

“Eyes to See the Glory of God” By A. Bishop-Johnson Sunday February 11, 2018
2 Kings 2:1-12; Psalm 50:1-6; 2 Corinthians 4:3-6; **Mark 9:2-9 (Sermonette)**

PRAYER

INTRO:

It's important before we stop at Ash Wednesday, that we take a moment to realize who Jesus is. It's important to take a moment and see the glory of God

That we must come to answer the question for ourselves: “Who is Jesus to me?”

Who is this one who is transfigured for a moment but who promises to transform us for a lifetime

First, Jesus is transformed before the very eyes of his closest disciples (9:2-3).

It is as if they are, for the first time, seeing Jesus as he truly is. Jesus' transfiguration is an indisputable witness to the disciples that this Jesus is, indeed, the Son of God – divinity encased within humanity!

Remember, the Transfiguration of Jesus was not a public event. Jesus takes with him not all of his disciples but only Peter, James and John up on top of a mountain, and upon arriving, Jesus was transfigured, his appearance changing to a 'divine glory' and then appearing with him were Moses and Elijah.

Then Peter gets caught up in the moment and wants to stay, like we all would, just to stay on the Mountain Top. Don't we all do that? God takes us to a place of wonder and revelation, and instantly we begin to make our own plans and tell God what we want and how we want to stay in a good moment.

But before Peter can finish his thoughts a voice from a cloud, the voice of God, says: "This is my beloved Son, in whom I am well pleased. Listen to him."

In other words, the moment of good feelings in this mountaintop experience, God breaks in and says now that I have your attention, you've got to listen to what I have to say.

And God says as they are gazing on this magnificent sight "This is my beloved Son, in whom I am well pleased. Listen to him."

God is telling the disciples to listen to Jesus. To put their entire attention on all that Jesus is about to say

Because following the Transfiguration, Jesus sets his eyes on Jerusalem. We, like the disciples, are entering the season of Lent, where we will see not only the glory of Jesus, and also the cross of Jesus.

The Transfiguration shows us the two sides to Jesus, His glory as he is transformed, and His suffering as he leaves the mountain and sets his eyes on Jerusalem and the cross.

He tells the disciples after he comes down from the mountain that the Son of Man, Jesus, will be delivered up and killed but on the third day will be raised up. The Cross and the Glory.

For on this mountain, the disciples had a foretaste, or momentary glimpse of what heaven would be like. There on that mountain, stood Jesus in all of his glory, and next to him, the guiding lights of God's promise to the Jewish people that they would be his chosen ones.

Elijah and Moses appear before the disciples, consulting with Jesus (9:4). As author *Robert C. Linthicum* writes "Moses, of course, represented the Law upon which Israel based its faith. And Elijah was the traditional representative of the Prophets. The "Law and the Prophets" was the term used in Israel to describe the Jewish world – the political, economic and religious systems of Israel as represented by and implemented by the Pharisees, Sadducees, the Jerusalem priestly aristocracy and the nobility of Israel.

Yet, this was the system – claiming divine sanction for their self-serving actions and decisions – so opposed by Jesus. But here are the classic representatives of that system – Moses and Elijah – conferring not with the present occupants of these seats of power but with the radical rabbi of Nazareth who now stood transfigured before them!”

They had been given eyes to see the glory of God within the context of their own lives, spiritually, culturally, economically, personally.

“If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will be ashamed when he comes in the glory of his Father with the holy angels” (8:34-38)!

But the transfiguration of Christ is not the only divine story we have looked at this morning. We also have Elijah passage. The Elijah and Elisha passage which at it’s face seems to us to be simply a transference of power.

Here too, God shows us that it is about so much more. It speaks to us that God can come into a person’s life in an instant and change it for all eternity.

The Elijah passage is as much about power as is the story of Jesus’ transfiguration. In both, God is at work to bring the right men to the right job (including Jesus’ disciples) at the right time.

Psalm 50 reminds us that it is ultimately God who judges, and whose heavens proclaim righteousness. A reminder that he continues to gather His consecrated people everywhere. A consecrated people who made a covenant with God by sacrifice.

And on the mountaintop of the Transfiguration the disciples of Jesus are just beginning their journey to discover the sacrifice that God is willing to make for

them. The sacrifice of His own Son. Jesus, divinity enfleshed for the sake of a faulty humanity like you and me.

Finally, in our 2 Corinthians scripture, we hear from Paul, who speaks of veiled eyes. Who says that the god of this age has blinded the minds of unbelievers so that we cannot see the light of the gospel that displays the glory of Christ, who is the image of God. (2 Cor 4:3-4).

And followed in verse 6,

⁶For God, who said, "Let light shine out of darkness,"^[a] made his light shine in our hearts to give us the light of the knowledge of God's glory displayed in the face of Christ.

We are asked in our present day and time to allow God to take off the scales of our everyday lives and our everyday eyes and see The Glory of God for ourselves. That is part of the journey of Lent. It is answering the question 'who is Jesus to me?' Also a part of that journey is to deepen our walk with Christ so that we reflect Him in a deeper and more real way.

God is telling the disciples to listen to Jesus. God is calling us one more time, to journey with Christ and with one another. He is telling us with new ears to Listen to Jesus!!

Amen