

## Luke 9D

- It was two weeks ago that took our first look at the transfiguration of Jesus on the mountain with James, Peter and John standing nearby
  - Today we will continue in our verse by verse study of Luke by returning to something we were in the midst of studying the last time I was here
  - Last time we took note of scene, including the two men who accompanied Jesus
    - We saw that each man stands as a picture to the two-fold nature of Jesus' ministry
      - Moses pictures the ministry of Jesus' first coming when, like Moses, He leads His people out of bondage
      - And like Moses, Jesus left no body behind, proving His power over death
      - And there was also Elijah, who pictured Jesus's present and future ministry as he ascends in glory only to return at the end to bring in the kingdom
  - This week, we will continue to look at these two men, as there is even more we can learn from seeing them next to Jesus
    - And furthermore, we want to examine the meaning of God the Father's statement concerning Jesus
    - As well we want to look at Peter's comments regarding building three tabernacles and why Luke included his parenthetical rebuke of Peter
- To begin, let's reread the passage to familiarize ourselves with the text

[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."

[Luke 9:28](#) ¶ Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray.

[Luke 9:29](#) 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,

[Luke 9:31](#) who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem.

[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: one for You, and one for Moses, and one for Elijah” —not realizing what he was saying.

[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.

[Luke 9:35](#) Then a voice came out of the cloud, saying, “This is My Son, My Chosen One; listen to Him!”

[Luke 9:36](#) 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.

- As Peter, James and John awake, they witness this amazing scene
  - Jesus has been transformed into a completely different image
  - His glorified nature
  - And along side him are glorified visions of Moses and Elijah
  - In all three cases, God is revealing something special to the apostles
    - They are seeing that Jesus – this rabbi they’ve been following – is altogether different from just another man
    - He is the Son of God, who one day will be seen in all His glory, though now He has been diminished in glory for a time
    - Likewise, the apostles see the past men of renown standing with Jesus glorified
- It’s probably not too hard for us to understand the purpose of seeing Jesus glorified
  - Throughout Jesus ministry, the Father has interspersed these visions of His Son
    - They Shepherds saw the star and heard from angels
    - Zacharias and Mary heard from angels
    - The crowds saw Jesus anointed by the Holy Spirit at His baptism

- So it's no real surprise to see yet another vision of Jesus' power and glory given to men to make the point of who Jesus truly was
- But then there's the issue of Moses and Elijah
  - Last time we saw how God chose these two men to picture the two-fold nature of Christ's ministry
  - But there's still more reason to choose these two men among all the OT saints God could have chosen
    - And to fully understand why God wanted Peter, James and John to see these two men next to Jesus, we first have to appreciate Peter's ill advised comments in verse 33
- Peter sees these three standing together and says
  - let us make three tabernacles: one for You, and one for Moses, and one for Elijah"
  - Luke then adds this commentary: —not realizing what he was saying
    - Why was Luke trying to explain Peter's words in this way?
    - Well, let's take a moment to consider what Peter was suggesting, then we can understand why it was wrong
- Peter suggests that the apostles build tabernacles for these three individuals
  - The word used here is skene, and it means tent or dwelling – the same meaning as booth in the OT
  - In the Law, God gave the nation of Israel a festival He called the Festival of Booths
    - It's found in Lev 23

[Lev. 23:39](#) ¶ 'On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a rest on the first day and a rest on the eighth day.

[Lev. 23:40](#) 'Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God for seven days.

[Lev. 23:41](#) 'You shall thus celebrate it as a feast to the LORD for seven days in the year. It *shall be* a perpetual statute throughout your generations; you shall celebrate it in the seventh month.

[Lev. 23:42](#) 'You shall live in booths for seven days; all the native-born in Israel shall live in booths,

[Lev. 23:43](#) so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God.'"

- So this festival memorialized the Jews living in temporary housing in the desert
- And it also can be seen as a picture of how we are living a temporary existence in this world as we await our permanent home to come from heaven
- A second piece to this puzzle is found in Zech 14

[Zech. 14:3](#) Then the LORD will go forth and fight against those nations, as when He fights on a day of battle.

[Zech. 14:6](#) ¶ In that day there will be no light; the luminaries will dwindle.

[Zech. 14:7](#) For it will be a unique day which is known to the LORD, neither day nor night, but it will come about that at evening time there will be light.

[Zech. 14:8](#) ¶ And in that day living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.

[Zech. 14:9](#) ¶ And the LORD will be king over all the earth; in that day the LORD will be *the only one*, and His name *the only one*.

- This is Zecharias' vision of the circumstances around the second coming of Christ
  - Jesus will arrive at the end of Tribulation to rescue the nation of Israel
  - He will come from heaven with the Saints (that's you and I) arriving with Him
  - And He establishes His kingdom on earth
- Then we hear about this interesting detail:

[Zech. 14:16](#) ¶ Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths.

[Zech. 14:17](#) And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them.

[Zech. 14:18](#) If the family of Egypt does not go up or enter, then no *rain will fall* on them; it will be the plague with which the LORD smites the nations who do not go up to celebrate the Feast of Booths.

[Zech. 14:19](#) This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths.

- When Jesus sets us His kingdom on Earth, the nations of the world will all be expected to observe the festival of booths
  - In fact, to not observe the festival brings judgment in the form of drought and punishment like that brought against Egypt will come upon that people
  - If you're confused about why there would be disobedience in the time of Christ's reign on Earth, you need to remember that though we will have entered the kingdom glorified and without sin, there will be other who enter with their sin natures intact
  - They continue the sin of the world until the very end of the 1,000 year reign, when all sin is finally put to an end
    - Check out the Revelation study
- So let's put this all together
  - Peter sees Jesus standing glorified – not just glowing but completely changed
  - He sees Moses and Elijah likewise
  - Earlier he declared that Jesus was the Messiah, so now he's overcome by the scene and believes he is watching the Messiah about to set up His kingdom on earth
    - So it's likely that Peter, a good Jew, would assume the prophecy in Zechariah is coming true before his eyes
    - So he believes it should the time to build the booths

[Mark 9:5](#) Peter \*said to Jesus, "Rabbi, it is good for us to be here; let us make three tabernacles, one for You, and one for Moses, and one for Elijah."

[Mark 9:6](#) For he did not know what to answer; for they became terrified.

- So Peter is grasping at what to say in the moment
- And Zechariah's prophecy comes to mind

- Well this seems like a reasonable mistake, so why does Luke add that Peter wasn't aware of what he was suggesting
  - Well, the problem lies in his statement that the apostles would build tabernacles for all three
    - Peter instinctively placed Jesus and these two famous prophets – Moses and Elijah – on a par with the Son of God
- This was instinctive because Jews had throughout their history seen God speak through a variety of sources
  - There was Abraham, and even prophets before Abraham (Abel)
  - There was Moses, who gave Jews their most sacred gift from God – the Law
  - And there have been numerous prophets in the generations that followed Moses
  - So Peter sees Jesus and the logical extension of this line of men of God
    - Yet another source of revelation
  - And standing next to Moses and Elijah, the connection seems especially obvious
- But Peter was wrong
  - Not only was Jesus not to be placed on a par with Moses or Elijah in terms of importance and honor
  - But Jesus was also not to be considered just another prophet in the line of God's messengers
  - The book of Hebrews says it best:

[Heb. 1:1](#) ¶ God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

[Heb. 1:2](#) in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

- God has been speaking to men since the beginning
  - And before Christ, God spoken through many men to varying degrees and in various forms

- He gave more revelation to some than to others
- He spoke through a burning bush to one, dreams to another and visions to others
- But now we are in the last days
  - And in these days, all revelation from God has come through His Son – through the Gospel record and in God’s revelation of the New Testament given to men who received direct revelation from Jesus
- So here’s Peter equating these three men
  - Moses, the man through whom God gave the Law
  - Elijah, a representative of all the prophets who received God’s revelation
  - And finally God’s Son, who brings the final and complete revelation of God
  - And God Himself steps in at this point to address Peter’s mistake

[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.

[Luke 9:35](#) Then a voice came out of the cloud, saying, “This is My Son, My Chosen One; listen to Him!”

- The Father will have no one misunderstand where His only Son falls in the array of revelators
  - There is simply no equal
  - With this scene we have Moses representing the law in all its significance
  - We have Elijah representing all the prophetic ministries that have come and gone
  - But in there midst, God does not declare
    - These are my prophets, hear them all
    - Here is my Son. Obey Him, remember the Law and the prophets
    - He says This is my Son – My Chosen One – Listen to Him

- The disciples were not told to forget the Law or to dismiss the prophets, and neither should we
  - But in both cases, the Law and the prophets, we are to always see them in light of what we know about the Son
  - They were given to reveal Christ
  - They were given that men might know and understand their need for a Savior and how to recognize Him when He came
  - They can never hope to stand equal to Him but properly interpreted, they will always be in harmony with Him
    - This is why we teach verse by verse and without distinction for OT verse NT
    - We understand that all scripture is spirit breathed and profitable for teaching and correction
    - We seek God's will throughout His word, never pitting one part in opposition with another
    - But we never forget that ultimately, all men must hear and listen to God's Son – Jesus
    - Our study of the Bible, of the OT or the NT – can never be merely an intellectual exercise
    - We must listen to Christ – pay attention and heed His words
      - Not be merely hearers of the word, but doers, as James says
      - In that we please God
- Having heard the words of God, the apostles drop in fear, and Jesus leads them from the mountain

[Luke 9:37](#) ¶ On the next day, when they came down from the mountain, a large crowd met Him.

[Luke 9:38](#) And a man from the crowd shouted, saying, "Teacher, I beg You to look at my son, for he is my only *boy*,

[Luke 9:39](#) and a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming *at the mouth*; and only with difficulty does it leave him, mauling him *as it leaves*.



[Luke 9:40](#) “I begged Your disciples to cast it out, and they could not.”

[Luke 9:41](#) And Jesus answered and said, “You unbelieving and perverted generation, how long shall I be with you and put up with you? Bring your son here.”

[Luke 9:42](#) While he was still approaching, the demon slammed him *to the ground* and threw him into a convulsion. But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father.

[Luke 9:43](#) And they were all amazed at the greatness of God.

- Jesus returns from the mountain and He’s confronted by a boy under demonic control
  - From the teaching you heard last week, I know this topic was front and center
  - The facts here present themselves very easily, and we’re going to wait until next week to understand why this event has been placed at this point in the gospel record
    - Coming immediate after Jesus experience on the mountain and before his disclosure of his coming death on the cross
  - For today it’s enough to look at this young boy and review once again a few basic truths about demons from scripture
- The young boy is under the control, of a demon who can force the boy to hurt himself and to act in a hysterical and bizarre fashion
  - The scene would no doubt scare anyone who might watch it
  - It would bring great fear, especially upon those who might sense the same could happen to them
  - And that was the enemy’s principle purpose
    - The fear it created intimidated those who saw it
    - It brought doubt and dread into the minds of both the crowd and – no doubt – the apostles
    - It magnified the strength and power of the enemy in the minds of those who saw it
    - And it helped the enemy in his efforts to thwart God – not because of what happened to the boy, but because of what effect it had on people who saw it, especially on God’s people

- Isn't curious that the apostles couldn't cast out the demons?
  - Look at Jesus' reaction
  - He says you perverted and unbelieving generation
    - Perverted (diastrepho) means crooked and misled
  - Jesus says they were misled and unbelieving and he is clearly frustrated at them
    - The enemy has succeeded in leaving the crowd and the disciples doubting in God's power over the enemy, and in that the enemy has gained the very victory he sought
- But then Jesus steps in
  - And even as Jesus approaches the boy, the demon does his best to generate fear and demonstrate power
  - But of course, Jesus would have nothing of it
  - In short order, Jesus casts out the demon and heals the boy and returns him to his father
  - And then look at the crowds response
    - They were all amazed at the greatness of God
    - They were amazed because in their own minds, they had elevated the enemy and his power to be equal in some sense with God, and they had let their fear drive their perceptions
  - And God in His usual way, turns evil to good
    - He takes this inappropriate emphasis on Satan's power and uses it to glorify Himself by how easily He defeats it
    - Resulting in the crowd giving Him praise for His greatness
- If we learn nothing else about demons, remember this
  - He who is in you, is greater than He who is in the world (1John 4:4)
  - And though the enemy can bring attacks against us indirectly
    - By bringing men who might do harm to you or to your possessions

- By sending his allies to disrupt your life in any number of ways
- Placing temptation in our path
- But let's also be clear on this
  - Scripture never provides a single example of the enemy able to directly control a believer's body in the way depicted here
  - And much less could the enemy indwell it
  - On the contrary, Jesus' healing of demonic possession or torment, as in the case of this young boy, are all experiences that predate the person's conversion to faith – never after
  - So when we encounter someone exhibiting these kind of behavior traits, no matter what they may claim, God is showing us someone who is not His child – but rather someone under the control of the enemy
- Therefore any temporary success the enemy may gain against a saint is a victory handed him by God
  - God has allowed the enemy to have the success he achieves, which then forces us to ask the question why?
    - What good purpose is God seeking to accomplish through this test or trial?
    - How does He desire to glorify Himself by our circumstances?
- So when we see such a display as described here, there is no cause for fear
  - Do not give the enemy the victory he seeks
  - Understand and respect the enemy's power, but do not be misled.
  - Do not be unbelieving
  - Do not fear the enemy who himself fears God

[Rom. 8:15](#) For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"

[Rom. 8:16](#) The Spirit Himself testifies with our spirit that we are children of God,

[Rom. 8:17](#) and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*.

[Rom. 8:18](#) ¶ For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

- Amen