

# Fulfilled Prophecies

[Home](#)

>

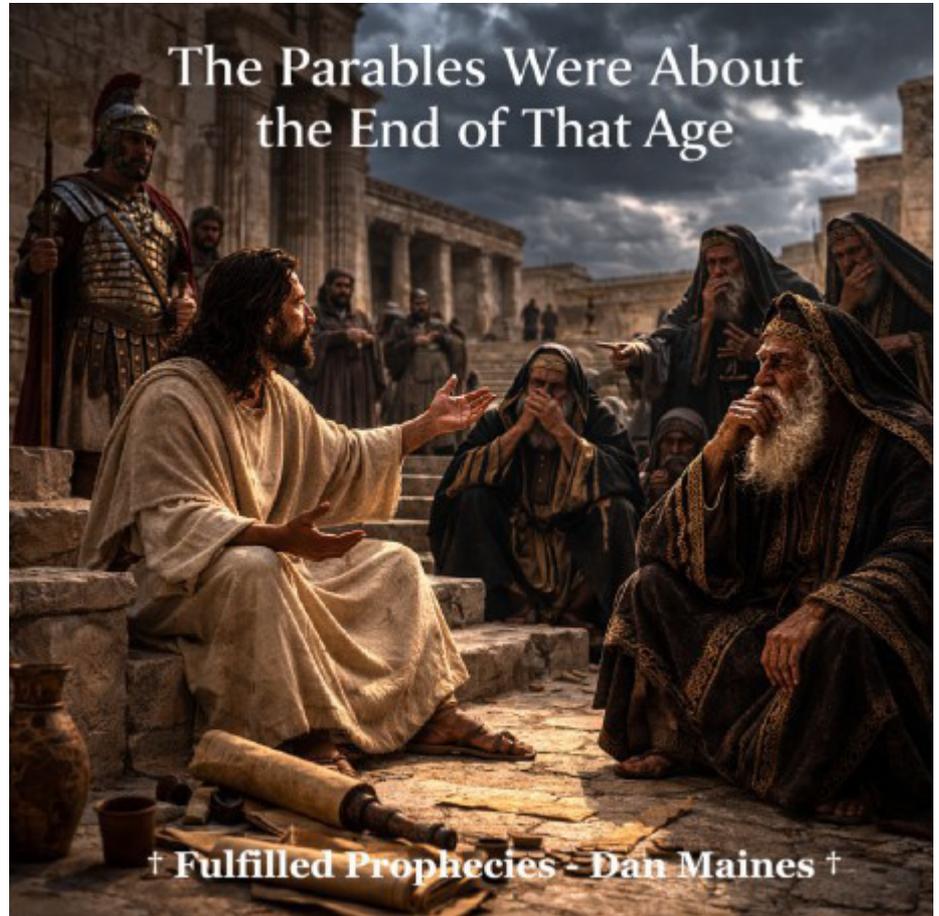
[A](#)

>

[Share on Facebook](#)

[FACEBOOK LINK](#)

**Age - The Parables  
Were About the  
End of That Age**



By Dan Maines

**The Parables Were About the End of That Age**

## Introduction

† Many read the parables of Jesus as timeless moral stories detached from historical fulfillment.

† But Jesus told these parables in the shadow of covenant judgment, not in isolation from the coming destruction of Jerusalem.

† When we let Matthew 23 and 24 frame the context, it's clear the parables were about the end of the Old Covenant age, not

the end of the physical world.

## **Matthew 21:33-41**

Listen to another parable. There was a landowner who planted a vineyard and put a wall around it and dug a wine press in it, and built a tower, and rented it out to vine growers and went on a journey. Now when the harvest time approached, he sent his slaves to the vine growers to receive his produce. And the vine growers took his slaves and beat one, and killed another, and stoned a third. Again he sent another group of slaves larger than the first, and they did the same thing to them. But afterward he sent his son to them, saying, They will respect my son. But when the vine growers saw the son, they said among themselves, This is the heir, come, let us kill him and take possession of his inheritance. And they took him, and threw him out of the vineyard and killed him. Therefore when the owner of the vineyard comes, what will he do to those vine growers? They said to Him, He will bring those wretches to a wretched end, and will rent out the vineyard to other vine growers who will pay him the proceeds at the proper seasons.

† The vineyard is Israel, drawn directly from Isaiah 5.

† The slaves are the prophets, beaten and killed across generations.

† The Son is Christ, whom they would soon crucify.

† The destruction of those vine growers is covenant judgment on that leadership.

† Jesus had already said all these things would come upon this generation in Matthew 23:36.

## **Matthew 22:7**

But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.

- † Jesus says the king sent his armies.
- † Rome was the instrument, but God was the Judge.
- † Their city was burned, not the globe.
- † This matches the historical destruction of Jerusalem in AD 70 exactly.

### **Luke 19:41-44**

When He approached Jerusalem, He saw the city and wept over it, saying, If you had known on this day, even you, the things which make for peace! But now they have been hidden from your eyes. For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, and they will level you to the ground, and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.

- † Jesus explicitly predicted Jerusalem being surrounded and leveled.
- † This parallels Matthew 24:2 exactly.
- † The destruction described is historical, not symbolic.
- † This strengthens the fulfillment of Matthew 22:7.

### **Matthew 13:39-40**

and the enemy who sowed them is the devil, and the harvest is the end of the age, and the reapers are angels. So just as the weeds are gathered up and burned with fire, so shall it be at the end of the age.

- † Jesus defined the timing as the end of the age.
- † The disciples asked about this same end of the age in Matthew 24:3.
- † Truly I say to you, this generation will not pass away until all these things take place.
- † Hebrews 9:26 says Christ appeared at the consummation of

the ages.

† 1 Corinthians 10:11 says the ends of the ages had come upon them.

† Hebrews 8:13 says the covenant was becoming obsolete and ready to disappear.

† The age ending was the Mosaic covenant age.

### **Matthew 23:36-38**

Truly I say to you, all these things will come upon this generation. Jerusalem, Jerusalem, who kills the prophets and stones those who have been sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. Behold, your house is being left to you desolate!

† Jesus defines the timing as this generation.

† He connects the killing of the prophets to covenant guilt coming due.

† The word desolate ties directly to Daniel 9:27.

† Their house, the temple, was about to be left empty and judged.

### **Matthew 24:2-3**

And He said to them, Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down. Now as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, Tell us, when will these things happen, and what will be the sign of Your coming, and of the end of the age?

† The disciples connected the temple destruction with the end of the age.

† They did not ask about the end of the planet.

† The age ending was the covenant age centered on that temple.

† Every parable in Matthew 21 through 25 must be read through that question.

## **Matthew 25:31-34**

But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. And all the nations will be gathered before Him, and He will separate them from one another, just as the shepherd separates the sheep from the goats; and He will put the sheep on His right, but the goats on the left. Then the King will say to those on His right, Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

† This judgment scene follows the same discourse about the end of the age.

† The gathering and separation language mirrors Matthew 13 harvest language.

† Isaiah 34:4 shows cosmic language used for covenant judgment.

† Isaiah 19:1 shows the Lord coming in judgment against a nation without ending the world.

† This is covenant judgment and inheritance transition, not global annihilation.

## **Historical References**

† Josephus, Wars of the Jews, Book 6, records the burning of Jerusalem and the temple exactly as Jesus described.

† Eusebius, Ecclesiastical History 3.5, records that believers fled Jerusalem before its destruction, just as Christ warned in Matthew 24.

† Irenaeus acknowledged that Jerusalem was destroyed in fulfillment of the Lord's warnings against that generation.

## **How It Applies To Us Today**

† We are not waiting for parables to be fulfilled, they were fulfilled in that covenant transition.

† The kingdom has been inherited, not postponed.

† Christ reigns now, and we live in the reality those parables anticipated.

† Fulfillment should produce confidence, not speculation.

† We're living in the kingdom age that replaced the age that ended.

† We still face physical death, but covenant death was defeated.

## **Q & A Appendix**

**Q** If the parables were fulfilled in AD 70, does that mean there is no future judgment at all?

**A** Scripture ties the end of the age to that generation, Matthew 23:36, Matthew 24:34. The harvest language was defined as the end of the age, Matthew 13:39-40. That age has ended. Christ reigns now, Daniel 7:13-14, Acts 2:30-36.

**Q** Why does it sound global in Matthew 25?

**A** The prophets regularly used universal language for covenant judgment, Isaiah 13:9-13, Isaiah 34:4, Ezekiel 32:7-8. Jesus used the same prophetic pattern in describing the fall of Jerusalem.

**Q** Why does the church still exist if judgment happened?

**A** Because the judgment was against the Old Covenant system, not against the New Covenant kingdom, Hebrews 8:13, Hebrews 12:27-28.

**Q** If the parables were about AD 70, why do they sound final and eternal?

**A** Because covenant transitions are described in ultimate language. Isaiah 13:6-13 describes Babylon's fall using cosmic language. Isaiah 34:4 describes the heavens dissolving in national judgment. That language signified covenant collapse,

not planetary destruction. Jesus used the same prophetic vocabulary.

**Q** What about the sheep and goats, doesn't that describe the final judgment of all humanity?

**A** The sheep and goats scene appears inside the same discourse that Jesus tied to this generation in Matthew 24:34. The separation language mirrors Matthew 13:39-43, which Jesus defined as the end of the age. The judgment was covenantal separation during the fall of Jerusalem.

**Q** Why would Jesus speak in parables about something happening only forty years later?

**A** Because He was confronting the leaders of Israel in real time. Matthew 21 and 22 were spoken directly to chief priests and Pharisees. The parables exposed their rejection of the Son and warned of imminent judgment. It was immediate to them.

**Q** If the age ended in AD 70, are we still accountable to Christ?

**A** Yes. Christ reigns now, Acts 2:30-36. His kingdom has no end, Daniel 7:14. Fulfillment doesn't remove accountability, it confirms His authority.

**Q** If the temple was judged, what is God's dwelling place now?

**A** Believers are the temple, Ephesians 2:19-22. The earthly house was left desolate, Matthew 23:38, but the spiritual house remains.

**Q** Why does modern Christianity still teach these parables as future?

**A** Because many separate Matthew 25 from Matthew 23-24. But Jesus never changed subjects. The context is continuous from the temple judgment through the end of the age.

**† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

## Source Index

† Matthew 21:33-41; Matthew 22:7; Luke 19:41-44; Matthew 13:39-40; Matthew 23:36-38; Matthew 24:2-3; Matthew 25:31-34

† Josephus, Wars of the Jews, Book 6; Eusebius, Ecclesiastical History 3.5; Irenaeus, Against Heresies 5.25

Share on Facebook

## Links

Facebook Link

<https://www.facebook.com/groups/1349070089314462/posts/1959677161587082/>

Fulfilled Prophecies <https://www.facebook.com/groups/1349070089314462/>

Dan Maines

<https://www.facebook.com/groups/1349070089314462/user/100001027365819/>

---

**You may share this article freely without permission as long as you include credit to Dan Maines and/or a link to the Fulfilled Prophecies Group.**