

Luke 9:27–36

“Perceiving Christ’s Divine Glory”

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What is the message of the transfiguration? Pastor leads his family in today’s “Hopewell @Home” passage. Luke 9:27–36 prepares us for the sermon in morning public worship on the coming Lord’s Day. In these nine verses, the Holy Spirit teaches us that Christ displays His divine glory especially in accomplishing His death and in addressing us with His Word.

Friday, November 12, 2021 ▫ Read Luke 9:27–36

Questions from the Scripture text: About whom does Jesus speak in v27? What does he say some of them will not do before what? How long after v27 does v28 take place? Whom does He take? Where? To do what? What two things change in v29? What happens to His robe? Who appear in v30? What do they do with Him? How do they appear (v31)? What do they speak about? How does it describe His departure happening? Where? What had been the condition of Peter and those with him (v32)? When this changes, what do they see about Him? Whom else do they say? What were they about to do in v33? Who speaks to Whom? What does he say about being there? What does he suggest they make? For whom? Why is he speaking this way? What is Peter still doing in v34? What comes? What does it do? How do they feel? What comes out of the cloud (v35)? Whom does the voice say Jesus is? What does the voice tell them to do to Jesus? When the voice ceases, who is there (v36)? What do the disciples do now? Whom do they tell, when, about what?

Often we think of the Transfiguration as a glorious vision. But the point of the event isn’t so much Jesus’s appearance as it is Jesus’s words.

In v26, He had warned of being ashamed of His words. Now, He says that there are some *standing there* who will not taste death until they see the kingdom (v27), eight days after which statement, He takes Peter, John, and James up the mountain to pray (v28).

But the message that they ultimately receive when they “see the kingdom of God” is actually, “This is My beloved Son. Hear Him!” The very words of Christ in Scripture are more sure, more glorious than even His transfigured appearance on the mountain (cf. 2Pet 1:18–19, which literally say that the prophetic word is “more sure”).

Peter, as he often does, plays the part of our representative saint. With Jesus, Moses, and Elijah there, for some reason he thinks it’s his place to speak up in order to keep them from parting (v33). The text even notes that he didn’t know what he was doing.

We’re like Peter—not humble enough about ourselves and our well-intended but misguided ideas, and nowhere nearly enough impressed by our Lord Jesus. Moses was a great prophet. Elijah was a great prophet. But Jesus is infinitely above both. Of Him God says, “This is My beloved Son.” Being ashamed of His Words is symptomatic of the same condition in which we don’t stop to hear His Words for ourselves.

To us, as to Peter, God says, “hear Him!” Though we ought to be grateful for God’s servants, let us be sure that it is the Lord Jesus Himself Whom we hear and revere. And let none of us ever be preoccupied that “our voice” would be heard but rather earnest that Christ’s voice would be heard. Let us not desire that others would be impressed with us, or fall into being overly impressed with others, but let us all desire the glory of Christ and be impressed with Him!

With whom are you too impressed? What activities need to take a back seat to private reading of Scripture, family reading/teaching of Scripture, and the hearing of Scripture preached in public worship?

Sample prayer: Lord Jesus, we praise You for Your perfect and powerful words in the Bible. Forgive us for how, even with You, we are quick to speak and slow to listen. Grant unto us the ministry of Your Spirit that we would hear, believe, love, and follow Your Word, AMEN!

Suggested songs: ARP1 “How Blessed the Man” or TPH172 “Speak, O Lord”

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Luke 9 beginning, in verse 27 and going through verse 36, these are the words of God. But I tell you truly, There are some standing here. Who shall not taste death? Till they see the kingdom of God. Now, it came to pass about eight days after these sayings that he took Peter John and James.

And went up on the mountain. To pray. Has he prayed the appearance of his face was altered and his robe became white and glistening. And behold, two men talked with him who were Moses and Elijah who appeared

in glory and spoke of his decease, which he was about to accomplish at Jerusalem.

But Peter, and those with him were heavy with sleep. Then when they were fully awake, they saw his glory. And the two men who stood with him, then it happened as they were parting from him. That Peter said to Jesus master, it is good for us to be here.

Let us make three tabernacles one for you. One for Moses, and one for Elijah, not knowing what he said while he was saying this, a cloud came and overshadowed them and they were fearful as they entered the cloud and a voice came out of the cloud saying. This is my beloved son.

Here. Him When the voice had ceased. Jesus was found alone but they kept quiet and told no one in those days. Any of the things that they had seen, so far the reading of God's expired and inherent work. My dear children, it is the greatest of blessings to you when through the plane.

Speaking of the Word of God, as the Apostle describes, the second Corinthians chapter 4. He that is God. Who spoke light into darkness? You remember at the beginning? And he said, let there be light and he spoke light into darkness. He makes the light of the knowledge of the glory of God to sign in your hearts, in the face of Jesus Christ.

There are many things that the kingdom of God means in the Scripture, but this surely is the great one when we have a window as it were, and it's with word pictures. So, let's something of a picture window. We're not seeing clearly through it in the book of Revelation, but when we have a window into glory, Christ is at the center of glory and the glory of God in the Lord Jesus Christ.

As the center of glory, This is Christianity. This is the kingdom of God. This is blessedness that you would know Jesus to be the great and glorious. God, that you would know the one who has died for you as a sacrifice for your sins. The way Revelation talks about.

That is a lamb as though he were slain a sacrifice for sin, a lamb. So he had been slain as died for you to know that the one who has died for you is the great and glorious. God, they've just in Luke chapter 9 and they've had a little bit of a conversation coming from Peter's confession.

That Jesus is the Christ of God. We don't have here. Accounted Peter's response about where in verse 22, Jesus had told him that son of a man must suffer, many things and be rejected by the elders in chief priests and scribes and be killed and raised the third day.

And Peter, didn't understand that. That's he thought, that that was incompatible with Christ's glory, which is a lie that Satan wants to tell us that suffering is incompatible with glory, But this is one of the great displays of glory that he died. The Lord Jesus died and rose again.

So when he says, There are some standing here who shall not taste death, till they see the kingdom of God, the Holy Spirit wants us to know that, that's exactly what the transfiguration is. Peter and John and James verse 28 seeing the glory of God, because he gives us the exact time or close to exact.

I guess it's approximate what the word about in verse 28 about eight days after these sayings. So can you see that? Where Jesus says, there are some here who will not taste death until they see the kingdom of God? And then the Holy Spirit tells us and it was eight days later that these three disciples apostles in particular, got to see the glory of God in in the Lord.

Jesus Christ, and even in the glory cloud. So Peter, John and James are up on the mountain praying. And when we pray, we are as it were to go to heaven by faith, to cry out to God, to come before as Hebrews chapters chapter, Hebrews chapter 4, tells us the throne of grace.

It's a wonderful thing to pray to offer. Your heart up to God, to come to Him by faith through Jesus Christ to enter heaven as it were. And you come, we don't have kings and the king's court anymore in our culture. So the picture is a little bit lost on us but some of you have read of of such times and such places, it is A glorious thing to come to the into the court of heaven and up to the king of heaven and to have your audience to make petition of the king and the throne of grace.

And so Jesus is praying and he is as it were entering heaven, having an audience and petition at the throne of heaven. And of course you are familiar with when the Lord Jesus did this and his disciples heard him and they're like, John taught us to pray like he did.

Could you teach us to pray? Like you do and they're eager to pray in that way. But on this occasion, not only does the Lord Jesus come as it were to heaven by faith from earth. Heaven comes to him as he prayed the appearance of his face. Was altered that right there is a good reason, never ever, ever.

Ever to make purported pictures of the Lord. Jesus Christ. Not only are they always pictures of God. You can't make a picture merely of Jesus's human nature, because Jesus is a divine person with a both, a human nature, and a divine nature. And even if you try to make a picture with just reference to the human nature, He's still a divine person, and it's idolatry and it's wicked.

But even if it wasn't wicked for that reason, it would be wicked because it was alive because it was inaccurate. The way Jesus looks in his glory. The way Jesus looks now is not the same as he did as a man on earth. His face is changed and that's where we get the word transfigured.

His face has changed, and his robe becomes white and glistening. And Moses is there and Elijah is there and they start talking and they talk of his death. And they talk of his death as something that he is about to accomplish. You see the Lord. Jesus displays his glory by dying for our sins, Romans 1 through 3 tells us that our sin is against the glory of God and there is this problem.

How can we have a sacrifice? Have an atonement that is as big as our sin until God displays the Lord. Jesus, Romans 3 tells us that God exhibited him, displayed Him as the propitiation for our sins. The full atonement. That's what propitiation is a sacrifice. So big that there's no sin left that the wrath of God is utterly completely put away and there's only God's favor propitious favor towards us and the propitiation.

So, Jesus was displayed as the one. So glorious. That the sacrifice was equal to the glory of God of which we had fallen short and against. We had sinned and so Moses. And Elijah are talking to Jesus about his decease, his death, which he was going to accomplish. Jesus is glorious.

Displayed as much in the cross as it is here on the mountain with his face transfigured. This isn't the way that Peter and James and John were accustomed to thinking about death and especially the death of the cross. And we are accustomed. I'm afraid too much of thinking about suffering and persecution, and the scoffing, and hatred of the world.

Not in terms of an honor and glory Rochester records for us. That this changed for Peter. He came to think of being crucified as such an honor that. When they tried to crucify Him, He wouldn't accept it because he thought it was too high. An honor for him and the history reports for us that he was instead therefore crucified upside down.

Now in the process of Jesus praying that disciples had done what they often did. When Jesus prays, they had fallen asleep. So not that it's okay to do it. But when we are praying and you're tired and you feel yourself drifting off, you can cry out to God, for help to pay attention, and know that you're in.

Good company. It wasn't just in Gethsemane, Jesus, James, John, and Peter here are up on the mountain in Jesus's praying and thus far, even with Moses and Elijah appearing, in glory, and speaking of his decease, which is about to accomplish in Jerusalem, Peter, and those with him were heavy with sleep, Peter takes the brunt of the shot as the leader of the sleepers here in verse 32, but they get awakened by this conversation and things are very different.

Then when they had drifted off, as Jesus got into his praying. Because when they awakened, they see his glory, and they see, Elijah and Moses, and Elijah, and Moses start to depart, and Peter thinks it's his turn to talk. Jesus is there, Elijah? Is there Moses is, there. And Jesus is appearing in a glory that they have not yet.

Seen and Peter thinks it's his turn to talk that it's on him to do something. And so he says, Master is good for us to be here. Let us make. Three. Tabernacles three tents, one for you one, for Moses, one for Elijah. So, he knew who the other two were.

What he didn't know was what he was saying and diverse 33 not knowing what he said. Here's a good lesson for us. It is better to listen before God than to speak before God. Now, We are invited to speak and to call upon God's name but we should learn from His Word.

What to say let us not just babble every thought that comes into our minds like Peter does here. We take comfort in the fact that Jesus attends for our prayers, that the Spirit helps us in our weakness that our prayers are, as at work corrected by the Sun and the Spirit, as we come to God, through the Son by the help of the Spirit.

But yet, let us seek to pray in a way that is formed by Scripture. Very interesting that when God now comes in the glory cloud and identifies Christ His primary instruction to them having identified Christ, as just as two words at the end of verse 35 here him. So the glory of Christ is something that they had seen a little bit in what they saw with their eyes and we look forward like Job one day that even after our flesh has rotted, we will be resurrected.

And with our eyes, We will see the glorious, Lord Jesus. But his glory was also something that they could perceive with their ears and that they ought to have desired to perceive with their ears. And so as the glory cloud, overshadows them and they're terrified as they enter the cloud.

The voice comes out of the cloud and says this is my beloved son. The reason Jesus appears has an appearance of great glory is not just because he is a great and glorious creature, but that he is the great and glorious Creator that he is the begotten of God.

The only begotten Son And so God identifies Jesus. As God the Father identifies Jesus as God. The Son. He says this is my beloved Son and then he says, here him, this is something for each of us to desire from God, something that you should desire from God, as you hear about Jesus Christ, even now you can lift up your heart and ask God.

Help me, Lord, through this your word, Christ's word to know His glory, Grant that your spirit would help me to know that. Jesus is God and my God, that my, He is my Creator and my Redeemer. And that the one who has redeemed me by his blood is my Creator.

The living God. These are things that I can form the words to to tell you. But words in themselves, fall short and we fall short, even of understanding perfect words called the Holy Spirit has to give you to see and hear the glory of Jesus Christ. In his words, but this was part of their seeing the kingdom of God before they tasted death.

As verse 27 had prophesied, the opportunity to hear Christ, When the voice had ceased, Jesus was found alone. The cloud had departed. The appearance of glory had departed. Moses and Elijah had departed but the opportunity to hear the Lord Jesus Christ and to know him as God the Son and to know that his death is something that he was going to accomplish in order to display his glory.

Those were all things that James and Peter and John still had that the other nine Judas. If he had been a believer included, but the other age still had that's something that we still have. The opportunity to hear Jesus's words to know that his death was a display of his glory and to hold on to that.

Sure. Hope that we will know his glory more and more forever. And one day, even after our flesh, has rotted with our eyes, We will see our glorious Redeemer. And right now, the Holy Spirit is giving to us to see and to know Him more and more. Let's ask him to do that.

Now, let's pray.

Thank you. Lord. For this portion of your word that you have given our family to read and hear and now to call upon your name from. And we ask that your spirit would give us to know Jesus as God our Creator and our Redeemer ran to us. Lord Jesus to know your glory in offering yourself.

As the only one who's atonement, could be equal to our sin against the very glory of God and make our hearts to adore you to worship you as God to rest upon you as the infinite and almighty God to delight in. You as delighting in our God to be devoted to you as devoted unto our God, make us to know you as our Lord.

Our God, our Creator. Our Redeemer Lord, Jesus. We ask by the help of your spirit and for the sake of your name. Amen.