

# THE TRUE GOSPEL

## 100 SCRIPTURES ABOUT THE KINGDOM OF GOD

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### THE KINGDOM LIKE A MAN HIRING LABORERS FOR HIS VINEYARD

Mat 20:1 For the **KINGDOM OF HEAVEN** is like unto a man [that is] an householder, which went out early in the morning to hire labourers into his vineyard.

Mat 20:2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

Mat 20:3 And he went out about the third hour, and saw others standing idle in the marketplace,

Mat 20:4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Mat 20:5 Again he went out about the sixth and ninth hour, and did likewise.

Mat 20:6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

Mat 20:7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, [that] shall ye receive.

Mat 20:8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them [their] hire, beginning from the last unto the first.

Mat 20:9 And when they came that [were hired] about the eleventh hour, they received every man a penny.

Mat 20:10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

Mat 20:11 And when they had received [it], they murmured against the goodman of the house,

Mat 20:12 Saying, These last have wrought [but] one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

Mat 20:13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Mat 20:14 Take [that] thine [is], and go thy way: I will give unto this last, even as unto thee.

Mat 20:15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

Mat 20:16 So the last shall be first, and the first last: for many be called, but few chosen.

Note: In this parable, the Lord of the vineyard hired laborers, some in the morning, others at the third hour, the sixth hour and the last at the eleventh hour. He paid them each a penny (a denarius - a Roman silver coin, the ordinary pay for a day's wages) beginning with the last laborers to the first. The laborers who had been hired in the morning and had borne the burden and heat of the day murmured against the Lord supposing that they should have received more. But the Lord said that he did no wrong to them since they had agreed with him for a penny and he was being good in giving the same pay to the last laborers.

We have always given this parable the meaning that whether we are called early in life (like Samuel who was called as a child and served God his whole life), or late in life (like the thief on the cross next to Jesus who was called in the hour of his death), we will all still receive the same reward - eternal life. However, this meaning does not work if you consider verse 16. "So the last shall be first and the first last, for many are called, but few chosen." Those who were first hired to work in the vineyard are given last place and equated to the many who are CALLED. And those who are last hired are given first place and equated to the few who are CHOSEN. With this meaning applied to verse 16, the parable would say that those who are converted early in life represent the many who are 'called', and shall be 'last' in the Kingdom, while those who are converted late in life represent the few who are 'chosen'.and shall be the 'first' in the Kingdom. This does not make sense does it?.

I would like to suggest a different meaning to the parable, one that does take verse 16 into consideration. First, notice the difference between the first and last laborers.

1. The last laborers got paid first and
2. Although all the laborers received the same pay, the last received more-per-hour of work than the first.

The key is that the Lord hired the first laborers as regular employees. But the last he hired through his GRACE and MERCY because part of the work day had already passed. And he had not agreed with the last laborers for a specific amount as he had with the first, but said to them, "whatsoever is right I will give you." So at the end of the day he must have evaluated their work to see how much he thought it was worth to him. Then he was GENEROUS and COMPASSIONATE in giving them a full day's wage even though they actually did not earn it. On their part, the last laborers went to work not knowing how much they would receive, but they went on FAITH in the Lord to give them what was right.

These scriptures tell us who the two sets of laborers are.

\* Rom 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of FAITH.

Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Rom 9:32 Wherefore? Because [they sought it] not by FAITH, but as it were by the WORKS of the law. For they stumbled at that stumblingstone;

Israel represents the laborers who were hired first, but they will be last in the Kingdom. But New Testament Christians including Gentiles represent those who were hired last, but they will be first in the Kingdom

Here are other scriptures that explain why New Testament Christians are 'chosen' and 'first' rather than Israel:

\* 2Ti 1:9 Who hath saved us, and called [us] with an holy calling, not according to our WORKS, but according to his own purpose and GRACE, which was given us in Christ Jesus before the world began,

\* 1Cor 1:27 But God hath CHOSEN the foolish things of the world to confound the wise; and God hath CHOSEN the weak things of the world to confound the things which are mighty;

1Cor 1:28 And base things of the world, and things which are despised, hath God CHOSEN, [yea], and things which are not, to bring to nought things that are:

\* Rom 4:4 Now to him that WORKETH is the reward not reckoned of GRACE, but of DEBT.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his FAITH is counted for righteousness.

A person who has worked a full day has fulfilled his obligation and has every right to a full day's wage. His wage is reckoned as a debt that the employer owes him. But New Testament Christians know that we have not been called according to our works. God does not owe us a full day's pay. We are altogether deficient in our works. But we have been called through the Lord's grace and chosen as the base things who really are not worthy to be chosen.

This mercy and grace that would come to New Testament Christians was also foretold centuries before in the birth of Esau and Jacob.

\* Rom 9:11 (For [the children] (Esau and Jacob) being not yet born, neither having done any good or evil, that the purpose of God according to ELECTION might stand, not of WORKS, but of him that CALLETH;)

Rom 9:12 It was said unto her, The elder shall serve the younger.

Abraham was a type of God the Father who was willing to sacrifice his only son Isaac. Isaac was a type of Jesus Christ who was sacrificed. Jacob, Isaac's son, was symbolic of New Testament Christians who are called through Jesus Christ. Esau was the firstborn son (equated here to the first laborers) and had the right to the promises. Jacob was the second born, (equated in this parable to those hired last) and elected by God to receive the promises. This was promised to Jacob before he was born and had done any works at all.