

Foothills Christian Assembly Sermon November 22, 2020
Luke 20: 9 – 19 “I Will Send My Beloved Son”

1 Now it happened on one of those days, as He taught the people in the temple and preached the gospel, that the chief priests and the scribes, together with the elders, confronted Him 2 and spoke to Him, saying, "Tell us, by what authority are You doing these things? Or who is he who gave You this authority?" 3 But He answered and said to them, "I also will ask you one thing, and answer Me: 4 The baptism of John--was it from heaven or from men?" 5 And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?'" 6 But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." 7 So they answered that they did not know where it was from. 8 And Jesus said to them, "Neither will I tell you by what authority I do these things."

9 Then He began to tell the people this parable: "A certain man planted a vineyard, leased it to vinedressers, and went into a far country for a long time. 10 Now at vintage-time he sent a servant to the vinedressers, that they might give him some of the fruit of the vineyard. But the vinedressers beat him and sent him away empty-handed. 11 Again he sent another servant; and they beat him also, treated him shamefully, and sent him away empty-handed. 12 And again he sent a third; and they wounded him also and cast him out. 13 Then the owner of the vineyard said, 'What shall I do? I will send my beloved son. Probably they will respect him when they see him.' 14 But when the vinedressers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let us kill him, that the inheritance may be ours.' 15 So they cast him out of the vineyard and killed him. Therefore what will the owner of the vineyard do to them? 16 He will come and destroy those vinedressers and give the vineyard to others." And when they heard it they said, "Certainly not!" 17 Then He looked at them and said, "What then is this that is written: 'The stone which the builders rejected Has become the chief cornerstone'?" 18 "Whoever falls on that stone will be broken; but on whomever it falls, it will grind him to powder." 19 And the chief priests and the scribes that very hour sought to lay hands on Him, but they feared the people--for they knew He had spoken this parable against them.

20 So they watched Him, and sent spies who pretended to be righteous, that they might seize on His words, in order to deliver Him to the power and the authority of the governor. 21 Then they asked Him, saying, "Teacher, we know that You say and teach rightly, and You do not show personal favoritism, but teach the way of God in truth: 22 Is it lawful for us to pay taxes to Caesar or not?" 23 But He perceived their craftiness, and said to them, "Why do you test Me? 24 Show Me a denarius. Whose image and inscription does it have?" They answered and said, "Caesar's." 25 And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." 26 But they could not catch Him in His words in the presence of the people. And they marveled at His answer and kept silent.

I. Introduction

- a. JvJ “Probably none of the parables is as clear and explicit a prophetic denunciation of Israel as this parable of the wicked tenants. What Jesus has been teaching in different aspects and from different perspectives since He began this

journey He now lays out fully and plainly to the people... This parable encapsulates the whole history of Israel.”¹

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- II. The parable’s setting v9
 - a. “Then He began to tell the people this parable: “A certain man planted a vineyard, leased it to vinedressers, and went into a far country for a long time.”
 - b. So, this man owns this land and on this land he works and plants a vineyard. The land and the vineyard are his. Think of the love a man has for land he has worked and tended himself. Then, he leases the land out to others who are vinedressers. Their job is to tend and keep the vineyard ensuring its health and fruitfulness. They do not own the land. They pay the man for the right to live on his land and live off the land. But, their pay to the man does not undo their duty to keep the vineyard safe, healthy and fruitful. And, looking ahead, we see that one of their main duties was to have fruit available for the owner at vintage-time. Then, after establishing these terms with the tenant vinedressers, the owner of the vineyard goes far away for a long period of time.
 - c. The vineyard is the House of Israel. The vinedressers are the leaders, and the fruit is righteousness and justice and love.
 - i. Isaiah 5:1-7 “1 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

¹ McDurmon, J. (2011). [*Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus’ Lawsuit Against Israel*](#) (p. 149). Powder Springs, GA: American Vision.

for justice, but behold, oppression; For righteousness, but behold, a cry for help.”

- d. JvJ “God expected this land to bear fruit, and thus obviously expected the tenants to produce it. “Tenants” here translates the Greek *georgois*, which is literally “farmers,” or “tenant farmers.” These were not just renters, but agricultural tenants; they were put there just as Adam was put in the Garden of Eden, to till the soil and keep the garden. The fruit God expected was spiritual fruit. The expected produce, of course, was something we have discussed more than once now: Israel should have been a witness to the nations, converting them to God’s Law. And while God had gone far away, He was not uninterested in the produce of His property.”²

III. The first three servants v10-12

- a. 10 “Now at vintage-time he sent a servant to the vinedressers, that they might give him some of the fruit of the vineyard. But the vinedressers beat him and sent him away empty-handed. 11 Again he sent another servant; and they beat him also, treated him shamefully, and sent him away empty-handed. 12 And again he sent a third; and they wounded him also and cast him out.”
 - i. The vinedressers reject the landowner’s authority over his own land, and they refuse to follow the terms of the original agreement of their lease. They act as if the landowner’s servants are thieves coming to steal what is not theirs. They refuse to give them any fruit. These bad tenants even beat these servants. One is treated shamefully and the third also wounded. They are thrown out as criminals.
 - ii. McDurmond “For Israel, these are obviously a reference to the prophets. God had sent them to teach, warn, and condemn Israel on many occasion, and Israel ignored, mocked, rejected and killed them all. This had been part of Jesus’ lawsuit from early in this journey.”³
 - iii. This is a reference to the multiple prophets God sent to Israel during OT times. They were very often rejected, mistreated, shamed and even killed. Jesus references this in the account in Matthew 23. “Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, 30 and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' 31 Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. 32 Fill up, then, the measure of your fathers' guilt. 33 Serpents, brood of vipers! How can you escape the condemnation of hell? 34 Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your

² McDurmon, J. (2011). [*Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus’ Lawsuit Against Israel*](#) (p. 150). Powder Springs, GA: American Vision.

³ McDurmon, J. (2011). [*Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus’ Lawsuit Against Israel*](#) (p. 150). Powder Springs, GA: American Vision.

synagogues and persecute from city to city, 35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. 36 Assuredly, I say to you, all these things will come upon this generation 37 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 38 See! Your house is left to you desolate

- IV. The owner's plan: I will send my beloved son v13
- a. 13 Then the owner of the vineyard said, 'What shall I do? I will send my beloved son. Probably they will respect him when they see him.'
 - b. The landowner still lives. He is merciful. He is patient. He hopes that love and affection will break through the wickedness of the thieving, violent tenants. He offers them kindness to lead them to repentance, and yet by sending his son, he unequivocally asserts his absolute control of the vineyard and land.
 - c. McDurmond "when none of the servant-prophets availed, God resolved to send His beloved Son. "Perhaps they will respect him." "Respect" here is the common translation, but I question it. The KJV says "reverence," but this still does not capture it. The exact word form *entrapesontai* appears in this story in all three synoptic accounts (Luke 20:13; Matt. 21:37; Mark 12:6). In this form it more literally means "will be ashamed." The verse means that these wicked farmers should be ashamed of their actions, and the only thing that may, perhaps, bring them to repentance is that instead of any mere servant, the Lord send His actual Son as the agent. The Son would be a prophet to them, a priest-inspector, and a vicegerent of the Lord—a King. This is the last effort, indeed, the last *possibility*. If these tenants are not ashamed of their sins before this Man, they will not repent for anyone."⁴
 - d. The Lord God seeks reconciliation and restoration with Israel. The ministry of Jesus Christ is first to the thieving, violent leading vinedressers of God's vineyard, the House of Israel, calling them to see their sin, repent and return to His blessings, bearing much fruit. Remember Jesus weeping and wailing as He viewed Jerusalem.
- V. The vinedresser's conspiracy completed: Let us kill him v14,15a
- a. 14 But when the vinedressers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let us kill him, that the inheritance may be ours.' 15 So they cast him out of the vineyard and killed him.
 - b. The wicked tenants do not repent. They carry their wickedness to its highest cruelty and malice. Yet, notice, even in their evil, they acknowledge they do not own this land or the vineyard. They believe they must kill the heir in order to

⁴ McDurmon, J. (2011). [*Jesus v. Jerusalem: A Commentary on Luke 9:51–20:26, Jesus' Lawsuit Against Israel*](#) (p. 151). Powder Springs, GA: American Vision.

make the vineyard and land their own. Note the progressive depth of wickedness of those who set themselves up against God.

- VI. The Lord's summary question/answer: v15b-16a
- "Therefore what will the owner of the vineyard do to them? 16 He will come and destroy those vinedressers and give the vineyard to others."
 - Having given this perfectly clear description of premeditated murder, there can be only one verdict, one sentence. Guilty. Death.
 - Henry "That the putting of Christ to death filled up the measure of the Jewish iniquity, and brought upon them ruin without remedy. No other could be expected than that God should *destroy those wicked husbandmen*. They began in *not paying their rent*, but then proceeded to beat and kill the servants, and at length their young Master himself. Note, Those that live in the neglect of their duty to God know not what degrees of sin and destruction they are running themselves into."⁵
- VII. The people's response: Certainly not! V16b
- And when they heard it they said, "Certainly not!"
 - The people clue into the meaning, and its such a massive perspective shift they are unable to connect, unable to accept the implications. This likely marks the people beginning to turn away from Jesus. He's too radical for them.
 - Note how hard it is for the crowds to accept a totally new understanding of reality, how hard it is to accept they've been living in a false reality.
- VIII. The Lord justifies the parable's teaching from Scripture v17-18
- 17 Then He looked at them and said, "What then is this that is written: 'The stone which the builders rejected Has become the chief cornerstone'? 18 "Whoever falls on that stone will be broken; but on whomever it falls, it will grind him to powder."
 - Psalm 118:22 serves as our Lord's primary Scripture: "'The stone which the builders rejected Has become the chief cornerstone?'" – Here Christ not only shows how OT Scripture predicts Israel will kill the Son of God, the Messiah, but moving on, Jesus shows how this rejection and murder is just part of God's overall plan to make Christ Supreme. His death is His victory.
 - Going on, the Lord Jesus expands on the stone analogy and brings in Isaiah 8, the falling/stumbling on the Stone: "'Do not say, 'A conspiracy,' Concerning all that this people call a conspiracy, Nor be afraid of their threats, nor be troubled. 13 The Lord of hosts, Him you shall hallow; Let Him be your fear, And let Him be your dread. 14 He will be as a sanctuary, But a stone of stumbling and a rock of offense To both the houses of Israel, As a trap and a snare to the inhabitants of Jerusalem. 15 And many among them shall stumble; They shall fall and be broken, Be snared and taken."
 - And then with allusion to Daniel 2, the Lord brings in being crushed by the Stone.

⁵ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1896). Peabody: Hendrickson.

- i. “You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces. 35 Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors... 44 And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45 Inasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold--the great God has made known to the king what will come to pass after this.”
 - ii. So, here we learn that the apostate leaders, these wicked vinedressers, along with all who follow them and trust in their false system, are included amongst those crushed by the Stone cut without hands. This Stone grows into a mountain that covers the whole world, the world’s chief cornerstone.
 - 1. Dan 2:35b “And the stone that struck the image became a great mountain and filled the whole earth.”
 - e. Thus, the parable lays out what God’s Word has foretold using the stone metaphor in multiple OT Scripture, yet, the Lord Jesus goes beyond the parable’s scope by also pointing to His resurrection, ascension and judgment destruction upon Israel, and subsequent global Gospel conquest.
- IX. Apostate Jewish leaders respond v19
 - a. 19 And the chief priests and the scribes that very hour sought to lay hands on Him, but they feared the people--for they knew He had spoken this parable against them.
 - b. Even though Jesus has pointed them to their very own Scripture, they will not repent. Their covetousness (as discussed last week, and as referenced in this parable) blinds them, so they move ahead to fulfill the parable, bringing the Lord’s final judgment upon their own heads. Yet, they’re still sneaky, not yet having turned the people against Jesus.
- X. Questions to know, love and obey God