

The Mission to Israel Future

📖 Matthew 10:16-23

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We are studying Jesus' second discourse in Matthew which is found in Matthew 10:5-42. I call this the Discourse on Kingdom Missions because it relates distinctly to Jewish evangelism when the kingdom is 'at hand.' The background of this mission is Jesus' realization in 9:36 that the majority of Jews were distressed and dispirited like sheep without a shepherd. He characterizes them in 9:37 as a harvest that is ready to be reaped and brought into the kingdom but the workers needed to reap the harvest as few in number. In the midst of the urgency the Lord commands his disciples to beseech the Lord of the harvest to send out workers. In 10:1-4 the twelve workers are summoned and given authority. In 10:5-6 the narrowness of the mission to Israel is stated. This mission to Israel should be interpreted in light of the OT Messianic calendar of events. Toussaint says: "The King performed His ministry according to the Old Testament Messianic calendar of events. According to the Hebrew Scriptures the Messiah, after He appeared, was to suffer, die, and be raised again (Daniel 9:26; Psalm 22; Isaiah 53:1-11; Psalm 16:10). Following the death and resurrection of the Christ there was to be a time of trouble (Daniel 9:26-27; Jeremiah 30:4-6). The Messiah was then to return to the earth to end this tribulation and to judge the world (Daniel 7:9-13, 16-26; 9:27; 12:1; Zechariah 14:1-5). Finally, the Messiah as King would establish His kingdom with Israel as the head nation (Daniel 7:11-27; 12:1-2; Isaiah 53:11-12; Zechariah 14:6-11, 20-21)."¹ The fact that Jesus is sending out the twelve apostles in 10:5 prior to His death and resurrection indicates that they were in the early stages of this calendar of events. By 10:23 there is the coming of the Son of Man in His kingdom indicating the end of the calendar of events. Everything in the OT Messianic calendar of events must therefore occur by the time of 10:23. Not all of these events are mentioned explicitly but all of them are implied by statements predicted in these verses. Now some of these events were fulfilled in the Messiah's First Advent; namely His appearance, suffering, dying and being raised again. And yet some of these events have not yet been fulfilled and will be fulfilled in the Messiah's Second Advent; namely the time of trouble, Messiah's return to earth to end the tribulation, judge the world and establish His kingdom with Israel. Therefore some of 10:5-23 covers the First Advent of the Messiah and some of it covers the Second Advent of the Messiah. It is apparent in hindsight that there is a long period of time in between during which there is the Church. This phenomena of two persons or events separated by a long period of time is well known to students of the OT and give precedent for interpreting this discourse accordingly. The rule for interpreting a prophecy in this manner has

been termed the rule of double reference. Arnold Fruchtenbaum states this rule as follows: "This law observes the fact that often a passage or a block of Scripture is speaking of two different persons or two different events that are separated by a long period of time. But in the passage itself they are blended into one picture, and the time gap between the two persons or two events is not presented by the text itself."² Examples given are Isa 9:6-7; Jer 29:10-14; Zech 9:9-10; 13:9-10, et al. In each of the passages two different persons or events are blended into one picture and no gap of time between the two persons or events is presented by the text itself.

The two events in view in Matt 10:5-23 are the first mission to Israel prior to the Messiah's rejection, suffering, death and resurrection and the second mission to Israel during the time of trouble and the Messiah's return to end the tribulation, judge the world and establish the kingdom with Israel. It is my contention that the gap of time occurs between Matt 10:15 and 16. However, this gap of time is only known by virtue of hindsight and would probably not have been understood by Jesus' twelve apostles. Everything, from their perspective, that they understood from the OT Messianic calendar of events was closely compressed into one picture. In light of Israel's rejection it is divided into two pictures.

In Matt 10:5-15 we see the first mission to Israel. We studied this mission last time. To review, in 10:5-6 Jesus instructed the twelve before sending them out to not even get on a road that led to Gentiles or enter a gate that entered any city of the Samaritans, but to go only to the lost sheep of the house of Israel. In 10:7 the message they should preach is that "the kingdom of heaven is at hand." The kingdom was near at that time because the King was present. If Israel repented the kingdom would come. In 10:8 the apostles would be able to do authenticating miracles in abundance as a testimony to the kingdom's nearness. In 10:9-10 they were to travel lightly and allow those who received their kingdom message to support them. In 10:11 they were to stay with reputable people for the duration of their visit to a city. In 10:12 they were to give that house a greeting as they entered. In 10:13, if that house received the message of the kingdom with joy then 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; a symbolic gesture of separation from the spiritual contamination of that house or city that was thereby set for judgment. In 10:15 the judgment for those who rejected the King would be more severe than the judgment on Sodom and Gomorrah. The inhabitants of Sodom and Gomorrah were characterized as the epitome of wickedness during the OT. It is at this point, when Jesus mentions the "day of judgment," that, in my estimation the discourse goes directly into the time of trouble which will result in the Messiah returning to end the tribulation, judge the world and establish the kingdom with Israel. So the things of 10:5-15 have taken place but the things of 10:16-23 have not yet taken place. There is no mention of a large gap of time between vv 15-16 but in hindsight we see that there is a gap of time. But again, if you were one of the twelve apostles and you heard this discourses, you would not be able to separate the two prophecies. For you it would have blended into one picture and a terrifying picture it is in 10:16-23.

We pick up our exegesis in 10:16. **Behold, I send you out as sheep in the midst of wolves; so be shrewd as serpents and innocent as doves.** Several observations indicate something has changed. First, in 10:6 the apostles are being sent to sheep; in 10:16 they are the sheep. The shift seems significant. Second, when the twelve were sent out in 10:5 they were not in danger. Their message may be rejected but they would just shake the dust off of their feet and depart for the next city. But the picture in 10:16 is of grave danger. Therefore a change of situation seems evident. Third, when the twelve went out in v 11 they were to inquire at the gate who was reputable to stay within the city. But the situation in 10:17 is that they are to beware of men because of the dangers of betrayal.

So the tenor of 10:5-15 is dramatically different than that of 10:16-23. Toussaint says, "It is very evident that at the time the apostles were sent forth the Lord was enjoying great popularity. Therefore these predictions present a great problem to many commentators....The answer to the problem is simple. The Messiah was simply looking past His death to the time of tribulation following."³ By the time of tribulation Toussaint is referring to the future 70th week of Daniel. The 70th week of Daniel comes out of Daniel 9:24-27 and especially verse 27. It refers to a period of seven years of 360 days each that will precede the coming of the Son of Man to judge His enemies and establish the kingdom. This time of seven years is known as the birth pangs of the Messiah. The birth pangs begin mildly and increase in severity. The seven years are broken into two halves in Dan 9:27 by an event known as the abomination of desolation. This is when the anti-Christ will defile the Temple in Jerusalem. Jesus referred to this event in the Olivet discourse in Matt 24:15 and it's parallel in Mark 13:14. The events described in our text tonight occur after the abomination of desolation. They therefore refer to the last three and one half years of the 70th week of Daniel. Jesus referred to this period in Matt 24:21 as "the great tribulation." The descriptions here are parallel to the descriptions in the Olivet Discourse and I will be referring to them as cross references.

In the time of the great tribulation those He sends out will face such great dangers that they will have to employ a distinctly shrewd and innocent methodology in their mission to Israel. Four animals are used to characterize ministry in that time. The first characterizes Jesus' disciples. They are portrayed as **sheep**. **Sheep** are weak animals that have no natural defense mechanisms. They are subject to slaughter. The second characterizes their enemies. Their enemies are portrayed as **wolves**. Wolves are powerful animals that hunt in packs. They are highly organized as they hunt and take down weak animals like sheep. The picture is clear; during the great tribulation Jesus' disciples will have many enemies. They should be aware in advance that the environment in which they will be ministering will be one of extreme hostility. The third animal characterizes how Jesus' disciples should minister in the hostile environment. They should be **shrewd as serpents**. The **serpent** is characterized as **shrewd** because he is wise, thoughtful and prudent. In Gen 3 Satan is portrayed as being a shrewd serpent. He used his shrewdness to deceive the woman. However, not all shrewdness is used to deceive. Shrewdness can be used in a positive sense of being wise, sensible, and prudent in his operation. In fact, the predominant usage of shrewd in the OT is in a positive sense and is translated as "prudent" and "sensible" in the

NASB. Jesus is telling His disciples that during the future time of trouble they will need to be wise, thoughtful and prudent in their mission. They should not be so naïve as to think that their message will be well-received. They will have many enemies stalking them in order to kill them. Therefore they should be shrewd as serpents. The fourth also characterizes how Jesus' disciples should minister in the hostile environment that is coming. They should be **innocent as doves**. **Doves** are viewed as innocent because if challenged by other birds on a field they will just fly away, they don't fight back. So in the future time of trouble Jesus' disciples should not look for fights or fight back. They should avoid conflict.

In 10:17-18 further warning is given; verse 17 is the warning of rejection by Israel and verse 18 the warning of rejection by Gentiles. In verse 17 **But** should be translated "And"; it is continuative. **And beware of men, for they will hand you over to the courts and scourge you in their synagogues**; Verse 17 identifies the **wolves** of verse 16 as Jewish **men**. Therefore they should **beware of Jewish men**. The parallel in Mark 13:9 is set in the context of the great tribulation as is the parallel in Luke 21:12. In Mark 13:9 they are told to "be on your guard." The stated reasons to beware of men or be on your guard are two-fold. First, because **they will hand you over to the courts**. The Greek word **hand over** is *παραδομι* and means "to give up a person" that previously held one's confidence. In other words, men will be so deceitful in those days that they will cunningly work their way into the circles of Jews who hold to the Messiahship of Jesus. Once they have gained their confidence they will give them up **to the courts**. Therefore the Jewish believers of the great tribulation should be as shrewd as serpents by being very skeptical about entrusting themselves to those who try to penetrate their circles of trust. Once betrayed they will **hand them over to the courts**. The word translated **courts** is the plural of *συνηδριον* from which we get the Sanhedrin. In NT times the Sanhedrin was the highest court in Israel. It was composed of 71 men presided over by the high priest. The high priest in the time of Christ was a Sadducee but the council was composed of many leading Pharisees as well. After the destruction of Jerusalem in AD70 the Sanhedrin was forced to move around to multiple cities, finally settling in Tiberius on the Sea of Galilee. By the 5th century it dissolved. In the NT this court is always referred to in the singular except here and in the parallel in Mark 13:9. This is an indication that the judicial system at the time of the great tribulation will differ from the judicial system at the time of Christ. Therefore, in the future great tribulation Israel's judicial system will be composed of a plurality of high courts. Currently there is a supreme court in Israel as well as both secular and religious courts. Some change in the present judicial system must therefore take place in the future to fit the conditions of this text. Those who are Jewish disciples during the great tribulation should beware of the deceitfulness of men who will try to infiltrate Messianic groups in order to betray them and have them sent to high courts in the land of Israel. It is in these **courts** that judicial sentences will be declared.

The second reason they should be on guard in that time is because they will be **scourged in their synagogues**. The **synagogues** are where the judicial sentences will be executed. Scourging is a form of flogging. During the Roman Empire these floggings were done in one of two ways. First, some floggings were done with rods taken from a bundle of rods held by lictors and others of lesser authority. The number of rods bound indicated the rank

of the officer. The apostle Paul was beaten with the rods of the lictors in Acts 16:22 at Philippi. Second, some floggings were done with whips of leather thongs laden with glass, bone fragments, jagged rocks and metal in order to rip away and tear the flesh. In the future great tribulation, Jews who believe in the Messiahship of Jesus and are convicted in the **courts** will be flogged in the **synagogues**. It was not uncommon in the 1st century for the execution of a sentence to be carried out at a synagogue and it will not be uncommon in the future great tribulation either.

In verse 18 the warning to Jewish believers in Jesus' Messiahship at that time is extended to include rejection by Gentiles. He says, **and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles**. The parallel in Mark 13:10 adds to this by stating that "the gospel must first be preached to all the nations" and Luke adds "It will lead to an opportunity for your testimony." In other words the persecution will be the means by which the gospel goes out to all nations. While this is, to some extent, unavoidable, the Lord has still instructed then in verse 16 to be "shrewd as serpents and innocent as doves." This would go a long way in helping them avoid arrest but we can imagine that if there is any suspicious activity then that suspicion could turn into an arrest and investigation. They will be investigated by **governors and kings**. The word for **governors** refers to one who is the head of an imperial province. Pontius Pilate was classified as governor (i.e. prefect) of Judea in the time of Christ. **Kings** refer to those in the highest political office of a nation. In the future there will be ten kings, then an eleventh will arise, the anti-Christ, he will defeat three kings so that there will be only seven and he himself will be the eighth (Dan 2; 7; Rev 17).

In conclusion then, the disciples of Jesus in the great tribulation will be brought before both the rulers of provinces within kingdoms and before Kings themselves. Why? **For Messiah's sake**, or better, "because of Messiah." It is not because they broke civil laws but because of their identification with the Messiah that they are being brought before governors and kings. There will be great intolerance to preaching that Jesus is the King and His kingdom is at hand during the great tribulation. Already we can see the world radically turning against Jesus and the kingdom message.

The purpose, from God's point of view, is that these Jewish disciples might be **a testimony to them and to the Gentiles**. That is, to governors and kings as well as all Gentile people. This is the going out of the message to those in opposition to the message that they might be given an opportunity to believe the message and if they reject to fill the cup of judgment in preparation for Christ's judgment. That vv 17 and 18 are still future is clear by combining several facts. First, it is a time when Israel has limited local autonomy but is still under a time of Gentile domination. This situation was present in the 1st century prior to AD70 when Titus destroyed Jerusalem or perhaps until AD135 when Emperor Hadrian put down the Bar Kochba revolt. But since then it has never been the geopolitical situation until the establishment of the modern state of Israel in 1948. Second, the situation is one which culminates in verse 23 with the coming of the Son of Man. The Son of Man did not come in AD 70 or AD135 and so this must refer to a future time of missions that precedes immediately the coming of the Son of

Man in Daniel 7 fashion, on the clouds of heaven, in His kingdom. Since this is yet future then the passage is referring to something still future.

Many people think that what is predicted in these verses was fulfilled during the early church as described in the Book of Acts because of the similarities. Peter and Paul were arrested and taken before the Jewish Sanhedrin and Gentile governors and kings. However, remember that the Church was still a mystery at this time. If the Church had not yet been revealed then elements relating to the Church had also not yet been revealed. So while there are similarities here to what occurs in the early Church in the Book of Acts they are similarities only. Similarities should not be confused with identities. The similarities exist because both periods of time are characterized by antagonism to Jesus being the Messiah. But the interpretation refers to the antagonism to Jesus' Messiahship during the great tribulation just prior to the arrival of the Son of Man coming in His kingdom.

In 10:19 we read, **But 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.** The parallel in Mark 13:11 and Luke 21:14-15 again sets this in a great tribulation context. Luke adds that "I will give you utterance and wisdom which none of your opponents will be able to resist or refute." The point is that during the three and one half years when they are betrayed by those who have infiltrated into their groups they should not **worry about** making a prepared defense before a court of law. In the ancient world going before a governor and especially a king was an intimidating prospect. Making a defense beforehand would be very important because one wrong word could result in execution. But when they are taken before them they should not be anxious or prepare a defense because **it will be given** them **in that hour what they are to say**. Luke said their defense would be incapable of being resisted or refuted. Verse 20 explains the source of the defense. **For it is not you who speak, but it is the Spirit of your Father who speaks in you.** The defense would be authored by the Spirit of God and therefore bullet proof. **Your Father** speaks of Israel's Father who is God. **The Spirit** of Israel's **Father** would be the one speaking. The location from which He will speak is stated to be **in you**; that is, from within. This was not a situation the disciples at this time knew much about. The Spirit of God had spoken from within the prophets of old and in their days uniquely from John the Baptist, but this was not a common situation. Joel 2:28 predicted that "before the great and terrible day of the LORD" he would pour forth His Spirit on all Jewish flesh so that sons and daughters would prophecy and old men would dream dreams and young men would see visions... The period in Joel is none other than the great tribulation. During that time Jewish disciples will be the vehicle through whom the Spirit of God will prophetically speak in courts of law so as to give them a perfect defense.

Again, similar defenses occurred in the early church as described in the Book of Acts with Peter in 5:17ff; with Stephen in 7:1ff; and with Paul in 21:27ff; 22:1ff; 23:1ff; 24:1ff; 25:1-22; 25:23ff; 26:1ff. These men were taken into courtroom situations before the Jewish Sanhedrin, Gentile governors and Kings. In all of those situations we can safely say that the Spirit gave them the words to say from within them and that it served as a testimony to Jews,

to Gentile governors and Kings. Yet despite the similarities, these verses were not fulfilled in the early church. The church was still a mystery and therefore elements that occurred in the church were also a mystery. The reason there are similarities is for three reasons. First, because both periods are characterized by antagonism to Jesus as the Messiah. Therefore disciples during those periods would face persecution and be taken before courts of law. This still continues today in areas where Christianity is not tolerated. Second, because the kingdom was still being preached (cf Acts 1:3, 6; 8:12; 14:22; 19:8; 20:25; 28:23; 28:31). It was not clear yet that God was going to build a new entity known as the Church so Peter and Paul continue to proclaim the King and His kingdom message. The only element missing in their preaching is that the kingdom is 'at hand.' The nearness of the kingdom was not preached. Third, after the crucifixion Jesus did commission the apostles to go to all nations with the ability to do all signs, miracles and wonders. The signs, miracles and wonders would authenticate the new revelation that was given to form the NT canon. This is why the Spirit was giving them words to say in their courtroom defenses as a testimony to Jews, Gentile governors, Kings and people during that time. This is similar to what will happen in the future great tribulation but does not fulfill these verses. These verses will be fulfilled in the future.

In 10:21 we see with more clarity that what Jesus had in mind was the future great tribulation, the last three and one half years of the tribulation, when there will be intense division within the nation Israel. He says, **Brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.** Later in the Olivet Discourse in Matt 24:10 Jesus sets this in the context of the great tribulation and says, "At that time many will fall away and will betray one another and hate one another." In the parallel of Mark 13:12 he states verbatim what is said here in the context of the great tribulation. In the parallel of Luke 21:16 He says, "But you will be betrayed even by parents and brothers and relatives and friends, and they will put some of you to death..." This is why Jesus said earlier in 10:16 to "be shrewd as serpents and innocent as doves." During the most perilous time in world history even entrusting oneself to family members could put one in danger of execution. Enmity against Jesus as the Messiah will be at an all-time high. A **brother will betray a brother to death; a father will betray his child to death; children will rise up against parents and cause them to be put to death.** It is difficult to imagine betrayal on this level but Jesus' Messiahship is already a point of division among Jews and will increasingly become so during this time period. Hatred for Him will outweigh love for family members. This is why later in Matt 10:34 as Jesus lays out the cost of discipleship He says, "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. ³⁵For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; ³⁶and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD." The Messiahship of Jesus is a sore spot among among Jews today and one can easily be isolated from the family like the apostle Paul; but in the future great tribulation the division over Him will reach the point that family members will turn them in for execution. This will be due to the fact that after the fullness of the Gentiles comes in at the rapture of the Church, the partial hardening of Israel will be lifted and large numbers of Jews will come to believe in Him. Consequently, violent disagreements will

arise within families who have members who believe and members who do not; **brother** against **brother** to the point of execution; **a father** against **his child** to the point of execution; **children...against parents** even to the point of execution. The great tribulation is an entirely unique period of history! Never has there been anything like it before and nor will there be afterwards. It has not come but it must come and it is coming. Nothing like this has ever happened before.

In 10:22, **You will be hated by all because of My name, but it is the one who has endured to the end who will be saved.** In the parallel of Mark 13:13 it is nearly verbatim in a great tribulation context. Later in Matt 24:9, 13 nearly verbatim words, but adds not only hated by all but "hated by all nations," and so clearly includes Gentiles. The hatred is always set in a great tribulation context. In the parallel of Luke 21 he states "you will be hated by all because of My name" and adds "Yet not a hair of your head will perish." And "By your endurance you will gain your lives," all in a great tribulation context. Yet despite this hatred there is a way of escape. All the passages say something like, **the one who endures to the end will be saved.** The question is saved from what? Or what kind of salvation is in view? The answer is found by answering another question; what is the danger? The danger in context is being betrayed by family members and friends unto execution. Therefore the kind of salvation or deliverance in view is deliverance from execution. The salvation is physical salvation and has nothing to do with spiritual salvation. So **the one who endures to the end** and **will be saved** are the Jewish believers who physically survive until the end of the great tribulation.

The word endure means "to bear up under pressure" or "to be patient as you wait for something." What they will be waiting on is the Son of Man in 10:23 to come and deliver them from their enemies at His Second Advent. Their manner of enduring is stated clearly in 10:23, **"But whenever they persecute you in one city, flee to the next.** This is really nothing different than what he stated earlier in 10:16. Here they are applying the principle of being "shrewd as serpents and innocent as doves." To be shrewd as serpents would be to be wise, thoughtful and prudent in their ministries, knowing that their message will not be well-received. To be "innocent as doves" would be to avoid conflict, to not attack when attacked. Both characteristics combine in the instruction of verse 23 to flee. If they are prudent and sensible they will flee when there is opposition and thus survive until the end of the great tribulation when Messiah returns to deliver them. If they are not wise and they try to fight then they will not be delivered, but will instead be betrayed, arrested, indicted and executed. It might be better to translate the word **saved** as "delivered" since for most English readers this word is less tainted by spiritual status. Therefore, what Jesus is teaching is that the way to endure to the end so as to be delivered is to be as shrewd as serpents, as innocent as doves and flee when persecution arises. The persecution is a signal that the hearers are not receptive to the message that Jesus is the Messiah. This is in keeping with the principle of 10:40 where Jesus says, "He who receives you receives Me, and he who receives Me receives Him who sent Me." Refusal to receive them is refusal to receive Him which is refusal to receive the Father. In the great tribulation there will be no tolerance for one who identifies with Jesus as the Messiah. The lines will be drawn; men will be either for Him or

against Him; for Christ or for anti-Christ. Therefore when those with Christ detect persecution **in one city** they should **flee to the next** city. These cities are specifically Jewish cities.

Of going through the cities Jesus says at the end of verse 23, **for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.** The twelve apostles all finished their mission and died before the Son of Man came so this passage cannot have been fulfilled in the early church. It must refer to a future mission to Israel during the great tribulation that culminates with the coming of the Son of Man. From the tenor of the verse it sounds like the future mission to Israel will not last long; if they had a long time they would be able to finish going through all the cities of Israel. But they don't have long and we know from Dan 7 and other passages that it will last only three and one half years. During the three and a half years they will have to move quickly from city to city because of the intensity of the persecution and they **will not finish all the cities** before **the Son of Man comes.** Once more we see the title Son of Man. We saw it first in Matt 8:20. What's the title Son of Man? Where does it come from? Daniel 7:13. Turn to Daniel 7. Jesus uses this title of Himself more often than any other title. It's used 81 times and a full third of those uses are in the Gospel of Matthew. What's the significance of this title? What's Daniel 7 looking at? It's looking at the four Gentile kingdoms; Babylon, Medo-Persia, Greece and Rome. The four kingdoms are symbolized by four terrible beasts. What does this mean? It means that from God's point of view these kingdoms are sub-human, they are not fit for human life. What does Daniel see in verse 13 after the four sub-human Gentile kingdoms have run their course? "And behold, with the clouds of heaven, One like a Son of Man was coming..." and who is he coming up to? "the Ancient of Days." What does the one like a Son of Man receive from the Ancient of Days? A kingdom. Who then is Jesus claiming to be when He uses this title Son of Man of Himself? The King of the coming kingdom. In Matt 10:23 it's Jesus coming in His kingdom. What is this kingdom like at the end of verse 14? A kingdom "Which will not be destroyed;" an eternal kingdom. What Daniel saw was one who looked like a Son of Man, meaning He looked human but he was also more than human. He was coming up to the Ancient of Days and receiving a kingdom; a kingdom that is starkly different from the four sub-human kingdoms, this one is a human kingdom, ruled by One like a Son of Man." What then is Jesus saying in Matt 10:23 when He says, you **will not finish all the cities before the Son of Man comes?** He's saying you will not finish the mission to Israel until the King comes in His kingdom. Has this happened yet? This clearly has not happened. Therefore we must read this as a future mission to Israel. Yet if all this is true then what do we know has to happen somewhere in 10:5-23? If 10:23 says they won't finish the mission before the Son of Man comes in His kingdom and He is the Son of Man already there (8:20), then what do we know has to happen somewhere in this passage? Several events in the OT Messianic calendar of events that we started with have to take place. He has to die, be raised again, ascend to the right hand of the Father, pour forth the Spirit to enable them to give court defenses during the time of great tribulation and then and only then can the Son of Man come to end the tribulation, judge the world and establish the kingdom.

¹ Stanley Toussaint, *Behold the King*, p 140.

² Arnold Fruchtenbaum, *The Footsteps of the Messiah*, 1984, p 4.

³ Stanley Toussaint, *Behold the King*, p 141.