



## Inner Growth - Jesus 7

**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

Jesus continues His ministry in **The greatest in the kingdom** section from Matthew eighteen, verses three through nine. The disciples ask Him in verse one, "Who is the greatest in the kingdom of heaven?" The Son of God responds by bringing a child among them and explaining conversion.

The changing requirement by Jesus in conversion begins with becoming like little children, not in a physical sense. However, it is about the approach: humble, unpretentious, dependent, weak, teachable, and willing to trust the heavenly Father. Theologically, after the initial childlike step of humility, the conversion or change required by Jesus consists of two parts: embracing an attitude of life and changing some areas.

First, conversion does not denote merely a single act of sorrow but an all-embracing attitude of life. The necessary change is because our nature is we follow a way of life that leads away from God and toward eternal death, as in Romans one, verses eighteen through thirty-two, and Ephesians two, verses two to three. Conversion is a human response to God's gift of salvation, accomplished by the grace and power of the Holy Spirit received through faith, as in Acts eleven, verse eighteen.

Second, because of our new relation to God, conversion involves changes in relationships, habits, commitments, pleasures, and our whole view of life. Conversion is a part of genuine saving faith, salvation, and sanctification, as in Acts twenty-six, verse eighteen.

In Matthew eighteen, verse six, Jesus uses the millstone about the neck to refer to whoever spiritually destroys a child or childlike believer will incur the greatest wrath of Christ. Pastors, teachers, and especially parents should give special attention to these words of Christ. The responsibility of the parent is to instruct their children in the ways of God. and to protect them from the influence of the world and Satan, as in Titus one, verses ten to eleven, chapter two, verses eleven through twelve, and First John two, verses fifteen to seventeen.

Christian parents must not allow ungodly friends or associates to influence them. The head of the family must be careful of the world putting into their minds and hearts of their kids by using education or the entertainment media, as in Psalms one hundred and one, verse three, Ephesians six, verse four, and Colossians three, verse twenty-one. In verse seven, Jesus warns that those instrumental in placing sinful things before others and

children will receive the ultimate condemnation, as in verses two and five to seven, respectively. To put "offenses" in the path of others. Such as worldly entertainment, humanistic teaching, immoral films, pornographic literature, drugs, alcoholic beverages, wicked examples, false teaching, and unrighteous companions is to join oneself with Satan, who is the greatest tempter, as in Matthew four, verse one, Genesis three, verses one through six, John eight, verse forty-four, and James one, verse twelve, accordingly.

The godly way of the faithful is to remove from the lives of our families, homes, churches, and ourselves any things that might lead others into temptation and sin, as in verses seven through nine.

**The parable of the lost sheep** Jesus presents in verses ten through fifteen of Matthew eighteen, where particularly at the beginning, scripture teaches that God often takes care of His faithful using angels. These angels carry a sincere interest and love for the children of God, as in Psalms thirty-four, verse seven, ninety-one, verse eleven, Luke fifteen, verse ten, and chapter sixteen, verse twenty-two, Hebrews one, verse fourteen, and Revelation five, verses eleven through twelve.

**Sin and Forgiveness** from verses fifteen through twenty, where Jesus details about thy brother shall trespass, sets forth the method of restoration or disciplining a professing Christian who sins against another member of the church privately. To neglect Christ's instruction will bring spiritual compromise and eternal consequences to the church as a holy people of God, as in First Peter one, verse nine.

The purpose of discipline is to protect God's reputation, as in Matthew six, verse

nine, and Romans two, verses twenty-three to twenty-four, to guard the moral purity and doctrinal integrity of the church, as in First Corinthians five, verses six to seven, and Second John seven through eleven, and to attempt to save wayward members and restore them to full Christlikeness, as in First Corinthians five, verse five, and James fifteen, verse nineteen to twenty.

The offender must be dealt with and admonished in private. If they listen, they must receive them back. If the offender refuses to respond, as in verses fifteen through sixteen, and after that to one or two members, as in sixteen, and the local church, they should treat them as one outside the kingdom of God severed from Christ and "fallen from grace" as in verses seventeen, and Galatians five, verse fourteen.

The practice of purifying the church is to operate not only in areas of sin and immorality but also in cases of doctrinal heresy and unfaithfulness to the original and fundamental New Testament faith. However, discipline in the church should be in a spirit of humility, love, regret, and self-amination. Sins within the church involving sexual immorality should be according to First Corinthians five, verses one through five, and Second Corinthians two, verses six to eleven. These grave sins require the congregation's regret and mourning, as in First Corinthians five, verse two.

Jesus continues His ministry in verses twenty-two through thirty-five of **the parable of the unforgiving servant** and responds to Peter when he asks a question: " Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" In this parable, Jesus teaches the forgiveness of God, though freely given to repentant sinners,

nevertheless, remains unconditional, according to a person's willingness to forgive others. In other words, if we are unmerciful and unforgiving toward another person, that will block the flow of God's forgiveness towards us.