

we see the way the 12-hour labourers see the world.

In this parable Jesus is inviting us to see the world differently. To see people differently. To see the people in our lives differently. To see our relationship with God, differently. Because the Kingdom of God is characterised by unsettling generosity and Jesus through this parable is asking me and through this parable Jesus is asking you, can you handle that? Will you participate in that?

Will you step into a system where the undeserving get exactly what they don't deserve? Would you be willing to extend to others exactly what they don't deserve

because my heavenly Father has extended to you exactly what you don't deserve? Will you participate?

In Jesus everybody's invited, the people with baggage, the people with regret, the people with a past. Along with ...and this is the kicker, along with all the arrogant people who judge people with a past, with baggage, with heartless mistakes.

Everybody is invited to the Kingdom of God. Everybody gets in through the same door; Jesus. Jesus grace and truth personified. Jesus who called sin, sin. Called sinners, sinners.

And then laid down his life for the them, inviting us to trust him, to place our faith in him. Trusting that what he did on our behalf made us right with God regardless of how unright we've been. And regardless of how unsettling that might sound.

So out of pure grace Jesus is inviting you to live life, to discover yourself in a personal relationship of love and affection which he has created. Which you in no way deserve, or could have possibly earned. You can't earn God's love, it's not for sale. It's his gift. His gift to you – that's grace; undeserved, unearned, unearnable favour with God. Jesus invites you into his vineyard and enjoy living loved,

15 December 2019

THE UNSETTLING SOLUTION

for just about Everything—3



Today we're in part three of our series: The Unsettling Solution For Just About Everything. And the unsettling solution is 'GRACE'. Grace, that underserved, unearned, unearnable, favour of God.

Let's look at an encounter where Jesus lives grace into a relationship. Jesus and his guys are traveling and they're going through the City of Jericho. Just passing through, not planning to stay.

In Jericho there lived a man named Zacchaeus, and he was a chief tax collector. That means mega wealthy. As a chief tax collector he basically had a pyramid scheme. Of course that meant he was

collecting taxes for the enemy, the hated Roman occupying force. Which would have meant Zacchaeus was hated as well.

Zacchaeus wanted to see Jesus as he walked through his town. But he was short. Zacchaeus is desperate, he wants to see Jesus, so he goes ahead of the parade and climbs a sycamore tree.

I'm not sure Zacchaeus really thought that one through. It could have gone horribly wrong for him; there stuck up a tree, the laughing stock of Jericho. And I'm sure people would have relished belittling the chief tax collector; the chief traitor. What a wonderful opportunity to embarrass him.

And then it happens. Jesus sees him in the tree and stops. Is the crowd thinking; 'Give it to him Jesus. Make his squirm.' But Jesus shocks everybody listening, and everyone in the first or second century, who would read this story, by saying, 'I must stay at your house today'.

Here we see grace at work. Jesus has gone to be the guest of a sinner. That isn't how things are meant to work.

Then Jesus tries to explain the upside-down Kingdom that he had come to inaugurate, this brand new set of ethics, this brand new way of seeing the world using this parable.

Christ Church Lutheran

Worship Times - 9.00am & 10.45am
Pastor: Tim 0427326553



Jesus' disciples multiplying disciples

As people listened to Jesus parables they knew there were two things to look for, there's the God figure, and there's the you figure.

Jesus begins; 'The Kingdom of Heaven; this new way of living I'm inviting you into, is like a land owner, a rich guy, who went out early in the morning, about 6am, to hire workers for his vineyard. The

owner would go to the public square where the day labourers gathered, hoping to be chosen, in order to have a job for the day. And you usually hired everybody you needed for the day, all at once.

Okay, you, you, you, you, you, you, go and work for me at the going rate; which was a denarius a day.

Then about three hours later, about nine in the

morning he went out and saw others standing in the marketplace doing nothing. He told them, 'You also go and work in my vineyard and I'll pay you whatever is right.' So they went.

He went out again about noon, so it's

**GRACE:
Undeserved, Unearned,
Unearnable Favour.**

lunch time. He goes back to the marketplace and finds others standing around and says; 'Hey, I want you to go work in my vineyard.' Then he's back again at three in the arvo where he finds more guys in the

marketplace and he says; 'I want you to go work in my vineyard'.

By now the listeners are thinking; 'Nobody would do this'. They'd be thinking; 'which

one's God, which one's me?'

And then Jesus takes it to the extreme. At five in the afternoon; there's only one hour of working daylight left; he goes to the marketplace again. And he finds others standing around, and

he asked them, 'Why have you been standing here all day long, doing nothing?' 'Because nobody has hired', they answer. He

says, at 5pm, 'You also go and work in my vineyard'.

I'm sure people are thinking, what happens when all these people come back and expect to get paid?

Luke tells us that Jesus said; 'Call the workers and pay them their wages. Beginning with the last ones hired and going to the first.

And here's where Jesus is unsettling. Here Jesus introduces a new value system, a new way of looking at the world. Here is Jesus' way of saying 'This is what God is like'.

The story goes on; 'The workers hired at 5pm each received a denarius.' They received what the original group was promised and everybody in line behind goes wild with joy. Why?

Because this can only mean one thing, we're not getting paid a denarius a day; we're getting paid a denarius an hour!

But those hired first only received one denarius. Can you hear the grumbling. Just like those who probably grumbled when Jesus went to Zacchaeus' home, instead of belittling him. It's unfair isn't it, how can they be equal to those

who only worked an hour?

To which the vineyard owner responds; 'Didn't you agree to work for a denarius, take your pay and go.' And here comes the punch line; 'I want'. Says the vineyard owner. I want, so this

**God's love
isn't for sale.**

is about what he wants, not what we want. I want to give to the one who was hired last the same as I gave you.'

To which they're thinking, 'you didn't give us anything, we worked for it. Right after you gave us a job.' Did you get that; the job was, is a gift.

The owner continues; 'Don't I have the right to do what I want with

my own money? Here's the convicting part.

This is the moment that if nobody figured it out, who they were in the parable, they're about to figure it out. This is so amazing in this next statement, Jesus illustrates or Jesus really a better word, Jesus illuminates

the absurdity of my resistance to grace. Jesus puts the spotlight right on my hypocrisy when it comes to the subject and the nature of grace.

Are you ready for this? Here Jesus says through the vineyard owner to the worker, in the vineyard and through that person to us. 'Or are you resentful because I am generous?'

You're not resentful, because of my generosity are you? It's so brilliant. And in this moment, Jesus kind of outs all of us because