

## **“Glory & Power” Matthew 9:1-29**

### INTRO OPTIONS:

The world is chasing glory & power. **[We all want glory. We all want power. (Defined as...) FCF it...]**

We are made for glory and made for a mission. To see and savor God & serve others with his power

### **Mark 9:1-13 (text displayed)**

#### **1. See the glory of Christ. (9:1-13)**

##### The Transfiguration

- Verse 2 tells us that Jesus took Peter, James, and John up a high mountain and there “he was transfigured before them.” What is that?
- The word in the Greek will sound familiar to you, “μεταμορφώω,” which means “to change in form.”
- Verse 3 tells us “his clothes became radiant, intensely white, as no one on earth could bleach them.” The Gospel of Matthew says, “his face shone like the sun” (Matt 17:2).
- The word transfigured is better than transformed, because while Jesus looked different, he was still recognizable.
- The form of the verb is what scholars call a “divine passive.” In other words, this transfiguration was “not Jesus’ self-revelation, but a revelation of the Son by the Father.” (Strauss)
- When Peter reflected on this event later in the New Testament in 2 Peter 1:16, he said that he, James, and John were “eyewitnesses of his majesty.”
- In the OT, God’s glory was almost always revealed as brilliant light!
- On top of all this, you have Jesus hanging out with two of the most prominent DEAD people in the OT, who apparently returned for a quick chat in their glorified state: Moses and Elijah, helping us see the continuity between Judaism and Christianity and for our faith, the OT & NT.
- I believe this event provides most likely fulfillment of Jesus’ words in verse 1, when Jesus said: “some are standing here who will not taste death until they see the kingdom of God after it has come with power.”
  - [Though he could have been speaking about: 1) the present display of his miraculous power, or 2) his coming crucifixion and resurrection as the inauguration of his kingdom, or 3) the Spirit’s arrival at Pentecost, or 4) the destruction of Jerusalem in 70 AD as a preview of God’s powerful judgment, the Transfiguration provides the best explanation.
  - Why? Mark clearly connects the stories, not just in sequence, but with the timestamp at the beginning of verse 2 “And after six days,” (something he does only one other times in the gospel (14:1)).]

I’m not sure how you would respond, but Peter, completely overwhelmed, awkwardly says: “Three of us. Three of you. Let us make some tents for you guys. We’ll sleep outside.” [Whether this was to prolong the experience, an attempt at hospitality, a vision of a new exodus by which Jesus would lead his people to a new promised land, just as Moses, we can’t be sure,] Mark tells us Peter spoke these apparently clumsy words because he did not know what to say. LOL

[A word of wisdom. It’s rarely a bad thing to be silent in God’s presence. It’s OK to be still, be silent, stand in awe!]

After Peter’s speaks, the voice of God the Father speaks. Verse 7: “This is my beloved Son; listen to him.”

- Once again echoing Psalm 2 where God calls his coming Messiah, Son, and Genesis 22:2 where Abraham is willing to sacrifice his beloved son, Isaac, which fits the context of Jesus speaking of his coming death.
- But then the third phrase is spoken, not to Jesus, as it is at his baptism (“with you I am well pleased”), but to the disciples: “LISTEN TO HIM!”
  - This is likely an allusion to Deuteronomy 18:15 where God promised to raise up a prophet like Moses, saying to Israel, “you must listen to him”
  - Are you listening? Not rhetorical... Listening goes beyond hearing words. Listening involves receiving a message to the point of being moved to action!

There is no word to describe the magnitude of these moments. Jesus knew they would not be able to NOT talk about it, so he “charged them to tell no one what they had seen.”

- Why? The people expected an earthly king, not a suffering king who would conquer God’s greatest enemies of sin, Satan, and death through his own death and resurrection.
- Speaking of resurrection, the only resurrection Jews anticipated was one at the final judgment. They had no framework for a real-life resurrection before the end of the world as we know it.

- To add to their confusion, they ask in verse 11: “Why do the scribes say Elijah must come first (before resurrection and restoration)?” The final words of the OT in Malachi 4:5-6 prophecies Elijah would return.
- And Jesus does two things in verses 12-13: 1) He connects his death with the coming of Elijah to restore all things. In other words, restoration will be accomplished through Jesus’ death (Strauss). 2) He says Elijah has come, pointing to the coming of John the Baptist, who came in the spirit and power of Elijah (see Luke 1:17) to make the way for Jesus.

With everything going on in this majestic story, here is the point: Jesus is glorious. Jesus is God.

- The Transfiguration served as a theophany, a manifestation of the divine glory of Jesus.
- The Transfiguration confirmed Jesus’ identity as the Messiah, through the appearance of Moses and Elijah.
- The Transfiguration confirmed Jesus’ identity as the Son of God, with God the Father’s voice speaking from heaven.
- Not to mention, all of the allusions to the the superiority of Jesus being the True and Greater Moses who will lead his people on a new and greater Exodus that will bring them to an eternal redemption.

[Scholars debate whether this was a revelation of Jesus preincarnate glory he enjoyed as the eternal son of God (in other words, before he was born to the Virgin Mary) or a preview of his resurrected glory (9:9), which is a precursor of the glory he will reveal when he comes again in his second coming (8:31). But sometimes, even scholars overthink it. :) I believe the answer is: all of the above!]

But there’s more! The text is written primarily from the perspective of the disciples. This event served as an unforgettable reminder: our Rabbi, our Teacher, IS GOD! And what did a vision of glory do for them? The same as it will do for us!

What happens when we see glory?

- Please listen... Seeing glory equips us for the highest highs and the lowest lows. Seeing the greatness of Jesus, a radiance that outshines all other competitors, equips us to pursue the greatest good and persevere through the most difficult suffering. Think about it...
- The disciples will soon face their greatest test, as their mentor and messiah will die on a Roman cross! Glory will keep them moving forward.
- They are going to receive their greatest assignment. Take this message to the entire world! Glory will inspire them to pay the price and fulfill the mission.

How do we see glory? Look up. Lock eyes w Jesus... in Worship, in the Word (1M min - 2021 Vision), [throughout your day... in prayer....], practicing the pause throughout your day, silence & solitude (enjoy New England this summer - but do it with Jesus )

T: Glory prepares us for anything we’ll face, and that is what we see in vv. 14-29

### **Matthew 9:14-29 (text displayed)**

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### **2. Seek the power of Christ. (9:14-29)**

STORY Highlights:

- We got disciples and scribes arguing, a father in crisis, because his son is being tormented by a demon that makes him deaf, mute and experience what sounds like epileptic seizures.
- On top of all that, the disciples attempt to help the boy (they do have some experience in casting out demons after all). We should applaud their attempts, but Mark tells us that in this moment, the demonic influence present in the boy’s life outstripped their ability to cast him out.
- The boy’s problem, needed the power of Jesus.

T: There are two “can’t miss” truths from this story.

#### 1) Jesus lived with a different level of power.

- Central to this story is the idea of ability or power.
  - Verse 18: The disciples were “not able” to cast out the demon. All 9 attempted?
  - Verse 22: The father says, “If you can...” if you have the ability, the power.
  - Verse 23: Jesus turns his words on him, “If you can! All things are possible for the one who believes.”
  - Verse 29: Jesus says, in his private conversation with his disciples, “This kind cannot be driven out by anything but prayer.”

- ARG: You may say, “Tanner, that was Jesus. What’s that got to do with us? Jesus is God, he does “God things.” Steph gonna Steph, Jesus gonna Jesus.”
  - Though fully God, Jesus was also fully man. Everything he did in his earthly ministry was through the anointing and power of the Holy Spirit.
  - Implied here is the disciples could have dealt with the demon but did not.
  - Holy Spirit is God, and God is in us, and God in us is still doing God things. Spirit gonna Spirit!
- But what about levels of power?
  - Static view of the Spirit and his power at work through us is unbiblical. The Spirit is dynamic.
  - Scripture bears this out, not only here in Mark 9, but in places like Romans 12:6-8 (exercise gifts in proportionate ways).
  - Degrees of glory (2 Corinthians 3:17): not just fruit but ministry effectiveness and power.
  - Luke 11:13 - our theology of the Holy Spirit. There’s always more. God is an infinite God.

T: Jesus lived with a different level of power, and...

## 2) Power comes from the place of prayer.

- 28-29 - Story... Disciples can’t believe what they’ve seen. What are we missing?
- “If you ever want to humble a person, ask them about their prayer life.” - Dr. Lawless. (3 stories, 3 words)

## Prayer precedes power!

- **Prayer consecrates our hearts.** (2, 15)
  - Consecration means being “in a sacred condition.” It means to be “set apart.”
  - We see evidence of his consecration in an extreme manner in verse 15. The words “greatly amazed” here mean a “trembling astonishment that verges on alarm.” [[Grant Osbourne says, “Some attribute this simply to Jesus’s startling appearance, but it is better in this setting to attribute it to the likelihood that his clothes and countenance still glistened, and the wonder of the transfiguration is transferred to this scene, reminiscent of Moses’s glowing countenance when he came off the mountain (Exod. 34:29–35)”]]
  - Where did that come from? Verse 2. What was Jesus doing on the mountain? Luke 9:28-29 tells us: “went up onto a mountain to pray. As he was praying, the appearance of his face changed.”
  - Prayer changes us! (2 Cor 3:17-18)
- **Prayer clarifies our vision.** (19-23)
  - Jesus is lamenting in verse 19. “How long...” “How long...” Why? He saw the world as it should be and as it was better than anyone. He saw the gap between which is what moved him to compassion (22).
  - Prayer is sitting in God’s light. God’s light brings God’s sight, “spiritual wisdom and understanding (Ephesians 1:15-23)

These first two are all about locking in with God, gaining his heart. When we get his heart, it moves us to respond as he would respond.

- **Prayer increases our faith.** (19, 23-24)
  - “The role of faith is mentioned specifically in at least twenty-seven miracle accounts in the Gospels.” - Jordan Seng
  - Verse 19. “O faithless generation...”
  - Verse 23-24. If you lack faith (and we all do), pray like the father... “I believe, help my unbelief.” “I’ve got this much faith God, give me more.”
  - **My friend Adam says:** “God’s disposition toward us is always to bless us, but that may not always be his will.” Let God’s disposition drive your prayers for the possible.
- **Prayer emboldens our actions.** (25)
  - Faith flowing from the place of prayer moves us to action. It moves us to take risks, to step out and serve people.
  - “Take a risk! Your Father is the king of the universe.” - T.J. Tims

*Conclusion:* Inadequacies. Weakness. Failures.

1 Corinthians 4:14-20 – “For the kingdom of God is NOT a MATTER of TALK, but POWER.” (4:20)

Not talk. POWER.

Acts 1:8. Luke 24:49. Matthew 28:18-20

**Pray the Text**

**God, move our hearts to see your glory and seek your power.**

RESPONSE... Intro Prayer Team...