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Inner Growth - Jesus 9

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 Matthew, chapter twenty-one, verses one through eleven, in the section known as **the triumphal entry**. The Son of God instructs His disciples to go into the village of Bethpage to find a donkey and colt on which "man had never sat" for the preparation in verses four through five, for the event in verses six to eleven.

Jesus continues His ministry in the **Cleansing of the temple** from verses twelve through seventeen, where the Son of God went for the second time he entered the temple and cleansed it from unrighteousness. The purification of the temple was the first public act of the ministry of Jesus in John two, verses thirteen through twenty-two, and the last great public act of His ministry in Matthew twenty-one, verses twelve through

seventeen, or Mark eleven, fifteen to seventeen, accordingly.

In righteous anger, he drove from God's house the ungodly, the greedy, and those who were destroying its true spiritual purpose. Those who bear Christ's name must know that hypocrisy, greed, and self-serving interest and exploration of people in the house of God will bring God's judgment and righteous indignation. Christ is Lord of His church and demands to be a 'house of prayer,' as in verse thirteen.

Jesus clearly states that the house of God is "a house of prayer" for all walks of life who believe and enter His sanctuary. The buying and selling and money tables were taking place in the court of Gentiles, making it possible for the Gentile nation to pray there. However, to profane the house of God and defraud the Gentiles of their place of prayer and worship by making it a means for social advancement, monetary gain, entertainment, or showmanship will result in no presence of God but only having a form of godliness but denying the power of God within as in Second Timothy three, verse five. Either we will allow Christ into our assemblies to purge deceit, immorality, and secularization or continue to God's house in operation by worldly-minded people, which then becomes a den of thieves.

Jesus continues His ministry in **The Barren Fig Tree** from verses eighteen through twenty-two of Matthew twenty-one. Early in the morning, about five, before the day breaks and the sun comes out, the Son of God, being a man, was subject to all the innocent infirmities of our nature, and he had come out from Bethany early without eating anything. By which it appeared that, though it looked so beautiful, it was a barren tree. Therefore, from the expectations of Jesus, He comes to many seeking fruit and finds only leaves. Then replies in general terms, As thou art now fruitless, continue always so.

The highlight of this section is in verse twenty-one, concerning anyone if they have faith.

Jesus speaks of faith and prayer, as in verse twenty-two, stating that answers to prayer are related to our faith. Everything that is in harmony with God's will is possible to perform and receive who do not doubt. However, God has the last say for those who believe, especially believers. There are conditions, though, from the source because God knows the intentions of the heart of everyone.

The Son of God continues His ministry in verses twenty-three through twenty-seven in the section where **Jesus' authority challenged**. The chief priests and the elders questioned Him while teaching in the temple to the people. Jesus already knew their thoughts and replied, making them puzzled not to receive the answer they were not expecting. Jesus asks them a question in verse twenty-five before He answers theirs. *And look how they react in verse twenty-six before giving feedback in verse twenty-seven. "The baptism of John, whence was it? From heaven or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet."* The chief priests and elders were trying so hard to overcome the challenge privately, attempting to come up with answers to the questions that Jesus gave before getting their response.

The chief priests and the elders who are supposed to be a part of the family of God attempted Jesus to stop His ministry by posing this question to Him and preventing the people from listening anymore. However, again chief priests' and elders' evil intentions could not give a clear answer, so why does God have to answer their question? In twenty-seven, "And they answered Jesus, and said, We cannot tell. And he said unto them,

Neither tell I you by what authority I do these things."

Jesus continues His ministry in verses twenty-eight through thirty-two in the **parable of two sons** of Matthew twenty-one. "But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him."

Jesus continues His ministry in the **parable of the husbandmen** in verses thirty-three through forty-four. This parable pictures Israel's rejection of God's beloved Son and points out the guilt of the nation. They turned the kingdom of God into a private possession, showed contempt for His Word, and refused to obey His Son, Jesus Christ. Churches today show the same attitude as the wicked landowners whenever they reject Christ's Word and His true messengers, and create a church after their ideas. However, verse forty-three details what happens when those who reject God and His Word. Since Israel rejects the Messiah and His kingdom: as a result, the kingdom of God and its power are given to others, to those who respond to the gospel, whether they are Jew or Gentile, as in First Peter two, verse nine. This principle is still in operation. The kingdom and its power will be taken away from those who fail to remain faithful to Christ, rejecting His righteous ways, as in Romans eleven,

verses nineteen through twenty-two. Instead, it will be given to people who separate themselves from the world and seek first God's kingdom and righteousness. Still, those who do not accept Jesus will be broken to pieces, and those who fall under His judgment will be completely pulverized. Isaiah eight, verse fourteen, and Luke two, verse thirty-four, where Christ is presented as a stone that causes stumbling and a rock that makes people fall. Also Daniel two, verses thirty-four to thirty-five, and verses forty-four to forty-five, where the Messiah is a rock that crushes the kingdom of the world.