

How To Give Away Your Faith

HANDOUT #6

165. And so, while the first parable exposed the character of their unbelief, the _____ parable underscored the consequences of their unbelief.
166. Their unwillingness to _____ accountable to Israel's promised King and Messiah could only result in their judgment & punishment.
167. Remember, in the immediate context of the *Parable of the Landowner* (21:33–46), Jesus continues to address the chief priests _____ Pharisees, and so, without any pause in the conversation, He continues on.

33 “Listen to another parable. There was a landowner who PLANTED A VINEYARD AND PUT A WALL AROUND IT AND DUG A WINE PRESS IN IT, AND BUILT A TOWER, and rented it out to vine-growers and went on a journey.

168. The “**landowner**” in this parable _____ the owner of the vineyard.
169. The “**landowner**” is said to have “**planted**” the vines—while building a “**hedge**” (ASV) or “**a wall around it**” & then he added a “**wine press**” for processing the _____ while he “**built a tower**” for protection.
170. He provided everything necessary _____ “**the vineyard**” to flourish.

AND PUT A WALL AROUND IT AND DUG A
WINE PRESS IN IT, AND BUILT A TOWER,

171. As we'll see, “**the landowner**” represents God & the “**vineyard**” represents the unique status and privilege God the Father gave _____ the nation of Israel.
172. Israel owes its very existence to God's sovereign choice to plant this nation for Himself, while calling & making Abraham its founding father, from whose lineage the promised Messiah would _____ (Genesis 12:1–3).

“ There was a landowner who PLANTED A VINEYARD AND PUT A WALL AROUND IT AND DUG A WINE PRESS IN IT, AND BUILT A TOWER, and rented it out to vine-growers and went on a journey rented it out to vine-growers and went on a journey.

35 “The vine-growers took his slaves and beat one, and killed another, and stoned a third. 36 “Again he sent another group of slaves larger than the first; and they did the same thing to them. 37 “But afterward he sent his son to them, saying, ‘They will respect my son.’ 38 “But when the vine-growers saw the son, they said among themselves, ‘This is the heir; come, let us kill him and seize his inheritance.’ 39 “They took him, and threw him out of the vineyard and killed him.

173. The vine growers in the parable represent Israel's priests, rulers, scribes and Pharisees to whom God entrusted the _____ of His vineyard.

174. Their problem is that they did _____ really see God as the owner of the vineyard & themselves as stewards—they thought they were in charge.
175. Jesus is telling this parable _____ unfold their persistent rebellion against God.
176. He sent His servants to “**the vine growers**” to receive “**the fruit**” but they _____ His servants — “**beat one, and killed another, and stoned a third,**” and this happened again & again as documented in their Scriptures.
177. God throughout the Old Testament _____ direct commentary on this.
178. Those listening were well aware of numerous cases like Jezebel who killed the prophets (1 Ki. 18:4, 13), of Zechariah who was stoned (2 Chr. 24:21), or men like Jeremiah _____ was beaten & imprisoned (Jeremiah 37:15).
179. Before this _____ is complete—Jesus will indict them with “**the blood of righteous Abel to the blood of Zechariah**” (Matthew 23:35).
180. Not to mention the writer to the Hebrews _____ speak of God’s servants, who were **tortured, mocked, scourged, imprisoned, stoned, sawn in two,** killed **with the sword** & forced to wander in **deserts & caves** (11:35–38).
181. Then the Lord brings the parable up to _____ when He says, “**Last of all he sent his son to them, saying, ‘They will respect my son’**” (21:37).
182. This final messenger was of an entirely different stature _____ all the servants who had come before him—not simply greater than them — but fundamentally different — from them.
183. Those who came before Him were merely the Owner’s servants, but this final Messenger _____ His beloved Son (21:38).
184. The message of this parable could not have been clearer because in these few words the Lord Jesus was identifying Himself as the Son of _____.
185. Yet when the “**landowner**” sent his “**son**” their response was telling _____ “**They took him, and threw him out of the vineyard and killed him.**”
186. After hearing all that Jesus had said and taught and having witnessed so many of His miracles — you would have thought that these _____ would have stood before Him—in absolute awe and reverence.
187. Paul would later summarize their problem by saying that they had a “**zeal for God,**” but it was “**not in accordance with knowledge**” because _____ sought to earn or “**to establish their own**” righteousness (Rom. 10:2-3).

188. And so once again as in the previous parable of the “**two sons**,” it is obvious that these men were being led by their sin and a spirit of self-righteousness, and so Jesus concludes the parable showing them where they ____ headed.

40 “Therefore when the owner of the vineyard comes,
what will he do to those vine-growers?”

189. With the wisdom — that only Christ could display — while these men were completely gripped by the story He was telling, He now asked them to serve as their ____ judge and jury—by answering what the owner—should do.
190. It appears that, at least momentarily, they answer His question without thinking, thereby serving ____ both judge and jury, as verse 41 reveals.

41 They said to Him, “He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the proper seasons.”

191. Caught up in the story—and speaking—without thinking, they unknowingly pronounce their ____ condemnation.
192. Jesus really did not need to say anything more, because they ____ already pronounced judgment upon themselves.
193. But He went on to give them a prophetic revelation from Psalm 118:22–23, in order to remind them & to ____ them — of the folly of their thinking.

42 Jesus said to them, “Did you never read in the Scriptures, ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone; THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES’?”

194. Sadly, these religious leaders had a vision of the Messiah who would come, overthrow Rome, make Jerusalem the capital of a new world empire, and then ____ them places of prominence in running that kingdom.
195. In their spiritual blindness, they were rejecting the true Messiah that ____ had promised, the One who would become the **cornerstone** of the kingdom.
196. They were looking for “**the kingdom**” on their ____ terms, while standing face-to-face *with the King whom God had promised & the Bible prophesied.*

40 “Therefore when the owner of the vineyard comes, what will he do to those vine-growers?” 41 They said to Him, “He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the proper seasons.”

42 Jesus said to them, “Did you never read in the Scriptures, ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone; THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES’? 43 “Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it.

197. While we are here—I think it is worth commenting on verse 43, not simply for the purpose of this evangelism course — but because verse 43 is _____ often abused by those who say God is done with the people of Israel.

198. So we need to ask & answer a question, “Was Jesus, in verse __ saying that God was disinheriting the nation of Israel from her kingdom promises?”

199. Was He saying that God was no longer going to establish His kingdom on the _____ through the nation of Israel — after all Jesus stated:

43 “Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it. 44 “And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.”

200. Verse 43 is often quoted to support the theology that God has taken Israel’s “**kingdom**” away _____ given it to the Church.

201. It is easy to reach that false conclusion, as some do because they misinterpret Matthew 22:14 — when the context _____ ignored.

202. I find it interesting that when this theology is presented, verse 43 is _____ quoted, while verse 45 is rarely brought into the discussion & yet verse 45 specifically identifies precisely the people that Jesus is speaking of.

203. Verse 45 helps us to understand how “**the chief priests and the Pharisees**” along with “**the elders the people**” (21:23) understood _____ parable.

204. In the *Parable of the Landowner*, after the leaders themselves pronounce judgment upon themselves, Jesus applies the parable directly _____ them:

45 **When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them.**

205. So, to properly understand verse 43, we must _____ ask, “Who does Jesus mean by ‘**you**’ in this verse?”

206. Verse 45 indicates that “**they understood that He was speaking about them**” & so in the immediate context, Jesus is speaking to the religious leaders who were rejecting Him—the leaders of _____-century Israel.

207. Certainly, the parable certainly has implications for Israel as a nation, but Jesus is addressing the generation standing before Him, the generation that _____ rejecting God's Son.
208. That is why, throughout Matthew's Gospel, Jesus repeatedly speaks about judgment coming upon "**this generation**" that had refused Jesus the _____ (Matthew 11:16–19; 12:38–42; 12:45; 16:4; 17:17; 23:36; 24:34).
209. Israel had been given the Mosaic Covenant, which promised blessing for obedience and discipline _____ disobedience (Deuteronomy 28-30).
210. Jesus was warning that the covenant curses were about to fall upon that generation, as He will emphasize again in the very _____ parable.

5 "But they paid no attention and went their way, one to his own farm, another to his business, 6 and the rest seized his slaves and mistreated them and killed them.

7 "But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire (Matthew 22:5–7).

211. So when Jesus says, "**The kingdom of God will be taken away from you,**" He is _____ announcing that God is forever finished with Israel.
212. If verse 43 is divorced from verse 45, we miss that Jesus is announcing judgment upon that generation _____ Israel that rejected her Messiah.
213. But when we read the whole chapter, especially verse forty-five, the context becomes clear that Jesus' remarks are directed toward those in that day who rejected Him & indeed that judgment _____ come.
214. In A.D. 70, the Romans came against Jerusalem, the city was destroyed, the temple was destroyed, and tremendous suffering came upon the Jewish people, where history records over _____ million people dying.
215. Jesus warned of this coming judgment — and what He predicted came to pass exactly as He said—but its fulfillment did not mean—that God was finished with Israel or had abandoned His eternal promises to _____.
216. So, the first question we need to ask concerns who is the "**you**" in verse 45, and clearly it was in reference to the generation _____ rejected God's Son.
217. But a second question _____ must ask is — "If the kingdom is taken away from first-century unbelieving Israel and given to "**a people producing the fruit of it**" — then precisely who is — this "**people**" He mentions?

218. And this is where Calvinists & those who call themselves Reformed make the false assumption that “**the kingdom of God**” was taken away _____ Israel permanently — and it was in turn given — to the Church.
219. This teaching that God is finished with Israel and that the Church _____ the so-called ‘**new Israel**’ is what is known as replacement theology.
220. Their conclusion makes God a liar — for He made unconditional promises to Israel—many of which remain unfulfilled yet are certain to be _____.
221. However, occasionally you will hear a Bible teacher who recognizes that God is not finished _____ Israel — and that the Body of Christ has not replaced her, yet still understands this verse to refer to the Church.
222. While it is true that Peter will refer to the Church as “**A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION**” (1 Peter 2:9) that does _____ determine the meaning of “**nation**” or “**people**” in Matthew 21:43.
223. Peter is quoting Isaiah 43:20 to remind us that we are “**a chosen race**” who have salvation unlike _____ people who are headed for doom.
224. Remember, on Mount Sinai God told Moses to _____ the people, “**You will be for Me a kingdom of priests and a holy nation**” (Exodus 19:6).
225. Now, in the Church Age, we are likewise called “**a royal priesthood**” and “**a holy nation**”—a people belonging to _____ (cf. Rev. 1:6).
226. So while these descriptions of the Church are similar to those used _____ Israel in the Old Testament—*this in no way indicates*—that the Church supplants Israel & assumes the national blessings promised to Israel.
227. Just know that shared blessings do not mean shared identity, and that a resemblance does not _____ replacement.
228. It is gross eisegesis to say that Peter is teaching that the Church is _____ the nation of Israel, as such an interpretation goes way beyond the text.
229. Rather, Peter takes language — from God’s covenant relationship _____ Israel & applies those particular covenantal descriptions to the Church, because as believers in Christ we now share in these spiritual privileges.
230. “**Holy nation**” in 1 Peter 2:9 refers specifically to the body of regenerate believers made up of Jew & Gentile together—who have been set apart as God’s people and called to function _____ His priestly community.

231. _____ as the Body of Christ are “a people for God’s own possession” in that the Church plays a special role but not in replacing Israel.
232. In fact, Paul quotes Moses in Romans 10:19: “I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION.”
233. And when we read Romans 9–11 as a whole, without isolating any _____ the chapters & paragraphs, we come discover something remarkable.
234. God is presently using His gracious work among the Gentiles in order to provoke Israel to jealousy — while Romans 11 points forward to the future purposes that He still _____ for the nation of Israel.
235. Of course, the Church is made up of Jews & Gentiles, Americans and Africans, Europeans & Asians & every tribe _____ tongue.
236. People from every nation and every background who have placed their faith _____ Jesus have formed this new body such that Galatians 3:28 says, “There is neither Jew nor Greek...for you are all one in Christ Jesus.”
237. Read Ephesians _____ where this truth is developed indicates plainly:

13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. 14 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall . . . so that in Himself He might make the two into one new man, thus establishing peace, 16 and might reconcile them both in one body to God through the cross (see *Ephesians 2:11-22*),

238. God has broken down the dividing wall and created “one new man” in Himself where a Jewish believer and a Gentile believer can both come trust Jesus and stand together _____ equal footing before God.
239. So to say that this word for “nation” or “people” refers to the church which is called a “nation” (Romans 10:19; 1 Peter 2:9–10) is to ignore the rest of _____ Bible that speaks of God’s unconditional commitment to Israel.
240. A better understanding is that Jesus was saying the kingdom was being taken from that generation of Israel because of their rejection of _____, but this did not mean & never has that God was finished with Israel.
241. The kingdom would one day be given to a future generation of Israelites who would turn to Christ Jesus in genuine repentance and _____.
242. In this sense, the word “nation” (*ethnei*) points to the generation Jesus was addressing who rejected Him as He makes clear _____ Matthew 23.

34 “Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, 35 so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. 36 “Truly I say to you, all these things will come upon this generation. 37 “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. 38 “Behold, your house is being left to you desolate! 39 “For I say to you, from now on you will not see Me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’ (Matthew 23:34–39).”

243. The Bible is clear that a future generation of Israel will receive the same Messiah in saving faith, and “all Israel will be saved” (Rom. 11:26–27); to that repentant generation, “the kingdom” will _____ given.

244. But clearly Romans 11 underscores “the kingdom” has not been taken completely away from Israel forever such that the Church or _____ Body of Christ is now inheriting the kingdom (Romans 11:1, 29).

1 I say then, God has not rejected His people, has He? May it never be! . . .
29 for the gifts and the calling of God are irrevocable.

245. We could spend more time on this important truth, but simply know _____ God has *not retracted the eternal nature of* the Abrahamic (Gen. 15:17–21), Davidic (2 Samuel 7:16), or of New Covenant (Jeremiah 31:35–37).

246. That’s the broad context of the *Wedding Feast* parable, but what I want us to see is that Matthew, deliberately places these __ parables together.

247. In 1st parable of the “two sons” they refused the Father’s call & so Jesus exposed their disobedience — where one son initially refused but _____ repented & went, while the other promised obedience but never went.

248. We saw how Jesus — applied it directly to these religious leaders — in that they had rejected John the Baptist’s call to repentance — while by contrast “the tax collectors and prostitutes” — had believed _____ responded.

249. In the 2nd parable of the landowner & his vineyard, the leaders of Israel rejected the Father’s Son — and sought only — to murder _____.

250. And when you see how they build upon one another, the meaning of this final parable becomes much clearer—such that we will see what “many are called, but few are chosen” (22:14) can & cannot _____.