

## Transfiguration Sunday February 7, 2016

LUTHERAN

# LIVING THE ^ LECTIONARY

A weekly study of the Scriptures for the coming Sunday.  
An opportunity to make the rhythms of the readings  
become a part of the rhythms of your life.

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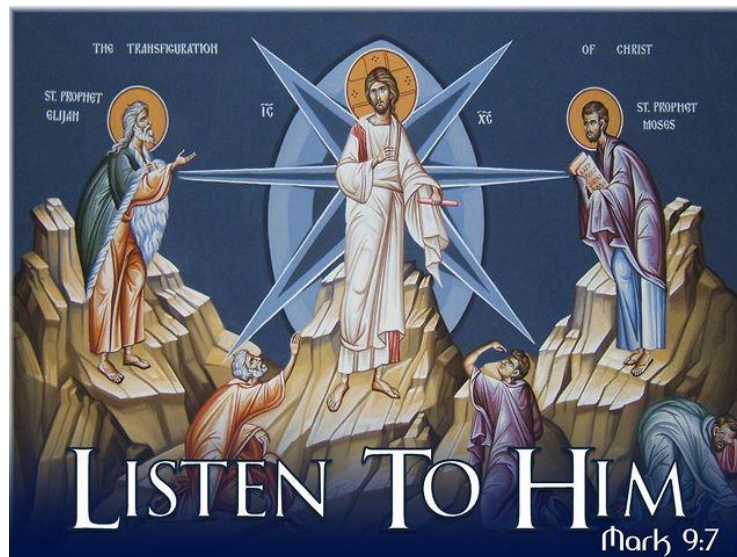
**through Facebook**

**At either “Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

February 4, 2016 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

*(Also presented as a part of the bible study/worship service on Wednesdays, 5:30pm, at the home of Robert Russo, a Puritas Lutheran Church member. E-mail [puritaspastor@hotmail.com](mailto:puritaspastor@hotmail.com) for details.)*



<http://concordiakoinonia.com/2014/03/02/sermon-for-transfiguration-sunday-2-march-2014-concordia-lutheran-mission/> <http://concordiakoinonia.com/> Visit this home page and read about a ministry that seeks to follow Scripture.

### Hymn of the Day

**Lutheran Service Book (LSB) 413 The Lutheran Hymnal (TLH) Not Listed**

**“O wondrous type! O vision fair”**

**“Neale, John Mason**, (*the translator for this hymn*) D.D., was born in Conduit Street, London, on Jan. 24, 1818. He inherited intellectual power on both sides: his father, the Rev. Cornelius Neale, having been Senior Wrangler, Second Chancellor's Medallist, and Fellow of St. John's College, Cambridge, and his mother being the daughter of John Mason Good, a man of considerable learning. Both father and mother are said to have been "very pronounced Evangelicals." The father died in 1823, and the boy's early training was entirely under the direction of his mother, his deep attachment for whom is shown by the fact that, not long before his death, he wrote of her as "a mother to whom I owe more than I can express."

His extensive biography sounds familiar to many that we have studied from this time period in England. Visit [http://www.hymnary.org/person/Neale\\_JM](http://www.hymnary.org/person/Neale_JM) for more details.

<https://www.youtube.com/watch?v=y6ggLKjXp58> Prelude and 4<sup>th</sup> verse, One LSB Hymn a Week

<https://www.youtube.com/watch?v=zHUKiz3t4qI> An alternative tune – St. Bartholomew, Episcopal, NYC

#### [English Standard Version \(ESV\)](#)

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*So much for being back on track with the Revised Common Lectionary (RCL). As you listen to the Old Testament reading imagine a trip to Disney World. Dad pulls into the parking lot at the entrance and says; “There it is kids”, and promptly pulls out and heads for home. See how many places Moses appears this week and how it ties the readings together. How does he compare to the Moses of “The Ten Commandments” and Charlton Heston?*

**Deuteronomy 34:1-12; RCL Exodus 34:29-35 (next week: Deuteronomy 26:1-11)**

#### **The Death of Moses**

34 Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD showed him all the land, Gilead as far as Dan, <sup>2</sup>all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the western sea, <sup>3</sup>the Negeb, and the Plain, that is, the Valley of Jericho the city of palm trees, as far as Zoar. <sup>4</sup>And the LORD said to him, “This is the land of which I swore to Abraham, to Isaac, and to Jacob, ‘I will give it to your offspring.’ I have let you see it with your eyes, but you shall not go over there.” <sup>5</sup>So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD, <sup>6</sup>and he buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day. <sup>7</sup>Moses was 120 years old when he died. His eye was undimmed, and his vigor unabated. <sup>8</sup>And the people of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended.

<sup>9</sup> And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. So the people of Israel obeyed him and did as the LORD had commanded Moses. <sup>10</sup> And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, <sup>11</sup> none like him for all the signs and the wonders that the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, <sup>12</sup> and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel.

**RCL Exodus 34:29-35** *The Shining Face of Moses*  
 Followed up in 2 Corinthians reading

<sup>29</sup> *When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God.* <sup>[d]</sup> <sup>30</sup> *Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him.* <sup>31</sup> *But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them.* <sup>32</sup> *Afterward all the people of Israel came near, and he commanded them all that the LORD had spoken with him in Mount Sinai.* <sup>33</sup> *And when Moses had finished speaking with them, he put a veil over his face.*

<sup>34</sup> *Whenever Moses went in before the LORD to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, <sup>35</sup> the people of Israel would see the face of Moses, that the skin of Moses' face was shining. And Moses would put the veil over his face again, until he went in to speak with him.*



<http://thegospel07.tumblr.com/post/118919121714/psalm-991-5-the-lord-reigns-let-the-peoples>

## Psalm 99 (*Psalm 91:1-13, RCL; 91:1-2, 9-16*)

### The LORD Our God Is Holy

- 99 The LORD reigns; let the peoples tremble!  
He sits enthroned upon the cherubim; let the earth quake!
- <sup>2</sup> The LORD is great in Zion;  
he is exalted over all the peoples.
- <sup>3</sup> Let them praise your great and awesome name!  
Holy is he!
- <sup>4</sup> The King in his might loves justice. <sup>[a]</sup>  
You have established equity;  
you have executed justice  
and righteousness in Jacob.
- <sup>5</sup> Exalt the LORD our God;  
worship at his footstool!  
Holy is he!
- <sup>6</sup> Moses and Aaron were among his priests,  
Samuel also was among those who called upon his name.  
They called to the LORD, and he answered them.
- <sup>7</sup> In the pillar of the cloud he spoke to them;  
they kept his testimonies  
and the statute that he gave them.
- <sup>8</sup> O LORD our God, you answered them;  
you were a forgiving God to them,  
but an avenger of their wrongdoings.
- <sup>9</sup> Exalt the LORD our God,  
and worship at his holy mountain;

[Psalm 99:4](#) Or *The might of the King loves justice*

### “The Story of Psalm 99

This is the last of the 6 \*royal psalms. The word "royal" means "as a king". We call the psalms royal because they call God king. The \*royal psalms (93 and 95-99) tell us that he is ruling over all the world. Psalms 94 and 100 are sometimes included with the \*royal psalms, but they are not really \*royal psalms.

Jews are people who were born from Abraham, Isaac and Jacob and their children. The Jews spoke Hebrew, and they wrote the psalms in Hebrew. But 200 years before Jesus was born, they translated them into the Greek language. This was because many of the \*Jews that lived in Egypt spoke Greek. Now the Hebrew Bible does not say who wrote the \*royal psalms. But the

Greek Bible does! It says that David wrote all the \*royal psalms. But Bible students think that what really happened was this. The exile was when the Babylonians beat the \*Jews and took them to Babylon. When the \*Jews came home from the exile, they found that the Babylonians had destroyed their \*temple. So, they built it again. Then they made the book of psalms to sing in it. The temple was the house of God in Jerusalem. They took some old psalms of David, and changed them a bit. This was because they wanted psalms that said this: God is greater than any other king is! He is greater than the king of Babylon, who had made them live away from their own land. God used another king, Cyrus of Persia, to destroy Babylon. Then the Persian king sent the \*Jews home.

For Christians, the \*royal psalms tell us that God is still king. He is still ruling over the whole world. When things seem bad, we must still love and obey him. He is king and, in the end, everyone will have to obey him. Even those that do not love him. But many Bible students think that the psalms tell us more than this. They tell us that God himself will come back to the earth and rule as king. Then everyone will see that God is the King!”

<http://www.easyenglish.info/psalms/psalm099-taw.htm>



<http://nccoc.net/multimedia-speaker/shane-alexander/>

**Hebrews 3:1-6; RCL, 2 Corinthians 3:12-4:2 (Romans 10:8b-13)**

### Jesus Greater Than Moses

3 Therefore, holy brothers,<sup>[1]</sup> you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession,<sup>2</sup> who was faithful to him who appointed him, just as Moses also was faithful in all God's<sup>[2]</sup> house.<sup>3</sup> For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself.<sup>4</sup> (For every house is built by someone, but the builder of all things is God.)<sup>5</sup> Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later,<sup>6</sup> but Christ is faithful over God's house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope.<sup>[3]</sup>

1. [Hebrews 3:1](#) Or *brothers and sisters*; also verse [12](#)
2. [Hebrews 3:2](#) Greek *his*; also verses [5](#), [6](#)
3. [Hebrews 3:6](#) Some manuscripts insert *firm to the end*

RCL reading from Corinthians:

<sup>12</sup> Since we have such a hope, we are very bold, <sup>13</sup> not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. <sup>14</sup> But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. <sup>15</sup> Yes, to this day whenever Moses is read a veil lies over their hearts. <sup>16</sup> But when one<sup>[3]</sup> turns to the Lord, the veil is removed. <sup>17</sup> Now the Lord<sup>[4]</sup> is the Spirit, and where the Spirit of the Lord is, there is freedom. <sup>18</sup> And we all, with unveiled face, beholding the glory of the Lord,<sup>[5]</sup> are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

1. 2 Corinthians 3:2 Some manuscripts your
2. 2 Corinthians 3:3 Greek fleshly hearts
3. 2 Corinthians 3:16 Greek he
4. 2 Corinthians 3:17 Or this Lord
5. 2 Corinthians 3:18 Or reflecting the glory of the Lord

<sup>4:1-2</sup> But we have renounced disgraceful, underhanded ways. We refuse to practice<sup>[a]</sup> cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God.

- a. 2 Corinthians 4:2 Greek to walk in

## “The Holy Gospel according to St. Luke, the 9th Chapter”

### “Glory to You, O Lord”

**Luke 9:28-36; RCL adds [37-43a] (Luke 4:1-13)**

#### The Transfiguration

<sup>28</sup> Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray. <sup>29</sup> And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. <sup>30</sup> And behold, two men were talking with him, Moses and Elijah, <sup>31</sup> who appeared in glory and spoke of his departure,<sup>[a]</sup> which he was about to accomplish at Jerusalem. <sup>32</sup> 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. <sup>33</sup> 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. <sup>34</sup> As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. <sup>35</sup> And a voice came out of the cloud, saying, “This is my Son, my Chosen

One; <sup>[b]</sup> listen to him!” <sup>36</sup> 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 Heals a Boy with an Unclean Spirit*

<sup>37</sup> On the next day, when they had come down from the mountain, a great crowd met him. <sup>38</sup> And behold, a man from the crowd cried out, “Teacher, I beg you to look at my son, for he is my only child. <sup>39</sup> And behold, a spirit seizes him, and he suddenly cries out. It convulses him so that he foams at the mouth, and shatters him, and will hardly leave him. <sup>40</sup> And I begged your disciples to cast it out, but they could not.” <sup>41</sup> Jesus answered, “O faithless and twisted generation, how long am I to be with you and bear with you? Bring your son here.” <sup>42</sup> While he was coming, the demon threw him to the ground and convulsed him. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father. <sup>43</sup> And all were astonished at the majesty of God.

*Verse 43:b begins the next story, “Jesus Again Foretells His Death.*

1. [Luke 9:31](#) Greek *exodus*
2. [Luke 9:35](#) Some manuscripts *my Beloved*

Trick question: how is verse 35 different from the words spoken at His baptism?

“The miracle itself: V. 28. After these things had happened, after Peter had spoken the confession in the name of all the disciples, a matter of about eight days, on the eighth day after, Jesus took Peter and John and James along with Him. He wanted to give them visual evidence and proof that He was truly the Son of the living God. He ascended the mountain with them, the highest mountain in the neighborhood where they were at that time, a mountain well known to all of them. The Lord's purpose was to pray, to enter into intimate communion with His heavenly Father, for the purpose of getting wisdom and strength for His coming difficult work, for the Galilean ministry was drawing to a close, and the days of the Judean ministry would be short. And God revealed Himself in a remarkable manner to His Son. For while Jesus was engaged in prayer, His entire aspect changed. The appearance of His face became unlike His usual self, and all His clothing became white and resplendent, shining, flashing like lightning. And suddenly there were two men that appeared and were engaged in conversation with the Lord, namely, Moses and Elijah. In the case of the first, only God knew his grave, and as for the second, the Lord took him up to heaven outright. Moses had given the Law and was the great exponent of the Old Testament covenant, and Elijah had been zealous for the Law and suffered much for his faithfulness. Both of them had looked forward with eager longing to the coming of the Messiah. And now that the Christ had appeared on earth and was engaged in the work of His ministry, God permitted and caused these men to appear to Jesus on the mountain before the amazed eyes of the three apostles. Thus Peter and the others were witnesses of the glory of Jesus, 2 Pet. 1, 16. The divine glory, which He otherwise bore hidden before the eyes of men and only occasionally made manifest in word and deed, this glory now shone forth through His weak flesh, imparting to it that wonderful majesty which it was destined to bear at all times after entering into the final glory. Meanwhile, Peter and the other men were almost overwhelmed by the glory of the

revelation; the brightness and the wonder of it all affected them so that they were as if heavy with sleep; they could barely manage to open their eyes from time to time. They heard only that Moses and Elijah were conversing with Jesus concerning His going out of this life, concerning the consummation of His ministry, which was to be fulfilled at Jerusalem and take place through suffering and death. And sometimes, when they roused themselves for a few moments, the disciples caught sight of the glory of their Master and of the two prophets that were standing with Him... While Peter was still speaking these words, there came a cloud, not a dark and dreary mass, but one refulgent with heavenly brightness. So obvious was this feature that the poor, sinful mortals instinctively shrank back and were filled with fear as they entered into the cloud. Here was such a cloud of glory as that which filled the Most Holy Place of the tabernacle and the Temple when the Lord wanted to speak to the children of Israel. But whereas in those days there was only the lid of the ark of the covenant that served as a type of the things to come, now the great Mercy-seat Himself was in the midst of the cloud of God's glory, surrounded with heavenly brightness. And now came the revelation of God the Father, who spoke out of the cloud as a witness for His Son: This is My Son, the Chosen One; hear Him, give obedience to Him. Hereby the prophetic dignity of the High Priest of the New Testament was raised above even that of the elect prophets of old. Beside Him even the highest, greatest, and best of mortals falls away into insignificance: Jesus must be all in all. As soon as the voice had been heard, Jesus was found alone and in His former lowly appearance, that of a servant. All traces of the heavenly glory had been removed. But the disciples had heard what they were to do. They had the Word of Jesus, the Word of the Gospel; this they should hold fast, to this they should render obedience. We Christians need not worry because the bodily presence of Christ has been removed from us; for we also have the Word and Jesus in the Word in all the glory of His wonderful love unto our salvation. In obedience to a command of Christ the three disciples kept silence concerning this wonderful revelation in those days. They did not speak of this experience until after the resurrection of Christ.” <http://www.kretzmannproject.org/>

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