

Listen To Him! ~ Mark 9: 1-13

Why Hermon Matters

This whole region bore the name Bashan, which in older Semitic languages means “the place of the serpent.” Go back to Genesis 6. The “sons of God” descended, took wives from the daughters of men, and out of that rebellion came the Nephilim: giants, mighty men of old. In Jewish tradition, these sons of God are fallen divine beings. The New Testament assumes this. (Jude 6; 2 Peter 2:4; Revelation 12:9). (See Dr. Michael Heiser, *Reversing Hermon and The Unseen Realm*).

They learned this partially from the Book of Enoch, which is not inspired Scripture, but it is essential context for how first-century Jews thought. It places the rebellion specifically on Mount Hermon:

Serpent Territory (Deut 3 • Deut 32:8-9)

Scripture ties Bashan outright to the Rephaim, the giant ancestors: “all Bashan, which is called the land of the Rephaim” (Deuteronomy 3:13). Og king of Bashan had a thirteen-foot iron bedstead (Deuteronomy 3:11). Deuteronomy 32:8-9 says the nations after Babel were fixed “according to the number of the sons of God”: handed over to fallen divine beings as judgment. Hermon was ground zero.

The Messiah’s mission: reclaim the lost nations, crush the serpent’s head, bring salvation to the Gentiles. The reclaiming story runs from the garden to the covenant to Israel to the cross. So where does Jesus choose to make His blazing declaration? Right here. Right at the scene of the original crime.

The Transfiguration (Mark 9:2-8)

Jesus is physically transformed: His heavenly glory blazes through His human frame. Moses and Elijah appear, the Law and the Prophets embodied in two figures. Luke tells us they spoke with Him about His coming “exodus” to be fulfilled in Jerusalem. They were finally seeing the promise they had spent their lives pointing toward.

Then the Father speaks from the cloud: “This is my Son, whom I love. Listen to Him!” The disciples reach for the theological reflex: build three tents to house the glory. But the tabernacle was already standing in front of them (John 1:14). In a flash, the cloud was gone, and so were Moses and Elijah. Only Jesus remained.

Application: Three Questions

Do you see it? From a garden with a serpent, to a mountain claimed by rebels, to a Galilean carpenter blazing like the sun on that same summit: God is winning. God is reclaiming. This is not a stalemate. Do not let the headlines convince you otherwise. The reclaiming project has been running four thousand years, and the only reason you know His name this morning is that it reached you.

Are you listening? Spurgeon: “There are thousands of pastors who say, Hear us; but the Father says, Hear him. Many voices clamor for our attention: new philosophies, modern theologies, old heresies revived; but the Father says, Hear him.” The serpent never forced anyone. He talked. He got Eve to listen to a voice that was not God’s. The Lord came walking in the garden and asked: “Who told you that you were naked?” He is still asking. Who told you Jesus is not enough? Who told you your sin is too big? Your obedience will tell me what you are actually listening to (John 14:15).

Will you come down? Peter wanted to build tents and stay. Jesus did not. Nine verses later He was in a valley with a screaming boy and a desperate father. He came down, and set His face toward Jerusalem to pay for your sin with His body. You were not saved to sit on a mountain. The nations are being reclaimed one soul at a time, and He has made you part of it.