

The unfolding of your words gives light.

## To Seek and to Save

### *An Exposition of the Gospel of Luke*

<sup>28</sup>Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray<sup>a</sup>. <sup>29</sup>And while He was praying, the appearance of His face became different, and His clothing *became white and gleaming*<sup>b</sup>. <sup>30</sup>And behold, two men were talking with Him; and they were Moses and Elijah, <sup>31</sup>who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem<sup>c</sup>. <sup>32</sup>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<sup>d</sup>. <sup>33</sup>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<sup>e</sup>. <sup>34</sup>While he was saying this, a cloud formed and *began* to overshadow them; and they were afraid as they entered the cloud<sup>f</sup>. <sup>35</sup>Then a voice came out of

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<sup>a</sup> 9:28 **Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray.** The “some eight days” in Luke’s reckoning are consistent with the six days mentioned by Matthew and Mark. Matthew and Mark speak of six full days and Luke includes the partial days on either end.

The mountain was likely Mt. Hermon, just north of Caesarea Philippi, where the previous week’s events took place.

<sup>b</sup> 9:29 **while He was praying, the appearance of His face became different, and His clothing became white and gleaming.** This appearance is similar to what Moses, Isaiah, John and others saw. Matthew and Mark say Jesus was transformed in appearance. Luke just uses the word “different.” The simple clothing of the humbled Christ became the holy clothing of the exalted Christ.

<sup>c</sup> 9:30-31 **behold, two men were talking with Him; and they were Moses and Elijah, <sup>31</sup>who, appearing in glory, were speaking of His departure which He was about to accomplish at Jerusalem.** Moses and Elijah were representatives of the Law and the Prophets, both of which testified to the identity and the mission of Jesus. Somehow in the course of the discussion it became evident to Peter, James and John that Jesus was speaking with Moses and Elijah, who appeared in some sort of recognizable bodies.

The conversation must have been something to listen to (only Luke records the subject matter), focusing on the plan of the ages culminating at the cross. This was at least a sample of the predicted vision of the kingdom whose Ruler would die to redeem His subjects (9:26-27).

<sup>d</sup> 9:32 **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.** This also happened in Gethsemane when Jesus was agonizing in prayer before the cross (Luke 22:45).

<sup>e</sup> 9:33 **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.** Remember that only a week earlier Jesus had taken the disciples to Caesarea Philippi, where pagan gods and pagan men were honored. Peter could say Jesus was better than those guys hands down, but what about the Hebrew heroes?

Peter wanted to preserve this moment. Not being one to restrain his tongue, and seeing Moses and Elijah leaving, he came up with an idea. Mark and Luke both comment that Peter did not know what he was saying, Mark (9:6) adding that this was because they were so afraid. He identified Jesus and Moses and Elijah as great ones worthy of human honor.

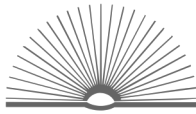
<sup>f</sup> 9:34 **While he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud.** This is the same cloud of God’s glory that overshadowed the tabernacle in Exodus 40:34-38 and the temple in 1 Kings 8:10-11.

The Gospel of Luke  
Steven Svendsen, Sr.

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the cloud, saying, “This is My Son, My Chosen One; listen to Him<sup>a</sup>!”<sup>36</sup> 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<sup>b, c</sup>.

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<sup>a</sup> 9:35 **Then a voice came out of the cloud, saying, “This is My Son, My Chosen One; listen to Him!”** The doctrine of preeminence of Christ is passed over because many people have been pushed into the preeminence of systems and issues. But Jesus has to have first place in everything (Colossians 1:18). We ought to listen to Him, sing about Him, adore Him and work for His glory. Without Him as the focal point of church ministry you get the preeminence of good behavior or the preeminence of music or the preeminence of programs.

Peter made this clear when he wrote:

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. So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. 2 Peter 1:17-19

<sup>b</sup> 9:36 **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.** This is what a genuine vision of Jesus does for people. Rather than becoming a reason to boast, the image is stunning and humbling. That is why Isaiah reacted to a vision of the Lord the way he did (Isaiah 6:1-7). Matthew and Mark include another command from Jesus to keep silent about this event.

<sup>c</sup> 9:28-36 This text shows us why Jesus has to be the preeminent one.

1. It keeps you from becoming proud of your religious insights. Doctrinal error comes easily when we develop “biblical” convictions that do not point us to Christ and the cross.
2. It keeps you from putting your faith in men. Many Christians find greater joy in earthly heroes (entertainers, scholars, athletes or even religious heroes) to the exclusion of the Creator.
3. It models for you God’s priorities in life and worship. What did Jesus say? Listen to Him. All of life should revolve around revelation from God.

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