

Calvary Bible College

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Mark: The Servant Gospel, NT352

Part III. The Servant Presented as King and Rejected. Chapters 11-13

**Class 10
Chapter 12**

Joey: The Servant Rejected is the Chief Cornerstone of a New Temple

They are in the temple grounds for in chapter 13:1 it says they left the Temple

- In verses 1-12 Jesus is establishing the truth of their rejection of Him as their Messiah
- and laying the ground work for fulfillment of the Passover, Not the Setting up of His Kingdom on Earth
- 1 Then He began to speak to them (the chief priests, the scribes, and the elders) in parables: "A man planted a vineyard and set a hedge around it, dug a place for the wine vat and built a tower. And he leased it to vinedressers and went into a far country.**
- 2 Now at vintage-time he sent a servant to the vinedressers, that he might receive some of the fruit of the vineyard from the vinedressers.**
- 3 And they took him and beat him and sent him away empty-handed.**
- 4 Again he sent them another servant, and at him they threw stones, wounded him in the head, and sent him away shamefully treated.**
- 5 And again he sent another, and him they killed; and many others, beating some and killing some.**
- 6 Therefore still having one son, his beloved, he also sent him to them last, saying, 'They will respect my son.'**
- 7 But those vinedressers said among themselves, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'**
- 8 So they took him and killed him and cast him out of the vineyard (by killing Him).**
- 9 Therefore what will the owner of the vineyard do? He will come and destroy the vinedressers, and give the vineyard to others.**

His authority is twofold....

10 Have you not even read this Scripture: 'The stone which the builders rejected Has become the chief cornerstone. (Ps. 118:22)

11 This was the Lord's doing, and it is marvelous in our eyes'?" (Notice it is a question?)

-What is the Lord's doing? The rejection-Yes, making Him the chief cornerstone-Yes

12 And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them. So, they left Him and went away.

-Besides His hour had not yet come!

The Servant Rejected is the Chief Cornerstone of a New Temple

Matthew's Account, 21:33-46

John: The Servant Lays Down the Principle of Earthly and Heavenly Submission

Matt. inserts here: **22:15 Then the Pharisees went and plotted how they might entangle Him in His talk. 16 And they sent to Him their disciples with the Herodians,**

And so the Testing of the Lamb for blemishes continues

-Per Ex. 12:5-6

-The Second test is political with an assumption that He is coming now to establish His Throne...

13 Then they (Sanhedrin?) sent with a purpose to Him some of the Pharisees and the Herodians, to 'catch' (only in this story, with a purpose to cause harm) Him in His words.

14 When they had come, they said to Him, "Teacher, we know that You are true, and care about no one opinion's; for You do not regard the person of men (not swayed by any man appearance), but teach the way of God in truth.

-Though their motives are wrong, what they are saying is an incredible resume of Jesus' ministry to date.

-Edwards: The statement is notable on two counts. First, despite the insincerity of the Pharisees and Herodians, it is a true statement. Jesus is indeed such a person. Moreover, a person who is not "swayed by men, because you pay no attention to who they are," is unlikely to be influenced by such flattery.

Is it lawful or right to pay taxes (rooted in for our word 'census') to Caesar, or not?

-Wuest: The Greek word for lawful here means "it is permissible, it is allowed, permitted." The context indicates whether the restrictions are religious or civil. Here the Jews were not discussing the legality of paying poll tax to Caesar, but whether a Jew should do so in view of his theocratic relationship to God.

-The tax referred to is an imperial poll tax, first instituted in A.D. 6. The amount required to satisfy the poll tax was a denarius, which was the average daily wage in Palestine (Matt 20:2, 9). A denarius was a Roman silver coin bearing the semi-divine bust of Tiberius Caesar (A.D. 14-37) with an abbreviated Latin inscription when translated reads: ("Tiberius Caesar Augustus, Son of the Divine Augustus")

15 Shall we pay, or shall we not pay?" But He, knowing their hypocrisy, said to them, "Why do you test Me Matt. adds: you hypocrites (because they were already paying it and I'll prove it ...)? Bring Me a denarius (not a Jewish shekel) that I may see it."

16 So they brought it.

-Dr. Arnold: Jesus did not ask for a Jewish shekel coin, but He asked for the Roman tribute coin which had the inscription and picture of Caesar on it. It is also clear from the tense, that no one (the questioners) there had the coin. When Mark 12:16 states: And they brought it, the picture is that someone had to go and fetch it from among their conspirators, because Pharisees, especially, were not allowed to carry a coin that had the image of a man on it; that would have been considered idolatry, but this would not be true of the Herodians.

And He said to them, "Whose image and inscription is this?" They said to Him, "Caesar's."

-The only answer they could give was: Caesar's. Since this coin contained the image of Caesar, it is obvious that, under Jewish law, such a coin could not be used for personal use or for Temple use. The only thing one could do with a coin like that was to return it to Caesar.

-So if they did not pay Caesar's tax why did they have his coin, for that is the only reason for having his coin was to pay his taxes, otherwise they would use the shekel in Jewish society both religious and social.

Their exposed hypocrisy as to why they would even have a Roman coin leads to Jesus' answer

17 And Jesus answered and said to them, "Render (imperative) to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at Him and left Him and went their way.

-That ultimate authority resided with God is clearly implied in Jesus' use of the word "image" (v. 16 in Greek), which is the same word used in Gen 1:26 of humanity's creation in God's image. If coins bear Caesar's image, then they belong to Caesar. But humanity, which bears God's image, belongs to God!

-At this point, Jesus laid down the principle of separation of religion and state and pointed out that there are two areas of authority: divine authority and delegated authority. Divine authority comes from God, but delegated authority comes through Caesar. The payment of taxes to Caesar did not nullify God's rule, it only recognized God's delegated rule through this government. Eventually, Yeshua, as the Messiah, will replace Caesar.

-**Edwards:** This passage affirms that there are duties to governments that do not infringe on ultimate duties to God (Rom 13:1-7; 1 Tim 2:1-6; 1 Pet 2:13-17 are the key expanded church age teachings from this passage)

-**Pulpit:** It is as though our Lord said, "Since you Jews are now subject to Cæsar—and there is here this evidence of it, that his coin is current amongst you; you would not use it were you not obliged, because all Gentile rites and symbols are an abhorrence to you;—but since Cæsar demands nothing of you but his tribute—the coin stamped with his own image and name—it is your duty to render to him his own denarius for tribute.

-Since this was also the clear teaching of the Old Testament that human governments have delegated authority from God, even so Gentile governments can have authority over Israel.

-Did not Assyria have delegated authority over the northern tribes?

-Did not Babylon and the Persians have delegated authority over Judah?

-So, this attempt by the Pharisees and the Herodians to discredit Jesus and raise the ire of Rome also ended in failure.

The Servant Lays Down the Principle of Earthly and Heavenly Submission

Matthew's Account, 22:15-22

The Third Test

Joey: Servants Know that Mistaken Philosophies Come from Not Knowing the Scriptures

18 Then some Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying:

19 "Teacher, Moses wrote to us that if a man's brother dies, and leaves his wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother.

20 Now there were seven brothers. The first took a wife; and dying, he left no offspring.

21 And the second took her, and he died; nor did he leave any offspring. And the third likewise.

22 So the seven had her and left no offspring. Last of all the woman died also.

23 Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife."

24 Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God (as in resurrection power)?

25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven (unable to procreate after their kind).

-In their resurrection bodies they will not need to procreate for there will be no death,

-and thus in resurrected bodies they will not, like Angels, be able to procreate their own kind

26 But concerning the dead, that they rise (according to the power of God), have you not read in the

book of Moses, in the burning bush passage, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?

-He promised the land to these three and He will resurrected them and they will live in this land in the Kingdom Age.

27 He is not the God of the dead, but the God of the living (and the living will be resurrected). You are therefore greatly mistaken."

Dr. Arnold: The third attack was a question of theology and this came from the Sadducees. This is recorded in Matthew 22:23–33; Mark 12:18–27; and Luke 20:27–40. The specific theological issue was the question of the resurrection from the dead.

There were a good number of differences between the theology of the Pharisees and the theology of the Sadducees, one of which was the belief in a future resurrection from the dead. The Pharisees believed in a physical, literal resurrection of the dead, but the Sadducees did not.

The Sadducees liked to ask tricky questions of the Pharisees to make them look stupid, and they often succeeded. One day they tried one of these tricky questions on Yeshua. They came to Him and hypocritically acknowledged Him to be a great teacher, and tried to “warm Him up” and “set Him up for the kill.” Then they told the story of a woman who married a man who had six brothers. The Mosaic Law taught that, if a married man died before fathering any children, his brother had the responsibility of marrying the widow and raising up children in his deceased brother’s name. She married the first brother, but he died. In keeping with Mosaic Law, the second brother married her, but he also died before producing any children. Again, in keeping with the Law of Moses, the third brother married her, but he also died before any children were born. She married the fourth, the fifth, the sixth, and the seventh brother, and the same thing happened. Eventually she was married to all seven brothers, but she produced no children through any of them. All seven of them died and, finally, she died as well. The question, then, was: If there really is such a thing as a resurrection from the dead, whose wife is she going to be, since all seven brothers had been married to her?

This was a tricky question often asked of the Pharisees, and the Pharisees were totally incapable of producing an answer to it. Because of their failure, they were made to look stupid by the Sadducees. As a result, the Pharisees were often embarrassed by those questions of the Sadducees. They were not able to deal with the issue of whose wife she is going to be in light of the fact that all seven brothers were married to her, but none of them produced children. Had they produced children, in the resurrection she would have remained married to the one to whom she gave children.

But Yeshua bypassed that issue to deal with the real problem the Sadducees had; they were indeed mistaken because they did not know or understand the Scriptures (Mat. 22:29). So, what is the answer to this Sadducean question? Yeshua responded by stating their problem: they err, they made mistakes, because they did not know two things. First, they did not know what the scriptures taught on this issue; and secondly, they did not know the power of God.

He then gave a threefold answer in verse 30. First, He made an appeal to the power of God by pointing out that the resurrection is not going to be a mere reawakening. It is not going to be a mere restoration back to natural, physical life as we know it; but when the resurrection occurs, that resurrection will be a transformation of the body. It will be a type of body that cannot reproduce itself. Because it is not a body that can be reproduced, there will be no need for marriage in the resurrection; resurrection bodies cannot be propagated through natural generation. Whereas the human race, as it is now, must have a marriage relationship with sexual intercourse by which it can be propagated, this is simply not going to be true with the resurrection body. The resurrection is not going to be a mere reawakening, a mere restoration

back to natural life, but rather, a transformation into a new type of resurrection life; there will be no marrying or giving in marriage in Heaven with the resurrection body. So the answer is: She will be no one's wife, for there will be no marital relationships in the resurrection.

The second answer Jesus gave was to make an appeal to the covenant relationship. In Matthew 22:32, Yeshua quoted Exodus 3:6–7, where God told Moses: I am the God of Abraham, and the God of Isaac, and the God of Jacob. This was the official Old Testament formula for what is now called the Abrahamic Covenant. Part of the Abrahamic Covenant was that God promised certain things to Abraham, Isaac, and Jacob which were not fulfilled in their lifetimes. God did not merely promise the Land to the seed of Abraham, Isaac, and Jacob, but God said to Abraham: To you and to your seed I will give this land; to Isaac He said: To you and to your seed I will give this land; and to Jacob He said; To you and to your seed I will give this land. So, the Land was not merely promised to the descendants of Abraham, Isaac, and Jacob, it was promised to Abraham, Isaac, and Jacob personally. Yet the most that these three men ever owned of the Promised Land was one burial cave and several wells. Since these three men died without the promise being fulfilled, a resurrection is required.

Contained within the concept of the promise of God is a concept of resurrection in that, if God made certain promises to an individual and that individual dies before those promises are fulfilled, it automatically requires a future resurrection for God to fulfill His promises. This is the point of Hebrews 11:17–19, which tells about Abraham's faith. When Abraham was asked to offer up Isaac, he knew God had made promises concerning Isaac. So, even if Abraham had proceeded to kill Isaac, he knew that God would raise Isaac back to life: God's promises, which are unfulfilled in one's lifetime, require a future resurrection for those promises to be fulfilled.

The third appeal Jesus made is found in Matthew 22:32: ... God is not the God of the dead, but of the living.

The point here is that God has a living relationship to the fathers and, therefore, He cannot leave them dead.

The result of this third attack and answer is threefold. First, the people were astonished at his teaching (Mat. 22:33), because it was a brand-new view of what Exodus 3:6 meant. Secondly, even the Pharisees were impressed, because they could never answer the Sadducean question, but Yeshua did, and this supported their view of the resurrection. Thirdly, the Sadducees were silenced as Luke 20:40 states: For they dare not ask any more question. They were the ones who were made to look foolish.

Servants Know that Mistaken Philosophies Come from Not Knowing the Scriptures

Matthew's Account, 22:23-33

Fourth test was this to be the fruit of the Vineyard?

John: Servants Know that Loving God Looks Like Loving Others

28 Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well (correctly, rightly), asked Him, "Which is the first commandment of all?"

Dr. Arnold: The fourth attack came from the Pharisees, and this was also a question of theology. This is recorded in Matthew 22:34–40; and Mark 12:28–34. Initially, the one asking the question was attempting to trick Jesus. Matthew 22:35–36 states: And one of them, a lawyer, asked him a question, trying him: Teacher, which is the great commandment in the law?

29 Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the Lord our God, the Lord is one. (and what is our response to his Lordship? It is twofold:)' 30 And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment.

-The most important commandment is Deuteronomy 6:4-5.

-This passage from Deut. 6:4-5, known as the Shema (Heb. "to hear"), was recited morning and evening by every pious Jews. As a creedal summary it was and is as important to Judaism as is the Lord's Prayer or the Apostles' Creed to Christianity.

And because of this and in addition to this one singular greatest commandment ...

31 And the second, like it, similar to it and is this: 'You shall love your neighbor as yourself (Lev. 19:18).' There is no other commandment greater (that supersedes) than these (plural, two commandments)."

-Matt. adds: 22:40 On these two commandments hang all the Law and the Prophets."

-The fact that Jesus adds the commandment from Lev 19:18 to the Shema indicates that it takes both commandments to realize the one singular great command of God.

-But then Jesus went beyond the question and told them what the second most important commandment was in verse 31: The second is this, you shall love your neighbor as yourself.

-Since these are the same answers that the Pharisees themselves would have given and is what they believed, they were not able to take hold of Him at all.

The balance of the narrative is totally unique to Mark ...

32 So the scribe said to Him, "Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He.

33 And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."

-Why did he reference burnt offerings and sacrifices?

-Because these in Leviticus point to dedication offerings, not sin offerings which were the fourth and fifth offerings of Lev. Chapters 1-7.

-All of our dedication sacrifices to God are not superior to Loving God and loving others!

34 Now when Jesus saw that he answered wisely, He said to him, "You are not far from the kingdom of God." But after that no one dared question Him openly.

-So at this point, the Pharisees were also silenced, as Mark 12:34 states: ... And no man after that dare ask him any question.

-Class question: What is he missing though he is not far from the Kingdom of Heaven?

-So four times the Lamb of God was attacked and tested; four times He responded to show that He was without blemish and without spot.

Servants Know that Loving God Looks Like Loving Others

Matthew's Account, 22:34-40

Joey: The Servant Understands the Hypostatic Union* of the Messiah

* Chafer: The expression hypostatic union (*from hypostasis-an underlying one substance, not just attributes*) is distinctly theological and is applicable only to Christ in whom, as in no other, two distinct and dissimilar natures are united. History records no instance of any other being like Christ in this respect, nor will any other ever appear. He is the incomparable theanthropic (*God-Man*) Person, the God-

man, the Mediator and Daysman (cf. Job 9:32, 33). There need be no other, for every demand, whether it be for divine satisfaction or for human necessity, is perfectly answered in Christ.

There has been a break in their testing Jesus and He has been teaching

Matt. starts us off here: **22:41 While the Pharisees were gathered together, Jesus asked them, 35 Then Jesus answered** (*an unspoken question*) **and said, while He taught in the temple, "How is it that the scribes say that the Christ is the Son of David? Matt. adds: "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David."**

-The Pharisees agree with the 'Scribes'

36 For David himself said by the Holy Spirit (Matt. adds 'in the Spirit' call Him Lord, saying): **'The LORD said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool." '**

37 Therefore David himself calls Him 'Lord'; how is He then his (*David's*) **Son?" And the common people heard Him gladly.**

-Jesus now turned to all of His attackers with a question of His own, recorded in Matthew 22:41-46; Mark 12:35-37; and Luke 20:41-44. According to Matthew 22:42, the question was: ... Christ? Whose son is he? ...

-Whose Son was the Messiah supposed to be?

-They answered correctly in verse 42: ... The son of David.

-But then Jesus threw the trick question at them. If the Messiah was supposed to be David's son, why, then, in Psalm 110:1, does David call the Messiah, Lord?

-A father would never address his son as Lord. So in Matthew 22:45: If David called him Lord, how is he his son?

-Their response, according to verse 46, was: And no one was able to answer him a word, ...

-They could not answer His question, because the answer is in the concept of the God-Man. As to His humanity, He is David's son; but as to His deity, He is David's Lord.

The Servant Understands the Hypostatic Union of the Messiah

Matthew's Account, 22:41-46

John: The Servant Helps Others to See Thru Religious Hypocrisy

38 Then He said to them (*common people and*) **Matt. adds: and to His disciples in His teaching, "Beware of the scribes,**

-Have a healthy balanced view of all who speak for God

-Not cynical but realistic

-Remember your faith is in Jesus Christ, your final authority is the Word of God, BUT you are to submit to your local leadership as unto the Lord ...

-Do so after careful examination and prayer

-They wear shoes because their feet are made of clay

Matt. adds here: 23:2b The scribes and the Pharisees sit in Moses' seat (*place of authority*).

3 Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do.

4 For they bind heavy burdens (*by implication, 'on the people'*), **hard to bear** (*awkwardly placed and heavy*), **and lay them on men's shoulders; but they themselves will not move them with one of their fingers** (*they did not carry at all the burdens they placed on the people, and or they did not help the people with the burdens they placed on them*).

5 But all their works they do to be seen by men. They make their phylacteries broad (*what they put on their foreheads or right hands*) **and enlarge the borders of their garments** (*designates their*

authority ... didn't want anyone to miss their position of authority)... **who desire to go around in long or enlarged robes, love greetings in the marketplaces, Matt.** explains what greetings they desired to hear: **and to be called by men, 'Rabbi, Rabbi.'**

39 and the best seats in the synagogues (*religious community*), **and the best places at feasts** (*social-religious community*),

40 who greedily devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."

-Unlike the Sadducees, for example, the scribes were not as a rule wealthy. They were largely dependent on gifts of worshipers and benefactors for their livelihood. Then as now, some persons exploited the esteem in which they were held to abuse the generosity shown to them by others.

-I would love to have a sign by our dumpster in back: 'Parking Reserved for Clergy'

-That is where we park anyways!

And primarily To His disciples He says this.... 23:8 But you, do not be called 'Rabbi'; for One is your the Teacher, the Christ, and you are all brethren.

-Call each other brothers of another mother!

9 Do not call anyone on earth your Heavenly 'father'; for One is you're the Father, He who is in heaven.

10 And do not be called 'teachers' (one who guides & explains); for One is you're the Teacher, the Christ (referring to Himself as the Messiah).

-And when Christ goes to Heaven, the Holy Spirit will be The Teacher!

But instead

11 But he who is greatest among you shall be all of you, your servant.

12 And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

The Servant Helps Others to See Thru Religious Hypocrisy

Matthew's Account, 23:1-12

Joey: The Servant Cares About the How and the How Much of Giving

41 Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much.

42 Then one, Luke adds: certain poor widow came and threw in two mites, which make a quadrans.

43 So He called His disciples to Himself and said to them, "Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury;

44 for they all (the rich) put in out of their abundance Luke adds: have put in offerings for God, but she out of her poverty put in all she had, her whole livelihood."

The Servant Cares About the How and the How Much of Giving

No Account in Matthew

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Mark: The Servant Gospel, NT352

Part III. The Servant Presented as King and Rejected. Chapters 11–13

Class 10

Chapter 12

In Mark 11:27- 33

Jesus' Authority Questioned

27 Then they came again to Jerusalem. And as He was walking in the temple, the chief priests, the scribes, and the elders came to Him. 28 And they said to Him, "By what authority are You doing these things? And who gave You this authority to do these things?"

- You're acting like you own the place
 - Flipping over tables
 - Canceling the sacrifices
 - Driving people out

29 But Jesus answered and said to them, "I also will ask you one question; then answer Me, and I will tell you by what authority I do these things: 30 The baptism of John—was it from heaven or from men? Answer Me."

31 And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?' 32 But if we say, 'From men'"—they feared the people, for all counted John to have been a prophet indeed. 33 So they answered and said to Jesus, "We do not know." Liar faces 😊 They know, but you don't want to answer Jesus.

- They wanted to trap Jesus by their question, now they are the ones that are trapped.
 - They're mixing words with the wrong person

And Jesus answered and said to them, "Neither will I tell you by what authority I do these things."

In verses 1-12 Jesus is establishing the truth of their rejection of Him as their Messiah

- He's laying the ground work for fulfillment of the Passover, Not the Setting up of His Kingdom on Earth
- The Triumphal Entry took place in the context of the Passover. The significance of this particular Passover was that this was the Passover when Yeshua knew that the final atonement for sin would be made, by His death (Lk. 22:14).
 - People cut off palm branches and laid them before the feet of the colt that Jesus was riding.
 - They cried out Hosanna in Hebrew, Hoshanah. They said, Blessed is he that comes in the name of the Lord.

Normally, these are not actions that are performed during the Passover, rather, they are performed during the Feast of Tabernacles. The response of the multitudes showed that they were expecting the Feast of Tabernacles to be fulfilled on this occasion. According to Zechariah 14:16–21, the Feast of Tabernacles is to be fulfilled by means of the Messianic Kingdom. The declaration, Hosanna, and the actions of the multitudes showed that they were expecting the Kingdom to be set up on that occasion in fulfillment of the Feast of Tabernacles.

However, they did not yet realize that Jesus was not coming to fulfill the Feast of Tabernacles, rather, He was coming to fulfill the Passover. The Passover was not to be fulfilled by the establishment of the Kingdom, but by the death of the Messiah. The multitudes misinterpreted the purpose of His riding into Jerusalem on that occasion.

On that day, the tenth of Nisan, the Lamb of God was set aside. From the tenth until the fourteenth, this Lamb would be tested to show that He was indeed without blemish and without spot. That's the only kind of sacrifice that God will accept

- Tested by 4 different attacks
 - The first attack or test came from the priests and the elders and they questioned where He got his authority from

In vs 1-12...Jesus is going to tell a story to reinforce a point He is making.

- You're asking me about my authority when you guys aren't even living under the authority (God's) you're asking me about!
- On any subject matter, is God's word the final authority in our lives?
 1. Appealing to their conscience
 2. Giving them a stern warning

Joey - The Servant Rejected is the Chief Cornerstone of a New Temple

1 **Then He began to speak to them** (*the chief priests, the scribes, and the elders*) in **parables**: Matthew 21:33-46...**Parable of the Wicked Vineyard Keepers**

Typical rabbinical teaching

1. Give the story
2. Ask a question
3. Allow the audience to draw their own conclusion

In this story, Jesus is going to

"A man Mathew 21:33 adds a certain landowner planted a vineyard and set a hedge, dug a place Matthew 21:33 adds a winepress in it for the wine vat and built a tower.

Everywhere they looked around Judea there were vineyards on tiered hillsides. One of the fruits of Israel was grapes. A huge part of their economy was harvesting grapes through winepress' in order to make wine.

- People would clear away the stones, they would build a stone fence around the property to keep animals out, to keep thieves out. And then they would in these tiered hillsides, plant the fields, they'd build a winepress and a wine vat to catch the wine. They would build a 15-20 feet tower as a lookout post to protect the crop. Everyone standing there listening to Jesus tell this story saw this everyday of their lives.
- Also, Old Testament Scriptures speak of the nation of Israel as a vineyard.

SO...In this parable...

- The "vineyard" is the nation of Israel.
- The "landowner" is God.
- The "servants" are the prophets of God
- The "one beloved" son is Jesus Christ
- The "vinedressers" or "tenant farmers" are the spiritual leaders of Israel
 - Men, God entrusted the physical and spiritual well-being of Israel to

Jesus is taking these people back to **Isaiah 5:1-7** **God's Disappointing Vineyard**

Now let me sing to my Well-beloved A song of my Beloved regarding His vineyard: My Well-beloved has a vineyard On a very fruitful hill. 2 He dug it up and cleared out its stones, And planted it with the choicest vine. He built a tower in its midst, And also made a winepress in it; So He expected it to bring forth good grapes, But it brought forth wild grapes. 3 "And now, O inhabitants of Jerusalem and men of Judah, Judge, please, between Me and My vineyard. 4 What more could have been done to My vineyard That I have not done in it?"

Why then, when I expected it to bring forth good grapes, Did it bring forth wild grapes? 5 And now, please let Me tell you what I will do to My vineyard: I will take away its hedge, and it shall be burned; And break down its wall, and it shall be trampled down. 6 I will lay it waste; It shall not be pruned or dug, But there shall come up briars and thorns. I will also command the clouds That they rain no rain on it." 7 **For the vineyard of the Lord of hosts is the house of Israel,** And the men of Judah are His pleasant plant. He looked for justice, but behold, oppression; For righteousness, but behold, a cry for help.

And he leased it to vinedressers

- Very common in Israel
 1. You set up a lease agreement
 - Work the land
 - The owner gets his portion

and went into a far country.

- The owner is not visibly present...but He is still the owner of the vineyard

Jesus parable pictured God's hope for Israel is like the hope of a man who built a vineyard and waited patiently for it to produce fruit.

When Jesus entered Jerusalem, He looked over the city and said, "O Jerusalem, Jerusalem, "the one who kills the prophets and stones all those that are sent unto her! How often I would have gathered you as a hen gathers her own chicks, but you were not willing!"

2 Now at vintage-time (right or proper time) **he** (God) **sent a servant** (prophet) **to the vinedressers** (spiritual leaders of Israel), **that he** (God) **might receive some of the spiritual fruit of the vineyard** (nation of Israel) **from the vinedressers.**

(spiritual leaders of Israel)

- Collection time...Where's my fruit?
- God expected great things to come from his spiritual vineyard.

John 15:1-2 **The True Vine**

"I am the true vine (not Israel anymore), **and My Father is the vinedresser. 2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.**

- Does Jesus expect there to be fruit from our lives as we abide in Him?

- Why? He's done everything necessary, just like the owner of the vineyard did, to set us up for spiritual success. Nothing was left undone.
- The owner (God) had taken great pains to make the vineyard healthy and productive.
 - What we know vs. what we do... pray for that to be smaller and for what you know to increase.

3 And they took him and beat him and sent him away empty-handed.

- Not a very warm welcome from the owner's representative
 - Owner was supposed to get something and got nothing

4 Again he sent them another servant (2nd one), and at him they threw stones, wounded him in the head, (a head injury) and sent him away shamefully treated.

This is a picture of God sending His Prophets to Israel and Israel kept rejecting the messengers...They don't want to hear or receive the message.

5 And again he sent another, (3rd one)

God kept sending them...persistent love of God for His people. God pursues us...He is the great initiator! God doesn't give up after the 1st messenger is not received.

and him they killed; and many others, beating some and killing some.

ascending violence described here—first beating, then wounding, and finally murdering.

- Do we reject God's messengers that He sends to us?
 - His Word
 - The Holy Spirit
 - His people

The owner was very patient. He sent messenger after messenger, even though they were all abused and mistreated. Because the owner of the vineyard was not present at the time, the vinedressers doubted and mocked his authority. They soon found out that even though they couldn't see the owner, his authority was still real.

- Elijah...rejected him
- Isaiah was cut in half
- Zachariah...killed at the alter
- Jeremiah.... rejected over and over
- John the Baptist...beheaded by poser King Hared

6 Therefore still having one son, his beloved (His pride and joy), he also sent him to them last,

Not a servant, not a Prophet, but now God sends His one beloved son to these wicked, unfaithful men.

saying, 'They will respect my son.' *As opposed to everyone else I have sent*

- God values the vineyard...The Nation of Israel, Gentiles, all people
- God so loved...
 - Jesus is the persistent love of God. Always reaching to us

'They will respect my son.'

Will they though?

7 But those vinedressers Matthew 21:38 adds saw the son...like they're seeing Him and standing in front of Him right now **said among themselves, 'This is the heir. Come, let us kill him, and seize the inheritance will be ours.'**

The vinedressers aren't the owner, they are the leasers.

- If they kill the heir...they take his place and get the vineyard and the inheritance

8 So they took him and killed him and cast him out of the vineyard.

They killed the son...He is speaking to the men who are plotting his murder

The Son was the final messenger. There would be no other. Either they would accept the message of the Son or face certain judgment. "If you do not hear the well-beloved Son of God, you have refused your last hope. *Jesus is God's ultimatum.* No one else can be sent; heaven itself contains no further messenger. If Christ be rejected, hope is rejected." (Spurgeon)

9 Therefore what will the owner of the vineyard do? He will come and destroy the Matthew 21:41 adds wicked men vinedressers miserably (severely), and give lease his vineyard to others who will render (pay back) to him the fruits in their seasons.

Dr. Arnold Fruchtenbaum

Jerusalem was destined for destruction. The Temple was to be torn down until not one stone stood upon another. The reason for this is at the end of verse 44, "because you knew not the time of your visitation." Because Jerusalem had not recognized at the proper time that the Messiah had come, the judgment was still going to occur. The time of your visitation, which they did not know, was in Matthew 12. After a manifold testimony of His Messiahship, after Yeshua proved Himself by many miracles, signs, and wonders, after they heard Him teach and preach and proclaim for the past year and a half, they had rejected Him. Thus, they did not know the time of their visitation. Because of this, they were still under judgment.

The judgment that Yeshua described would come in the year A.D. 70 with the destruction of Jerusalem, the Temple, and the world-wide dispersion of the Jewish people.

- Reject God's message through His messenger (His Son) ...judgement will come
 - The message hasn't changed

10 Have you not even read this Scripture:

- This is all these guys were supposed to do with the majority of their time

'The stone which the builders rejected Has become the chief cornerstone.'

- He's quoting a messianic psalm, Psalm 118:22

"The stone which the builders rejected has become the chief cornerstone."

The rejected stone prophesied by the Psalms is the rejected son in the parable that he just gave. The rejected stone and the rejected son, are the same.

Jesus is telling these men, "what is predicted that you would do. You are the ones who are going to do it. You're going to kill and reject the very cornerstone, the foundation of your country, your nation, your future, Your Messiah."

The cornerstone or capstone was the most important part of a building. It was the large stone that formed the foundation.

The cornerstone has to be perfect, because all the other stones were aligned according to the cut of the cornerstone. The builders would be very meticulous about how a cornerstone looked. They would have rejected plenty of stones till they got the perfect cornerstone, because the symmetry and the stability of any building depends on how good and how well made the cornerstone is.

Jesus says..."I'm the cornerstone," "I'm the son" You're the ones that have rejected the cornerstone; the Son sent by the father into His vineyard."

- All the other stones were measured off or aligned to the chief cornerstone
 - If I'm off spiritually...it's might be because I'm not aligned with Him
 - *Jesus is our foundation...our rock...our existence*

11 This was the Lord's doing, and it is marvelous in our eyes'?"

- This was the will of the Father and the Son obeyed.
 - God is using what these wicked unfaithful men were doing part of His plan.
- Luke 2... Caesar Augustus...Joseph and Mary have to get to Bethlehem

Matthew adds in 21:43-44

43 "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. Who? The Gentiles 44 And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder."

Mark 12:12 And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them. So, they left Him and went away.

They were cut to the heart and convicted because they knew it was them that Jesus was speaking about...they knew what was in their hearts.

- They reacted to the conviction by *rejecting*, not by *receiving*. They plotted to murder Jesus instead of repenting before Him.
- May we be the opposite...receive conviction...not reject it.

The Servant Rejected is the Chief Cornerstone of a New Temple

John's going to explain the second attack...what it was and who it came from.

Matthew's Account, 21:33-46

John - The Servant Lays Down the Principle of Earthly and Heavenly Submission

13 Then they sent to Him some of the Pharisees and the Herodians, to catch Him in His words.

14 When they had come, they said to Him, "Teacher, we know that You are true, and care about no one; for You do not regard the person of men, but teach the way of God in truth. Is it lawful to pay taxes to Caesar, or not?"

15 Shall we pay, or shall we not pay?" But He, knowing their hypocrisy, said to them, "**Why do you test Me? Bring Me a denarius that I may see it.**"

16 So they brought it. And He said to them, "**Whose image and inscription is this?**" They said to Him, "Caesar's."

17 And Jesus answered and said to them, "**Render to Caesar the things that are Caesar's, and to God the things that are God's.**" And they marveled at Him.

Matthew's Account, 22:15-22

The third attack was a question of theology and this came from the Sadducees concerning the resurrection from the dead.

Joey- Servants Know that Mistaken Philosophies Come from Not Knowing the Scriptures

18 Then some Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying:

The Sadducees did not believe in the resurrection, in angels, in spirits, or in miracles. They only believed the first five books of Moses. That's all they believed in.

Because they did not believe in the future resurrection, they put all of their stock in the here and now. Most of them were wealthy and because of that thinking...It was all about making money for them. They had no hope for the future, so live it up now. The Sadducees ran the temple enterprises. That's why when Jesus over turned the temple, it cut into their profits, so these guys were ticked at Jesus.

- Jesus was messing with their “here and now” business.

19 "Teacher, Moses wrote to us that if a man's brother dies, and leaves his wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother.

- Moses is the only voice these guys listen to
 - They pose another trick questions to Jesus

According to Deuteronomy 25:5-10, in order to preserve the family name and keep the property in the family, Moses Law stipulated that if a man died without having a child to carry on his name, his brother would marry his widowed wife to produce an heir to carry on his name.

20 Now there were **Matthew** adds **with us** seven brothers. The first took a wife; and dying, he left no offspring **left his wife to his brother**

21 And the second took her, and he died; nor did he leave any offspring. And the third likewise.

22 So the seven had her and left no offspring. Last of all the woman died also.

- What she putting is their wine? The 1st black widow in the bible ☺

23 Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife."

- Why do they care? They don't believe in the resurrection
 - Giving the most extreme case

How they should have worded their question...

If there really is such a thing as a resurrection from the dead, whose wife is she going to be, since all seven brothers had been married to her?

24 Jesus answered and said to them, "**Are you not therefore mistaken, because you do not know the Scriptures nor the power of God?**

Their problem had two sources:

1) Ignorance of God's Word...What the scriptures taught on this subject

2) Ignorance of His power

- Isn't that still the case with unbelievers today;
 - but these are religious folk that should have known what the scriptures said on this subject

25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels Matthew adds **of God in heaven. 26 But concerning the resurrection of the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? 27 He is not the God of the dead, but the God of the living. You are therefore greatly mistaken."**

Matthew 22:33 adds **And when the multitudes heard this, they were astonished at His teaching.**

Dr. Arnold Fruchtenbaum

Jesus gives them a threefold answer

First, He made an appeal to the power of God by pointing out that the resurrection is not going to be a mere reawakening.

It is not going to be a mere restoration back to natural, physical life as we know it; but when the resurrection occurs, that resurrection will be a transformation of the body. It will be a type of body that cannot reproduce itself. Because it is not a body that can be reproduced, there will be no need for marriage in the resurrection;

resurrection bodies cannot be propagated through natural generation. Whereas the human race, as it is now, must have a marriage relationship with sexual intercourse by which it can be propagated, this is simply not going to be true with the resurrection body.

The resurrection is not going to be a mere reawakening, a mere restoration back to natural life, but rather, a transformation into a new type of resurrection life; there will be no marrying or giving in marriage in Heaven with the resurrection body. So the answer is: She will be no one's wife, for there will be no marital relationships in the resurrection.

The second answer Jesus gave was to make an appeal to the covenant relationship. In Matthew 22:32, Yeshua quoted Exodus 3:6–7, where God told Moses: I am the God of Abraham, and the God of Isaac, and the God of Jacob. This was the official Old Testament formula for what is now called the Abrahamic Covenant. Part of the Abrahamic Covenant was that God promised certain things to Abraham, Isaac, and Jacob which were not fulfilled in their lifetimes. God did not merely promise the Land to the seed of Abraham, Isaac, and Jacob, but God said to Abraham: To you and to your seed I will give this land; to Isaac He said: To you and to your seed I will give this land; and to Jacob He said; To you and to your seed I will give this land. So, the Land was not merely promised to the descendants of Abraham, Isaac, and Jacob, it was promised to Abraham, Isaac, and Jacob personally. Yet the most that these three men ever owned of the Promised Land was one burial cave and several wells. Since these three men died without the promise being fulfilled, a resurrection is required.

Contained within the concept of the promise of God is a concept of resurrection in that, if God made certain promises to an individual and that individual dies before those promises are fulfilled, it automatically requires a future resurrection for God to fulfill His promises. This is the point of Hebrews 11:17–19, which tells about Abraham's faith. When Abraham was asked to offer up Isaac, he knew God had made promises concerning Isaac. So, even if Abraham had proceeded to kill Isaac, he knew that God would raise Isaac back to life: God's promises, which are unfulfilled in one's lifetime, require a future resurrection for those promises to be fulfilled.

The third appeal Jesus made is found in Matthew 22:32: ... God is not the God of the dead, but of the living.

The point here is that God has a living relationship to the fathers and, therefore, He cannot leave them dead.

The result of this third attack and answer is threefold. First, the people were astonished at his teaching (Mat. 22:33), because it was a brand-new view of what Exodus 3:6 meant. Secondly, even the Pharisees were impressed, because they could never answer the Sadducees question, but Yeshua did, and this supported their view of the resurrection. Thirdly, the Sadducees were silenced as Luke 20:40 states: For they dare not ask any more question. They were the ones who were made to look foolish.

Servants Know that Mistaken Philosophies Come from Not Knowing the Scriptures

Be Bereans...search the scriptures; do your homework...news...it's being first that matters; not necessarily accuracy.

- Face check something...snopes.com is a good resource
-
-
-
-
-

Matthew's Account, 22:23-33

John - Servants Know that Loving God Looks Like Loving Others

28 Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well (*correctly, rightly*), asked Him, "Which is the first commandment of all?"

29 Jesus answered him, "The first of all the commandments is: 'Hear, O Israel, the Lord our God, the Lord is one.

30 And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the first commandment.

31 And the second, like it, is this: 'You shall love your neighbor as yourself.' There is no other commandment (*singular*) greater than these (*plural*)."

32 So the scribe said to Him, "Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He.

33 And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."

34 Now when Jesus saw that he answered wisely, He said to him, "You are not far from the kingdom of God." But after that no one dared question Him *openly*.

Matthew's Account, 22:34-40

Joey - The Servant Understands the Hypostatic Union of the Messiah

There has been a break in their testing Jesus and He has been teaching

Matthew starts us off here: **22:41 While the Pharisees were gathered together, Jesus asked them,**

35 Then Jesus answered (*an unspoken question*) **and said, while He taught in the temple, "How is it that the scribes say that the Christ is the Son of David? Matt. adds: "What do you think about the Christ? Whose Son, is He?" They said to Him, "The Son of David."**

-The Pharisees agree with the 'Scribes'

36 For David himself said by the Holy Spirit (Matt. adds 'in the Spirit' call Him Lord, saying): 'The LORD said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool." '

37 Therefore David himself calls Him 'Lord'; how is He then his (David's) Son?" And the common people heard Him gladly.

Jesus now turned to all of His attackers with a question of His own, recorded in Matthew 22:41-46; Mark 12:35-37; and Luke 20:41-44.

According to Matthew 22:42, the question was: ... Christ? Whose son, is He?

- Whose Son was the Messiah supposed to be?

They answered him correctly in verse 42: ... The son of David.

But then Yeshua threw the trick question back at them. If the Messiah was supposed to be David's son, why, then, in Psalm 110:1, does David call the Messiah, Lord? A father would never address his son as Lord. So in Matthew 22:45: If David called him Lord, how is he his son?

Their response, according to verse 46, was: And no one was able to answer him a word

They could not answer His question, because the answer is in the concept of the God-Man. As to His humanity, He is David's son; but as to His deity, He is David's Lord.

Lewis Sperry Chafer – founded Dallas Theological Seminary
The expression hypostatic union (from hypostasis-an underlying one substance, not just attributes) is distinctly theological and is applicable only to Christ in whom, as in no other, two distinct and dissimilar natures are united. History records no instance of any other being like Christ in this respect, nor will any other ever appear. He is the incomparable the anthropic (God-Man) Person, the God-man, the Mediator and Daysman (cf. Job 9:32, 33). There need be no other, for every demand, whether it be for divine satisfaction or for human necessity, is perfectly answered in Christ.

The Servant Understands the Hypostatic Union of the Messiah

In the next section, John is going to cover what serving doesn't look like...what do stuck up religious people really care about?

Matthew's Account, 22:41-46

John - The Servant Helps Others to See Thru Religious Hypocrisy

38 Then He said to them (*common people*) in His teaching, "Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces,

39 the best seats in the synagogues, and the best places at feasts,

40 who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."

Matthew's Account, 23:1-12

Joey - The Servant Cares About the How and the How Much of Giving

41 Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much.

Jesus found a place to sit down and observe givers without drawing attention to Himself.

Do you ever do that? Just sit down and observe people? At the mall, coffee shop or the airport?

- Jesus was a that kind of person a “people watcher.”
 - He was not only watching their actions, but their motives.

Jesus sat opposite the treasury

In the Court of the Women, there were thirteen chests placed around the walls, each marked with the purpose to which the offerings were to be devoted.

This was a place where people could give anonymously without drawing attention to yourself, and where if you were poor you could go get help, get financial help without being embarrassed. But there were people who loved to give and draw attention to themselves. Some people loved to put their money in one of the tithe boxes, and get lots of coin so you'd hear the coins drop one after another. Some people would see this and say, "Wow! That person's very generous.", but they did that to be seen and for effect, so people who say that about them.

Jesus is watching different people give.

- Jesus is not impressed with this type of giving, but there is a way of giving that does impress Him

42 Then one, *Luke adds:* **certain poor widow came and threw in two mites, which make a quadrans.**

Mark was writing to a Roman audience. “Mites” are Hebrew currency. It's the smallest denomination in Jewish currency. A mite is about an eighth of a cent. This woman put in about a quarter of a cent, two mites.

Since Mark was writing to Romans, Mark converts the “mites” that this poor woman gave into Roman currency, called quad-rans. A quad-rans was one-sixty-fourth of a denarius. A de-nar-i-us is a day's wage for a Roman soldier or a day laborer. So, the Roman citizen would go, **Two mites?** What's that? One-sixty-fourth of a denarius. The Romans would have thought, so she didn't give that much.

43 So He called His disciples to Himself and said to them, "**Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury;**

Jesus did not say that she put in more than *any one* of them; He said that she put in more than **all** of them – all of them put together. The math doesn't work, so why would He say this?

44 for they all (the rich) put in out of their abundance *Luke adds: have put in offerings for God,*

- the rich gave out of **their abundance** but she gave sacrificially. In what way?

she (poor widow) **gave out of her poverty**

Why was she poor?

She a widow...had no husband to support her.

put in all she had, her whole livelihood."

- It's the *spirit* of giving determines the value of the gift more than the amount. shows us that the value of a gift is determined by what it *costs* the giver.
 - This is what made the widow's gift so valuable because she gave not out of here abundance, but gave out of her poverty.

2 Corinthians 9:6-7

The Cheerful Giver

But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. 7 So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful (hilarious) giver.

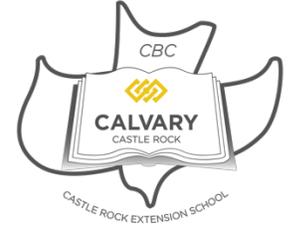
- Our devotion should be seen in our financial giving
 - Wealthy, middle income and poor Christians can give like that

The Servant Cares About the How and the How Much of Giving

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Name: _____

Mark: The Servant Gospel, NT352

Homework for Class #10

List at least one personal application not mentioned in class under each of our paragraph headings.

12:1-12: The Servant Rejected is the Chief Cornerstone of a New Temple

12:13-17: The Servant Lays Down the Principle of Earthly and Heavenly Submission

12:18-27: Servants Know that Mistaken Philosophies Come from Not Knowing the Scriptures

12:28-34: Servants Know that Loving God Looks Like Loving Others

12:35-37: The Servant Understands the Hypostatic Union of the Messiah

12:38-40: The Servant Helps Others to See Thru Religious Hypocrisy

12:41-44: The Servant Cares About the How and the How Much of Giving