

Rediscover Jesus, 29: “The Glory of Jesus”

Luke 9:28-36

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Sermon Series & Scripture Introduction

Today, we are continuing in the sermon series, studying through the Gospel of Luke in order to Rediscover Jesus, for some of us, discover Jesus for the first time, to learn who Jesus is, what he did, and what it has to do with our lives today.

Last time in Luke 9, we saw how Jesus guided his disciples to make a proper confession by answering the question, “Who is Jesus?”. Peter answered correctly by saying Jesus is the Christ, the Messiah who has come to save. But we saw how his answer still needed some more details to be filled in. So Jesus explained how he will suffer, be rejected, killed and raised again on the third day. Not only that, Jesus explained how his disciples, in order to follow him, must also deny themselves and take up their cross daily. Today we’ll see God’s own answer to this key question.

Scripture Reading

Luke 9:28-36 (ESV)

²⁸ Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray. ²⁹ And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. ³⁰ And behold, two men were talking with him, Moses and Elijah, ³¹ who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem. ³² Now Peter and those who were with him were heavy with sleep, but when they became fully awake they saw his glory and the two men who stood with him.

³³ And as the men were parting 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”—not knowing what he said. ³⁴ As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. ³⁵ And a voice came out of the cloud, saying, “This is my Son, my Chosen One; listen to him!” ³⁶ 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.

This is the Word of God. Amen.

Sermon Introduction

- In our various relationships with people, you may have realized that the person who says something impacts how you respond to what is being said. This has happened often in my life.
 - In my relationship with my wife, Ester. If I say what I’ve observed about her recently, and out of my love and care for her, give her some gentle suggestions on things that she could work on, she just says, “I’ll think about it.”
 - But if her counselor says the same thing I said, suddenly it’s exactly what she needed to hear and the best counsel she has ever received.
 - Well, I am also guilty of doing this. And if a younger brother and an older brother would share with me particular truths and convictions about God, I would be more open to the older brother, even if they say the same exact things.
- Well in today’s text, we’ll see our highest authority, the most glorious being, command us to listen to Jesus. And the reality that we live in is that there are many voices that are constantly speaking to us in regards to life, our values, our decisions. The voices of family and friends. The voices of work and career. The voices of the world, of comfort, pleasure and entertainment. Or the inner voices of our self-seeking desires. Voices of insecurity, greed.
 - And so God will also provide the very reasons why we should listen to Jesus, and this is what we will take a look at today.

The One Thing

So, the One Thing for us is this:

*Listen to Jesus for he radiates God's glory as the glorious Son,
and redeems God's people as the Chosen One.*

Overview

We'll look at Luke 8:28-36 in two parts, focusing on those two reasons why we must listen to Jesus. First, because...

1. Jesus radiates God's glory as the Son (vv.28-29, 32)
2. Jesus redeems God's people as the Chosen One (vv.30-31, 33-36)

Prayer for the Preaching of the Word

Heavenly Father, we thank you for this privilege to gather together today to sit under the preaching of your Word. Holy Spirit, guide our minds to understand and guide our hearts to be in awe and wonder at who Jesus is and what he has done for us. Jesus, there is no one like you, so may we be convinced why we must listen to you alone.

May the fruit of your work in us be loving devotion to you and faithful obedience to your Word.

Sermon Outline

I. Jesus radiates God's glory as the glorious Son (vv.28-29, 32)

Luke 8:28 (ESV)

²⁸ Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray.

- Here, the writer, Luke, sets the scene. So, about 8 days have passed since Jesus said a few shocking words to his disciples. The disciples had about a week to think over how Jesus was going to suffer and be killed and somehow raised back to life, even though he is their long-awaited Messiah and Savior—this was the first set of Jesus' sayings. They also had about a week to consider if it is worth following Jesus if following Jesus means they must deny themselves and take up their cross daily to follow him—this was the second set of his sayings. And, as the disciples were processing Jesus' difficult, shocking sayings, we know there were gaps in their understanding. There were gaps even until after Jesus was raised back to life. But for now, Jesus takes Peter, John and James, and brings them up to a mountain to pray together. And what is about to happen will help fill in those gaps. So, let's read verse 29...

Luke 8:29 (ESV)

²⁹ And as he was praying, the appearance of his face was altered, and his clothing became dazzling white.

- The transfiguration refers to how Jesus' appearance was altered, not his very being.
- What happens here is supernatural. And I personally wish that there were more words and descriptions here as to what exactly is going on so that I could better grasp what is happening. But perhaps there are not enough words or good enough words to fully capture this event. So we can try to picture it the best that we can with the words that we have.
 - What's happening here is called the transfiguration of Jesus. That's the word that is used in Matthew 17 and Mark 9 in describing this event. You will also probably see this word used as the heading for this passage in your bible. And this is an important word before we have to note here that transfiguration refers to how Jesus' appearance was altered. It was not his very being or

character that was altered. Meaning this is the very same Jesus that we have been reading about and following throughout Luke, and he will continue to be the same Jesus after this passage. It's just that the way he looked for this moment was different than how he usually looked.

- And the change in appearance has to do with bright light. Luke says that Jesus' face was altered and clothing became dazzling white. In Matthew, he says that Jesus' face was shining like the sun (Matthew 17:2). In Mark, he describes Jesus' clothing as radiant and intensely white, adding that no laundry on earth could bleach them as this white (Mark 9:3). So, in his transfiguration, Jesus is supernaturally glowing. It's not like a dull glow, like a computer or phone screen. Rather, Jesus became like a blinding light, as if he was wearing a robe made out of the flashes of lightning bolts.
- As we have a more detailed picture of what is happening here, let's jump to verse 32 to look at the perspective of the disciples. They actually missed out on what's happening in verse 30-31 anyway so we will go back to this later on. So, verse 32 says...

Luke 8:32 (ESV)

³² Now Peter and those who were with him were heavy with sleep, but when they became fully awake they saw his glory and the two men who stood with him.

- The transfiguration helps us understand that Jesus is the glory of God and how he is God the Son.
- At first the disciples were heavily sleeping. They almost missed out. But then they became fully awake, meaning they were not half-dreaming or hallucinating. They were fully conscious, and they saw with their own eyes, Jesus shining and clothed with bright light. And all that is going on with Jesus is noted simply as his glory. And this is key to understanding who Jesus is, because his glory is exactly like God's glory.
 - We see this in the way Jesus handles light. In scripture, the only one who handles supernatural light like this is God, whether it's speaking through a burning bush, leading his people through a pillar of fire through the wilderness, or even just by his very presence, there would be thunder and flashes of lightning.¹ It's something only God does. So when Jesus says that he is the light of the world, he's not just using a metaphor or symbols to describe himself—he is also declaring his divine nature as God.
 - For example, in Psalm 104, the LORD God is described as being “clothed with splendor and majesty, covering [himself] with light as with a garment” (Psalm 104:1-2). This is exactly what Jesus is doing here—he is putting on light as his clothing.
- But not only is Jesus' glory exactly like God's glory, scripture says that Jesus is the glory of God. In the book of Hebrews, it says about Jesus that...

Hebrews 1:3a (ESV)

He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power.

- The glory of God, to give a brief definition, is the outward, visible expression of his invisible, divine nature and qualities. God is of infinite beauty, power and love, and such perfect, divine qualities of God are altogether expressed in various ways in our world. This is his glory.²
- One of the ways that God's divine nature and qualities are visibly seen is through all of creation.³ Scripture says, “The heavens declare the glory of God” (Psalm 19:1), and that, “The whole earth is full of his glory!” (Isaiah 6:3). So, you may have experienced this yourselves. We would have to get out of the city but you may have seen the night skies filled with brilliant stars and felt how small you are and how great God is. Or you may have hiked a mountain to reach the peak to see the rising of the sun blasting through the clouds, and felt the majesty and power of God. But still,

¹ This kind of light we see at Jesus' transfiguration, is only attributed to God in scripture. Light describes how God speaks or reveals himself to people, through fire or lightning (See Exodus 3:2, 13:21, 19:16; Revelation 4:5.). Light also describes God's holy qualities, including his judgments and his justice (See 1 John 1:5; Hosea 6:5; Isaiah 51:4). Specifically, Jesus also taught his disciples that he is “the light of the world” (John 8:12) and in heaven, he will be the source of light in the new heavens and the new earth (Revelations 22:5).

² Adapted from Michael Kim's “Faith and Work 6 Week” course and John Piper's sermon, <https://www.desiringgod.org/messages/to-him-be-glory-forevermore>.

³ Romans 1:20 (ESV) - For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

creation does not express God's glory the way Jesus does. Jesus is the glory of God. He radiates God's glory.

- If you remember Moses, he was a prophet in the Old Testament who spoke with God and then delivered the Ten Commandments to the people. And whenever Moses went into God's glorious presence to speak with him, he would come out with a glowing, shining face (Exodus 34:29-35). Moses' face was reflecting God's glory, but he was like a mirror reflecting the light or like the moon reflecting the light of the sun.
 - Jesus, on the other hand, was not reflecting God's light or glory. He was the source of light, the source of God's glory. He was radiating God's light and radiating God's glory as God himself. So, when Jesus transfigured for this moment, it is as if he lifted the veil/covering of his human nature to let his divine nature shine through.⁴
 - The transfiguration reveals how Jesus is the awesome, majestic glory of God. The transfiguration reveals how Jesus is the exact imprint, the exact representation of God, sharing the exact same nature as God. There is no one and nothing else who could express God's glory the way Jesus does. And he has come to us so that we would listen to his words and believe in him.
- Life Application #1: If not God, who or what is sitting on the seat of glory in your life? In response to God's glory in Jesus Christ, we must learn to glorify God through our prayer lives.
- For those of us who believe that Jesus is who he says he is as God the Son, I see that there is a challenge embedded in this text for us. If we believe that Jesus alone is the ultimate expression of God's glory; If we believe that in Jesus, we see the infinite beauty, power, love, and all of God's divine qualities and wonderful perfections, then how should we approach Jesus in our daily, regular lives? Or a more basic challenge is, does God's glory affect how we live at all?
 - If we think about this for anything else, it is obvious that something or someone that we consider of great beauty or honor or worth will completely rearrange our lives. We would be willing to re-center our lives around that special person, whether it's a friend or mentor. For a newfound joy in a particular hobby or passion, we would reschedule our time and reallocate our resources. For a worthy cause or work, we would be willing to devote our lives and make the necessary sacrifices. This is because for any honorable person, or noble cause or treasured activity—anything or anyone we consider to be a significant object of some kind of glory, we will strive to glorify it. If that's the case, how much more then should the ultimate glory of God completely rearrange and reorder our lives? If this is not the case, then the serious question is, "If not God, who or what is sitting on the seat of glory in your life? Who or what else could be so worthy to be glorified in our lives?"
 - There is one indicator that a life has been completely captivated by the glory of God here. As we see in this text, that indicator is prayer. And it might be not common to think that we glorify God through our prayer life, because it is more common to think of more external, public endeavors or accomplishments when we think of glorifying God. It is true we can glorify God by our physical expressions of good deeds, or excellence in our work or proclamation of God's goodness. But it is also true and important that we learn to glorify God in prayer.
 - We keep revisiting this reality that Jesus was in regular prayer, even as the glorious Son. And in prayer, Jesus expressed his desire for God the Father to be glorified (John 17:1-5). In prayer, Jesus expressed his love and trust in God the Father. In prayer, Jesus submitted and surrendered his own will, saying, "Father, not my will, but yours, be done" (Luke 22:42).
 - If you are struggling in your prayer life as I am, don't be discouraged. If you fall asleep in prayer or if you have even used prayer as a means to fall asleep, don't be ashamed. See how even the apostles, even Jesus' closest circle of Peter, John and James, see how they were passed out. It's questionable how long they were even in prayer. But be encouraged that Jesus is gracious and that he will reveal more of his glory to us. He will help us to understand more deeply who he is and therefore, help us to more deeply love, cherish and treasure Jesus. He will help us to remove anything or anyone else that is sitting in his seat of glory.

⁴ Charles Spurgeon's sermon, "Christ's Transfigured Face," Metropolitan Tabernacle Pulpit Volume 47.

And the more we grow in our understanding of how good and how great our God is, our prayer lives will also grow and develop. We will desire to pray and communicate with our glorious God with greater frequency, intensity, honesty. May we learn to know and experience that prayer is a glorious privilege we have in the presence of our glorious God.

- So, that's what it means for us that Jesus radiates God's glory as the glorious Son. Next, let's see how...

II. Jesus redeems God's people as the Chosen One (vv.30-31, 33-36)

- Let's go back now to verse 30-31. As Jesus was dazzling in his glory light, it says...

Luke 8:30-31(ESV)

³⁰ And behold, two men were talking with him, Moses and Elijah, ³¹ who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.

- As God chose Moses in the first exodus to redeem God's people out of literal slavery, God chose Jesus to redeem God's people out of spiritual slavery from sin and death.
- I just have to mention that Moses and Elijah, who were prophets of the Old Testament—they have been long gone. Moses for about 1,400 and Elijah for about 700 years. But somehow they are back in glory in the present with Jesus. I won't be considering how exactly they got there, because honestly, I don't know. But it is important to consider why they are there.
 - On the surface, they are gathering together for what seems like the most glorious small-group bible-study discussion. Imagine having Moses, Elijah and Jesus in a huddle group and what they would be talking about. Well, here they are talking about Jesus' departure. And the interesting note is that the Greek word used here for departure is the word "exodus."
 - Before we continue, I just want to make a note that the presence of Moses, Elijah and Jesus together in the transfiguration shows us that the Old Testament and New Testament make up one unified Book. And so our efforts to read and study through the entire counsel of scripture is really not something we do in vain. There is great fruit of understanding God's glory and his glorious plan of redemption as we grow in understanding both the OT and NT scriptures and the more clearly we'll see how Jesus truly is the fulfillment of all of the Law and the Prophets (Luke 24:26–27).
 - So, in the Old Testament, the exodus refers to God rescuing his people from slavery in Egypt. God chose Moses to communicate God's plan to the people of Israel and demand to Pharaoh, "to let my people go" (Exodus 5:1). And we know how the story goes: Pharaoh was stubborn in letting them go, even when God displayed his glory through the miraculous Ten Plagues. But, in one final display of God's glorious power, he parted the sea. And all of Israel escaped Egypt, as they walked on dry ground, while the army chasing them were swallowed up by the waves.
 - As amazing as this event is, this was a glimpse of God's work of redemption. It was only a glimpse because while God's people were freed from slavery, they were not yet freed from their sin. And their ongoing sin and rebellious hearts led them astray, generation after generation, to pursue after worthless idols and inglorious gods of foreign nations. God sent prophet after prophet, including Elijah, to call the people to repentance, to remember God's glory and to return to the one true God who had saved them from slavery. Well, Moses never got to see the Promised Land, and Elijah never got to see full redemption of God's people.
- So I can only imagine that in this glorious conversation with Jesus, Moses and Elijah excited and encouraging Jesus to fulfill the redemption that Jesus was chosen to accomplish at Jerusalem. This conversation reveals that Jesus is the Redeemer, chosen by God the Father to redeem God's people out of spiritual slavery from sin and death. So let's focus on this word, "redeem" and what it means in light of Jesus.
 - There are two aspects of the act of redeeming something and they both apply to Jesus. The first way we understand "redeem" is in the context of gaining something in exchange for a payment.

We commonly see this in the form of redeeming a voucher. We exchange a voucher, a coupon or a full stamp card for a discount or a dessert or an extra drink. A piece of paper is exchanged for a valuable item.

- The second aspect of redeeming is saving or rescuing. People often say, “Oh, that movie was so bad but the fight scene redeemed it.” This was a rescue where just one scene in a movie was so good that it saved a bad movie from being the worst movie ever.
- So, what Jesus did as our Redeemer is that he exchanged places with us. As sinners, we had no spiritual value or worth before God. All we deserved was punishment for our sins under God’s holy wrath. And we were all without hope until Jesus came into the world. He exchanged places with us. He exchanged his glory and infinite worth for our spiritual worthlessness. And he willingly gave himself up to die on the cross so that we would be rescued from our slavery to sin. And three days later, Jesus rose from the dead to accomplish his work of redemption for us. Now, for everyone who repents of their sin and believes in Jesus, their sins are paid for by our great Redeemer and we will live in eternity with him when he returns. This is the exodus Jesus would fulfill, the departure he would accomplish, in order to redeem us as his own people (Luke 1:68).
 - If you are here today and you have not yet personally trusted in Jesus Christ as your Redeemer, I am glad you are joining us to hear this good news of Jesus. And I encourage you to ask questions and study the bible with me or another/a member of our/this church about how Jesus accomplished the work of redemption for us, and how he covers over all of our sins and our mistakes by his mercy.
 - We’ll see this more as we move onto Peter’s response in verse 33. It says...

Luke 8:33 (ESV)

³³ And as the men were parting 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”—not knowing what he said.

- Peter’s error was in feeling like he had to say and do something when all he needed to do in this moment was to listen and take in Jesus’ glory.
- It seems that Peter didn’t want this moment to end. I guess none of us would also if we were in his place. And so, as Moses and Elijah are saying bye to Jesus, Peter strangely offers to make three tents. And if for a moment we are wondering if this is some kind of cultural gesture or way to honor people, we are quickly told by Luke that Peter himself doesn’t know what he said. Maybe Peter was starstruck. Maybe he always wanted to meet Moses in person. Maybe Elijah was his hero. But whatever the case, in the presence of glory, Peter felt like he had to say something. He felt like he had to do something. When all he had to do in this glorious moment was to listen. All he had to do was listen and receive and take in the glory of Jesus. But in this, there’s still God’s mercy for Peter.
 - Peter’s error also seems to be that he placed Jesus on the same level as Moses and Elijah. We can give Peter much grace as he is trying to comprehend all that he had just witnessed, but this would still be a mistake that dishonors Jesus rather than glorifying him properly. Because if Peter would make tents for Moses and Elijah, he better offer Jesus a grand temple as his house. He had just witnessed the awesome glory, beauty and infinite worth of Jesus, and still, what Peter would offer Jesus is the same as what he would offer Moses and Elijah, whose glory would pale in comparison. This is bordering on idolatry, elevating anyone or anything to the same glory of Jesus Christ. Even in this, God’s mercy is still there for Peter.
- Here is a quick reminder for us that following Jesus is not about mindless, busy, religious activity. Following Jesus does demand all of our heart, mind and strength. But we also need to be aware that if we do not spend time receiving from Jesus, abiding in him and letting his words abide in us, we can easily turn our intimate relationship with God into empty, meaningless religion. Because without regular intake and digestion of the gospel, there will be a great temptation to forget why we do all that we do. So, there must be times in our daily lives where we personally sit under God’s Word to listen, to learn and to grow in love for Jesus. In his mercy, Jesus will guide us to properly respond to his matchless beauty and incomparable glory.

- So again, we can be encouraged by Peter's example, that even as he was misguided and misunderstanding the situation, there was mercy for him through Jesus. Let's read verses 34-36...

Luke 8:34-36 (ESV)

³⁴ As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. ³⁵ And a voice came out of the cloud, saying, "This is my Son, my Chosen One; listen to him!" ³⁶ 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.

- Jesus proves that he is the Redeemer who brings God's mercy by the fact that the disciples stand in God's holy presence and do not die.
- So we see that while Peter is trying to finish explaining his plan for building three tents, a cloud comes and interrupts him. Obviously this is a supernatural cloud but that wasn't why the disciples were afraid. The reason why the disciples were afraid as the cloud overshadowed them and they entered the cloud was because they were fearing for their lives. Because this was a specific kind of cloud. It was the glory cloud of God. It was the *shekinah* glory of God we often see in the OT. It was the physical manifestation of the glory and power and majesty of God.
 - Going back to the first exodus, as God himself led his people, he went before them in this glory cloud. It was a pillar of cloud or smoke by day and by nighttime, it was a pillar of fire and light so that they could see along the way (Exodus 13:21-22). God, through the glory cloud, led Israel out of Egypt and on the journey into the Promised Land (Exodus 40:34-38). God, through the glory cloud, protected Israel from Pharaoh's army (Exodus 14:19).
 - And whenever God would speak to Moses up on Mount Sinai, the glory cloud would come down. There would be lightning, and the mountain would be wrapped in smoke and God's voice was like the sound of thunder every time he spoke. And all the people trembled in the sight of the glory cloud because whenever the glory cloud came down, no person was allowed to touch the mountain or else they would be put to death (Exodus 19:9-20).
 - And this was because God is a holy God. He is by his very nature perfect and distinct and set apart in his goodness and righteousness. God is so holy that even the representation of the glory cloud was a weighty presence. And nothing unholy could take up the same space with the glory cloud. When the glory cloud came down onto the tabernacle or the temple, not even Moses or the priests could enter the same space (Exodus 40:34-35; 2 Chronicles 7:2). And in a way, this was God's mercy. God had declared that no man could see God and live (Exodus 33:20). This is because no sinner would be able to stand in God's holy, glorious presence and live to tell it about. Unless God grants his mercy.
 - The only proper response to God's holiness is the famous response of the prophet Isaiah. When God gave Isaiah a vision of his glorious presence, Isaiah cried out in fear for his life, saying, "Woe is me! For I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; Woe is me for my eyes have seen the King, the Lord of hosts!" (Isaiah 6:5) This is the only proper response of people if they ever find themselves before the glory cloud, before the presence of a holy God.
 - This is why Peter, John and James were afraid as they saw the glory cloud coming down and coming closer and overshadowing them. By the time they were standing in the glory cloud, they were probably preparing to say goodbye to one another. "Peter, John, James, it was great knowing you. I hope to see you in heaven because this is how we end." But, they didn't die. They should have instantly perished standing in the very presence of God. But the miracle here is that the glory cloud came, and the glory cloud left without anyone dying. Why was this the case? Why did none of them die in God's presence when they should have?
 - And the only answer is this: Peter, John and James stood in the glory cloud of God's holy presence, because Jesus was standing there with them. Jesus was the one bringing God's mercy upon them, so that they would not receive the death they deserved for their sins. They didn't die because Jesus was the Son, chosen and sent by the Father, to die in their place. These disciples didn't die in God's presence on top of this mountain, because Jesus would

willingly die for them on the hill of Calvary. Jesus would be nailed to a cross, exchanging his infinite beauty and glory for the ugly shame of sin. The glorious Son of God would be forsaken by the Father, so that sinners like Peter, John and James, and sinners like you and I could be redeemed into the family of God, and welcomed into his glory.

- For all who believe in Jesus Christ, this is our hope, right now. We have hope that death will also not be the end for us. We have the promise of a full, abundant life in Christ even after our bodies pass away. So, in any struggles and trials we find ourselves in currently, we can look forward to when Jesus will come again to take us into his eternal glory. We will not be condemned to eternal death and separation from God because Jesus has redeemed us from our sin. Those who have received God's glorious mercy, death is not the end for us.
 - And so, for those who have received such a life from Christ, God always is declaring to us. In his thundering voice, he calls out to us, "This is my Son, my Chosen One; listen to him!" Listen here means to give attention, take heed, to listen and respond properly to what has been said. And when we are faced with God's full expression of his marvelous glory and mercy in Jesus, we only have two ways to respond.
 - Either, we completely rearrange and reorder and recenter our lives on Jesus Christ. Or we reject him entirely and continue living for ourselves. There is no option in between these two. It's an impossible option to live a lukewarm life for Jesus, thinking we just need to carry out our religious duties every once in a while, or come to God on our own schedule, when we have seen the amazing beauty of God's glory in Jesus Christ. We will be all in for Jesus or nothing at all. So a lack of passion for Jesus, a lack of joy and wonder and awe of him probably indicates how we either don't know the fullness of God's glory or we have forgotten his glory.
 - However, we must also remember that there is much grace and mercy for us. Because he helps us. Sometimes, we think an experience like these disciples will change our lives. But no, I'm sure God will not send us a glory cloud to motivate us to live for him. We know very well that even after this glorious moment, Peter would go on to deny Christ three times. But he was shown more mercy from Jesus. So instead of a glory cloud, we need to look to the cross of Jesus Christ, again and again. That is where our redemption was accomplished. And that is where we find motivation to give our entire lives for him. In Jesus alone.
- As we close, we note that the disciples did not say anything in those days about what they saw. In parallel passages (in Matthew and Mark), Jesus even repeats his warning not to tell anyone about himself to others. Why? Because the disciples should not tell anyone just yet. They first had to wait for Jesus to accomplish his departure in Jerusalem. And because the truth of his glorious identity and the vision of his awesome glory was not to be proclaimed to the world until Jesus was crucified and resurrected. The glory of Christ must be proclaimed together with the shame of the cross. This is what Peter boldly declares to the disciples who were spread out by persecution in the times of the early church. He says...

2 Peter 1:16-18 (ESV) - ¹⁶For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. ¹⁷For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased," ¹⁸we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.

- With this, he encourages them to all the more pay close attention to the Word of God until Jesus returns. So here is one final way to "listen" to Jesus, which is simply to call others to listen and give attention to him. As recipients of God's mercy, those who have experienced his glory, they would not seek glory for themselves. And because they did not die in God's presence, they lived to tell others about it. They would fix their eyes and ears on Christ and call others to give attention to him as well.
 - We did not have the privilege to see Jesus' glory with our own eyes like these three disciples. But by faith, we know we share in Jesus' glory with them through their very testimony and the words provided for us in scripture.

- Life Application #2: Give attention to God's mercy in times of regular repentance, cherishing God's work of redemption in Jesus Christ.
 - Spend time this week to review this text, as well as in times of confession and repentance.
 - Be prepared to call others to listen to Jesus, learn about his glory and his mercy in his work of redemption

The One Thing:

*Listen to Jesus for he radiates God's glory as the glorious Son,
and redeems God's people as the Chosen One.*