

# Transfiguration Sunday March 3, 2019

Year C – the Gospel of Luke

**Lutheran**

## **Living the ^ Lectionary**

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.*

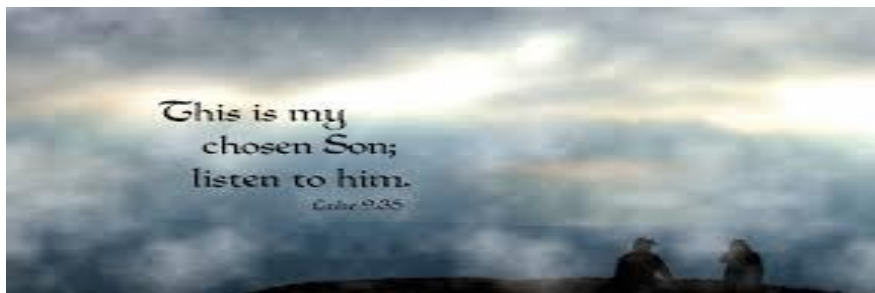
*An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

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- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at [puritaspastor@hotmail.com](mailto:puritaspastor@hotmail.com)
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104
- ✦ **Tuesdays at Noon (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
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<https://www.pinterest.com/dustoffthebible/>

### Hymn of the Day

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

“O wondrous type! O vision fair”

John Mason Neale, the author, was an Anglican priest, scholar and hymn writer. His extensive biography can be found on Hymnary.org . There are two melodies used for this hymn: Deo Gracias and Wareham.

- [https://hymnary.org/person/Neale\\_JM](https://hymnary.org/person/Neale_JM)
- [https://www.youtube.com/watch?v=N\\_BEkfJ3gC0](https://www.youtube.com/watch?v=N_BEkfJ3gC0) Piano to the tune Deo Gracias
- <https://www.youtube.com/watch?v=CzWRJicLNXE> Paul Manz organ arrangement
- <https://www.youtube.com/watch?v=0iZ8YQB4i6Q> Sing along with the LutheranWarbler
- <https://www.youtube.com/watch?v=WaBHvBfm4a0> The hymn to the tune, Wareham [Sean Jackson - Christian Music](#)

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

**Deuteronomy 34:1-12; Revised Common Lectionary (RCL), Exodus 34:29-35**  
(Next week: Beginning of Sundays in Lent: Deuteronomy 26:1-11 ; RCL, the same reading)

*“Few of us can read Deuteronomy 34 without getting at least a lump in our throat and tear in our eye. After all, Moses has dragged the Israelites, often kicking and screaming, out of Egypt, through the wilderness and to the doorstep of Canaan. Yet this Sunday’s Old Testament text reports that he never gets to put even one toe in that land of promise.*

*Verse 10 says, “the Lord knew [Moses] face to face.” Yet the site of Israel’s leader’s grave indicates that something is wrong between this peerless prophet and the Lord who knew him so intimately. Deuteronomy 3:25 says Moses begged the Lord to let him go over and see what he called “the good land beyond the Jordan.” Israel’s leader pleaded with God, in other words, to enter and die in the land of promise.*

*God, however, only lets Moses see the land he’ll never actually enter...”*

- [https://cep.calvinseminary.edu/sermon-starters/proper-25a/?type=old\\_testament\\_lectionary](https://cep.calvinseminary.edu/sermon-starters/proper-25a/?type=old_testament_lectionary) Doug Bratt

## 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.

“...We left Moses in **Exodus 33-34** with the promise of a renewed covenant by Yahweh. There follows the building of the tabernacle before leading into the **Book of Leviticus** with its laws about purity, right worship and duties of the the priests. The **Book of Numbers** continues the journey into the wilderness and to the edge of Canaan. The **Book of Deuteronomy** expands the laws given to Moses who declares it to the people as shown in structure above. In the immediate context of Deut 34 we find Deut 26:1-11 which comes at the end of the central section (5-26) and contains laws governing worship, offices and institutions. Prior to Deuteronomy 26 there is a mixture of laws which name those people who are excluded from the community (23:1-25), those who are protected (24:1-22), and the maintenance of order and justice (25:1-19). It is worth reading some of the laws because they are very caring of people within the community. They are very different from the laws in the Book of Leviticus which deal with laws of sacrifice and priestly duties.

Chapter 26 deals with offering of thanksgiving because of all that God has given to them. Following the commands to offer thanksgiving to God are instructions for the people once they enter into the promised land (Deuteronomy 27). As part of the instructions there is a reminder that they have to be obedient and then half the tribes stand on one mountain while the other have stand on another and perform a ritual of curses and blessings. The initial curses are in short succinct statements (Deuteronomy 27:15-26), but the blessings and curses in Deuteronomy 28 are more in the form of short sermons. The constant repetition and proclamation about the need to be obedient and the benefits from obedience leaves one wondering how bad the situation must have been for such an unvarying message. Moses commissions Joshua in his duties as the next leader, gives the Levites instructions about the Ark and then blesses the people before we read of his death in Deut 34...

For Christians, Moses foreshadows many of the things which Christ did: Jesus brings salvation, sees God face to face, spends time in the wilderness, provides food for the people, the disciples experience Christ passing them by in the boat as Moses knew God passed by in the wilderness. Both Moses and Jesus are known as prophets. **To know the stories of the Old Testament can enable us to appreciate how much our faith arises from that of the Jews and when we read the New Testament we see the close connections...**

- <http://otl.unitingchurch.org.au/index.php?page=deut-34-1-12> Theological Hall of the Uniting Church, Melbourne, Australia, © Copyright Rev Dr Anna Grant-Henderson

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

*"...I am struck by the simple statement in verse 6. After citing instances of the Lord's dealings with the people, with **Moses**, Aaron and Samuel, the psalmist says simply, "They cried to the Lord, and he answered them." (verse 6) A bit later, the psalmist makes it more personal, now addressing God as "you": "O Lord our God, you answered them..." (verse 8)*

*In the world of that day, it was not always assumed that a god would answer a call from that god's people. The Old Testament writer delights in telling the story of the four hundred fifty prophets of Baal. They called on the name of Baal from morning until noon, crying, "O Baal, answer us!" The text continues, "But there was no voice and no answer." They called. Baal did not answer (1 Kings 18:26)..." (continued after the reading)*

**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;

for the LORD our God is **holy**!

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

"...Three declarations that the LORD is holy define the *structure* of the psalm. Verses 1-3 conclude, "Holy is he!" Verses 4-5 also conclude, "Holy is he!" Verses 6-9 conclude the entire psalm with "for the LORD our God is holy."...

The fundamental idea behind the Hebrew word *qadosh* which occurs three times in this psalm (verses 3,5,9) is *apart or separate*. A place where the Lord once appeared may be called "holy ground" (Exodus 3:5). Or a place where God is especially present may be described as a "holy temple" (Psalm 11:4; Habakkuk 2:20). In modern Israel to this day, a place of special significance is called a *maqom qadosh* or "holy place."\*

Thus to say that God is holy is to stress the otherness or separateness of God. Isaiah saw the Lord and heard the angels singing "holy, holy, holy" (Isaiah 6:3). The twentieth-century theologian Karl Barth liked to speak of God as "wholly other."

Yet, according to the Bible, the Lord has not cut off contact with humans but is active among them. Hosea put it this way, "I am God and no mortal, the Holy One in your midst" (Hosea 11:9). The fourth Gospel speaks the same way, "And the Word became flesh and lived among us" (John 1:14)

...this psalm is assigned to the day celebrating the Transfiguration of Jesus. The story of the psalm could be told, centering on the three "Holies," as a background to the transfiguration story. The point is that God remains King, powerful and mighty. But God also is a lover of justice and righteousness who cares about justice and righteousness on earth. The mysterious events of the transfiguration provide assurance that this Jesus is indeed God's Son, sent to humans as the chosen representative of the King, to establish God's rule on earth."

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=505](http://www.workingpreacher.org/preaching.aspx?commentary_id=505) [James Limburg](#)  
Professor Emeritus of Old Testament, Luther Seminary' Saint Paul, Minn.

\* **Holy**    קדוש    **qadosh**

This word is frequently translated as "holy," another abstract word. When we use the word holy, as in a holy person, we usually associate this with a righteous or pious person. If we use this concept when interpreting the word holy in the Hebrew Bible, then we are misreading the text, as this is not the meaning of the Hebrew word qadosh. Qadosh literally means "to be set apart for a special purpose". A related word, qadesh, is one who is also set apart for a special purpose but not in the same way we think of "holy," but is a prostitute (Deut 23:17). Israel was qadosh because they were separated from the other nations as servants of Elohiym. The furnishings in the tabernacle were also qadosh, as they were not to be used for anything except for the work in the tabernacle. While we may not think of ourselves as "holy," we are in fact set apart from the world to be Elohiym's servants and his representatives. **Strong's: #6918**

- [http://www.ancient-hebrew.org/vocabulary\\_definitions\\_holy.html](http://www.ancient-hebrew.org/vocabulary_definitions_holy.html)

## Hebrews 3:1-6; RCL, the same reading (Romans 10:8b-13; RCL, the same reading)

“...In Hebrews 3, the writer turns from the angels to compare Jesus to Israel's greatest and most revered leader, Moses, whose primary honor was that he was faithful as a servant in all God's house. But, he immediately adds, Christ is faithful as a son over God's house. (10)

As in many chapter divisions in the New Testament, the opening words could as well have been the closing words of the previous chapter. The **therefore** ties them together and introduces a fifth title for Jesus thus far in Hebrews Son, Firstborn, Lord, High Priest and now Apostle. We are encouraged to fix [our] thoughts on Jesus, the apostle and high priest whom we confess. The recipients of this encouragement are called holy brothers and those who share in the heavenly calling. These phrases represent a delicate shift from a well-known Jewish-Christian description ("brothers") to that which is distinctively Christian, and not Jewish ("heavenly calling"---Ephesians 1:3; 2:6). This explains his plea to look beyond Moses and Jewish things to Jesus, who combines, in his divine-human person, both functions which Moses exercised (apostle and high priest). However, Jesus fulfilled these to a loftier and far greater level...”

- <https://www.raystedman.org/hebrews2/heb2comm1.html> IVP New Testament Commentary Series by Ray C. Stedman

### Jesus Greater Than Moses

3 **Therefore**, holy brothers,<sup>[a]</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>[b]</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>[c]</sup>

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

“...The word “Apostle” means sent one or messenger. In the Old Testament, we had Moses, who was the messenger of God. Moses was the sent one, who spoke to God and received God's instructions for the people....

Back in Moses days, his brother Aaron was the High Priest ([1 Chronicles 6:49](#)). It was the High Priests job to offer sacrifices to the Lord on behalf of the people. In sense, the High Priest was the liaison between the people and God, as people attempted through sacrifice to reach up towards God.

Both Moses and Aaron were foreshadows of things to come. In the New Testament, we have Jesus Christ, who was faithful in both Apostle and High Priest positions appointed to Him.

Let's look at what [Zechariah 6:13](#) says about Jesus: "Yes, he will build the Temple of the LORD. Then he will receive royal honor and will rule as king from his throne. He will also serve as priest from his throne, and there will be perfect harmony between his two roles." Jesus fulfills both roles as Apostle (or messenger of God) and High Priest making atonement for the people.

**This section of scripture is a wonderful reminder of how every Word of God given points to Jesus Christ..."**

- <https://thinkonitdevotions.wordpress.com/2011/07/25/apostle-and-high-priest/>  
Elizabeth Marks, 7/25/2011

**Hebrews 3:1...** "Wherefore, holy brethren, partakers of the heavenly calling." What wonderful titles! "Holy brethren," made brethren in holiness and made holy in our brotherhood, -- "partakers of the heavenly calling" -- called of God from among the worlds. Our occupation and our calling henceforth is to serve the Lord. Well, if you be holy brethren, partakers of the heavenly calling, "Consider the Apostle and High Priest of our profession, Christ Jesus." Think much of Him. Remember who it is you follow, with whom you are brethren. If you think little of your Leader you will live but poor lives. Consider him, often think of him, try to copy him. With such a Leader what manner of people ought we to be? ..."

**Hebrews 3:2-3...** Moses was but a part of the house after all, a prominent stone in the building, but Christ is the builder, builder of the house, foundation, topstone of it. Think then much of him. Get an high idea of him as faithful unto God in everything. Moses kept the law and was a good example to Israel save in some point of weakness, but Christ perfectly carried out his Father's commission, and he is worthy of more honour than Moses.

**Hebrews 3:4-6...** "But Christ as a Son" -- far higher degree -- "Christ as a son over his own house," of which he is the heir, of which he is even now the sole proprietor -- "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." None are truly Christ's but those who persevere in grace. Men may be nominally Christ's, but they are not Christ's house unless they hold fast to the confidence and the rejoicing of the hope firm unto the end. Temporary Christians are not really Christians..."

- <https://www.studylight.org/commentaries/spe/hebrews-3.html>  
Charles Spurgeon

"...Six times in that short section the word *house* appears, "the house of God."

There is a very common misunderstanding abroad in our day, especially among Christians, which uses the term, "the house of God" to mean a church building. In my opinion there is nothing more destructive of the greatest message of the New Testament than that belief! A building is never truly called the house of God, either in the New Testament or the Old Testament, in the present or in the past. Certainly no church building, since the days of the early church, could ever properly be called "the house of God." The early church never referred to any building in that way. As a matter of fact, the early church had no buildings for two or three hundred years. When they referred to the house of God they meant the people. A church is not a building, it is people!..."

- <https://247devotionals.com/devotional-by-ray-stedman-gods-house-a-daily-devotion-for-december-8/> Ray Stedman



**Luke 9:28-36, (37-43a): RCL, the same reading (Luke 4:1-13, RCL, the same reading)**

*“The transfiguration of Jesus follows immediately on the scene where Peter confesses Jesus to be the Christ, the Messiah (Luke 9:20).*

*That scene ends with Jesus’ teaching on the coming glory of God’s kingdom to be experienced by the disciples (9:26-27). The transfiguration scene provides a dramatic confirmation of Peter’s confession and a foretaste of the glory to be experienced when God’s kingdom is fully present...*

*One of the significant details of the story that is unique to Luke’s account of the transfiguration is that it occurs in the context of prayer. Neither Matthew nor Mark mentions that Jesus had gone up on the mountain specifically to pray (verse 28), and neither mentions that Jesus was praying when the transfiguration occurs (verse 29). It is clearly a point that Luke wants us to note...”*

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=1572](http://www.workingpreacher.org/preaching.aspx?commentary_id=1572) [Scott Shauf](#) Associate Professor of Religious Studies, Gardner-Webb University’ Boiling Springs, North Carolina *(Read the entire commentary for more of his comments about Luke using the theme of prayer)*

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

### **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.*

**(43b: Jesus Again Foretells His Death** *But while they were all marveling at everything he was doing, Jesus<sup>[c]</sup> said to his disciples,)* <sup>44</sup> *“Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men.”*

<sup>45</sup> *But they did not understand this saying, and it was concealed from them, so that they might not perceive it. And they were afraid to ask him about this saying.*

- a. [Luke 9:31](#) Greek *exodus*
- b. [Luke 9:35](#) Some manuscripts *my Beloved*
- c. [Luke 9:43](#) Greek *he*

### “This is the Gospel of the Lord” “Praise to You, O Christ”

“This passage is traditionally know as the **Transfiguration**, from the Greek term used by both Mark and Matthew to describe what happened to Jesus (*metemorphothesa*, Mk 9:2-8, Mt 17:1-8). Since this term as adopted into English often carries connotations of a permanent and radical alteration, as in the **metamorphosis** of a caterpillar into a butterfly, this may suggest to us a similar change in Jesus at this point in his ministry. However, the term simply refers to a change in appearance, as is more obvious in Luke's use of different words to focus specifically on a (temporary) change in external countenance: "the appearance of his face changed" (*egeneto . . . heteron*, "became different" or "changed"). This, as well as other features dealt with below, marks this as an extraordinary religious experience not a physical metamorphosis.

All three Synoptic Gospels place this event immediately after Peter's confession about Jesus and his subsequent teaching to the disciples about his impending death, as well as an emphasis on discipleship ("If any want to become my followers, let them deny themselves and take up take up their cross daily and follow me." Lk. 9:23; while all three Synoptics (Matthew, Mark, Luke) preserve this saying in almost identical form, Luke alone adds *daily*). The placement in the Synoptics following the first teaching by Jesus about his death, as well as varying accounts immediately following in which Jesus again deals with his death, suggests that this event must be seen as intricately related to the looming crucifixion.

Since Luke's account of the Transfiguration itself closely follows Matthew and Mark, it will be more helpful to understand this event within the structure and flow of the Book of Luke. There are certainly differences in detail, such as Luke's placement of this narrative eight days after Peter's confession about Jesus, while Matthew and Mark place it six days later. However, if we become too preoccupied with such details, since in this instance there are few solid clues within the biblical text to decide the significance of these differences beyond speculation, we risk not hearing Luke's message at this point. There do seem to be some deliberate internal connections made with this narrative within the book of Luke, and it is those connections that provide us a more profitable avenue into Luke's theology here..."

- <http://www.crivoice.org/lectionary/YearC/Cepiphanylastnt.html> THE VOICE is the Internet web site of CRI/Voice, Institute, a global and ecumenical ministry dedicated to providing biblical and theological resources for growing Christians. Learn more .

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“...Consider the wider context of Luke here. As Jesus prepares to make his final trek toward Jerusalem (see Luke 9:51), he is talking increasingly about suffering, betrayal, and death. It’s weighing heavily on his mind. But the disciples seem lost in a fog of cluelessness. They are not really tracking all of what Jesus is saying, and so when Jesus speaks openly about his impending death, the disciples sometimes say nothing at all... Or they find Jesus’ rhetoric merely baffling and bewildering... Or they respond to Jesus’ talk about sacrifice and humility by incarnating its opposite in a wrangling over and jockeying for power and privilege in Jesus’ coming kingdom (see Luke 9:46-50).

In other words, long about the time Jesus could use all the support he could get, the disciples are simply unavailable to him in any meaningful way. They cannot encourage Jesus to stick with what they don’t understand (and would resist if they did understand it). Indeed, by their very demeanor and words, they are actually tugging Jesus another direction! Every time they respond to Jesus’ predictions about suffering with indifference or with actions that tug another direction, Jesus must surely have heard the tempter’s voice whispering into his ear, “See, even your friends don’t buy it! Go another way! Seize the day! Go on and at least try to establish an earthly kingdom. For THAT your friends will follow you to the bitter end!”

With no human or earthly voices available to encourage Jesus, his Father steps in to provide new voices in the conversation. Commentators have long pointed out that Moses represented the Sinai Covenant/Law (as well as the Exodus) and that Elijah represented the prophetic voice of the Old Testament as well as God’s covenant faithfulness in sending servants to continue speaking to and ministering to even a wayward Israel.

Having both of them appear on the Mount of Transfiguration seems to be a neat way of coalescing the whole Old Testament into Jesus’ ministry. Probably there is something to all that, but it does not appear that Moses and Elijah spent their time with Jesus reflecting on the ins and outs of the Law and Prophets. Instead we are told only that they “discussed his departure.” That’s why they were there. These recognized giants of the faith come to point Jesus in the direction he needs to go and to encourage him that down that path lies the salvation of the world. If they were not there to encourage Jesus in the direction he had to go, I cannot think of what else they would have had to say about that departure...

#### **Textual Points:**

Luke says that this epiphany on the mountaintop took place “eight days” after Peter’s famous confession of Jesus as the Christ. The other gospels suggest that this took place six days later. Either expression, as Stephen Farris points out in “The Lectionary Commentary,” could be the loose equivalent of saying “about a week later.” Yet, as Farris also suggests, in Luke’s context “the eighth day” could be a prefigurement of the resurrection as well. Luke is mindful of that eighth day significance, after all (he is the only evangelist to give us the Emmaus Road story, replete with Jesus’ being made known to the disciples “in the breaking of the bread”). So

it is possible that this little detail on the timing of the Transfiguration could be a hint pointing toward Easter and the glory that awaited Jesus also then..."

- [https://cep.calvinseminary.edu/sermon-starters/last-epiphany-c/?type=the\\_lectionary\\_gospel](https://cep.calvinseminary.edu/sermon-starters/last-epiphany-c/?type=the_lectionary_gospel) Scott Hoozee



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“Dear Partner in Preaching,

You may be tempted to read just the primary verses of this Sunday’s appointed passage – Luke 9:28-36 – and save the remainder (37-43) for another time. That’s understandable, as the two discreet scenes appear to have little to do with each other. The first, after all, is about the transfiguration, Luke’s take on the dramatic mountaintop encounter between Jesus, Moses, and Elijah while the second is a more ordinary scene of Jesus responding to human need back in the valley. Little wonder you may be thinking of focusing on the former and saving the latter for another Sunday. If this is how you’re leaning, however, I’d encourage you to reconsider, as I believe these verses actually have *everything* to do with each other and, more importantly, how we imagine what we do on Sunday morning. Allow me to explain...

Near the end of the story, in Jesus’ encounter with two disciples on the road to Emmaus, I think that Luke not only describes, but actually makes a confession about, the nature of Christian worship. Writing to a community that has not seen Jesus, Luke narrates a scene that all but lays out the four-fold pattern of Christian worship – gathering (Jesus meets the disciples on the road and draws them into conversation), word (Jesus opens up the Scriptures), meal (Jesus is revealed in the breaking of the bread), and sending (the disciples are eager to trek back to Jerusalem to tell of what they have seen and heard

Similarly, here in nearly the exact middle of Luke’s Gospel, I think he is again instructing us in the nature of worship. Notice that Luke alone, for instance, describes Jesus as going up the mountain to pray. Moreover, his retreat is on the “*eighth day* after these sayings” – the eighth day came very quickly in Christian tradition to refer to Sunday, the day of resurrection and worship, the first day of a new week and era. Jesus discusses with Moses and Elijah his impending crucifixion. And the voice from heaven is directed not to Jesus but to the disciples with the injunction, “Listen to him.” While not the clear pattern of worship outlined in the Emmaus story, this combination of prayer, discussion focused on the cross, and the command to listen all taking place on the eighth day at least kindle our liturgical imagination, reminding us of what Sunday can be like...”

Read more of Pastor Lose’s thoughts at:

- <http://www.davidlose.net/2016/02/transfiguration-c-worship-transfigured/>

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“...The story of the incident that happens the next day when "they" (presumably Jesus and all of the disciples) had come down from the mountain serves as a counter-point to the glorious revelation that has just occurred. The disciples are no longer having a mountain-top experience! (And the story of this incident should include Verses 44 and 45, since Verse 44 is

specifically an instruction from Jesus: Listen to me – [“Let these words sink into your ears” ESV] which is precisely the commandment spoken from the cloud during the Transfiguration.)

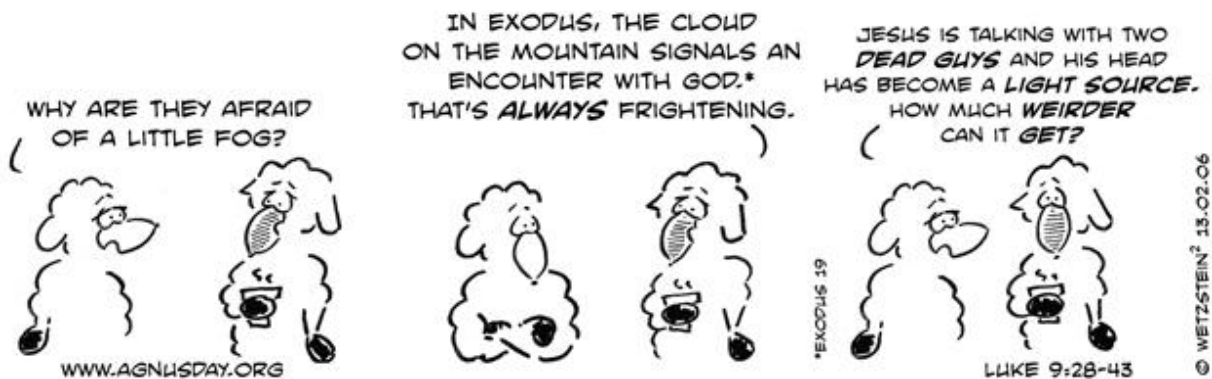
As Malina and Rohrbaugh comment (page 266, see footnote below):

*A man with an only son who was seized by a spirit is in danger of being ostracized by the entire community. ... Since his son could not marry, the father faced the end of the family line, the loss of its land, and hence its place in the village. All members of his extended family were thus imperiled. The cure of this boy is thus the restoration of the family as well.*

Verse 41. Jesus' response to the news that the father begged the disciples to cure his son but they could not is an insult felt all the more sharply because it is given in public. The disciples would certainly be included among the "generation."

Jesus demonstrates his high spiritual status by successfully rebuking the unclean spirit which is possessing the boy. Healing the boy and returning him to his father also results in restoring the social standing of the whole family: the boy is returned to his rightful place in the family; the family is returned to its rightful place in the village..."

- <https://www.holytextures.com/2013/02/luke-9-28-36-37-43-year-c-epiphany-last-transfiguration-sunday-sermon.html> "David Ewart, [www.holytextures.com](http://www.holytextures.com)



Jesus really knows how to put on a show.

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“...The Transfiguration is an apt Preface to Lent and Jesus' journey to Jerusalem, because what lies ahead is both a confrontation between the non-violent justice of the Kingdom of God and the violent injustice of the Roman Empire; as well as the non-violent way of the Beloved versus the hoped-for victory by the Messiah. The crowds at Jerusalem will be cheering for "the one who is bringing the Kingdom of our ancestor David." This is not the same as welcoming God's Beloved...”

- <https://www.holytextures.com/2013/02/luke-9-28-36-37-43-year-c-epiphany-last-transfiguration-sunday-sermon.html> "David Ewart, [www.holytextures.com](http://www.holytextures.com)