

SBC – Oct. 2, 2022

Matt. 21:33-46 (NKJV)

“A Parable of Judgment on Christ Rejectors”

80

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King's baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

For 3 years Christ had in effect presented His Messianic credentials to Israel. This climaxed in what is called His Triumphant Entry into Jerusalem on Palm Sunday which was His official presentation to the nation as her Messiah in fulfillment of Daniel 9:25 (cf. Lk. 19:28-44). Sadly, the nation's religious leaders (representing the nation) rejected Jesus as their Messiah.

In the Passion Week building to the crucifixion, we see the hostility level rising as Jesus is repeatedly confronted by the religious leaders.

Slide # 2

Sunday

Triumphal Entry into Jerusalem
 Jesus weeps over Jerusalem
 Jesus observes Temple Activities

Monday

Jesus Curses Fig Tree
 Jesus Clears the Temple

Tuesday

Jesus Explains the Withered Fig Tree
 Temple Controversies with Religious Leaders

On Tuesday as Jesus returned to the Temple He was confronted by the chief priests and elders challenging Him on where He got the AUTHORITY to do these things. Jesus in turn asked them a question about where the authority of John the Baptist's ministry came from, and they refused to answer, and so Jesus also refused to answer their question as well.

But then Jesus proceeded to put 3 parables to them – each one showing that the great issue before them is either the acceptance or the rejection of Him as the Messiah.

Slide # 3

- **Parable 1** (Mt. 21:28-32) – Rejection of John the Baptist
- **Parable 2** (**Mt. 21:33-46**) – **Rejection of the Son**
- **Parable 3** (Mt. 22:1-14) – Rejection of the Invitation

In the first parable Jesus tied His ministry to that of John the Baptist, both which found their authority in God as seen in the prophetic Scriptures. Now in the second parable Jesus shows even more directly that He Himself is the fulfillment of the Messianic prophecies in the Old Testament.

This second parable – the parable of the LANDOWNER finds its parallel in Mark 12:1-12 and Luke 20:9-19.

Matthew 21:33–46 (NKJV)

33 “Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country.

The word “*another*” in “*another parable*” connects this parable with the previous one in which Jesus said that the tax collectors and prostitutes would enter the kingdom before the chief priests and elders. So, this second parable builds on the first one.

A parable is a spiritual lesson that makes one main point. In this parable the landowner represents God; the vineyard represents Israel; the vinedressers represent the spiritual leaders in Israel; the servants represent the prophets; and the son represents Jesus the Messiah. And the main idea is that the religious leaders wickedly reject the Son Who is the Messiah.

Slide # 4

Subjects in the Parable...

Landowner: God

Vineyard: Israel

Vinedressers: Spiritual leaders in Israel

Servants: The prophets

The Son: Jesus the Messiah

Planting a vineyard was quite an undertaking involving a lot of prep work. First the owner would build a stone hedge around it to protect it from wild animals or thieves. Then he would put in place a winepress in which the grapes could be crushed. Then a tower had to be built so that surveillance could be maintained over the property. The rabbis stipulated that this tower should be 15 feet high and 6 feet square.

The vineyard is a common symbol for Israel in the Scriptures (cf. Isa. 5:1-7; Jer. 2:21; Ps. 80:6-16).

Having prepared the vineyard the owner then leased it to vinedressers and went into a far country indicating that some time lapsed with the vinedressers having an obligation to bring forth fruit and share the harvest with the owner.

34 Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit.

The “vintage-time” was the harvest time. At the harvest time the owner sent His servants to the tenants to receive what was right in terms of the fruit of the harvest in terms of the rent.

35 And the vinedressers took his servants, beat one, killed one, and stoned another.

To say the least these servants were not well received by the tenants. They beat one, killed one, and stoned another. Again, these servants are representative of the prophets of Israel who repeatedly sought to call Israel back to God but were constantly persecuted and oppressed.

The fruit God was looking for was essentially FAITH, sincere WORSHIP, and OBEDIENCE. God was looking for the allegiance that belongs to Him as God and His servants (the prophets) continually called the people back to this but were not generally well received in the process.

36 Again he sent other servants, more than the first, and they did likewise to them.

The landowner being a very patient person sent more servants and they too were brutally treated in the same fashion.

Most all the prophets in Israel were treated badly. In terms of mistreatment, no one would want to voluntarily sign up to be a prophet – you had to be called. It was a HARD calling (cf. 1 Kg. 18:13; 22:24-27; 2 Kg. 6:31; 2 Chron. 24:19-22; 36:15-16; Heb. 11:35-38).

Slide # 5

Acts 7:51–52 (NKJV)

51 “You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.

52 Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

37 Then last of all he sent his son to them, saying, ‘They will respect my son.’

Finally, last of all the owner sent his son, thinking that surely they would have some regard for him.

38 But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’

These vinedressers were ruthless! They recognized WHO the son was but they had zero regard for him and discussed among themselves a plot to KILL him and then seize his inheritance.

We know from verse 45 that this parable essentially targeted the chief priests and the Pharisees. On one level they recognized the TRUTH of Who Christ was – that is they knew His claim to be the Son of God.

Slide # 6

John 19:6–7 (NKJV)

6 Therefore, when the **chief priests and officers** saw Him, they cried out, saying, “Crucify Him, crucify Him!” Pilate said to them, “You take Him and crucify Him, for I find no fault in Him.”

7 The Jews answered him, “We have a law, and according to our law He ought to die, because **He made Himself the Son of God.**”

In John 11 we find that after Jesus raised Lazarus from the dead the religious leaders were really worried saying, “***If we let Him alone like this, everyone will believe in Him***” (Jn. 11:48). And therefore the text says that they actively went about plotting to put Him to death (cf. Jn. 11:47-53). This was now a few days later and this parable was spot on in that even at this very moment they were plotting how to kill Jesus.

Note in the parable the motive here is GREED and CONTROL. They as powerful leaders in Israel wanted what rightfully belonged to the son. And this comes back to the issue of AUTHORITY that the chief priests and elders raised with Jesus that day at the temple (cf. Matt. 21:23). This was about power, spiritual position, and CONTROL.

In effect, these religious leaders were demanding the spiritual Lordship position of controlling AUTHORITY that rightfully belongs only to the Son.

The murder of **the son** was coldly premeditated. The growers did not mistake him for another slave but knew exactly who he was. It was for the very reason that he was the son that they planned his murder in order to seize his inheritance. ...they knew He was God's Son but refused to accept and honor Him as such. – **John MacArthur**

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

Jesus here prophetically in the form of this parable flat out tells them what is about to happen. They took him, cast him out of the vineyard and killed him. This is exactly what they did to Jesus in just a few short days. The language here hints at the fact that Jesus was killed just outside the city.

Slide # 7

Hebrews 13:12 (NKJV)

12 Therefore Jesus also, that He might sanctify the people with His own blood, **suffered outside the gate.**

For six months Jesus has been telling his disciples that the rulers at Jerusalem would kill him (16:21; 17:23; 20:18). Now he tells the rulers themselves, albeit in a parable form, which, at some level, the leaders understand (vv. 45-46). – **D.A. Carson**

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

Jesus was the greatest teacher who has ever lived. When He told this parable story I believe He did so with great expression that really made it live. And so when He asked this question the chief priest and the elders drawn into it just blurted out and...

41 They said to Him, “He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.”

Even these wicked spiritual leaders got the point. The vinedressers were so egregiously wrong in what they were doing that it called out for moral indignation and judgment.

And so, they said, *“He will destroy those wicked men and rent out the vineyard to other vinedressers who will render to him the fruits.”*

They no doubt were highly pleased with this unusual opportunity to parade their self-righteousness before Jesus. They rightly assessed the proper ending of the parable, that the irate owner would first severely punish the wicked growers and then replace them with others who were reliable. – **John MacArthur**

They made the proper application of judgment which they didn't even realize at the time really applied to them! Their own answer was self-condemning!

Ironically, their correct answer had just described their own fate.
– **Ed Glasscock**

And so, appropriately, Christ proceeded to make application against them!

42 Jesus said to them, “Have you never read in the Scriptures: ‘The stone which the builders rejected Has become the chief cornerstone. This was the Lord’s doing, And it is marvelous in our eyes’?”

Jesus is the only one recorded in the New Testament that ever said, “**Have you never read in the Scriptures**” (cf. Mt. 21:16, 42; Mk. 2:25). This is the fourth time as recorded in Matthew that Jesus questioned their reading of the Scriptures (cf. 12:3; 19:4; 21:16, 42). This served as a rebuke as if to say that they should know this from the Scriptures – as if to say if they really knew the Scriptures as they should they would get this.

As spoken to these religious leaders it was a stinging rebuke and a highly offensive thing to say as they prided themselves on their knowledge of the Scriptures. They considered themselves to be the experts in the Law.

Jesus at this point to reinforce the parable’s main point quoted from Psalm 118 which involved a change in metaphors but still making the same point.

Jesus’ precise use of the Scriptures – using just the right Scripture at just the right time is astounding. Here He quoted from Psalm 118:22-23.

Slide # 8

Psalm 118:22–23 (NKJV)

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

23 This was the LORD’s doing; It is marvelous in our eyes.

The thing that is amazing about it is that just two days before this the crowd in chant had been applying a portion of this very same Psalm to Jesus at the time of the Triumphal Entry.

Slide # 9

Psalm 118:25–26 (NKJV)

25 Save now [*Hosanna* means “save now”], I pray, O LORD; O LORD, I pray, send now prosperity.

26 Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD.

Matthew 21:9 (NKJV)

9 Then the multitudes who went before and those who followed cried out, saying: “*Hosanna to the Son of David! ‘Blessed is He who comes in the name of the LORD!’* Hosanna in the highest!”

The Pharisees at the time of the Triumphal Entry were appalled that the people were crying out to Jesus and applying this Messianic text from Psalm 118 to Jesus. In Luke 19:39 it says, “***some of the Pharisees called to Him from the crowd, ‘Teacher, rebuke Your disciples.’***”

They knew this Scripture well. They knew it was Messianic. And they knew it spoke in reference to YHWH the LORD and therefore they were appalled that it was being applied to Jesus.

But now just two days later Jesus again quotes from this very same Psalm – in the same immediate context – within just a few verses. And the point is it ALL applies to Him as the Messiah! This is HIS STORY!

They really needed to stop and think about what was happening! The Psalm says, “***The stone which the builders rejected has become the chief cornerstone.***” The builders are the leaders, and they REJECTED the stone that ends up being the chief cornerstone. That’s what their own Scriptures said!

This is what was happening right here! They as the “builders” were at this very moment in the process of rejecting Jesus. It is the rejected ONE Who comes in the name of the LORD! This fits Jesus perfectly in perfect fulfillment of the Messianic prophecy of Psalm 118 – and yet they were oblivious to what was really happening. In their rejection of Jesus, they were rejecting the truth of Scripture while at the same time fulfilling them.

In the resurrection the stone rejected (Jesus) is made by God to be the chief cornerstone. The chief cornerstone in a building was the most prominent and important stone. All the other stones aligned with the truth of it.

In the Church family that God is building Jesus is repeatedly stated to be the chief cornerstone in the NT.

Slide # 10

Acts 4:11 (NKJV)

11 This is the 'stone which was rejected by you builders, which has become the **chief cornerstone**.'

Ephesians 2:20 (NKJV)

20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the **chief cornerstone**,

1 Peter 2:7 (NKJV)

7 Therefore, to you who believe, He is precious; but to those who are disobedient, "The stone which the builders rejected Has become the **chief cornerstone**,"

And then quoting from Psalm 118:23, "***This was the Lord's doing, and it is marvelous in our eyes***". Indeed, for believers it is!

God took the chosen One Who was REJECTED by the builders (by the leaders) and made Him the most important part of God's redemptive program. Indeed, He is the CHIEF cornerstone. Everything depends on Him. Everything aligns with Him. He is the cornerstone that properly holds everything together.

This was most clearly a GOD-THING. This was His doing! He took the One REJECTED by the leaders – the decision makers who thought they were building God's work – God took what they REJECTED and in the ultimate TRIUMPH made Him the chief cornerstone.

He is the most valuable and important part of the structure that God is building -the most important part of God's entire plan and program! This is awesome! It is marvelous in the eyes of all who have eyes to see!

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.

As is often the case in parables people arrive at different conclusions on some of the details because the language is such that it can legitimately be understood in different ways. That is the case here. There are two main views (among others) as to how verse 43 should be understood, and theologically both are right – if properly understood and applied.

Clearly Jesus is targeting the religious leaders as they themselves even understood as seen in verse 45.

In the first view when Jesus says the kingdom is taken from the religious leaders and given to a nation bearing the fruits of it this means that as the leaders they were responsible to respond to and promote the truth of the promised kingdom. In their leadership role they influenced the entire nation. Thus, they had the opportunity to influence the entire nation in the direction of the kingdom, but they were unfaithful in this. They did not support John the Baptist’s call to repentance which was the condition for the kingdom being offered (cf. Mt. 3:2). They did not respond to Jesus’ call saying, **“Repent, for the kingdom of heaven is at hand.”** (Mt. 4:17).

Indeed, they were the **“builders”** who shaped the nation (as it were) and had they truly repented and led the nation in acceptance of the message to repent they would have properly led the nation in the fruits of repentance (cf. Mt. 3:8). But this they failed to do.

Consequently, that leadership role would be taken from them and given to a nation bearing the fruits of it. The word **“nation”** (Gk. ethnos) is singular and has the basic meaning of **“people”**. Consistent with the emphasis on Israel’s leadership this first view takes this to refer to a future “people” who will also be Jewish leaders, who will properly lead the nation in the fruits of repentance.

Zechariah 12 emphasizes that in the Day of the LORD the inhabitants of Jerusalem will find their strength in the LORD of hosts and they will inspire the nation (Zech. 12:5). Zech. 12:10 says in that day God will pour out on the inhabitants of Jerusalem **“the Spirit of grace and supplication; then they will look on Me whom they pierced.”** Jesus lamented over Jerusalem in Matthew 23 saying their house is left to them desolate and that they would see Him no more until they say, **“Blessed is He who comes in the name of the LORD!”** (cf. Mt. 23:37-39).

So the first view is that verse 43 is saying that the religious leaders in Israel were privileged to have the opportunity to lead the nation in regard to the kingdom through the fruits of repentance but they failed. Consequently, this privilege would be given to another group of Jewish leaders in the future and they would bring forth the fruits of repentance eventuating in the kingdom being ushered in.

The second view is the more prominent view. It is the idea that the kingdom role assigned to the leadership in Israel during the time of Christ failed in what they should have done. Therefore, this kingdom role of preparing people for the kingdom is taken from them and given to another people (that is the Church which is made up of mostly Gentiles) who will bring forth the proper fruits of this kingdom calling (cf. Rom. 9:25-26; 11:11).

A key argument for this second view is found in 1 Pet. 2. Here Peter calls the Church “***a holy nation***” (same word) and in that very same context quotes from Psalm 118. This would argue that the people now given the kingdom mandate is the Church.

Slide # 11

1 Peter 2:6–10 (NKJV)

7 Therefore, to you who believe, He is precious; but to those who are disobedient, **“The stone which the builders rejected Has become the chief cornerstone,”**

8 and “A stone of stumbling And a rock of offense.” They stumble, being disobedient to the word, to which they also were appointed.

9 But you are a chosen generation, a royal priesthood, **a holy nation**, His own **special people**, that you may **proclaim the praises of Him who called you out of darkness into His marvelous light;**

10 who once were **not a people but are now the people of God**, who had not obtained mercy but now have obtained mercy.

Slide 12

Romans 10:19 (NKJV)

19 But I say, did Israel not know? First Moses says: “I will provoke you to jealousy by those who are not a nation, **I will move you to anger by a foolish nation.”**

Slide # 13

What God did was transfer responsibility for preparing for the kingdom from Israel and give it to a different group, namely, the church (cf. Acts 13:46; Acts 18:5-6; Romans 10:19; 1 Peter 2:9).

– **Thomas Constable**

Verse 43 is often cited as evidence for “**Replacement Theology**” – the idea that the Church has now replaced Israel and that God is now forever done with Israel as a nation. But the Bible is clear that this is NOT true (cf. Rom. 11:25-27). God has temporarily set Israel aside, but He will yet fulfill ALL His covenant promises to her.

The antecedent in verse 43 is specifically the religious leaders. Their privileged role was now being taken from them and another “people” group (namely the Church led by the apostles – cf. Mt. 19:28) would now have the privilege in taking the lead in God’s kingdom program. This in effect, means taking the message of salvation to people (involving repentance and faith) so that they too might have part in the kingdom.

"For the first time the King speaks openly and clearly to someone outside of the circle of the disciples about a new age. This is full proof that the kingdom was no longer near at hand." – **Stanley Toussaint**

44 And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.”

Some have pointed out that this verse is not found in some manuscripts, but it should also be pointed out that in the undisputed parallel passage of Luke 20:18 it is found and stated there essentially verbatim. So it is unquestionably legitimate.

Slide # 14

Luke 20:18 (NKJV)

18 Whoever falls on that stone will be broken; but on whomever it falls, it will grind him to powder.”

Verse 44 also is difficult in that there are two different ways of looking at this, and again, theologically speaking, both are consistent with sound doctrine.

The first view says that falling on the stone and having it fall on you are related to the same reality – namely judgment. The idea then is stumbling over Jesus identity results in being broken with ultimately the result of having Him fall on you with crushing judgment. Both being broken and being ground to power picture judgment.

The argument for this view is seen in that Scripture consistently uses this imagery of Israel stumbling over the truth of Christ in the sense of being offended by the truth of Him, thus resulting in them being broken in judgment.

Slide # 15

Isaiah 8:14–15 (NKJV)

14 He will be as a sanctuary, But a **stone of stumbling and a rock of offense** To both the houses of Israel, As to the inhabitants of Jerusalem a **trap and a snare**

15 And **many among them shall stumble**; They **shall fall and be broken, Be snared and taken.**”

Slide # 16

Romans 9:32–33 (NKJV)

32 Why? Because they did not seek it by faith, but as it were, by the works of the law. For they **stumbled at that stumbling stone.**

33 As it is written: “Behold, I lay in Zion a **stumbling stone and rock of offense,** And whoever believes on Him will not be put to shame.”

1 Corinthians 1:23 (NKJV)

23 but we preach Christ crucified, to the **Jews a stumbling block** and to the Greeks foolishness,

1 Peter 2:8 (NKJV)

8 and “A **stone of stumbling And a rock of offense.**” They **stumble, being disobedient to the word,** to which they also were appointed.

Thus, we consistently see the idea of stumbling over Christ is characteristic of unbelief and resulting judgment – in relation to Israel in particular. And that may well be what is in view here in verse 44. That certainly fits the chief priests and Pharisees in verse 45 who discerned that this was spoken in reference to them. In addition, we note that 1 Peter 2:8 borrows from Isa. 8:14 in applying the idea of stumbling to those who are lost.

They stumbled (or fell on) the stone of Christ and the result will be Christ smashing them in eternal judgment if they don't come to repentance.

Israel *stumbled over* Christ. The Church is *built upon* Christ.
– **Brian Bell**

Another view takes falling on this stone to be a different concept than the stone falling on you. This view would take falling on the stone and being broken as relating to repentance. Brokenness is at times indicative of repentance in the Scriptures.

Slide # 17

Psalm 51:17 (NKJV)

17 The sacrifices of God are a **broken** spirit, A **broken** and a contrite heart— These, O God, You will not despise.

This view would argue that KEY ministry of the prophets (related to the servants) in the parable was calling the people to repentance culminating in John the Baptist preaching a baptism of repentance (cf. Mark 1:4). This was the KEY fruit the servants (prophets) came looking for. In the context in verse 43 Jesus has just said the kingdom would be given “to a nation bearing the fruits of it” which is argued to be the fruits of repentance necessary to enter the kingdom.

The thought then extends into verse 44 with the falling on the stone and resulting brokenness being indicative of these fruits; namely that of repentance.

This view would argue that the language here seems to make a contrast between falling on the stone (which is one thing) and having it fall on you (which is another).

So this second view says to fall on Christ the stone is to be broken and in that brokenness of repentance one can avoid judgment. However, to not be broken in repentance results in the rock of Christ falling on you and grinding you to power.

The choice before the religious leaders is the choice before every person. We can be **broken** in humble surrender before God or be completely broken in judgment. – **David Guzik**

The imagery for the crushing stone is traced back to Daniel 2 where Christ ultimately is shown to be the smiting stone which crushes the world in judgment as He comes to set up His kingdom (cf. Dan. 2:34, 44-45).

The symbol of a stone is often used of Christ in the prophetic Scriptures.

Slide # 18

CHRIST THE STONE...

Rejected Stone – Ps. 118:22-23

Chief Cornerstone – Ps. 118:22-23

Stumbling Stone – Isa. 8:14-15

Foundation Stone – Isa. 28:16

Tested Stone – Isa. 28:16

Precious (costly/valuable) Stone – Isa. 28:16

Smiting Stone – Dan. 2:34, 44-45

In the context of Matthew 21 the main point is that of judgment and those rejecting Christ will ultimately experience a pulverizing judgment of total destruction. This definitely pictures Christ as the final Judge.

John 5:22 (NKJV)

22 For the Father judges no one, but has committed all judgment to the Son,

45 Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them.

Finally these religious leaders understood that the parable was really essentially about them and that in labeling the vinedressers as “wicked men” who should be destroyed and replaced they really were calling for their own judgment! They were slow to get it but in the end they did get Christ’s point.

But instead of the fruits of repentance in keeping with kingdom truth we see their response in verse 46.

46 But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.

Amazingly, the truth of the stone being rejected by the builders did not even phase them. They took none of this to heart. They paid no attention to how Christ perfectly fits the Psalm 118 Messianic text to a tee. They knew what Christ was saying, but they were not open to His truth at all.

How ironic that Christ in effect told them straight to their faces what was happening and how it perfectly matches the prophetic Scriptures and yet they were not open to the truth. There is never enough evidence for a rebel heart.

Note they sought to lay hands on Jesus wanting to destroy Him, but they exercised restraint because they feared the multitudes who considered Jesus to be a prophet.

Note the general populace did recognize Jesus as a prophet but they did not recognize Him as the Son of God – they did not recognize Him as Messiah-God and that was the KEY issue.

It's not enough to recognize Jesus as merely a prophet. It's not enough to recognize Him merely as a Deliverer/Savior. He must be recognized for Who He is as God-Savior – as Messiah-God. And it must be personal from the heart. Only this is true saving faith.

These religious leaders in their blindness went about fulfilling prophecy that was made plain as day before them. The same is true today. The more things change the more they remain the same. People in their rebellion don't realize that in fact they are fulfilling prophecy – even when they are point blank shown the truth of it.

Slide # 19



We often quote Acts 4:12 but it comes with a context...

Slide # 20

Acts 4:10–12 (NKJV)

10 let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.

11 This is the 'stone which was rejected by you builders, which has become the chief cornerstone.'

12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

This is Who Jesus is: He is the stone rejected by the religious leaders in Israel, but God raised Him from the dead and made Him the chief cornerstone. Thus, He fulfills Messianic prophecy perfectly.

Who is Jesus to you?

Is He a rejected stone or is He your foundation stone?

1 Corinthians 3:11 (NKJV)

11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

In 1 Peter 2 Peter says those who reject Jesus are those who stumble in disobedience to what they were appointed- namely a crushing doom. In contrast Peter says to you who believe Jesus is the precious cornerstone (cf. 1 Pet. 2:6-8).

The eyes of the unbelieving reject the plain truth of Jesus in spite of what they see. The eyes of belief accept Jesus as God's chief cornerstone and see that they is GOD'S DOING, and it is MARVELOUS IN OUR EYES!

How do you see it?