

Luke 9:28-36 – “Worship the Revealed Christ”

- A. Think upon those experiences that changed your life for good. If you have not had such experiences or enlightenments from God’s Word, pray that God would give these to you.
- B. From **Lu 9:18** to **11:13**, Jesus has a period of less vigorous ministry filled with healings, delivering many, and preaching to large crowds. During this time, Jesus mostly focused on training His apostles. In today’s text, **v28** continues to demonstrate this less-intense pace. →**v28**

Listen to and worship the revealed Lord Jesus Christ.	I. CHRIST UNVEILED HIS GLORY II. HOW WE OUGHT TO RESPOND
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I. **CHRIST UNVEILED HIS GLORY** → **vv29-32**

- A. To understanding this text properly as an unveiling of Christ’s glory, we need to look at a key passage that some have misunderstood. → **Phil 2:1-11**
1. The unbiblical kenosis theory comes from a wrong understanding of the Greek word for **“emptied”** in **Phil 2:7**.
 - a. Adherents claim Jesus emptied Himself of His divine attributes upon His incarnation.
 - b. If this were true, how could Jesus calm the waves and storm with His voice in **Lu 8**?
 2. Today’s text tells us that Jesus did not by put off any of His divine nature; He humbled Himself as a **“bond-servant”** by what He put on— His human nature which veiled or covered His glory.
 - a. The transfiguration on the mount is a glimpse of Christ’s true glory when the veil was opened just a bit.
 - b. The NASB95’s translation of the Greek work in **v29** as **“gleaming”** is a bit subdued. It could be translated as **“flashing as lightning.”**
 - c. With such a sight, why did Peter and his companions get **“overcome with sleep?”**
 - 1) The safest answer is that God had a purpose to will this to happen.
 - 2) Another explanation is that the three apostles didn’t see Christ in His full glory beside Moses and Elijah **until** they were fully awake.
- B. Why was Christ transfigured? A careful look at our text tells us why.
1. It was for Christ’s preparation. **“Moses & Elijah, who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem” (vv30-31).**
 2. In light of this immense ordeal He was going to endure, it was necessary for Jesus to rest in the assurance of His Father’s love and abiding presence when He said, **“This is My Son, My Chosen One” (v35).**
 - a. These words are reminiscent of the beautiful prophecy from **Isa 42:1-7**. →Turn there.
 1. The gentle Messiah was to **“faithfully bring forth justice” (v3)** by suffering as a propitiation— a sacrifice to turn away the Father’s wrath due to sinners.
 2. Through the indispensable work of Jesus, **“in the forbearance of God He passed over the sins previously committed... so that He would be just and the justifier of the one who has faith in Jesus” (Rom 3:25f).**
 - b. Christ’s glory is evident in all of His earthly ministry; however, the transfiguration is the greatest visual demonstration of His glory while He was here on earth.

II. HOW WE OUGHT TO RESPOND

- A. Our first lesson in how we ought to respond comes in a lesson of what not to say. →**v33**
1. In Peter's usual, impulsive way, he sometimes spoke and acted without thinking first.
 2. Some could blame this on Peter's being still somewhat half-asleep; however, **v32** says the three apostles were **"fully awake."**
 3. Concerning this verse, Matthew Henry wrote: "But those know not what they say, that talk of making tabernacles on earth for glorified saints in heaven."¹
 - a. Some may have thought the tabernacles were for worship or at least to honor Jesus, Moses, & Elijah. To worship glorified saints would be sin.
 - b. I read in one interpretation that Peter wanted these "tents" made as shelters.
- B. Regardless of what Peter's motivation may have been, God the Father instructed the three apostles how they ought to have responded instead. → **vv34-35**
1. Earlier in **v20**, Peter rightly said Jesus was the **"Christ [Messiah] of God."** Here God the Father testified that Jesus is His Son— His Chosen One— the Messiah.
 2. Rather than listen to Peter's talk about making tents, the three were to **"listen to Him"** to Jesus, the only begotten Son of God.
 3. In a like fashion, whenever you get a glimpse of the divine glory of Jesus Christ, you ought to respond by giving careful heed to listen to the words of Christ.
 - a. You are to be careful to listen, read, and study the entirety of Scripture.
 - b. The eternal **"Word was with God, and the Word was God... In Him was life, and the life was the Light of men"** that **"shines in the darkness" (Jn 1:1-4)**.
 1. The Holy Spirit— the Spirit of Christ²— worked in the hearts and minds of prophets and apostles to give us the Old and New Testaments.
 2. In order to be careful to listen to the words of Christ, we must pay attention to the whole Bible which came to us through the Spirit of the eternal Word— the Son of God.
- C. Surely with great fearful awe, Peter, James, and John listened to the voice of the Father coming out of the cloud that surrounded them. →**v36**
- D. The transfiguration changed the lives of Peter, James, and John. Peter made mention of this much later in his life when he wrote in **2 Pet 1**: **"we were eyewitnesses of His majesty. For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, 'This is My beloved Son with whom I am well-pleased'— and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain" (vv16-18)**.
- E. This glorious Lord Jesus is worthy of our worship!

Review, further application, and conclusion:

¹ Henry, M., & Scott, T. (1997). [Matthew Henry's Concise Commentary](#) (Lk 9:28). Logos Research Systems.

² Acts 16:7 and Gal 4:6.