



A KINGDOM OF GRACE

The Kingdom of God is Like... | 3.15.26

Libin Abraham

(The following text is automatically generated and has not been edited)

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Child, oldest is nine now, and our middle son is six, and it's older too. They're getting into sports, and we're like, Honey, could you try something not outside? So let's, let's get away from soccer. And how about Liam, you do basketball, and Avery, you do volleyball, because it's climate control, and that's a good thing in Texas. So that's what they're up to. Now, I don't know if this is good parenting or not, but we do have ways of rewarding them if they do well in their sports because I've recognized, for Liam, he needs a little motivation. Otherwise, he's just there for the snacks, and that's all he's there for. So we said, Okay, if you guys have a great game, Liam, if you score this number of baskets and every if you get over the net and have a great game, we'll take you to five and below, and you get to pick something else out. Okay, something you want. You can go and pick them out, and they get a they get excited by now, if you do something more than five and below, don't tell our kids that we're trying to stay on the budget. Okay? But Avery has upgraded. She has negotiated an upgrade. She saw last month. I took her to five and below, because it was Valentine's Day, I was gonna do some few things for her. She's a dad. There's an altar right next to five and below, and I've never been in an altar. I didn't know any better, so I said, Sure, honey, we can go there. Well, it was not like five and below. I've never been more lost in my life or in a store like I was on that day. But so if they have a great game, I'll take if Liam has good game, I'll take him. And usually everybody's with with with us as well. And and of course, he gets to pick something out because he had a great game. And you know what she says, Dad, I want something new. And I say, Honey, it's not a combined deal like it is. It is whoever played that day. And you know what she says, Dad, it's just not fair. There you go. You had some kids too, right? Or I'll take Avery after her volleyball game, and we'll take her to the store, let her pick something out and live like Dad, let me, let me get something too. But buddy, it's not a combined deal like you had your day. Today's Avery's day. And he'll say, Dad, it's just not, not fair. Liam loves going to the car wash with me, because our car wash, the one we go to, has some donuts the afternoon. So it's like, Dad, I want to go to Car Wash yesterday. We're taking the car to the car wash, and he's helping me clean the car out. And yes, and lo and behold, us, we were going through the car wash. He's looking through that little pig hole the window, and there's a box of donuts. So he gets to have a donut that day. So I come home and I tell every honey, guess what? Liam helped me out with the car wash today? And Liam says, Yes, and I got a donut too. But she said, Dad, it's just not fair. It's just not kids who do that. I've seen some adults do that too, right? You see a friend of yours at work getting a raise, and you kind of go through your internal metrics of, did they really deserve it? And if you don't think they did, guess what you're saying. It's just not fairness is a craving we all have in the human soul, and the world works on the axle of fairness. And there's some good things about fairness, like we want labor laws to be fair as we think about justice and equal opportunity, we want there to be certainly fair fairness. But oftentimes, when we think about fairness in our own mind, we are creating our own ranking systems of who deserves what. And it's fairness as we define fairness, but as we're talking about the Kingdom of God and today, leading into some of the ethics of the kingdom, while our world runs on fairness. God's Kingdom does not run on fairness. God's Kingdom runs on Grace. It is not a kingdom of fairness. It's a kingdom of grace. Now here's the deal. We love grace when it happens to us, but when someone that we don't think is deserving of grace, when they get a little grace, we get a little salty. That person shouldn't have gotten it, even if you're not careful, here's what can happen. Grace for me and fairness for them. I want grace, but I want fairness for others. Jesus told a lot of short stories. We call them parables. In Matthew 20, he's telling a few parables, and he has a parable on the kingdom of grace. It's a provocative parable, as they often were. So here's how Jesus describes his kingdom, beginning in Matthew 20, this kingdom of grace. In verse one, he says, For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. After agreeing with the workers on one denarius, he sent them into his vineyard for the day. Now the agriculture's workers, agricultural workers, in first century, they would begin their day at sunrise and end their day at sunset. So it's really a 6am to 6pm work, day 12

hours. And oftentimes in a city, there's a central marketplace where if you needed a job, if you were a laborer who needed to be hired, you would show. Up early in the morning because you needed a job, you needed to work, and you can't pay bills without working, and they often got paid at the end of the day. And here's a landowner who goes early morning, 6am to hire his first batch of workers for the vineyard. Now notice the phrase they agreed on wages, right? It says they agreed on a wage. Now that's important to know, because it says after agreeing, which means these guys who got hired at 6am they negotiated a price. There was a contractual agreement between the landowner and the workers, and they came to the agreement of one denarius, which is a fair agreement. It's a way just for one day's work. So the landowner hires this group of guys to come into his vineyard and work for the day, for one dinner. The story continues. When he went out about nine in the morning, he saw others standing in the marketplace doing nothing. He said to them, you also go into my vineyard, and I'll give you whatever is same with me, whatever is right. So Off they went, and about noon and about three, he went out again and did the same thing. Now this is, if you're a first century hero, you're like, This is odd. Why would he keep going every three hours because In on earth, he would know exactly how many workers he would need for the day. So usually they would come at 6am and hire the whole crew. It's not like the vineyard is getting bigger as the day goes on, but he's coming every three hours to recruit a new batch of labor. So what's happening here? Why does he keep doing so well? We're given the clue into why because it says he came at nine and noon and three, and he sat and he found a group of people. It says doing nothing, or just standing on doing nothing. Now the English translation is a little misleading, because in our reading, it sounds like they were idle, they were lazy. They were deliberately not trying to work. But that's not the case at all. The Greek word here is Argos, and it means they were simply without work. So the situation you have is not they were trying to avoid work, or they were lazy. No, no. They showed up at 6am hoping to get hired, because if they don't work that day, their family doesn't get to eat. They need to work. They want to work. But the problem is, as much as they're trying to be hired, no one is hiring them. They are without work. So here's what's happening. In the text, the land owner goes back and he hires laborers, not because he needed more workers, but because the laborers needed work. You follow me, the emphasis is not on the land owner needing the workers, but actually there was still a lot of workers who needed work. So the image is of a generous landowner who keeps coming back to the marketplace because he knows that if he doesn't hire them, they don't get to take anything home. Their kids will go hungry tonight. And so out of his generosity and grace, he keeps hiring more laborers, not because he needs the workers, but they need the work. Now, you notice, at the 6am crew, they agreed on a price, but here there's no negotiating. There's no agreement. They simply respond to a promise of a landowner who says, I'll give you what is right? The word right is righteous. The workers are expecting a percentage of pay for that day, but the landowner doesn't mention price. He simply says, I'll treat you right. I'll treat you righteously. Now there's one more batch of workers he's going to recruit at 5pm about five in the afternoon, he went and found others standing around, and said to them, Why have you been standing here all day doing nothing? And they said, because no one has hired us. Well. He said, You also go into my vineyard. He told them, remember, what time does the day end? At 6pm What time is it now? Five they're not going to do a whole lot of work in an hour. By the time they get into the vineyard and settle in and find out what needs to be done, the day is going to be over. But this land owner is so generous that as long as there are workers in the marketplace, he's willing to hire them. Why not? Because he needs more workers, but they need the work. So in your handouts, here's the first thing about grace, we must recognize that God's grace makes room for more. God's grace makes room for more.

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He kept coming back to the marketplace because he saw people in need of a job, and he kept making room for them. And this is a beautiful picture of the grace of God. This is what you see from Genesis one onwards, that God did not have to create a world, and he didn't have to create us. God was not lonely. He was not incomplete. He was not lacking anything. No, no. He chose to make room for us. He chose to create us out of the overflow of His grace and love. We came into being, but we are the ones who rebelled. We walked away from God. We sinned, and God could have closed the door of grace in Genesis three and started all over, but he didn't. He kept the door of grace open. He instituted the Passover. He instituted the sacrificial system, because over and over again, it is God saying, I will keep on making room for you to return. God did not have to send his only begotten Son 2000 years ago, but he chose to why, because he was gracious and For God so loved the world. He sent His only begotten Son so that whoever would believe in him would not perish, but would have eternal life. And you know what else? The door of grace didn't stop on the morning of the resurrection, 2000 years later, the door of grace is still open. Why? Because, like the landowner, God, every day, goes to the market, playing place, asking, Who else could come, who else will come? Morning, noon, afternoon, even to the late hour, he's asking, Who else can I forgive? Who else can I extend mercy to? Who else needs grace? Who else needs to be brought into the vineyard of My Kingdom? I don't know about you, but I'm so grateful that grace made room for me. How many of you are thankful for the grace of God that

kept pouring out on you. Oh, Grace makes room for more. The end of the day comes and it's time to get paid. So when evening came, the owner of the vineyard told his foreman, call the workers and give them their pay, starting with the last and ending with the first. Ooh, he wants to show a lesson. Doesn't he see? Calls them all to come, and he's going to start not with the 6am crew, but with the 5pm crew, because he wants the 6am crew to see what's about to happen. This wouldn't work well in my house, and probably wouldn't work in your house, and it won't work all that well here either. So the next verse says, when those who were hired, about five came, they each received one denarius. So when the first ones came, they assumed they would get more, but they also received a denarius each. So when the 5pm crew comes and gets their paycheck for the day, they get one denarius, and as soon as the 6am crew ceases, man, they get excited. They're like, Bro, did you see that? Because if they only worked one hour and they get one denarius, guess what? We're going to get paid 12 times because we worked 12 hours. So they're doing the math. They're probably good at math. They're like, we're going to get an incredible feast tonight because we're going to get paid 12 times more. But quickly they realize that's not how this kingdom works. Everyone is surprised. I want to be in the 5pm crew who's pleasantly surprised, because if you're like the 6am crew, you will be livid too, because it's just not fair. And so the 6am crew recognizes that they all get the same denarius, and now they are upset. The second thing we realize about grace is that grace disrupts our merit system, doesn't it? Grace disrupts this performance reward merit system that we think God should abide by. The best depiction of human justice is depicted to us by Lady Justice. Most courthouses or government buildings will have Lady Justice. And if you go to the next picture, she carries in this statue that you'll find in most government buildings, a sword. She carries a sword, and she has scales. So the sword is a picture of enacting judgment. The scales is she's going to weigh the facts and weigh the scales, and she's going to bring judgment based on what is fair. But notice in that picture, she's blindfolded, and that's a depiction that justice should be impartial, that the way the justice system should work is impartiality. Like she's out looking at who's coming and showing more favor to one than the other person. And it's a picture of fairness. It's a picture of blindfolded justice. That is the best that human justice can get. But here's the thing, the way that God executes justice is different than Lady Justice. It's not less than her view of justice. It's actually more. And here's why I say that God does not operate by the minimum standard of fairness. No, he operates by a higher standard of grace. In fact, God is not blindfolded. God actually doesn't treat everyone exactly the same, and that's the good news for me. And you why? Because God is responsive to the unique need of every single heart and soul. God sees the story and the plight and the condition and the and the story of every person, and he is unique and personal to how he brings justice and righteousness into their life. He's more than blindfolded fairness. And I've said this before, the worst prayer you can pray is God be fair to me. Friends. You do not want God to be fair to you. If he was fair to you, he would have to deal with you as your sins required. No, no, we don't want God to be fair. What we need God to be is gracious to us. Every single day. We need grace, not fairness. Because if the scales were weighed and our life of sin and brokenness was one on end, and the holiness of God was on the other end. It doesn't work in our favor. So what happens is the grace of God puts the righteousness on Jesus, of Jesus on one end, and the holiness of God on the other hand. And because of Jesus, we are counted worthy to be in Christ, to be in God. So heaven does have a merit system. This is not our merit, it's Christ's merit, Christ's righteousness. It's counted on our behalf. So I'm grateful that God's not fair, but that he's gracious. In fact, when the psalmist writes about God and how He sees the needs of the forgotten, the oppressed, those who have been nudged out of society. He does not paint to us a picture of a blindfolded God, but notice what Psalm sent. Psalms 10 says in verse, 10 onwards, so he is oppressed and beaten down. Helpless people fall because of the wicked one's strength. He says to himself, God has forgotten. He hides his face and will never see. Sometimes we think God is blindfolded, don't we, but the psalmist goes on and says, Rise up, Lord God, lift up your hand. Do not forget the oppressed. Why has the wicked person despised God? He says to himself, you will not demand an account people who do the harm. They also think God is blindfolded, but he's not. But you yourself have seen trouble and grief, observing it in order to take the matter into your hands, the helpless one entrust himself to you, you are a helper of the fatherless. Notice here God is now blindfolded. He sees, he observes. He takes into account the story of every person, because he sees reality for what it is. And that is a good thing for us, because God sees, he hears, He observes. This is better than blindfolded. Fairness. This is the grace of God made available to each person. So the 6am crew is not happy about their payment, and verse 11 says when they received it, because they're realizing this is different than our marriage system. When they received it, they began to complain to the owner. They began to complain, and they said, these last men put in one hour and you made them equal to us who bore the burden of the day's work and the burning heat. Let me ask you a question, did the 6am group get what they agreed to. They did, didn't they? They got exactly what they negotiated and bargained for. Had the landowner paid the 6am group, they would have just been fine.

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In fact, what they would have done is they would have rushed home, told their wife, honey, guess what? I got paid today.

We're going to get to eat today. And guess what, honey, I didn't even have to wait all day in the marketplace. I didn't have to worry all day if I was going to be able to provide I was the first to get chosen, and I got to go into the vineyard and do meaningful work. And now. Out the landowner so great and generous that he gave me everything he promised me. It should have been a day of gratitude, but it became a day of griping and complaining. Why? Here's why, comparison steals joy, doesn't it? Comparison seals joy. What messed the whole day up for them was they saw someone else experience grace when they got what they bargained for. They saw the 5pm crew, the 3pm crew, the noon crew, the 9am crew. They got not more than them, but they got the same as them, and now, because of comparison, they think the landowner has done something wrong. Because of comparison, jealousy and envy have grown, and they begin to lose the joy of the gift that they have in their hand. And comparison does the same for us. You have a great day that we see someone else getting blessed. Oh, now we're mad, or we see the gifts that other people have, and we begin to compare. And so rather than being content and thankful for how God has made you and the story he's given you and the ministry He's called you too, and the kids he's given you. You see somebody else's social media reels, man, their kids seem like they're better, and comparisons. Their job seems better, their vacations seem better, their ministry seems to be flourishing. Comparison robs us of joy, and it's not just the joy vertically we have with God because of comparison and jealousy. It builds resentment towards people. You could be getting along with somebody just great, and they get a raise, and now they're your enemy, and you feel like you've got to tear them down because of resentment, if you found it hard to celebrate the wins of others, and instead, maybe secretly, you're going resentful. And here's why I think Grace can oftentimes feel offensive. It's because Grace feels offensive when entitlement hides in the heart, when you feel entitled to more than others that having the same isn't enough, then I gotta have more. I gotta have better. That's entitlement, rather than standing in the wonder of the grace gifts you already have. Just breathing is a gift. Living in America is a gift, being able to come openly and worship Jesus is a gift expressing a difference of opinion publicly and not being thrown into jail. That's a gift, friends. We have so many gifts we take for granted to other comparisons. Steal the joy of the gifts that God has given in your heart, and don't let it make you bitter towards people. That's what's happening this exam crew. So now the landowner responds, and he says he replied to one of them, friend, I'm doing you no wrong again. You're getting what you bargained for. Didn't you agree with me on a denarius? He's saying you got what you bargained for. So why are you complaining? And here's why, I think they're complaining. They have built their whole workday on a transaction, on a contractual agreement, while the others came into the vineyard out of trust. The 6am crew, they had a transaction, they agreed to the others. They didn't have a transaction, they didn't have an agreement, they just had a promise. And the 5pm crew, they didn't they weren't even given a promise. It says they just showed up. They were just happy to get a job. They came trusting the heart of the landowner. Sid brings a question, do we deal with God based on transaction or trust? Because it's possible that we're saved by grace, but we then live our Christian life on our transactional basis, that we could actually bargain with God. So God, I'll give this much. I'll serve here. I'll even serve in kids ministry with two year olds, as long as my kids go to school here, as long as I get this job, as long as I have kids, as long as I get married, we have all of these conditions we bring to God. And if we feel like God has fallen short, guess what we do? We begin to question the character of God. Why? Because we're on a transactional basis with God, and that's what the 6am crew is doing. They're doubting the character of God. They're saying what you did isn't right, and that's what the landowner has to say, I'm not doing anything wrong to you. We doubt the character of God when we approach him transactionally. You feel like you've been living a great Christian life, and your loved one gets sick, or they pass away. We doubt the character of God. You lose your marriage or you lose your job, you lose whatever. Why? Because we've been on the axle of transaction. But can I just tell you sometimes the worst things in life is actually when you get what you bargained for, because then you miss out on the gifts of grace. The 6am crew, they got the wages of fairness, they just missed out on the gifts of grace. You can sometimes get what you bargain for, but grace is so much better than the outcome of our bargaining. It's better than any transaction we can make, or any deal we can make with God. So this parable is actually an invitation that instead of demanding conditional outcomes, we're invited to trust in the heart of our Father, to trust that He is good, to trust that He is Generous, that what he gives us to us, gives to us that is good, and what he gives to our neighbor that is good. And we are freed to celebrate the gifts and the blessings God gives to us because we trust in the heart of our God. Landowner says this to the 6am crew. He says, take what's yours and go. That's a sad position to be. You honor the transaction. Here it is. Now you're dismissed. Take yours and go. I don't want the transaction and then be dismiss from the presence of God. Take yours and go. I want to give this last man the same as I gave you notice. The word give, not pay, that's a different word of the Greek. He says, You got the payment you agreed for, but I want to give. I want to gift the last man, the last hour people, what is mine to give and what I want to give? So he's saying, you chose the wages that were fair, but I'm giving them the gift of grace. What do you want? Wages or the gift. It's amazing, is the word gift give. Jesus uses that just a few verses later to talk about the gift of himself, same chapter a few verses down, verse 28 just as the Son of Man did not come to be served, but to serve and to give his life as a ransom for many that word give, that's here in this verse, and in the

early verse, it's the word fellow. It is God saying, I choose to give, not obligated to give. No, I want to give. Out of my own volition, my desire, I'm choosing to give. That landowner was not obligated to bless the last crew with one Daenerys, no, no, he chose to do so. And Jesus is saying in the same way, my life is a gift that I choose to give. I'm not obligated to do it. I'm not coerced to do it. I am choosing to lay my life down as a gift for you, because reality is we were the ones who were waiting in the marketplace without hope, without life. As a songwriter, say we had no chance. The end result of our life was going to be famine and destruction. But God came seeking us. He came pursuing us, and he gave us something far more than we could have ever bargained for. He gave us his own life as a gift. The gospel is wedded into the story that whether you're a late comer or you're an early bird, you and I equally experience the beautiful gift of salvation. Whether you're the thief on the cross who literally comes into the kingdom in his last few breaths, or you are Abraham, called the father of faith, guess what? They get the same gift in the kingdom, whether you are a terrorist like Paul was killing Christians, or you're a man of integrity, like Joseph was, guess what? In the kingdom, they're at the same seat. It's not fair. It's Grace. Some people come into the kingdom in the first century. Others come in the 21st Century. Some people come into the kingdom at the age of five, and they have the reward of walking with Jesus their whole life. Others come into the kingdom at the age of 80,

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and they experience the same gift of the presence of Jesus. Jesus came to give his life as a gift. So I was driving in this morning, I heard the prayer call from the Muslim seminary across the street. Early morning, I see more Moss, not just build, but filled up from 5am all the way to midnight one. It inspires devotion, because, man, they're devoted. Two what is saying is, religion seeks wages. Religion seeks wages because the belief of every other religion is, if I can just do this, then my wages will be better. If I could just pray this many times, give this much alms and repeat these sacred mantras, then my wages will be better. So people spend their whole life trying, through religion, to earn a wage, but friends, Jesus isn't about trying to give you a wage you deserve. He is a gift, not about earning, but receiving freely, the gift that he is, and the gift that he gives is far better than the wages we could try and earn. Verse 15, the landowner says, Don I have the right to do what I want with what is mine. I love this point of question, are you jealous because I'm generous? Are you jealous because I'm generous? Now really, are you generous because he has chosen to be generous? In the original language, the phrasing is, Are your eyes evil because I am good? That's the Greek phrase. Are your eyes evil because I chose to be good, because I am good, because generosity is coming out of the nature of who God is. He is good, and he does what is right with what is his. And then Jesus concludes this parable with the point he's making all along about the kingdom, he says in verse 16, so the last will be first and the first will be last. Let me tell you what that's not that's not fair. We know what it is grace. That's what the kingdom runs on. Now I wouldn't try to restructure our socioeconomics based on this parable. Nobody would show up to work. Okay, but that's kind of the point. The kingdom is so different. It is mind blowing to see the nature of a kingdom of grace and mercy, where the last really are the first and the first really are the last before we conclude, there's one more question we got to ask ourselves, who is Jesus addressing here? Who is the five or the 6am crew, and who is the 5pm crew? Well, some people think, well, the 6am crew are the Jews who had a head start in the vineyard, and in the 5pm crew, they're the Gentiles who being engrafted in and that's very much a possibility. Some people say, Well, Jesus is speaking to the Pharisees, who are mad that the tax collectors and sinners are invited into the same kingdom and they have a seat at the table. So this is about Pharisees, the religious leaders and the sinners who are coming to know Jesus and experiencing the kingdom. That could also be true. But Jesus is giving this parable to a specific question that someone asks. And you know who this person is, take a wild guess who loves to ask questions of the New Testament, one of the disciples, Peter. So here's a question Peter has at the end of the last chapter, good old Peter. Peter responded to him and said, See Jesus, we've left everything and followed you. So here's this question, what will there be for us? You got to love a boy who just loves to ask questions. Respect him for at least asking the question. Now mind you, Peter didn't have a whole lot. He left behind. He didn't have a fishing career, but he said, Jesus, we're the OG disciples. We're the original group, the 12. We left behind our fishing career to leave you. So what's going to be there for us? That's the motivating question behind this parable, and here's what Jesus says. Jesus said to them, Truly, I tell you, Peter, in the renewal of all things, when the Son of Man sits on his glorious throne. You who have followed me will also sit on the 12 thrones judging the 12 tribes of Israel. Jesus is saying, I got you, Peter, don't worry, I'll take care of you. But here's really the answer. But it's not just you who gets who gets to see and experience the renewal of all things. He's saying everyone who has left houses or brothers or sisters or father or mother or children or fields because of my name, will receive 100 times more, and they will inherit eternal life. And this is but many who are first will be last, and the last will be first. That's the line that brackets this whole parable. And Jesus is saying to Peter, Peter, don't worry, you'll be taken care of. But you got to know how the Kingdom works. It's not just for you, it's for everyone, that no matter when you came into the kingdom. Him, whether it was in the first century and Jesus called you by the Sea of Galilee, or if it's today, you get the same reward in Jesus five years or 80, a person who's grown up in church their whole life, or a

guy who's never heard about Jesus experiencing him for the first time, every person has an equal seat at the kingdom of God. Let me just tell you, whether you've been at Bentley for 50 years, or this is your first Sunday, if you're in Christ, we are all equal here. Amen. There's no priority seating in the kingdom. It may not seem fair, but it's grace, and this is how the Kingdom runs. There will be some on that day where they thought they had a special order with God. They had an inn with God, who will recognize, oh, no, the kingdom belongs to the least of these. There will be some who, like the tax collector couldn't even lift up his eyes to God in prayer because he felt so unworthy, and perhaps he gets a closer seat because the Kingdom is about the posture of the heart, not bargaining, not finding the right wage or cutting a deal with God, but it's a heart of humility, getting down to the likeness of a child, because that's who receives Grace unhindered. It is about acknowledging our frailty and our weakness, and recognizing man we did not deserve a seat at the table, but thank God for amazing grace that I was once lost, but now I have been found. I was once blind, but now I see. How amazing is this grace. The moment you lose wonder of grace, you grow in entitlement, and you might actually get what you bargained for, and you will be disappointed. You don't just start this journey in grace. You live and you continue this journey of grace. Couple questions as we end today, are you keeping score with God? Have you created your own ranking system of how you should be doing in the kingdom? You bargaining, counting your wins and losses and holding God accountable, questioning his character when he doesn't meet your outcome that's going to constantly leave and lead to a life of frustration, complaining you don't need God to treat you fairly. You want him to treat you graciously. The second question is, has jealousy and envy stolen relationships in your life? Have you began to see people through a filter of what they deserve versus what you deserve, and as comparison robs you of the joy of enjoying the everyday gifts you have that it's resisted. It's kept you from seeing the uniqueness of how God has wired you and gifted you and the blessings he's already given you. And you have this insatiable desire for more, more from God, more from others, more from the world, because you feel entitled to more. You can run that rat race, and you'll never have gratitude. You'll never be content. But if you can just stop for a moment recognize all that God has already given you, you can be set free from the jealousy that leads to resentment. The last question, there are some of you who are still standing out on the marketplace, and you've yet to come into the vineyard, and today, I just want to tell you, friend, the door of grace is still open for you. God has kept the door of grace with you in mind. And the Bible says the wages of sin is death.

Libin Abraham 39:04

The wages of religion will also lead to death. But there is a gift, the gift of God, which is eternal life in him, you don't have to try harder, trying to become more. No, no, come to this place of seeing your life as a child in need of grace, saying, God, I'm open. I want to receive all that Jesus has. And today, if you can change your posture from working and earning a wage to receiving grace, you will recognize that the gift of God is Jesus given for you, just as he was given for me, and if you enter through the doors of grace, you have an equal seat of the kingdom of God with everybody else in this room. Because it may not be fair, but it is the infallible, scandalous grace of our Lord Jesus Christ, amen. So don't wait. Tomorrow is not promised, but. Today could be the day of salvation. Would you pray with me, Father, we bask in the grace of the Lord Jesus. Thank you for coming to find us, whether at 6am noon, afternoon or 5pm whether in the 11th Hour of our life, grace is Grace, How Sweet the Sound of amazing grace. And Father, would you rid us of entitlement and allow us to grow in the wonder of gifts you've already given, the blessings we already enjoy and the grace we already have? Because to have Christ is to have everything we need, nothing more. Every spiritual gift we need and blessing we need has already been bestowed to us in the person of Jesus, God, if comparison, jealousy has robbed us of this horizontal harmony with people help us recognize what you've already done in our story, Father, we thank you that you're not blindfolded. You see us. And there's some in this room who wonder if you see them you do, some who are hurting, some who have been edged out of society, who are still wondering, Has God forgotten, but Father, we thank you that you're more than fair, that you operated the higher law of grace. So rise up, Lord, as the psalmist said, respond to the individual needs in this room and online. And Father, if there's anyone under the sound of my voice who's still waiting in darkness without hope may today they encounter the joy of Jesus and the gift more than a payment. It is a gift we thank you. We pray all this in the precious name of Jesus and the Church said together aloud, amen, amen. And how many of you are grateful for the grace of Jesus? Amen, amen.