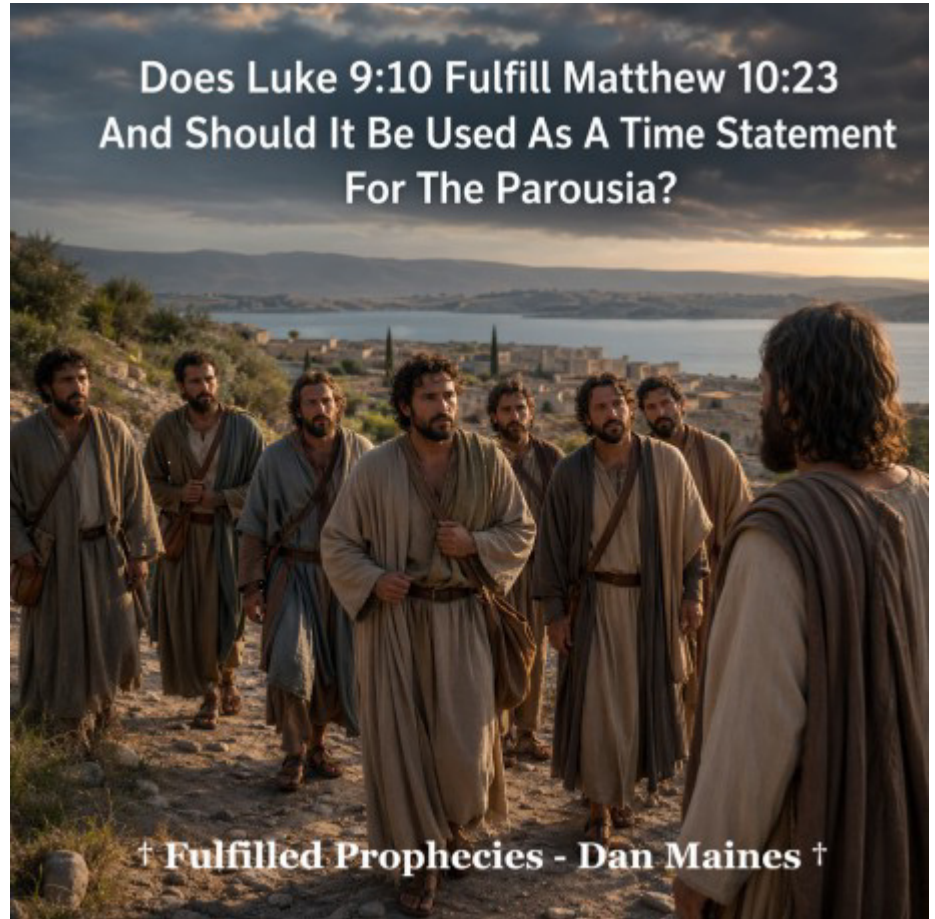


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Does Luke 9:10 Fulfill Matthew 10:23 And Should It Be Used As A Time Statement For The Parousia?



By Dan Maines

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Introduction

† The claim being made is that Luke 9:10 somehow fulfills Matthew 10:23, but that's a misunderstanding of both passages and their context (Matthew 10:23; Luke 9:10-11).

† Matthew 10 is a mission discourse given to the twelve, dealing with their preaching in Israel under persecution, not a

record of fulfillment in Luke 9 (Matthew 10:5-7).

† Luke 9 records a return from a mission, not the completion of all towns in Israel, and certainly not the coming of the Son of Man (Luke 9:10-11).

† The real question isn't whether Luke 9 fulfills Matthew 10:23, but whether Matthew 10:23 is a time statement pointing to Christ's coming in judgment within that generation (Matthew 16:27-28).

Matthew 10:23

But whenever they persecute you in one city, flee to the next; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.

† Jesus clearly ties the going through the cities of Israel with the coming of the Son of Man, showing a time limitation within their mission (Matthew 10:23).

† This wasn't speaking about a distant future thousands of years later, it was directly spoken to the disciples standing in front of Him (Matthew 10:5-6).

† The phrase until the Son of Man comes connects with judgment language used throughout the prophets, showing a coming in authority, not a physical descent to earth (Isaiah 19:1).

† This aligns with Jesus' consistent teaching that His coming would occur within that generation (Matthew 16:27-28).

Matthew 16:27-28

For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every person according to his deeds. Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of

Man coming in His kingdom.

† This locks the timing to people standing there, not a future generation thousands of years later (Matthew 16:28).

† This proves the coming in Matthew 10:23 is the same kind of coming, within their lifetime (Matthew 10:23).

† This removes any attempt to push the passage into our future.

Luke 9:10-11

When the apostles returned, they gave an account to Him of all that they had done. Taking them with Him, He withdrew by Himself to a city called Bethsaida. But the crowds were aware of this and followed Him; and He welcomed them and began speaking to them about the kingdom of God, and curing those who had need of healing.

† This passage simply records the apostles returning from a mission, not completing all cities of Israel (Luke 9:10).

† There's no mention of persecution driving them city to city in this context, which is central to Matthew 10:23 (Matthew 10:23).

† There's no reference to the coming of the Son of Man here, so claiming fulfillment is reading something into the text that isn't there (Luke 9:11).

† Luke 9 is a partial mission report, not the completion of the commission described in Matthew 10 (Matthew 10:5-7).

The True Time Statement Of Matthew 10:23

† Matthew 10:23 functions as a time indicator tied to the events leading up to the destruction of Jerusalem, not Luke 9 (Matthew 24:34).

† The disciples would not finish going through the cities before the Son of Man came in judgment against that system (Luke 21:20-22).

† This connects directly to the same audience and timeframe seen in Matthew 24, where all things were fulfilled in that generation (Matthew 24:34).

† The coming of the Son of Man is covenantal judgment language, consistent with Old Testament patterns, not a future global event (Isaiah 13:9-13).

Luke 21:22

Because these are days of punishment, so that all things which have been written will be fulfilled.

† All things written were fulfilled in those days, not left unfinished for a future age (Luke 21:22).

† This directly connects to the same judgment context as Matthew 10:23.

Historical References

† Eusebius records that the disciples fled Judea during the war leading up to Jerusalem's destruction, showing the fulfillment of Jesus' warnings (Eusebius, Ecclesiastical History 3.5).

† Eusebius records that the church fled from Jerusalem to Pella before the destruction, showing they literally obeyed Christ's command to flee from one city to another (Eusebius, Ecclesiastical History 3.5).

† Josephus describes the intense persecution, chaos, and destruction in Judea, aligning with the timeframe Jesus gave (Josephus, Wars of the Jews, Book 6).

† Tacitus confirms the devastation of Jerusalem and the surrounding region, matching the judgment language used by Christ (Tacitus, Histories 5.13).

† These historical accounts confirm that the events Jesus spoke of occurred in the first century, not thousands of years later.

How It Applies To Us Today

† We don't push Jesus' time statements into the future, we let them stand exactly as He said them (Matthew 24:34).

† Understanding this keeps us grounded in fulfilled prophecy instead of chasing future speculation (Luke 21:22).

† It strengthens our confidence that every word Jesus spoke was fulfilled exactly as promised (Matthew 5:18).

† It keeps the focus on the finished work of Christ rather than waiting for something He already accomplished (John 19:30).

Q & A Appendix

Q Does Luke 9:10 fulfill Matthew 10:23?

A No, Luke 9:10 is simply a return from a mission, not the completion of going through all the cities of Israel, and it contains no reference to the coming of the Son of Man (Luke 9:10-11; Matthew 10:23).

Q What is Matthew 10:23 actually referring to?

A It's a time statement pointing to Christ's coming in judgment within that generation, not a distant future event (Matthew 16:27-28; Matthew 24:34).

Q Was the mission in Matthew 10 completed in Luke 9?

A No, Luke 9 shows a partial mission, the full scope continued until the events leading up to AD 70 (Matthew 10:5-7; Luke

21:20-22).

Q What does the coming of the Son of Man mean here?

A It refers to covenantal judgment, consistent with Old Testament language, not a physical descent (Isaiah 19:1; Isaiah 13:9-13).

Q Should Preterists use Matthew 10:23 as a time statement?

A Yes, it clearly limits the timeframe to the generation of the disciples and aligns with other time statements given by Christ (Matthew 24:34; Luke 21:22).

Q Did the apostles finish going through every city before AD 70?

A No, and that's the point Jesus made, His coming happened before that mission was fully completed, proving the timing was within that generation (Matthew 10:23; Matthew 24:34).

Q Is Matthew 10:23 talking about the final second coming of Christ?

A No, it's speaking about His coming in judgment against Israel, consistent with Old Testament language of God coming on clouds in judgment (Isaiah 19:1; Matthew 24:30).

Q Why doesn't Luke 9 mention the coming of the Son of Man?

A Because Luke 9 is not the fulfillment, it's just a mission report, the fulfillment is tied to the judgment events leading up to AD 70 (Luke 9:10-11; Luke 21:20-22).

Q Does "you will not finish going through the cities of Israel" mean every single city without exception?

A No, it means the mission would still be ongoing when the Son of Man came, showing the timing was within their generation, not after it (Matthew 10:23; Matthew 24:34).

Q Who was the "you" in Matthew 10:23?

A It was the twelve disciples Jesus sent out, not a future group

thousands of years later (Matthew 10:5-6; Matthew 10:23).

Q Does this verse allow for a gap of thousands of years?

A No, the statement is directly tied to their mission and their lifetime, leaving no room for a long delay (Matthew 10:23; Matthew 16:28).

Q Is the coming of the Son of Man here the same as Matthew 24?

A Yes, both refer to His coming in judgment against Jerusalem, within that same generation (Matthew 10:23; Matthew 24:30, 34).

Q Why is fleeing from city to city important in this context?

A It shows an ongoing, pressured mission under persecution, not a completed circuit, reinforcing that His coming would interrupt that process (Matthew 10:23; Luke 21:12-13).

Q Does Luke 9 contradict Matthew 10:23?

A No, Luke 9 is just an early mission report, not the endpoint, so there is no contradiction (Luke 9:10-11; Matthew 10:23).

Q What proves the coming happened in the first century?

A Jesus tied it to people standing there, and to events that would fulfill all things written, which history confirms happened in AD 70 (Matthew 16:28; Luke 21:22).

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

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Source Index

† Matthew 10:23; Matthew 16:27-28; Luke 9:10-11; Matthew 10:5-7; Isaiah 19:1; Matthew 24:34; Luke 21:20-22; Isaiah 13:9-13; Matthew 5:18; John 19:30

† Eusebius, Ecclesiastical History 3.5; Josephus, Wars of the Jews, Book 6; Tacitus, Histories 5.13

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