THE CONERSTONE OF THE KINGDOM

The Kingdom of God is Like… | 3.29.26

Libin Abraham

(The following text is automatically generated and has not been edited)

Libin Abraham 0:00
I want you on this Palm Sunday to imagine the first Palm Sunday. The crowds are swelling in Jerusalem as people from all around the known world have come into this city for Passover. They hear that Jesus is on the way, and they're whispering, Jesus is coming, the one that has opened the blind eyes, the one that has made the lame walk, the one most recently, they say, have raised even Lazarus from the dead. And people are saying, Could he be the one? Could he be the Messiah? As a crowd spot Jesus coming down the Mount of Olives to enter the city of Jerusalem. They began to lay down their clothes on the on the ground as a sign of submission for Jesus to enter on they cut down palm branches to begin to wave them as a sign of victory, that the Messiah is entering the holy city of Jerusalem. This is an amazing moment. It feels and sounds like a coronation, because the king is arriving into the holy city of Jerusalem. Jesus' popularity with the crowds is growing, indeed, but his tension with the religious leaders is deepening and thickening while the crowds were admiring him for his beautiful miracles and provisions. The current leadership and the religious system of the day feel incredibly threatened by who Jesus is, and in fact, they are already plotting to kill him and to get rid of him. So you would think Jesus as he comes into Jerusalem, filled with people on Passover week, the biggest week on the calendar that he would play it a little safe this week. But no, that's not what he does. What does he do on Palm Sunday as he enters Jerusalem, he goes straight into the temple, and he doesn't first go and teach. What does he do? He flips over tables. He drives the money changers out because they were exploiting the people of God. And if I was on the PR team for Jesus, I would say to him, Sir, this is not how you simmer things down on a dangerous week. In fact, this is a really bad time for a temple tantrum. Starting to see Frizzell, who shared that phrase earlier, Temple tantrum. So the tension is building. They are wanting to take Jesus out. And so as the tension is building, what does Jesus do in this week where Jesus is confronted, his authority is challenged, his identity is questioned. What does he do? Let me tell you what he does. He tells a story. That's what he does. He tells a parable, a story. The midst of all that's going on, Jesus decides to have story time. The story we're looking at this parable is found in Matthew chapter 21 and it is likely the last recorded parable of Jesus, the last one he tells. And he says this parable The morning after Palm Sunday after he's caused a scene, and he's encircled by the crowds and the religious leaders, and right in the middle of all of this commotion, he tells the story. It's his final story, his final warning, his final invitation before the cross. This story is so significant that both Matthew Mark and Luke, all the synoptic gospel writers, they pen this story down. They write it in their accounts, because they know how significant the story is this parable. What it does? It reveals hearts and motives. It reveals the hearts of the religious leaders who want to arrest him. It reveals the heart of the crowds who are saying on Palm Sunday, Hosanna, and by Friday, they will say what crucify him. But also this parable reveals the nature of the kingdom that Jesus came to establish. We've been in the series talking about what is the kingdom of God like, and this parable has something profound to say about the very nature of this kingdom and how we you mean how we live as citizens of this kingdom, because the heart of it, this parable isn't just about them, it's about us, and this parable reveals our motives and our hearts. So first of all, I want you to see in the story that Jesus tells in Matthew 21 the story they heard. The story they heard. Look with me at Matthew. 21 verse 33 the story they heard. And Jesus goes on and says, Listen to another parable, another story. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. He. Did to tenant farmers and went away. So immediately you have this picture of a very busy landowner. He plants, he digs, he sets a vineyard up, and he protects it by putting fence and a watchtower to ensure its safety. And then he goes away and he hires vineyard workers or or tenants farmers to come and work his vineyard, because he is highly invested in the success in the fruit of this vineyard. Though he's physically away, he wants the vineyard to do well. Now, if you're in the audience, a good Jewish person there, especially if you're one of the religious leaders, as you hear Jesus opening up the story immediately it sounds familiar, and your mind would go all the way back to the scroll of the prophet Isaiah, where, in

Isaiah five, the prophet gives us a poetic prophecy, or a prophetic poem, whichever one you want to pick. It gives us a He gives us a poem about the people of God. Notice Isaiah five and how Isaiah writes this prophetic poem in verse one, I will sing about the one I love, a song about my loved one's vineyard. The one I love has a vineyard on a very fertile Hill. He broke up the soil. Cleared it of stones and planted it with the finest vines. He built a tower in the middle of it, and even dug a wine press there. Does that sound a little familiar?

Speaker 1 6:32
He expected it to yield good grapes, but it yielded worthless grapes.

Libin Abraham 6:43
Isaiah in his prophetic image, and Jesus in this parable, they are envisioning the same reality. God is the landowner in the Old Testament. The people of God, the Israelites, they were the chosen people of God. God rescued them. He put them into a fertile ground called the promised land. He gave them covenants and laws, and he entrusted leaders to cultivate and care for the vineyard he planted. But what happened? Instead of good grapes, he found worthless grapes. You read about the nature of the worthless grapes in verse seven, it says he expected justice, but saw injustice. He expected righteousness, but all he could hear were cries of despair.

Unknown Speaker 7:35
The landowner had high hopes for his vineyard, a design and a desire

Libin Abraham 7:42
for his property, and he did a lot to cultivate it and entrusted to leaders. But instead of justice, what he found was injustice. Instead of righteousness, sort of the flourishing of people. He heard cries of despair. Something has gone wrong, sin has come. Injustice rules, despair fills the earth. But what you see in the parable that Jesus tells of this moment is that the land owner refuses to give up. He doesn't quit, he doesn't grow apathetic, he doesn't go indifferent. He's not staying aloof. No, no. He is invested in this vineyard, and he will not give up on his land. He wants fruit. He wants to redeem the soil of the vineyard. So in the parable of Jesus, in Matthew 21 verse 34 Jesus says, For the when the time came to harvest fruit, the vineyard owner, he sent his servants to the farmers to collect his fruit. Now the crowd's thinking, Oh, that's great. Like the farmers are going to be excited to see the representatives, the servants of the landowner, because, after all, they don't own the vineyard. They're just tenants. They're borrowing, they're they're hired to do a job, so they will be so happy to see their honor come back and to show the fruit that they able to produce. But notice what happens. Verse 35 the farmers took his servants, beat one, killed another, and stoned a third. Again. He sent other servants, more than the first group, and they did the same. You would think the landowner would be wise enough to quit after his first servant died. But what does he do? He keeps sending servants, and the more they killed, the more he sent. Why? Because he does not give up on the vineyard. He wants to redeem, bring back the vineyard to his right intent. So no matter the cost, no matter the pain, no matter the loss, he keeps sending servants to his vineyard. In your Well, there's one more move the landowner is going to make. Verse 37 Finally, he sent his son to them. They will respect my son. He said, When Mark records the sparrow, but notice the language he uses. Mark 12. Verse six, he still had one to send a beloved son. As the crowds hear that the landowner sends His beloved Son, the crowds are thinking, Oh, surely the son is going to be treated well. Why? Because the son looks like his father. The son will wear the robe of his father. He has the ring, the signal ring of his father. So when they see the Son, they'll be reminded of the Father. They'll feel the full weight of the Father, and they will honor him. They'll receive him. They'll respect him. But oh no, what did they do to the son? Verse 38 but when the tenant farmer saw the son, they said to each other, this is the heir Come Let's kill him and take his inheritance. So they seized him, threw him out of the vineyard and killed him. The parable comes to a close with a dramatic question from Jesus, verse 40, therefore, when the owner of the vineyard comes, what will he do to those farmers and the crowds in this account of the gospel, they respond, and they say, he will completely destroy those terrible men, they told him, and lease his vineyard to other farmers who will give him his fruit at the harvest.

Speaker 1 11:44
This is a pretty tragic story, isn't it, story of violence, chaos and justice.

Libin Abraham 11:56
And I'm sure when the crowd is hearing this, they're thinking, glad we're not like them. But as Jesus is telling the story, there is the story they heard, but there's also the story they missed. There is the story they heard and the story they missed.

Because ultimately, as Jesus is telling the story. This story is not just about a group of really wicked tenants, bad farmers. This story is actually their history. This story was the account of all that God had done in the nation of Israel, according to the to the people of God here that are listening, God had rescued them. He had planted them in a fertile Hill. He had shown mercy. He'd gave covenants to them, gave them the promises, gave them the scriptures, gave them the law of God, set them up for human flourishing. And throughout the last 4000 years before Jesus, God sent one servant after another. We call them prophets, from Elijah to Jeremiah all the way down to John the Baptist God was raising of voices to bring forth from his vineyard fruits of righteousness. But what did they do? Oh, they kicked them out. They beat them. They killed them, one after another, they rejected the servants of God, but God did not give up on his vineyard, and that's the story of Scripture. As much as we rebelled and the people rebelled, God kept coming back. He kept giving them another chance, one after another, the more they killed, the more he sent. And ultimately, he had one last move to make, which is the plan all along, to send his only begotten Son, the beloved Son, in whom the Father is well pleased. So he sent Jesus on that Palm Sunday, Jesus is entering the vineyard publicly, and he is telling the story. But here's the part they missed. What they missed was that the son in the story is the one telling the story. The son in the story is standing right before them, telling them this story. What they missed was that the sun is standing at the epicenter of the vineyard the temple in Jerusalem, the son is encircled by the wicked tenets the religious leaders who want to kill him. What they missed was that this wasn't just history. It was actually their current reality. They were standing in the story. What they missed is that this story is a story they were in. They were in the story. They were not just hearing it. They were not observed. Serving the actions of made up individuals. No, no, they were in this very story. It's kind of humorous. In Luke's account of this parable is that, as Jesus tells a story, you know what the crowds say? God forbid such a thing would happen. Heaven forbid who could do such a thing, this would never happen, and yet it was unfolding right in front of their eyes. The Son is being encircled, and the religious leaders want to do exactly what the tenants did to the Son, to march him out of the vineyard and kill him, to the religious leaders of his day, Jesus was a threat to their control and their power. He was a threat to their political power and their social success. So here the religious leaders are enjoying the vineyard. They wouldn't have a job other than God gave them this role to play. They would have no covenants to protect, no laws to interpret, no traditions to execute. Now this was all a blessing, no sacrificial systems to administer. All of these were blessings of God in the vineyard, but while they were enjoying the vineyard, they want to get rid of the owner So Jesus says this parable, and notice what happens at the end of this parable in verse 45 of Matthew 21 when the chief priests and the Pharisees heard this parable, they knew he was speaking about them. Oh, their conscience was exposed. But although they were looking for a way to arrest him, they feared the crowds, because the people regarded him as a prophet, they would have arrested him in that moment, the Monday after Palm Sunday, except for fear of the crowd. So their conscience was exposed. They knew Jesus was addressing them, but instead of repenting, instead of throwing themselves at the feet of Jesus, they doubled down, and they sought even more fervently to kill Jesus. Jesus was rejected not because they lacked evidence. Jesus was rejected because they were afraid to lose control and power. The evidence was all around them. The evidence was standing in front of them. They knew the prophecies. They had spent their whole life studying the scriptures. They knew where the Messiah would be born. They knew how he would come into the world. They knew they had traced back to Daniel and the Prophets the very date of Palm Sunday where the Messiah would enter. The evidence was right in front of them. But they were so afraid of losing influence and control, it was easier for them to reject Jesus. If you don't believe me, go back to John 11 after Jesus has raised Lazarus from the dead, and the fame of Jesus is spreading. Notice the first evidence, the first moment in the Gospels where they begin to plot the arrest of Jesus, John 11, verse 47 to 48 so the chief priests and the Pharisees convene. Convened the Sanhedrin were saying, what are we going to do, since this man is doing many signs, if we let him go on like this, as if they were letting him anyway, if we let him, Are you kidding? If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation. This is what drove them to find a way to crucify Jesus, fear that they would lose their place and they would lose their nation. Not a genuine concern for the things of God, but a fear of losing control. Now we can stand on this side of the cross and resurrection, and we can judge the leaders, can't we? And we can judge the crowds from missing the moment they were in. How could they have not seen it? How could they have missed the sun was in the midst? But can I just tell you this parable is not just a story they heard, it's not just a story they missed, and it's not just a story they were in. It's also the story we are in. We're a part of the story too. The story is not just a story of Israel, it's story of humanity, story of the human race, because ever since the Garden of Eden, we have been trying to banish God from His own vineyard. Adam and Eve stood in the first vineyard. God planted, God cultivated and gave them as a gift, and as they're enjoying the fruit of the vineyard, what do they want to do? They want to reject God's authority and have their own autonomy. He. They want to be the ones who decide what is evil and good, what is right and wrong, what is moral and moral. They want to choose for themselves what is good versus evil. And ever since then, every generation has wanted to banish God from His own vineyard, to seek our autonomy, to seek to rule and be Lord of our own lives. And this is the nature

of sin. Sin is simply to rule God's world our way, to rule God's world our way. Often say this. You can define sin by the middle letter I it's when I want to be in control of God's world. I want to be in control of my own family. I want to be in control of the resources he's given. Resources he's gifted me. I want to be in control of my career or my relationships or my I want to be the guy or girl in charge. It is a desire to rule God's world our own way. Writer Thomas long on his book on parables, he told about this parable by writing, this is the oldest story in human history, as old as Adam and Eve hiding from God in the first garden, and it's the newest story, the latest breaking news, as new as the flattened secularity of the West and the dreamy and empty bourgeois spirituality of middle America, the endless quest

Speaker 1 21:23
to banish God, the living God, the demanding God, from the vineyard

Libin Abraham 21:31
all over the world, one generation now there, whether you define it as secularism or pagan religion or whatever it is, whatever it may be, there is this attempt to banish the vineyard owner from his own world. But the root problem the parable exposes is not just that the crop was bad, but their hearts were evil, that over time, the tenants convinced themselves, hey, if we can just get rid of the owner, we can have the vineyard. We can live as we please. We can run this world our way. In fact, the story of Scripture is we were enemies to God. We were hostile. We were in rebellion to God. Apart from Jesus. We were not just misguided people producing bad fruit. Something deep within us was broken. But the good news of the gospel is, while we kept resisting, the son was sent. And the son was sent not as a reaction to our sin, but as the only redemption for our sin, the only one. The son was sent because it would take a sacrifice. It would take him laying his life down to redeem the vineyard and to heal our heart and to forgive us of our sins and to defeat the grave. This is the gospel of Jesus. Romans five, verse eight, God proves his love for us in that while we were still sinners, while we resisted God and kicked the honor out and rebelled against God. What did he do? He didn't seek vengeance. Christ died for us. Paul would write it like this in Ephesians two, he gives us a beautiful before and after picture of our story. And he would say in verse three, we, too, all, all of us. We all previously lived among them in our fleshly desires, carrying out the inclinations of our flesh and thoughts. And we were by nature, children under wrath, as the others were also Jew or Gentile. We were all children reserved, deserving wrath.

Speaker 1 23:37
But then he says, But God, the greatest two words in the Bible, but God,

Libin Abraham 23:44
who is rich in mercy because of His great love that he had for us, what did

Speaker 1 23:51
he do? He made us alive with Christ, even though we were dead in trespasses, you friends, we are saved by the grace of God Almighty, amen, amen, amen.

Libin Abraham 24:05
We were not just bad crops.

Speaker 1 24:09
We were dead. He made us alive. Story of Easter, I know it's not Easter Sunday, but it's still the good story. But the

Libin Abraham 24:19
truth is, God didn't just come once and leave he stayed as Emmanuel God with us, so that, by His Spirit in our life, he continues the project of Kingdom renewal. He continues to restore his vineyard back to the flourishing He longs for. You know whose servants are? It's you and I, the church. The church is now the voice in the vineyard sent back into the world on mission to restore God's view of justice and order and gospel righteousness in belief, in action, attitude that we would restore the flourishing of the Earth God loves. But still, many today reject the son. In fact, Richard Dawkins in the book The God Delusion, he said it like this, I think God is very improbable, and therefore I live my life on the assumption that he is not there. There is something infantile in the presumption that somebody else has a responsibility to give your life meaning. And point Dawkins is saying it is to think like an infant to actually believe that there is a God. So I'm going to live my life

pretending, assuming that there is no God. Why? Because if I can just get rid of the vineyard owner. I don't have to be accountable. I can live my own life and own the vineyard. Thomas Aquinas would say to that line of thinking, God is the very power that allows us to be ourselves as the love of our parents allows us to be ourselves. Aquinas is saying, you cannot actually find yourself apart from the love of the Father, you cannot determine your identity. You cannot come to terms with who you are. So this isn't an infantile thinking. The most mature way to see yourself is in dependence and relationship to this almighty God that is the only way to live and view yourself. So many still today reject the son the vineyard owner today, we may not reject him publicly, but we have our own ways of quietly rejecting Him, quietly pushing out the honor while we enjoy his blessings. What that might look like is we would enjoy the blessings of the vineyard, but not want a relationship with the owner. We want forgiveness, but we don't want to yield to his authority. We would want grace, but we don't want His Lordship, and we've brought into the illusion just like they did. The rejecting the owner means we can live as we please and make the vineyard

Unknown Speaker 27:02
ours so many in their own ways. We don't publicly crucify him, but we have our own ways of quietly rejecting him.

Libin Abraham 27:12
That's what happened on Good Friday during this Holy Week, Jesus would be betrayed by the kiss of a friend and the wicked tenants that encircled him asked him these questions the day after Palm Sunday, eventually, by Thursday, they would arrest him, mock him. Soldiers would beat him, humiliate him, and just as a son in the parable, who was taken out of the vineyard and then killed. They would march Jesus down the Via Dolorosa until he was outside of the city limits of Jerusalem, and they would take him to a hill called Golgotha,

Speaker 1 27:55
and there He would be crucified. Why? Because they thought if we can just get rid of the sun,

Libin Abraham 28:03
get rid of the honor we can have the vineyard. But Jesus here is not just telling us that the sun has come. He's actually explicitly telling us that He is the cornerstone of the kingdom, that his story goes beyond rejection. Yes, he was rejected, but now he has become the cornerstone of this new kingdom. And this is what he says as the very application of this parable. Jesus says in verse 42 after Jesus told them this parable, He said to them, Have you never read the scriptures? And he quoted Psalm 118 by saying, the stone that the builders rejected has become the cornerstone, so the rejected stone has become the cornerstone. And this is what the Lord has done. This is what he's planned all along. And it's wonderful. It's marvelous. It's good for you that the stone has become the cornerstone. The story of Jesus doesn't end with rejection. They rejected him, But God raised Him. They crucified him, but God crowned him. They marched him outside of his vineyard, but God made him the foundation of all things, amen, so that all things are held together by him. He is our crucified and risen cornerstone, the rejected cornerstone, the Risen cornerstone. Here's what a cornerstone in ancient times would look like. It was literally the first stone ever placed the foundation of a building. This was not just the first stone. It was the most important stone, because this stone, this cornerstone, gave the framework, the alignment, the structural support for the entire building. You remove the cornerstone, the whole thing falls apart. You. No stone could be laid except it was in reference in alignment with this cornerstone. So everything had to be perfectly aligned. The cornerstone gave form and function and direction and strength to the entire structure. And the New Testament tells us that God is building a holy temple, you and I, we are being built, but we are laid on the cornerstone of who Jesus is, which means we can have no existence as a church apart from the cornerstone of who Jesus is. This is what you see so beautifully and explicitly about the early church. In fact, I want to show you one of those moments where the early church explicitly lived with Christ as the cornerstone. So Jesus rises from the dead, He tells us to go and spread the message of forgiveness to the entire world. And they do. And in Acts three, Peter and John are headed to the temple. They see a lame man, and they heal him. In Acts four, guess what happens? They're arrested, they're put in prison. And the same religious leaders who, in Matthew 21 question the authority of Jesus using the exact same words. They question the early disciples, and they ask him, by what authority do you heal this man? They're doing to them exactly what they did to Jesus. And notice their reply in Acts four, verse eight onwards. But I want to just pick up in verse 10. Here's what Peter and John said. Let it be known to all of you and to all the people of Israel that by the name of Jesus, Christ, of Nazareth, whom you crucified and whom God raised from the dead by him. This man is standing here before you, healthy, healed. This Jesus is the cornerstone, the stone rejected by you, builders, I just wondered if it was just locked in with their eyes.

Speaker 1 31:56
This stone was rejected by you, which has become the cornerstone.

Libin Abraham 32:03
The same leaders who questioned Jesus are questioning the disciples, and they are just quoting the words of Jesus back to them when Jesus was going to be arrested, he said, This stone will be rejected, but this will be the cornerstone. And now, as the disciples of Jesus are arrested and questioned, what do they say? What did they say? Yeah, you crucified Jesus, but God raised Him, and this stone that was once rejected has become the cornerstone of our life. Therefore, there is no salvation in anyone else, for there is no other name under heaven given to people by which we must be saved. Here's what they're saying. You can kill us if you want. You can crucify us if you want, just like you did to Jesus. But we are so convinced of this rejected and risen savior that no matter the cost, we will preach Christ, crucified. Christ risen because there is no salvation, there is no hope, there is no life, there is no eternity apart from this Jesus.

Speaker 1 33:04
This Jesus became the cornerstone of their preaching, of their life, of the church.

Libin Abraham 33:16
Since we've been talking about this kingdom, here's what it means for Jesus to be the cornerstone. It means, friends, that the cross is not a

Speaker 1 33:24
detour in the kingdom. The cross is the very design of the kingdom.

Libin Abraham 33:33
You can't get around the cross to advance the kingdom. You got to go through it. It is the very cornerstone. This rejected, risen Savior has to be the very design of the kingdom. If we're going to be a people advancing the kingdom, participating in the kingdom. Life, our lives have to take the shape of the cross, because our cornerstone was once rejected. It's important that we are reminded, because today, there's a lot of conversation about the relationship of faith and politics, and from both sides of the political spectrum, by the way, and there is an assumption that the kingdom of God advances like earthly kingdoms, so earthly power and control and even coercion. That's part of Kingdom confusion. I want you to hear me. I want every person in America to know Jesus, because that is the heart of God, that none would perish. All would have eternal life. I want every leader in our country to have a biblical worldview and Christ like convictions, because I genuinely believe that's best for the world. I want every nation on planet Earth to bend their knee to Jesus, because that is the Great Commission, and that will one day happen anyway, as every tongue confesses and knee bows to Jesus as Lord. But here's the question. In. How do we get there? How do we get there? We don't get there through coercion, dominance and exerting control. That's what the religious leaders wanted. We only get there by picking up the cross of Jesus and following him at the cost of our life. That is the only way. It's the cruciform life, it's the self giving life, it's the surrendered life. So making it personal to you and me want to know. I want you to on Palm Sunday, Jesus did not ride in on a war horse, though he could have. He rode in on a donkey. He did not carry a sword. He carried a cross. The early church turned the most powerful empire upside

Speaker 1 35:51
down, not by aligning with its powers, but by embracing the cross. And this actually worked, because both then and now, God's Kingdom

Libin Abraham 36:02
advances on the cornerstone of a crucified savior. So this week, for you and me, God's Kingdom is built not through our strength but through surrender. It's the upside down way of Jesus, not through our might or experiences and expertise, but through our surrender, our self, giving love, our surrendered life, our life laid on the altar as a living sacrifice. So this might mean that when you want to defend yourself, when you are right, you choose the path of humility. What this might look like is when you are wronged and wounded, you choose a path of forgiveness instead of retaliation, because isn't that what Jesus did? What this means is when you are given power and influence, and many of you have influence and power, Jesus had all power, all authority. You use our power. You use our influence to serve others. Literally, put the interest of others

above our own. This means that when obedience is costly, when we would much rather that this cap that this cup passes, we choose the way of the cross, even at the cost of our own life. When Jesus is our cornerstone, every part of our life aligns with him. Our careers align, our finances align with him, our relationships, our decisions, how we manage our family or marriage, all of it is anchored on the cornerstone. What this means is that Jesus isn't just here to support your life. He's here to shape your life. He's here to align it, confront it, even call it into this beautiful alignment of building your life on the cornerstone. So when you find yourself in moments to respond or to carry out a course of action. Simply ask yourself, what does Jesus a cornerstone require of me? What does he require of me? Now, what does my boss require me? What does those around me the loudest voices Now, what does the culture require me? What is a cornerstone, this rejected and risen Savior, this crucified savior, what does he require of me? The sum in the room you find yourself like the crowds did, hearing a sermon, hearing a story, but ultimately, the question for you is, what will you do with the sun? What are you going to do with the sun when he comes into your vineyard, the vineyard of your life, for every breath is a gift, the vineyard of your soul. When the sun comes and he has come, will you choose to surrender and glad love for this Jesus, who gave His life on a cross, for you rose from the grave, for you to give you eternal life, or will you choose to banish him from your life wanting to run your own vineyard. We all are given a choice. If you're following Jesus, what you have said is Jesus be the cornerstone. I don't want to run my own vineyard. Give my life to you, perhaps online and in this room, there may be some who think running the vineyard your own way is actually the best of friends. It is not. But what you do with the son, the last part of this parable is Jesus saying, you know, everything that falls on this stone will be broken. And in fact, this stone, this cornerstone, will shatter every other stone. What he's saying is, if you reject the cornerstone, then have it your way. Him, it will break you. It will shatter you, because every kingdom will fail and be shattered. But you could choose to build your life on him. You could choose to not resist Him, not fight him, but to give in to him, to give your life to him that's actually the safest place to be. So would you stand on your feet today? I think for us, our anthem, as a church, as we live as citizens of this kingdom, is unapologetically. Our anthem is Christ. You are our cornerstone. There is no hope aside from you. There is no life apart from You, Jesus, be the cornerstone of our life, be the cornerstone of our church, be the cornerstone of our decisions, our attitude, our worldview. Where is hope found? Where is salvation found in none other than Jesus, Christ, our cornerstone. So would you sing this familiar song out of the depths of your heart as your admission, Jesus, thank You that on Palm Sunday you entered publicly into the vineyard, and we will not choose to escort you out. We will open up the gates of our heart and say, King of Glory, come in. King of Glory, be pervasive in our life. Be pervasive in our family, in our workplaces, in our nation, in our world, Jesus be the cornerstone, crucified and risen, rejected and risen. He is friends, our cornerstone. Let's sing as our response.