

Matthew 17 - The Transfiguration; Tribute Money; Maps of Jesus' Ministry Travels

III. King's interim kingdom program (Matt 13:1—20:28)

(3) Christ trains the disciples (Matt 14:13—20:28)

(J) Transfiguration (17:1-13)

(K) Christ casts out the demon (17:14-21)

(L) Second prediction of Christ's death (17:22-23)

(M) Christ pays the two drachma tax (17:24-27)

Matthew 17

(J) Transfiguration (17:1-13) (Cf. Mark 9:2-13; Luke 9:28-36; 2 Peter 1:16-18)

1 Six days later, Jesus *took with Him **Peter** and **James**, and his brother **John**, and *led them up on a **highmountain** by themselves.

1 Six days later Jesus *took with Him Peter and James and John his brother, and *led them up on a high mountain by themselves.

1 Six days later, Jesus took Peter, James, and his brother John and led them up a high mountain by themselves.

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

- "And" [KJV] - *kai*, this conjunction clearly establishes the unbroken continuity of thought between Matt 16:28 and 17:1

— The conjunction is not present in every English translation (i.e. NASB, ISV), but is present in the original Greek

— This continuity of thought is also evident in the Mark and Luke accounts (Mark 9:1; Luke 9:27), where no chapter division occurs

- "Six days later" - Matthew, Mark and Luke rarely mentioned exact periods of time; Matthew does so here to connect the prediction in 16:28 with this event

- "...Peter...James...John" - the handpicked inner circle of disciples (Cf. 26:37; Mark 5:37)

— When Moses ascended Mt. Sinai, he also took three companions (Aaron, Nadab and Abihu, Ex 24:1)

- "...high mountain" - tradition says it was Tabor, but probably not because it was inhabited by a walled fortress at that time [Josephus]. Most scholars suspect it might be Mount Hermon, but we don't know for sure.

— It's interesting that the Transfiguration happened on a mountain: Moses and Elijah both had encounters with God on mountains, probably Mt. Sinai in both cases (Ex 19; 24; 1 Kings 19)

2 And He was **transfigured before them**; and His face **shone like the sun**, and His garments became as **white** as light.

2 And He was transfigured before them; and His face shone like the sun, and His garments became as white as light.

2 His appearance was changed in front of them, his face shone like the sun, and his clothes became as white as light.

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

- "...transfigured" - *metamorphoo*, to transform or change in form

— It was not just His appearance that changed, but His essential form became different; it's likely that Jesus assumed His post-resurrection body (Cf. 2 Peter 1:16-18; Rev 1:16)

— Luke mentions that this happened while He was praying

— His raiment became white and effulgent, it glowed. A bright light penetrated through His body, lighting and whitening His clothes.

- "...before them" - indicates that the transformation was for their benefit

- "...shone like the sun" - Matthew notes that He was bright as the sun (Ps 19:5-6). What the disciples saw was the glory that the Son of Man will have in His Kingdom, the Shekinah Glory itself.

— Throughout eternity past, Jesus was always characterized by this glory, the glory of the Messiah. But when Jesus became a Man at the Incarnation, the Shekinah was veiled by His human body. This is the only time that Jesus' Shekinah Glory penetrated His physical frame while He was on earth.

- "...white" - *leukos*; whenever this word is used in the NT in connection with clothing, it always refers to the clothing of angels, or the clothing of saints who enter into a glorified state in heaven

3 And behold, **Moses and Elijah** appeared to them, talking with Him.

3 And behold, Moses and Elijah appeared to them, talking with Him.

3 Suddenly, Moses and Elijah appeared to them, talking with Jesus.

3 And, behold, there appeared unto them Moses and Elias talking with him.

- "...Moses and Elijah" - Moses represented the Law; Elijah represented the Prophets. The purpose of Jesus' Incarnation was to fulfill both the Law and the Prophets.

— The presence of OT saints on earth with Christ in a glorified state is the greatest possible verification of the kingdom promises of the OT

— Moses had died but Elijah had not. Moses represented the saints who will be resurrected, and Elijah represented the saints who will be translated at the Rapture, without dying. The disciples represented those who make it alive through the Tribulation, neither raptured or resurrected.

- Luke's account (Luke 9:30b-31) states that Moses and Elijah spoke of Jesus' "decease" (*exodos*, departure), which was about to be accomplished in Jerusalem. The topic of conversation between Jesus, Moses and Elijah was Jesus' impending death, which would be the fulfillment of the Law and Prophets.

4 Peter responded and said to Jesus, "Lord, it is good that we are here. If You want, I will make three **tabernacles** here: one for You, one for Moses, and one for Elijah."

4 Peter said to Jesus, "Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah."

4 Then Peter told Jesus, "Lord, it's good that we're here! If you want, I'll set up three shelters—one for you, one for Moses, and one for Elijah."

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

- Peter is not lifting Moses and Elijah to Jesus' status, or lowering Jesus to Moses and Elijah's status. He clearly understood who Jesus was (Matt 16:16-17).

— Rather, Peter's response was correct, but his timing was wrong. Peter was seeing the glory that the Son of Man will have in His Kingdom. Peter knew from Zech 14 that the Feast of Tabernacles was going to be fulfilled by the Messianic Kingdom, which is why the Feast of Tabernacles will be obligatory to observe during the Kingdom period.

— However, preceding this experience, Peter did not yet understand God's program of redemption through the death and resurrection of the Messiah. While he is seeing the glory of the Messiah during the Kingdom, he expected that the Kingdom would be established at this time, along with the Feast of Tabernacles.

— Because Peter did not yet understand the program of redemption, he did not understand that Passover had to be fulfilled before the Feast of Tabernacles could be fulfilled. So his response was not wrong, as it was based on his revelation at the time and Scripture, it's that the timing was wrong. It was Passover that Jesus came to fulfill, not the Feast of Tabernacles.

- "...tabernacles" - *skenas*, the temporary "tents" the Jews erected for the Feast of Tabernacles every year

— This feast looked forward to the time when Israel would dwell in permanent peace and rest in the Promised Land (Lev 23:42-43). It anticipated kingdom conditions.

5 While he was still speaking, a **brightcloud** overshadowed them, and behold, a **voice** from the cloud said, "This is My beloved Son, with whom I am well pleased; **listen to Him!**"

5 While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; listen to Him!"

5 He was still speaking when a bright cloud suddenly overshadowed them. A voice from the cloud said, "This is my Son, whom I love. I am pleased with him. Keep on listening to him!"

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
- "...bright cloud" - the Shekinah Glory. The cloud that followed them by day (Ex 13:21-22) and the pillar of fire at night in the wilderness wanderings. It was seen on Mount Sinai (Ex 19:16). A cloud manifested his glory to His people in the wilderness (Ex 16:10; 24:15-18; 40:34-38). It was the presence of the glory of God that inhabited the Holy of Holies of the Temple.

— The prophets predicted that Messiah would come with clouds to set up His kingdom, and that clouds would overshadow the kingdom (Ps 97:2; Is 4:5; Dan 7:13)

— The cloud that overshadowed Him here ultimately takes Him up in the ascension (Acts 1:9)

- "...voice" - an authentication; it confirmed Peter's confession in Matt 16:16-17

— 3x God the Father spoke audibly from heaven: Jesus' Baptism (Matt 3:17); here, at the Transfiguration; at the end of Jesus ministry (John 12:28)

— In this instance, God repeated His message from Jesus' baptism (3:17)

— The voice confirmed Jesus' identity as both God's Son and His Suffering Servant (Cf. Ps 2:7; Is 42:1)

— What does it all mean? See 2 Peter 1:16-21

- "...listen to Him!" - they had heard the Law and the Prophets; now they must listen to the Son, because the Son is the final revelation (Heb 1:1-3)

— It showed the disciples that Jesus was a prophet greater than Moses, whom Moses predicted would come (Deut 18:15-18; Cf. Acts 3:22-23; 7:37)

6 When the disciples heard *this*, they fell face down to the ground and were terrified.

6 When the disciples heard *this*, they fell face down to the ground and were terrified.

6 When the disciples heard this, they fell on their faces and were terrified.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

- This revelation had the same effect on Peter, James and John as the revelation God gave the Israelites at Sinai (Ex 20:18-21; Deut 4:33; Heb 12:18-21), and the revelation God gave Daniel (Dan 10:8-12)

- The Transfiguration, the appearance of Moses and Elijah, and God's voice from heaven were all for the benefit of Peter, James and John, and by extension, all of the disciples

7 And Jesus came to *them* and touched them and said, "Get up, and do not be afraid."

7 And Jesus came to *them* and touched them and said, "Get up, and do not be afraid."

7 But Jesus came up to them and touched them, saying, "Get up, and stop being afraid."

7 And Jesus came and touched them, and said, *Arise, and be not afraid.*

8 And raising their eyes, they saw no one except Jesus Himself alone.

8 And lifting up their eyes, they saw no one except Jesus Himself alone.

8 When they raised their eyes, they saw no one but Jesus all by himself.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

The Significance of the Transfiguration

There are theological significances of the Transfiguration that should be considered:

1. It authenticated Jesus as the Messiah. The audible voice of God the Father shows that Jesus was accepted by God, even though He was rejected by men.
2. It anticipated the earthly Kingdom of the Messiah. Before the Transfiguration, Jesus promised His disciples that some of them would not die until they saw the glory that the Son of Man would have in the Kingdom (Matt 16:28). The some who did were Peter, James and John. Seeing the glory that the Son of Man will have in the Kingdom anticipated the coming of the Kingdom. When Peter later reflected on the experience, he pointed out that, to him, it was an anticipation of the future power and coming of the Lord in His Kingdom.
3. It guarantees the fulfillment of all prophecies and all Scripture. This is seen in Luke 9:31 and 2 Peter 1:19-21. In Luke, the discussion between Jesus, Moses and Elijah concerned His coming *exodos*, His coming death, which would fulfill the Law and Prophets. In 2 Peter 1:19-21, Peter took this as evidence of the guarantee of the fulfillment of all Scripture. The Transfiguration also contains a pledge of life beyond. Since Moses died, he represented the resurrected saints. Elijah, who did not die, represented the translated saints. The fact that both men were present, with Jesus, shows continuation of life beyond death.

The Clarification of the King's Herald (Cf. Mark 9:9-13; Luke 9:36)

9 When they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the dead."

9 As they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the dead."

9 On their way down the mountain, Jesus ordered them, **"Don't tell anyone about this vision until the Son of Man has been raised from the dead."**

9 And as they came down from the mountain, Jesus charged them, saying, **Tell the vision to no man, until the Son of man be risen again from the dead.**

- This is the fifth time Jesus told the disciples to remain quiet about an event (8:4; 9:30; 12:16; 16:20; 17:9)

— This time He told them that they could tell others after his resurrection, since this is the first time he told them to keep quiet after he had revealed that he would rise again

— The proclamation of the King and kingdom would begin again after the resurrection.

Temporary silence was important because of popular political views of Jesus, and because the signal proof of Jesus' messiahship would be His resurrection, the sign of Jonah.

10 And His disciples asked Him, "Why then do the scribes say that Elijah must come first?"

10 And His disciples asked Him, "Why then do the scribes say that Elijah must come first?"

10 So the disciples asked him, "Why, then, do the scribes say that Elijah must come first?"

10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come?

- They are asking why the scribes look for Elijah's coming before the Messiah (Mal 4:5).

This was likely triggered by Elijah's appearance on the mountain during the Transfiguration.

— According to the prophecy (Mal 4:5-6), Elijah was to come and turn the hearts of the people back to God before Messiah appeared

— If that restoration happened, how could Jesus die at the hands of Israel's leaders (16:21)?

— The disciples were struggling to understand how Jesus' death could fit into what they believed about the forerunner's ministry.

11 And He answered and said, **"Elijah is coming and will restore all things;**

11 And He answered and said, **"Elijah is coming and will restore all things;**

11 He answered them, **"Elijah is indeed coming and will restore all things.**

11 And Jesus answered and said unto them, **Elias truly shall first come, and restore all things.**

- Jesus confirmed the scribes teaching about Elijah's coming, but He said another factor needed consideration: the scribes had not realized that John the Baptist had been that forerunner (11:10). "Elijah" had already come, as John the Baptist.

- "...restore all things" - an allusion to Elijah's ministry mentioned in Mal 4:6

— This is a promise in relation to the Second Coming, not the First Coming

- Jesus is agreeing with the scribes, that the prophecy of Elijah should be interpreted literally

The Greatness of John the Baptist

This created a great dilemma for the disciples. If Elijah was to prepare Israel for the Kingdom (which they expected to happen at any moment), when and how would he appear, and how did John the Baptist, their former (and now dead) mentor (John 1:35-40) fit into this scenario? Was not the Baptizer "the burning and shining lamp," in whose "light" the disciples "were willing to rejoice" because "he has borne witness to the truth" (John 5:33-35)? Was he not "more than a prophet" (Matt 11:9)? Was he not the fulfillment of Is 40:3 ("The voice of one crying in the wilderness: 'Prepare the way of the LORD'" Cf. Matt 3:3)? Was he not "My messenger" whom God would send "to prepare the way before Me" (Mal 3:1; Cf. Matt 11:10)? In fact the Lord Jesus asserted that "among those born of women there has not risen one greater than John the Baptist" (Matt 11:11). Thus, in the mind of the Lord, John was personally and prophetically at least as great as Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel—and even Elijah!

Israel's Responsibility

It is perfectly clear, then, that it was not because of some lack of dedication or wisdom that John the Baptist failed to bring Israel to the place of spiritual readiness to acknowledge Jesus of Nazareth as the long-awaited Messiah. The national rejection of Jesus was entirely the fault of the people and their leaders! With respect to John, therefore, our Lord explained: "If you are willing to receive it, he is Elijah, who is to come" (Matt 11:14). Then, amazingly, He added: "'Elijah has come already, and they did not know him, but did to him whatever they wished'...Then the disciples understood that He spoke to them of John the Baptist" (Matt 17:12-13).

Thus, *John could have been Elijah if Israel had accepted his message*. This is a theme that dominates the entire Bible—*men are responsible moral agents before God*, and can never reject this accountability by arguing that since *God is the sovereign LORD of history* they cannot make genuine choices (Cf. Rom 9:18-24). Judas Iscariot could have reasoned: "Since my betrayal of the Messiah has been predestined [i.e. Luke 22:22a: "truly, the Son of Man goes as it has been determined..."], I have been deprived of my freedom of choice, and am therefore innocent!" But our Lord, anticipating such depraved thinking, added: "but woe to that man by whom He is betrayed!" (Luke 22:22b; Cf. Acts 2:23 concerning the entire nation). Thus, Joseph could say to his murderous brothers: "As for you, you meant evil against me, but God meant it for good, in order to...save many people alive" (Gen 50:20).

12 but I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wanted. So also the Son of Man is going to suffer at their hands."

12 but I say to you that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands."

12 But I tell you that Elijah has already come, yet people did not recognize him and treated him just as they pleased. In the same way, the Son of Man is going to suffer at their hands."

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

- Israel's leaders rejected "Elijah" and he died without accomplishing the restoration of Israel

— John the Baptist did not fulfill his mission because he died while doing so; likewise, Jesus would die at his enemies' hands without fulfilling His mission of establishing the kingdom

— Malachi prophesied that a Jewish revival would precede the Messiah's kingdom, but the revival did not come. Thus, the revival and kingdom must still be future.

13 Then the disciples understood that He had spoken to them about John the Baptist.

13 Then the disciples understood that He had spoken to them about John the Baptist.

13 Then the disciples understood that he had been speaking to them about John the Baptist.

13 Then the disciples understood that he spake unto them of John the Baptist.

- The disciples now understood that John the Baptist initially fulfilled the prophecy about Elijah returning

(K) Christ casts out the demon (17:14-21) (Cf. Mark 9:14-29; Luke 9:37-43a)

14 When they came to the crowd, a man came up to Jesus, falling on his knees before Him and saying,

14 When they came to the crowd, a man came up to Jesus, falling on his knees before Him and saying,

14 As they approached the crowd, a man came up to Jesus, knelt down in front of him,

14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 "Lord, have mercy on my son, because he has seizures and suffers terribly; for he often falls into the fire and often into the water.

15 "Lord, have mercy on my son, for he is a lunatic and is very ill; for he often falls into the fire and often into the water.

15 and said, "Sir, have mercy on my son, because he is an epileptic and suffers terribly. Often he falls into fire and often into water.

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

- The son's epilepsy was evidently a result of demon possession (v18)

16 And I brought him to **Yourdisciples**, and they could not cure him."

16 I brought him to Your disciples, and they could not cure him."

16 I brought him to your disciples, but they couldn't heal him."

16 And I brought him to thy disciples, and they could not cure him.

- "...Your disciples" - some of, or all, of the nine who did not go up the mountain for the Transfiguration

There are many instances of the disciples' failures in this section of Matthew: 14:16-21,26-27,28-31; 15:16,23,33; 16:5,22; 17:4,10-11. Earlier, they had demonstrated great miraculous power (10:1,8). However, their power was not their own; it came from Jesus. As Jesus progressively trained His disciples, He also withdrew some of their power to teach them that it came from Him and related to their trust in Him (14:26-27,31; 15:5,8).

17 And Jesus answered and said, "**You unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me.**"

17 And Jesus answered and said, "**You unbelieving and perverted generation, how long shall I be with you? How long shall I put up with you? Bring him here to Me.**"

17 Jesus replied, "**You unbelieving and perverted generation! How long must I be with you? How long must I put up with you? Bring him here to me!**"

17 Then Jesus answered and said, **O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.**

- Jesus' rebuke recalls Moses' words to Israel in Deut 32:5,20

— Unbelief characterized the "generation" of Jews that rejected Jesus, and now it characterized, to a lesser extent, His disciples

- "...unbelieving and perverse" - their failure to believe came from moral failure to recognize the truth rather than a lack of evidence (Cf. Phil 2:15)

— Jesus' two rhetorical questions expressed His frustration and criticism of the disciples for the slow progress of their belief

— Jesus accepted that He was rejected by the official leadership of Israel, but to find Himself let down by His own disciples evoked a rare moment of human emotion

18 And Jesus rebuked him, and the demon came out of him, and the boy was healed at once.

18 And Jesus rebuked him, and the demon came out of him, and the boy was cured at once.

18 Then Jesus rebuked the demon and it came out of him, and the boy was healed that very hour.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

19 Then the disciples came to Jesus privately and said, "Why could we not drive it out?"

19 Then the disciples came to Jesus privately and asked, "Why couldn't we drive it out?"

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And He *said to them, "Because of your **meager faith**; for truly I say to you, if you have faith the size of 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."

20 And He *said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you.

20 He told them, "Because of your lack of faith. I tell all of you with certainty, if you have faith like a grain of mustard seed, you can say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you.

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

- "...meager faith" - *oligopistia*, it was not the quantity of their faith that was deficient, it was the quality (strength)

— In spite of the revelation they received, they had not responded to it with trust as they should have. They had *some* faith in Jesus, but it should have been stronger at this point.

— The disciples were using the gift of healing Jesus had given to them as a magical ability that worked regardless of their faith in Him. Now, they learned that their power depended on proper response to revelation, namely dependent confidence in Jesus to work through them to heal.

— Continual dependence upon Jesus, rather than simply belief in who He is, constitutes strong faith (Cf. Mark 6:5-6)

- "...mustard seed" - a Jewish expression, used by Jesus and frequently by rabbis, to indicate the smallest amount

- Removing mountains is a figure of speech for overcoming great difficulties (Cf. Is 40:4; 49:11; 54:10; Matt 21:21-22; Mark 11:23; Luke 17:6; 1 Cor 13:2)
- "...nothing will be impossible" - nothing is impossible for the disciple who, with faith, works within the will of God. Thus, not every failure in healing is the result of weak faith.

Earlier, Jesus had given the disciples the authority to exorcise demons as part of their missionary journey (10:1,8). Here, He expects them to draw on this authority. However, if they approach the tasks of their mission forgetful of their empowerment and doubting its Source, they render themselves ineffectual.

21 [But this kind does not go out except by prayer and fasting.]

21 [But this kind does not go out except by prayer and fasting.]

21 But this kind does not come out except by prayer and fasting."

21 Howbeit this kind goeth not out but by prayer and fasting.

[Some scholars point out that this verse does not appear in the oldest manuscripts, Codex Sinaiticus and Codex Vaticanus]

- The lesson here is very straightforward. They could not make their witness effective here due to unbelief.
- Prayer and fasting, self-denial
- The Lord makes it clear that they should have been able to heal the child. The capacity of them to serve God was *constrained* by their unbelief.
- Yet, your faith is not an inhibitor to the Lord causing someone to be healed
- The Lord healed people who were dead (Jarius' daughter, Lazarus). It is the power of Jesus Christ that heals, not someone's faith.
- Don't jump to the conclusion that a Christian is ill due to their lack of faith! That would be a misapplication.
- Paul the apostle was not healed of his affliction, three times he prayed for healing. Was his faith lacking?
- The Lord may choose not to heal someone
- That doesn't mean that your lack of faith might be an impediment to His healing you, but His not healing you is not a proof that you lack the faith.
- It is a necessary but not sufficient solution. The Lord may have some other purpose in mind.

(L) Second prediction of Christ's death (17:22-23) (Cf. Mark 9:30-32; Luke 9:43b-45)

22 And while they were gathering together in Galilee, Jesus said to them, "The Son of Man is going to be **handed over** to men;

22 And while they were gathering together in Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of men;

22 While they were gathering together in Galilee, Jesus told them, "The Son of Man is going to be betrayed into human hands.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

- "...handed over" - *paradidosthai*, this is the first time Matthew recorded that Jesus would be betrayed, and specifically "into the hands of men"

— The verb is in the passive tense, so the betrayer remained anonymous

23 and they will kill Him, and He will be raised on the third day." And **they were deeply grieved**.

23 and they will kill Him, and He will be raised on the third day." And they were deeply grieved.

23 They will kill him, but he will be raised on the third day." Then they were filled with grief.

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

- "...they were deeply grieved" - the disciples' response showed they understood, but did not like what they heard

— They grasped Jesus' death, but did not yet understand the resurrection. This understanding would not come until after the event itself.

	Matthew	Mark	Luke
First passion announcement	16:21-23	8:31-33	9:22
Second passion announcement	17:22-23	9:30-32	9:43-45
Third passion announcement	20:17-19	10:32-34	18:31-34

Instruction About Taxes

24 Now when they came to Capernaum, those who collected the two-drachma *tax* came to Peter and said, "Does your teacher not pay the two-drachma *tax*?"

24 When they came to Capernaum, those who collected the two-drachma *tax* came to Peter and said, "Does your teacher not pay the two-drachma *tax*?"

24 When they came to Capernaum, the collectors of the temple tax came up to Peter and asked, "Your teacher pays the temple tax, doesn't he?"

24 And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

- Peter is alone. Peter without checking says of course he does.

- There was no two-drachma coin in circulation at the time, so two adults often went together and paid one shekel worth four drachmas

25 He *said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?"

25 He *said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?"

25 He answered, "Yes." When Peter went home, Jesus spoke to him first and asked him, "What do you think, Simon? From whom do kings on the earth collect tolls or tributes? From their own subjects, or from foreigners?"

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

- Jesus turned this inquiry into a teaching situation...

— He changed the tax from a religious one to a civil one to make His point

— The point was that the sons of kings are exempt from the taxes their fathers impose, so He was exempt from the taxes His Father imposed

26 When *Peter* said, "From strangers," Jesus said to him, "Then the sons are exempt.

26 When Peter said, "From strangers," Jesus said to him, "Then the sons are exempt.

26 "From foreigners," he replied. So Jesus told him, "In that case, the subjects are exempt.

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

- The temple belonged to God (Mal 3:1), thus Jesus was teaching Peter the implications of His deity

27 However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a stater. Take that and give it to them for you and Me."

27 However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me."

27 However, so that we don't offend them, go to the sea and throw in a hook. Take the first fish that comes up, open its mouth, and you will find a coin. Take it and give it to them for me and you.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

- Even though He was exempt, Jesus would pay the tax so as to not offend anyone needlessly. Failure to pay the tax would create unnecessary problems.

- Because Peter was one of Jesus' disciples and one of God's children through faith in Jesus, he also had no obligation to pay the temple tax (Cf. 12:1-8)

- Paul later followed Jesus' example of not giving offense in a similar situation (1 Cor 8:13; 9:12,22)

- Jesus used the fish as a method to demonstrate to Peter that He was the Lord of Creation. He clearly was not subject to this tax.