

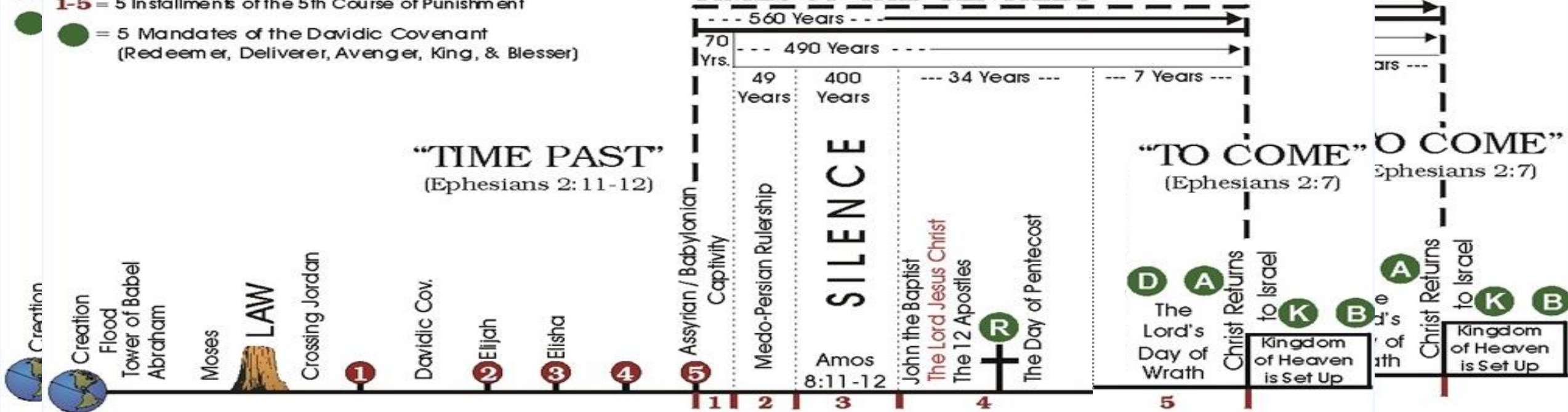
The Parable of the Laborers and God's Provision

Mat. 20:1-16

GOOD MORNING!!

- = 5 Courses of Punishment (Lev. 26)
- 1-5 = 5 Installments of the 5th Course of Punishment
- = 5 Mandates of the Davidic Covenant (Redeemer, Deliverer, Avenger, King, & Blessor)

TIMES OF THE GENTILES



ISRAEL - "The Circumcision" - "nigh unto God"
THE LAW serves as a "middle wall of partition."

Israel's Program is Resumed and Fulfilled
 Israel's Program is Resumed and Fulfilled

GENTILES - "Uncircumcision" "far off" "without God"

Genesis	Exodus Leviticus Numbers Deut.	Josh.	Jud. Ruth 1 Sam 1-16	1 Sam 16 to 1 Kgs 12	1 Kgs 12 to 2 Kgs 22	2 Kgs 10:31 to 10:32	2 Kgs 10:32 to 16:20	2 Kgs 17:1 to 25:30	Ezr Neh Est	The Silence of God	Matthew Mark Luke John	Acts 1-8	Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation	Hebrews James 1 & 2 Peter 1, 2 & 3 John Jude The Book of the Revelation	
				1 and 2 Chronicles		Isa, Jer, Lam, Ezk, Dan, Hos, Joel, Amos, Oba, Jon, Mic, Nah, Hab, Zeph, Hag, Zec, Mal.		Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon							

1. Forgiveness of sins:

- a. Ungodly sinners on enemy status before God and His Tribunal are JUSTIFIED BY GRACE THROUGH FAITH WITHOUT WORKS FOR ETERNAL LIFE (in all dispensations). Those justified in this way are placed into Israel's Prophetic Program as His friends and are given the opportunity to be JUSTIFIED AGAIN BEFORE CHRIST AT HIS 2ND COMING LIFE IN THE KINGDOM.
- b. The former refers to the believer's justification before God and His tribunal, which provides unconditional and complete forgiveness of sins—Paul refers to this.
- c. The latter relates to the believers justification before Christ in the Kingdom, which provides conditional forgiveness—James refers to this.

2. There are 3 basic groups of people to consider in the Kingdom.
 - a. The faithful righteous who will shine forth as the sun in the Kingdom (Mat. 13:43). As is evident in early Acts, the vast majority of the believing remnant will be faithful, not only justified before God's Tribunal but justified before Christ at His 2nd Coming as well and ushered into the Kingdom, arrayed around the Lord Jesus Christ and His light as He sits on His throne in Jerusalem, dwelling in His presence.
 - b. The rebellious righteous who will either suffer the death penalty or be sent out into the darkness (among the Gentiles far from the presence of Christ) where they will wail and grind their teeth in recognition of what they are missing during the rest of the Millennium but they retain the life of God.

c. The unrighteous unbelievers who will not enter the Kingdom in the first place or if born in the Kingdom will be sent into the darkness where there will be wailing gnashing of teeth for the rest of the Millennium but will then be cast into the fire separated from the life of God.

3. In all dispensations, justification of unrighteous enemies of God before His Tribunal is always by Grace through Faith WITHOUT works and eternally secure. Abraham is the example.

- a. First, idol-worshipping Abraham (Josh. 24:2), an ungodly sinner on enemy status before God (Rom. 4:3-5), believed God and God counted His faith for righteousness—he was justified unto eternal life, which provided complete and permanent forgiveness of his sins (Rom. 4:3-8; Gen. 15:6).
- b. Then God made him a covenantal friend, giving him an opportunity to be justified again in God's Prophetic Program to re-establish His Glory on earth.

4. Some 20 years later, after He had been justified before God and His Tribunal, God graciously offered him the opportunity to be God's instrument to display through the sacrifice of his unique son Isaac by type what He was going to do with His unique Son, the Lord Jesus Christ, on the Cross.

Abraham received this gracious offer by faith and offered up his only son, Isaac, as a sacrifice.

5. This obedience DID NOT justify him before the Tribunal of God. NOR did it justify him before men. It justified him before Christ the King at His 2nd Coming, resulting in a privileged place in the Kingdom. (James 2:21-23).

6. What if Abraham, justified years before, had refused to offer up Isaac? Would he have lost his salvation or does it prove he was never really saved in the first place?

--No, but it does mean that he will lose the opportunity to supply the type of the LJC and will impact his privileged place in the Kingdom and he won't show up in the memorial list in the Heb. 11.

7. One of the main truths revealed in Mat. 17-20 is that contrary to the VRS, the Kingdom cannot be taken or earned by human effort and force or by worldly riches and power.

a. In fact, these things are absolute hindrances to entrance into the Kingdom (Mat. 11:12; 19:23-25).

b. Jesus is turning the world's assumption about power and riches ruling the weak and poor selfishly.

c. The Father needs to convert and transfigure bring you into the Kingdom by faith (Mat. 17:1-8; 18:1-3; 19:26).

d. You can't "do" anything to possess the Kingdom. You can only "inherit" the Kingdom by God giving it to you (Mat. 19:29).

8. The reward of the Kingdom for the believing remnant:

a. For the 12 to fulfill their ministry of regulating God's forgiveness of Israel's national debt to facilitate the rebuilding of the nation, they will sit on 12 thrones judging the 12 tribes of Israel (Mat. 19:28).

--Main purpose the judges was to unify the nation, calling on repentance and delivering them from their enemies.

b. Those of the believing remnant alive at Christ's return will enter the kingdom to participate in everlasting life that is beyond anything the world under the VRS or the Gentiles could offer (Mat. 19:29).

12. Mat. 19:27-29: The believing remnant as a whole will give up all (we see a foretaste of this in early Acts) becoming His little children in complete dependence upon the father.

--They will be running the Kingdom!

13. While from man's viewpoint it appears that they are giving up everything, from God's viewpoint they are really gaining everything (first last, last first) (Mat. 16:23; 19:27-30)

14. The passage opens with "doing" something to possess eternal life in the Kingdom (Mat. 19:16, which is impossible) but ends with "inheriting" everlasting life as a free gift from God in the Kingdom (Mat. 19:29; 16:29)

9. Parable of the Laborers (Mat. 20:1-16): Their ministry would be based on the understanding that God gives the same provision to every member of the believing remnant, regardless of their past or when they entered the believing remnant. Base on God's abounding mercy and need not human works and earnings.