

MATTHEW 17:1-21

A. Matthew 17:1 - And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

1. Jesus takes Peter, James, and John up on **top** of a mount. The question is asked, "Why them?". Most say that they were the special inner circle of Christ.
2. However, there are some that question that answer, as J. Vernon McGee did. He said the reason Jesus often involved those three was because they were **thick**-headed, slower, and needed special attention to know something.

****We know Peter was a fisherman who was **impulsive** and the brothers, James & John, were called "**Sons** of Thunder" (Mark 3:17).**

B. Matthew 17:2 - And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

1. Jesus transfigured (Greek-metamorphosed), indicating a change in form. Christ was giving His three disciples a sample of His kingdom glory to encourage their **faith**. Peter never forgot that moment, the majestic event where Christ was **glowing!**

II Peter 1:16-18 - For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 2Peter 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 2Peter 1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.

2. The unveiled glory **within** Christ definitely showed His **Deity**. Paul himself experienced this glory light and said about it in Acts 9:3 - [And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:] & I Timothy 6:15-16 - [Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; 1Tim. 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.]
3. The writer of Hebrews says in Hebrews 1:2-3 - [Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Heb. 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;]

C. 1. This verse shows that death is **not** the end, and we **will** recognize each other in the next life through

Matthew 17:3 - And, behold, there appeared unto them Moses and Elias talking with him.

eternity.

2. The two witnesses likely in Revelation, during the Tribulation, are these two here. Moses represents the **law**, whereas, Elijah represents the **prophets** (Rev. 11).
 - a. Some say that in Revelation the two witnesses are Elijah and Enoch. They say they never died and Heb. 9:27 says, "it is appointed unto man **once** to die".

- b. But, Lazarus died **twice** and so did those raised from the dead in the OT & NT. In the Rapture many will not die once, and in the end of the Tribulation those **surviving** believers get to go into the Kingdom, never having died!
3. It seems that Moses and Elijah are the **only** two men who do the things that Rev. 11:3-12 says they do.
- a. Malachi 4:1 - For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.
- *This verse is a reference to Christ's return, the Day of the Lord.
- b. Notice the last four names in the last book of the O.T., before silence for **400** years.
- (1) Malachi 4:2 - But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.
- *This sounds like Matthew 17:2 (transfiguration) - LORD
- (2) Malachi 4:4 - Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.
- *Moses - [Horeb] - could this be the Mt. of Transfiguration?
- (3) Malachi 4:5 - Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
- *Elijah - We do know it is the LORD, Moses, and Elijah.
4. So Moses and Elijah represent **two** types of saints going into the Kingdom.
- a. John 11:25 - Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
- *This verse represents the ones who have died and live **again** in resurrection.
- b. John 11:26 - And whosoever liveth and believeth in me shall never die. Believest thou this?
- *This verse represents the ones who believe (alive) and walk right into the Kingdom **after** the Tribulation.
- *An example: Matthew 25:31-34 - [When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: Matt. 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: Matt. 25:33 And he shall set the sheep on his right hand, but the goats on the left. Matt. 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:]
- c. So Moses represents the one who **dies** and by resurrection goes into the Kingdom. Elijah represents the one who does **not** die, but endures and walks right into the Kingdom.

D. Matthew 17:4 - 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.

1. Peter often is criticized for saying this, but was it a **bad** thing? Why did he say to build tabernacles?

2. Jewish Feasts

a. **Passover** - Leviticus 23 - (cross)

b. Pentecost - **50** days later - Acts 2 (Then there are several quiet months.)

c. Blowing of **Trumpets** - 1st day of 7th month (regathering of Jews)

d. Day of **Atonement** - 10th day of 7th month (Christ returns, takes away sin at His coming, and New Covenant begins)

e.

Then it is the Feast of Tabernacles

he was seeing on the mount was a type of the kingdom glory.

(1) Peter **some**what understood. He understood what

(2) So Peter says: "Hey, it is time for the Feast of Tabernacles!" For the Jews, every man was to go down to Jerusalem **three** times a year. This would be at Passover, at Pentecost, and at the Feast of Tabernacles.

Deuteronomy 16:16 - Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

(3) They would go to Jerusalem, where they built little **booths** (tabernacles) to live in for the week of the feast.

****That is what Peter is talking about here. The Feast of Tabernacles is a **type** of Christ defeating Israel's enemies and **then** entering the Kingdom. This is what Peter understood.**

(4) Zechariah 14:1, 3-4a, 9, 16, 18-19 - Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. Zech. 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. Zech. 14:4a And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, Zech. 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. Zech. 14:16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. Zech. 14:18 And if the family of Egypt go not up, and come not, that *have* no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. Zech. 14:19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

***The nations have to go to Jerusalem in the Kingdom and participate in **worship** of the Feast of Tabernacles to honor the King of Kings and Lord of Lords (one LORD).**

- (5) Peter somewhat understood that this event was a type of Christ's **Kingdom** glory (supernaturally revealed?). Peter wants to build some tabernacles for Christ (King), Moses (Law), and Elijah (Prophets).

E. Matthew 17:5 - 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.

1. As Peter was speaking, a bright cloud came and hovered over them. Then the voice of God the Father spoke from the **cloud** and said again: [This is my beloved Son, in whom I am well pleased, hear ye him].

*Peter, be quiet and listen to **Jesus**.

2. There are **three** times that the Father expresses His pleasure in His Son. At His baptism (Matt. 3), here in Matthew 17 at His Son's transfiguration, and in Psalm 2 in regards to His resurrection. As the Father interrupts Peter (be quiet), He is saying that He is pleased with what His Son had told them. It is **My** will that He should D.B.R. You haven't grasped this yet, so listen to what My Son is saying. You have to get this, remember?

Luke 9:44-45 - Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. Luke 9:45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

F. Matthew 17:6-8 - And when the disciples heard *it*, they fell on their face, and were sore afraid. Matt. 17:7 And Jesus came and touched them, and said, Arise, and be not afraid.

1. The disciples are on their faces **afraid**, then Jesus touches them to comfort them. As they look around, Moses and Elijah are gone. The cloud and the voice are gone, and they **only** see Jesus - Who will be preminent in the Kingdom.
2. In the Kingdom, the law (Moses) and the prophets (Elijah) are fulfilled in **Christ**.

Matthew 5:17 - Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

G. Matthew 17:9 - 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.

1. Christ again is **de**emphasizing His **earthly** ministry at this time. The nation Israel had already rejected Him. So here again, He is anchoring His disciples for His upcoming D.B.R.A. This amazing happening on the Mount should explode their **faith**. As for Israel, Jesus will resume dealing with them after His resurrection, ascension, and the coming of the Holy Spirit.

Remember?

Matthew 12:16 - [And charged them that they should not make him known:]

Matthew 16:20 - [Then charged he his disciples that they should tell no man that he was Jesus the Christ.]

2. Notice that Peter is learning. This time when Christ talks of His D.B.R., Peter does **not** rebuke Christ as he previously had done (Matt. 16:22).

H.

Matthew 17:10-13 - And his disciples asked him, saying, Why then say the scribes that Elias must first come? Matt. 17:11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. Matt. 17:12 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. Matt. 17:13 Then the disciples understood that he spake unto them of John the Baptist.

1. These verses are commenting on the **second** coming to earth by Elijah.

*Remember, if Israel would have received it, or believed that Jesus was the Christ (Messiah)- the Son of God, then Elijah would **have** come then, instead of John the Baptist, and fulfilled prophecy.

Malachi 4:5 - Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

2. Remember, John the Baptist had come in the power and spirit of Elijah. Everything needed for Israel to believe was there (Christ-John-signs).

*But what did they do to John the Baptist, which was a **pre**view of what they would do to Christ? They **killed** him!

It was too late at this time for Israel. After Acts 7, Israel will never have any **excuse for not believing Jesus is the Christ-Messiah.

I.

Matthew 17:14-21 - And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, Matt. 17:15 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. Matt. 17:16 And I brought him to thy disciples, and they could not cure him. Matt. 17:17 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. Matt. 17:18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Matt. 17:19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? Matt. 17:20 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. Matt. 17:21 Howbeit this kind goeth not out but by prayer and fasting.

1. They leave the mountain glory, but when they return to the valley, they see the need. They see their nation Israel being in **satanic** captivity. They want to help, yet at this moment they are **unable** to help them. Why?
2. A man's son is controlled by an **unclean** spirit which caused epilepsy. The disciples could not cast the **unclean** spirit out. But hadn't they done this before (Matthew 10)? Why not now?
 - a. It was no problem for Christ to cast out the **unclean** spirit, but He rebukes His disciples for their **lack** of faith, especially after what they had just **seen** on the Mount of Transfiguration.

- b. They ask why they could not cast out the evil spirit and He tells them of their unbelief. It was their unbelief in what Christ and the Father had **told** them of His upcoming D.B.R. (not for forgiveness of sins).

Christ is anchoring-teaching**-mentoring His disciples. He uses this possessed boy as an event that should wake up the apostles and convince them to grasp what the prophets had written of the Messiah's suffering and **glory** (Isaiah 53, 56; Psalm 22).

I Peter 1:11 - Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

- c. What would cause them to fast and pray? If they knew that Jesus was to be taken **away**, what should their reaction be? They would fast and pray!

Matthew 9:14-15 - Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? Matt. 9:15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

*Since they had put out of their mind, or **refused** to believe that Jesus would have to suffer and leave them, Jesus will no longer be **coy** about His D.B.R.

- d. Prayer and fasting by the 12 would mean that they understood He would have to die and be leaving them. It is not until **after** the resurrection that they truly get it. It is not until they believe after Christ's resurrection that the power they had in Matthew 10:5-ff is returned to them.

Note: Because they did not walk in faith of the new-advanced revelation that had been given to them, they had **lost** God's power!