

## **181209-1 Luke Series, 20, 1-19, The Authority Question & the Parable of the Wicked Husbandmen– Craig Thurman**

Cf. Mt.21.23-46, The authority question, the parable of the two sons, and the parable of the wicked husbandmen; Mk.11.27-12.12, The authority question, and the parable of the wicked husbandmen.

### **1 ¶ And it came to pass, that on one of those days,**

One of those six days before Passover. This Passover would be the day of our Lord's crucifixion. (Jn.12.1) We come to the final week of our Lord Jesus.

***as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,***

*came upon, ἐπέστησαν, 3rd pl. aor. ind. of ἐπίστημι, ἐπί at, among, on, upon + ἴστημι, to establish, set, stand; ἐπίστημι, KJV, to come upon, come in, stand, stand by, stand before, assault, present, to be instant, to be at hand; the idea here is clearly that these confronted the Lord Jesus.*

By the accounts of Matthew and Mark (Mt.21.23; Mk.11.27) Jesus had just arrived to the temple this particular day and immediately as He was walking through it these men, those who had the charge of the temple affairs, the chief priests, scribes, and elders of the people.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις

**2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?**

*authority, ἐξουσία, dat. sing. of the noun ἐξουσία, ἐκ of, of, out, out of, forth + οὐσία, substance, good; see the verbs ἔξεστι, is lawful and ἐξουσιάζω, to exercise authority, to be brought under the*

*power, to have power; ἐξουσία, KJV, authority, power, jurisdiction, liberty, right, strength; literally, from what substance do you these things; who is it that gives you this substance?*

It was very early in Christ's ministry that these men said that He had Beelzebub, prince of the devils, and the works were therefore of Beelzebub. (Mk.3.22) And now, what authority do you have to teach the people? (Mt.7.29) What authority do you have to come in here and act like you have some peculiar interest in the affairs of the temple to drive out the money changers, and them that buy and sell? Are you descended from Aaron? To these men He usurped their authority.

2 καὶ εἶπον πρὸς αὐτόν λέγοντες εἶπε ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην

**3 And he answered and said unto them, I will also ask you one thing; and answer me:**

For the past 3 ½ years these men have demanded answers of Him. **This marks the first time that our Lord Jesus asks of his enemies questions that He would have answered by them.** He has asked questions before and giving the answers Himself. But now He begins to put a series of questions to them.

*Mt.21.24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.*

3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς Ἐρωτήσω ὑμᾶς κάγω ἓνα λόγον καὶ εἵπατέ μοι

**4 The baptism of John, was it from heaven, or of men?**

The question is, by what authority did John baptize? or who gave John this authority? Who gave John the right to preach the baptism of repentance for the remission of sins? To this time no one had ever done what John had done. What right did John have for doing this? John the Baptist

commanded repentance and baptism, an immersion in water at his authority, of all those that had repented of their sins against God; by doing so they were prepared for the coming of the kingdom of heaven. His was a very bold work and very unusual by anyone's standard. And John the Baptist did it. But on what authority did John the Baptist do this? If they are unwilling to confess John's authority to baptize was from heaven, certainly they will be unwilling to admit Christ's claim to authority from the Father.

*Joh 1:6 There was a man sent from God, whose name was John.*

*Mal 3:1 Behold, I will send my messenger, and he shall prepare the way before me ...*

*Mal.4.5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:*

*6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

*Lk.1.13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.*

*14 And thou shalt have joy and gladness; and many shall rejoice at his birth.*

*15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.*

*16 And many of the children of Israel shall he turn to the Lord their God.*

*17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*

*Mt.11.13 For all the prophets and the law prophesied until John.*

*14 And if ye will receive it, this is Elias, which was for to come.*

*Mk.9.11 And they asked him, saying, Why say the scribes that Elias must first come?*

*12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.*

*13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.*

...

*Mt.17.13 Then the disciples understood that he spake unto them of John the Baptist.*

There is no greater authority to be had than to have God's words attest to it. Since John the Baptist had God's word to prove his authority was from God, how much more would that One have for whom his ministry prepared the way?

*Mal 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.*

4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων

***5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?***

They had come out to watch John, but didn't repent and believe the gospel of the kingdom concerning the coming of the Christ of God.

*Mt.3.7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*

5 οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ ἐρεῖ Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ

**6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.**

*be persuaded, πεπεισμένος, nom. sing. masc. part. perf. pass. of πείθω; KJV, to be persuaded, to trust, obey, agree, lebelieve, yield, are confident, are assured.*

How wicked it is to form doctrine based on who does and who does not agree. Bible doctrine is not by consensus.

6 ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι

**7 And they answered, that they could not tell whence it was.**

The truth is, they would not tell.

7 καὶ ἀπεκρίθησαν μὴ εἶδέναι πόθεν

**8 And Jesus said unto them, Neither tell I you by what authority I do these things.**

Though these priests, scribes, and Pharisees have momentarily avoided being implicated for rejecting John the Baptist's authority from heaven, Jesus now, through the parables of the two sons (Mt.21.27-32) and the wicked husbandmen, illicitly from them responses which proves that they have always been of those which rejected those that came to them under heaven's authority.

The following Parable of the Wicked Husbandmen concerns removing the kingdom and its affairs from national Israel and those which had abused their offices in that kingdom, and giving it to another nation which would render to the Lord him the fruits due Him for His gracious working. (cf. Mt.21.43) That nation is the Lord's church. All of the churches of Jesus Christ constitute that one nation which God has entrusted with the proper administration of kingdom affairs.

*1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light ...*

8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ

**9 ¶ Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.**

The elements of the parable are:  
The certain man is the Heavenly Father.  
The planting refers to the people of God.

The Song of Moses immediately after deliverance from Egyptian bondage:

*Ex.15.17 **Thou shalt** bring them in, and **plant them** in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.*

*18 The LORD shall reign for ever and ever.*

*2Sa.7.10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,*

The vineyard is Israel.

*Ps 80:8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.*

*9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.*

...

*14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;*

15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

Appears that our Lord Jesus cites Is.5.1-7 in Matthew's account.  
*Is.5.7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.*

In the Hebrew these words are so close phonetically:  
*for judgment*, לְמִשְׁפָּט, לְ, *for*; מִשְׁפָּט, mish-pat, is the capacity to distinguish, discern right; to give a *sentence*, a good *judgment*.

*oppression*, מִשְׁפָּח, mis-pach, masc. noun found only once in the O.T.; the verb, שָׁפַח, is also only once, and tss. *Therefore will ... smite with a scab.*

*for righteousness*, לְצַדִּיקָה, לְ, *for*; צַדִּיקָה, ts<sup>e</sup>-da-qah, KJV, *right, righteousness, justice*; the verb, צִדַּק, *to be righteous, just, justified, clear and cleansed.*

*a cry*, צַעֲקָה, ts<sup>e</sup>-[g]a-qah, fem. noun which is always tss. with the English *cry*; it is *the cry* of the people; the verb, צָעַק, is tss. *to cry, cry out.*

By going into a far country is meant that God had entrusted His people to the care of those ordained by His government. (priests, princes, judges, rulers and kings)

*Ex.18.21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:*

*22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter*

*they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.*

*23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. (cf. Deu.1.13-17; 16.18-20; 2Chr.19.5-10)*

The servants are at least the judges & prophets of the past.  
The beloved son is the Son of God.

9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην Ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἰκανούς

**10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.**

*beat, δείραντες, nom. pl. masc. part. aor. of δέρω; KJV, to beat, smite and means to hit or strike them; the LXX tss. ἐκδέρω, to flay the sacrifice (Lev.1.6) from the Hebrew, **פָּשַׁף**, pa-shat, to put off or strip off garments, to spoil, invade, rush and fall upon, to flay, and run upon.*

10 καὶ ἐν καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξάπεστειλαν κενόν

**11 And again he sent another servant: and they beat him also, and entreated him shamefully (despitefully or dishonorably), Mark12:4, and at him they cast stones, and wounded him in the head ...**

*entreated him shamefully, ἀτιμάσαντες, nom. pl. masc. part. aor. act. of ἀτιμάζω or ἀτιμώω, KJV, to entreat shamefully, to dishonor, to suffer shame, to despise, to be shamefully handled (only Mk.12.4).*

**and sent him away empty.**

11 καὶ προσέθετο πέμψαι ἕτερον δοῦλον οἱ δὲ κάκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν

**12 And again he sent a third:** Mk.12.5, ... and many others ...  
he added to send

*again*, προσέθετο, 3ps. aor. ind. mid. of προστίθημι, πρὸς at, to, towards, unto + τίθημι to appoint, ordain, purpose, set; προστίθημι, KJV, to add, more to give, increase, proceed further, to lay, to speak any more.

*he sent*, πέμψαι, aor, infin. act. of πέμπω; always tss. with the English, to send (79), thrust (2); **v.13**.

**and they wounded him also, and cast him out.**  
traumatized

*wounded*, τραυματίσαντες, nom. sing. masc. part. aor. of τραυματίζω, from which we have the English word *trauma*; KJV, only twice and by Luke, *wounded* (Lk.20.12; Acts 19.16; the noun, τραῦμα, Luke only and once, *wounds* (Lk.10.34).

12 καὶ προσέθετο πέμψαι τρίτον οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον

**13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.**

*it may be*, ἴσως, adv. is this once in the KJV N.T..

*I will send*, πέμψω, 1ps. fut. ind. of πέμπω; **v.12**

*will reverence*, ἐντραπήσονται, 3ppl. fut. ind. pass. of ἐντρέπω, ἐν among, by, with, in + τρέπω LXX, *routed* the enemy, with ἀνά-, to subvert, overthrow, with ἐπί, to suffer, give license, permit; so, ἐντρέπω, KJV, to reverence, regard, as well as to shame, be ashamed.

13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος τί ποιήσω πέμψω τὸν υἱόν μου τὸν ἀγαπητόν ἴσως τοῦτον ἰδόντες ἐντραπήσονται

**14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.**

*let us kill, ἀποκτείνωμεν, 1ppl. pres. subj. act. of ἀποκείνω, ἀπό from, of, off, out of, since + κτείνω, LXX, to slay; in this instance the subjunctive verb is a weak future, speaking of presents in this the weak future, mood of probability mild contingency ... to kill. 'It is the first step away from that which is actual in the direction of that which is only conceivable, and, therefore, leads the list of potential moods.'*  
*A Manual Grammar of the Greek New Testament, Dana & Mantey, p.170.*

14 ἰδόντες δὲ αὐτόν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες Οὗτός ἐστιν ὁ κληρονόμος δεῦτε ἀποκτείνωμεν αὐτόν ἵνα ἡμῶν γένηται ἡ κληρονομία

**15 So they cast him out of the vineyard, and killed him.**

[they] *killed*, 3ppl. aor. ind. act. of ἀποκείνω; by the aorist it isn't the time that they killed him as much as the fact that they did it.

They rejected the son whom the owner of the vineyard had sent to them. In this way it shows that they rejected the Son of God, whom the Father had sent to them.

***What therefore shall the lord of the vineyard do unto them?***

15 καὶ ἐκβαλόντες αὐτόν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος

**16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.**

This is inconceivable.

*God forbid, μὴ γένοιτο, is always tss. God forbid, and it is always a strong negative, NO; γένοιτο, 3ps. aor. optat. of γίνομαι, to be; the phrase, μὴ γένοιτο, means be it not; the Greek optative mood is the mood of possibility which presents the action, not as a realization, but as conceivable.*

Matthew's gospel has the Pharisees, scribes and elders returning this answer:

*Mt 21:41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.*

So, this either reveals a notable disagreement among the chief priests, scribes, elders, and Pharisees, where some would think the judgment these wicked husbandmen received was just, and other which thought it was too harsh (some had believed in Jesus, but would not publically confess him, Jn.12.42); or, that they responded at first in agreement to what the Lord Jesus had spoken, but then upon realizing that He was speaking of them sharply disagreed.

[W]hen other men's matters are in hand, they will straitway define and give judgment against them; but if the case touch themselves, they are soon changed unto another mind.' *Exposition of the Parables*, Benjamin Keach, p.24

16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο

**17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?**

*Mt 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?*

Quoting Ps.118.22

*The stone which the builders refused is become the head stone of the*

*corner.* אָבֵן מְאַסּוּ הַבּוֹנִים הִיָּתָה לְרֵאשׁ פְּנֵה

*23 This is the LORD'S doing; it is marvellous in our eyes.*

*builders*, Greek, οἰκοδομοῦντες (both Mt.21.42 & Lk.20.17), nom. pl. masc. part. pres. act. of οἰκοδομέω, οἶκος house, home, household, temple + δέμω, to construct, build; so, the constructors, edifiers, builders.

Hebrew, *the builders*, הַבּוֹנִים, the definite article prefixed, הַ; Qal part. pl. masc. of בָּנָה; KJV, *to build (+300), make (3), set up (1), repair (2)*.

*rejected*, Greek, ἀπεδοκίμασαν (both Mt.21.42 & Lk.20.17), 3ppl. aor. ind. of ἀποδοκιμάζω, ἀπό from, of, off, out of, since + δοκιμάζω, *to discern, prove, approve, allow, examine*; ἀποδοκιμάζω, KJV, *to reject, disallow*; and so, to fail to receive, to fail to discern, prove, approve and allow.

Hebrew, *refused*, מְאַסּוּ, Qal part. 3ppl. of אָסָה, mah-as'; KJV, *to despise, cast away, reject, refuse, cast off, disdain, abhor, contemn, to be counted vile or reprobate*.

Hebrew, *the head*, לְרֵאשׁ, prefixed לְ, *to or for*, to a masc. sing. noun רֵאשׁ; KJV, *head, top, sum, principal, chapter, chief, beginning, company*; לְרֵאשׁ is tss. *head, the head, our head, for the head, upon the head, as head, chief, as chief, the chief, to the top, in the beginning, and to every*.

Hebrew, *the corner*, פְּנֵה, pin-nah; masc. sing. noun w/3psf. suffix; KJV, *the corner, chief, bulwark, stay, tower*.

The *builders*, those whom the Lord had set up and entrusted teaching Israel justice and judgment rejected Jesus as the Christ of God. They denied that

the Heavenly Father has sent Him to do His work among them. They stumbled at the Stone upon which they should have builded!

17 ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

**18 Whosoever shall fall upon that stone shall be broken;**

*shall fall*, πεσὼν, nom. sing. masc. part. aor. of πίπτω, KJV, *to fall, fall down, fail, light.*

*shall be broken*, συνθλασθήσεται, 3ps. fut. ind. pass. of συνθλάω, σύν fellow, with, together + θλάω B-D-A-G has the unfortunate *breaking* of a seal which bring dire consequences; in the N.T., συνθλάω, only in Mt. 21.44; Lk. 20.18 and tss. *shall be broken*;

LXX, συνθλάω, Ps.57.6, *has broken*; Ps. 67.21, *shall crush*; Ps. 106.16, *crushed*; Ps. 109.5, *has dashed in pieces*.

**but on whomsoever it shall fall, it will grind him to powder.**

*it falls*, πέση, 3ps. aor. subj. of πίπτω, *to fall, fall down, fail, light.*

*grind ... to powder*, λικμήσει, 3ps. fut. ind. of λικμάω; twice in the N.T. and always *will grind ... to powder* (Mt.21.44; Lk.20.18);

LXX, λικμάω, Ru.3.2, *winnows*; Job 27.21, *shall utterly drive*; Am.9.9, verb and nouns, *sift and in a sieve* Is. 30.22, *grind to powder*; Is. 30.24, *winnowed*.

The issue is being offended with Christ and the final judgment by Christ. Whoever falls on that stone, becomes offended at the stone, or stumbles over the stumblingstone, shall be broken, and those upon whom Christ shall fall shall be ground, or crushed.

The stone crushing that upon which it shall fall:

*Da 2:34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.*

Being offended at Christ:

*Ro.9.31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.*

*32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*

*33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.*

*1Pe.2.6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. (referring to Is.28.16, Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.)*

*7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,*

*8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

*Eph.2.20 And [v.19, ye that are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God] are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ...*

18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν

***19 And the chief priests and the scribes [ , Mt.21.45, and Pharisees] the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.***

*Mt.21.45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.*

*46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.*

These wicked men questioned Christ's authority for the work that He was doing. In this parable Christ reveals that He came to Israel by the authority of the Heavenly Father. Though the Father sent many in His behalf, prophets, judges, to receive the precious fruits of repentance, but were rejected, at the last He sent His only begotten Son, and Him they shall kill. Therefore, on the authority of the Heavenly Father this same Jesus shall be Judge of all the earth. (Ge.18.25) Those that fall upon the *Rock* shall be broken, and those upon whom the *Rock* falls shall be ground to powder. Like chaff, nettles and briars, taken away and burned forever in the fire of God's judgment. (Mt.3.10; 7.16-20; 13.38-42; Lk.6.49)

*Heb 6:8 But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.*

Christ Jesus was sent to do the Father's will. He bore the authority of the Father.

*Eph.1.17 That the God of our Lord Jesus Christ, the Father of glory ...*

*...*

*22 ... hath put all things under his feet, and gave him to be the head over all things to the church,*

*23 Which is his body, the fulness of him that filleth all in all.*

*Mt 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

*Mt.28.18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*

*Joh 3:35 The Father loveth the Son, and hath given all things into his hand.*

*Joh 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

*Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:*

*23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*

*Joh 5:36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.*

*Joh 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.*

*Joh 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; (prepared to wash the disciples feet).*

*Joh 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*

How sad and how tragic it was for these men to fail to see that the very Christ with whom they were offended, that they opposed with every fiber of their being was the life and joy of God; that by faith in Him, conforming their lives to His doctrine, they would have been founded upon the Rock. But where are they now? It is not well with them. Yes they may have prospered for some time, perhaps for the remaining time that they lived; but in the end they lost everything. Their lives were not founded upon the Rock. And the storm came, and the rains fell, and the winds blew, and great was the fall of every house built on any other foundation than Christ. These built their houses upon their own works, upon their own character,

upon man's religion, upon man's politics, and on man's wisdom. Again, where are they now? It is certain, no matter what men have said in their eulogies, what men have imagined about the after-life, based upon the word of God, not one soul will rest in the presence of the Lord apart from faith in the Christ of God, our Lord Jesus. Apart from Jesus Christ every soul shall be tormented in everlasting fire. And everyone that arrives there receives that to which they were appointed.

*1Pe 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,  
8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

There are no alternative endings. There are no options about our eternal destiny.

*Ac 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

It is Jesus Christ alone. He is that *strait gate*, and He is that *narrow way which leadeth unto life...* (Mt.7.14) Whether you are a passive or an active rebel against Jesus Christ if you will not repent of sin and believe that Jesus is the One whom God the Father sent you shall remain in condemnation. God commands men everywhere to repent and believe in the Son of God. (Acts 17.30) Apart from Him no man shall ever see life.

*Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

But every soul which ever trusted in Christ, and the church of Jesus Christ is founded upon the Rock which cannot be moved. Their foundation is sure and steadfast.

*2Ti 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.*

Jesus Christ is the everlasting foundation.

*He.1.10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:  
11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;  
12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.*

When all of the things of this life, of this world shall pass away ... He is!

*2Pe.3.11 ¶ Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,  
12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?  
13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

He never changes. He is always the same. And He is the sure foundation to everyone that believes in Him. As He lives so shall all those which believe in Him, for all eternity. Is the foundation of our soul Jesus Christ? Is He the Rock of our salvation?

The kingdom has since left Israel. It has come to the church of Jesus Christ. Jesus said,

*Lu 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*

And this parable confirms that truth.

19 Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπεν