

Introduction

When I went away to boarding school at the age of thirteen, I was pretty small. I was five feet tall and weighed a whopping ninety-six pounds. Having grown up in Iran, I did not know anything about basketball, but I tried out for the Freshman basketball team. I knew that both my mother and father had played basketball. I remembered that my father had made the winning shot in a championship game for Malesus High School. I also knew that my mother was a fast runner and had quick hands, so they nicknamed her, "Slick." I did not know the rules or positions or how to dribble or shoot, but I figured that I could pick it up quickly. Even though I was small at the time, I was a tremendous athlete, excelling in golf, tennis, squash, ping pong, and other sports. I was athletic and had good eye-hand coordination. But I knew nothing about basketball and my lack of height did not persuade the coach to keep me around. After the three-day try-out, I was cut from the team try-outs. I felt rejected, and that I had not been given a fair shot. I joined the wrestling team, and they were happy to have anyone who could make it through their grueling practices. Our wrestling team won the state championship every year and we had six state individual champions on our team.

What does this have to do with our text today? Jesus told a parable and then a prophecy to make a point. Both the parable and the prophecy were from Isaiah's prophecies. The parable was about a man who planted a vineyard and rented it out to vine-growers. At harvest time, he sent a slave to the vine-growers to receive some of the produce. The vine-growers took the slave, beat him, and sent him back empty handed. The owner sent another slave and they wounded him. He sent another one and they killed him. Finally, he sent his son to the vine-growers, thinking they would respect him, but they killed him. In the parable, the vineyard was going to be taken away by those that rejected the son. In the prophecy that Jesus quoted, the chief cornerstone was rejected by the builders. The point of the parable and the prophecy was that God had sent His Son to the vineyard and they had rejected Him and were going to kill Him. The religious leaders had rejected the chief cornerstone. So, in both cases, God was going to give the vineyard to others. When I was rejected at the basketball tryouts, my talents were given to other teams. Our text is Mark 12:1-12, so open your Bibles and let's read our text.

(Mark 12:1-12) "And He began to speak to them in parables: "A man PLANTED A VINEYARD AND PUT A WALL AROUND IT, AND DUG A VAT UNDER THE WINE PRESS AND BUILT A TOWER, and rented it out to vine-growers and went on a journey. {2} At the *harvest* time he sent a slave to the vine-growers, in order to receive *some* of the produce of the vineyard from the vine-growers. {3} They took him, and beat him and sent him away empty-handed. {4} Again he sent them another slave, and they wounded him in the head, and treated him shamefully. {5} And he sent another, and that one they killed; and *so with* many others, beating some and killing others. {6} He had one more *to send*, a beloved son; he sent him last *of all* to them, saying, 'They will respect my son.' {7} But those vine-growers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours!' {8} They took him, and killed him and threw him out of the vineyard. {9} What will the owner of the vineyard do? He will come and destroy the vine-growers, and will give the vineyard to others. {10} Have you not even read this Scripture: 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER *stone*'; {11} THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES'?" {12} And they were seeking to seize Him, and *yet* they feared the people, for they understood that He spoke the parable against them. And *so* they left Him and went away."

The Rejected Cornerstone

1. Parable (Mark 12:1-9)
2. Prophecy (Mark 12:10-11)
3. Point (Mark 12:12)

1. Parable (Mark 12:1-9)

Jesus is in the temple and He has just been confronted about His authority. He had thrown out the money changers and those doing business in the temple. This upset the religious leaders, and they were seeking a way to destroy Him. He turned the tables on them by asking them whether the baptism of John was from God or men. When they said they did not know, He told them that He would not tell them by what authority He was doing those things. Our next scene at the temple is about Jesus teaching the crowds. As was His habit, He began to speak to them in parables. In our account in Mark, we just have one parable mentioned, but in Matthew's account, we also have the parable of the two sons.

(Mark 12:1a) "And He began to speak to them in parables..."

The parable is about a man who planted a vineyard and put a wall around it, and dug a vat under the wine press and built a tower. Then, he rented it out to vine-growers and went on a journey. After the harvest he sent a slave to the vine-growers, in order to receive some of the produce. Each person that the owner sent was beat and sent away empty-handed. Finally, the owner sent his son, thinking they would respect him and give him the produce. However, they killed the son, thinking that they could take the vineyard for themselves.

(Mark 12:1-8) "And He began to speak to them in parables: "A man PLANTED A VINEYARD AND PUT A WALL AROUND IT, AND DUG A VAT UNDER THE WINE PRESS AND BUILT A TOWER, and rented it out to vine-growers and went on a journey. {2} At the *harvest* time he sent a slave to the vine-growers, in order to receive *some* of the produce of the vineyard from the vine-growers. {3} They took him, and beat him and sent him away empty-handed. {4} Again he sent them another slave, and they wounded him in the head, and treated him shamefully. {5} And he sent another, and that one they killed; and *so with* many others, beating some and killing others. {6} He had one more *to send*, a beloved son; he sent him last *of all* to them, saying, 'They will respect my son.' {7} But those vine-growers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours!' {8} They took him, and killed him and threw him out of the vineyard."

Scholars say this parable is based on Isaiah's prophecy in Isaiah 5:1-7. Isaiah spoke about a vineyard that was planted on a fertile hill. The owner dug it all around, removed its stones, and planted it with the choicest vine. He built a tower in the middle of it and also hewed out a wine vat in it. The owner expected good fruit, but it only produced worthless fruit. In Isaiah's song, the owner was going to remove the hedge around it and let it become trampled down. He was going to allow weeds to grow and was going to withhold rain from it. Isaiah makes it clear that the vineyard is the house of Israel and the men of Judah. The fruit was the fruit of righteousness and justice. Israel was not bearing the fruit that God was expecting it to produce.

In many ways Jesus' parable corresponds to Isaiah's story; there are some close parallels. In both stories the vineyard is the house of Israel and the men of Judah. In both stories, the owner of the vineyard is God. In both stories, God was looking for fruit from His vineyard. The end of the two

stories is similar, yet different. In Isaiah's prophecy, the protection and upkeep of the vineyard was going to cease, and it would be destroyed. In Jesus' parable, the keepers of the vineyard would be destroyed, but the vineyard was going to be given to others. One key difference is the main point or idea of the stories. In Isaiah's prophesy, the main point was that this vineyard was not producing good fruit; it only produced worthless fruit. The main point of Jesus' parable was that the vinekeepers rejected those that the owner sent to collect the fruit. The owner finally sent his son, and the vinekeepers killed his son in order to take the vineyard for themselves. The emphasis and the main point of the two passages are quite different.

(Is 5:1-7) "Let me sing now for my well-beloved A song of my beloved concerning His vineyard. My well-beloved had a vineyard on a fertile hill. {2} He dug it all around, removed its stones, and planted it with the choicest vine. And He built a tower in the middle of it and also hewed out a wine vat in it; Then He expected *it* to produce *good* grapes, but it produced *only* worthless ones. {3} "And now, O inhabitants of Jerusalem and men of Judah, judge between Me and My vineyard. {4} "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? {5} "So now let Me tell you what I am going to do to My vineyard: I will remove its hedge and it will be consumed; I will break down its wall and it will become trampled ground. {6} "I will lay it waste; It will not be pruned or hoed, but briars and thorns will come up. I will also charge the clouds to rain no rain on it." {7} For the vineyard of the LORD of hosts is the house of Israel and the men of Judah His delightful plant. Thus He looked for justice, but behold, bloodshed; for righteousness, but behold, a cry of distress."

In our parable today, the owner is going to come and destroy the vine-growers and give it to others. In Mark's account, Jesus asks the question, "What will the owner of the vineyard do?" Then, it looks like Jesus just tells the crowd the answer; "He will come and destroy the vine-growers, and give the vineyard to others." However, in Matthew's account we find that Jesus was interacting with the crowd. They were getting into the parable and story. When Jesus asked, "what will he do to those vine-growers," they said to Jesus, "He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the proper seasons." The crowd rendered the verdict of what was going to happen to the religious leaders. If the religious leaders hated Jesus and wanted to destroy Him before, they were now going to be even more furious about this parable that He had just taught the people. Furthermore, their reputation and influence on the crowds was being seriously damaged.

(Mark 12:9) "What will the owner of the vineyard do? He will come and destroy the vine-growers, and will give the vineyard to others."

(Matt 21:40-41) "Therefore when the owner of the vineyard comes, what will he do to those vine-growers?" {41} They *said to Him, "He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers who will pay him the proceeds at the *proper* seasons."

We find that the truths of both of these stories came to pass. The temple and the pharisaical system were destroyed in 70 A.D. The temple has never been rebuilt. All the genealogical records were destroyed by the Romans. Isaiah's prophecy was fulfilled. The parable of Jesus also has come true. After the death and resurrection of Christ, God established a new covenant. Christ fulfilled the Law and established a new covenant with His blood. The New Covenant contained a mystery, and the mystery was that the Gentiles were included in God's kingdom. There was a

partial hardening of the Jews and Gentiles were added. This was God's plan from the very beginning. He promised Abraham that all nations would be blessed through His seed. The lineage of the Messiah went through David and Abraham, and the promise made to Abraham is still being fulfilled. The vineyard was taken away from the religious leaders in Israel and was given to the apostles. There were new keepers of the vineyard.

2. Prophecy (Mark 12:10-11)

After sharing the parable of the vineyard, Jesus quoted a prophecy from Isaiah 28:16 and Psalm 118:22. God was laying in Zion a stone, a tested stone, a costly cornerstone for the foundation of the temple He was building. This stone was going to be rejected by the builders, and it would become the chief cornerstone.

(Mark 12:10-11) "Have you not even read this Scripture: 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER *stone*; {11} THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES'?"

(Ps 118:22) "The stone which the builders rejected Has become the chief corner *stone*."

(Is 28:16) "Therefore thus says the Lord GOD, "Behold, I am laying in Zion a stone, a tested stone, a costly cornerstone *for* the foundation, firmly placed. He who believes *in it* will not be disturbed."

Jesus is the chief cornerstone. We saw in Mark 8:27-30 that Jesus asked the disciples who they believed Jesus to be. Peter answered that Jesus is the Christ. In Matthew's account, we find a more complete record of the conversation. Jesus answered Simon, saying, "I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades will not overpower it. In the Greek, the word for rock is *petra*. Jesus called Peter, "Petros," which means rock. Some incorrectly interpret this to mean that Jesus was going to build His church on Peter. The rock that the church is built on is Jesus, not Peter. Peter got a revelation from God about the identity of Jesus, that He is the Messiah. It is this revelation of who Jesus is that God was going to build His church. Jesus knew that He was the stone, the chief cornerstone, and that the church would be built on this stone.

(Matt 16:15-18) "He *said to them, "But who do you say that I am?" {16} Simon Peter answered, "You are the Christ, the Son of the living God." {17} And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven. {18} I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it."

Jesus had also been telling His disciples that He was going to be rejected. Both Mark and Matthew record that after Peter's revelation Jesus told them what was about to happen (Mark 8:31, Matthew 16:21). In Mark 8:31, we read, "And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priest and the scribes, and be killed, and after three days rise again." Jesus had clearly told them that He was the stone that the church would be built on, and that He was going to be rejected. He had been teaching and giving the disciples understanding about this long before our passage today.

(Mark 8:31) “And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.”

3. **Point** (Mark 12:12)

Jesus routinely spoke to the crowd in parables. In Mark 4, after Jesus had taught about the sower and the four soils, the disciples asked Jesus why He was speaking in parables. He told them that they had been given the mystery of the kingdom of God, but those on the outside got everything in parables, so that while seeing, they would see but not perceive, and while hearing, they would hear but not understand. The disciples did not always understand, but when they were alone with Jesus, they would ask Him about the parables, and He would explain the parables to them.

(Mark 4:10-12) “As soon as He was alone, His followers, along with the twelve, *began* asking Him *about* the parables. {11} And He was saying to them, "To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables, {12} so that WHILE SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND, OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN.”

The significance of this account is that the religious leaders understood this parable. In Mark 12:12, we find that the religious leaders understood that He spoke the parable against them. This was one particular parable that Jesus intended for them to understand.

(Mark 12:12) “And they were seeking to seize Him, and *yet* they feared the people, for they understood that He spoke the parable against them. And *so* they left Him and went away.”

The vineyard is the house of Israel, God’s people. The owner of the vineyard is God. He planted the vineyard and He expected to receive fruit, good fruit. God had sent His servants, the prophets to gather fruit. In Jeremiah 7:25-26, God said, “Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, daily rising early and sending them. Yet they did not listen to me.”

(Jer 7:25-26) “Since the day that your fathers came out of the land of Egypt until this day, I have sent you all My servants the prophets, daily rising early and sending *them*. {26} "Yet they did not listen to Me or incline their ear, but stiffened their neck; they did more evil than their fathers.”

In Jeremiah 25:3-4, God told Israel, “And I have spoken to you again and again, but you have not listened.” God had been sending His servants to collect fruit from the vineyard, but they had stiffened their necks and not listened.

(Jer 25:3-4) “From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, these twenty-three years the word of the LORD has come to me, and I have spoken to you again and again, but you have not listened. {4} "And the LORD has sent to you all His servants the prophets again and again, but you have not listened nor inclined your ear to hear,”

Not only did Israel not listen to the servants that God sent, they treated them poorly and persecuted them. In 1 Kings 22:24-28, we have the account of Micaiah being struck on the cheek for prophesying. After striking him, they put him in prison and commanded those keeping him to feed him sparingly with bread and water.

(1 Kings 22:24-28) "Then Zedekiah the son of Chenaanah came near and struck Micaiah on the cheek and said, "How did the Spirit of the LORD pass from me to speak to you?" {25} Micaiah said, "Behold, you shall see on that day when you enter an inner room to hide yourself." {26} Then the king of Israel said, "Take Micaiah and return him to Amon the governor of the city and to Joash the king's son; {27} and say, 'Thus says the king, "Put this man in prison and feed him sparingly with bread and water until I return safely.'" {28} Micaiah said, "If you indeed return safely the LORD has not spoken by me." And he said, "Listen, all you people."

Not only did they physically strike and put them in prison, they killed some of the prophets that God sent. In 2 Chronicles 24, Zechariah was stoned to death for prophesying and confronting them for transgressing the commandments of the Lord. They not only rejected the word, the rejected God who had sent Zechariah to them, and killed His servant.

(2 Chro 24:20-21) "Then the Spirit of God came on Zechariah the son of Jehoiada the priest; and he stood above the people and said to them, "Thus God has said, 'Why do you transgress the commandments of the LORD and do not prosper? Because you have forsaken the LORD, He has also forsaken you.'" {21} So they conspired against him and at the command of the king they stoned him to death in the court of the house of the LORD."

This parable was a word picture of the religious leaders and Israel. They had not listened to the prophets. They had rejected the prophets, treated them badly and put others to death. Now, the owner of the vineyard had sent His only begotten Son, and they were rejecting Him and were getting ready to put Him to death. It was a picture, and it was also a prophecy of what was about to happen later that week.

(Matt 21:43-44) "Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it. {44} And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust."

The point of the prophecy is very similar in that the religious leaders had rejected Jesus, the chief cornerstone. In Peter's letter, he wrote about the cornerstone that was rejected. He said the cornerstone was a choice stone, a precious corner stone and that those who believe in Jesus would not be disappointed. However, for those that reject Christ as the cornerstone, it is a stone of stumbling and a rock of offense.

(1 Peter 2:6-8) "For *this* is contained in Scripture: "BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER *stone*, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED." {7} This precious value, then, is for you who believe; but for those who disbelieve, "THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER *stone*," {8} and, "A STONE OF STUMBLING AND A ROCK OF OFFENSE"; for they stumble because they are disobedient to the word, and to this *doom* they were also appointed."

Paul also wrote about Christ the cornerstone. In 1 Corinthians 3 Paul said that he laid a foundation, and another is building on it. He went on to say, “For no man can lay a foundation other than the one which is laid, which is Jesus Christ.” Christ is the cornerstone that Paul laid in every church that he planted. There is no other cornerstone.

(1 Cor 3:10-11) “According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. {11} For no man can lay a foundation other than the one which is laid, which is Jesus Christ.”

In Romans 9 Paul wrote that Israel had pursued a law of righteousness and did not arrive at that law. He said they did not arrive at it because it was by works, not by faith. He said, “They stumbled over the stumbling stone, just as it is written, “Behold, I lay in Zion a stone of stumbling and a rock of offense, and he who believes in him will not be disappointed.”

(Rom 9:30-33) “What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; {31} but Israel, pursuing a law of righteousness, did not arrive at *that* law. {32} Why? Because *they did not pursue it* by faith, but as though *it were* by works. They stumbled over the stumbling stone, {33} just as it is written, “BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

The point of the parable was that the vineyard was being given to others. Because the vine-growers, the religious leaders, had rejected God’s prophets and His Son, the vineyard was given to other vine-growers who would return the fruit from the vineyard. The point of the prophecy was that the religious leaders had rejected Jesus, the cornerstone, and He had become a stumbling stone to them. For those that do not reject the cornerstone, they are being built into the temple of the Holy Spirit.

These were word pictures that showed what was really going on with the religious leaders. Peter, Paul and the other church leaders clearly understood the points of this teaching. The religious leaders also understood Jesus’ teaching that day. They were rejecting Jesus as the Messiah because they wanted people to follow them, not Him. They wanted the vineyard for themselves, even though it belonged to God. This teaching infuriated them all the more, and they were seeking to seize Jesus. The only thing that constrained them was that they feared the people, and they left Jesus and went away.

Conclusion and Applications

This morning as we look at the parable and the prophecy, let’s make it personal. Have you believed in Jesus, the precious cornerstone? Have you placed your faith in Christ? There is a choice that we must make. For those that reject Jesus, He is a stumbling stone. For those that receive Him, they will not be disappointed. If you would like to receive Christ this morning, pray with me.

Jesus, I believe that You are the Messiah. I believe that You are the Son of God. I believe that You came and died for our sins and were raised from the dead. This morning, I want to receive You as my Lord and Savior. I ask You to take away my sins, and come into my life. I confess You as Lord. I pray this in Jesus’ name. Amen.

The parable is about God's vineyard that He planted. God expects fruit from His vineyard. He expects good fruit, not worthless fruit. He expects the fruit of righteousness. What kind of fruit are you bearing in your life? Is it good fruit, or is it worthless fruit? Are you returning some of the fruit back to the Lord? God expects us to give some of the fruit back to Him, the owner of the vineyard.

In Hebrews 13:15-16, we read, "Through Him then, let us continually offer up a sacrifice of praise to God, that is the fruit of lips that give thanks to His name. And do not neglect doing good and sharing, for with such sacrifices God is pleased." One of the ways that we render fruit back to God is in our praises and thanksgivings. Our worship is an important part of our ministry to the Lord; it is a way to return some of the fruit of the vineyard. Let me encourage you to return some of this fruit in your private prayers and private worship. Let me encourage you to return some of this fruit in our corporate prayers and our corporate worship.

(Heb 13:15-16) "Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. {16} And do not neglect doing good and sharing, for with such sacrifices God is pleased."

Although our passage is not about how to bear fruit, I want to close with two thoughts about bearing fruit. First, if we want to bear fruit, John made it very clear that we must abide in Christ, the vine. If we abide in the vine, we will bear much fruit. If we do not abide in the vine, and are apart from Christ, we can do nothing. For us to bear good fruit and to have fruit to return to God, we have to abide in Christ. Are you abiding in Christ? Are you spending time in His word? Are you spending time in prayer? Are you spending time in worship? Are you spending time meditating on His word? Are you listening to the Lord? Are you abiding in the vine? If we want to return fruit to the owner of the vineyard, we must abide in the vine.

(John 15:4-5) "Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me. {5} "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing."

Second, Peter tells us that if we have certain qualities in our lives, we will bear fruit. He said that we must possess and be increasing in these qualities in order to be fruitful. What are those qualities? He said we must have moral excellence? Are you living in moral excellence? Are you increasing in your moral excellence? The second quality was knowledge. Are you growing in your knowledge? Are you reading and studying the word so that you are growing in knowledge? The third quality is self-control? How are you doing in self-control? How is your self-control in your spending? How is your self-control in your eating habits? How is your self-control with your tongue and your temper? Are you growing in your self-control? The fourth quality is perseverance. I am asking God to help me grow in my perseverance. Are you growing in perseverance? The fifth quality is godliness. Are you growing in godliness? The sixth is brotherly kindness. Are you growing in your brotherly kindness? The seventh quality is love. Are you growing in your love? Are you growing in your love for God? Are you growing in your intimacy with God? Are you growing in your affection for God? Are you wanting to spend more time with Him because you love Him so much? Are you wanting to spend more time in His word because you want to hear from Him? Are you growing in your love for God? Are you growing in your love for your brothers and sisters? Are you growing in your love? Peter said if these qualities are ours and are increasing, we will not be unfruitful.

(2 Pet 1:5-8) “Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in *your* moral excellence, knowledge, {6} and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness, {7} and in *your* godliness, brotherly kindness, and in *your* brotherly kindness, love. {8} For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ.”

Father God, help us to abide in You so that we can bear much fruit. Father God, help us to have these seven qualities and to be increasing in them so that we can bear fruit, good fruit. Father, help us to receive Your servants that You send here to remind us of bearing good fruit. Help us to gladly return some of the fruit from the vineyard. We ask these things in Jesus' name. Amen.

Q & A

1. Who are the keepers of the vineyard today? Who did God give it to?
2. What kind of fruit is being produced in the vineyard today?
3. Are we stewards and keepers of God's vineyard, or have we claimed it for ourselves?
4. What are ways to render fruit back to the Lord?
 - a. Hebrews 13:15: Fruit of lips
 - b. Galatians 5:22-23: Fruit of the Spirit
 - c. Proverbs 11:30: Fruit of souls
 - d. Psalm 51:17-19 Fruit of a broken, contrite heart, righteousness
 - e. Proverbs 3:9-10: Fruit of our labors, the first of our produce
 - f. Exodus 23:19: Best of our first fruits
 - g. Matthew 3:8: Fruit from repentance

Introduction (Mark 12:1-12)

1. **Parable** (Mark 12:1-9, Is 5:1-7, Matt 21:40-41)
2. **Prophecy** (Mark 12:10-11, Is 28:16, Ps 118:22, Mark 8:27-31, Matt 16:15-18)
3. **Point** (Mark 12:12, 4:10-12, Jer 7:25-26, 25:3-4, 1 Kings 22:24-28, 2 Chron 24:20-21, Matt 21:43-44, 1 Pet 2:6-8, 1 Cor 3:10-11, Rom 9:30-33)

Conclusion and Applications (Heb 13:15-16, John 15:4-5, 2 Pet 1:5-8)