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The Wilful King

We begin reading in **Daniel 11 (KJV):**36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. 37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. 38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. 39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

Larkin says on page 247 in the hardcover volume, “The sudden and abrupt appearance of “THE KING” in verse 36 implies that he is one of whom we have heard before, and is not a new character, and therefore does not need to be again introduced. Notice that it does not say “a” King, but “THE” King.”

Larkin names the king in Daniel 11:36 as the “Wilful King”, as he says on page 247 of the hardcover, “And third, the “WILFUL KING” of the chapter we are now considering, who represents the “Antichrist.”

And he says on this same page, “That these three Personages, the two “Little Horns,” and the “Wilful King,” appear and reign at the same time, the “TIME OF THE END;” that they display the same “Wilful disposition,” and shall be destroyed in the same manner, implies that they are one and the SAME PERSON.”

The “Little Horns” he refers to are first in **Daniel 7 (KJV):**8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

And second in **Daniel 8 (KJV):**9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11 Yea, he magnified himself even to the prince of

the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. 12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

And he is correct. The two “Little Horns” in Daniel 7:8, and in Daniel 8:9-12, and the “Wilful King” in Daniel 11:36, are referring to the same person, the Antichrist. But let us look more closely at the line of kings mentioned in Daniel 11.

We begin with the king of the north mentioned in **Daniel 11 (KJV):15** So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. 16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. 17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. 18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

This king is then said to “stumble and fall, and not be found”, and another king of the north shall stand up in his place, as we continue in **Daniel 11 (KJV):19** Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. 20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

The king of the north who stood up in his place was “destroyed, neither in anger, nor in battle”. So both of these kings passed away.

Then we read of the next king of the north, as we continue in **Daniel 11 (KJV):21** And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. 22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. 23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. 24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. 25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. 26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. 27 And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. 28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. 29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. 30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. 31 And arms shall

stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

This “vile person”, the king mentioned in Daniel 11:21-31, does not pass away until **Daniel 11 (KJV):45** And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

However, Larkin makes a brake from this “Vile” king, and names the king in Daniel 11:36 as the “Wilful King”, for two reasons. First, he believes that, because this king “shall do according to his will”, he stands out. Second, he believes that Daniel 11:32-35 refer to the time between the 69th and 70th week of Daniel’s seventy weeks.

Let us first address his second reason. We read in **Daniel 11 (KJV):32** And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. 33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. 34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. 35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Larkin says that this time is the same as that mentioned by Jesus in **Luke 21 (KJV):24** And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

However, we read in Daniel 11:35 above that these things shall happen “even to the time of the end: because it is yet for a time appointed”.

Now let us address his first reason. In reading Daniel, chapter 11 again, we see that we have three kings in the book of Daniel who are said to “do according to his will”.

The first is mentioned in **Daniel 11 (KJV):3** And a mighty king shall stand up, that shall rule with great dominion, and **do according to his will**. 4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

The second is mentioned in **Daniel 11 (KJV):15** So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. 16 But he that cometh against him shall **do according to his own will**, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. 17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. 18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. 19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

And the third is mentioned in **Daniel 11 (NASB):36** And the king shall **do according to his will**; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be

accomplished: for that that is determined shall be done. 37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

The one in Daniel 11:3 was Alexander the Great who passed away, and his kingdom was “divided toward the four winds of heaven”. The second was the “king of the north” in Daniel 11:15 who stumbled and fell, as we read again in **Daniel 11 (KJV):19** Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

The very next king of the north was “destroyed” as we read again in **Daniel 11 (KJV):20** Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

But the next king of the north is mentioned in Daniel 11:21, and he does not pass away until the end of the chapter in Daniel 11:45. There is therefore no reason to make a break in Daniel 11:36 from the king of the north mentioned in Daniel 11:21 just because he is a king who shall “do according to his will”. And there is no reason to make a break in Daniel 11:36 because it says “the king”, and not “a king”. It is simply referring to the king of the north that began to reign in Daniel 11:21. And there is no reason to believe that Daniel 11:32-35 is referring to the time between the 69th and 70th weeks of Daniel’s seventy weeks. Israel will be going through the great tribulation before the end comes at the appointed time.

The Four Plagues

On page 252 of the hardcover, Larkin says that “four of the “Vial Plagues” are repetitions of four of the Plagues of Egypt.” And four of the Vial Judgments are similar to four of the plagues, and these are in red below:

Exodus Plagues

plague to turn the rivers to blood Ex 7:15-21

plague of the frogs Ex 8:1-7

plague of lice Ex 8:16-19

plague of flies Ex 8:20-24

plague on the livestock Ex 9:1-6

plague of boils Ex 9:8-11

plague of hail Ex 9:18-26

plague of Locusts Ex 10:12-15

darkness Ex 10:21-23

first born die Ex 11:1-5

Vial Judgments

plague of grievous sore Rev 16:2

plague turning sea to blood Rev 16:3

plague on rivers and fountains of waters to blood Rev 16:4

plague on the sun to scorch men with fire Rev 16:8

plague of darkness Rev 16:10

plague to dry up the Euphrates river Rev 16:12-16

Out Resurrection

On page 254, Larkin refers to **Daniel 12 (KJV):2** And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

On page 258, he says, “If we claim that the words mean a “physical resurrection of dead bodies” we will find that the verse conflicts with the teaching of the New Testament as to the Resurrection. While, as we have seen, the New Testament teaches that there is to be an OUT Resurrection of the “Righteous” before the Millennium, and a thousand years before the “Wicked” rise, the verse we are considering declares, that while many (not all) shall rise, thus ‘making it an Out Resurrection, some shall be to “Everlasting Life,” and some to “Shame and Everlasting Contempt,” thus making it a resurrection of a mixed character. Again the time of Daniel’s Resurrection is after the “Time of Trouble,” while the New Testament declares that the “First” or “OUT Resurrection” of the Righteous precedes the Tribulation.”

Larkin believed that Daniel 12:2 was referring to a Jewish Resurrection, that is, the resurrection of Israel as a nation. So he thought that if one interpreted this verse to refer to the resurrection of the dead bodies, there would be a conflict with other Scriptures which teach that there will be a thousand years between the resurrection of the righteous dead and the resurrection of the wicked dead.

To prove his point, he mentions the “Out Resurrection”. He is referring to **Philippians 3 (KJV):11** If by any means I might attain unto the resurrection of the dead.

The word “resurrection” in the Greek is **ἐξανάστασις** (pronounced exanastasin). And this Greek word comes from **ἐξάνιστημι** (pronounced ex-an-is'-tay-mee), which comes from two Greek words, **ἐκ** (pronounced ek), meaning “out of”, and **ἀνίστημι** (pronounced an-is'-tay-mee), to stand up (literal or figurative, transitive or intransitive):—arise, lift up, raise up (again), rise (again), stand up(-right).

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G1815&t=KJV>

The sense of this Greek word then is “rising out of”, or “out from among” the dead. This Greek word is still translated “resurrection”, and only used once in the New Testament in Philippians 3:11. It is referring to the resurrection of the just, who will rise out from among the dead. Jesus mentions the “resurrection of the just” in **Luke 14 (KJV):14** And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

And in **John 5 (KJV):28** Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

The Greek word translated “resurrection” in Luke 14:14 and in John 5:29 is **ἀνάστασις** (pronounced an-as'-tas-is), which also comes from **ἀνίστημι** (pronounced an-is'-tay-mee), to stand up (literal or figurative, transitive or intransitive):—arise, lift up, raise up (again), rise (again), stand up(-right).

<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G386&t=KJV>

The “resurrection of the just” in Luke 14:14, or “of life” as in John 5:29, is also the “first resurrection”, which we read of in **Revelation 20 (KJV):4** And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

So the resurrection of the just is the taking out of the righteous dead from among all of the dead. This is the first resurrection. The “rest of the dead lived not again until the thousand years were finished”. These are the wicked dead who will suffer “the resurrection of damnation”, and be judged for their works at the Great White Throne Judgment in **Revelation 20 (KJV):11** And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

Now let us read Daniel 12:3 in context, as in **Daniel 12 (KJV):1** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

So verse 1 refers to the tribulation week of seven years, which Israel will have to go through, but will be delivered from, that is, “every one that shall be found written in the book” will be delivered.

Then verse 2 simply is a statement that refers to the resurrection of the dead, “some to everlasting life, and some to shame and everlasting contempt”. We know that many during the tribulation period will be saved and martyred. Their resurrection is spoken of, as we read again in **Revelation 20 (KJV):4** And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Those martyred during the tribulation period were not just Jews, but there will also be

Gentiles who will martyred as well. Israel will be resurrected as a nation, but when we read Daniel 12:3 in context, we see that it also refers to the resurrection of the dead bodies, and not just the resurrection of the nation of Israel.

Now the first resurrection will be at the time of the rapture when all of the righteous dead will be resurrected, and those who are alive and are saved when Jesus comes will be changed and caught up to meet Jesus in the air, as we read in **1 Thessalonians 4 (KJV):16** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

This is the main harvest of the righteous. Then in the tribulation there will be many gleanings as it were of the tribulation saints who will also be resurrected. And Israel as a nation will be resurrected as well.

The Four Gospels

On page 260 of the hardcover, Larkin says, “We must not forget that there are “Four Gospels” spoken of in the New Testament.

1. The Gospel of the KINGDOM.
2. The Gospel of the GRACE OF GOD.
3. The GLORIOUS GOSPEL.
4. The EVERLASTING GOSPEL.

On page 261 of the hardcover, Larkin says, “The “Gospel of the Kingdom” is the “Good News” that God is going to set up a Kingdom of the earth over which David’s Son, JESUS, shall reign. Luke 1:32-33. This Gospel was proclaimed by John the Baptist and Jesus and His Disciples, in the words – “Repent, for the Kingdom of Heaven is at hand.” The call to repent was not to individuals but to the Nation. The Nation refused, rejected the King, and crucified Him. But before the King’s death the “Gospel of the Kingdom,” which up to that time had been preached only in Palestine, and not to all the world, was withdrawn. It is to be preached again after the Church has been “caught out,” and then not only in Palestine but in the whole world. And as it is a call to Israel as a Nation to repent, and a proclamation that Christ is coming to set up the “STONE” (Dan. 2:34- 35,44-45) or Millennial Kingdom.”

Then referring to the Gospel of the Grace of God, he says, “Between the two preachings of the “Gospel of the Kingdom” we have the preaching of the “Gospel of the Grace of God.” It is the proclamation of Salvation through faith in the “Atoning Sacrifice” of Christ on the Cross.”

Then referring to the Glorious Gospel, he says, “The “Glorious Gospel is the Gospel of the “Glorious Appearing,” or “Second Coming” of our Lord and Saviour Jesus Christ. Titus 2:13.”

And we read in **Titus 2 (KJV):13** Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Then referring to the Everlasting Gospel, he says, “The “Everlasting Gospel” will be

preached by an Angel just before the “Vial Judgments” are poured out on the earth, and it will be “good news” to all who are passing through the “Great Tribulation,” because it declares that their sufferings will soon cease, and it will be “bad news” to Antichrist and his followers because it will proclaim that the “hour of God’s judgment” for them has come. Rev. 14:6-7.”

Now the Gospel of the KINGDOM is mentioned in **Matthew 24 (KJV):14** And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

And in **Mark 1 (KJV):14** Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

And Jesus preached the Gospel to Nicodemus in **John 3 (KJV):3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

And in **John 3 (KJV):16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The Gospel is foremost about entrance into the Kingdom of God, and that is done by believing in Jesus. Jesus was sent to preach this to Israel, but when they rejected Him, He redirected the preaching of the Gospel to another nation, as we read in **Matthew 21 (KJV):43** Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

The message didn’t change, but it was now directed to all the nations, as we read in **Matthew 28 (KJV):19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

And those who receive His message have become a holy nation, as we read in **1 Peter 2 (KJV):9** But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light;

And The Gospel of the Grace of God is mentioned in **Acts 20 (KJV):24** But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

Salvation is by grace in every age, as we read in **Ephesians 2 (KJV):8** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

And the Glorious Gospel is mentioned, in context, in **2 Corinthians 4 (KJV):3** But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the

minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

And, in context, in **1 Timothy 1 (KJV):9** Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for 6 perjured persons, and if there be any other thing that is contrary to sound doctrine; 11 According to the glorious gospel of the blessed God, which was committed to my trust.

So Paul testified of the “gospel of the grace of God”, as we read in Acts 20:24, and it was the “glorious gospel of the blessed God” that was committed to his trust in 1 Timothy 2:11. When Larkin says that the “glorious Gospel” is the “glorious appearing of the great God and our Saviour Jesus Christ”, as we read above in Titus 2:13, he equates the two because the word “glorious” is in front of the word, “Gospel” in 2 Corinthians 4:4, and also in front of the word, “appearing” in 1 Timothy 1:11.

The Everlasting Gospel is mentioned in **Revelation 14 (KJV):6** And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

This Gospel is given in order to give people one last chance to repent. We can say that there is a difference in the times that the Gospel is presented, but the message is the same, and that is, “Fear God, and give glory to him”, and believe in His Son, Jesus Christ that you might be saved.

Now we should understand that Larkin is not saying there is salvation in anyone else but Jesus Christ. But he is not clear in his statement that there are four Gospels. The Gospel message is as simple as Paul writes in **Romans 10 (KJV):8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Jesus made it even simpler in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

So the message in the Gospel is that we can receive eternal life if we believe in Jesus Christ. How we present the Gospel will vary with the people we are presenting it to. Jesus spoke of the Kingdom in his preaching to the Jews, who were expecting an earthly kingdom to be reestablished. He spoke to them in parables and of God’s love because He wanted them to understand God’s grace.

When we now preach to the Gentiles, the mention of the Kingdom is not foremost in our preaching. Rather, forgiveness of sin and God’s grace and love is foremost in our preaching today. This is because there is no expectation of an earthly kingdom among the Gentiles. How we present the Gospel depends on who we are preaching to.