**MATTHEW 16:28**

 **28"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."**

**MATTHEW 17:1-8
 1Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. 2And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. 3And behold, Moses and Elijah appeared to them, talking with Him. 4Peter 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." 5While 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!" 6When the disciples heard *this*, they fell face down to the ground and were terrified. 7And Jesus came to *them* and touched them and said, "Get up, and do not be afraid." 8And lifting up their eyes, they saw no one except Jesus Himself alone.**

**"Jesus took with Him Peter and James and John his brother"** These men made up an inner circle, not of Jesus' favorites, but of those who possibly were more spiritually attuned and teachable. James died early. God is no respecter of persons.  **"and led them up on a high mountain by themselves"**  Compares Moses on the mountain in Exod. 19:24 and this transfiguration experience of Jesus. The four areas of comparison would be

1. they both were up on a mountain
2. God spoke out of the cloud in both instances (cf. Exod. 24:16)
3. Moses' face shone, (cf. Exod. 34:29), and Jesus' whole body shone
4. those around Moses were afraid, as were those accompanying Jesus

***17:2 "and He was transfigured before them"*** This is a compound Greek term from "after" (*meta*) and "form" (*morphē*). The term "transfiguration" comes from the Latin we get the English term **metamorphosis** from the Greek compound term. The theological connotation is that ***Jesus' eternal divine nature broke through His human nature****.* The term is also used of what happens in a spiritual sense to believers (cf. Rom. 12:2; 2 Cor. 3:18).

**"His face shone like the sun"** This seems to be another feature of Matthew's Gospel that attempts to present Jesus as the new Moses, Moses' face also glowed (cf. Exod. 34:29-35).

1. Moses' face faded
2. Moses concealed the fading
3. Moses received the word of God, Jesus is the word of God (cf. Matt. 5:17-48)

**"His garments became as white as light"** White is uniquely associated with heaven/heavenly beings/glorified saints. ***GLORY!***

***17:3 "Moses and Elijah appeared to them, talking with Him"***  This represents the Law and the Prophets. They were both eschatological figures, Moses out of Deuteronomy 18 and Elijah out of Malachi 4. **How the disciples knew that it was Moses and Elijah is uncertain unless they were dressed in a characteristic way, by their speech, or Jesus told them.??**

***The believers of the OT were still alive! It affirms a conscious afterlife after a physical death.***

***17:4 "Peter said to Jesus"***Peter interrupted and answered a question that was never asked, which was characteristic of Peter. IT IS GOOD FOR US TO ***ABIDE*** HERE!  **"I will make three tabernacles here"** "Let's stay up here This experience was so wonderful and spiritual." In some ways this functions like the temptation experiences in Matthew 4 — ***another way for Jesus to bypass the cross.***

***17:5 "a bright cloud overshadowed them, and behold a voice out of the cloud said"***This bright cloud was related to the ***Shekinah***cloud of glory of the Old Testament, which was a symbol of the personal presence of God. This cloud appeared once before at Jesus' baptism (cf. Matt. 3:17). Peter alludes to it later in 2 Pet. 1:17-18.

This phrase ***"overshadowed them" is from the same Greek root used to refer to the conception of Jesus by the Spirit in the virgin Mary in Luke 1:35.***

What God said is significant. The parallel in Luke combined a quote from Ps. 2:7 (My Son) and Isa. 42:1 (My Chosen One, cf. Luke 9:35). Psalm 2 is a royal Davidic Psalm and Isaiah 42 is the beginning of the Servant Songs of Isaiah. Here we have the full deity of Jesus combined with the ministry of the Suffering Servant of Isaiah (cf. Mark 9:28; Luke 9:28-36). This reflects the prophecy of Gen. 3:15.

 ***"listen to Him"*** – ***BE DOERS OF THE WORD NOT HEARERS ONLY!*** Deut 18:15

***THIS IS THE MOST IMPORTANT THING I’VE GOTTEN: MOSES – THE LAW, ELIJAH – THE PROPHETS, JESUS – THE LOGOS LIVING WORD – LISTEN TO HIM! HE IS THE FULFILMENT OF ALL THE LAW AND THE PROPHETS.***

 **17:6 "they fell face down to the ground and were terrified"** The people of the Bible believed that to see God was to die **17:7 "Jesus came to *them* and touched them"** They were asleep (cf. Luke 9:32). This may have been a nighttime experience where the glory of Jesus may have shone all the more brilliantly against the background of the night sky. This touch was a gesture of Jesus' care for them.

 **"Get up, and do not be afraid"** These are both imperatives. They address the issue at hand.

1. NO, we cannot stay here on the mountain (aorist imperative)
2. DO NOT BE AFRAID of this experience of the closeness of God (present imperative)

***This experience was to promote action, not inaction, and courage in the task, not fear!***

**MATTHEW 17:9-13
 9As 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." 10And His disciples asked Him, "Why then do the scribes say that Elijah must come first?" 11And He answered and said, "Elijah is coming and will restore all things; 12but 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." 13Then the disciples understood that He had spoken to them about John the Baptist.**

**17:9 "Jesus commanded them, saying, 'Tell the vision to no one until the Son of Man has risen from the dead'"** implies that this was a reference to the sufferings of Jesus (Matt. 16:21), which shows that ***Peter's attempt to keep them on the mountain was another ploy of Satan.***

**17:10 "His disciples asked Him, "Why then do the scribes say that Elijah must come first'"** referred to the prophecy of Mal. 3:1 and 4:5. He stated specifically that Elijah had already come in the ministry of John the Baptist (Matt. 11:10, 14; Mark 9:11-13; Luke 1:17). However, when the Pharisees asked John in the Gospel of John (1:20-25) if he was Elijah, he flatly denied it. This seeming contradiction can be handled by the fact that John denied that he was a resuscitated Elijah, but Jesus affirmed that John symbolically fulfilled the preparation ministry of Elijah.

**"So also the Son of Man is going to suffer at their hands"** This is a recurrent theme after Peter's confession (Matt. 16:21; 17:9, 12, 22-23; 20:18-19). He told them about His suffering, but if they could have heard, He also told them of His resurrection.

**16:20 "He warned the disciples that they should tell no one that He was the Christ"**

**MATTHEW 16:21-23
 21From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. ."**

**16:21 "must"** This was the word "*dei*" which meant moral necessity (Jesus came to die, Mark 8:31; 10:45; John 3:14,16). Jesus knew there was a divine plan for His life and ministry (Matt. 12:15-21; Luke 22:22; Acts 2:23; 3:18; 4:28; 10:42; 17:31). He knew at the age of twelve ( Luke 2:41-49)!

**NASB (UPDATED) TEXT: MATTHEW 17:14-18
 14When they came to the crowd, a man came up to Jesus, falling on his knees before Him and saying, 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. 16I brought him to Your disciples, and they could not cure him." 17And 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." 18And Jesus rebuked him, and the demon came out of him, and the boy was cured at once.**

**TURN TO MARK 9:14-31 TO GAIN FULL UNDERSTANDING**

**NOTE THE FATHER’S ATTITUDE CHANGE FROM v18 to v24**

**17:15 "Lord, have mercy on my son"** The title "Lord" (*kurios*) can simply mean "sir" or "mister" (lit. *kurie*), yet in some contexts it taken on theological connotations. This is probably one of them.

|  |  |
| --- | --- |
| The man's request is an implied question. ***Will Jesus have mercy (aorist active imperative) as the man requested?***  |  |

A much more detailed account of this ailment is found in Mark 9:18-20. The term "epilepsy" was literally the term "moon struck" or "lunatic." This particular illness was caused by a demon (cf. Matt. 17:18). There is a major attempt in the New Testament to differentiate between demon possession, which often causes physical ailments, and physical disease itself (cf. Matt. 4:24). This was an account of deliverance, not a healing.

**17:16 "I brought him to Your disciples, and they could not cure him"** This was highly unusual, for Matt. 10:1,8 tells us they had this delegated power. The exact reason for their failure in this instance was specified as their lack of faith and prayer. A much more detailed account of the dialogue between the father and Jesus is recorded in Mark 9:21-24.

**17:17 *"And Jesus answered and said, 'You unbelieving and perverse generation'"*** This was an allusion to Deut. 32:5,20. In Jesus' temptation experience (i.e., Matthew; Luke 4), He quoted Deuteronomy three times.

***To whom is Jesus speaking? The disciples? (cf. Matt. 17:19-20) The man/the crowd? That generation - the Jewish leaders fallen humanity in general?***

**MATTHEW 17:19-21
 19Then the disciples came to Jesus privately and said, "Why could we not drive it out?" 20And 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." 21[" But this kind does not go out except by prayer and fasting." ]**

**17:19 "Why could we not drive it out"** Jesus answers this question in Matt. 17:20 where He said, "You have so little faith." This was a repeated comment by Jesus (cf. Matt. 6:30; 8:26; 14:31; 16:8).

***The Apostles were not super saints. There are no super saints!***

|  |
| --- |
| **17:20** |
| **NASB** | **"the littleness of your faith"** |
| **NKJV** | **"your unbelief"** |
| **NRSV, Peshitta** | **"your little faith"** |
| **TEV** | **"do not have enough faith"** |
| **NJB** | **"you have so little faith"** |
| **REB** | **"Your faith is too small"** |

***In Mark 9 account the father’s declaration, “Lord I believe, help thou my unbelief…”***

 **"if you have faith the size of a mustard seed, you will say to this mountain, 'Move over here to there'"** The mustard seed was the smallest seed known to the Jewish people. ***Jesus was not emphasizing the power of human faith itself, but the object of their faith***.

***Some believe that Jesus gestured to the mountain where He had just been transfigured the night before.***

**17:21** **21[" But this kind does not go out except by prayer and fasting."** is not found in the Greek text of Matthew. It seems to have been incorporated by very early copyists from the parallel account in Mark 9:29, where it is included in the original text.

**MATTHEW 17:22-23
 22And 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; 23and they will kill Him, and He will be raised on the third day." And they were deeply grieved.**

**17:22-23 "the Son of Man is going to be delivered into the hands of men; and they will kill Him, and He will be raised again on the third day"** Jesus showed His prophetic insight about His suffering and death (cf. Matt. 16:21ff.; 17:9,12; John 10:11,15,17,18). Jesus was beginning to lay the foundation for the disciples' understanding of what was going to occur during the last week of His life. From this passage we learn that Jesus would be turned over to the Gentiles (i.e., the Romans, cf. Matt. 20:19).

**17:23 "and they were deeply grieved"** Both of the Gospel parallels in Mark (9:32) and Luke (9:45) add that they did not understand but were afraid to ask. It is amazing that the Sanhedrin understood Jesus' prediction about His resurrection but the disciples were absolutely surprised by His appearance in the upper room (cf. Luke 24:36-38).