

Jesus Again Told His Disciples About His Coming Resurrection

We saw, in our last topic, that we want to help our physical and spiritual children learn, by our example, to bring their requests to God with thanksgiving. That thanksgiving shows faith in a Great God and a submission to His will about the way that He answers our requests. In this topic, we are going to see that Jesus again told His disciples about His coming resurrection.

After Jesus was transfigured on the mountain and Peter, James and John saw the glory of Jesus, we see that Jesus stayed in the area of Galilee for a period of time. In Matthew 17:22-23, we read, “Now while they were staying in Galilee, Jesus said to them, ‘The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up.’ And they were exceedingly sorrowful.” Jesus was preparing the disciples for His coming death and resurrection, but we will see that they did not really understand until Christ explained it to them after His resurrection. Many times, the same thing happens to people as we explain the Scriptures to others. Each time they hear, they gain a little more understanding, but they do not fully understand until the Holy Spirit gives them a clear understanding.

First, Jesus said that the Son of Man was about to be betrayed into the hands of men. The word translated “betrayed” means *to deliver something, to permit or to betray someone into the hands of another*. Jesus told the disciples several times that He would be betrayed. He even told them that He would be betrayed by one of the disciples. However, the disciples did not understand. Jesus spoke about the betrayer in John 13:26-30 where we read, “Jesus answered, ‘It is he to whom I shall give a piece of bread when I have dipped it.’ And having dipped the bread, He gave it to Judas Iscariot, *the son* of Simon. Now after the piece of bread, Satan entered him. Then Jesus said to him, ‘What you do, do quickly.’ But no one at the table knew for what reason He said this to him. For some thought, because Judas had the money box, that Jesus had said to him, ‘Buy *those things* we need for the feast,’ or that he should give something to the poor. Having received the piece of bread, he then went out immediately. And it was night.” The other disciples did not understand until they saw Judas betray Jesus later that night.

The next day, they saw Jesus killed on the cross, but they did not understand the promise that Jesus had given that He would be raised up the third day. The women came and told the disciples the morning of the resurrection. Luke 24:9-11 says, “Then they returned from the tomb and told all these things to the eleven and to all the rest. It was Mary Magdalene, Joanna, Mary *the mother* of James, and the other *women* with them, who told these things to the apostles. And their words seemed to them like idle tales, and they did not believe them.” Here, we see that the disciples did not believe the words of the women. Luke 24:36-39 adds, “Now as they said these things, Jesus Himself stood in the midst of them, and said to them, ‘Peace to you.’ But they were terrified and frightened, and supposed they had seen a spirit. And He said to them, ‘Why are you troubled? And why do doubts arise in your hearts? Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.’” The disciples had to

see Jesus before they believed. That was why the disciples were filled with sorrow as they heard Jesus talk about His coming death and resurrection.

Jesus and the disciples traveled to the city of Capernaum. Matthew 17:24-26 says, “When they had come to Capernaum, those who received the *temple* tax came to Peter and said, ‘Does your Teacher not pay the *temple* tax?’ He said, ‘Yes.’ And when he had come into the house, Jesus anticipated him, saying, ‘What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?’ Peter said to Him, ‘From strangers.’ Jesus said to him, ‘Then the sons are free.’” Here, we see that while they were in Capernaum, Peter spoke for Jesus before He talked to Jesus about the question that he was asked.

When Israel was in the wilderness, the people were told that all males twenty years and older were to pay a tax as an atonement for themselves. Exodus 30:13-15 says, “‘This is what everyone among those who are numbered shall give: half a shekel according to the shekel of the sanctuary (a shekel *is* twenty gerahs). The half-shekel *shall be* an offering to the LORD. Everyone included among those who are numbered, from twenty years old and above, shall give an offering to the LORD. The rich shall not give more and the poor shall not give less than half a shekel, when *you* give an offering to the LORD, to make atonement for yourselves.’” Later, the people of Israel made this an annual payment to care for the temple. 2 Chronicles 24:9-10 says, “And they made a proclamation throughout Judah and Jerusalem to bring to the LORD the collection *that* Moses the servant of God *had imposed* on Israel in the wilderness. Then all the leaders and all the people rejoiced, brought their contributions, and put *them* into the chest until all had given.” By the time of Jesus, it was called the temple tax and men were sent out to collect this tax. This tax was equal to two days’ wages.

It was the men, who were collecting the temple, tax that asked Peter if Jesus was going to pay the temple tax. When Peter came to the house, Jesus asked Peter two questions before Peter could even say a word. Those questions were, “What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?” Here, we see that Jesus wanted to make Peter think, so that Peter could grow in His understanding of Jesus. In that day, the kings did not require their own sons to pay taxes, since the taxes were paid to the king. Instead, the taxes were paid by the rest of the people. That is why Jesus asked Peter if kings gathered their taxes from their own sons or from the strangers (the rest of the people). Peter immediately answered that they collected taxes from those who were strangers. Jesus then said, “Then the sons are free.”

Peter was suddenly reminded that Jesus is the Son of God. Jesus explained the purpose of the temple in Jerusalem, in Mark 11:17-18, after He had driven out those who were buying and selling in the temple. Those verses say, “Then He taught, saying to them, “Is it not written, ‘My house shall be called a house of prayer for all nations’? But you have made it a ‘den of thieves.’” And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching.” These verses teach that the temple was to be a house of prayer for all nations. The words spoken in this verse come from two different passages.

Isaiah 56:6-7 says, “Also the sons of the foreigner who join themselves to the LORD, to serve Him, and to love the name of the LORD, to be His servants— Everyone who keeps from defiling the Sabbath, and holds fast My covenant— Even them I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices *will be* accepted on My altar; For My house shall be called a house of prayer for all nations.” God wanted the Gentiles to be able to worship Him at the temple, so He led Isaiah to write these things so that the Gentiles would know that they were also accepted by God. Then, Jeremiah wrote in Jeremiah 7:11, “Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen *it*,’ says the LORD.” Both men said that the temple was called by the name of the Lord. As a result, when Jesus said, “Then the sons are free,” this statement was a clear reminder to Peter that Jesus is the Son of God and did not need to pay the temple tax.

After this gentle rebuke to Peter, Jesus then said to him in Matthew 17:27, “Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you.” Here, we see that Jesus also told Peter what to do. Jesus told Peter to go to the Sea of Galilee with a hook and line to fish. Because Peter had been a fisherman before he followed Jesus, he normally fished with a net. Jesus made it clear that He was not sending Peter back to his occupation of fishing. A hook and line was what any person might use to catch a fish for a meal.

Peter was told what to do with the first fish that he caught. Jesus told Peter to open the mouth of that first fish and he would find a coin in its mouth. That coin would be a shekel which was worth four days wages. The temple tax was a half-shekel, so the coin would be worth twice as much as the temple tax for Jesus. Jesus then told Peter to take that coin and give it to the men who were collecting the temple tax. Peter said that the coin would pay the tax for both Peter and Jesus.

We also see why Jesus told Peter to pay the tax for both of them. Jesus said to do it so that they would not offend those who were collecting the temple tax. The word translated “lest we offend” means *to cause a person to stumble, to entice to sin or to cause a person to be displeased*. Jesus knew the hearts of the people that were collecting the temple tax. As a result, He knew whether they would later believe and place their faith in Jesus. Jesus wanted to make sure that He did nothing that would offend any person and make it harder for that person to come to faith in Christ. Romans 15:2-3 says, “Let each of us please *his* neighbor for *his* good, leading to edification. For even Christ did not please Himself; but as it is written, ‘The reproaches of those who reproached You fell on Me.’” In these verses, we see that Jesus gave us an example of the fact that we are to avoid anything that would be a stumbling block for others and hinder them from coming to Jesus. This is also an important principle that we want to teach our physical and spiritual children by our example. We want to show, by our example, that we make it our goal never to be a hindrance, by our actions, that would hinder others from coming to Jesus. May the Lord richly bless you as you provide an example for your children.