

The Prophetic Parables of Matthew 13

Lesson 7 – An OT Justification for The Parables of Jesus in Matthew 13 and The Parable of the Hidden Treasure

Matthew 13:34-35; 13:44

January 5, 2025

Special Introduction

Last year, from January 6 until June 23rd, we studied through Matthew 13:1-33 (and Matthew 12:22-45), covering the rejection of Christ as Israel's King and Messiah and the first 4 parables in the discourse called "The Kingdom Parables. We also observed the purpose for these parables which was a direct result of Christ's rejection. Our 2nd last lesson of last year's session was a study of the Parable of the Ten Minas, from Luke 19:11-27, which is a sort of summary explaining the people and the disciples what Jesus would be doing in His absence to receive His Kingdom, (after His ascension) and what His followers would be doing in His absence. Then, on our very last day of SS last year, we looked at details of prophetic verses describing the Millennial Kingdom.

Whereas the delay of the Kingdom is implicit in the first 4 parables in Matthew 13, here in Luke 19, we found it more explicit. While I did not set out to make Luke 19 an intentional interruption between the first 4 and last 4 parables in Matthew 13, it did providentially serve (to me and I hope, to you) as a good jumping off point for the next 4 parables and others we will examine in this 6 month session. DV

①

The last 4 parables (an exception perhaps is the Parable of the Dragnet – MT 13:47-50) serve to provide encouragement for the disciples (as they are the only recipients – other than us as readers - of these 4 parables). The first 4 parables showed Satan doing his evil work during the Interregnum to attempt to thwart God's plans, the last 4 show God, in Christ will also be working as well, bringing about His changes (like building His church), and His salvation, preparing His elect to be saved and then to be salt and light in the world to counteract Satan's ploys, and to be "*sons of the Kingdom*"(Matt. 13:38b) as opposed to "*sons of the evil one*"(MT. 13:38c). Although the Kingdom promised has been temporarily rescinded, the world will move inexorably toward the return of Christ which will usher in the Kingdom.

This Interregnum is serving to advance God's purpose and plan , and it is not an accident or plan B. Luke 19:11ff helped us to see that. It is no accident of history that the Church is a dominant feature during the Interregnum, but as our first 5

parables have demonstrated, it is being degraded and besieged by Satan as time marches on.

In his very interesting book, *Strategic Grasp of the Bible*, J. Sidlow Baxter comments regarding Christ's prophecy of a gap in Luke 19:11-27; "Our Lord Himself clearly indicated that there would be this present long interval before the bringing in of the kingdom. His parable of the nobleman (Luke 19:11-27) was expressly spoken to correct those who "thought that the kingdom of God should appear immediately." The "certain nobleman" having commissioned his servants to look after his interests while he is away, goes into a far country to "receive for himself a kingdom and to return." But his citizens hate him and say, "We will not have this man reign over us." At some undated time later, he returns in kingdom authority, reckons with his servants and judges those "enemies" which refused to have him "reign over them." Could anything be clearer? The kingdom was not to come then (i.e., immediately) either as the Church or as the Gospel age."¹

As we proceed (and I hope 6 months is enough to wrap up this study), I will continue to use a number of quotes and the observations of many great theologians, because I want you all to see that this interpretation of these parables is not isolated to just 2 or 3 theologians, but is widespread. This is not the common interpretation of many, especially Covenant theologians. But it is biblically sound.

I have made it a point (so far) to show that the Kingdom which is coming when Christ returns is the very same Kingdom prophesied throughout the OT (which was part of the reason for our very last lesson) numerous times in immense detail, ⁽²⁾ and even in some NT verses (especially Revelation 20). It is required ultimately as proof of God's faithfulness and its coming with Christ as King reigning from Jerusalem on David's throne will culminate and wrap up all of history, as this Millennial Messianic Kingdom will transition after 1,000 years into the eternal state as described in Revelation 21-22 and cf. I Cor. 15:24-28.

If we consider the evil influence that is described in the first 4 parables, and apply it to the last 2,000 + years and counting, and think of the Bible's description of the end times in the prophecies of (especially) Daniel, Ezekiel, Isaiah, many minor prophets, Zechariah, and Revelation; we realize that Satan has an end game which includes as its primary goal, to usurp God's power and to completely rid the world of Jews, and Gentile believers. But, he is under God's sovereign control and God is using him unwittingly to advance God's plan and purpose,² yet he is being given great latitude as the "*prince of the power of the air*" to bring about the evil influences described in the first 4 Kingdom parables of Matthew 13. (cf. 2 Cor. 4:4).

Even the letters to the 7 churches in Revelation 2 & 3 carry the message (before the Tribulation began) about how Satan has influenced many of these churches,

¹ J. Sidlow Baxter, *The Strategic Grasp of the Bible*, Marshall, Morgan and Scott, 1968, pg. 248

² Just as God did time after time as He used wicked enemy nations to discipline Israel in the OT.

let alone the whole world, to be dropped down to the level of the world. The book of II Timothy is also clear as Paul describes how the last times church will be affected by the passing centuries (at least 20 so far) of the Interregnum – cf. II Tim 3:1-5; 4:1-4.

So, as we begin to examine these last 4 parables (and more), we have a better basis to understand the contextual setting of all the parables and the idea of a theocratic kingdom, the Davidic throne of which awaits its rightful King – our Lord Jesus Christ.

An OT Justification of the MT 13 Parables

Matt. 13:34-35

Back in Matthew 13:10-17, Matthew provided an interlude of sorts, to show us how odd the disciples found this new form of teaching by Jesus, which came about as a direct result of His rejection as Messiah and King by Israel's leaders and people in Matthew 12. Jesus then explained to the them the Parable of the Sower He had taught in 13:1-9, and next explained to the disciples in vv. 18-23. Now, after the next parables of The Wheat and the Tares, then 2 much shorter parables – The Mustard Seed and the Leaven, Matthew records another interlude, this one briefer than the first (it's only two verses), and he again draws on the OT for theological support, using Psalm 78:2 as the foundation. There is no question to Jesus from the disciples this time, but there is no question that He was with the disciples only at this time, just as the previous interlude was. It precedes Jesus' explanation of the Parable of the Wheat and Tares (vv. 24-30), which the disciples do again ask for an explanation of (v. 36). This explanation is found in vv. 37-43. ^③

V. 34 – This verse and v. 35 form an interlude between the first 4 and the next 4 parables of the 8. We read in v. 34 – *“All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable.”* – from this point on (i.e., from Matt. 13:1 on) Jesus is speaking to the crowds only in parables thus hiding the true meaning from the crowds (as per 13:11-13). Jesus will soon move northward to escape the Pharisees' hunting for Him – cf. John 11:53-57. For now, though, as He remains near Jerusalem, He will speak in parables, and Matthew calls on Psalm 78:2 to support His reasoning.

Psalm 78, written by Asaph, whom Matthew here calls “a prophet,” is a long psalm – 72 verses, a lengthy witness against Israel's rebellion against God. Rather than read all 72 verses, we'll look at only a smattering: 2-4, 8,10-11, 17-19,21-22, 32, 36-37, 40-43, 56-58.

Matthew calling this writer a prophet and Jesus' actions were done to fulfill this verse's prediction – *“I will open my mouth in a parable, I will utter dark sayings of old.”* – goes along with Matthew's use of the OT in other passages of his gospel like: Matt. 2:15 (re: Hosea 11:1); Matt. 2:18 (re: Jeremiah 31:15); and Matt. 2:23 (re: Judges 13:5).

So, like the quote from Isaiah 6:9-10 earlier in Matthew 13:14-15, now, in v. 35 here, Matthew sees a fulfillment of Ps. 78:2 in Jesus' words which really are of a judgmental or disciplinary nature against His people who have rejected Him and His kingdom.

When v. 35 comments about Jesus uttering "*what has been hidden from the foundation of the world,*" we look back at 13:11 to see that the disciples were being given "*the secrets of the Kingdom of heaven,*" and this concept and the fact that the explanation of the parables are reserved only for those whom God has chosen to hear these truths. So these parables do not represent the fulfillment of OT kingdom promises at that time. No, these hidden truths are not revealed openly in the OT; they are new truths being revealed in the NT. It was now apparent that the kingdom promised was no longer imminent but it was not cancelled, only delayed.

While numerous prophecies do reveal what the Millennial Kingdom will be like in great detail, there is very little in the OT (perhaps only what Matthew cites here) that describes a long interregnum, which is what the Matthew 13 parables are revealing, although in a hidden way to the general population. Note Hosea 3:4,5 & 5:15, which we looked at previously. It is not blatant, but more cryptic in disclosing a coming gap.

Arno Gaebelein makes a helpful comment, which I've cited before in lesson 4; "Now an important question is when the Lord says six times in these parables, "The kingdom of the heavens is like" what does He mean by the term "Kingdom of the heavens?" That it can (4) no longer mean the kingdom as it is revealed in the OT, as it is promised to Israel, and as He offered to His people, is evident. For in the first place, the offer was made and rejected. The preaching of Him and His messengers He sent out was, "The kingdom of the heavens is at hand, repent." Not a word do we hear of this in the 13th chapter, nor after this chapter. And in the second place, if our Lord had had the OT promised to Israel in view, when He says here "The Kingdom of the heavens is like," He could not have said that He uttered things hidden from the world's foundation, for the kingdom, in the OT is not a mystery, but clearly revealed."³

We did look at his concept in some detail in last year's 6 month session. So, we are witnesses of and participants in a unique period of time, after Christ's rejection by Israel and before His capture and crucifixion, and now, after 2000 years and running before His return to set up His kingdom. This time period is called the Interregnum, Inter-advent period or "Christendom."

The Parable of the Hidden Treasure Matthew 13:44

Note John Walvoort's comment

"The fifth parable is presented in Matthew 13:44." ...This has often been taken as a parallel to the sixth parable of Matthew 13:45, 46, referring to the pearl...

³ Arno Gaebelein, The Gospel of Matthew, Loizeaux Brothers, 1961 (written 1910), pg. 261

What is the meaning of the treasure described as hidden in the field and the pearl described of great price? A common interpretation has been that the treasure in the field and the pearl of great price are none other than Christ and that the man who finds the treasure and the merchant man who buys the pearl are a picture of the believer. This interpretation, however, disregards the theological context of our salvation, for a believer has nothing with which to buy Christ and, as a matter of fact, Christ is not for sale. Salvation, rather originates in God and is God's free gift bestowed without regard to merit on the part of the recipient.

A better interpretation is that, in these two parables is revealed the twofold aspect of Christ, on the one hand, redeeming Israel, signified by the treasure hidden in the field, and on the other hand, the redemptive purpose of Christ for the church, signified by the pearl of great price. Israel in spiritual significance is largely hidden in the world, and yet is a treasure in the eyes of God (Ex. 19:5; Ps. 135:4). Christ in His death actually bought the whole world represented by "that field" but in the process redeemed Israel, the treasure hidden in the field. In like manner, the merchantman who buys the pearl of great price symbolizes Christ in His redemptive act on the cross. Just as a pearl is an outgrowth of an irritation in the side of the oyster, so the church is, in a symbolic sense is a precious jewel for which Christ gave all that He had. The two parables, taken together, therefore, seem to reflect Christ's love for Israel and for His church. Both of these are, of course, illustrated in the present age as well as in the future purpose of God."⁴

Once again, we encounter a single verse parable. In this case, this is a parable often used as a picture of personal salvation of the sinner. It may have some value as an evangelistic tool, but since that is not the meaning of the parable, and we can show it, isn't that false teaching?

5

A.W. Pink, in beginning to exegete this verse, comments that John Gill (a very capable, well known 18th century Calvinistic commentator) gets this verse wrong. Gill says that "the treasure in this verse is the Gospel," the field in which the treasure is found is "the Scriptures," The man who found it, buried it, and bought the field is an "elect and awakened sinner."⁵ This is actually a pretty common modern view as well. It's well-meaning but hermeneutically incorrect.

As we look carefully at this verse to decipher who the man is and what the field is and what the treasure is, we will see a much different portrait is being painted by Jesus here, in complete harmony with the other 7 parables.

Pink argues that "*the field*" is mentioned in 2 preceding parables, the field where good seed was sown, and the field oversown with weeds – and 13:38 tells us in that parable that "*the field is the world.*" Why should it be supposed that the field means something different in this 5th parable in the same chapter?⁶ Pink adds, "Jesus Himself told us that the man who sows the good seed is the Son of Man. "If

⁴ John F. Walvoort, *The Nations, Israel and the Church*, Zondervan Academic, 1967, pp. 29-30

⁵ A.W. Pink, as cited in Andrew Woods, *The Coming Kingdom*, p. 126

⁶ *IBID*, p. 126

this is the same man in this parable, without any word to the contrary, are we to understand Him to point to something entirely different?"⁷

So, understanding these vast differences is the key to seeing what the proper interpretation of this parable is. It is not only Arthur Pink who understands it this way, so do Habershon, Woods, Walvoort, Gaebelin, Pentecost and many others.

Simon Kistemaker, a generally capable expositor, (I have cited him many times in these lessons to give us opposing views) who has written many well respected commentaries, seems baffled to explain this one. His exegesis of both the Parable of the Hidden Treasure and the Pearl are evidence of his guessing rather than exegeting the texts in their context of Matthew 13. He says that *"the treasure has been hidden in a field. Who put it there and how long ago are questions that cannot be answered."*⁸ He continues on in a seeming fog; *"The man who found such a treasure may have been a hired hand or a renter. He had been plowing the field, digging a ditch, or planting a tree. Whatever the case, he hit something underground that was hard and did not sound like a rock. He dug it out and found a treasure. We are not told what the treasure was, but the man was dumbfounded. He had never seen such a valuable treasure before. It could be his if he bought the field."*⁹ How does any of this advance our knowledge of what is going on in this parable? It's all conjecture, not exegesis.

Michael Vlach, speaking of both parables (Treasure and Pearl), makes a comment that is not entirely incorrect in my estimation, but his only comment (uncharacteristic of him by the way), leaves a lot to be desired. ⑥

"These [two] parables speak of the value of the kingdom and the intense desire that must accompany those who seek to enter it. One should value the kingdom above all else. Earlier, Jesus said, "But seek first His kingdom and His righteousness and all these things will be added to you (MT 6:33)."¹⁰

That is all very well, although not accurate from a dispensational viewpoint, but again, he is not interacting with the text to tell us what it really means.

Having weighed the comments of two theologians I respect, there is a view of this parable that keeps it within the context and purpose of all the Kingdom Parables. We will also see that the Parable of the Pearl of Great Value similarly (although there are variances in it from the Treasure Parable), has an interpretation that supports rather than clashes with Jesus' intention for saying what He is saying. He is not just adding pithy quotes for church leaders to use for preaching or evangelism. He has a deeper purpose in mind. We will look at the Parable of the Pearl in the next lesson, but for now, let's look at [v. 44](#).

As he usually does, A.W. Pink provides a lot of thoughtful detail for us as he argues his case. He addresses 4 objections to his position first.

⁷ IBID, p. 126-127

⁸ Simon Kistemaker, The Parables of Jesus, Baker Books, 1980, pg. 54

⁹ IBID, pg. 54

¹⁰ Michael Vlach, He Will Reign Forever, Lampion House, 2020, pg. 331

- 1) Objection: in this parable, Jesus is setting forth the way of salvation, teaching that the awakened sinner must be diligent and earnest if he will reach the treasure and make it his own.
Pink argues: If that's the case, why was this parable not spoken to the general public, but only to the disciples? (see v. 36)

- 2) Objection: The treasure is hidden in the field, and as we've seen, the field is the world.
Pink's argues: If the treasure is salvation, In what possible way is Christ or the gospel hidden in the world?

- 3) Objection: When the man found the treasure, he hid it again. So, it is salvation, but he hid it, re-buried it.
Pink argues: Is this what God requires of a saved person? To hide their joy of salvation in the field (i.e., the world)? How absurd! Christ plainly told His disciples to let their light so shine that men might see their good works and glorify their Father which is in heaven."

- 4) Objection: After the man had found the treasure and hid it again, he went and "sold all that he had" and "bought the field."
Pink argues: What does an awakened sinner have to sell, and what is it that he purchases? Surely not this world (i.e., the field).¹¹

Ada Habershon similarly argues from the same viewpoint;

"The purchase price was paid on Calvary, but this parable goes no further. It tells nothing of what became of the treasure."¹² She then goes on to point to a very interesting connection to John 17, Jesus' High Priestly prayer; (7)

"Is not the wonderful prayer in the seventeenth of John His intercession for the treasure hid in the field? He there pleads for the company whom He seven times mentions as "those whom thou hast given Me." They belong to Him by double right, given by the Father, and then purchased by Himself. He speaks of them as being left in the world, like the treasure in the field, and prays that they may be kept. He embraces in His pleading all His own, those who should later believe on His through the testimony of the earlier disciples. The prayer goes further than the parable, for whereas the latter ends with the treasure still in the field, the seventeenth of John looks on to the day when it will be lifted out, and raised to the position for which He secured it. "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory."¹³

In "Major Bible Themes," John Walvoort, and Lewis Sperry Chafer comment, "The future salvation of Israel is promised under the unconditional New Covenant (Isa. 27:9; Ezek. 37:23; Rom. 11:26-27). This salvation will be accomplished only on the ground of the shed blood of Christ. Through the sacrifice of Christ, God is as free to save a nation, as He is free to save an individual. Israel is represented by Christ as a treasure hid in the field. The field

¹¹ A.W. Pink, The Prophetic Parables of Matthew 13; cited pg. 127 of the Coming Kingdom

¹² Ada Habershon, The Study of the Parables, Kregel, 1957; pg. 138

¹³ IBID, pp. 138-139

is the world. It was Christ, we believe, who sold all that He had that He might purchase the field and possess the treasure."¹⁴

Arno Gaebelin also comments and concurs with the views of Pink, Woods and Habershon:

"During this age, the age of an absent Lord, Israel is kept hid in the field. This is one of the mysteries of the kingdom of the heavens. It corresponds to Romans 11:25, "For I do not wish you to be ignorant, brethren, of this mystery, that ye be not wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the nations (Gentiles) be come in; and so all Israel will be saved. The Deliverer shall come out of Zion; He shall turn away ungodliness from Jacob." Alas! Christendom is wise in her own conceits and has ignored, yes, completely ignored this mystery. It declares that "God hath cast away His people and there is no hope for Israel." Christendom forgets that Israel is the treasure of the field, purchased by the blood, the precious blood of the Son of God, and that He, who is like a man who has gone to a far country, will come again to claim the earth and lift His peculiar treasure Israel."¹⁵

In his last sentence above, Gaebelin is surely commenting based on Luke 19:11-27, The Parable of the Ten Minas, which we have already examined in lesson 6.

Andrew Woods, referring to the viewpoint that A.W. Pink gave us above, says; "If the Parable of the Treasure is not speaking of personal salvation, then of what is it speaking? A better interpretation of the parable, is as follows. The man represents Christ, the treasure represents Israel. Throughout the OT Israel is typically spoken of as God's treasure and special possession (Ex. 19:5; Deut. 14:2; 32:8; Ps. 135:4). Pink observes, "Confirmation of this definition of the 'treasure' in our parable, is found in the fact that never once in the 21 epistles of the NT is the word 'treasure' ever used of the Church! It is never applied to the saints of this present dispensation." The treasure's hidden state shows Israel's apostasy. The uncovering of the treasure refers to Christ's offer of the kingdom to first-century Israel (Matt. 15:24). The re-hiding of the treasure refers to Israel's rejection of the kingdom offer (Matt. 12:; John 1:11) and subsequent divine discipline (Deut. 32:28-29). The purchase of the field coming again of the man to obtain the treasure refers to Israel's conversion at the conclusion of the mystery age. (8)

Yet, the coming again of the man to obtain the treasure is only implicit, not explicit in the parable. Pink notes how such implicitness conveys the idea that Israel's prominence, and hence the kingdom, are absent in the present age."¹⁶

I apologize for the number of lengthy quotes in this lesson, but these commentators are making key statements and I prefer that you read them and hear them for yourselves. Here is Arthur Pink's summary statement;

"First, we have the treasure hid in the field; that takes us back to the beginning of Israel's history as a nation. Second, we have the Man finding that treasure; that is Christ coming to his earth and confining His message to the Jews in Palestine. Third, we have the man hiding the treasure; that is Christ's judgment upon Israel because of their rejection of Him referring to

¹⁴ Major Bible Themes, Zondervan, L.S. Chafer and John F. Walvoort; 1926/2976; Pg. 148

¹⁵ Arno C. Gaebelin, The Gospel of Matthew, Loizeaux Brothers, 1961, pp 299-300

¹⁶ Andrew Woods, The Coming Kingdom, pg. 128

their dispersion abroad throughout the earth. Fourth, we have the man purchasing the treasure and the whole field in which it was found, referring to the death of Christ. Now, have you noticed there is a fifth point omitted? The logical completion of the parable would be the man actually possessing the treasure that He purchased. He hid it, then He purchased it. Logically, the parable needs this to complete it – the Man owning and possessing the treasure. Why is that left out? Because it lies outside the scope of Matthew 13. This chapter, dealing with the “mysteries of the kingdom of heaven,” has to do with the history of Christendom. It describes the cause of Christ on this earth during the period of His absence, and therefore there is nothing in this parable about the restoration of Israel and the Lord possessing His earthly treasure, because that comes after this dispensation is over, after the history of Christendom has been wound up, after the new age has been inaugurated, namely, the Millennium! How perfect is Scripture in its omissions! For passages treating of Christ’s recovery and possession of the treasure, see Amos 9:14,15; Acts 15:17. In due time the Jews shall be manifested as God’s peculiar “treasure” on earth – see Isaiah 62:1-4.¹⁷

So, I think we’ve clearly been shown here in this lesson, that the true meaning of this short parable is clear when fleshed out carefully, with a sense of revealing what the elements in the parable represent within the context of Matthew 13, surrounded by 7 other parables and the OT support for why Jesus was speaking in parables in the first place.

Here then, to close his lesson out, one more voice that is (at least here) in harmony with those that we have already heard from in a positive light. Here is Dwight Pentecost’s brief summary of this parable;

“The purpose of this parable is to depict the relationship of Israel to this present age. Although set aside by God until this age is completed, yet Israel is not forgotten and this age does have reference to that program. We observe (1) that an individual, who is the Lord Jesus Christ, is purchasing a treasure. This purchase was effected at the cross. (2) This treasure is hidden away in a field, unseen by men, but known to the purchaser. (3) During the age the purchaser does not come into possession of the place in which the treasure resides. The parable is showing that Christ has laid the foundation for Israel’s acceptance in this age, even though the age ends without His having appropriated His treasure. The treasure will be unearthed when He comes to establish His kingdom. Israel is now in blindness, but possessed.”¹⁸

9

Answers to Crucial Questions About the Kingdom of God in the Bible – Appendix Part V

5. An Important Age

This is the fifth of five points we began to look at quite awhile ago now. This gap, or interregnum, which came about because Israel rejected her King and Messiah, does not imply that it (and all that is within this long age of time without a

¹⁷ IBID, A.W. Pink cited on pg. 128-129 by Woods in The Coming Kingdom

¹⁸ J. Dwight Pentecost, Things to Come, Zondervan, 1964, pp. 148-149

kingdom) was an afterthought or some plan B of God's, or less important a time in comparison with God's plan for Israel the nation.

Ephesians 3:11 tells us the church “*was according to the eternal purpose of God,*” In other words, God always knew, from before the world began, that Israel's program would reach this stage of rejection of her Messiah , and that would, of necessity, require discipline or judgment, at which time God would postpone the kingdom, and start His church in the inter-advent age between this rejection and postponement and to come to a glorious end in a restoration of Jerusalem to her position as God's people, in fact, as Christ's Bride (see book of Hosea). They will be given the kingdom ruled by Christ which would never end. Notice Jesus' words in Acts 1:7 and the parallel in Matt. 24:36.

Israel's program was revealed in the OT and prophesied about for their future. However, the program for the church is unrevealed in the OT, and did not exist in the OT. The church is not of less importance than Israel because it was not an object of prophecy. The church is, in a sense, a parenthesis. The Church was planned by God – it is not plan B enacted as a result of Israel's rejection of Christ, but God's intention all along.

When you consider this conflux of events surrounding this topic, the Gentiles gained an opportunity to be evangelised and saved, and to evangelise others in turn – cf. Eph. 2:11-22.

Israel faced the destruction of Jerusalem and their beloved temple a generation later (70 A.D. – by Titus) and then again in 135 A.D. at the hands of Hadrian.¹⁹ They were scattered, their tribal distinctions torn apart; they have faced worldwide deadly persecution from unbelievers and sometimes from 'Christians' for centuries; and been hated by the world even up to our present day.

⑩

The historical setting of Matthews 12 (Israel rejecting her King) has created the world conditions and church conditions to unfold over the last 2000 years as God planned and as we have observed in history and in our news. The kingdom of God will come at the end of history as things march toward that predicted end. As in Daniel 2:44-45, Christ is that stone cut out without hands who will erase and pulverise all the wicked kingdoms of the world and crush them to powder as He reigns over all. We see the fulfillment of this depicted in Revelation 16-22.

¹⁹ Roman Emperor Hadrian, 117-138 AD