

Matthew 17
Part 2 (14-27)
Jesus heals, foretells His death, and pays a tax

- III. Jesus casts a demon from a boy (14-21).
- A. A man brought his son to Jesus to be cured (14-15).
1. Jesus and the three disciples came down from the mountain to meet the multitude.
 - a. In Luke's account we see this is the next day (cf Lk 9:37).
 - b. If we combine Matthew, Mark and Luke we have quite a scene (cf Mk 9:14).
 - c. The scribes were probably trying to take advantage of the absence of Jesus to discredit Him and to belittle the disciples (cf Mk 11:28; 12:14; Lk 11:53, 54).
 - d. Jesus wanted to know why the scribes were questioning His disciples (cf Mk 9:16).
 2. A "certain man" kneels and asks for mercy concerning his son.
 - a. "Lunatic" is an interesting word. Literally, "moon struck". It comes from Greek superstition, which attributed these problems to the influence of the moon.
 - b. This man knew it was the work of a demon (cf Mk 9:17).
 - c. At times this demon would cause uncontrolled actions in the boy (cf Mk 5:4, 5).
- B. Jesus then heals the boy of the demon (16-18).
1. The man then tells Jesus he had brought the boy to the disciples to be cured.
 - a. The disciples failed in casting this demon out.
 - b. We know they had been given power over demons. (cf 10:8)
 - c. It is possible they didn't know the total power they had been given.
 2. "Perverse" means twisted or turned from the proper course.
 - a. Many say this is not directed at the apostles.
 - b. It is possible He was including everyone present in this rebuke.
 - c. He had used similar language to the apostles before (cf 8:26; 16:8; Jn 20:27).
 - d. He also said the same thing about that generation in general (cf 13:58; Lk 24:25).
 - e. "Suffer" means to endure or to tolerate (cf 2 Thess 1:4; 2 Tim 4:3).
 3. Jesus has power over the demon and rebukes it.
 - a. The disciples' failure did not lessen Jesus' ability or power.
 - b. The "rebuke" was a commanding of the demon spirit (cf Lk 4:35, 36, 41; Acts 16:18; 19:13-15).
 - c. Both Mark and Luke add to the departing of the demon (cf Mk 9:26; Lk 9:42).
- C. The disciples are taught the power of faith (19-21).
1. The disciples wanted to know why they couldn't cast out this demon (19).

- a. They may have been ashamed of their failure and waited to be alone to ask the question (cf 13:36; Mk 4:10; 7:17).
 - b. Interestingly, the failure of the disciples to cast out this demon seemed to add to the power that Jesus had in the eyes of the multitude (cf Lk 9:43).
 - 2. Jesus points them to their lack of faith (cf Jn 3:16, 36; Heb 3:19).
 - a. In some way they lacked the proper portion of faith to cast out this demon (cf 1Cor 12:9; 13:2).
 - b. Illustrated clearly in Peter's attempt to walk on the water (cf 14:31).
 - c. The "mustard seed" and the "mountain" are simply an illustration to show that seemingly impossible tasks are very possible if approached properly (cf Lk 1:37; 18:27).
 - d. "Prayer and fasting" can be used to increase faith (cf Dan 9:3; Acts 13:2, 3; 14:23).
- IV. Jesus again states the facts of His pending death (22, 23).
 - A. Jesus tells them of His betrayal (22).
 - 1. This is a foretelling of the events involving Judas Iscariot (cf 26:16, 46; 1 Cor 11:23).
 - 2. "Abode in Galilee" is explained in Mark's account (cf Mk 9:30).
 - B. He then tells of His death and resurrection (23).
 - 1. This was a point the disciples couldn't properly grasp (cf Lk 9:45) (cf Isa 53:7; 10-12).
 - 2. It appears Jesus took advantage of their renewed faith in Him to announce His death.
 - a. Three of them had just witnessed the transfiguration.
 - b. All of them had witnessed the casting out of the demon in the boy, which they could not do.
 - 3. "Exceeding sorry" is very different than the first time Jesus announced His death.
 - a. The first time Peter rebuked the Savior (cf 16:22, 23).
 - b. Now they understood enough to be sorrowful.
 - c. This may be due to His death or simply the fact that He repeated this warning (cf Jn 16:6; 20).
- V. Jesus pays His tax or tribute (24-27).
 - A. This tax was not the tax given to the Roman government but a tax of the old law (24).
 - 1. This tax was set up by God through Moses. (cf Ex 30:11-16)
 - 2. Notice this was asked of Him when He returned to Capernaum, His place of residence. (cf 4:13)
 - B. Jesus agrees to pay the tax and uses the event to teach His disciples (25-27).
 - 1. Payment of the tax was right. It was part of the law (cf Ex 38:26).
 - a. Not only did paying the tax show subjection, but also showed proper responsibility.
 - b. Peter's answer of "Yes" was not necessary. Jesus always did what was right (cf Jn 4:34; 6:38).
 - 2. Peter had recently announced Jesus to be God's son (cf 16:16) and God had recently declared Jesus to be His Son (cf 17:5).

- a. Peter answers Jesus' question properly.
 - b. Since kings don't require taxes from their sons, Jesus should be exempt from this tax.
3. Jesus pays the tax so He would not be a stumbling block to others (cf Rom 14:21; 15:2, 3; 2 Cor 6:3).
- a. Two things are accomplished with this exchange:
 - (1) The taxes are paid as required under the law.
 - (2) Peter is given another declaration of Jesus' omniscient power (cf Jonah 1:17; 2:10).
 - b. The coin was large enough to pay both their taxes.

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