

Verse by Verse Matt 13:31-52

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[0 : 00] Matthew chapter 13 in your Bibles this Sunday school hour, Matthew 13. And for those of you who were away last week, we didn't gain any ground in the book.

We parked in verse 43 on something we came across a few weeks ago and then just ran for a little while on the thought that the righteous are going to shine forth as the sun in the kingdom of their father.

And I believe that to be a literal statement and took some time just to show you a few verses on that. And then last week really spent the time on what Paul teaches about the resurrected body for believers as well as the righteous in the kingdom and saw the teachings of the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

And ran a lot of verses on that eternal weight of glory that our light affliction is working for us and even all things working together for good.

To them that love God saw how that's connected to the glorified body and to what Christ is going to reward us with in the future. And there's more that we could say on that and even connect that thought to the rewards at the judgment seat of Christ and I can't make perfect sense of it all.

[1 : 30] That satisfies me. So I just kind of stopped right where we stopped. I'm not going to go any further. But there are some, I feel like there's more that I could go, but I feel like it also just kind of is a little bit of a cliffhanger for me to teach for doctrine.

So I'm not positive. So we'll stop and we'll just move on. And verse number, we stopped in verse 43 that finishes that second parable or mystery that's been explained from verse 36 to 43.

So what we have to do now is kind of backtrack because we skipped some of the parables. The second parable began earlier in verse number 24. The parable of the sower and the tares, the wheat and the tares.

And when we got to verse 30, then that one stopped and then it went further ahead to cover the explanation. So now we got to backtrack and get to the third parable in verse 31.

So let's start there, Matthew 13, 31. And the Bible says, Another parable put he forth unto them, saying, and notice the first four words, The kingdom of heaven is like to a grain of mustard seed.

[2 : 39] Now he's not talking about the body of Christ or the age of grace. He's talking about the kingdom of heaven. We know where we're at, so we can probably just go forward.

It's like unto a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds. But when it is grown, it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

It's a short one here, and we're going to catch a few quick ones today, I believe. First of all, I'd like to always just mention what this is not and just kind of weed out or expose some false or foolish teachings that just have no real bearing or root in the scriptures.

Some teach that this parable is referring to the church, as always. They get so excited about the New Testament or about just themselves.

So they teach that this is faith being sown in the world, or the gospel even is taught. Commentators teach that this is the gospel being sown in the world.

[3 : 45] And it's a shame they do, I believe, and you'll see even in the next one the same teaching of why it's easy to just say that, but it has no real bearing in the Bible to teach it that way.

So we'll just skip that and maybe hit it a little bit later. What is this, though, talking about? Well, it's the kingdom of heaven. And we've already understood that the kingdom of heaven is a literal, physical kingdom with a king.

And it's not talking about the church providing rest for everybody as it just grows and grows and grows and then everybody just comes and finds rest in Jesus Christ. That might sound like good

teaching, but it's not in this passage.

And let's just do scripture with scripture and see if we can get some light. Come to Daniel. Daniel chapter 4. Daniel chapter 4.

And this passage that we read in Matthew, this parable that he puts forth to them, speaks of a kingdom being like to a grain of mustard seed. And it's the kingdom that is sown in the world, the field.

[4 : 59] And it's the kingdom that is least among seeds. But when it is grown, it is the greatest among herbs. And it's the kingdom that becometh a tree so that the birds of the air come and lodge in the branches thereof.

So if we just read it the way it says, then we won't have too much trouble. Daniel chapter 4. Here's a good cross reference on this situation. The king, Nebuchadnezzar, has a vision.

And he describes it in verse 5 and so forth. And I'll just come down to verse number 10. Thus were the visions of mine head and my bed.

I saw and behold a tree in the midst of the earth. The height thereof is great. The tree grew and was strong. And the height thereof reached into heaven. And the sight thereof to the end of all the earth. The leaves thereof were fair.

And the fruit thereof much. And it was meat for all. The beasts of the field had shadow under it. The fowls of the heaven dwelt in the bowels thereof. Sound familiar? And all flesh was fed by it.

[5 : 58] And what is this vision about? Daniel explains it to him in verse number 20. Daniel says, The tree that thou sawest, which grew and was strong, whose height reached into heaven, the sight thereof to all the earth, whose leaves were fair, the fruit thereof much.

And in it was meat for all, under which the beasts of the field dwelt, upon whose branches the fowls of the heaven had their habitation. It is thou, O king. Thou art grown and become strong. For thy greatness has grown and reached unto heaven, and thy dominion to the end of the earth.

And so this king and his kingdom is pictured by this tree that has grown, and reaches and reaches and reaches and reaches, and it's nourishing and it's sheltering and it's taking care of everything.

And the picture matches. Come to Ezekiel. I'll show you another one. I forget the chapter. I want to say it's 29.

No, 30. 31. Ezekiel 31. 31. And here's a reference to Pharaoh, a prophecy against him.

[7 : 15] In verse number 2, Son of man, speak unto Pharaoh, king of Egypt, and to his multitude, whom art thou like in thy greatness? How can I compare your kingdom? Behold, the Assyrian was a cedar in Lebanon with fair branches and with a shadowing shroud and with a high stature, and his top was among the thick boughs.

The waters made him great. The deep set him up and high with the rivers running around about his plants and set out all our little rivers unto all the trees of the field. Therefore his height was exalted above the trees of the field, and his boughs were multiplied.

His branches became long because of the multitude of waters which shot forth. Notice verse 6.

Again, all the fowls of heaven made their nests in his boughs. None of the branches did all the beasts of the field bring forth their young.

This is exactly the same idea, the same picture of a king and his kingdom. And so when we are in Matthew 13 and it's talking about a kingdom of heaven, I don't see any need to try to slip in these thoughts of the gospel of Jesus Christ spreading to the whole world.

This is just about a kingdom. A kingdom that is small, and Israel indeed is small, and despised. But Israel is going to grow underneath that kingdom, and it's going to be the...

[8 : 27] Look at Psalm 2. It is going to... Christ is going to rule the world. Psalm 2. From Jerusalem. From Jerusalem.

Psalm 2. Psalm 2. Psalm 2. Psalm 2. Psalm 2. Psalm 2. Psalm 2. Psalm 2.

And we'll start in verse 6. Another prophetic statement about the future kingdom of Israel with Jesus Christ being the king.

Yet have I set my king upon my holy hill of Zion. I will declare the decree the Lord hath said unto me, thou art my son. So who's the king? It's the son of God.

This day have I begotten me. Ask of me and I will give thee the heathen for thy inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron. Thou shalt dash them in pieces like a potter's vessel. Be wise therefore, O ye kings.

[9 : 26] Be instructed, ye judges of the earth. Serve the Lord with fear. Rejoice with trembling. Kiss the son lest he be angry. This is a description of a kingdom that spreads. But there's more to it.

Look at Isaiah. Come to Isaiah 20. 27. The kingdom that spreads and is enlarged and the birds of the air come and lodge in the branches thereof.

And the other parables, it's providing shelter and substance for all living. That's going to be Israel in the future. Remember what God promised to Abraham is that in thee shall all nations of the earth be blessed.

And that's back in Genesis 12. And he repeats it multiple times to Abraham. That I'm going to bless the whole thing but it's coming through you. And that's how this kingdom is going to, how that will be fulfilled.

Isaiah 27. And take a look at verse number 6. Speaking of Israel in the future, he shall cause them that come of Jacob to take root.

[10 : 33] Israel shall blossom and bud and fill the face of the world with fruit. That's the picture. And it's in Hosea 14 as well.

And we're not going to keep running that trail. I think with the points made that both spiritually and physically the earth will be blessed through Israel. And through that kingdom of heaven on earth. And so that's, to me, that's as plain as it gets. That interpretation of this parable back in Matthew 13. The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field. Indeed it's the least of all seeds. But when it is grown, it is greatest among the earth. It is become of the trees that the birds of the air come and lodge in the branches thereof. Now come back to the next parable in verse 33.

One that's similar but different. In Matthew 13 verse 33. Another parable spake he unto them, the kingdom of heaven is like unto it leavened.

[11 : 29] Which a woman took and hid in three measures of meal till the whole was leavened. And that's the end of that. And there's no explanations of these like there was of the others where he breaks them down point by point. In this case, it's just, there it is.

And it does tell us, I think it's in Mark maybe, that he expounded all things to his disciples. This parable, his kingdom of heaven is like unto leavened. A woman took and hid in three measures of meal till the whole was leavened.

So the picture is leavened. You don't really see its effects until it's put in the oven and some things take place. And some reactions take place. And then it's obvious, this had leaven in it.

And this is a little tricky to me because the kingdom of heaven is like unto leaven. And to stay with the similar interpretation that it's smaller or it's not obvious by itself what it can be or what it can do. It seems like a similar thought there with the grain of mustard seed. It's least among herbs but then it grows and becomes greatest. And similar thought there with leaven being put into three measures of meal that the whole becomes leavened when you place that into it.

[12 : 41] It could be that easy of an interpretation. A much more studied interpretation kind of starts running some real, some chains here of scripture. Leaven is often negative in the Bible.

Very negative. It can refer to a false doctrine. It can refer in Paul's epistles to bitterness. And there's another word associated with it. And it's very negative.

And the idea that the subtlety of putting something in, you don't see its effects originally, but down the road, the whole thing's full.

Take a look at Matthew 16. Here's an easy case to show the leaven word. Here Christ teaches it to be false doctrine. 16 verse 6.

Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And his disciples reasoned among themselves, saying, What is he talking about, leaven of the Pharisees? Because we didn't bring any bread?

[13 : 40] Is that why he's talking about leaven? And he understood their thoughts. And he then explains to them in verse 12. It says, Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

And there he likens their teaching, their false teachings, to leaven. That gets in and then eventually leavens the whole lump. And it's not acceptable. Unleavened bread is what God calls for in their feasts and sacrifices and things like that.

So there's a way to teach it and look at it like this is something negative. And then to do that, you have to find out who's the woman. And if you run the scripture on the woman, the best case

scenario of that is the whore of Rome, going back to Revelation 17, the mother of harlots and the false doctrines sown.

And some problems I have with the whole teaching here, I won't get into it, is just that it makes great sense if Christ is speaking of this future church age and the 2,000 years about to come to pass before the kingdom.

And I don't know that that's necessarily the case because he's talking about the kingdom, the kingdom of heaven. But it very well could be. It very well could be that is the correct teaching. It's just hard for me to say which way to go.

[14:52] And so I don't take a stand either way personally. And you may and help yourself to it. This isn't something I'm going to split fellowship over. If you and I don't agree on what the kingdom of heaven, what leaven is or the woman is or the three measures of meal is, the one teaching has the three measures of meal being the three major branches of Christianity today.

I guess it would be Orthodoxy and Catholicism and then probably Protestantism might be the third one. Others take it literal to the age of Christ, to the three groups, the Sadducees and the Herodians and the Pharisees and try to say that he's talking about them.

It's a tough one to me. There's no real good explanation. And I don't park or hang my hat on anyone personally. So we'll move on. Verse 34 says, All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables.

I will utter things which have been kept secret from the foundation of the world. Now that's exactly what Christ is doing. He is uttering things that have been kept secret from the foundation of the world.

Though they've been established by God and his word has gone forth, they've been kept secret. And he that hath an ear, let him hear. And so some are hearing and some are receiving, but so many are just blind and their ears are dull of hearing.

[16:19] And so that's why he's speaking to them in parables, not allowing them to receive it. Come to Psalm 78 just quickly. This is interesting to me. This is the prophecy that Matthew's connecting this back to.

Or I should say the Holy Ghost is connecting this back to. What Christ is doing in parables is fulfilling a prophecy that I probably wouldn't have figured was Jesus Christ at all.

Psalm 78, this is Asaph. And here he's called the prophet. In Asaph, in Psalm 78, verse 1, Give ear, O my people, to my law.

Incline your ears to the words of my mouth. I will open my mouth in a parable. I will utter dark sayings of old, which we have heard and known and our fathers have told us.

This is Asaph prophesying. And what I love about this is that Psalm 78 on its own is a parable. As he says in verse 2, I will open my mouth in a parable.

[17:21] And what you have in Psalm 78 is just amazing. This book, the Lord, the mind of the Lord. Who hath known the mind of the Lord? The psalm just goes back over Israel's history.

And it's so interesting, if you really get into this, the history of Israel, it's not random. And it was the hand of God throughout the whole thing, selling them into slavery to Egypt, bringing them out.

I mean, he did that, bringing them out. It was his timing the whole time of how long they stayed there, when he brought them out, how he brought them, the trail, the path that they went. All of it was him.

Bringing them into that land from that direction, crossing that river. All of it was him. All of it. And he recalls this, and he describes throughout their sin and their disbelief, but even him feeding them in the wilderness, all of this stuff.

And it's a parable. The history of Israel is a parable. Because, and I'm going to go through it, but you go dig into it a little bit, you'll find out this is prophetic at the same time.

[18:27] Their history is going to be replayed in the future. And look at verse 61. You can see here a prophetic reference to the tribulation.

In verse 61, And delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also to the sword, and was wroth with his inheritance. Historically, that took place, but prophetically, it's going to take place.

Look at verse 65, the second coming. Then the Lord awaked as one out of sleep, like a mighty man shouteth by reason of wine. He smote his enemies in the hinder parts and put them in perpetual

reproach.

The kingdom, verse 68, He chose the tribe of Judah and Mount Zion, which He loved, and built His sanctuary like high places, like the earth which He has established forever.

He's feeding them. He's caring for them. This is the blessing, the peace that follows. That's all prophetic. And yet it's history.

[19 : 32] And it's too much. Unless you can know the mind of the Lord and seek out in His book and find out that... So anyway, this gets connected here with Jesus Christ and His teachings, that it might be fulfilled, which was spoken by the prophet, saying, I will open my mouth in parables.

And that He did. Alright, moving on. We got to verse 36. So we'll fly past that and fast forward through that explanation of the second parable and come to verse 44.

So this will be the fifth now. The fifth mystery or parable of the kingdom of heaven. And again, the kingdom of heaven is like unto treasure. Treasure that is hid in a field that which what a man hath found he hideth and for joy thereof goeth and selleth all that he hath and buyeth that field.

It's going to be hard to get away from Israel and from the kingdom interpreting anything here. And it's going to be very hard to just jump into some thoughts about the gospel and the church.

and it's commonly taught. You can pick up a slew of commentators that just go right to the body of Christ with these thoughts. And I keep saying it because it's just so true but it's so false.

[20 : 57] What is the treasure? Let's just let the Bible teach us. Come to Psalm 135. Keep your fingers mobile here. Psalm 135. The kingdom is like unto a treasure hid in a field.

Psalm 135. Look at verse number 4. 135.4 The Lord for the Lord hath chosen Jacob unto himself and Israel for his peculiar treasure.

Now this is not the origin of that statement. This is just a repeat. Come back to Exodus right before the Ten Commandments. Exodus 19.

God speaks to Moses up on the mount. Exodus 19. And when he brings that people out of that land he's got plans for them.

Verse 3. Moses went up unto God and the Lord called unto him out of the mountains saying thus shalt thou say to the house of Jacob and tell the children of Israel ye have seen what I did unto the Egyptians and how I bear you on eagles wings and brought you unto myself.

[22 : 20] Now therefore if ye will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me above all people for all the earth is mine and ye shall be unto me a kingdom of priests and a holy nation.

And these are the words that you're going to speak to him and he gets goes on you know it from there. That treasure that a man finds is that nation is that small nation like the grain of a mustard seed but he calls it a treasure and when he hath found it he hideth and verse 44 of Matthew 13 says and for joy thereof go and selleth all that he hath.

This Bible has I mean it's a puzzle in a sense it's got pieces it's got glimpses of light that connect to each other and in this passage here he describes him selling all that he hath and buying the field.

So let's just keep moving go to Hebrews chapter 12 Hope you can handle the turning this morning I'm just warming you up for the next hour I'm telling you the truth because the next hour is going to be worse.

Hebrews chapter 12 I mean it's going to be better. Thank you. Amen. Yes, crowd's going to thin.

[23 : 45] Hebrews chapter 12 That's why you have your Bible and a book you can fold it right over and keep two places or three places you got ten fingers can't do that on your phone okay Hebrews 12 verse number 2 Looking unto Jesus the author and finisher of our faith who for the joy that was set before him endured the cross despising the shame and is set down at the right hand of the throne of God so what's the joy that is set before him while he's on the cross enduring the cross enduring that verse 3 that contradiction of sinners against himself and the passage is Hebrews to the Hebrews and it's telling them to run with patience the race set before you and to endure unto the end and let Jesus be your example and let the prophets be your example he says in James how is it that what is it that Jesus joyed over hanging on that cross well I know it's traditionally taught

I've heard it all and it's when he was on the cross I was on his mind and shed a little tear and then sing a gospel song no not even close but we do like to think that way because we love to think that we're so special and we're so important to Christ he was thinking of me and you can say in his omniscience in his yes maybe yeah but you know what he was you know the joy that was set before him it was taking the throne I mean he just went through this entire three and a half years of

preaching and ministering repent for the kingdom of heaven is at hand and presenting himself as king of the Jews and they killed him but he knows that he's going to get it he knows it's his and he knows he's going to take over it and reign over it and to just think that he's he's thinking about the salvation that the joy set before him was the salvation of sinners look back at Psalm

I might take I think it's 30 but I might be wrong it's back there somewhere Psalm yeah Psalm 30 and notice how this King James Bible in its purity and in its completion and perfection places the right words in the right place in the right context allowing us to learn some things in Psalm 30 a prophetic psalm about the future about God's anger in the tribulation and the second coming of Christ and the kingdom to follow verse number 5 for his anger endureth but a moment tribulation in his favor his life weeping may endure for a night but joy cometh in the morning that's the second coming the kingdom established and it goes on in my prosperity I said I shall never be moved kingdom and it's all through this Psalm that very it's all through this Bible what am I talking about that language that description of the future and God's anger and the son of righteousness rising with healing in his wings we could go we could park there but we can't so the joy is associated with the future that new day for Israel and that's the joy set before him is the throne the kingdom and he endured the cross and when a man there's a treasure hidden a field which when a man hath found he hideth for joy thereof goeth and selleth all that he hath and buyeth that field he sold all that he hath

I'll save you from turning but 2 Corinthians chapter 8 and verse 9 says for you know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor that through his poverty you might be rich he buyeth that field he paid for the whole thing now it's standard and easy to say that he he bought the field that is the world by paying for it on the cross and that's I don't have any trouble with that and John said that he is the propitiation for our sins and not for ours only but for the sins of the whole world and Christ indeed did pay for the whole thing with his blood but there's something interesting I don't even know I don't know if this is I'll just throw it out to you it's speaking of a field here and when you start running some references on the field in the Bible it turns out to be look at Matthew 27 it turns out to be a graveyard

Matthew 27 and verse number 7 this is the money this is Judas repenting and throwing the money down and in verse number 7 they took counsel and bought with them the potter's field to bury strangers in it's a burial place now the first time the word field shows up I believe is Genesis 4 and it's speaking of Cain and Abel and they're in the field and you know what Cain did in the field he killed his brother he slew him it's a place of death and the first time that money's mentioned and I didn't search this out fully this morning I should have tied up these loose ends but I'm fairly sure that what I'm telling you is true the first time money's mentioned is in Genesis 23 take a look at it [29 : 40] Genesis 23 because we're talking about somebody selling all that he hath and buying a field and here's Abram buying a field Abraham his wife dies in chapter 23 and he has a meeting with the folks of the land and he's looking for a cave to bury his dead but he ends up just buying the field as it says it's toward the end of the chapter I guess verse 13 he spake unto Ephraim and the audience of the people of the land saying but if thou would give it I pray that you hear me and I will give thee money for the field take it of me and I will bury my dead there and so just running some references it starts to shed some thought toward Christ buying a in a sense a graveyard or the paying for death paying for the souls of the dead not buying the planet the earth the world but rather the dead or the souls in it we can kind of go that direction a little bit but at any rate back in Matthew 13 let's move ahead and try to push through this here so the kingdom of heaven is like unto a treasure hid in a field the which when a man hath found he hideth and for joy thereof goeth and selleth all that he hath and buyeth that field again verse 45 the kingdom of heaven is like unto a merchant man seeking goodly pearls who when he hath found one pearl of great price went and sold all that he had and bought it so it seems to match the previous and the thought that a man sells everything for this pearl this pearl of great price comparable in thought to the treasure that was found earlier this is a merchant man this time it's not a farmer like the sower that's sowing the word or sowing the seed which is the children of the kingdom earlier this time it's a merchant man so a businessman and it's Christ seeking goodly pearls and he finds one of great price and sells all they have and bought it and it seems to match pretty closely there is thought that takes that could go further into this pearl of being the church or the word one connecting that to some things but I don't really like to get too far away from the kingdom especially in Matthew's gospel if we went to some of the other gospels and saw some of these and the way they're worded there the few that there are

I think four of them that are out there in the other gospels maybe but let's move ahead verse 47 again the kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind which when it was full they drew to shore and sat down and gathered the good into vessels but cast the bad away now this one sounds so much like a previous parable of the tares and the wheat it's different objects here but very similar layout and a very similar outcome or result is the same verse number 49 so shall it be at the end of the world that's what he said earlier the angels shall come forth that's what he said earlier sever the wicked from among the just that's what he said earlier and shall cast them into the furnace of fire there shall be wailing and gnashing of teeth so it doesn't seem to be too hard it seems pretty straightforward this time definitely considering the other parable that was explained in detail so again it ends in torment and it ends in fire and it ends in judgment you can take a look at 2 Thessalonians chapter 1 and see that fire and that judgment when Christ comes with his holy angels closing out this thought verse 51

Jesus saith unto them so he just gave them seven parables seven mysteries about the kingdom of heaven have you understood all these things they say unto him yea Lord we got it I hope they did he did have to explain it they did come to him on the side and say you know teach us what this one is teach us what that one is and so he asked them have you understood all these things yea Lord we say yes all the time when we don't understand so I don't know if I fully trust their response there your boss says okay you got it and you're like you don't want to say no do you you don't want to look like an idiot you want him to have confidence I'll google it when you leave I'll figure it out later well I don't know if that's the case but here's what he says in verse 52 then said he unto them therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder which bringeth forth out of his treasure things new and old now every scribe Matthew for example a scribe somebody who's recording and writing and even copying every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder and so another illustration a parable if you will which bringeth forth out of his treasure new and old so what are the scribes over what is their duty it's the scriptures it's handling the scriptures and copying and writing the scriptures clearly and plainly and the scribes now who he's talking to his disciples who he's teaching these things to some of them are going to be penning future books Matthew being case in point and if he's instructed in the kingdom of heaven he's going to be bringing out of his treasure or out of what he's handling some new stuff and some old he's going to have some new light I believe is what he's teaching him now these men can study and can teach and proclaim from the Old Testament truths about the kingdom truths about the second coming of Christ look at John 5 and we'll stop here

John chapter 5 the treasure being the scriptures or what the scribe is over and now they're going to understand more clearly these scriptures and even teach and you know what Matthew does as he writes and many of the others that it might be fulfilled which was spoken and has light and sees that what was spoken back there well I've admitted very plainly to you that when I've read those things in the Old Testament it didn't make sense to me at all didn't make me think it was Christ or didn't make me think it was something in the future until it happens and Matthew says that was a fulfillment and he's a scribe instructed in the kingdom of heaven and he's bringing stuff out and pointing it out that that was a fulfillment alright John 5 verse 39 search the scriptures for in them you think you have eternal life and this last phrase and they are they which testify of me now there's no New Testament penned at this day when Christ is speaking it's the Old Testament only it's Moses and the prophets and he says they are they which testify of me so they would better see Christ if they would apply what they've learned from Christ and their knowledge that they have of being with him they'll better see Christ in that Old Testament in all those prophecies and in those things that we just blindly miss you remember we pointed this out once on a Sunday in Hosea when he says out of Egypt have I called my son or I've loved him and my firstborn and called my son out of Egypt he said

[37 : 30] Israel was my firstborn and I called my son out of Egypt and I never would have thought that was a reference to Jesus Christ that's yeah Israel was called out of Egypt big deal yep that took place but no Matthew we saw that earlier in this study Matthew when Joseph they went to Egypt they came back and the scripture says that's a fulfillment of Hosea 11 verse 1 but now they have the light because they're instructed in this thing so we'll stop there try to finish the chapter next week and move forward Lord willing let's take a break