen of Matthew eight. "And when Jesus was come into Peter's house, he saw his wife's mother laid and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them. When the even was come, they brought unto him many possessed with devils, and he cast out the spirits with *his* word, and healed all that were sick."

Jesus' **Teaching about discipleship** begins in Matthew eight, verses eighteen through twenty-two, where the scribe was hasty while the other disciple was delaying. The storm stilled in Matthew eight, verses twenty-three

through thirty-seven, Jesus questions the disciples, where is your faith? Then Jesus continues His ministry with the **Devils cast out** from verses twenty-eight through thirty-four of Matthew.

Then in chapter nine, verses one to eight, **A man with palsy healed**, Jesus saw their faith in verse two. "And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee." The faith of the friends of the paralytic man in bringing him to Christ was strong: they firmly believed that Jesus Christ both could and would heal him.

A strong faith regards no obstacles in pressing after Christ. It was a humble faith when they brought him to attend on Christ. It was an active faith. Still, deliverance from sin may be granted, yet the sickness remains. However, sickness may be gone, yet the sin is still there: but if we have the comfort of peace with God, with the comfort of recovery from sickness, this makes the healing a mercy indeed. There is no encouragement to sin.

If a person brings their sins to Jesus Christ, as thy malady and misery to be cured and delivered from, it is well. However, to come with them, as thy darlings and delight, thinking still to retain them and receive him, is a gross mistake, a miserable delusion. The great intention of the blessed Jesus in the redemption He wrought is to separate our hearts from sin. Our Lord Jesus has perfect knowledge of all that we say within ourselves. There is evil in sinful thoughts, which is very offensive to the Lord Jesus. Christ designed to show that his great errand to the world was to save his people from their sins. He turned from disputing with the scribes and spoke healing to the sick man. Not only did the man have no more need for assistance to help him upon his bed, but he had the strength to carry it. All must glorify God in all the power given to do good.