

Comprehending His Majesty

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Preacher: Bill Story

[0 : 00] I want to say, this is going to be interesting. Thanks to Mark for pitching in last minute last week.

And I want to say thanks to all who participated. Oh, I don't need that. In a love offering, apparently. That happened without my knowing.

I don't know. James said I'm the authority. I should know these things, right? It shows I don't really have any authority, right? So thank you all that have given.

That will help with our beginning of our break time in August. We'll be spent two weeks at Marble Retreat for some counseling, dealing with some depression and dealing with refreshment, those kind of things.

And so I appreciate the gifts that help offset that a little bit. I was planning to be here last week. I went in for surgery a week ago Thursday for the shoulder.

[1 : 10] Apparently the arm was falling off. They needed to sew it back on. A bunch of tears in there. And I told them as I got in for Thursday morning.

I said, you know, just glue it up and make it good. I got to preach on Sunday. And they laughed. They said, no, you're not. I said, yeah, I am.

He said, no, you're not. And I woke up sometime Saturday after the block wore off and said, no, no, I'm not.

It was much more than I anticipated and not quite the thing. I've had other surgeries before where, you know, you go in, you go out, and you're on your feet the next day and all that.

But apparently this isn't the same thing. It's just a shoulder. It's a big deal. So thank you for your patience there. So Lord willing, we're going to try to preach one-handed.

[2 : 17] You know, putting on socks this morning was interesting. You know, it's essentially doing things with just one hand. Right? So I hadn't thought about it. I hadn't had socks for a week. So this morning I had to put socks on.

But this is going to be interesting. And Delinda's there. Let me help you. No, no, no. Let me figure this out. There's got to be a way to do this. Anyway.

Okay. We're looking at Luke chapter 9. Take out your Bibles with me, please, and turn to Luke chapter 9. We have come to a major transition in the gospel of Luke.

Up through the first half of chapter 9, Luke has been telling the story of how Jesus is preaching and ministering and teaching. And what people's responses to him are.

They're asking questions. Who is this? Who is this? Who is this? They're forming opinions that he's a prophet or he's Elijah come back or he's John the Baptist raised from the dead.

[3 : 19] Many of these things. And Jesus finally asked the 12 in the beginning of chapter 9, who do you say that I am? Asking the disciples.

And, of course, Peter speaks up and says, you're the Christ. You're the Messiah of God. And then Jesus begins to reveal to them that this Messiah is going to suffer and be rejected and be killed and rise on the third day.

And, of course, they understand none of that. And following that, that's where we are today. Following that, Jesus goes up on the mountain with three of his disciples and is transfigured before them.

Okay, so we have this very unique experience that we'll be looking at today. And my hope is to communicate in a way that helps us see what maybe those three men saw.

Because it changed them. It transformed them. It gave, for Peter, it gave him a basis and a confidence in this gospel that he was preaching.

[4 : 35] Because of what he saw and heard that day. So let's read that. We're in Luke 9. We're going to read from verse 27 through 45.

If you're able, please stand as I read. Luke chapter 9, beginning in verse 27. But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God.

Now, about eight days after these sayings, he took with him Peter and John and James and went up on the mountain to pray. And as he was praying, the appearance of his face was altered.

And his clothing became dazzling white. And behold, two men were talking with him, Moses and Elijah, who appeared in glory and spoke of his departure, literally his exodus.

Which he was about to accomplish at Jerusalem. Now, Peter and those who were with him were heavy with sleep.

[5 : 56] But when they became fully awake, they saw his glory. And the two men who stood with him. And as the men were departing from him, Peter said to Jesus, Master, it is good that we are here.

Let us make three tents. One for you and one for Moses and one for Elijah. And Luke tells us Peter didn't know what he was talking about. And as he was saying these things, a cloud came and overshadowed them.

And they were afraid as they entered the cloud. And a voice came out of the cloud saying, this is my son. The chosen one.

Listen to him. Listen. And when the voice had spoken, Jesus was found alone.

And they kept silent and told no one in those days anything of what they had seen. On the next day, when they came down from the mountain, a great crowd met him.

[7 : 16] And behold, a man from the crowd cried out, Teacher, I beg you to look at my son, for he is my only child.

And behold, a spirit seizes him. And he suddenly cries out. It convulses him so that he foams at the mouth. And shatters him.

And will hardly leave him. And I begged your disciples to cast it out. But they could not. Jesus answered, O faithless and twisted generation, how long am I to be with you and bear with you?

Bring your son here. While he was coming, the demon threw him to the ground and convulsed him. But Jesus rebuked the unclean spirit and healed the boy and gave him back to his father.

And all were astonished at the majesty of God. But while they were marveling at everything he was doing, Jesus said to his disciples, Let these words sink into your ears.

[8 : 35] The son of man is about to be delivered, betrayed into the hands of men. But they did not understand this saying.

Even it was concealed from them so that they might not perceive it. And they were afraid to ask him about this saying.

So it reads. Let's pray. Father, guide us today. Help us to grasp, to comprehend, to see. Open our eyes that we might see what Jesus intended for these three men to see.

What Luke intends for us to see. What you intend for us to see by this incredible revelation of Jesus.

And who he really is. And what that means. So let these words sink into our ears as well.

[9 : 46] We pray in Christ's name. Amen. Please be seated. So in verse 27, Jesus announced that there were some standing in his presence that would not taste death.

In other words, would not experience death. Before they, or until they saw the kingdom of God.

Until they see the kingdom of God. What does that mean? To see the kingdom of God. What are they supposed to see? What's the kingdom? What does it look like?

What does it mean? See how? See what? The same word for see. Now in Greek, of course, there's lots of words for seeing. And so what Luke, the word Luke uses helps us understand what he means.

There are words that just mean to look, to gaze at, to appreciate. And there are words like *theoreo*, which means to look at with reflection.

[11 : 03] You know, to theorize, to think through. What does that mean? This is a word that was used. Jesus used it earlier in Luke when he said, when you go out to see John the Baptist.

What did you go out to see? What did you see? A reed shaken by the wind? Did you see a guy dressed in fancy clothes?

You know, did you see one of those health and wealth preachers? What did you see? And he's using this word that means not just what did you see, but what did you perceive?

What did you see that gave you insight into that person? He said, when you went out to see John, you saw what? He wasn't any of those things I just said.

He was not just a prophet. He was more than a prophet. You got the idea when you saw John the Baptist that something bigger is going on here. This guy's really different.

[12 : 11] Right? So you're seeing with perception. You're grasping something. You come to comprehend that there's something more. And that's why I've titled this, *Comprehending His Majesty*.

Not just seeing it, but comprehending. Seeing with insight. Seeing with the heart. Right?

Right? So, and it's interesting. Verse 27, he says, some will see this. And then right after that, six days later, and each gospel does the same thing.

Six days later, eight days later, they go up on this mountain and Jesus is transfigured. Is that what he meant? Is it those three who are standing that would see the kingdom?

Is when they, when Jesus was transfigured, is that seeing the kingdom? Of course, you read the commentaries and there's all kinds of views. And oh, no, it couldn't be that. It had to be, you know, it had to be this or it had to be that.

[13 : 16] Or it had to be the last kingdom, the final coming, the return of Christ. Or maybe it means Pentecost. Or, you know, there's lots of pages wasted in commentaries talking about what it might mean.

I think each of the gospels tell us it's this. Because they use the same word for seeing. Verse 27, he will see.

Verse 32, they saw his glory. They saw with insight. They grasped. They comprehended something bigger. And then when Peter writes about this later in his letter in 2 Peter chapter 1, he refers to this event when he saw the majesty.

He saw his majesty. And it changed everything. So follow the progression with me of what's going on in Luke.

Remember, it's kind of who is this? Who is this? Who is this? Oh, he's a prophet. Oh, he's John the Baptist. Oh, he's Elijah. Oh, he's maybe one of the prophets come back. And then, of course, we come in to chapter 9 where Jesus says, who do you say?

[14 : 35] And they say, Peter says, you're the Messiah. Bingo. Got it right. Good. But not what you thought. Yes, Messiah, but not like you thought. Not Messiah sitting on an earthly throne, but a Messiah coming to suffer, be rejected, be killed, and rise again.

Don't get that. He mentions it again. Here we have in verse 44, right? Let these words sink into your mind. The Son of Man is about to be delivered into the hands of men.

Literally about to be betrayed. And verse 45, it says they didn't get it. They don't get it. Right? They don't understand these things. In the middle of that, we have here this unique revelation of Jesus.

I think it was one of those events where the glory slipped out. Remember the old carol? Is it Heart the Herald Angels thing that talks about veiled in flesh, the Godhead seat?

Is that? I got it right, Sandy? I think it's that one, right? It's that. Veiled in flesh, the Godhead seat. So the Godhead is veiled in flesh, right? Philipians 2 talks about how he emptied himself, right?

[15 : 48] He was God, and he emptied himself by taking on flesh, right? So he's veiled in flesh. And every once in a while, he peels back the flesh, and that's all of that Gloria.

Oops, I'm supposed to keep this over here. So I think this is one of those. I think in the garden when they come to arrest him, that's another one where they say, you know, who are you looking for?

Jesus Nazareth. And he says, remember what? He says, I am. And 600 Roman professional soldiers fall to the ground. I think that was another, oops, let it out a little bit. Because who can stand before us?

Okay. Here's the other interesting thing. Luke gives us this framework again. He's an interesting writer. He gives us a framework again to kind of point us in a direction.

Back at verse 20, on your outline, you'll see this little chiasm. If you're not into that, that's fine. But I think they're fascinating.

[16 : 57] Because they show a real expertise in literature and in writing and a grasp of things.

And so we see in verse 20, his identity is confessed by Peter. You're the Messiah of God. Verse 35, we see the father, the voice from the cloud, right?

Clarifying who is this Jesus. And the father says, this is my son, the chosen one. Listen to him. And then in between those things, we see back in right after Jesus is confessed as the Messiah.

Remember, he revealed in verse 22, chapter 9, verse 22, that he comes to suffer and to be rejected and to be killed and to be resurrected.

And then we see in verse 44, on the other side, right before the voice confesses from the cloud who he is, we see that he's discussing his exodus with Moses and Elijah.

[18 : 05] Our translations have confessed his departure, but the word is exodus. And I think Luke intended it to mean exodus.

And Moses is there, and Moses knows all about exodus, right? He did the original. So they're discussing Jesus' exodus. So we got that kind of reflection.

And then glory is talked about in verse 26. And again, his glory is seen or previewed in verse 29. And then right in the middle of this little chiasm, this little clarification of who his identity is, we have this statement in verse 27 where Jesus announces that some will see the kingdom.

They will see. They will come to comprehend it. They will see something. It's not just something that they visualize. It's something bigger than what they see. They will see the kingdom.

What does that look like? Well, the first glimpse here that they get on this mountain is Jesus transfigured, what Peter calls his majesty.

[19 : 17] A kingdom needs a king, right? And a king, if he's of anything, he has some majesty.

Psalms 91 says, the Lord reigns, and he's robed with majesty. He's a king with majesty.

And that term echoes, again, in this story, we see the transfiguration. We see his majesty displayed. And then in the second part of the story, when he heals the boy with the demon, the crowd's response in verse 43 is they're astonished at the majesty of God.

I thought that was interesting that Luke would choose that word. But they're amazed at his majesty, which talks about his superior unmatched power, his majesty.

Demons are just nothing. Nothing. This demon that even the disciples could not cast out, he rebukes.

[20 : 34] It's not a match. His majesty is so big. And that's what I think we're meant to grasp.

How majestic is your Jesus? How big is he? So let's look at this.

What's happening here? Comprehending his majesty. How does the revelation of Jesus's majesty impact our lives today? Right?

So we see Jesus is transformed. And then we see Jesus displays his majesty by rebuking a demon. And the crowds are amazed. I would say, why do we need to hear this text?

Why is it here? I think it's here. To show us that this revelation of his majesty impacts our lives today in two compelling ways. One by, we see his majesty, right?

[21 : 40] His majestic glories revealed on the mountain. And the father says, this is my son. Listen to him. So in other words, I think it's revealed that if we would comprehend that his majesty is one which steps down to suffer.

Because they're talking about his, on this mountain, his majesty is revealed. But they're talking about his exodus. They're not talking about his glory. They're talking about his exodus.

So that his majesty, if you comprehend that his majesty mingles with his humility, with his suffering, that will compel you to listen to him.

If you comprehend that his majesty suffers, it will compel you to listen to him. And then in the second story, I think we see that his majesty is revealed.

But again, we see his majesty is revealed along with Jesus saying, the son of man is about to be betrayed. So here's this majestic power that's coupled with betrayal.

[22 : 49] He yields this majestic power which can just flick away demons is going to yield to betrayal. And if you can begin to comprehend that, it will compel you to trust him.

To trust him. So let's see how that's true. First of all, verses 27 to 36, we see this great revelation of his majesty in the transfiguration.

Again, to grasp why his majestic glory suffered compels us to listen to him. Both these stories show his majesty and they also show his suffering.

And that's the unique thing about Jesus. Jesus. So we see verse 27. Before this story begins, he gives this announcement.

Some standing here today who will not taste death until they see, comprehend the kingdom of God. Some will see it. And then right immediately, verse 28, we have eight days later, he takes three men up on this mountain to pray.

[24 : 12] And while he's praying, this transfiguration occurs. So I got lots of questions that can't be answered. Why just these three? Right? Why didn't he show it to all 12? Why just these three? Why?

Why this whole transfiguration thing? They've seen him pray a lot of times, but this time he's transfigured. Transfigured. So why? You know, what's going on? What's the point of this?

Right? And then we see that as Jesus is transfigured and he describes what's going on, we're told in verse 32 that when Peter and James and John woke up, because, you know, they don't last long in prayer meetings.

And when they wake up, because it's shining light, you know, going on, and so they're woken up and they become fully awake and they see what they see.

Luke describes it as they saw his glory. They see glory. What is that? Well, this shining, glowing face.

[25 : 16] It's like Matthew says, his face was like the shining sun. It's not just glowing like on TV and then it's just glowing, but it's like looking at the sun directly.

And then even his clothes. So we have this description. So what's the point? Verse 30. Okay, so that's what they see. And then we find out, behold, surprise.

Perhaps two men are talking with him, Moses and Elijah. I wonder, how did they know it was Moses and Elijah? Did Jesus say, hey, Moses, how you doing? And hey, Elijah, come on, talk to me. Is that how they knew? I don't know.

Did they just recognize because they had pictures in their bedrooms growing up as kids? You know, here's Moses. Did they have picture books? I don't know. How did they know it was Moses and Elijah? It doesn't tell us. Probably Jesus told them later.

Hey, who were you talking to? That was Moses. Oh, that was Moses. Who's the other guy? Elijah. Oh, yeah, I got the robe. I got it. Yeah. I don't know. So these two guys.

[26 : 21] Interesting. Why these two guys? Again, more questions. Why Moses and Elijah? Some will say, oh, because Moses represents the law and Elijah represents the prophets. Well, that doesn't fly.

Yeah, Moses represents the law, but Elijah's not the front of the prophets. Samuel's the front of the prophets. When they talk about the prophets, Samuel's the first one and then those that follow him.

So probably not about that. Moses, what does Moses represent? Well, he's the deliverer through the Exodus, the Redeemer, right? And one like him, Deuteronomy 18, Lord said, there's going to be one like you.

They really need to listen to that guy. So, okay, Moses. Elijah. What did Elijah have to do with Jesus's ministry? Well, the last thing we heard in Malachi was that Elijah would come back and perceive the day of the Lord and he would prepare the way.

And Jesus reveals that that was John the Baptist. John the Baptist didn't know that because when he was asked, he said, no, I'm not Elijah. I'm just the one crying in the wilderness.

[27 : 33] And Jesus says, yeah, no, that was Elijah. So, interesting. Okay, so Moses and Elijah are both tied to Jesus. And verse 31, we find out that they're talking about, they appeared with him and they spoke of his departure, his exodus, which he was about to accomplish at Jerusalem.

So, again, another reference to Jesus. When he gets to Jerusalem, something bad's going to happen. He's going to be betrayed. He's going to be mocked and scorned and beaten and rejected and killed.

That's his exodus. That's his exodus. And like Moses' exodus, the exodus required a lot of suffering, right?

It required blood. It required a whole process of suffering that goes through in order to accomplish redemption, freedom, being set free.

And so Jesus is bringing a whole different kind of exodus. But he's the one that's going to do the exodus. He's going to be the one that goes through the suffering and the pain and the plagues and all of that to accomplish redemption for his people.

[28 : 51] So they're talking about that. I would like to be, you know, how'd they talk about it? What'd they say? What'd they? So here's the image, though, that we have.

He's in glory. He's shining bright. Yet as he's in his glory and majesty, he's discussing his exodus.

He's discussing the pain and the suffering and the sacrifice and the rejection and all of that. We have this paradox going on. It's a fascinating picture.

Why mix the majesty with the suffering? Doesn't the majesty come later? No, he's always the majestic one.

It's just veiled in flesh. Fascinating. It's the point. Why did they see this transfiguration?

[29 : 53] This is the point. First point of it is they discuss the exodus. His majesty is going to suffer.

And that will compel us to the next point. We see in verse 32, Peter, oh, Peter's always got good ideas, doesn't he? Now, Peter and those who were with him were heavy with sleep.

And when they became fully awake, they saw his glory. And the two men are with him. And as the men were parting from him, Peter said to Jesus, Jesus, I got an idea. Peter's got great ideas. Right?

Master, it is good that we are here. Peter, it's like, you know, and Luke tells us, he doesn't know what he's talking about. He's just talking. Shut up, Peter. You know, it's kind of like preachers. Shut up.

Just move on. Right? Just here you go. Let me make three tents. Let me make tabernacles. You know, we'll do the tabernacle thing. You know, one for you and one for Elijah, one for Moses.

[30 : 49] As if they were equal. Get it? As if Moses and Elijah are on the same par with Jesus.

Soon as he says it, what does it say? Soon as he says it, at verse 34, as he was saying these things, a cloud. Excuse me, Peter.

Time to close the trap. A cloud came and overshadowed them and they were afraid as they entered the cloud.

And a voice came out of the cloud saying, this is my son. The voice doesn't say anything about Moses or Elijah.

This is my son. This is my son. Now, Peter, to his credit, had earlier confessed the week earlier. He's the Messiah. Now, the father says, let me clarify that.

[32 : 03] He's my son. The chosen one. One more thing.

Listen to him. Listen to him. Listen to him. Moses. Read him. Study him.

Listen to him. Elijah. Read him. Study him. Listen to him. But this is my son. You will listen to him.

Because what he says ends what everybody else says. What he says clarifies what everybody else said.

What he says is the final word. He is the final revelation. What he says changes what everyone else said.

[33 : 00] Or clarifies. Or. Like when Jesus said something about the food. And all of a sudden, all food was clean.

He just said something. And all of a sudden, all the food's clean. Changes all these laws about the food. When he says, I'm Lord of the Sabbath. All of a sudden, that changes the Sabbath. Yes.

Yes. When Jesus speaks, it is the final word. And so when the apostles speak later, what must they depend on?

He's the cornerstone. They are the foundation. But he's the cornerstone. And they're words that are lined up with him. Or they're false. They don't bring new word.

He's the word. He's the final revelation. Listen to him. That's the point. So Peter, as I said, was transformed.

[34 : 12] Was changed by this event. He was transformed by witnessing the glory. And hearing the voice. When he saw what he describes as the majesty of Jesus.

Let me read Peter's words in 2 Peter 1. He says, I will make every effort. So that after my departure. Interesting. He uses the same word, exodus. After my exodus.

Which isn't going to be anything like his. But when I go. After my departure. You may be able to at any time recall these things. Why? Why will Peter make every effort.

To teach them over and over and over and over again. These same important truths. Because.

For we did not follow cleverly devised myths. We didn't make this up. When we made known to you all the power and coming of our Lord Jesus Christ. But we were eyewitnesses of his majesty.

[35 : 12] There it is. Why will I give my life to this? Why will. Why will I just keep doing this? Why will I endure?

Why will I be faithful to this message? Because we were eyewitnesses of his majesty. For when he received honor and glory from God the Father.

And the voice. He'll never forget the voice. And the voice was born to him by the majestic glory. This is my beloved son with whom I am well pleased.

We ourselves heard this very voice. Born from heaven. For we were with him on the holy mountain.

Seeing and hearing what Peter and James and John saw on that mountain. Changed them. Transformed them. Gave them purpose.

[36 : 16] Gave them certainty. Gave them confidence to endure. And to keep teaching this ridiculously foolish method. Message. End method.

See what Peter had been calling his people to. If you read 2 Peter chapter 1. You'll find this. Peter's calling them to be faithful. He's calling them to keep growing in their faith.

And to not just have faith. But add to their faith. You know these qualities. He talks about how these qualities. If they're growing in your life. They will make you. Give you certainty about entering the kingdom.

And he says I'm going to keep telling you these things. I'm going to keep telling you these things. So that you might grow.

And that you might have confidence. Why? Because it's not based on myth. It's based on what I saw with my eyes. And heard with my ears. And I'm not alone.

[37 : 18] Requires two or three witnesses. James and John were there. We saw his majesty. And we heard the voice of the majestic glory.

This is the transforming truth of Christianity.

That Jesus is not only the Christ. But he is the son of God. He is the majestic one. And it's why we had martyrs. It's why Christians suffer. It's why people will give their all for Jesus Christ.

And they will keep going. They do it because they're eyewitnesses of his majesty.

And Jesus says you know. Blessed are you who see and hear now right. We think well Peter got to see it. You know no wonder he's so confident.

[38 : 25] John got to see it. And James got to see it. I didn't get to see it. Now hang on. Hang on. Because Jesus said blessed are all the more who do not see and yet believe.

To grasp why his majestic glory suffered. To grasp why his majestic glory would suffer.

Will compel us all the more. Will compel us all the more to listen to him. As the father said. Listen to him.

Why? Because of who he is. And why he came. He's not just the majestic glory. He laid that down. He laid that down.

For you. For you. Listen to him.

[39 : 32] He's the point. He's the message. His exodus is what it's all about. Then we come to kind of the after story. As they come down from the mountain. There's a second revelation.

It's not quite as grand. It's something we're a little bit more used to in the book of Luke. But again it makes a similar point. We're going to see in the healing of this boy.

His majesty again. They see his majesty. They're amazed at his majesty. And so I would say it this way.

When you grasp. That his majestic power yielded to betrayal. It will compel you to trust him all the more. When you grasp that this majestic power.

That he reveals by rebuking a really hard demon to cast out. When you grasp that that kind of unmatched power.

[40 : 31] Would yield to betrayal. It will compel you to trust him more.

When you grasp it. When you comprehend it. When you see it. So let's look at the story. Verse 37. They come down from the mountain. And a great crowd meets them.

Verse 38. Now we have a man coming out of the crowd. Teacher I beg you to take. Look at my son. For he is my only child. I think Luke has a fondness for. Parents of only children.

Who only have one child. Only children. Parents of only children. Well that would be all parents. No. Parents of an only child. Remember we had the mother. The widow.

That had the only son who had died. And then we had. What was the other one? Jairus had the only daughter. Right. And now we have a father with an only son. Luke's the only one that records all three of those.

[41 : 33] So he's begging Jesus. He's got reasons. He's my only son. Verse 40. No. Verse 39. 39. And he's describing to Jesus.

The spirit seizes him. And he suddenly cries out. And it convulses him. So that he foams at the mouth. And it shatters him. And it will hardly leave him. Describing this demonic experience.

Now. Granted. This demonic experience. Is described by. One of the other gospels. As an epileptic seizure. And you might say. Oh yeah.

That sounds like an epileptic seizure. They're. They're convulsing. And they're foaming at the mouth. And that kind of thing. Yeah. I've seen that. Yeah. Yeah. Yeah. So it's not a demon. It's just an epileptic seizure. How do you know the difference?

Well. He tells us. For one. That. That. That a demon. But. But it doesn't mean. That. There are differences. Between an epileptic seizure.

[42 : 29] And a demonic. Epileptic seizure. And it doesn't mean. That the demon. Can't come to a boy. That already had the condition. And make it worse. And that's probably.

What we have here. He's just compelling it. Because as Jesus approaches. The demon. Throws him down. So he describes that.

So Jesus. One. He's my only child. Two. He's being shattered. By this demon. And three. I asked your disciples. And they couldn't do it. They didn't have enough power.

To cast it out. They were not able. I thought they were able. I heard that. You know. Back at the beginning of chapter nine. They had power and authority. Over demons.

What's with that? How come they couldn't do it? They went out on this preaching tour. And they did it. How come they can't do it now? It's odd. Isn't it? They got the power and authority.

[43 : 29] How come they can't do it? And you know. Again. It's the nine. Not. Three. I don't know.

But maybe it explains. Why Jesus responds. The way he does. In verse 41. 40. I begged your disciples. To cast it out. And they could not. Jesus answered.

Who's he answering? The father. Is he answering. You know. Who's he answering? Everybody. Yeah. That's the right answer. He's answering everybody. Oh. Faithless and twisted generation.

How long am I to be with you. And bear with you. Bring your son here. Oh. Faithless and twisted generation. Why couldn't the disciples cast it out? Well.

Luke doesn't give us an answer. The other gospels do. The other gospels say. Well. One. Because they didn't pray hard enough. Two. Because they didn't have enough faith. And here the response is.

[44 : 24] Oh. Faithless. And twisted generation. Why couldn't the disciples do it? Well. Maybe they were coming. Hey. We've done it all before. It's just. That's easy. Just. We just got to say these words.

And boom. Happens. Well. Sometimes. Apparently. Demonic. Encounter. Takes a little bit more. Than that.

If you're not Jesus. Jesus. A little bit more faith. A little bit more prayer. A little bit more dependence. A little less. I can do this.

A lot more humility. Because. Because. You. My friend. And me. Are no match. For a demon. Even a little one.

But. Empowered by Christ. A demon. A demon is no match. For us. But. Empowered by Christ. And not going in our authority.

[45 : 27] I rebuke you. As if we could rebuke. We say. Like Michael said to. Lucifer. The Lord rebuke you. The Lord rebuke you.

Because I can say. I rebuke you. And the demon can go. Who are you? You. But I say. Oh. No. My Lord rebuke you. Okay.

So here we go. So verse 42. Jesus rebukes. The crowd. And the disciples. And all of us. As faithless.

And twisted. People. That really. He shouldn't. Need to bear with us. Any longer. But he does. And.

While he's coming. Verse 42. The demon throws him to the ground. Tries one last battle. To. You know. To beat the boy up. Before Jesus kicks him out. But Jesus rebukes. The unclean.

[46 : 29] And there's not much to the battle. Here is it? So a lot of description. Of what the demon does. To the boy. But when it comes into. Jesus's presence. Kind of like. Okay. One last throw down. And I'm out.

Jesus rebuked. The unclean spirit. Healed the boy. And gave him back to his father. And all. Were astonished. At the majesty of God.

They're amazed. At his majestic. Power. This unmatched. Authority. And then. Just like. As Peter was speaking. And then. The cloud came.

The people. Are amazed. And rejoicing. In this. This. This majestic. Power. And even. While they're rejoicing. Jesus. Says. Notice verse 43.

While they were all marveling. At everything he was doing. Jesus said to his disciples. So even while the crowd's. Marveling. Jesus turns. To the twelve. And he says. To his disciples.

[47 : 33] Another teaching moment. Just like when the cloud. Comes. And interrupts. Peter. And the voice says. This is my son. Listen to him. Jesus said. To his disciples. As the crowd.

Is marveling. At his power. Jesus says. To the twelve. Let these words. Sink into your ears. Again. It's about listening. Like the father said. Listen. Now Jesus says.

Let these words. Sink into your ears. Even though you won't. Understand them. Let them sink. In. Don't dismiss them. Because they're strange. Let them sink.

In. The son of man. Is about. To be. Delivered. Betrayed. Into the. Hands of. Men.

In the context. Once again. We have in the context. Of his majesty. Just like on the mountain. As he's. In majestic glory. They're talking about. His departure.

[48 : 28] So here. In the. In the context. Of his majesty. Displayed. In this. Terrifying. Demon. He speaks again.

About his departure. He could have just. Taken advantage of. See my majesty. See my majesty. He doesn't. He turns it.

To. The son of man. Get this. Get this. You see who I am. But you need to understand. Why I. Can't.

Why I stepped down. From my majestic. Throne. And I put aside. My. Glory. The son of man. Is about. To be.

Betrayed. Into the hands. Of men. This majesty.

[49 : 23] Must. Yield. To. Suffering. Why would he allow that?

That's the question. Why would he allow. Betrayed. Gospel of John. Tells us he knew. Who the betrayer was. From the beginning. He picked him. Knowing.

Fully. Who. He was. And then we have.

The reaction. Or the. Result. Verse 45. You would expect. You know. If this gospel. Was written years later. You know. By the church. If the gospel. Was written years later. They wouldn't write.

Some of this stuff. Because it makes. The disciples look. Kind of dumb. If the church. Wanted to write. These things. Make it up later.

- [50 : 21] They'd make them. Look better than this. Wouldn't we? I mean. That's what we would. Peter. James. And John. Yay. But the gospels.
- Are so honest. They're so historical. They're so authentic. That they reveal. Every flaw. But they did not.
- Understand. The saying. And it was. Concealed. From them. So that's interesting. Both. They don't get it. And it was being. Prevent. You know. Being concealed. So that they might not.
- Perceive it. Why? Again. Another question. Not answered here. And they were. Afraid to ask him. And they're afraid.
- Why are they. Afraid to ask him. And. We're not told that either. We could imagine. Some ideas why. They don't grasp it.
- [51 : 24] They will grasp it later. We know. And Luke is just telling us. The story. As it unfolded. This is not the church. Later. Writing these things.
- About how the disciples. Got it right away. This is just how it happened. They didn't get it. And understanding. Their culture. And their mindset. And how they were taught. By the Pharisees.
- And by the scribes. Of the day. No wonder they didn't get it. Because they did not expect. The Messiah. To suffer. They expected. David. To come. And sit on his throne.
- And wipe out the Romans. And anybody else. That opposed them. And set up his kingdom. Jesus brought the kingdom. And not like that. Okay.
- So let's get to this. What difference does this make? So do I grasp it? Do I get it? This is a little bit tougher thing. Isn't it? It's kind of a little bit more out there.
- [52 : 22] How do I grasp. Comprehend his majesty? And how do I grasp. Comprehend his majesty. In a way. That mingles. With. With his humiliation.
- And his. And his exodus. And his. And his betrayal. How do I understand. Majesty. Mixing with. That. That. Then.
- Compels me. To listen. More intently. And to trust him. More faithfully. Can you see the majesty?
- Can you see it? Can you get a little glimpse of it anyway? And can you connect those dots? And if you can't.
- Don't feel bad. Because the disciples couldn't either. But. But. Can you begin to see. How maybe. You know. Maybe it's not. A solid line. There's some dots going. Okay. Okay.
- [53 : 20] Majesty. And suffering. Majesty. And betrayal. Okay. Okay. Tie that in. With how Paul explains it. And et cetera. It's something.
- To reflect on. Because it will. Impact you. This is what will. Impact you. This is what will. Change you. And transform you.
- Let me tell you. From. Second. Corinthians. Three. That the very process. Of comprehending. This.
- Glory. Of Jesus. Is. The essence. Of how. We are. Transformed. Hey. It's got to have God works.
- It's not about. Oh I got a lot of homework to do. It's not just. Comprehending. Just grasping this. Here's what he says. In second. Corinthians 318. We all.
- [54 : 16] With unveiled face. Beholding. The glory. Of the Lord. Are being transformed. Into the same image. From one degree. Of glory. To another.
- For this. Comes from the Lord. Who is. The spirit. How do I. Get transformed. How do I become. More like Christ. How can I overcome. My. My.

Anxiety. How can I overcome. My. Anger. How can I overcome. My. Struggle. With whatever. How can I become.

More. Transformed. Changed. Into. Another. Closer. Image. Of Jesus. And remember. He. See how he describes. It's a process. Isn't it.

From one. To another. We make a little bit of progress. Right. Picture. Gets a little. A little bit more color. Versus just kind of. Shadowy. Glory. And then it's. Oh. I can see.

[55 : 09] I can see a little bit of Jesus there. We do it by beholding his glory. How do I do that?

Reflection. Meditation. Reading. Asking the Lord to help you. Connect those dots. Seeing his glory. Do you grasp it?

His glory. Shines brightest in the gospel. Again. Second Corinthians four. Paul talks about this whole thing. People who see. And people who don't see.

He says. Even if our gospel is veiled. It is veiled. To those who are perishing. In their case. The God of this world. Has blinded. The minds.

Of unbelievers. To keep them from seeing. Seeing. Seeing what? From seeing the light. Of the gospel. Of the glory of Christ. Who is the image.

[56 : 12] Of God. For what we proclaim. Is not ourselves. But we proclaim Jesus Christ. As Lord. With ourselves. As your servants. For Christ.

Say. For God. Who said. Let light shine. Out of darkness. Has shown. In our hearts. To give the light. Of the knowledge. Of the glory.

Of God. In the face. Of Jesus. Christ. But. We. Have this treasure. In jars. Of clay. To show.

That the surpassing. Power. Belongs to God. And not. To us. See what Paul is saying. To see his glory. We start.

In a place. Where it's veiled. And we can't see. And we're blind. The evil one. Is blinded us. Right. He doesn't want anyone. To see the. The light. And the glory. Of Christ. He doesn't want it. He doesn't want anybody.

[57 : 05] To see that majesty. Because if they do. He has lost them. Forever. So how do we see it?

Well. Paul says. It must be the Lord. Who says. Let the light. Shine out of darkness. It must be that voice. From the cloud. It must be. God himself.

Who says. Let the light shine. God must. Give us. Light. To transform. The blind.

To see. To lift the veil. So that we might. Grasp. The glory of Christ. And when we. Grasp. The glory of Christ. In. The face of Jesus. We begin.

To comprehend. The glory of God. That glory of God. Which is so. Beyond us. Has come down. In flesh. On earth. To reveal glory.

[58 : 04] Remember John said. We beheld his glory. Full of grace and truth. We beheld Jesus. In his glory. And what they have written for us.

Helps us behold. His glory. As well. We may not see Jesus. Transfigured. Literally. But we can see Jesus. Transfigured.

In the pages. By faith. And the glory. Shines most clearly. In the gospel. He says. The light of the gospel.

So we see the glory of Christ. Not just that he's seated on his throne. And. All the light. And splendor. And the majesty. That belongs there. But we see the glory. Hot.

Most brightly. In that he came down into darkness. And he came. To suffer. And to be rejected.

[59 : 03] And to be betrayed. And to be killed. And to rise again. And reveal a good news.

What is the gospel? We say it's four words. Right? What is the gospel? God. God who is. Majesty. Holiness. Perfection. Beauty. Love. Joy. All those things. But then the second part of the gospel is what? There's God. And then there's.

Man. Who are we? We're not God. We're not. We're not. In fact. As Jesus described in this passage. We're the faithless. And the twisted.

And the undeserving. The rebels. Against. A God. But then what's the third part of the gospel? We got God. We have man. Then we have what?

[60 : 00] How will we solve this problem? Jesus. He's the remedy. Who bears our sin. Takes our sin. We sent.

In our first two songs. We sang this morning. We sang the gospel. Did you see that? We sang the gospel. And then the fourth part is.

Okay. That's great. Jesus came. What do we do? Then the fourth part of the gospel is what? Thank. Our response. To that news. This holy God.

Sends his son. To deal with. To remedy. These people. Who have absolutely. Ruined their lives. Jesus comes to. To pay the price.

To bear their sin. And to give us his righteousness. Saved by grace alone. Through faith alone. In Christ alone.

[61 : 02] To the. Where is it? To the glory of God alone. Based on. The scripture is a lot. When you grasp.

That his majestic power. Yielded to betrayal. It will compel you. To trust him. More. Let's. Pray.

Father. Thank you for this. Morning. We thank you for this text. We thank you for. This. Revelation of our Lord Jesus. Help us to grasp it.

Help us Lord. Not to walk away. And. And. And. And then. Kind of let it go. We pray that you have. Grabbed hold of us. A little bit. Through. Through the weakness.

Of this. Message. That you would. Compel us. To. To grasp. Who Jesus is.

[62 : 00] That we might. Listen. More. And trust more. We pray in Christ's name. Amen. Amen.