

4/8/18

Matthew 17

We continue our study of the gospel of Matthew and come to the account of the Mount of Transfiguration.

17:1-13 **The transfiguration of Jesus.**

* The parallel passages. Mk. 9:2-8; Lk. 9:28-36

17:1-2 The privileged inner circle of Jesus.

- 1) The times is related to Caecarea Philippi, “Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves.” vs. 1
 - a) The chapter break is bad, the last verse of the previous chapter should be the first verse of chapter 17, indicasting the content to be the Second Coming.
 - b) The six days are in relation to Peter’s confession at Caecara Philippi and now the Mount of Transfiguration.
 - c) Luke says eight days, which include those at Philippi. Lk. 9:28
 - d) The high mountain, traditionally is given as Tabor, others have Meron at Galilee, but Hermon is commonly accepted, in relation to Caecarea Philippi.
- 2) The transfiguration was a glorified state witnessed by all three disciples, “And He was transfigured before them. His face

shone like the sun, and His clothes became as white as the light.” vs. 2

- a) The word transfigured “metamorphoo”, means to change form from the inside out, revealing His inner nature.
- b) They saw by sight what they had believed by faith at Caesarea Philippi.
- c) The same word is used for our new minds, our glorified bodies and Jesus. Rom. 12:2; 2Cor. 3:18; 1Jn. 1:1, 14; Heb. 1:1-4
- d) Luke alone tells us it took place as He prayed. Lk. 9:29

17:3 The appearance of two Old Testament saints.

- 1) Out of nowhere the men appeared, “And behold, Moses and Elijah appeared to them.” vs. 3a
 - a) Moses represented the law and is a parallel to the resurrected saint.
 - * He had been dead 1400 years and God buried him. Deut. 34:6; Jude 9
 - b) Elijah represented the prophets and is a parallel to the raptured saint. 2Kings 2:11
 - * He had been taken up 900 years before.
- 2) The two were conversing with Jesus, “talking with Him.” vs. 3b
 - a) They talked with Jesus about His decease “exodus”, His departure after His death

and resurrection to be accomplished at Jerusalem. Lk. 9:31

- b) They were speaking about the Kingdom, this was a priview of His Second Coming. Matt. 16:28

17:4 The assesment of Peter about the Transfiguration.

- 1) Peter addressed Jesus, “Then Peter answered and said to Jesus.” vs. 4a
 * Peter said this as he awakened and saw Moses and Elijah departing. Lk. 9:33
- 2) Peter was thikning of Himself only, “Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah.” vs. 4b-g
- a) Lenski and other Greek Scholars point out the “us” indicates only Peter and Jesus, not James and John.
- b) Mark and Luke tell us Peter said this because he didn’t know what to say and were afraid. Mk. 9:6; Lk. 9:33j

17:5 The Father spoke gave His witness of His Son.

- 1) The Father surrounded the three with His presence, “While he was still speaking, behold, a bright cloud overshadowed them.” vs. 5a-c
- a) The phrase bright “photeinos” cloud, means composed of light.

- b) This is the Shekinah glory of God, like of Moses at Sinai and the cloud depicting the Divine presence of God. Ex. 1:10; 19:9; 24:15-18; 40:35; Acts 1:9; 1Thess. 4:17; Rev. 11:12

- c) The word overshadowed “episkiazo”, means to be enveloped, all three synoptic gospels record this.

- f) Luke says they were fearful as they entered the cloud. Lk. 9:34

- 2) The Father of Jesus confirmed the deity of Jesus, “And suddenly a voice came out of the cloud, saying, “This is My beloved Son, in whom I am well pleased. Hear Him!” vs. 5d-f

- a) His Incarnation, “This is My beloved Son.” vs. 5d

- b) His perfection, “In whom I am well pleased.” vs. 5e

- c) His authority, “Hear Him”, durative present. vs. 5f

* All three gospels record, “Hear Him”. Deut. 18:15-18

- d) The Father spoke at His baptism. Matt. 3:17

- e) This was instructional like to Moses at Sinai!

17:6 The response of the three apostles.

- 1) They revered and worshipped Him, “And when the disciples heard *it*, they fell on their faces.” vs. 6
* By putting their faces to the ground. Ezk. 1:28; Dan. 8:17; Rev. 1:17
- 2) They displayed the common godly fear, “And were greatly afraid. vs. 6b
 - a) Being men, greatly afraid “sphodra phobos” exceedingly fearful.
 - b) Matthew is the only one to tell us they were afraid hearing the voice of God.

17:7-8 The comfort of Jesus to the disciples.

- 1) Jesus comforted the three, “But Jesus came and touched them and said, “Arise, and do not be afraid.” vs. 7
 - a) The touch of tenderness matched the voice of authority.
 - b) This was a imperative command, literally to stop being afraid.
 - c) Matthew alone says Jesus touched them and told them to arise.
- 2) Jesus returned to His Incarnate state, “When they had lifted up their eyes, they saw no one but Jesus only.” vs. 8
 - a) Luke gives us the exact time and the fact that they did not say a word, “When the voice had ceased, Jesus was found alone.” Lk. 9:35a-b
 - b) Mark says it happened in an instance, “Suddenly, when they had looked

around, they saw no one anymore, but only Jesus with themselves.” Mk. 9:8

17:9 The command to not reveal the vision.

- 1) The time of the command, “Now as they came down from the mountain.” vs. 9a
- 2) The command, “Jesus commanded them, saying, “Tell the vision to no one until the Son of Man is risen from the dead.” vs. 9b-d
 - a) His command is not new. Matt. 16:20; 2Pet. 1:16-18
 - b) Luke says, “But they kept quiet, and told no one in those days any of the things they had seen.” Lk. 9:36c-d
 - c) This has to include the other nine disciples or Jesus would have taken them also.
 - d) The reason is not given, but Jesus knew He had yet to fulfill other prophecies and the people might attempt to make Him a political king, as John points out.
* “Therefore when Jesus perceived that they were about to come and take Him by force to make Him **king**, He departed again to the mountain by Himself alone.” Jn. 6:15

17:10-13 The disciples asked about the prophetic coming of Elijah.

- 1) His disciples are confused about the ministry of Elijah, “And His disciples asked Him,

saying, “Why then do the scribes say that Elijah must come first?” vs. 10

- 2) Jesus declares the two-fold fulfillment of Eliha fulfilled by John the Baptist. vs. 11-12
 - a) Jesus answered Elijah will come in the future, “Indeed, Elijah is coming first and will restore all things.” vs. 11
 - 1)) He is the fulfillment of Malachi. Mal. 4:4-5
 - 2)) He is one of the two witnesses in the Tribulation period. Rev. 11:3-6
 - b) Jesus said Elijah short-term fulfillment was through John the Baptist, “But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands.” vs. 12
 - 1)) John came in the spirit and power of Elijah said the angel Gabriel. Lk. 1:17
 - 2)) John was the forerunner of the Messiah. Mal. 3:1
 - 3)) John was in prison and executed for his witness. Matt. 11:10-14; 14:1-12
- 3) The disciples understood the fulfillment of John, but not the interval between the First and Second Coming, “Then the disciples understood that He spoke to them of John the Baptist.” vs. 13

17:14-21 The demon possessed man healed.

* The parallel passages. Mk. 9:14-29; Lk. 9:37-43a

17:14-18 The request of the father for his son deliverance.

17:14 The father approached Jesus.

- 1) The time was after coming down from the transfiguration, “And when they had come to the multitude.” vs. 14a
 - a) The crowds of people followed Jesus everywhere.
 - b) Saw a crowd and the scribes were arguing with the disciples; the crowd ran to Him and asked what they were discussing with His disciples. Mk. 9:14-16
 - c) Luke says the next day. Lk. 9:37
- 2) The desperate father came to Jesus, “A man came to Him, kneeling down to Him and saying. vs. 14b-c
 - a) The posture of kneeling signifying one greater than himself.
 - b) The posture of reverence and worship.

17:15-16 The particular request of the father.

- 1) He cried out for compassion, acknowledging Him as Lord, “Lord, have mercy on my son, for he is an epileptic and suffers severely.” vs. 15a-c
 - a) The word mercy “ekeo” means compassion or pity.

- b) The word epileptic “selaniazoai: means to be moon struck or a lunatic.
- c) The extent of his condition was severely “pascho”, means in a very bad plight.
- 2) He described his son’s condition, “For he often falls into the fire and often into the water.” vs. 15d
 - a) He had a mute spirit. Mk. 9:17
 - b) Mark’s gospel is the most descriptive, “And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not.” Mk. 9:18
- 3) The father told Jesus he had gone to His disciples, “So I brought him to Your disciples, but they could not cure him.” vs. 16
 - * His hopes were crushed, as the disciples were unable to heal him,

17:17 The rebuke of Jesus of all.

- 1) The charge of Jesus, “Then Jesus answered and said, “O faithless and perverse generation.” vs. 17a-b
 - a) The word faithless “apistos”, means simply unbelieving.
 - b) The word perverse “diastrepho”, means to distorted or twisted and addressed to all present, including the disciples.

* Disciples were given power to cast out demons. Matt. 10:8

- 2) The disappointment of Jesus with the disciples, “How long shall I be with you? How long shall I bear with you? Bring him here to Me.” vs. 17c-e
 - a) He would have only six more months with them.
 - b) He requested to bring the son.

17:18 The rebuke of the demon by Jesus.

- 1) Jesus cast out the demon, “And Jesus rebuked the demon, and it came out of him.” vs. 18a-b
- 2) Jesus made him whole instantly, “And the child was cured from that very hour.” vs. 18c

17:19-21 The inquiry of the disciples to Jesus for their inability to deliver the possessed son.

17:19 The disciples came to ask about their failure.

- 1) The disciples gathered to Jesus with their concern, “Then the disciples came to Jesus privately and said.” vs. 19a
 - a) They came away from the crowds, privately.
 - b) As with the parable of the tares. Matt. 13:36

- 2) The disciples wanted to know the reason they could not expel the demon, “Why could we not cast it out?” vs. 19b

17:20 The disciples were rebuked by Jesus.

- 1) Jesus declared it was lack of faith, “So Jesus said to them, “Because of your unbelief.” vs. 20a-b
- 2) Jesus taught them it was not the amount of faith, but the quality of faith, “For assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.” vs. 20c-h
 - a) Jesus declared their faith was not genuine.
 - * :So we see that they could not enter in because of unbelief.” Heb. 3:19
 - b) The mustard seed was used as a proverbial saying, it is the smallest of seed and at times grows abnormally large. Matt. 13:32
 - c) ”Sometimes God desires that we climb the mountain, rather than remove it.” Powell

17:21 The teaching on demon possession.

- 1) There are different kinds of demons, some more evil and powerful than others, “However, this kind does not go out”. vs. 21a

- a) Demon possession is real.
 - b) Demons are fallen angels.
 - c) Deliverance ministries teach Christians can be possessed, so they have to be cast out, be it the demon of lust, alcohol, etc, when in reality they are the works of the flesh. Gal. 5:19-21
- 2) The instruction is given, “Except by prayer and fasting.” vs. 21
- a) For God to direct a person.
 - b) For the person to be totally dependent on God for the deliverance.
- * This is omitted in Sinaticus and Vaticanus.

17:22-23 The prediction by Jesus about His death and resurrection again.

17:22 The repeated revelation of Jesus betrayal.

- 1) The location is stated, “Now while they were staying in Galilee.” vs. 22a
- 2) The certainly of His betrayal predicted, “Jesus said to them, “The Son of Man is about to be betrayed into the hands of men.” vs. 22b-c
 - a) The title “Son of Man” spoke of His Massiahship by the Incarnation.
 - b) Remember Peter rebuked Jesus at Caceara Philippi when he prophecied his suffering and death. Matt. 16:21-23

17:23 The repeated revelation of the death and resurrection of Jesus.

- 1) Jesus gave the certainty of His death and resurrection, “And they will kill Him, and the third day He will be raised up.” vs. 23a-b
 - a) From the confession about Jesus at Caesarea Philippi on, Jesus never mentions His death without His resurrection.
 - b) He must go to Jerusalem.
 - c) He will suffer many things and be killed and rise from the dead on the third day.
- 2) The disciples pained at this information, “And they were exceedingly sorrowful.” vs. 23c
 - * Mark says they were afraid to ask Him. Mk. 9:32

17:24-27 **The payment of taxes by Peter and Jesus.**

17:24-25b The inquiry about Jesus paying taxes.

- 1) The location is stated, “When they had come to Capernaum.” vs. 24a
 - a) This was the city of Jesus.
 - b) The center of His ministry.
- 2) The questioning of Peter, “Those who received the *temple* tax came to Peter and said, “Does your Teacher not pay the *temple* tax?” vs. 24b-c
 - a) The seat of customs confronted Peter by a tax collector.
 - b) They wanted to know if Jesus paid taxes.

- c) The temple tax was 1/2 shekel from 20 years upward. Ex. 30:12-16
- 3) Peter answered, “He said, “Yes.” vs. 25a-b

17:25c-27 The question on taxes asked by Jesus to Peter.

- 1) Jesus knew they were attempting to trap Him, “And when he had come into the house, Jesus anticipated him, saying, “What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?” vs. 25c-i
 - * They taxed the stranger to relief the citizen.
- 2) The answer was obvious, “Peter said to Him, “From strangers.” Jesus said to him, “Then the sons are free.” vs. 26
 - * Jesus was the Son of God and should be excluded, He created and owned everything!
- 3) Jesus nevertheless would submit himself the the government of Rome, “Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you.” vs. 27
 - a) Jesus did not want to stumble any one, so he instructed Peter to fetch the money from the mouth of a fish. vs. 27

- b)** The phrase piece of money “stater” was equal to four attic or two Alexandrian drachmas, a full shekel for both.