Cover Page

Scripture: Matthew 20:1-16.

Theme: Wages from God.

Text: Matthew 20:8 -- "..pay them their wages..."

Proposition: God pays wages, and gives rewards and gifts, to people because of his love and generosity, and not just because of the service rendered him. He extends this unearned love and generosity to people who need it and will accept it.

Dates written: February 8-9, 1963.

Dates and places used:

Tel. 10; 1963 - Montroses, Color, may 1, 1966 - alevans colo. Parayonan i melicolist curchos

June 15, 1969 - alevan, colo. Parayonan i melicolist curchos

June 8, 1966 - 154 Bm, 49 Arty, myo AME

Jett 10, 1969 ochood bord 766.

SEPT 2, 1984 - 6. D. EISENHOURA ARMY MEDICA

CONTER, ET. GORDSHERS

Y Cover Ince

Seristare: Network 20:1-16.

.hop word ready :emade

Toxt: Natthew 20:8 -- ".. pay them them their wares..."

Appropriation: And pays weres, and gives rewards and gifts, to needle because of his love and cenerosity, and not fust because of the service rendered him. He extends this unearmalove and remarks to be passed who need it and will eccept it.

Deter written: February 8-9, 1963.

:bonn sonds bus anted:

James 1 163 - Motor xue color

## Introduction:

l. Some years ago in a certain large city I had a job to do which required more muscles than I have. In fact, I needed the help of at least two men, and I didn't know how to get them. Someone advised me to go in the morning to a certain street corner in an older part of the city, and that I would find there at least several

men hanging around, just waiting for someone to hire them for the day. I went there, as suggested, and, sure enough, there were several men in work clothing leaning against building walls, sitting on the curb, visiting among themselves, and just waiting. One of the more alert of the men nodded at me, and said "good morning"; so I told him my problem. He waid he

would be glad to help, and then recommended a friend of his, from the now-silent and listening group of men. I agreed with them on an hourly wage,

and off we drove to do the day's heavy work. It is still possible to find "pick-up" day laborers like this in some areas, though it is becoming more

and more difficult to do so, especially if hard physical work is involved.

Introduction:

infertues non to a susav amos . I required more muscles than I have. I fact, I needed the help of at least two men, and I didn't know how to set them. Someone cavised me to we in the in em-older part of the city, and the Laveyer josel is event buil blow I men henring ground, just welting for someone to hive them for the day. went there, as suggested, end, surchow at mon Israves ever event the word cloth a leeming serios building enlis, sitting on the ourb, visiting anifice deat bus sevienment anome ed hi me, and soid hereod morning to se ad Star all .meldern vm mid bletell would be stady to rely, and then no blow wonded a friend of his, from the now-I .men To coors animoteil has the lie . near virgod se so med dily beers weed alvob end of evout on the heav half of a discortility of all . Wrow some ereas, thousand it is becoming nore and more difficult to do so, especial-. bevioust at show looksyng bred if wi 2. The Scripture that we read today is a parable by Jesus, the story of which depends on the same method of finding laborers. In most lands an age-old custom of folks who need a job is to congregate at some place where

age-old custom of folks who need a job is to congregate at some place where they may be easily found by those who are seeking help. In Jesus' parable, the employer was the owner of a vineyard. He found some workers in the market place early in the morning and

market place early in the morning and hired them, for an agreed-on price, which by today's standards would be about 20 a day. Three more times during the day he realized that more help was needed, and so made three more trips to the market place to hire additional help each time. These new labourers, hired at the sixth, ninth and eleventh hours of the twelve-hour day, were simply promised that they

would be paid "wantever is right."
At the end of the day all were paid the then and therex for their work. Those who had worked the full, long, hot twelve-hour day were paid the denarius or 20¢, that they had been promised.

These men were upset, however, when the farmer paid exactly the same amount to each of the other workers, regardless of whether they had worked six, three, or one hours. The reply that

2. The Serioture that we read today is a nerable by Jesus, the etog finding leborers. In most lands an fol a boom only colled to modern blo-one are secions help, in Jesus erroble, -oriv a Co Tempo and pay nevelome end verd. He found some vorbers in the hired them, for an agreed-on origin, ed bloom abrohusta a wahot yo do hiw atoms 20/ a day. Three nore times during the dev he realized that more help was needed, and so made three more trius to the merket place to hire wen exert tent Hose aled Leneitible Leburgers, hirod or the sixth, minth year tank becimera whomis erou , year ".tusta et vevetien" bisc ed bluon than and therex for their work. Those who had worked the full, long, hot entregel out bice suaw wat wood-eview or 206, that they had been promised. These men vere apset, however, when the to each of the other workers, regardlens of whether they had worked six. three, or one hours. The reely that

- the vineyard operator gave to them carries the message of the story, and was the reason for its telling.
- 3. The whole story and its message were told by Jesus to illustrate everyday and eternal truth about God, about God's Kingdom, and about God's relationship to people. It is, of course, this truth in which here we are interested. The first point of truth here seems to be that
  - I. A response to the master, a willingness to work, is the first qualification of him who receives wages from God.

1. One woman asked another. "Is

your husband a good provider?" "He is that," came the reply. "He's going to get some new furniture providin' he gets the money; he's going to get the money providin' he gets work; he's going to get work providin' the job just suits him. I never saw such a providin' man in all my life."

(No. 286 in "400 More Snappy Stories That Preachers Tell," by Paul E. Holdcraft, Abingdon-Cokesbury, 1948).

the vineyard operator gave to them carries the message of the story, and was the reason for its telling.

3. The whole story and its messnce were told by Jesus to illustrate
everyday and eternal truth about God's
about God's Kinados, and about God's
relationship to mesole. It is, of
course, this truth in which here we
execunterested. Incrinat noint of
treth here seems to be there.

I. A response to the master, a willinches to work, is the first qualifit
option of him who receives wages from

1. One woman asked emother, "Is your lusband a good provider?" "He is that," came the reply. "He's going to get some new furniture providing he rete the money evoluting he cats work; he's going to he's work arounding the leb just suits him. I never sew such a providing man in ell my life."

(No. 256 in "500 more brappy Stories Chat Preschers Sell," by Penley.

Holderert, Abinedon-Cokedonry, 1918).

Matthew 20:1-16

- 2. There are people who will take a job only if it suits them. Some' people feel that they are too good for this job or that one. In this day of unemployment insurance there are many folks who prefer to draw their \$40 to \$50 a week for not being employed in their special line of work than to Ex earn a few dollars more a week, or even than to earn quite a bit more, by working hard at something they dox not like. If our unemployment rate is high it doesn't necessarily mean that jobs aren't available. It often simply means that the unemployed are choosy about that at which they'll work. After all, welfare, unemployment insurance, and other programs won't let us suffer. "Providin' we get a job such as we want, we'll work! seems to be wording which expresses
- 3. This type of attitude isn't indicated at all on the part of the laborers in the story that Jesus told. The vineyard owner evidently had no strouble finding people who wanted to work. I'm not familiar with grape growing on a large scale, so don't known

much of our modern day attitude.

just how hard or tedious the work might be. This story, like all the

3. This type of etribude inn't indicated at all on the part of the indicated at all on the part of the later in the story that described no the vineyard owner evidently had no through formillar with grape or a large scale, so ton't in just how hard or tedious the work live how hard or tedious the work significant so. This story, like all the

Martmew 20:1-10

rest of the parables of Jesus, reflects accurately the conditions of his times. The people who worked all day are quoted as saying that they "have borne the burden of the day and the scorching heat," so probably the such jobs were not particularly easy. The laborers had to be willing to do such hard work, and had to work at it, before they received wages from the employers

then, to find in this part of this parable about God and his kingdom the message that he who would receive wages, or rewards, from God must be willing to do the work that God wants him to do. No arguments, no questions are indicated. Simple, prompt and willing obedience are the things that count. The rest of the story is such that through it Jesus seems to have said that this spirit of willingness and obedience is the most important thing about working for God.

go by without turning the searchlight on our inner selfes, each in his own way. Questions which this part of the parable might cause each to ask

OT-TIME MEMBERSHIP

reat of the erables of 'aus, re'beets accurately the conditions as
his times. The people who worked all
day are quoted as saying that they
have borne the burden of the day and
the accreding reat. "so erabled; the
the accreding reat. "so erabled; the
such jobs were not serticed rain
like leverers not serticed rain to do
such hard work, and had to work sayit
before they received wages from the
employer.

then, to find in this pert of this time, to find in this pert of this and the served of this the served and the served of the the served of the served the served that to do the work that the tod wants are indicated. Simple, aronot end william occiones are the the thing occiones are the the third through it leads seems to have and chart this spirit of williams occiones in the story is such that the third williams of the seems to have and obedience is the most important and obedience is the most important and obedience is the most important thing about working for od.

on our inner selves, each in his own way. Questions which this part of the par

\_\_\_\_\_

Himself are: "Am I willing to do the things that I honestly think God want me to do, no matter how hard or distasteful they are to me?" "Do I show evidence of such willingness by sincter courtesy to and concern for all other people, regardless of race or

other people, regardless of race or nationality? each of whom is in important to God as I am?" "Do I give sacrificially of both my time and mone to help my church win people to farix. Christ, and to serve them in many ways for God, since the church is the only really-effective way I have of joining with others so that our efforts for God are the most effective?"

6. Willingness to do God's work is so important that in the parable Jesus next made the point that

iI. God's reward, or wages, for workers are not based on the bility nor the service they perform.

l. In the parable the farmer paid all the workers of the day the same amount. Not unnaturally, those who had worked all day grumbled about it. It just didn't seem fair that those who had worked only 1/2, 1/4 or 1/12

OT-TIME MODERAND

himself are: "m I villing to do the things that I comestly things od what me to do, no matter now her! or distinated to do, no matter now her! or distinated of they are to me?" "Do I show evidence of such williameness by since or other occurtesy to and concern for all other occurtesy to and concern for all nationality, each of whom is is inmationality, each of whom is is inmationality, each of whom is is inmationality of both my time and non
ascrificially of both my time and non
to help my caured who them is meny
to help my caured win sees e to whis
ways for ood, since the church is
the only really-affective may I have
of joining with others so that our
afforts for God are the most effective;"

- 6. Williagness to do Cools work is so important that in the practical design next made the point that
- II. God's reworks or unres. for norkers are not beged on the Fellity northe service they perform.
- 1. In the persole the irrner onical the workers of the day the same and smount. Not unneturally, though who had worked all day aromaled about it. It just didn't seem fair that those who had worked only 1/2, 1/4 or 1/12

Marriam TriT-To

of the day should be given the same amount as those who had worked all' day. I suspect that if any of you business men paid in such an unusual manner today you'd have considerable grumbling among your employees too. Probably the mext time you hired, you would find that most of the workers were waiting for that last hour before they started to work! Don't worky, though, for this parable imposes no christian duty or example to sue such a pay system. All the commetators and scholars agree that this Scriptural story was not told to give a new syste of employer-employee relationships. It was told to point out that in thing spiritual and eternal, in things of God and His kingdom, the standards are a bit different from everyday business standards.

2. If God followed the normal business practices of paying wages according to the time you've worked, or the ability youhave, or the amount of work you do, the message of God's impartial love and justice would be meaningless. There would be little hope for the future except on the part of the most gifted persons, and of those who very early in life turned to

OT-TIME MANY OWN

enough as those who had worked all? day. To was hi tent toaceure I a . was Constage men coid in such an unaquel elderentaron oved 5' nov vahot temmen erunbling mong your employees too. Probably the next time you hired. you were waiting for that last hour befor they started to work! Bon't worm, though, for this pereble imposes no dour eas of element to this calreities a pay system. All the commencers an story was not told to give a new grate echiemolitater sampleme-revolume to 'to senior of termed, in things of God and Mis kindlow, the standards veh tove mul Juerollih did a num business standards.

2. If God Tollowed the normal breigness are time you've verses coording to the time you've verted, or the suility you neve, or the amount of work you do, the message of God's inpertial love and justice would be little meaningless. There would be little hope for the forms would be little or the forms except on the next files errors, and of these was very early in life turned to

Matthew 20:1-16

God through Christ. Suppose God paid wages in terms of eternal life, according to what folks did for him. The biggest contributors to the churches, and to other good works, would really be correct with attitudes of superiority and condenscion toward others. So many years in heaven for so much money, might be the standard.

- of course, such a thought knocks out the idea of everlastingness about heaven! Or suppose that the person with a lot of special ability received special wages from God. This might mean that people with good vocal or instrumental musical talent, or those with excellent artistic taste, or the golden-throated and persuasive sermon orator, or the person who is expecially good at getting along with almost everybody, or the person with unusual
- energy who is always and everywhere doing good, would receive special rewards from God. If this were so, those of us who are more ordinary and less gifted and less spectacular could not have much hope for the future.
- Any idea of equality before God would become impossible.
  - 3. This is exactly the point to which Jesus is speaking with this

blac bol ascecua . retral fewerat bol Los estil learnes to entred hi becau cording to what folks did for him. himor , eriror book reside of box .esc To paled type after thereon of without of naven at egoer men of .eaction so much money, night be the steadard. Of course, such a thought knocks out he wen! Or suppose that the cerson a bevious villide Inforce to tol a dility this side . bot cort seasy faibers instrumentel musical telent, or those with excellent ertiatic teste, or the norman evicentated has betsouts-mobion oretor, or the person who is expecial-Legamu di fo mosted edi te evbodyteve energy who is always and everywhere dolar good, would receive speed al rewards from God. If this were so. less difted and less specteonier could not have much hope for the future. tocome impossible.

3. This is exactly the point to

- Marthew 20:7-70
- parable. God does not pay spiritual and eternal wages by such standards. Rather,
- based on the generosity of the Master, who recognizes, respects and ministers to the needs of each.
- pointed out to the grumblers that he was doing them no wrong. He was paying them the amount which had been agreed. Then, speaking of his equal payment to those who had worked only fractional parts of the day, he said:

  "I choose to give to these last as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?"
- 2. In the day of Jesus the average minimum daily wage of a working man was about that which Jesus represented the landowner of the parable as paying. A man could hardly support a family on less. This much was needed if he were to care for his wife and children. The vineyard farmer was aware of this, since it was common knowledge. In paying to those who

worked the shorter hours the minimal

GT-T: AS ASMACHI

openble. God does not pay sairitant and atenderait.

III. God's rewards, or wares, are beauth on the trater, who recorning, we mean ministers to the recorning seals and ministers to the recorn each.

I. In the parable, the employed pointed out to the gramblers that he was doing them no arone. He was payabler then the smount which had been agreed. Then, speaking of his sound segment to those who had worked only fractional parts of the day, he said: I choose to give to the day, he said: give to you. And not allowed to de what I choose with what offence to me of the choose with what concrete to me of the choose with what concrete to me

rest minimum daily wave of a vording rest man was about that which leave represented the landstmar of the versile of a support of the landstmar of the versile of a family on leas. This much was needed if he were to care for his wife and oblidies. The vineyard farmer was common wave of this, since it was common throwledge. In so ine to those who worked the shorter hours the minimal

wages, he recognized this need.

- 3. Such is the way of God in his dealings with people, Jesus is saying God knows the needs of each, and is willing and anxious to help these needs be met. God does not force his will and way on folks as they deal wi with their needs and problems. They must be willing to accept his help, willing to approach things with the right spirit, willing to alter their ways to conform as best they can with what they understand to be his will.
- 4. God is not capricious in paying wages, in giving rewards, however. He is not moved by extreme generosity one moment to one person, only later to show a greater or lesser generosity to another equally-deserving person. His choice, rather is to be equally generous and gracious to all. To the person of faith goes the same eternal happiness, wages, or reward as to any other such person, regardless of differences in ability, length of service in God's work, or other factors.
  - 5. If this is true, then there is no way to earn God's favor, to

Drafica Agninga

theen sids besteroour ad . as and

3. Such is the very of Cod in his dealines with needs of each, and is earing to known the needs of each, and is willing and anxious to help these was needs us met. God does not force his will and wey on Yolks as they deal wi with their needs and problems. They must be willian to secont his help, willian to secont his help richt spirit, willian to secont his help with the richt spirit, willian to alter their with the week to conform as best they can with what they understand to be his will.

D. Cod is not couriefous in paying weards, however. He is not moved by extreme granceosity one moment to one person, only later to show a greater or lesser can remarking person. His chaicer, rather to be equally generous and eracious to all. No this person of faith cost to same eternal happiness, wages, or remarkless of differences in shill ty. remarkless of differences in shill ty. Length of service in God's work, or length of service in God's work, or length of service in God's work, or length of service in God's work, or

f. If this is true, then there is no way to earn God's favor, to

merit his wages, to get a reward from him. The only thing is simply to accept his gifts in faith, gratitude, and love.

6. Recently I received another booklet in a series which is sent out to ministers around the country by a pro-segregation souther group. One such book was ment with the compliments of Senator Harry Byrd of Virginia. This indicated the determination and wealth behind efforts to preserve a society based on discrimination along racial lines. The most recent book from this source sought to prove from biological research that the average negro is inferior in mental ability to the average white man. Because this is so, it concludes, the superior race, the white man, must do everything he can to prevent mixing of the races, which his superioty would be reduced.

7. This sort of reasoning sounds strangely like that of Hitler's theorists about the superior Aryan race, and the inferior Jewish race that must be exterminated, doesn't it? In retreat and withdrawal and retal-

1-1:03 velidal

norit sis verse, to set a report rion
its. In- all with its Stroly to
accept his mifted in frith, eretifude,
and love.

1

f. Recently I received enother . coors medition doitagerque-oro R iments of Senetor Harry Syre of Vir--animateh all betsoibni sid .simis tion and we alth behind efforts to regerve a society based on discriminstics close recial lines. The most the everence nerro is in entere and . nem etide evenere edt of vyillich lat Because this is so, it conduces, the emerior race, the while men, must do everything he can to erevent mixing of the races, with by which his sunericty would be reduced.

7.0 Mis sout of responing sounds strangely like that of Mitles's theorem at the superior Aryen race, and the inferior Jevish race that most be esterminated, doesn't its In retrest and withdrawal and retal-

Matthew 2011-16

worshippers.

12

iation at such white man's arroagance some negroes have gone into the sect known as the Black Muslims, described recently in a Saturday Evening Post article. This group uses the same type of thought and tactics as the white supremicist, except that they claim that the white race is the inferior one. For them, the white man is a devil, and the black man is favored of God!

8. Whether one race or group or nationality is superior or inferior is immaterial from the christian viewpoint. Christ taught, and Christians must believe, that God inxe loves all individuals equally, and has in store for all the same wages and rewards. Ex As christians, we have no right to be concerned with how mingling with another race or group might degrade or upgrade us. As christians, we should be concerned only with how we can best help others, regardless of race or creed, because from our love of God we want to serve him through others. As God treats people fair ly and generously regardless of race, wealth or status, so should his

OL-I:OS WED WAS

Ifod to beyover

iction at such white man's errormate soct socre negroes have rome into the sect socre news rome into the sect from the Fleck Maslims, described recently in a Setunday venium lost subticle. This erome uses the seme the shought and testion as the white subremicist, except that they clean the thirt except that they clean the thirt eror is the white me

is a devil, and the black man is

A shether one received an erest or anienter a in interior or inferior and a in interior it independs the contestion of independs of the contestion of the contestion of the contestion of the contestion of the contestions, we have no interior to be concerned with how minerated or burnade us. As christians, it is not the smoother race or wrone might in the contestions, and the contestion of the concerned only with how depends or burnade us. As christians, we should be concerned only with how of these or or or or or wrone in the contest of the

weslin or status, so should his

.erendiderow

9. This doctrine that God treats each according to his need is Christ-taught, let us remember. This doctrine gives hope for eventual justice to the mistreated. It removes the fear of death. It eliminates over bearing pride by the capable and undue humility by the less able people. It helps people recognize the ultimate value of each individual, whatever his place and circumstance in life. It have seen to him the communication of the communication

Conclusion: Common sense and the nobler impulses of our spirits should make us glad that all this is so. It is good to realize, as the parable of the workers in the vineyard so well points out, that God pays wages and gives rewards and gifts to people not because of service they render him, but because of his loveland generosity for all people alike. God extends this unearned love and generosity to all people who need it and will accept it.

Method 20:1-16

9. This doctrine that lod troots each scoopding to air meed is Unrint tated to be in meed is Unrint trains rives how for eventual justice to the mistreated. It removes the few of death. It eliminates over the learner or death, it eliminates over the law little by the caseble, and under a law seeds and circumstance in ever his slace and circumstance in ever his slace and circumstance in

Consultance of our ordered the modern to see of the modern implies of our ordered to modern the solution of this is sold this to see the modern of the workers in the weakers are the workers of the workers and relate to sever makes and the people of the people of the law tenders in the people of the law tendered the police the section of the section of the section to section to the section of the section of the section of the section of the section to section the section of the sect

Father, help us never to be deceived into thinking that we can work or buy our way into the Thy favor.

We are thankful for this beautiful parable of the workers in the vineyard, by which Jesus made clear this point.

We are pleased that thy generosity is extended unhesitatingly and without strings to each according to hism need, if he will only accept.

We accept thy love. We would show our gratitude by copying the pattern that Jesus showed us in non-discriminatory and sacrificial service to our neighbors, of all colors, races and needs.

Use us in thy service, we pray. Amen.

Tok: 20 20:1-16 . Summary Proven

Fether, held us never to be decoived into thinking that we can work
or buy our way into what Thy fevor.

Is one thankful for this becatiful
corable of the workers in the vineyard
by which denus made clear this into o'at.

Is one pleased that thy deserbity is
extended unhestigatingly and without
etrings to each socording to hism need
if he will ofly ecept.

We recent thy love. We would show our gratitude by conving the pattern that Jesus showed us in non-discriminatory and sacrificial service to our neighbors, of all colors, races and needs.

The us in thy service, we pray.

.mossa

## Opening Sentence (Funeral)

The eternal God is thy refuge, and underneath are the everlasting arms.

