

17:22-23

Now while they were staying in Galilee, probably in the same location of 16:13 and probably at the base of the mountain described in 17:1-9. **Jesus said to them, “The Son of Man** chapter 9 is a time in which we defined this title. **is about to be betrayed** We’ve already been told Judas will **betray** Jesus (10:4). By the way, 10:14-21 says the same disciples would be “betrayed” even by those closest to them. For Jesus’ sake, then, they would feel what Jesus ultimately felt for them. We look a lot like Jesus when we are **betrayed** (1 Peter 4:10-12). **into the hands of men, 23 and they will kill Him, and the third day He will be raised up.”** 16:21 was the first time Jesus preached the Gospel to them. The 3rd and final time Jesus declares this to them is 20:17.

the third day He will be raised up there are some things that make **betrayal** tolerable from an eternal perspective.

And they were exceedingly sorrowful. This is a little better than “rebuking Jesus” as Peter did in chapter 16 or seeking to avoid the topic with a particular request for power (as Salome did in chapter 20). We see again that they were not believers. This seems simple enough.

Why are they so dippy? Why do they not see this in the Scripture?

Matthew 9:10-13 records Jesus quoting Hosea 6:6 while Matthew 2:15-16 record the fulfillment of Hosea 11:1. It should be evident that Matthew has the prophet Hosea on his mind.

Furthermore, Hosea 11:1, when first written, was not about Jesus; it was written about Israel.

Now, consider 1 Corinthians 15:3-4 says that Jesus “rose again the third day according to the Scriptures.” It is reasonable to consider that Paul had only the Old Testament in mind and affirms that this Old Testament says “Jesus had to rise the third day.”

Hosea 6:1-2 is the only place in the Old Testament where one does this. So, as in Hosea 11:1, we have a Scripture that first spoke of Israel “rising again the 3rd day” and yet it speaks of Jesus. This does explain why they didn’t “see it.” By the way, if they were wrong about “prophecy” concerning Jesus’ first coming, then is it possible that everybody could be wrong about His second coming?

On the other hand, if they did know this Scripture, then they would have had to consider whether Jesus was speaking poetically or figuratively (after all, Isaiah 19:1) was pretty figurative in 16:27, right?

It seems fitting, now, to describe some of the principles of the Gospel:

1. **The justice of God the Father.** If this doesn’t exist, we don’t need the Gospel. If we don’t have somebody in the lives of our children, for example, demanding a standard, they will learn from that that God is soft and does probably doesn’t demand a standard. Their God is a “god of love” and rather “cute” and sort of “nice.” Justice must be important to God if Jesus hung on the cross.
2. **The awefulness of our sin.** Having judges that don’t give an adequate sentence reflects judges who don’t fear God. We need community inreach in the church so God can bless with revival.
3. **Radical Reconciliation.** Jesus gives this shocking news in these two verses. This doesn’t happen so we can make somebody feel worse until we think they deserve settlement.
4. **Absurd Surrender.** Jesus surrendered to the will of the Father. This is the opposite of selfishness.

5. **Burden Bearing.** Did Jesus have the luxury of “getting over” the bad news? Did He have a way to “shrug” off this lump in His throat?
6. **Total Trust.** Jesus trusted the Father—through death.
7. **Sufficiency of Christ.** What more do we really need for those sins of decades past if Jesus was put to shame for our sins, once for all? The only contribution to our salvation is our sin. Every time we talk about “being unworthy”, we are saying how insufficient the Christ was. How could we be any more worthy?
8. **Hope of Life after death.**