



## The Parable of the Noble Vineyard Owner

Luke 20:9 – 20:18

Presented by Bob DeWaay  
November 15, 2009

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### Key issues in this section

- The vineyard is Israel (Isaiah 5)
- The vine-growers are the Jewish leadership
- The servants are the OT prophets
- The Son is Jesus
- The “stone” motif is important in Luke and points to Psalm 118:22

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### They refuse to pay the rent

- **Luke 20:9, 10**

And He began to tell the people this parable: “A man planted a vineyard and rented it out to vine-growers, and went on a journey for a long time. And at the harvest time he sent a slave to the vine-growers, in order that they might give him some of the produce of the vineyard; but the vine-growers beat him and sent him away empty-handed.”

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The vineyard motif is from the OT

■ **Isaiah 5:3, 4**

And now, O inhabitants of Jerusalem and men of Judah, Judge between Me and My vineyard. "What more was there to do for My vineyard that I have not done in it? Why, when I expected it to produce good grapes did it produce worthless ones?"

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The tenants treat the servants progressively worse

■ **Luke 20:11, 12**

And he proceeded to send another slave; and they beat him also and treated him shamefully, and sent him away empty-handed. And he proceeded to send a third; and this one also they wounded and cast out.

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The owner shows much patience and longsuffering

■ **Luke 20:13**

And the owner of the vineyard said, "What shall I do? I will send my beloved son; perhaps they will respect him."

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The tenants behave wickedly

■ **Luke 20:14, 15**

But when the vine-growers saw him, they reasoned with one another, saying, "This is the heir; let us kill him that the inheritance may be ours." And they threw him out of the vineyard and killed him. What, therefore, will the owner of the vineyard do to them?

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The vine-growers are the wicked leaders of Israel

■ **Luke 20:16**

"He will come and destroy these vine-growers and will give the vineyard to others." And when they heard it, they said, "May it never be!"

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Jesus cites Psalm 118:22

■ **Luke 20:17**

But He looked at them and said, "What then is this that is written, 'The stone which the builders rejected, This became the chief corner stone'?"

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It is very bad to be in wrong relationship with Messiah!

■ **Luke 20:18**

“Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.”

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Dr. Robert Stein quotes this Jewish Midrash that cites Isa. 30:14

“If a stone falls on a pot, woe to the pot! If a pot falls on a stone, woe to the pot! In either case, woe to the pot!”

(NAC *Luke* on Luke 20:18)

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The Jewish leadership understood the implications of Jesus’ parable

■ **Luke 20:19**

And the scribes and the chief priests tried to lay hands on Him that very hour, and they feared the people; for they understood that He spoke this parable against them.

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**We must honor God**

■ **Isaiah 8:13** (ESV)

But the Lord of hosts, him you shall honor as holy. Let him be your fear, and let him be your dread.

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**For those who do not honor God,  
He becomes a rock of stumbling**

■ **Isaiah 8:14, 15**

Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, And a snare and a trap for the inhabitants of Jerusalem. And many will stumble over them, Then they will fall and be broken; They will even be snared and caught.

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**Applications and Implications**

- 1) We need to know that God is longsuffering but not be presumptuous
- 2) The vine-growers should have felt shame but did not: we need to be able to blush
- 3) Though the rejection of Messiah was prophesied, it is still tragic

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1) We need to know that God is longsuffering but not be presumptuous

■ **Exodus 34:6**

Then the Lord passed by in front of him and proclaimed, "The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth;"

LXX "slow to anger" = "*macrothumos*"

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1) We need to know that God is longsuffering but not be presumptuous

■ **Exodus 34:7**

who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.

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1) We need to know that God is longsuffering but not be presumptuous

■ **2Peter 3:9**

The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

"Patient" = "*macrothumeo\_*"

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1) We need to know that God is longsuffering but not be presumptuous

■ **Romans 2:4**

Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?

“Patience” = “*macrothumia*”

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1) We need to know that God is longsuffering but not be presumptuous

■ **1 Timothy 1:16**

And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life.

“Patience” = “*macrothumia*”

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2) The vine-growers should have felt shame but did not: we need to be able to blush

■ **Jeremiah 6:15**

“Were they ashamed because of the abomination they have done? They were not even ashamed at all; They did not even know how to blush. Therefore they shall fall among those who fall; At the time that I punish them, They shall be cast down,” says the Lord.

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3) Though the rejection of Messiah was prophesied, it is still tragic

■ **Isaiah 53:3** (NKJV)

He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

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3) Though the rejection of Messiah was prophesied, it is still tragic

■ **Luke 19:43, 44**

For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.

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