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Jesus Predicts His Death a Second Time Matthew 17:22-23; Mark 9:30-32; Luke 9:43b-45

Jesus predicts His death a second time **DIG: What does the apostle's grief show about their expectations? What is the major difference between Jesus' teaching here and in Mark 8:31b? What is significant about this difference? Why do you think the talmidim were afraid to ask?**

REFLECT: When is your quiet time with the Lord? What seems to intrude upon it the most? How can you change that? What are you afraid to ask Messiah about?

After **Yeshua** threw out **the deaf and mute demon** (to see link click [Gd - Jesus Heals a Demon Possessed Boy](#)) they left that place and passed privately through **Galilee**. It was no longer possible for **Christ** to be alone with **the Twelve** in the region of Caesarea Philippi. The Torah-teachers had found out **His** retreat and were on hand to battle **Him** at every turn. Once the crowds learned of the healing of the demon-possessed boy, it made it impossible to have any privacy for further instruction of **His apostles**.

So, **the Chief Shepherd** turned **His** steps once again toward the south, **passing through** the hills and valleys of **Galilee**, probably west of the Jordan. This was not for the purpose of pursuing another public **Galilean** ministry, although **His** public ministry would end in Jerusalem with a second cleansing of the Temple (see [lv - Jesus Entered the Temple Area and Drove Out All Who Were Buying and Selling](#)). **Jesus did not want anyone to know where they were, because He was teaching His apostles (Matthew 17:22a; Mark 9:30-31a).** He was focusing **His** teaching ministry on **the Twelve**, and **He** sought seclusion to accomplish this. **His talmidim** needed to be away from the distractions of the crowds to concentrate on what **Yeshua** was saying to **them**. For the second time **He** makes a clear statement concerning **His** death and resurrection (see [Fy - Jesus Predicts His Death](#)), and for the second time **they** do not understand what **He** is talking about.

As **Christ** was teaching, **He** reiterated **His** fate and **said to His apostles: Listen carefully to what I AM about to tell you: The Son of Man is going to be betrayed into the hands of men (Matthew 17:22b; Mark 9:31b; Luke 9:43b-44)**. This second prediction included the new element of **betrayal**. The verb *paradidotai* (**is going to be betrayed**), is a futuristic present. Although the **betrayal** is still in the future, it's as good as happening right now. By translating *paradidotai* as **betrayed**, it implies that Judas is the subject of the action. The word literally means *to be delivered up or to be handed over*.⁸⁸⁸



They will kill Him. By then there was clearly opposition from many in rabbinic leadership concerning the upstart **Messiah**. It will not only be some of the Jewish that would turn on **Jesus**, but ultimately the Roman civil authorities as well. It is well documented that the Sanhedrin had to submit to the Romans in all capital cases. It is unfortunate that some today still believe “the Jews” killed **Yeshua**. However, it is a matter of history that **He** was executed on a cross, which was not even part of the Jewish judicial system. In a strange way, it is prophetic that **the Suffering Servant** would be rejected by **His** own and turned over to the Gentiles for ultimate execution. Both Jews and Gentiles are represented in **His** rejection so that **He** may turn it around and be **the Redeemer** of all (see my commentary on **Exodus Bz -Redemption**).⁸⁸⁹

Despite the apparent setback, there would be good news at the end of the story, as **Christ** promises that **on the third day He will be raised to life (Matthew 17:23a; Mark 9:31c)**. In spite of this clear statement, **the apostles** did not understand. The Jews at the time of **Christ** were confused about prophecies in the TaNaKh concerning **Messiah**. On the one hand they recognized that **the**

Meshiach was to suffer, but, on the other hand they believed that **He** would rule in power and glory. These two lines of revelation seemed to be contradictory. Jewish theology sought to harmonize the confusion by teaching the coming of two **Messiahs** (see [My - The Jewish Concept of Two Messiahs](#)); one to suffer and die, and the other to reign in power and glory. **The apostles** were not above accepting this popular theology. **Christ** had been speaking of a glorious Kingdom in which **He** would rule Isra'el. **Peter, James** and **John** had a vision of that Kingdom and **the Lord's** glory in it; thus, their attention was focused on the glory of **Messiah's** reign. Like the other Jews of their day, **they** could not imagine that **their** beloved **Master** would have to suffer and die.⁸⁹⁰

Even the closest **talmidim** did not comprehend how all these details would fit together. They could not help but be filled with sadness. **And the Twelve were filled with grief (Matthew 17:23b)** because **they did not understand what He meant**. Why couldn't **King Messiah** march into Jerusalem and establish **His** throne in **their** day? Why the suffering? **It was hidden from them, so that they did not grasp it, and were afraid to ask Him about it (Mark 9:32; Luke 9:45)**. Was **their** fear of asking **Jesus** about what **He** had said due to **their** fear of facing the reality of the suffering that lay ahead? Or was it because before when **they** had asked about the coming of Elijah, **they** had not understood **Yeshua's** answer? Or were they fearful of being rebuked as **Peter** had been? But, whatever **their** reasons, **they were afraid to ask Jesus about it.**⁸⁹¹ Consequently, when **His** death occurred, **it** caught **them** off guard.