**“This Is”**

Psalm 2:6-12

Exodus 24:8-18

2 Peter 1:16-21

Matthew 17:1-9

Transfiguration

“A voice from the cloud said, ‘This is My beloved Son, with whom I am well pleased; listen to Him’.”

Grace to you and peace from God our Father and from our Lord and Savior, Jesus Christ.

**Bridge**

Epiphany has been a Season dedicated to the **manifestations** of God (His **showing of Himself**) especially in-fleshed in Christ Jesus and yet, also, as the other Persons of the Godhead (**the Father in the Transfiguration** speaking again to show to the world His Son and, as Him, every ounce of divine pleasure for absolutely **anyone**). As He says (God the Father): “**This Is” Who He says it is** … and instructs the world, then, on **what we ought to do with that fact in “Listening to Him”**.

**Text**

There are, of course, **other options** **that free will offers**. People **outside of** those following Moses to God’s mountain had **no** divine Voice or Savior or Lord that they were willing to gain or receive. In opposition to that, they made statues silent and without power, but worshipped them anyway, deceived-then as Satan helped them to be, but not at all God or anything else worthy of being (for eternal reasons) paid attention to, or for God’s “pleasure”.

Peter said that “**we**” (him and the apostles, the eyewitnesses to the manifestations of divinity in and around Jesus), “**did not follow, themselves, cleverly devised myths** when we made known to **you all in this world** the power and coming of our Lord Jesus Christ, but **were**” (he says in his 2nd Epistle) “**eyewitnesses of His Majesty**. For when He received honor and glory from God the Father, and the Voice was borne to Him by the Majestic Glory, that ‘**This is My Beloved Son, with Whom I am well pleased**, **we ourselves heard this** very Voice borne from Heaven, for **we were with Him on the holy mountain**.’” “Cleverly devised myths” (completely different entities or influences than what they “witnessed”), **are** **other options** that don’t, certainly, receive (so gain) this witness nor do those following “cleverly devised myths” “listen to Jesus” like the Father instructed everyone to do yet might think that they somewhat do, adopting parts of it, maybe or skewed counterfeits of it (human interpretations or, just, rejection of it that’s not, in the end, Jesus’ literal Voice in any real way.

So, God arranged for **three** **eyewitnesses** to see the **glow** (the **manifestation** or **Epiphany** of Jesus’ Transfiguration). He **orchestrated through the Son** three being led by Him “up a high mountain” where the **additional witnesses, also**, of the recognizable Moses and Elijah provided **evidence** that the **Old Testament Prophetic Words** were of **Him Who they stood with**.

Jesus “was **transfigured** before Peter, James, and John, and **His face shone like the sun** **…** **His clothes became white as light**. And behold, **there appeared**” to those three disciples “Moses and Elijah, talking with Him, and Peter said to Jesus, ‘Lord, **it is Good** that **we are here**. If You wish, I will make three tents here, one for You and one for Moses and one for Elijah.’ He was still speaking when, behold, a **bright Cloud** overshadowed them” (likely of the Holy Spirit, that Cloud), “and **a Voice**” **from the Cloud (the Father’s)** said, ‘**This is** **My Beloved Son, with Whom I am well pleased; listen to Him**.’ And when the disciples heard this, they fell on their faces and were terrified. But **Jesus came and touched them**” (He **blessed them** by His physical touch), and said, ‘**Rise** and **have no fear**.’ And when they lifted up their eyes” (as if by the **summation** **of all the focused instruction that they’d been given and had themselves beheld**), “they saw **no one but Jesus only**.”

Those “**eyewitnesses**” and **that** “**Voice**” and “**Cloud**” and **sight** and **those for a long time in the heavenly realm by then standing and talking to Jesus** (**His face shining and transfigured / aglow with natural glory that had been hidden within the flesh that He’d assumed**) would have to be **ignored if not DEALT POSITIVELY WITH in some way of response by faith or not so by unbelief or neglect**. Outside of belief and purpose and an acknowledgement and thanksgiving, then a “listening to Jesus” as the Voice said to do, there are options … yet none other makes sense. **The Transfiguration of Jesus eye-witnessed has, rather, to be contended with in one way or another (“paying attention” to it … with focus) or not in rebellion and ignorance or laziness)**. No one **can** (in any way) partially view what’s to be seen and believed. The Epiphany of the “power and coming of the Lord Jesus Christ” must be **reckoned with** (as **life altering, or not of any change of course at all to a person’s now and forever future)**.

And **eye-witness** **Peter dealt with that choice**: with all that was revealed, **he says that** “**we** have even something **more sure**: the Prophetic Word to which you” and any “will **do well to pay attention** as to a “Lamp shining in a dark place, **until** the **day dawns** and the **Morning Star rises in your hearts**, **knowing this first of all, that no Prophecy of Scripture comes from someone’s own interpretation. For no Prophecy was ever produced by the will of man, but men SPOKE FROM GOD AS THEY WERE CARRIED ALONG BY THE HOLY SPIRIT**.”

**Application**

I’m fond of the specific Messianic Prophesy of the Psalm that we began the service with (Psalm 2). **We have** (in the Transfiguration texts) “**Moses and Aaron, Nadab, Abihu and seventy of the elders of Israel” seeing the God of Israel with, also, Joshua**. **We have** **Moses, again, with Elijah giving** **Heavenly evidence (from their current places in the Heavenly realm)** of God’s Son, Jesus. **We have** **Peter, James, and John eye-witness to, then, remember the event and talk about it for the rest of their lives, them changed such that martyrdom for what they saw didn’t quiet their remembrance and testimony**. Then in Psalm 2, **we have** **God, the Father saying “As for Me, I have set My King on Zion” (or, actually and more specifically, Golgatha upon Mount Zion), “My Holy Hill, and then (with that) ‘You are My Son; today I have begotten You.’”**

And, then, the Heavenly Father explains **what that means** and **tells the whole world what to think of all of that**: “Now therefore, O kings” (because of all of it: fact of God’s Son and His “power and coming”), “be wise; be warned, O rulers of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, for His wrath is quickly kindled. But **blessed are** **all who take refuge in Him**.”

And it’s the **victory of the cross** that the Father described of His Son in Psalm 2. Son, “I will make the nations Your heritage and the ends of the earth Your possession” because of Your sacrificial suffering and death upon the cross of Zion’s mountain.” And **here’s that cross** as a “rod of iron” (as He called it) “You shall break” all the ends of the earth in the bonds of sin and death “with a rod of iron and dash” any remnant of those bonds for believers “in pieces like a potter’s vessel.”

Lest we miss a **critical part of the Transfiguration event**, there’s the “**what were Moses, Elijah, and Jesus talking about on that mountain part?**” In Matthew, it says that they (Moses and Elijah) were “talking with Jesus”. Luke notes the topic of discussion: “they spoke of **Jesus departure (the Exodus), which He was to accomplish at Jerusalem**.” What is **thrilling to note here** is the **conversation of the Heavens: the Gospel of the accomplished atoning sacrifice of the Son of God on Mount Zion of this earth**. “**God loved the world, giving His Only-Begotten Son, that whoever believes in Him will not perish, but have eternal life.**” “**God desires that all be saved, and come to the knowledge of the truth.**” “**Listen to Him, for This is My Beloved Son**”.

“**Listen to Him!**” In the name of Jesus. Amen.