

01.04.26

Luke

## Chapter 9 - A Peculiar Kind of Calling A Departure More Glorious (vs. 27-36)

**Luke 9:27-36:** “But I say to you truthfully, there are some of those standing here who will not taste death until they see the kingdom of God.” Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray. And while He was praying, the appearance of His face became different, and His clothing became white and gleaming. And behold, two men were talking with Him; and they were Moses and Elijah, who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem. Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him. And as these were leaving Him, Peter said to Jesus, “Master, it is good for us to be here; let us make three tabernacles: one for You, and one for Moses, and one for Elijah”—not realizing what he was saying. While he was

saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud. Then a voice came out of the cloud, saying, “This is My Son, My Chosen One; listen to Him!” And when the voice had spoken, Jesus was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.

Now, what a magnificent occurrence, isn't it? I think it's even more fantastic than vegetables talking. And obviously more Biblical. As we come to this wonderful passage, we see the glory of Christ. And the great promise that Jesus gives, some of you will not taste death until you see this glory. It is the mercy and the grace of God to let us know what He values most before He brings us home. You know, it's not like we just go. He goes, “No, I want you to know what I value most so that you can be prepared to meet Me.” There's a great passage in Amos 4, as He's talking with the Israelites in verse 12, and He says, “Prepare to meet your God.” And you go, “Okay, how do I

do that?" Well, the way you do that is you value what He values. You understand what that is.

When we come to this, we realize that the disciples are not unlike us, oftentimes confused by what it means to follow Christ. And as He has called them and they have followed. I don't think they fully comprehend what they've signed up for. And so, you see them at times wrestling with the things that Jesus begins to say, because what they know is that He is the Christ. They've made this wonderful declaration, "You are the Christ." And He goes, "Do you understand what that means?" And then He begins to describe the suffering that He's going to go through. And then He turns and He says, "And if you want to follow Me, you're going to have to go through it too." I can imagine at that particular juncture that it was a pretty shocking moment in their minds and in their lives. It threw them off balance. "What do you mean I'm going to have to take up a cross? What do you mean I'm going to have to follow You?" Because He goes into some detail at this point more than He had ever gone through it before. And so, the disciples are now coming into new territory,

and they're thinking, "Christ. Glory. Let's go." And then He says, "No, suffering comes first."

As you look in this passage, and if you look in Chapter 9 in particular, Jesus begins to tell them this very fact.

And if you look in particular, verse 22, it reads this way,

(Luke 9:22) "saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed and be raised up on the third day.""

(Luke 9:24) "For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.

(Luke 9:25) For what is a man profited if he gains the whole world, and loses or forfeits himself?"

And so, He begins to bring them into new territory, something that they're not ready really in many respects to swallow. Because as Jesus confirms and affirms the fact that, "Yes, I am the Christ, but I don't want you telling anybody." The reason that He tells them that is that one, above all else, they're not really ready to convey what that means to follow Christ. They themselves are going to

have a hard time following Christ at this point. And I think one of the things I want to bring out is all of this comes about as Jesus goes up to prayer before His Father. And I just want to kind of interject this as we think about oftentimes prayer. I was talking about it with the men before the service. We all have our conception of what it means to pray and what it means to talk with God. But when you look at the different examples of Christ talking with His Father, it's no wonder the disciples, we'll read this a little bit later on in the Gospel of Luke, they'll turn to Jesus and they'll go, "Teach us to pray, because we don't really understand what's going on and what You're doing." But every time you see Jesus going into prayer, going and talking to His Father, He comes out with a kind of mission, a purpose.

In fact, if you back up into Luke 9:18,

"And it happened that while He was praying alone..."

Then He turns to the disciples. Now, what's interesting is, what we know is that Jesus is communicating with His Father; more specifically, he's getting orders from His Father. I don't think we think of prayer as much in that

regard. But it's us coming to find out what He wants. It's one of the reasons why, when you look at the Lord's Prayer, "Thy will be done, Thy kingdom come." In other words, when we're talking about "*basileia*," when we're talking about "kingdom," we're talking about the rule of God or the standards of God, or more specifically, how God thinks. And so, "We want Your thinking to be in us. We want us to think like You. What You value, we want to value."

And so, every time you see Jesus in prayer, and really, Luke will give reference to this in a number of occasions. If you were to back up into Luke 5:16, Luke will actually say that He goes up to prayer, and then he adds this parenthetical note, "Which He would often do." So, they saw Him doing this continually.

And by the time you come to Luke 6:12, you realize that when He goes into prayer in that particular text, He comes out, and then right after He goes into prayer, He chooses His twelve. Do you remember that particular passage? So, what we know is that He's getting direct orders from the Father.

And by the time we come to this particular passage, Luke 9:18, when He goes into prayer, He then, after He prays, turns to His disciples, and He begins to question them. And the question is, “Well, who is everybody saying that I am?” “Some say Elijah, some say...” They go through the different prophets or perhaps, and then He turns and says, “But who do you say that I am?” Now, the question is, why is Jesus questioning them like this? And I would say to you, He just got orders from the Father. And you say, “Well, yeah, but Jesus is God, He knows all things.” Wait a minute, you got to go back to Philippians 2, that though He existed in the form of God, did not regard equality with God a thing to be grasped, but He emptied Himself. And then He took on a form of a bond servant, becoming obedient even to the point of death. So, what is that saying? That's saying that even the things that He would know were limited to what God would allow Him to know. That's one of the reasons why He says, “No one knows, not even the Son of Man knows the time that I'm going to come back.” Why? Because while He was on this earth, He had emptied Himself, and He had become a servant and only taken orders from the Father.

There are some interesting passages that deal with this. One is found in John 5:19, and it says this,

“... for whatever the Father does, these things the Son also does in like manner.”

“The Father shows Me what He is doing, and I do those things.” It's a great example.

In John 5:30, He goes on and says, “I don't seek my own will, but His.”

(John 8:28) “... but I speak these things as the Father taught Me.”

Then He says in John 12:49,

“For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.”

So, what we know is that prayer is Him seeking the will of God, the will of His Father, “Whatever You want, what do You want Me to do?” “Well, I want You to talk to these fellows because quite frankly, I don't think they understand who You are.” So, He turns to them, and He goes, “Well, who are people saying that I am?” And so,

they're giving the example. "Who do you say that I am?" "Well, we know in name You're the Christ." He goes, "You have no idea." So, it's at this point that He turns to them, and He goes, "You do know that the Christ is going to have to suffer? You do know that?" And I'm sure at this point they're going, "Whoa, Nelly! We didn't know that You were going to go in that direction. This isn't the passage that was near and dear to us in the Old Testament." I mean, everybody likes to skip over that Isaiah 53 text, you know, or you go into Psalms and the Psalmist actually talks about literally the crucifixion happening within a particular passage. And you go, "Man, I don't think I was prepared for this." And how do we know that they weren't prepared? Because Scripture will interject in this particular text that they were afraid, they were terrified. And even Peter, in the setting in which he sees the glory of Christ, will say stuff that he doesn't even know what he's saying. Have you ever been so upset or so scared or so nervous that you just try to say something like, "Well, do you want to sit down?" And there are no chairs? But you're nervous, so you're trying to get everybody to relax. Well, the passage actually talks about

when he sees the glory of God and he goes, “Let's build three tabernacles.” Okay, do you even understand what you're saying, Peter?

Let's look at the passage.

(Luke 9:33) “And as these were leaving Him, Peter said to Jesus, “Master, it is good for us to be here; let us make three tabernacles: one for You, and one for Moses, and one for Elijah”—not realizing what he was saying.”

He has no idea what he's saying, because he's just talking off the top of his head out of fear and terror.

Actually, Mark 9:6 says that they were all terrified at this moment. We know that even though they go up this Mount of Transfiguration and see all this magnificent stuff going on, that even after that, they're still battling with the whole thing of Christ's suffering.

And the reason we know that is, if you just follow in Luke 9, if you look with me in verse 43, Jesus does some great work. And once again, we're back into the amazement of His greatness and the greatness of God.

It says in verse 43,

(Luke 9:43) “And they were all amazed at the greatness of God. But while everyone was marveling...”

“Yeah, ooh, ah, you know, we just... Wow, that's the stuff, we want to stay here at all the marvel stuff.”

“... at all that He was doing, He said to His disciples,

(Luke 9:44) “Let these words sink into your ears...”

“You haven't been listening to Me. You're marveling at all the great stuff. This is what I want to sink into your ears...”

“... for the Son of Man is going to be delivered into the hands of men.”

(Luke 9:45) But they did not understand this statement...”

There are things that oftentimes Scripture tells us and we go, “I don't know what God's talking about.” I know why you don't know what God's talking about, because you don't want to hear it. “La, la, la, la.” You know? “I just don't want to hear what God has to say.” He says, “Well, you're going to have to hold others in higher esteem than yourself.” “Man, I don't like to hear that.” And yet this is the command of God. So, we see them wrestling with

this, and we also see them, just to kind of set the stage, in a state of not only nervousness, but I would say a kind of depression. I mean, if in fact you were following somebody and you were heading towards glory, we're heading to glory, and then the person that you're following turns around, and says, "Oh, no, you're going to suffer. And you know those things that we pass by every so often with the Romans?" The Philistines have been doing it for years. The Greeks have been doing it for years. So, it was very much familiar. "Hanging people on crosses. You know that stuff? That's what's going to happen to Me. And if you want to follow Me, that's what's going to happen to you." Is that like a cheery day? Like the sunshine has come out?

So, if you look at the passage, we even see their demeanor, if I can put it this way.

And if you drop on down to verse 32 within the passage, (Luke 9:32) "Now Peter and his companions had been overcome with sleep..."

The Greek word "*bareō*," "overcome," is actually compressed or depressed with sleep. You want to know

one of the reasons why oftentimes depressed people sleep a lot? It's a defense mechanism. It's a way of getting away from problems and things. And you go, "Well, God's not thinking about those kinds of things. Obviously, God's not talking about psychological matters." Well, I mean, God is God of emotions as well, right? And we truly believe that. He is literally overcome, weighed down. It is interesting that Luke is a doctor, a physician. The only way we know that is by reading that in Colossians, but nevertheless we know that he is a doctor.

If you were to look with me in Luke 22, you remember Jesus in the garden? As He's getting ready to go to the cross, He's praying, sweating blood coming down from Him? Ultimately, committing Himself to the Lord, even though He knew this time was coming, the oppression of the moment has come upon Him.

And it says in verse 44,

(Luke 22:44) "And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

(Luke 22:45) When He rose from prayer, He came to the disciples and found them sleeping from sorrow.”

Overcome once again with sleep. Why? Because of the sorrow, the depression, the heartache, the pain that's coming upon them.

(Luke 22:46) “and said to them, “Why are you sleeping? ...”

“Why are you in such a depression that you've allowed this to overcome you?” And so, realizing their condition and where they are, this particular passage begins to reveal to us why God is doing what He's doing, especially with Peter, James, and John. Now, I just want to emphasize, to much is given, much is required, but as we see Peter, James, and John, there's another fundamental principle, and that is to say that God understands those that are hungry, and He gives more to them. And He says more will be given because of the fact that they are so hungry. So, He takes Peter, James, and John with Him, and they begin to make this trek up Mount Hermon, which is the most northern part of Israel. In fact, on one side up to the north, you can actually see Syria. On the

other side, you can see Lebanon. So, you're at the highest peak in all of Israel on Mount Hermon, close to 10,000 feet high as He goes up. And so, this is where He begins to make his trek. It is at this place that the glory of Christ will be seen upon them. It's almost like looking down upon all of Israel and you see the glory of Christ at the head of it.

So, pick up with me in verse 27.

He makes a statement,

(Luke 9:27) “But I say to you truthfully, there are some of those standing here who will not taste death until they see the kingdom of God.”

Now, I just want to make sure that we all understand what kingdom of God is. He's not talking about, “I want you to see the great buildings that are in heaven.” He's not talking about that. He's talking about the rule of God, once again, or the things that God values most. Who is that? Jesus. But He wants them to see Him in His glory. In other words, His glory is going to demonstrate that God values Him above everything else.

And just to clarify this, if you look with me in Luke 17, because God forbid, we want this thinking that it's my idea. But in Luke 17, you see this being clarified specifically.

If you look with me in verse 20, it'll read this way,

(Luke 17:20) "Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, "The kingdom of God is not coming with signs to be observed;

(Luke 17:21) nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst."

So, what He's establishing, once again, is how is heaven ruled? I'll put it another way, what's the value system in heaven? When you get to heaven, what's the most valuable thing in all of heaven? And how are all decisions made in heaven? And you have to answer the question, they're all made in the Spirit of Christ. So, if I just keep my eyes on Him, I'll understand how the economy of heaven works. Because it's literally capsulized in the person of Christ. "The kingdom of God is before you. This is what's important. I'm the One that will reveal this."

So, as we come to this, He says, “You're not going to taste death until you understand or comprehend what God values most.” And once again, I think about how divinely comforting that is and graceful that is of God and merciful to us, that He would actually reveal to us what is the most important thing to Him before we see Him. Scripture says we're all going to stand before God. I'd like to know that I knew what His value system was before I go there.

So, we now go into verse 28, and it says,

(Luke 9:28) “Some eight days after...”

You ever wonder, why 8 days? Remember 7 days you go into the Sabbath, 8th day is resurrection day. So, it's an interesting picture of resurrection.

“Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray.”

Now, once again, they're still thinking probably in terms of, “Really? Dying? Suffering? Rejected?”

(Luke 9:29) “And while He was praying, the appearance of His face became different...”

It actually morphed into something different. I don't know if it was like in Revelation 1 where it gives this picture of His face like the sun. It's a magnificent picture of His glory. Nevertheless, it's like they've never seen this before. I would just say this, it's once again in the context of what? Prayer. And there are times in your life where you're going to feel discouraged. There are times in your life that you're going to feel like, "This is hitting me too hard." And I would say pray. Because when you pray, it'll literally change the countenance of what you look like. You ever heard the phrase, "countenance fallen"? When you begin to pray, God begins to change your countenance. Not because it's your prayer that changes your countenance, but it's because you decided to talk to Him and He changed your countenance. And you'll find your soul being lifted up. You'll find that you'll walk away from that a different person than when you came. But anyway, it's an interesting picture that is given.

"And while He was praying, the appearance of His face became different, and His clothing became white..."

The antithesis of the white clothing is black clothing. And the black was oftentimes worn in funerals, sackcloth and ashes. So, the white is a picture of what? Celebration. It's one of the reasons why it's worn at the wedding, besides the whole concept of purity. But it is a celebrating moment. And once again, how can you go from talking about dying to celebrating? But that's what we do. And that's what God is revealing, that He wants them to see the glory that they long for before they go into suffering. It is the graciousness of God to, like He told His disciples in John 15 as you go into 16, He says, "The world's going to hate you. They hated Me. They're going to bring you before all these people. You're going to do a lot of suffering, but you're going to be alright." And He then tells them the end. And we oftentimes talk about the Book of Revelation, how God lets us know how it turns out before He has us go through the times of suffering. And certainly, it is the grace of God that does that.

"And while He was praying, the appearance of His face became different, and His clothing became white and gleaming.

(Luke 9:30) And behold, two men were talking with Him; and they were Moses and Elijah."

It's amazing that they actually recognized the two characters because there were no pictures at that time. Maybe paintings, I don't know. But no pictures of these individuals that have been handed down, so how could you know that they were Moses and Elijah? Nevertheless, there is a reason why Moses and Elijah are appearing on the mountain. And this is the point. And one thing that Luke does that is different, each gospel is going to show a different perspective of the same event, other than the Gospel of John will not record this, but as you go into this, you realize that Luke has a specific agenda. What is he pointing out to us? Well, hang in there; we're going to show you. But what's interesting is, he'll add things that no other gospel will add to it. And that is, Luke is the only gospel that actually tells us what they were talking about. That's pretty interesting, isn't it?

So, the passage goes on and says,

"And behold, two men were talking with Him; and they were Moses and Elijah,

(Luke 9:31) who, appearing in glory..."

Here it is, underline it in case you want to know what it was,

"... were speaking of His departure..."

Departure. Do you know what the word is in the Greek there? "*Exodos*." It is "*exodos*". Did you know that the Book of Exodus, the name "Exodus" in The Old Testament, is actually a Greek word, not a Hebrew word? In fact, in the Hebrew Bible, the second book is not Exodus. It's not called Exodus. It's called "*Shemot*". And you might say, "Well, that means Exodus." No, it doesn't mean Exodus. "*Elu hashemot*" means "these are the names". The "*Shemot*"- "names". If you were to look at Exodus 1:1, it starts off, "Now, these are the names." So, therefore, in the Hebrew Bible, it's called "*Shemot*".

What we're seeing is, and we know that it is the Exodus, because as you read a little bit later on in the Book of Hebrews, that Joseph actually called this time the "Exodus," in Hebrews 11. So, I'm just letting you know it's not a misquote in that regard. But the point of the matter is that what they're talking about is an "exodus" or an

exit, a departure of sorts, a leaving, a going away. So, the whole conversation is going to be about leaving. And that's why I gave you the title within the passage, "A Departure More Glorious," because what are the disciples thinking about? Jesus has made it clear that they're going to suffer. So, what are you thinking about? He just got finished saying, "And I'm going to die; they're going to kill Me." So, what are they thinking about? They're thinking about the process of the departure. What does the departure look like? Well, God has given two very interesting examples of departure. So, you look at Moses, and Moses' example of departure is the exodus. That's the example of the departure. And if you look at that example, what you realize is that through Moses, who is the lawgiver, what you're going to see is that this is going to be a great exodus to such an extent that people are going to be rescued by Divine signs and wonders. It's going to be magnificent. Can you imagine water parting? Can you imagine all the things that happened to the Egyptians, those ten plagues, and watching that come into fruition and just going, "Wow, that's magnificent"? But you might want to mark something in the back of

your head, that no matter how great and how magnificent the signs and the wonders were, it didn't change one Israelite. Almost immediately when they leave, they're making this calf. Right? You would think that, "Wow, this is going to change everyone." You know, people will think, "Well, if I saw something that great, if I saw something that magnificent, it would just change everything that I think." And Scripture goes, "No. Not a bit." And you realize, as Paul will say, the Law, weak as it was, could not change things. You see the power of God, the majesty of God, and why doesn't God just wow us into heaven? Because your heart wouldn't change from that. You wouldn't change from that.

You have the other individual who's Elijah, and he's quite a character himself. I think of Moses as the law giver. I don't think of him that way. Actually, Scripture tells us in John 1:17 that he is the law giver. So, Moses is the law giver, but when I think of Elijah, I think of the law enforcer. He is the enforcer. And you know, when Elisha says, "I want a double spirit of yours," I don't know if Elisha knew what he was asking for, but this guy really

doesn't have a lot of empathy. If you were to put "Elijah" in the dictionary under empathy, it would be antithetical to empathy. So, here you have this individual, and what is he like? Well, we know that he kills over 800 prophets, slaughters them. And we know that his news is always more doom and gloom. In fact, this is one guy that would actually pray that there wouldn't be any rain. This is what you call shooting yourself in the foot, because he's not going to have water either. But he doesn't care, because he wants these people to pay. And so, he's willing to go through any kind of suffering. Of course, God was gracious to take care of him in all of this. But this is basically his mindset. And even when you consider coming to the end of his life, you go into 2 Kings 1, you have a king that falls off the lattice and it looks like he has some breaks or some pains or whatever, but he's wondering if he's going to live from this. So, he goes to the Baals to ask if he's going to live. And of course, Elijah gets word that he's asking from Baal instead of God. And God goes, "Go tell him that he's going to die." And of course, which Elijah's glad to do, he's glad to tell him he's going to die. So, he runs to tell him he's going to die. And

then Ahaziah is the king; he sends word back. He goes, "I'm going to send word back from the captain of 50." So, he's going to send a captain with 50 men, "And we're going to see if we can maybe change his mind in this." And so, he sends them. And he says, "Is that you, Elijah?" Captain of 50's crying out. He goes, "If you live, I'm not a prophet of God." And fire is called down from heaven and devours the captain and his 50. So, the king goes, "I'll send another one." So, he sends another captain and another 50, and the same scenario, "If I'm not a prophet, then you won't die, but if I am, fire would devour you," and all of them are toast. So, the king now is more thoughtful and sends another captain and 50 more. And this particular captain falls on his knees, and he says, "Oh, don't kill me." And Elijah doesn't. But God actually says, "Don't kill these people." But it almost seems like Elijah's just too quick to pull the trigger. And I always thought it was interesting that when Elisha finally gets the mantle and he had asked for the double spirit as he goes into heaven, you know, shortly after that, if you finish that particular chapter where he gets the mantle, you know how the chapter ends? There are 42 young people, young

men, that are making fun of his bald head. And he [curses them and God] sends 2 bears to slaughter them, and they're all dead. And I go, "Yeah, that's Elijah. He got the double portion." Now, he also parted the waters like Elijah as well, but I'm just saying that he's the law enforcer. This is why when he goes up into heaven, what does he go in? A chariot of fire. Why? Because he calls fire from heaven.

Is it going to surprise you that in this same chapter, and I know you don't surprise easily, but in Luke 9, there are going to be Samaritans that won't let Jesus pass through, and James and John will say, "Do you want us to call fire from heaven?" Where do you think they got that idea from? I mean, do you think James and John just got finished seeing Elijah? So, it begins to reveal that the nature that we have to do certain things a certain way, and as Scripture tells us, the Law was glorious, because it showed the power of God; it showed the strength of God.

Paul will talk about this specifically in the Book of Corinthians, that things are veiled to us, and we can't really see God for who He is. But the fact of the matter is,

the Law revealed a certain glory of God. And what is the glory? That He's holy. The Law revealed that God is perfect and that you can't bring sin in His presence. Well, that's very clear. And yet, that's not the glory that's going to shine the greatest in heaven. And so, as he goes on in Corinthians, Paul will literally say, there is a glory that actually makes that glory look dull, and it will literally outshine the Law. And that's Christ.

So, what is the passage doing? What the passage is doing is, it's revealing and really causing the disciples to reason in their own heart and in their own mind, how do you want to depart? How do you want to go out of here? You think about your life, and you can spend your life pointing people's sin out, and quite frankly, you can be right. "You know, those people are just really bad." Well, that's true. "They've done really wicked things." That's right. But is that a glorious departure? Does it ever change anybody? And really, you look at the life of Elijah, and who was changed by that? I mean, Elisha was drawn by the great power and by the work of that enforcing of doing what is right. And, you know, God's not saying that's bad. In fact,

John the Baptist will come in the spirit of Elijah, and that's why he accuses Herod. But did the accusation change anything? And the answer is no. And God says, "I have a greater glory." And so, it is in this passage that we begin to see that His appearance is beginning to shine. He's outshining those that are with Him. And as they're standing there, they're talking about "exodus." They're talking about probably Elijah, you know how you went up and you went. And I can just see both Moses and Elijah going, "But your departure is going to be far greater than ours." Now, listen carefully. Christ's departure is going to be one of selfless sacrifice. And what God is saying is, "You want to come into heaven with glory? You want to come into heaven with a value system that I hold and esteem above all other value systems? Then you'll come like My Son. You'll be willing to suffer for doing what is right, and you'll do it in a wonderful way. And I'll raise you up. You follow My Son, and I'm going to show you what departure is about."

So, if you look at the passage, it says in verse 32,

(Luke 9:32) “Now Peter and his companions had been overcome with sleep; but when they were fully awake, they saw His glory and the two men standing with Him.

(Luke 9:33) And as these were leaving Him, Peter said to Jesus, “Master, it is good for us to be here; let us make three tabernacles (“tents”- *skēnē*): one for You, and one for Moses, and one for Elijah”—not realizing what he was saying.”

Obviously, nervous over this, as Mark 9:6 says, terrified.

(Luke 9:34) “While he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud.”

Now, it's a perfect picture, not only of God's protection over them, but also a perfect picture of their obscurity, inability to see clearly. Like Paul will say, a veil lies over our head. We can't see Christ clearly. And it's God saying, “You know why we can't send you out proclaiming that He's the Christ? Because you don't see it clearly. You don't understand what it means to be the Christ.”

(Luke 9:35) “Then a voice came out of the cloud, saying,  
“This is My Son...””

And let me just emphasize; the text is literally saying, “This is My beloved Son, the only One that's worthy to be called Son.”

If you've ever read Hebrews 1, it's very clear that which of the angels did he ever call Son? So, the glory that supersedes them all,

“...listen to Him!””

And then as it ends in the passage,

Luk 9:36) “And when the voice had spoken, Jesus was found alone. And they kept silent, and reported to no one...”

I think they finally learned, “We have no idea what we're talking about.”

“...in those days any of the things which they had seen.”

I just want to end with this particular passage, and I've got just a few minutes in the ending. If you look with me in 1 Peter and I actually suggested this book to somebody recently, but you know, Peter being there, you would

have to ask yourself, “Why do certain ones write the letters that they're writing?” And Peter was there and saw the glory of Christ. And after his denial and after his weakness, and finally he sees the resurrected Christ and the Spirit of God comes upon him, he's a changed man. He understands. He now sees clearly. And he begins to write this letter to people that have been tortured. They've lost their homes. They've lost their families. And he writes this letter to them to encourage them. Now, once again, I think the initial thought would be that the way the letter would fundamentally start off would be, “Gee, I'm sorry that you're going through such a hard time. I know how difficult it'd be. I've lost some people myself; some people close to me.” You know, more of that kind of thing. That's not how he writes it. If I could just capsulize the whole letter, it is, “If you've had to suffer, you are the luckiest people. You're the most fortunate people in all of the world. Because this is the moment when you get to be like Jesus.” And that literally is a summary of it. And the way he puts it in Chapter 1, “You're going to suffer a little while.” He said, “But don't worry. Because it's nothing. It's nothing.” And he

ultimately says this, “But the thing you have to make sure that you do is keep your behavior excellent.” In other words, “Don't allow this time of suffering to be a time of complaining, a time of woeing, a time of depression. No, this is your moment to be like Christ. And Christ, while being reviled, didn't revile and return, but He gave a blessing.” And there are things that happen to you, there are things that happen to me that we go, “It's unfair.” And God goes, “I know that. You live in an unfair world. They killed Me!” He's the only innocent guy in the world. And He's the one that they crucified. So, talk about unfairness. But being treated unfairly, instead of reviling in return, He gave a blessing instead. So, Peter will talk about, “You go to work, and you have a bad boss? Submit to his authority, don't argue with him, and God will take care of it. He turns to the woman in 1 Peter 3, and he says, “You have a husband that's unbelieving? He doesn't understand you? So what? You make sure that your gentle and quiet spirit shines through, and you don't even have to say anything. You don't even have to write John 3:16 on his beer cans. What you do is you just do what

God tells you to do and have that right spirit. And God will intervene. And God will use this.”

So, if you look in particular in 1 Peter 3 and drop on down to verse 8, he summarizes. How do we know that he summarizes?

He says,

(1 Peter 3:8) “To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;

(1 Peter 3:9) not returning evil for evil...”

And you go, “Yeah, but they're being mean to me.” God goes, “That's the way they were to Me.”

In fact, if you want to actually see the verse, he says,

(1 Peter 2:20) “For what credit is there if, when you sin and are harshly treated, you endure it with patience? ...”

In other words, you rob a bank, you're thrown in jail, “I'm suffering for Jesus.” No, you're suffering because you robbed a bank.

“... But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.”

What an exit. What a way to leave. Isn't that the way you want to leave?

(1 Peter 2:21) “For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps.”

Oh, you didn't know what you were called to do? That's what you're called to do.

So, he states in verse 22,

(1 Peter 2:22) “WHO COMMITTED NO SIN...”

I know a lot of times you suffer, and you didn't do anything wrong. You did everything right. And now you're suffering. You go, “That's not fair.”

And God goes,

“WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH;

(1 Peter 2:23) and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;

(1 Peter 2:24) and He Himself bore our sins...”

Not His sins, but our sins in His body. Is He complaining about that? So, in the same way, what He's going to say to them is, "You've got to keep your behavior excellent."

If you look in 1 Peter 2:9,

"But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him..."

(1 Peter 2:12) "Keep your behavior excellent..."

It doesn't matter what happens; you make sure that you're like Him.

So, as you come into Chapter 3,

(1 Peter 3:8) "To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;

(1 Peter 3:9) not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.

(1 Peter 3:10) For,

"THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS,

MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT.””

In other words, you can lie about things, you can cheat about things, you can cut people down, you can tear people down, but stop, because you're wasting the suffering. There's only one thing worse than suffering, and that's wasting it. This is an opportunity where you can be like Christ.

(1 Peter 3:11) “HE MUST TURN AWAY FROM EVIL AND DO GOOD;

HE MUST SEEK PEACE AND PURSUE IT.

(1 Peter 3:12) FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS,

AND HIS EARS ATTEND TO THEIR PRAYER,

BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL.”

That's an interesting picture of His face shining upon Jesus Christ. He goes, “This is My Son. Listen to Him. Follow Him.” So, what you have is a departure literally more glorious. They know that they're going to depart. They know that the difficulty is going to come. Christ is going to

show them a departure more glorious than Moses, more glorious than Elijah, and more effective in so many ways because it's like His Son and it literally outshines all. So, you're going through a hard time? Good.

### **Closing Prayer:**

Father, we give You thanks for Your graciousness to us and the way that You work in our lives, and how You call us to be like You. Transform us into Your image that we might be like You. Help us not to waste this life and help us not to waste our death, as Paul would say, “In life or by death, that we might glorify You.” And Lord, help us in this.

Your heads bowed and your eyes closed. Would you pray a prayer similar to that? Do you know what you were called to do when He called you to follow Him? Do you know what it means to be a Christian, which the word literally means follower of Christ? Do you know what that means? Have you decided to follow Him in all ways? Not just what He does, but the mannerism in which He does it. Surrender your life now. See if the glory of God doesn't

rest upon you. Peter will ultimately say, if you have suffered for the sake of the name “Christian,” the glory of God rests upon you. I wonder what that's like. Why don't you see?