

Four Classes of Church Persons (Introduction)

March 7, 2017

*"Hold yourself responsible for a higher standard than anybody expects of you. Never excuse yourself."*¹

The process of church growth happens through the elimination of inequity.

Philippians 4:5 Let your moderation be known unto all men.

"Let your forbearing spirit be known to all men." or "Let your contentment be known to all men." or magnanimity, over- generosity.

Third area of spiritual stability requires learning to accept less than you deserve and less than you are due. The essence of humility-Expect nothing and demand nothing, and if you rightly assess your sinfulness and know you deserve nothing, then you don't mind when you get nothing.

If a person wrongly assess their worthiness and assume that they are worthy of much and deserve much and don't receive much then resentment and instability occurs. In true humility when one has no demands and seeks nothing for themselves, and know they deserve nothing for themselves; there will be no disappointment when mistreated or receiving nothing.

2Th 2:2; Heb 10:25; Jas 5:8-9; 1Pe 4:7; 2Pe 3:8-9

Moderation -refers to restraint of one's passions, general soberness of living, being free from all excesses. This word also includes actions that are fit or suitable, actions which have propriety, gentleness, and mildness. Saints are not to indulge in any excess of passion, or dress, or eating, or drinking. They are to govern their appetites, restrain their temper, and to be examples of what is proper for men in view of the expectation that the Lord would soon appear.

An ability to indulge all of the failures of others and not be personally offended or unkind or bitter, retaliatory or vengeful. It is a kind of patience which is able to submit to injustice, disgrace, mistreatment without hatred, without malice, without retaliation, without bitterness, without vengeance.

Sweet reasonableness-responsive to an appeal.

Big heartedness or good will to others.

You may have offended me, you may have mistreated me, you may have misjudged me, worse than that you may have misrepresented me, you may have maltreated me, you may have not given me what I deserve, you may have given me what I do not deserve, you may have ruined my reputation with some, you may have acted in hostility

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against me unjustly, I may be the recipient of your inequity, injustice and mistreatment, but I humbly and graciously accept it.

Our salvation is not based upon what we do, but upon WHO Jesus becomes to us (Romans 5:1). Satan fears virtue (Luke 8:46; 2 Peter 1:5). He is terrified of humility. Humility is the surrender of the soul to God. The devil trembles before the meek. The meek will take dominion over the territory he now holds (Psalm 147:6; Matthew 5:5). For those who are meek; the very areas Satan once had access, now stands the LORD; Satan is terrified of Jesus Christ.

ISBE- Virtue in the King James Version, Mark 5:30; Luke 6:19; 8:46, in the sense of "power," "miraculous energy or influence" (dunamis, "inherent power, residing in the nature of a thing"; contrast exousia, "power arising from external opportunity or liberty of action"). In these passages it is translated in the Revised Version (British and American) "power" (as elsewhere in the King James Version; compare Acts 3:12, etc.).

Man's perception of inequity verse God's view of equality-Matt 19:27-20:16, Ezek. 18:21-29, Rom. 2:6-13, Col 3:23-25

Kingdom equality- Matt 19:27-20:16

In response to Peter's question in Matthew 19:27: "We have left everything to follow you! What then will there be for us?" Peter wanted to know what reward would be given to those who give up everything to follow Jesus. In response, Jesus explains this truth about the kingdom of heaven.

The owner of this particular vineyard went to the marketplace at the first hour of the morning (6:00 a.m.) to find workers for the day. His offered wage of one denarius, a Roman's soldier's pay for a day, was generous indeed. The workers in the first group were more than happy to work for the generous wage.

1. All in Christ have an equal blessing of salvation, regardless of length of service. God gives according to the need, not according to the quantity of effort involved (*God is considering the quality of your service-1Cor. 3:11-15*).

When the time came for the wages to be paid, the first group of workers saw the last group being paid a denarius and were naturally thinking they would be paid more since they had worked the longest. Their anger against the landowner spilled forth when they saw they would all be paid the same, even though they got exactly what they had agreed upon when they were hired.

All will receive the same Eternal life. Are you a martyr? God finds us-sought us early in life or late.

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The landowner, whose decision to pay all the workers the same was an act of mercy—not injustice—represents God, whose grace and mercy are shed abundantly upon those of His choosing. “For he says to Moses, ‘I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.’ It does not, therefore, depend on man's desire or effort, but on God's mercy” (Romans 9:15-16). In the matter of salvation, His grace and mercy are given to those whose self-righteous works could never obtain it. We are all sinful and “fall short of the glory of God” (Romans 3:23), but His grace is sufficient to redeem all who believe. Whether God calls someone early or late in life to partake of His grace, the glory and praise for our salvation is His and His alone and in no way amounts to unfairness. Just as the landowner has a right to do what he wishes with his own money, so does God have the right to have mercy on whom He will have mercy.

In verse 15, the landowner asks, “Is your eye evil because I am good?” The “evil eye” was a Hebrew expression referring to jealousy and envy. God’s goodness and mercy produced in the self-righteous Pharisees the evil eye of envy. The rest of the workers received their wages without complaint or envy of others. In the same way, as Christians, we should rejoice when others come to the Savior, as we should rejoice in the service others render to Him. He is faithful to reward us for our service as He has promised, and how He rewards others should be of no consequence to us, nor should it affect our devotion to Him.

Mark 7:22; 20-23- jealousy is an evil eye, you look and you resent what somebody else has got.

Rom. 8:17-Romans gave equal inheritance to all.

The thief on the cross (Luke 23:39-43), whose life of service was limited to a moment of repentance and confession of faith in Christ, received the same reward of eternal life as the apostle Paul. The thief tapped in to the virtue of Christ.

2. God makes the terms of service.
3. God uses those who are willing.
4. God reaches out to those who recognize their need. He is compassionate to them without resources.
5. All in the kingdom vineyard must work.
6. God gives what He promises, never less and more than what we deserve.
7. Humility not jealousy is the only right attitude.

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Source of many of our problems and oppressions is not demonic- but fleshly.
Must know what is in us to be successful against satanic attack. 2 Cor 13:5, 1 Cor 9:27;
Colossians 3:1-6; Matthew 15:1-20

Do not rationalize your sins and failures. Be honest with God. Grace enables all men to look honestly at their needs.

1. Separate what is of flesh verse what is of the devil.
2. Most of our enemies are the reflection of ourselves.
3. Many of our battles are merely the consequences of our own actions.

The key question for ourselves....are the things oppressing us today the harvest of what we planted yesterday?