

The Mission to Israel

📖 Matthew 10:5-15

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📅 March 25, 2015

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Q: Is apostle an office or a gift or both?

A: As I mentioned last week this is a difficult question with varied opinion. Harold Hoehner, in his magnum opus commentary on Ephesians gives an acceptable conclusion: "There are three kinds of apostles mentioned in the NT: those who had been with Jesus in his ministry and had witnessed his resurrection (Acts 1:21-22); Paul, who was born out of season (1 Cor 15:8-9); and those who received the gift of apostleship. The first two categories are to be regarded as offices, whereas the last is a spiritual gift to the church. In the present context (i.e. Eph 4) the apostle refers to the third kind, the gift of apostle."¹ Constable's explanation agrees, "Twelve men plus Paul were official apostles who had seen the risen Christ and had received personal appointment from Him (Acts 1:21-22; 1 Cor. 15:8-9; Gal. 1:1; 2:6-9). However there were other men who while not apostles in this limited sense functioned as apostles. The New Testament writers called them apostles too (1 Cor. 15:7; Gal. 1:19; Acts 14:4, 14; 1 Cor. 9:6; Rom. 16:7; cf. 1 Thess. 1:1; 2:7; 1 Cor. 4:6, 9)."² I find this conclusion supported by much Scripture and a valid way of organizing those scriptures. Apostle was, therefore, both an office and a gift. Those who held the office were capable of doing authenticating miracles. Peter, for example, healed a lame man (Acts 3:2ff), exorcized a demon (Acts 5:16) and raised a dead girl (Acts 9:36ff); Paul did the same, he healed a lame man (Acts 14:8), exorcized a demon (Acts 16:18) and raised a dead man (Acts 20:9ff). Peter was a member of the first group; Paul a member of the second group. It is clear that those with the office could do miracles. However, there is no evidence that those who had the gift of apostle were capable of doing authenticating miracles. There were some like Philip who did miracles; they were not apostles but apostolic deputies, sent out by the apostles of the first category or second category and thereby capable of doing miracles (cf Acts 8:4-13). No one else that I know of does miracles. This is because of three simple reasons. First, because only apostles of the first and second category were given the ability to do miracles. These miracles authenticated the messenger and his message as coming from God. Second, because messages are no longer coming from God. The NT canon of Scripture closed with the writing of the Book of Revelation. Third, because miracles occur when the kingdom is near. They are indicators of the dawning of the age to come (Heb 6:5). Because of this the NT miracles are concentrated in the

Gospels and the Book of Acts. As the Book of Acts progresses the ability to do miracles gradually decreases. This was an indication that the kingdom offer was being withdrawn.

Q: What language did Jesus and the apostles speak in normal everyday conversation?

A: Jesus and the apostles primarily spoke Aramaic. Greek would have been a second language. Aramaic was the common street language among Jews living in the land. It was a Semitic language similar to Hebrew. At times we see this reflected in the Gospels, for example, when Jesus raised the little girl from the dead at the house of the synagogue ruler, Mark says He said, "Talitha kum!" which is Aramaic and translated into the Greek means "Little child, I say to you, get up!" (Mk 5:41). Even though the everyday street language among Jews living in the land was Aramaic the NT was written in Koine Greek. This was because most people spoke Koine Greek as a second language. Wallace says, "By the first century ce, Greek was the *lingua franca* of the whole Mediterranean region and beyond."³ If they had written them in Aramaic they would only be accessible to Jews in the land. Having written them in Koine Greek they were accessible by Jews and Gentiles throughout the Mediterranean world and beyond.

Q: What do the names of the Twelve Apostles sound like as they would have spoken them?

A: Since they spoke Aramaic I'll give you the Aramaic name if they had one, though I can't pronounce them appropriately. If not I'll give you the Greek name and the pronunciations there are from the Erasmian system that was determined in the 1500's when interest in Greek manuscripts was increasing. Peter's name in Aramaic is *Kephas*. Andrew's name in Greek is *Andreas*. James' name in Aramaic is *Ya'aqov*. John's name in Aramaic is *Yochanan*. Philip's name in Greek is *Philippos* and means 'lover of horses.' Bartholomew was also known as Nathaniel. His name in Greek is *Bartholomaios*. Thomas' name in Aramaic is *Tau'ma*. Matthew's name in Aramaic is *Mattiyahu*. James, the son of Alphaeus', name in Aramaic is also *Ya'aqov*. Thaddeus' name in Greek is *Thaddaios*. Simon's name in Aramaic was *Shimon*. And Judas' name in Aramaic was *Yehuda*. For those who are interested, Jesus' name in Aramaic was *Yeshua*.

Last time we studied Matt 9:35-10:4, the introductory setting for the discourse on kingdom missions which we will begin tonight. To review the setting, in 9:35 Jesus' ministry is characterized as an itinerant one. He was going through all the cities and villages of Israel. His ministry was characterized by three elements; teaching in the Jewish synagogues, the goal of which was to instruct in the proper exposition of the OT; preaching the gospel of the kingdom, the good news of the kingdom's nearness, and healing every kind of disease and every kind of sickness to authenticate His being from God. In 9:36 He is portrayed as the True Shepherd. As such, when He saw the crowds having been mistreated by false shepherds He felt a compassion for them. In 9:37 the situation prompted Him to describe the situation to His disciples with an agricultural motif. His disciples had been in training for gleaning the fields of Israel. Israel was like a large field ready for harvest but the workers were few. The situation was tenuous at best given the fact that harvest would soon go to rot and destruction. Therefore, in

9:38 He commands them to pray to the Lord of the harvest to send out workers into His harvest. There is on one hand the human responsibility to pray and on the other hand the divine sovereignty to send out workers. In 10:1, in apparent answer to the prayer, Jesus summoned His twelve disciples. These were a group within the larger group of disciples. He apparently was given these twelve by the Father. As such He gave them the same authority that He had to do miracles. These miracles would authenticate them and their message. In 10:2 the names of the twelve apostles who would carry this message are listed. Simon, who our Lord renamed Peter is said to be first because he was to be the first among equals; he was paired to go out with his brother Andrew. Then came James paired with John, also brothers, sons of Zebedee, then less well known, Philip was paired with Bartholomew and then doubting Thomas was paired with Matthew, who alone referred to himself as “the tax collector” for Rome, then James the son of Alphaeus was paired with Thaddaeus, not well-known to us and finally Simon the Zealot, from among the *sicarii*, radically opposed to Rome was paired with Judas Iscariot, who is always last in the group and noted to be the one who betrayed Jesus. He was chosen to be a committed disciple and then an apostle with all the authority of an apostle and yet not even regenerate. These twelve Jesus sent out in their respective pairs.

Now what we’re going to get into tonight and in coming weeks has not been the easiest of discourses for students of the Bible. Like the Sermon on the Mount there are a wide variety of views. I’m not going to take you through all the views. Instead what I want to do is make a few observations in the text and then hope that will keep us on the right track. First, note Matt 10:5-7. Who is the program directed to in this discourse? Not to Gentiles, not to Samaritans, to Israel, the lost sheep of the house of Israel. That’s a key observation. Why is that so key? Because it tells us that the program at this time is continuous with the OT program. What was the OT program defined by? The covenants; particularly the Abrahamic Covenant. What did the Abrahamic Covenant promise? A land, a seed and a global blessing. What do you get when you put all those things together? A kingdom. So what does Israel’s covenant program center on? A kingdom. And what does verse 7 say the content of their preaching is to be? The kingdom. So from the very start of the discourse you are set on a track that relates to the coming kingdom. Second, has any other program been revealed yet? Anything like a church? No. What is the Church at this time? A mystery. What’s a mystery, scripturally speaking? Something unknown because not yet revealed. There are no revelations of the Church yet. If the Church is in the works or if the Church is just a continuation of Israel then how can Jesus say in 10:5-6 “do not go in the way of the Gentiles, and do not enter any city of the Samaritans?” That doesn’t sound anything like Matt 28:19, “go make disciples of all nations.” Something happens between here and there that is highly significant. So is the program known later as the Church in view here? No. When will the Church have its first prediction? In Matt 16:18, “You are Peter and upon this rock I will build My church.” Jesus uttered that. What did they think when Jesus said that? Probably didn’t have a clue what we think when we hear church. They’re thinking an assembly of Israel. The Greek word for Church just means an “assembly.” They had absolutely no concept of Jew and Gentile in one body. If they did why did Peter in the Book of Acts have to have the non-kosher menu shown to him three times before he went

to a Gentiles house? No concept. So if you start seeing things in this discourse that you think are related to the Church you are not reading the Bible correctly. There are going to be some expressions in here that may sound like predictions of what will happen in the Book of Acts. For example, 10:17, "But beware of men, for they will hand you over to the courts and scourge you in their synagogues; 18and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. 19But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say. 20For it is not you who speak, but it is the Spirit of your Father who speaks in you." That may sound in hindsight like what you read about the apostles in the early Church. But if the program called the Church has never been revealed and the only thing on the table is Israel's OT program which centered on a kingdom then these can't be predictions of elements that will take place in the Church. The Church was a total mystery. There is not one iota of revelation about a Church in this discourse. This all relates to Israel and the kingdom program as defined by the covenants, not the mystery Church. As we said last week, the clock was ticking, it was time to bring the harvest of Israel into the barn which is the kingdom and that is the message, the kingdom of the heavens is at hand. There is no message about a church. Go not in the way of the Gentiles! Third, turn to Jer 29:10-14. Something does happen in this discourse that is strange unless you already know how to read the OT. Daniel faced this problem. In Daniel 9:2 Daniel says he was reading the scrolls of Jeremiah and he read that they would be in captivity to Babylon for seventy years and then they would be restored. So he started to pray and confess his sin and the sin of his nation and near the end of that prayer Gabriel has to come in and correct his interpretation of Jeremiah 29 because he wasn't reading it right and Daniel was a man of high esteem; God wanted him to have understanding. Here's what he read in Jer 29:10ff, "For thus says the LORD, 'When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. 11'For I know the plans that I have for you,' declares the LORD, 'plans for welfare and not for calamity to give you a future and a hope. 12'Then you will call upon Me and come and pray to Me, and I will listen to you. 13'You will seek Me and find Me when you search for Me with all your heart. 14'I will be found by you,' declares the LORD, 'and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,' declares the LORD, 'and I will bring you back to the place from where I sent you into exile.'" So seventy years, right? Right. That's not a problem. Cyrus the Persian came on the scene and he did give them the right to return. But what Gabriel revealed was that somewhere in verse 10 or 11 there is a break such that there is another prophecy in vv 11-14 that is distinct from the prophecy in verses 10-11. And so the first prophecy in verse 10 and maybe 11 predicted only the return of the southern kingdom of Judah after seventy years and the second prophecy, the gist of which is verse 14 predicted the return of all Israel at the initiation of the kingdom. So you see what Bible scholars have seen is that you can have two prophecies butted up against one another with no indication of a gap of time in between them but as history unfolds we discover that there is a gap of time in between them. They call this double reference. If you just read it it looks like one picture but in hindsight you realize it is two pictures. This is not a unique phenomenon. It occurs multiple times. Isaiah 61:1-2a predicts the First Coming of Messiah; Isaiah 61:2bff the Second Coming of Messiah, no gap of time in between indicated.

Zechariah 9:9 prophecies the First Coming; Zechariah 9:10 the Second Coming, no gap of time indicated. This pattern repeats itself many, many times such that when we come to this discourse, Jesus, who is a Jew and completely at home in the OT, speaks in the same way. The whole thing here in Matt 10 looks like one picture and I'm sure if Daniel was reading this he would see only one picture, but in hindsight this is two pictures. When Jesus starts talking He's talking about the near future, but then, somewhere around verse 16, there is a break and He starts speaking about the distant future. We wouldn't know that if we were His apostles standing there. We only know this in hindsight. But we do know that this is an established method of God speaking. And so if you don't respect the way the OT spoke then you can't read this correctly. This is an example of double reference. It is an important principle of interpretation to recognize.

Let's start in 10:5, **These twelve Jesus sent out after instructing them. These twelve** refer to the apostles just named in 10:2-4. The verb **sent out** is from *αποστέλλω* which corresponds to the noun "apostle" used in 10:2. An "apostle" is "one sent out in the authority of the sender" and so in 10:5 Jesus is sending them in His authority, meaning they will be able to do all the signs, miracles and wonders that He could do. They are His deputies to extend His ministry. The first instruction is their targeted audience in 10:5-6, **Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; 6but rather go to the lost sheep of the house of Israel.** The word **way** is "path" and refers to a road that lead to **Gentiles**. They were not even to get on a road that led to Gentiles. Nor were they to enter into any city of the Samaritans. The entry point to a city was a gateway. They were not to enter any gateway that led into a city of the Samaritans. **Gentiles** were those whose father was not a lineal descendant of Jacob. They were considered unclean. Samaritans were an interesting case. They were a mixed group with descent that could not be verified. They came to exist when the Assyrians overtook the northern kingdom and implemented their policy of deportation and importation. Upon conquering a people they would deport the conquered to a foreign land and import a foreign conquered people to their land. This policy was designed to break down national loyalty. It was hoped that people of various nationalities would intermarry resulting in a generation of subjects loyal to the kingdom of Assyria. In the Assyrian conquest of the northern kingdom, the elderly and poor Jews were not deported. The Assyrians imported Gentiles into the land. Out of Jew/Gentile intermarriages the Samaritans came about. They were also unclean; a people despised by the Jews. Jesus' apostles were to avoid both groups of people and go only to **the lost sheep of the house of Israel**. They were the ones He said earlier in 9:36 were "like sheep without a shepherd." They had been mistreated by the scribes, Pharisees and Sadducees. Jesus as the True Shepherd, felt compassion for them. The exclusivity of the mission is difficult for many Gentiles to accept. Toussaint says, "This restriction of the ministry of the twelve apostles to Israel has caused a great deal of trouble to many students of the Bible..."⁴ The trouble is due to a failure to understand God's covenant program with Israel. God made a covenant with only one nation on earth; Israel. The blessings that would go out to all the nations of the earth would come only through Israel and Israel's Messiah. As such, Pentecost says, "At the time of the ministry of the

Twelve, a message needed to go to Israel announcing to that nation that her King had arrived. Israel herself needed to come to faith before blessings could flow out from Israel to the nations of the earth."⁵

10:7 reveals the content of the message. **And as you go, preach, saying, 'The kingdom of heaven is at hand.'** This is the same message found in John the Baptist's preaching in Matt 3:2 and in Jesus' preaching in Matt 4:17. It is referred to as "the gospel of the kingdom" in 4:17 and 9:35. The announcement they were to make was that **the kingdom of heaven is at hand.** The **kingdom of heaven** is an expression rooted in Daniel 2 which refers to the kingdom which is sourced in heaven and destined to come to earth. It is the kingdom Jesus instructed His disciples to pray for in the Sermon on the Mount saying, "Your kingdom come. Your will be done, On earth as it is in heaven" (Matt 6:10). It is the kingdom He taught them to seek in the same Sermon saying, "But seek first His kingdom and His righteousness, and all these things will be added to you" (Matt 6:33). They were to announce that this kingdom was **at hand.** The verb is *εγγιζω* and means "to draw near in time, *come near, approach.*" It is in the perfect tense meaning that it had come near in the past and remained near at that time. The kingdom had come near when the King had come on the scene with the preaching of the forerunner John the Baptist. From that time until this the kingdom offer was on the table. All that Israel had to do was repent and the kingdom would come. As Toussaint says, "The apostles were sent forth to proclaim that the anticipated kingdom of the Jews had drawn near and was only waiting for their repentance."⁶

10:8 reveals the signs that would authenticate the apostle's message. **Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give.** These were the same signs Jesus was doing. Their ability to do these things would indicate that they were extending His message of the kingdom's nearness (i.e. that they were His apostles). No one had ever transferred such abilities to another and remained on earth. Jesus' ministry was entirely unique. The miracles were not done simply to show compassion or to instill awe but to herald the kingdom's nearness. The kingdom will be established by miracles and maintained by miracles. The kingdom is the age of miracles. The author of Hebrews later stated that what was seen in the 1st century were "the powers of the age to come" (Heb 6:5). They gave a foretaste of the kingdom. Toussaint says, "These miracles were...to show that the kingdom was at hand (Matt 12:28)."⁷

At the end of 10:8 Jesus says, **Freely you received, freely give.** They had **freely...received** the authority to do miracles. They had not purchased it for a price, it was a grace gift. As such they were to **freely give** to others. They should not require payment before dispensing a miracle. **Freely** they had **received** and **freely** they should **give.** Pentecost says, "They were to recognize that this authority was graciously bestowed on them and they were to use it lavishly."⁸ The giving without cost would mean that more miracles could be done; in turn this would make the kingdom's nearness apparent to greater numbers of Jews. This is what Jesus desired. The harvest was ready; the time for Israel's decision was drawing to a close. The kingdom would not be at hand much longer. Jesus wanted to reach as many of the lost sheep of the house of Israel as possible. With only a few workers no restrictions should be put on giving demonstration of the kingdom's nearness.

10:9 reveals the lack of provisions they were to make for themselves. **Do not acquire gold, or silver, or copper for your money belts, or a bag for your journey, or even two coats, or sandals, or a staff; for the worker is worthy of his support.** They are to forego certain provisions that one would normally make for a journey. In verse 9, by not **acquiring gold, or silver, or copper for your money belts** means they should not raise support for the journey. There may be several reasons to forego this normal provision. First, raising support takes time; there was no time. The harvest was ready; the kingdom was at hand. Haste was a governing factor in getting the kingdom message out. Second, demonstration of dependence upon God. If God was the one who truly sent them then God would ultimately provide all their needs. In verse 10, by not taking **a bag for the journey, or even two coats, or sandals, or a staff** He means to say, "travel lightly." This again could have several reasons behind it. First, traveling with a lot of luggage encumbers one; there was no time to be encumbered. The people of Israel were in need; their Shepherd was present. They needed to get to these people fast. Again, haste was a governing factor in the command to travel lightly. Second, lack of such items could indicate absorption in ministry for the Lord. Edersheim says, "...the directions about not taking staff, shoes, nor money-purse, exactly correspond to the Rabbinic injunction not to enter the Temple-precincts with staff, shoes (mark, not sandals), and a money-girdle. The symbolic reasons underlying this command would, in both cases, be probably the same: to avoid even the appearance of being engaged on other business, when the whole being should be absorbed in the service of the Lord."⁹

Plummer gives a good summary, "The general meaning in all three Gospels is the same: "make no elaborate preparations, but go as you are." They are not to be like persons travelling for trade or pleasure, but are to go about in all simplicity. It is not that they are purposely to augment the hardships of the journey (as forbidding staff and sandals might seem to imply), but that they are not to be anxious about equipment. Freedom from care rather than from comfort is the aim. Their care is to be for their work, not for their personal wants." Finally, if Jesus could give them the ability to do all kinds of miracles then certainly He could provide for any provisions they might need along the way. They would need to trust in Him!

One note, these instructions are not to be applied to all ministry situations. In this situation the kingdom was at hand but that offer of the kingdom was soon going to be off the table. The urgency of the mission is what merited these unique measures. Today there may be ministry situations which require haste but I would not apply these instructions to most ministry situations. The raising of support or packing for a journey are not contrary to the will of God, though they would have been in this situation. This was the express will of God for the apostles, not for all who minister.

If they were to forego all provisions, where would their provisions come from? The end of verse 10 says they will come from those they minister too, **for the worker is worthy of his support.** This principle in ministry is universal and can be applied to all ministry situations. Paul later said in Gal 6:6 that "The one who is taught the word is to share all good things with the one who teaches him" and in 1 Tim 5:17, "The elders who rule well are

to be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," and "The laborer is worthy of his wages." Scripture could not be clearer that those who sow spiritually things among us are worthy to reap material goods for **support**. Jesus' apostles would be out in the fields of Israel working to bring in the harvest. As such they were **worthy of...support**. Ultimately the support would come from God providentially working through the lives of those who responded positively to the kingdom message.

In Matt 10:11 Jesus instructs, **And whatever city or village you enter, inquire who is worthy in it, and stay at his house until you leave that city.** Archaeology has uncovered that upon arriving at a **city or village** one would **enter** in at a gateway. Within the gateway there were rooms on either side. In these rooms there were officials. These officials would inquire of those who wanted to enter what their business was or purpose. It is these gatekeepers that Jesus says they should **inquire who is worthy** within the **city or village**. The one who is **worthy** is one who has a good reputation for showing hospitality to strangers. Pentecost suggests, "If they were entertained in the home of a disreputable person, it could injure their testimony and jeopardize their ministry." The final injunction of verse 11 is for them to **stay at his house until you leave that city**. No reason is set forth but Glasscock suggests, "Perhaps this was to disciple those who had opened up to them, or perhaps it was just to keep the disciples from moving around too much or looking for better provisions."¹⁰

10:12 says, and **As you enter the house, give it your greeting.** This was the customary greeting of the day wishing peace upon the house. To give the house the greeting is a figure of speech. The house stands by metonymy for the members of the household. In the course of their stay 10:13 says, **If the house is worthy, give it your blessing of peace. But if it is not worthy, take back your blessing of peace.** The **if** is a 3rd class condition, maybe the house was worthy, maybe it wasn't. What would make a house worthy? A house would be **worthy** if the members of the household received the kingdom message attested by signs, miracles and wonders. A household who received that message and its attesting signs joyfully gave evidence of their reception of the King's apostles and the King Himself. Therefore the apostles should **give** that house their **blessing of peace**. On the other hand, **if** that house **is not worthy, take back your blessing of peace**. What would make a house unworthy? If the members of the house rejected the kingdom message and the signs, miracles and wonders. That would signify that the household did not receive the King's apostles and the King Himself. The apostles would then withdraw from that house.

10:14 explains that the apostle's response of departure should be the same whether it was an individual house or a whole city that rejected the King. **Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet.** To not receive one of the King's apostles was equal to not receiving the King Himself. The shaking of dust off one's feet was a visible and symbolic gesture. Glasscock says, "The imagery of shaking dust off one's feet emphasized that such defilement was so associated with that place

that even the dust was contaminated." As carried out by the apostles of the King it signified that that house or city was rejected by the King of the kingdom and set for judgment.

10:15 shows the seriousness of rejecting the King and His kingdom offer. **Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.** In Genesis 18-19 the people of Sodom and Gomorrah are described as corrupt in every conceivable way; especially homosexuality. As a consequence Abraham went to Lot to warn him to leave because sudden destruction was on the horizon. The nature of the destruction had not been discovered or investigated by archaeology until the 1970's. The biblical description of the cities was that they were in close connection to the plain of the Jordan near bitumen pits. Archaeologists looked north and south of the Dead Sea but found these pits only south of the Dead Sea. The two cities were finally discovered and identified as Bab-ed-Dhra and Numeira. In Gen 19:24 the destruction is described as "the Lord raining down burning sulfur." Archaeology from 1970's has uncovered these two cities and identified them; both cities lie exactly on a severe fault line. Archaeologist Bryant Wood suggests "A possible explanation for the destruction of the Cities of the Plain is that pressure from an earthquake caused underground flammable petroleum products to be forced up through the fault lines. They then become ignited and rained down on the surrounding countryside."¹¹ This fit with the biblical description of Gen 19:24, as "the Lord raining down burning sulfur." By employing an earthquake Wood was not denying that God used a miracle to destroy these cities. He was merely pointing out that God does employ natural mechanisms in some miracles. What made the destruction miraculous was the nature, timing and location of the earthquake. He concluded from study of the Hebrew word used for "fire" that "the material that fell on Sodom and Gomorrah and the Cities of the Plain (except Zoar) was a burning petroleum product."¹² Archaeologists who investigated these sites encountered "the ashy debris of the final destruction of the town, up to 0.40m, in depth." Under this ash layer they found the beams that supported the homes caved in on the rooms below. Of the rooms the archaeology reports, "Every room was filled with ash and burned debris from the dreadful holocaust that overtook the city."¹³ The fiery conflagration that overtook both cities was so decisive that neither was ever inhabited again. Yet Jesus says in verse 15 that **in the day of judgment** those who inhabited Sodom and Gomorrah would have a more tolerable judgment than those who rejected Him in the 1st century. This is the first indication that the lost will not face equal punishment in the day of judgment. Those who had less revelation will have a more tolerable judgment on that day. Those who had more revelation will have a less tolerable judgment on that day. The importance of receiving the King on His own terms could not have been put in a more chilling way. Rejection of the King has eternal consequences. For those who saw first-hand the awesome kingdom miracles in conjunction with the message of the at hand kingdom, the consequences are chilling indeed.

It is my thought that at this point, with the mentioning of **the day of judgment**, Jesus now launches in verse 16 into what we know by hindsight, as the far future 70th week of Daniel. Of course, from their vantage point the 70th week of Daniel was not far away at all but only just around the corner. For them the whole thing was one

picture. From Daniel 2 Israel's covenant program would involve four Gentile kingdoms ruling successively over them; Babylon, Medo-Persia, Greece and Rome. During Medo-Persia the 490 year calendar of Daniel 9 would begin ticking down. After the 483rd year the Messiah would be crucified and raised again, only to ascend to heaven. Then a time of great trouble, the 70th week of Daniel would begin, during which the nations would be punished and Israel purged to believe in their Messiah. When they called on Him to be saved He would return as the Son of Man to judge the world and establish the kingdom. This is the program which the following verses must be interpreted.

But, in conclusion, tonight we have seen the near prophecy of 10:5-15. In 10:5 Jesus instructed the twelve before sending them out in pairs on an exclusive mission to the lost sheep of the house of Israel. They should not even get on a road that led to Gentiles or enter a gate to any city of the Samaritans. In 10:7 the message they carry is "the kingdom of heaven is at hand." It had not arrived but it could arrive if the nation repented. In 10:8, accompanying this message the apostles would be authenticated by many miracles which they were to do in abundance. In 10:9-10 they were not to make provisions for themselves. As spiritual workers they were worthy of support from those who received and benefited from the kingdom miracles and message. In 10:11 they were to stay with reputable people for the duration of their visit in a city. In 10:12 they were to give that house a greeting as they entered. In 10:13, if they received the message of the kingdom with joy they were to give it their blessing of peace. If not they were to depart. In 10:14, as they departed they were to shake the dust off of their feet to signify separation from the spiritual contamination of that house or city. In 10:15 the rejection of the King was serious, for even those of the evil cities of Sodom and Gomorrah would have a more tolerable judgment in the Day of Judgment.

¹ Harold Hoehner, *Ephesians: An Exegetical Commentary*, p 541.

² Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003), Eph 4:11.

³ Daniel B. Wallace, *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament* (Zondervan Publishing House and Galaxie Software, 1999), 15.

⁴ Stanley Toussaint, *Behold the King*, p 138.

⁵ J. Dwight Pentecost, *The Words and Works of Jesus Christ*, p 193.

⁶ Stanley Toussaint, *Behold the King*, p 139.

⁷ Stanley Toussaint, *Behold the King*, p 139.f

⁸ J. Dwight Pentecost, *The Words and Works of Jesus Christ*, p 193.

⁹ Edersheim quoted by J. Dwight Pentecost, *The Words and Works of Jesus Christ*, p 194.

¹⁰ Ed Glasscock, *Matthew*, p 225.

¹¹ *Bible and Spade* (1999) 12 (1999): 75.

¹² *Bible and Spade* (1999) 12 (1999): 75.

¹³ *Bible and Spade* (1999) 12 (1999): 72.