

2019-2010 Bible Study

#23

3/10/20

Matthew 17

3/10/20

Reference

- Last week's charts contain a Map from:
- The New Moody Atlas of the Bible, By Barry J. Beitzel
- Moody Publishers, Chicago IL

Outline for Matthew 17

- **Matthew 17**
- The Transfiguration
- Jesus Cures an Epileptic Boy
- Jesus Again Foretells His Death and Resurrection

Matthew 17

- Father indicated that this was a turning point in Matthew's Gospel
- The information in this chapter can be seen as a parallel to the "Baptism of Jesus" (**Matthew 3:13-17_a**), and marks the beginning of the second half of the Gospel
- Jesus begins his journey to Jerusalem after completing the Galilean ministry
- The purpose of the second half is to reveal that Jesus of Nazareth is not only the long awaited "messiah," but that He is also the "Divine King"

Matthew 17 (Cont)

- Originally, according to the Old Testament, Israel had only one king, and He was a divine king (**1st Samuel 8:4-9** b)
- It was then that they asked for a human king as well (like all of their neighbors)
- So, God sent them Saul who was a king like they wanted, but he failed to be obedient
- Then, God chose David, a king after His own heart
- He was someone who would image God's love for His people

Matthew 17 (Cont)

- Thus, God promised David a dynasty which will reign forever
- Jesus, therefore, came as a son of David, to restore all things to God the Father
- Father pointed out that when the people of the Old Testament asked for a human king, they were (as Samuel said) rejecting the Divine King
- Matthew is saying that at this point in Jesus, they will have a human king as well as a return of the divine king all in one

Matthew 17 (Cont)

- The Old Testament problem (asking for a human king) will be resolved in Jesus
- Thus, the revelation (by Matthew) of Jesus' divinity as the Messiah that they have been waiting for, meant that the return of the human king was also the return of the divine king
- Matthew was saying that the glory cloud had returned along with the Messiah
- We heard the prefigurement of this in the prophecy of *Malachi* and John the Baptist

Matthew 17 (Cont)

- John the Baptist was preparing the way for the Lord, as well as the return of the glory cloud to the temple
- He was the messenger preparing the way for Jesus, who is the glory cloud
- This was hinted at earlier, but now it became much clearer

Matthew 17 (Cont)

- **Matthew 17:1-4** *“And after six days Jesus took with him Peter and James and John his brother...one for you and one for Moses and one for Elijah”*
 - Father said that the disciples witnessed a human being filled with the Glory of God shining with divine light
 - In His transfiguration, Jesus revealed what Adam was suppose to be and at His resurrection, Adam was to be, restored in all things
 - In this historic setting we had John the Baptist preaching about the Law and calling on the people to repent because the Kingdom of God was at hand
 - Here, in the Transfiguration, we have Elijah appearing with Moses, and both are thought to have been assumed into heaven

Matthew 17 (Cont)

- Because of this, Peter proposed to build three booths or huts for them as he sees this as the fulfillment of the Feast of Booths
- When they saw the divine glory shining forth from Jesus, they began to realize that Jesus was not just the Messiah
- He was in fact the Divine King, God dwelling within an earthly tent
- It was a miracle
- When Peter began to sense this, he believed that God was with them
- That is why he wanted to build those tabernacles, which was definitely something the Jews would have understood *



Matthew 17 (Cont)

- **Matthew 17:5-8** *“He was still speaking,...they saw no one but Jesus only”*
 - Then, they heard the “voice from the cloud” speaking of “my beloved son”
 - This is a clear parallel to the word from God at Jesus’ Baptism (and another Tabernacle imagery)
 - To overshadow in Greek is *episkiazo*, which we will see again in Luke’s Gospel in reference to the Annunciation

Matthew 17 (Cont)

- These are the only two places where this word is found in the New Testament
- Thus, the Transfiguration stories are showing the fulfillment of **Exodus** 40 (where the authors of the Septuagint translated the Hebrew into the Greek *episkiazo*) *

Matthew 17 (Cont)

- **Matthew 17:9** *“And as they were coming down the mountain, Jesus commanded them ‘Tell no one the vision, until the Son of man is raised from the dead’”*
 - Once again, we see Jesus directing the disciples to keep these things secret until He was raised from the dead
 - His resurrection will be the book end of the Transfiguration
 - This is similar to what happened with Peter at *Caesarea Philippi* which was the book end to the baptism story
 - Only after, Jesus comes forth from the tomb and the disciples say “My Lord and my God” will they fully realize and acknowledge the full understanding of what they saw at the Transfiguration *

Matthew 17 (Cont)

- **Matthew 17:10-21** *“And the disciples asked him,...and nothing will be impossible to you:*
 - The disciples asked Jesus why the scribes said that *Elijah* must come before the arrival of the Messiah and the return of the Glory Cloud (scribes memorized the Old Testament)
 - Jesus responded that He had come first
 - This takes us back to the prophet ***Malachi*** where it says that Elijah will come before the great day (the day the Lord will return to His temple)
 - So, everyone was waiting for the return of Elijah

Matthew 17 (Cont)

- At this point, the disciples have a problem, a conundrum
- They have just witnessed Jesus as God dwelling among them
- How could Jesus have come before Elijah?
- Jesus had been with them for three years, so it was a bit late for Elijah to show up
- Here, Jesus tells them what they have missed as Elijah did come, and the Jews killed him (John the Baptist)
- We can see that Matthew is showing his audience two parts to the gospel story (two layers of Revelation)

Matthew 17 (Cont)

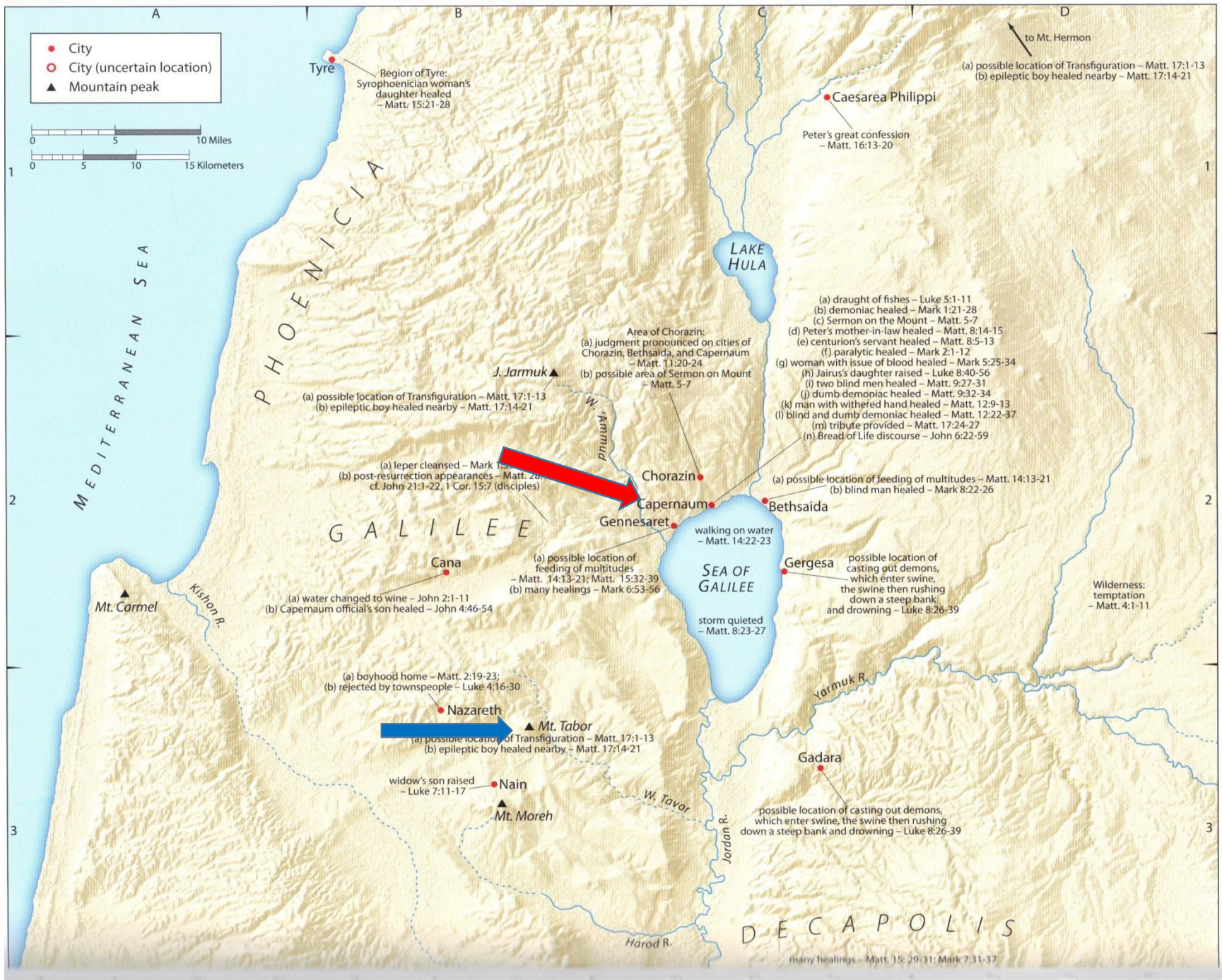
- John the Baptist came to reveal that Jesus of Nazareth was the Messiah
- *Elijah* (John) appeared at this point and they began to see that Jesus is the Messiah, the Divine King
- Jesus is the Lord returning to His temple as prophesied by **Malachi 4:5-6** .
- Then, Matthew presented a story of the epileptic son who the disciples could not heal *

Matthew 17 (Cont)

- **Matthew 17:22-23** *“As they were gathering in Galilee, Jesus said to them, ‘The Son of man is to be delivered into the hands of the men, and they will kill him, and he will be raised on the third day.’ And they were greatly distressed”*
 - This is the second of three times Jesus will tell His disciples about His passion:
 - Matthew 16:21
 - **Matthew 17:22**
 - Matthew 20:18-19 *

Matthew 17 (Cont)

- **Matthew 17:24-27** “*As they were gathering in Galilee...*”
 - At this point, they went back to *Capernaum* where Peter met another tax collector seeking the temple tax
 - The temple tax was:
 - A half shekel tax (two *drachma* worth 2 days pay)
 - Gathered during the Passover, Pentecost, or Tabernacles
 - Paid by every man 20 years old and above who was eligible for military service and ready to assume the duties of citizenship at least once
 - Collected for the upkeep of the Jewish temple
 - There was a debate among Jews of that time as to whether it was required annually or once in a life time (the Essenes only paid it once)



Reference

- Map from:
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Matthew 17 (Cont)

- Jesus was beginning to educate the disciples concerning who they were
- He told Peter that he is no longer an average Jew and he does not need to pay the temple tax because he is a “son of the kingdom of God”
- He told him that there was a new kingdom and a new temple for him to be concerned about
- Then He directed Peter to go fishing!
- We will now continue with **Matthew 18**

Matthew 18

3/10/20

Outline for Matthew 18

- **Matthew 18**
- True Greatness
- Temptation to Sin
- The Parable of the Lost Sheep
- Binding and Loosing of Sins
- Repeated Forgiveness
- The Parable of the Unmerciful Servant

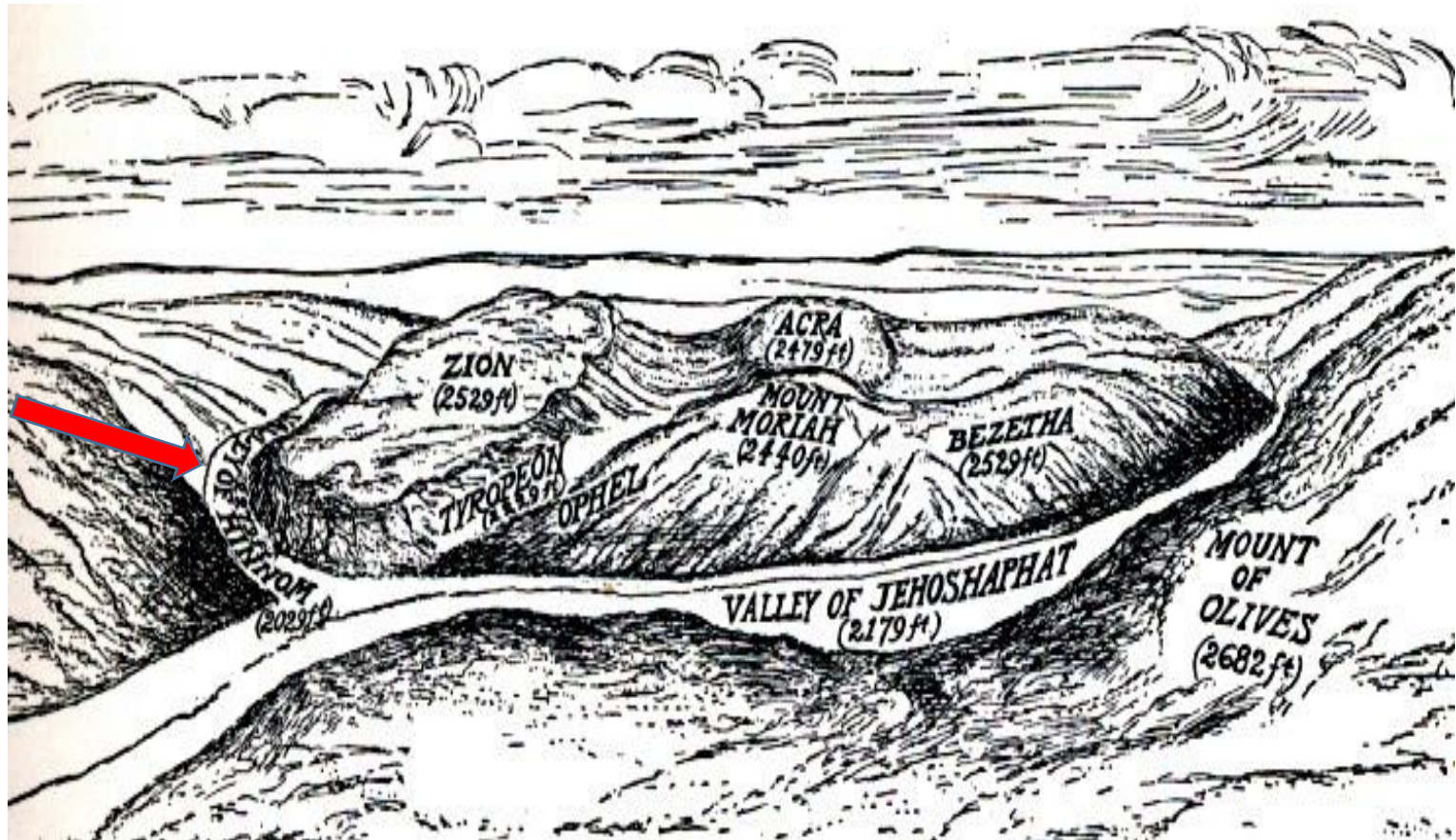
Matthew 18

- **Matthew 18:1-6** *“At that time the disciples came to Jesus,...and to be drowned in the depth of the sea”*
 - Once again, we see just how far the disciples were from understanding what Jesus was all about as they jockeyed for positions of power
 - Jesus reminds them of the need to be child-like
 - Father said that Jesus was saying that the greatest in the kingdom would be the one who had humility
 - Further, Jesus told them of the danger of causing a child to sin *

Matthew 18 (Cont)

- **Matthew 18:7-9** “Woe to the world for temptations to sin!...to be thrown into the hell of fire”
 - In this passage, Jesus discusses the evil of temptation and its consequences toward sin
 - Father said that depending on the translation of this passage, we will find the word “hell of fire,” “Hades,” or “fiery torment”
 - The Greek word used there is *Gehenna*
 - The city of Jerusalem was built on top of four hill tops surrounded by two major valleys
 - Valley of Jehoshaphat (Kidron)
 - Valley of the sons of Hinnom (Gehenna in Greek)

Hills of Jerusalem



Matthew 18 (Cont)

- By the first century, *Gehenna* had become the city's garbage dump (filth, decaying vegetables and animals, fire, etc.)
- It became the symbol for the place where those who sinned were cast out from God's presence
- Inside the walls of Jerusalem one found peace
- Outside the walls of Jerusalem, was like a garbage dump where people were away from God
- This is the image of eternal damnation

Matthew 18 (Cont)

- For the sake of time, Father did not discuss the rest of the events in this chapter
- When we come back in the Synoptic Gospels class, we will look at the details concerning:
 - Existence of guardian angels
 - Lost sheep
 - Responsibility for forgiving sins
 - Binding and loosing
 - The presence of Jesus among His followers
 - Requirement for unrestricted forgiveness
 - The parable of the king's forgiveness
- At this time we will look at **Matthew 19**