**The Gospel of Luke**

**Witness to the Gentiles - #24**

**Luke 9:22, 23-26, 27-36**

**Jesus predicts his coming death and resurrection**

**Luke 9:22 – Prediction**

*Then Jesus said, "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."*

**Notes and Studies**

What is the meaning of “son of man”?

1. There is no doubt that this is a Semitic idiom which can be traced back to “son of Adam” which was used when God addressed Ezekiel (2:1, also Dan 8:17). The same kind of name was used also in Psalms 8:4 and 80:17. It simply means “mankind.”
2. It also appears in the Aramaic (Daniel 7:13) and it means human being, or just “I.”
3. This prediction comes after Peter’s Confession, and we notice *“must suffer many things”* in this verse. This is the divine plan that must take place.
4. Then notice: *“rejected by the elders and the chief priests and the scribes.”* After the rejection comes the killing, but this is what humans will do. The plan does not end with death but with the resurrection on the third day.

**Luke 9:23-26 - The Cost of Following of Jesus**

[***23***](http://biblehub.com/luke/9-23.htm) *And He was saying to them all, “If anyone wishes to come after me, he must deny himself, and take up his cross daily and follow Me.* [***24***](http://biblehub.com/luke/9-24.htm) *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.* ***25*** *For what is a man profited if he gains the whole world, and loses or forfeits himself?* [***26***](http://biblehub.com/luke/9-26.htm)*For whoever is ashamed of my words, and me the Son of Man will be ashamed of him when He comes in His glory, and the glory of the Father and of the holy angels.”*

**Notes and Studies**

1. Three things are demanded of a disciple: self-denial, carrying the cross daily, and following Jesus.
2. “Self-denial” and “following Jesus” seem to be understood, but “carrying the cross daily,” which was said here before the crucifixion, seems to point to Jesus’s own awareness that voluntary disregarding of the self which has been translated as self-denial is essential for shifting the center of being or life to Jesus. Jesus predicted his own death, but now Jesus asks us all to be like him. This is clear from verse 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.”*
3. Self-preservation has a bad modern name, “narcissism.” As was well-said by Dr. Frank Lake, “By the time a narcissist is getting better, the therapist is dead.”
4. “Self-preservation” and “following Jesus” are two very different things. There is no common ground for both to stay together.
5. Luke mentioned Simon of Cyrene who was made to carry Jesus’ cross behind Jesus (23:26).
6. Crucifixion had been known in Palestine (see a detailed historical study by Martin Hengel, The Cross of the Son of God, 1986, pp. 93-185).

**Are we called for Self-hate or Self-denial?**

1. Self-hate is a byproduct of guilt and shame. But self-denial can be a form of self-hate if it has no good propose such serving the needs of others.
2. Self-denial according to Jesus is to disregard the self as the center of life for the sake of the great love that we have for Jesus. Some leave jobs with good salary to serve the Gospel. Some give up a good and comfortable life and to go to very poor places to serve as missionaries. Self-denial is giving up something essential for a comfortable life. This can’t come from self-hate.

**A Letter from Philemon**

**Carrying our Cross**

Brother George,

May the joy of the risen Lord move your being to embrace the Crucified Jesus who gives his life daily for us to lead us to the new life.

Jesus died to give his life to us not to end his self-giving by his resurrection and ascension. He comes to clean us up, to guide us, enlighten us, comfort us, and share our burdens and too many services [duties, responsibilities].

Jesus mingles his life with us to lead us through the narrow door of suffering. We look for him and very often can’t even see him because Jesus made our being his being and when we feel the pain we think that it is ours only.

I was cutting a piece of wood for our oven, but a small splinter hit by left side and broke one of my ribs. I cried out loud from the pain, and could not even walk to my cell. I started to pray that the Lord will give me the courage and endurance to cope with the pain. My heart joined my mind in contemplating the suffering of our Lord Jesus.

I thank him for this small gift, for Jesus suffers with me the same pain because I am member of his body (1 Cor 12:27, *“Now you are the body of Christ and individually members of it.”*). I have to confess that these words became more real than ever.

Now I can say that I have to carry my cross and follow my Lord.

May the peace of our beloved Jesus be in your heart.

Philemon

No date, 1966

**The Disciples will face the same trials**

In Luke 9 verses 25 and 26, we hear the echo of the prediction of Jesus himself about his rejection and death, but now he turns his attention to the disciples who will face the same trials. Acts provided us with some details of what actually happened to James who was beheaded and the arrest of Peter, and the flogging of Peter and John.

**Luke 9:27- 36 - Jesus Transfigured to Reveal his Glory**

***27*** *But I tell you of a truth, there will be some standing here which shall not taste of deat, till they see the kingdom of God.*

***28*** *Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray.* [***29***](http://biblehub.com/luke/9-29.htm) *And while He was praying, the appearance of his face became different, and His clothing became white and gleaming.* ***30*** *And behold, two men were talking with him; and they were Moses and Elijah* [***31***](http://biblehub.com/luke/9-31.htm)*who, appearing in glory, were speaking of his exodus which he was about to accomplish at Jerusalem.* [***32***](http://biblehub.com/luke/9-32.htm)*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.* [***33***](http://biblehub.com/luke/9-33.htm)*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.* ***34*** *While he was saying this, a cloud formed and began to overshadow them; and they were afraid as they entered the cloud.* [***35***](http://biblehub.com/luke/9-35.htm)*Then a voice came out of the cloud, saying, “This is my Son, my Chosen One; listen to Him!”* [***36***](http://biblehub.com/luke/9-36.htm) *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.*

**Notes and studies**

1. Jesus says, *“I say unto you, there are some of those standing here, who shall not taste of death until they have seen the kingdom of God.”* Does he mean that the measure of their lives will be so greatly prolonged as even to reach to that time when he will descend from heaven at the consummation of the world to bestow upon the saints the kingdom prepared for them? Even this was possible for him: for he is Mighty, and there is nothing impossible or difficult to his powerful will.
2. But by the “kingdom of God” Jesus means the manifestation of the glory, which he will reveal now on the mountain.
3. Jesus goes up into the mountain taking with Him three chosen disciples: and is transfigured to so surpassing brightness that is not earthly; his garments even glittered with rays of fire and seemed to flash like lightning. And besides, Moses and Elijah stood at Jesus’ side, and spoke with one another of his “exodus,” which he was about to accomplish at Jerusalem, that is, his death and resurrection.
4. Moses in the Law under types and shadows was leading the people to the Land of the exodus. Elijah was the one who brought the people back to the True God. The standing, therefore, of Moses and Elijah before Him, and their talking with one another, was a sort of representation, excellently displaying our Lord Jesus Christ, as having the law and the prophets as witness to the Lord of the Law and the Prophets.
5. The disciples were in a sleep of ecstasy and on awaking they became witnesses. Peter, thinking perchance that the time of the kingdom of God was even now come, proposes dwellings on the mountain, and says that it is fitting there should be three tabernacles, one for Christ, and the others for the other two, Moses and Elijah: *“but he knew not,”* it says, *“what he was saying.”* For it was not the time of the end of our earthly life, of this world, nor for the saints to take possession of the hope promised to them. For as Paul says, *“He will change our humble body into the likeness of the body of his glory”* (Phil 3:21). That is, Christ’s glorious body, which now we see being described as light.

**The Witness of the Father from the Cloud of the Divine Glory**

1. The Father’s voice was given forth from the cloud above, from God the Father, saying: “This is Chosen” in the presence of the two prophets. And when there was the voice,” it says, “Jesus was found alone.” What then any one can dispute? It is Jesus alone who is the Chosen One who came to reveal the Father.
2. Moses is there, and does the Father command the holy apostles to hear him? Had it been His will that they should follow the commandments of Moses, He would have said, I suppose, “Obey Moses; keep the Law.” But this was not what God the Father here said, but in the presence of Moses and the prophets, He commands them rather to hear Jesus. And that the truth might not be subverted by any, affirming that the Father rather bade them hear Moses, and not Christ the Savior of us all, the Evangelist has clearly marked it, saying, “*When there was the voice, Jesus was found alone.*” When therefore God the Father, from the cloud overhead, commanded the holy apostles, saying, “*Hear Him*,” Moses was far away, and Elijah too was no longer nigh; but Christ was there alone. Jesus, therefore, He commanded them to obey.
3. That’s because Jesus is the end of the mediation of the Law:

“That is why Jesus cried aloud to the multitudes of the Jews: *‘If you had believed Moses, ye would have believed me also, for he wrote of me.’ For ‘obedience is better than sacrifices, and to hearken than the fat of rams,’”* as the Scripture said.”

(Abridged Homily 51 by Cyril of Alexandria on the Gospel of Luke)

**The Feast of Tabernacles**

1. The transfiguring must have taken place during this feast called also Sukkot or Succot in [Hebrew](https://en.wikipedia.org/wiki/Hebrew_language). It is also called the Feast of Booths but is commonly translated to [English](https://en.wikipedia.org/wiki/English_language) as Feast of Tabernacles, sometimes also as Feast of the Ingathering. It is a [biblical](https://en.wikipedia.org/wiki/Hebrew_Bible) [Jewish holiday](https://en.wikipedia.org/wiki/Jewish_holiday) celebrated on the 15th day of the month of [Tishrei](https://en.wikipedia.org/wiki/Tishrei) (varies from late September to late October). During the existence of the [Jerusalem’s Temple](https://en.wikipedia.org/wiki/Temple_in_Jerusalem) it was one of the [Three Pilgrimage Festivals](https://en.wikipedia.org/wiki/Three_Pilgrimage_Festivals) where people were commanded to perform a pilgrimage to the Temple.‬‬
2. Sukkot has a double significance. The one mentioned in the [Book of Exodus](https://en.wikipedia.org/wiki/Book_of_Exodus) is agricultural in nature – *"Feast of Ingathering at the year's end"* ([Exodus 34:22](http://www.biblegateway.com/passage/?search=Exodus+34%3A22&version=ESV)) – and marks the end of the harvest time and thus of the agricultural year in the [Land of Israel](https://en.wikipedia.org/wiki/Land_of_Israel). The more elaborate religious significance in the [Book of Leviticus](https://en.wikipedia.org/wiki/Book_of_Leviticus) is that of commemorating [the Exodus](https://en.wikipedia.org/wiki/The_Exodus) and the dependence of the [People of Israel](https://en.wikipedia.org/wiki/Israelites) on the will of God ([Leviticus 23:42-43](http://www.biblegateway.com/passage/?search=Leviticus+23%3A42-43&version=ESV)). This helps us to understand why Peter wanted to make three tabernacles for Jesus, Moses and Elijah.
3. It is on the occasion of the Transfiguration that Moses entered the Land.
4. The cloud is the cloud of the divine Shekinah.
5. This was on the eighth day, the first day of the week, which is the day of the resurrection of Jesus.

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