



THE GOSPEL OF MARK

Seeing Jesus the Messiah, the Son of God



Part 29

"Bearing Fruit to the Glory of God"

1-30-22

Introduction: Israel & the Agricultural Metaphor

The story of the OT is one of God calling and setting apart His people so that by His work in and through them others might know Him and become His worshipers (Gen. 12:3; Exod. 19:5-6). Although God had called His people to bear fruit for His glory (Jer. 17:7-8), by and large they failed to do so and experienced judgment as a result. In His own ministry, Jesus had taught that only those who would receive His Word would bear fruit (Mark 4:20), and yet the people did not receive Him and would therefore experience judgment as a result (Mark 11:12-14).

Main Point: Jesus' parable of the tenants and His instructions regarding taxation were intended to teach the people about God's purpose for bearing fruit, both _____ and _____, for His glory.

The Parable of the Tenants—Mark 12:1-12

- **After having His authority questioned by the religious leaders, Jesus began to teach them in parables.**

Observations:

1. The parable references Ancient Near Eastern _____ and agricultural practices and recalls specific OT imagery.

"[The tenants] agreed to give the land owner a definite amount of produce, whether the harvest had been good or bad. Such leases were given by the year or for life: sometimes the lease was even hereditary, passing from father to son. There can scarcely be any doubt that it is [this kind of lease] that is being referred to in the Parable, the lessees being bound to give the owner a certain amount of fruits in their season."
— Alfred Edersheim, *The Life & Times of Jesus the Messiah*

OT Imagery

The prophet Isaiah used the imagery of a vineyard in reference to Israel and Judah in Isa. 5:1-7. It was the Lord who "dug" and "planted" the vineyard and "built a watchtower." Although He did all that was necessary for it to produce fruit, it yielded wild grapes. Therefore, the Lord purposed to destroy the vineyard in judgment.

Isa. 5:7—For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah are his pleasant planting; and he looked for justice, but behold, bloodshed; for righteousness, but behold, an outcry!

2. The parable portrays the tenants as _____ men who will receive the righteous judgment of the vineyard owner.
3. The _____ of the religious leaders and Jesus' quotation of the OT enable the interpretation of the parable.

The Vineyard Owner: The _____

The Vineyard: The _____ of God

Matt. 21:43—Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits.

⇒ This did not mean that the promised Messianic Kingdom would be permanently taken from Israel, rather the position of mediating its blessings and fruit in the world would be for a time entrusted to others through whom God would work (the Church) before Israel's ultimate restoration.

The Tenants: The religious leaders who were _____ of the people

Mark 12:12a—And they were seeking to arrest him but feared the people, for they perceived that he had told the parable against them.

The Servants: The _____

The Son: _____

Mark 12:10-11—¹⁰Have you not read this Scripture: "THE STONE THAT THE BUILDERS REJECTED HAS BECOME THE CORNERSTONE; ¹¹THIS WAS THE LORD'S DOING, AND IT IS MARVELOUS IN OUR EYES'?"

⇒ Jesus' quoted from Psa. 118, a psalm of salvation, in order to show that God's chosen leader would be the one through whom God would build His kingdom even if He was rejected by those in positions of power.

"Jesus refers to Psa. 118:22-23, the section of the psalm that celebrates how God will unseat the arrogant and unjust leaders from their position of power and replace them with His chosen leader." —Michael K. Snearly, *The Moody Handbook of Messianic Prophecy*

Key Point: Though He was rejected by His own people, Messiah would accomplish the work of God in and through others so that the _____ of righteousness might be evidenced in the world.

Paying Taxes to Caesar—Mark 12:13-17

- The religious leaders then questioned Jesus in an attempt to compromise Him both politically and religiously.

Observations:

1. Those who questioned Jesus were probably some of the younger _____ of the Pharisees and Herodians.

2. In their hypocritical praise, they spoke the _____ about Him.

“Three of these attributes are rather surprising when applied to a human being, that Jesus is true used as an unmodified attribute (*alethes ei*), that that He has care for no one and is not a respecter of persons. The latter expression is applied in biblical writings normally to God.”
—David Garland, *A Theology of Mark’s Gospel*

3. Their question about taxation had significant implications.

In terms of religion:

In terms of politics:

“To have said “No,” would have been to command rebellion; to have said “Yes,” would have been to give painful shock to deep feeling, and, in a sense, in the eyes of the people, the lie to His own claim of being Israel’s Messiah-King!” —Alfred Edersheim

4. Jesus then used a Roman coin in order to teach them about the _____ of God.

“likeness” — εἰκὼν (*eikōn*)

“Assuming that they show Him a Tiberian denarius, the obverse side bore the image of the emperor with the superscription: TI[berius] CAESAR DIVI AVG[usti] F[ilius] AVGVST[us]. It proclaimed Emperor Tiberius to be a divine or semidivine being as the son of the divine Augustus.”
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Mark 12:17—Jesus said to them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.”

⇒ Caesar had the authority to demand that which was his due of that which bore his image. Jesus’ words imply that the same is true of God, and so the implied question is “What bears God’s image?”

Gen. 1:27 (LXX)—And God made humankind; according to divine image (*eikōn*) he made it; male and female he made them.

⇒ Although Caesar was “lord” over Judea and therefore rightly due his taxes, _____ is Lord over all, even Caesar!

Key Point: Jesus’ teaching about God’s authority was intended to show the people that all mankind owed to God their _____ and _____ because they were His image-bearers.

Seeing Jesus the Messiah, the Son of God

- Mark wants His audience to see that God intends to bear fruit among them as they live as people of Messiah who understand that their lives belong fully to Him.

Concluding Thoughts

- It is God’s _____ that we bear fruit both individually and collectively for His glory.

John 15:1-2, 8—¹“I am the true vine, and my Father is the vinedresser. ²Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit...⁸ By this my Father is glorified, that you bear much fruit and so prove to be my disciples.

- The fruit born in us is _____ from Christ Himself and therefore bears witness to Him.

John 15:4-5—⁴Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. ⁵I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

- Christ has given us His _____ as the means by which fruit is born in us.

Gal. 5:16, 22-23—¹⁶But I say, walk by the Spirit, and you will not gratify the desires of the flesh...²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control; against such things there is no law.



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2. The parable portrays the tenants as evil men who will receive the righteous judgment of the vineyard owner.
3. The reaction of the religious leaders and Jesus' quotation of the OT enable the interpretation of the parable.

The Vineyard Owner: The Lord

The Vineyard: The Kingdom of God

Matt. 21:43—Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits.

⇒ This did not mean that the promised Messianic Kingdom would be permanently taken from Israel, rather the position of mediating its blessings and fruit in the world would be for a time entrusted to others through whom God would work (the Church) before Israel's ultimate restoration.

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The Servants: The Prophets

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Concluding Thoughts

- It is God’s **intent** that we bear fruit both individually and collectively for His glory.

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- The fruit born in us is **sourced** from Christ Himself and therefore bears witness to Him.

John 15:4-5—⁴Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. ⁵I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

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