

# THE GLORY OF THE CHRIST

## LUKE 9:28-36

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This passage is known as the Transfiguration of Jesus Christ. The transfiguration is also found in Matthew's Gospel (17:1-13) and Mark's Gospel (9:2-13). What Matthew and Mark specifically call a "transfiguration" which means a metamorphosis [μεταμορφόμααι be changed in form, be transformed], Dr. Luke explains, but does not use the Greek word perhaps because of the Greek-pagan connotation (e.g. Ovid's *Metamorphoses*). Regardless of why he doesn't use the specific word, he records this important event in his Gospel to show forth the glory of God in the face of Jesus Christ!

Soon after the disciples rightly confess Jesus as the Christ of God (9:20), three of them are privileged to behold the unique divine glory of Jesus Christ and to see and experience a "sneak preview" of the full revelation of God's Glorious Kingdom that has dawned in Jesus Christ.

Let us be reminded of our context in the larger passage of Luke 9: Jesus had told the disciples what it meant to confess him as Messiah-Christ-Anointed One in Luke 9:21-26. He told them that it meant a life of selfless suffering denying themselves, picking up their crosses daily following him, and losing their lives for the sake of the gospel.

***And he said unto all, If any man would come after me, let him deny himself [Gk. ἀρνησάσθω Imperative/command], and take up [Gk. ἀράτω Imperative/command] his cross daily, and follow me [Gk. ἀκολουθείτω Imperative/command].<sup>24</sup> For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it.***

After a "night of weeping" in hearing Jesus speak of his death and their suffering with him, God encourages the disciples with a "morning of rejoicing"; they are specifically encouraged that Jesus will rise on the third day (v. 22c) be vindicated when he comes *in His glory and the glory of the Father and of the holy angels* in salvation and judgment at the End of Time (v. 26).

<sup>ESV</sup> **Luke 9:26-27:** For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed *when he comes in his glory and the glory of the Father and of the holy angels.*

Then Jesus goes on to say in verse 27: ***"But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God."***

What does Jesus mean when he says in Luke 9:27 that there are some standing here who will not taste death until they see the Kingdom of God? Is he referring to the Transfiguration that happens eight days later?

It is important to understand that it is not merely the Transfiguration that is the full revelation of the Kingdom of God Jesus says some will see. Rather, the Transfiguration is a partial fulfillment of the Kingdom revelation that should be understood as part of the whole process of Jesus' Messianic-Mission that extends through Jesus' accomplishment of that mission in His suffering, death, resurrection, ascension-enthronement to God's right hand, and his pouring out of His Spirit on the Day of Pentecost.

In other words, the glory that will be revealed at the end of time that Jesus speaks of in 9:26 will be beheld by some of them in a partial manner as a sneak preview before they die! This again reminds us of how the Kingdom of God is manifested progressively throughout Jesus' life and ministry until the end of time as one great event that is in phases.

After the confession of Peter and the Apostles and Jesus telling them what it means to be his disciples, the Transfiguration is the first full revelation of this glorious King and His Kingdom! Although Jesus had revealed his Glory in his preaching, power and authority over demons and diseases, and in his giving life back from the dead. Nevertheless, to look at Jesus was to see only a man; his glory was veiled during most of his earthly ministry of humiliation.

Jesus shows the three disciples Peter, John and James the glory that is characteristic of who he is as the Divine Christ, and this is a foretaste of the eschatological glory that will come when God restores all things at the Resurrection of the Last Day. This is the peak of Jesus' self revelation of who he is in response to the faith of his Apostles- -he indeed is the Messiah-Christ-Anointed One, Son of David, and Son of God. Peter, John and James are the three apostle-disciples who would not taste death before they saw the Kingdom of God.

What is revealed to these three? Dr. Luke reveals how much Jesus is consciously fulfilling the Old Testament on his Messianic-Mission. The disciples see three important things: (1) The Glory of Christ; (2) The Witness of Moses and Elijah to the Glory of Christ; and (3) The Witness of YHWH (God) Himself to the Glory of Christ.

## **I. The Glory of Christ (9:28-29)**

### **a. Jesus Prays**

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

***<sup>29</sup> And as he was praying... v. 29a***

Luke consistently associates Jesus' prayers (and the prayers of others) with a great work or miracle that manifests the Kingdom of God or an

important turning point or transition in the outworking of redemptive-history; see also Luke 1:10; 3:21-22; 5:16; 6:12; 9:18; 11:1; 22:40.

It is important that Jesus' praying brings about specific cases of heightened revelation of His identity and God's Kingdom in the Gospel of Luke. Earlier when the Apostles make their confession that he is the Christ of God, it is preceded in 9:18 with Dr. Luke telling us that Jesus was praying.

Here before the Transfiguration of Jesus, he is also praying and enjoying intimate fellowship with God when his inner character, being and glorious identity is revealed.

b. Jesus' Inner Circle

This is the second specific and distinct setting apart the three, Peter, John and James, as Jesus allowed them to be privy to the raising of Jairus' daughter (Luke 8:51).

c. The Mountain- Mt. Hermon? Mt. Tabor? Biblical-Theological Significance

**Location?** This is probably Mt. Tabor in southern Galilee, six miles from Nazareth, but it is difficult to decide since no specific locale is mentioned in the narrative.

Because of what will happen, it is important that Jesus took his Apostles "up on the mountain"; mountains are revealed in Scripture often as places of God's revelation of his glory; in fact, Moses and Elijah were used by God as Prophets to reveal God's glory to His people upon mountains (see Exodus 19-20, specifically Exodus 24:17; cf. Hebrews 12:18-25; 2 Kings 6:17; see also Ezekiel 11:23).

d. Jesus' Face and Clothing

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

Jesus' divine majesty and glory is revealed through his humanity so drastically that his face and clothing are altered to white, like a blinding glorious light.

This white light (λευκός ἐξαστράπτων) like the stunning white light of lightning across a dark sky is a color that reveals what is beyond this world in the Scriptures- -the realm of God and His holiness. Matthew describes the light as if looking into the sun:

<sup>ESV</sup> **Matthew 17:2** And he was transfigured before them, and his face *shone like the sun*, and his clothes became white as light.

i. Glory- What is it? What does it represent?

In order to get a greater understanding of this glory that is being revealed in Christ, it is important to think about what the Bible reveals about “glory”.

The word “glory” is *chabod* or *kabod* in Hebrew:

כְּבוֹד *kabod* n.m. and f. **abundance, honor, glory**

***Kabod (chabod) is a characteristic attribute and possession of God revealed in the Old Testament:***

<sup>ESV</sup> **1 Chronicles 29:11** *Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty*, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all.

God’s glory, because it is part of his unique character as the True and Living God, is not something to be given to another because it is part of the divine uniqueness of God being God (which is extremely important and significant for our passage in Luke 9, especially verses 31-32).

<sup>ESV</sup> **Isaiah 42:8** I am the LORD; that is my name; *my glory I give to no other*, nor my praise to carved idols.

<sup>ESV</sup> **Isaiah 48:11** For my own sake, for my own sake, I do it, for how should my name be profaned? *My glory I will not give to another.*

**Throughout the Old Testament we learn:**

1. Glory reveals God’s Character...
2. ...God’s glory is a manifestation of His Presence (where God is worshipped)...
3. ...The manifestation of God’s Presence implies God’s covenantal faithfulness to His People...

4. ...The absence of God's glory implies judgment because of sin...

***The Glory (chabod) of God was in the Tabernacle where the Israelites worshipped YHWH and made sacrifices for their sins.***

<sup>ESV</sup> **Exodus 40:34-35:** Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. <sup>35</sup> And Moses was not able to enter the tent of meeting because the cloud settled on it, ***and the glory of the LORD filled the tabernacle.***

***The Glory (chabod) of God was in the Ark, God's Footstool later in Redemptive-History during the time of Samuel, Saul, and David..***

<sup>ESV</sup> **1 Samuel 4:18-21:** As soon as he mentioned the ark of God, Eli fell over backward from his seat by the side of the gate, and his neck was broken and he died, for the man was old and heavy. He had judged Israel forty years. <sup>19</sup> Now his daughter-in-law, the wife of Phinehas, was pregnant, about to give birth. And when she heard the news that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed and gave birth, for her pains came upon her. <sup>20</sup> And about the time of her death the women attending her said to her, "Do not be afraid, for you have borne a son." But she did not answer or pay attention. <sup>21</sup> ***And she named the child Ichabod, saying, "The glory has departed from Israel!" because the ark of God had been captured and because of her father-in-law and her husband.***

***The Glory (chabod) of God was in the Temple.***

<sup>ESV</sup> **2 Chronicles 7:1** As soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, ***and the glory of the LORD filled the temple.***

<sup>ESV</sup> **Ezekiel 44:4** Then he brought me by way of the north gate to the front of the temple, and I looked, and behold, the glory of the LORD filled the temple of the LORD. And I fell on my face.

***The Glory of God could be removed from God's people because of their sins (Ichabod).***

The Prophet Ezekiel speaks specifically of idolatry in the Temple by God's people.

**Ezekiel 8:11-16:** And before them stood seventy men of the elders of the house of Israel, with Jaazaniah the son of Shaphan standing

among them. Each had his censer in his hand, and the smoke of the cloud of incense went up. <sup>12</sup> Then he said to me, ***"Son of man, have you seen what the elders of the house of Israel are doing in the dark, each in his room of pictures? For they say, 'The LORD does not see us, the LORD has forsaken the land.'"*** <sup>13</sup> He said also to me, "You will see still greater abominations that they commit." <sup>14</sup> Then he brought me to the entrance of the north gate of the house of the LORD, and behold, there sat women weeping for Tammuz. <sup>15</sup> Then he said to me, "Have you seen this, O son of man? You will see still greater abominations than these." <sup>16</sup> And he brought me into the inner court of the house of the LORD. And behold, at the entrance of the temple of the LORD, between the porch and the altar, were ***about twenty-five men, with their backs to the temple of the LORD, and their faces toward the east, worshiping the sun toward the east.***

In Ezekiel 10, the prophet witnesses the Glory of God departing from the Temple and thus his covenantal and saving presence is removed from them:

**Ezekiel 10:18-19:** Then the glory of the LORD went out from the threshold of the house, and stood over the cherubim. <sup>19</sup> And the cherubim lifted up their wings and mounted up from the earth before my eyes as they went out, with the wheels beside them. And they stood at the entrance of the east gate of the house of the LORD, and the glory of the God of Israel was over them.

<sup>ESV</sup> **Ezekiel 11:23** And the glory of the LORD went up from the midst of the city and stood on the mountain that is on the east side of the city.

What significance does this have for our passage in Luke 9? God's glory that was manifested in the Tabernacle, Ark, and Temple, and that was removed for sin during the time of the Prophet of Ezekiel has returned to Israel!

***The glory of God is being ultimately revealed in Christ here in his Transfiguration! The Glory of God has returned to Israel and it is found in Christ!***

The meaning and importance of this glorious revelation is that the glory manifestation of the invisible God was revealed in the glory, the dazzling white of Jesus in the flesh ("If you have seen me, you have seen the Father" (John 14:6-10); "We have beheld his glory" (John 1:14)-

***ESV John 1:14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.***

Jesus is revealing *who he is* as the Christ of God. This is the glory that he has had before the world existed (as he says in John 17:5). Jesus is not merely reflecting God's glory, but *who he is*, that is his attributes, his inner divine nature is made transparent for the disciples to behold.

New Testament professor Joel B. Green comments on Jesus' Transfiguration: "In OT and Jewish tradition, one's countenance is a mirror of one's heart and a manifestation of one's relationship to God (see Acts 6:15; Exodus 34:29-30). Throughout Luke-Acts, clothes are a signifier of status, dazzling clothes denoting heavenly glory (Luke 24:4; Acts 1:10). Luke's point, then, ***is not that Jesus experienced an internal adjustment of some sort that led to his transformed appearance, but that his inner being was made transparent to those who accompanied him***" (Green, *Luke*, NICNT, pg. 380).

Implications of this Transfiguration-Revelation of the Christ:

- Jesus Christ is the Lamb of God.
- Jesus Christ is the Covenantal and Saving Presence of God.
- Jesus Christ is *Immanuel*- "God with us"
- Jesus Christ is the Way to God (John 14:6) or to the Holy of Holies.
- Jesus Christ is the only hope for Israel and the world and in Him is the forgiveness of sins found through his blood.

ii. Clothing- Priestly Clothes in the Old Testament (Exodus 28-29)

Dr. Luke tells us that Jesus' clothes became dazzling white. Jesus the Christ is revealing himself not only one with the Father, but also as the Great High Priest:

***The priests in the Old Testament wore glorious robes in the tabernacle and temple as types of Christ's glory as the Great High Priest who would one day come and priest, sacrifice, and temple would become one in Christ!*** (Hebrews 5:1-7:28); see Exodus 28-29: "And thou shalt make holy garments for Aaron thy brother, for glory and for beauty"- Ex. 28:2.)

***ESV Exodus 28:40 "For Aaron's sons you shall make coats and sashes and caps. You shall make them for glory and beauty.***

It is significant that Jesus reveals his Glorious Person as Messiah-Christ as he sets his face toward Jerusalem to suffer at the hands of the Sanhedrin because this is where the final Lamb of God will be slain on the altar of YHWH for the sins of all those who believe (9:22ff; 51; cf. Heb. 7:24-28).

iii. "...Make his face to shine upon you."

<sup>ESV</sup> **Numbers 6:24-26:** The LORD bless you and keep you; <sup>25</sup> the LORD make his face to shine upon you and be gracious to you; <sup>26</sup> the LORD lift up his countenance upon you and give you peace.

<sup>ESV</sup> **Psalm 80:3** Restore us, O God; let your face shine, that we may be saved!

<sup>ESV</sup> **Psalm 80:7** Restore us, O God of hosts; let your face shine, that we may be saved!

<sup>ESV</sup> **Psalm 80:19** Restore us, O LORD God of hosts! let your face shine, that we may be saved!

<sup>ESV</sup> **Psalm 119:135** Make your face shine upon your servant, and teach me your statutes.

## II. The Old Testament Witness to Christ: Moses and Elijah (9:30-33)

<sup>30</sup> *And behold, two men were talking with him, Moses and Elijah...*

In Jesus' transfiguration of divine glory it is appropriate for Moses and Elijah, two men representative of the Law and Prophets, as well as the two most glorious times of God's revelation in the Old Covenant, to be conversing with Jesus as the Son of Man is setting his face toward Jerusalem to go through his own Exodus-Departure in order to redeem all of those who believe.

Reformed Pastor Kent Hughes said in a sermon: "Moses was the great lawgiver, and Elijah was the great prophet. Moses was the founder of Israel's religious economy, and Elijah was the restorer of it. Together they were a powerful summary of the entire Old Testament economy" (*Luke*, pg. 350).

It is also important here because of claims that Jesus was merely a Great Prophet like Elijah (see 9:7-9, 18-19) that has come back to show that he is indeed someone like them as he is a prophet from God, but that he is distinct from and much greater as YHWH's witness to them all will prove.



It is important to note that with Moses and Elijah we have some similarities:

- 1) Both are representatives of significant high points in the Old Covenant Era (Great manifestations of God's Kingdom in Word and Deed).
- 2) Both have unusual departures from this world:

Moses dies on Mount Nebo and only God knows where he is buried:

<sup>ESV</sup> **Deuteronomy 34:5** 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.*

Elijah is taken from the earth in a chariot of fire:

<sup>ESV</sup> **2 Kings 2:11** And as they still went on and talked, behold, chariots of fire and horses of fire separated the two of them. *And Elijah went up by a whirlwind into heaven.*

- 3) Both experienced God's glory in special ways (on mountains!)- Exodus chapters 25-31 for Moses and 1 Kings 19:8-18 for Elijah when the LORD appears to Elijah when he is discouraged by the great idolatry and unfaithfulness in Israel.
- 4) Both are great prophets of God's people.
- 5) In Rabbinic traditions (*Deut. Rab.* 3:17) there was a belief that they would appear together at the end of the age: "Moses, I swear to you, as you devoted your life to their service in this world, so too in the time to come when I bring Elijah the prophet to them, the two of you shall come together" (Quoted in Beale and Carson, pg. 312); compare with Revelation 11.

To better understand how Jesus is fulfilling the Old Testament, let us compare Jesus' ministry with Moses and Elijah:

#### a. Moses and Christ

##### i. The Glory of Moses and the Glory of Christ:

Jesus is revealed in Luke 9 as one who has glory in himself as God, contrasted to Moses as recorded in Exodus 34 that when he beheld the glory of God, his face was shining, but it was fading because his ministry

as mediator was not a permanent one as is Christ's. The Bible tells us that Moses' ministry as Lawgiver, Prophet and Mediator was only temporary in Redemptive-History; Moses and his ministry pointed to One much greater than he!!

After Moses was on Mount Sinai dwelling with God, his face shone with a reflection of the glory of God after he had spoken with him.

<sup>ESV</sup> **Exodus 34:29** 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.*

Yet even as Moses came down the mountain of God, the glory of the Old Covenant was fading; Moses' glory on his face was only a reflection, and because of this his ministry was a type and only temporal:

This is what the Apostle Paul contrasts between the glory revealed in Moses in the Old Covenant and the greater glory revealed in the New Covenant in the Person and Work of Jesus Christ:

**2 Corinthians 3:7-11**: Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end,<sup>8</sup> will not the ministry of the Spirit have even more glory?<sup>9</sup> For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory.<sup>10</sup> Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it.<sup>11</sup> For if what was being brought to an end came with glory, much more will what is permanent have glory.

The Apostle Paul teaches us in 2 Corinthians 3:7-11 that the Old Testament ministry of Moses revealed only a temporal glory (that "was being brought to an end" v. 7c, 11a) and that the ministry of Jesus was permanent (11b) and comes with a glory that far surpasses it (v. 10c). In fact, the glory of Moses' ministry, although it came with glory, has come to have no glory at all, the Apostle Paul says (v. 10) because of the fulfillment that has come in Christ!

## 2. The Exodus of Moses and the Exodus of Christ

<sup>31</sup> *...Who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.*

In Greek, the word translated by the ESV "departure" is actually "Exodus" [ἐξοδος; *exodon*] and this has important biblical-theological

implications for understanding Jesus' Messianic Mission as the True Israelite who must represent his people through an Exodus of death-resurrection-ascension to God's right hand in order to make true worshippers of God who worship in spirit and truth (cf. John 4:24).

In the *Septuagint* (LXX), the Hebrew Bible in translated into Greek and in the texts that speak of the Israelites coming out of Egypt (Exo. 19:1; Numbers 33:38; 1 Kings 6:1; Psalm 104:38) the Greek word used is "Exodus" [ἔξοδος, ου f departure, death; the Exodus (from Egypt)](This is also where the Second Book of Moses gets its name).

For Example:

<sup>ESV</sup> **Psalm 105:38** Egypt was glad when *they departed*, for dread of them had fallen upon it.

<sup>BGT</sup> **Psalm 104:38** εὐφράνθη Αἴγυπτος ἐν τῇ ἐξόδῳ αὐτῶν ὅτι ἐπέπεσεν ὁ φόβος αὐτῶν ἐπ' αὐτούς

*Israel's Exodus-Departure under Moses was a type or a picture of the salvation-deliverance of God; Jesus' Exodus-Departure is the full reality of the salvation-deliverance of God as Jesus suffers, dies, is resurrected-ascended and fully vindicated by God, and this Exodus will be for all true and believing Israelites- -as well as for all those in the world God has chosen to be his own in Christ (Eph. 1:3-6).*

Jesus was talking with Moses and one of the prophets about how he would fulfill everything they represented (or represent) in the Sacred Writings that must be fulfilled (cf. Luke 24:25ff):

<sup>ESV</sup> **Matthew 5:17** "Do not think that I have come to abolish the Law (Moses) or the Prophets (Elijah); *I have not come to abolish them but to fulfill them.*

Jesus Christ was discussing with Moses and Elijah how he was fulfilling the Law of God perfectly that had been revealed to Moses and how he would suffer, die and be vindicated as a Law-Breaker according to the prophets. Jesus Christ came to fulfill everything that was spoken of in the Old Testament!

We see in Jesus' Transfiguration One Greater than Moses:

- 1) A Greater and Permanent Glory being revealed.
- 2) A Greater Exodus.
- 3) A Greater Law-Giver as well as Law-Keeper.

## **b. Elijah the Prophet and Jesus the Prophet**

Jesus used the example of Elijah to characterize his ministry in both word and deed as he ministers not only to Israelites but also to Gentiles, but he had revealed that John the Baptist was the “Elijah who was to come” as forerunner of Messiah spoken of by the prophets:

<sup>ESV</sup> **Luke 4:25-26:** But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, <sup>26</sup> and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow.

We should be reminded that many were thinking Jesus was Elijah in Luke’s Gospel:

<sup>ESV</sup> **Luke 9:7-8:** Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had been raised from the dead, <sup>8</sup> *by some that Elijah had appeared, and by others that one of the prophets of old had risen.*

<sup>ESV</sup> **Luke 9:18-19:** Now it happened that as he was praying alone, the disciples were with him. And he asked them, "Who do the crowds say that I am?" <sup>19</sup> And they answered, "John the Baptist. *But others say, Elijah, and others, that one of the prophets of old has risen.*"

Jesus has come to inaugurate the End of the Age as the Kingdom of God is dawning in Him. The people expected Elijah the Prophet to come back at the End of the Age, and Jesus the Greater Prophet than Elijah has come to inaugurate the End of the Age and the Kingdom.

### c. The “Tabernacle-ing” of God in Christ

While Jesus is talking to Moses and Elijah, Peter awakes from his slumbers with a great idea!

<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.*

Sleep is the typical response of those who are still “slow of heart to understand all that the prophets had spoken of”:

<sup>ESV</sup> **Luke 24:25** And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken!

***Sinful men can actually sleep before the powerful, majestic and gloriously awe-inspiring glory of God being revealed.***

***<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.***

Peter is misunderstanding the progressive aspect of redemptive-history and the necessity (9:22) for this glory to be only temporal, as Jesus must suffer on behalf of his people. We might say that Peter, as many sinners saved by grace, are more comfortable with experiencing and dwelling in glory than in suffering as Jesus has told him (9:21ff).

It is important to note the language that Dr. Luke records of Peter's request: "Let us make three tents". The Greek word σκηνη is translated by the ESV as "tents"; it can also be translated as "booths" or "tabernacles" and this has theological significance for understanding the passage just like the use of *exodus* [σκηνή, ἡς f tent, temporary shelter; tabernacle (of a worship place); house, home, dwelling-place].

Peter is requesting that all rejoice together in *skenes* or tents. Peter is understanding the Feast of Booths or Tabernacles in the way many in Jesus' time would have understood it. It was a Feast that the Israelites interpreted to represent and symbolize God's eschatological presence with his people.

<sup>ESV</sup> **Leviticus 23:42-43:** You shall dwell in booths for seven days. All native Israelites shall dwell in booths, <sup>43</sup> that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God."

New Testament Scholar Darrell Bock wrote concerning the Feast of Tabernacles or Booths: "This key festival in Judaism looked back at God's provision in the wilderness and was regarded as anticipating God's ultimate deliverance....The Feast of Tabernacles was a major event in the Jewish calendar. The festival's main activity involved constructing booths to live in for a week....It is this mood of expectation [about the Last Day or Eschaton] that Peter wants to retain" (*Luke*, pg. 871).

Camp is not to be set up like the tabernacle-tent where YHWH appeared to the people. Rather, Jesus must go through his Exodus-Deliverance in order that what the tabernacling of God symbolized typologically might be ultimately fulfilled in Christ; a once and for all sacrifice-propitiation of the Lamb of God must be made so that God could permanently tabernacle-dwell with man (see John 1:14; Revelation 21:1-7).

*ESV Revelation 21:3-4: And I heard a loud voice from the throne saying, "Behold, the dwelling place [ἡ σκηνὴ τοῦ θεοῦ] of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. <sup>4</sup> He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away."*

Peter wants the heavenly glory to remain, but Jesus knows (and has told Peter) that the day of glory must be preceded first with torment, suffering and death (9:21 ff). In other words, there cannot be glory without suffering which is what Jesus meant when he told the disciples that they must pick up their cross daily and follow him.

It is important to remember the Apostle John's opening prelude to his wonderful gospel:

*ESV John 1:14 And the Word became flesh and dwelt [σκηνώω live, dwell] among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*

### **III. The Witness of YWHH to Christ (9:34-36)**

#### a. The Shekinah Cloud of Glory (*chabod*) (v. 34)

<sup>34</sup> *As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud.*

After a 600 year absence, the Shekinah-Glory-Cloud of YHWH appears again to God's people and envelopes Jesus, Moses, Elijah and the disciples. God himself will make a confession-revelation of who Jesus is as the fulfillment of the Law and the Prophets and the hope of salvation for all who believe and listen to him.

YHWH the Great God and Father of the Lord Jesus overshadows them all with the Shekinah-Glory Cloud that was familiar to the Old Testament saints.

God reveals His Shechinah "Shekinah" Glory [כְּבוֹד "chabod"] that appeared to Moses and the Israelites; this is the very Glory-Cloud Presence of God and His Kingdom that appeared over the Israelites as they made their exodus through the wilderness, the Glory-Cloud Presence that appeared on Sinai, and that appeared in the Tabernacle and Temple of God: Exodus 16:7-10; 24:16; 28:1 ff; 33:22; 40:34-35; Leviticus 9:6, 23; Numbers 14:10; Deut. 5:24; 1 Kings 8:11; 2 Chr. 5:14; 73:1-3; Ezekiel 1:28; 8:4; 43:4-5; Haggai 2:9; Zechariah 2:5; cf. Luke 2:9.

### ***The Glory-Cloud of God's Presence***

#### ***Exodus-Wilderness***

<sup>ESV</sup> **Exodus 13:21-22:** And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. <sup>22</sup> The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

#### ***Giving of the Law on Mt. Sinai***

<sup>ESV</sup> **Exodus 19:9, 16:** And the LORD said to Moses, "Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever." When Moses told the words of the people to the LORD...<sup>ESV</sup> **Exodus 19:16** On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled.

#### ***Instructions to Build the Tabernacle***

<sup>ESV</sup> **Exodus 24:15-18:** Moses went up on the mountain, and the cloud covered the mountain. <sup>16</sup> The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. <sup>17</sup> Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. <sup>18</sup> Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.

***As Moses "entered the cloud" to receive instructions as to how to build the Old Testament Tabernacle, Jesus and his disciples "enter the cloud" to receive instructions as to how to build the New Covenant Temple in Christ; YHWH the Father says: "Listen to him" (v. 33) and my Son, my Chosen One will give you instructions on building the New Temple whose foundation will be built on the Apostles and the Prophets, Christ Jesus being the Chief Cornerstone (cf. Eph. 2:20).***

<sup>ESV</sup> **Exodus 40:34-35:** Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. <sup>35</sup> And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle.

- b. "This is My Son, my Chosen One; listen to Him" (v. 35)

<sup>35</sup> ***And a voice came out of the cloud, saying, "This is my Son, my Chosen One; listen to him!"***

God reveals through Jesus' identity in three ways through his word:

- 1) **“This is my Son”**- Son of God (cf. Luke 1:31-35; 3:21-4:13)
- 2) **“This is my Chosen One”**- The Suffering-Servant of YHWH from Isaiah’s Prophecy (cf. Isaiah 42:1; Luke 23:35).
- 3) **“Listen to Him”**- The Prophet Greater than Moses (cf. Acts 3:22-23).

*Who is this Jesus?* Although men have had wrong answers (9:7-9, 17, there have also been right answers from the Apostles that this is the Christ of God (9:20).

### **1. God says that: Jesus is the Son of God**

Here in our passage YHWH himself answers the question that Dr. Luke has desired for all to know in the first nine chapters of His gospel: “This is my Son, my Chosen One; listen to him”. God is saying clearly that Messiah is His Son, and the Son of David as Dr. Luke’s earlier genealogy made clear in 3:38-

<sup>ESV</sup> **Luke 3:38** the son of Enos, the son of Seth, the son of Adam, the son of God.

We also heard God’s declaration of Christ’s Sonship at his baptism recorded in Luke 3:

<sup>ESV</sup> **Luke 3:21-22:** Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened,<sup>22</sup> and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, ***“You are my beloved Son; with you I am well pleased.”***

### **2. God says that: Jesus is the Suffering-Servant of YHWH spoken of by Isaiah the Prophet**

He is also saying that this is his Chosen One, which is language that was reserved for Israel in the Old Covenant corporately, as well as the Suffering Servant of Isaiah who is revealed as corporate Israel as well as an individual Israelite. This is to teach us that Jesus is the Christ, the Son of God, the Chosen One, the True Israelite of God, the long-anticipated King of the Kingdom, see Deut. 7:6; 14:2; Prophecies of Isaiah:

- i. Israel as God’s Son and Chosen One

<sup>ESV</sup> **Exodus 4:22** Then you shall say to Pharaoh, 'Thus says the LORD, Israel is my firstborn son,



<sup>ESV</sup> **Hosea 11:1** When Israel was a child, I loved him, and out of Egypt I called my son.

God calls Jesus “My Son” the True Israelite, but this is also a reference to Psalm 2:7:

<sup>ESV</sup> **Psalm 2:7** I will tell of the decree: The LORD said to me, "You are my Son; today I have begotten you.

And in light of this reference, Jesus will accomplish his mission as the Anointed One and God will set his Christ upon His holy hill in Zion:

<sup>ESV</sup> **Psalm 2:5 -6:** Then he will speak to them in his wrath, and terrify them in his fury, saying, <sup>6</sup> "As for me, I have set my King on Zion, my holy hill."

## ii. Suffering Servant Passages in Isaiah

The significance of the Father’s revelation and witness of the Son is great! He is identifying Jesus Christ as the Suffering Servant of Isaiah’s Gospel!

<sup>ESV</sup> **Isaiah 41:8** But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend...

<sup>ESV</sup> **Isaiah 42:1** Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.

<sup>ESV</sup> **Isaiah 43:10** "You are my witnesses," declares the LORD, "and my servant whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me.

<sup>ESV</sup> **Isaiah 44:1** "But now hear, O Jacob my servant, Israel whom I have chosen!

<sup>ESV</sup> **Isaiah 44:2** Thus says the LORD who made you, who formed you from the womb and will help you: Fear not, O Jacob my servant, Jeshurun whom I have chosen.

With this witness of YHWH the Father, we have the revelation of a prophetic Mosaic, Elijah-like figure who is the Suffering Servant of Isaiah, and the Davidic King who is David’s Son and God’s Son. It

is indeed true that all that Old Testament witnesses to the Christ. As Jesus will tell his disciples after his resurrection:

***"These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." –Luke 24:45***

### ***3. God says that: Jesus is Prophet Greater than Moses***

We should be reminded that some of Moses' final words were a prophecy about a Greater Prophet who would come and the people would "Listen to him":

<sup>ESV</sup> **Deuteronomy 18:15-18:** "The LORD your God will raise up for you a prophet like me from among you, from your brothers- ***it is to him you shall listen***-<sup>16</sup> just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.'<sup>17</sup> And the LORD said to me, 'They are right in what they have spoken.'<sup>18</sup> ***I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.***

<sup>ESV</sup> **Acts 3:19-24:** Repent therefore, and turn again, that your sins may be blotted out,<sup>20</sup> that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus,<sup>21</sup> whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.<sup>22</sup> ***Moses said, 'The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you.'***<sup>23</sup> And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.'<sup>24</sup> And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days.

God the Father confirms and witness to Jesus Christ as the Prophet Greater than Moses and Elijah who the people must listen to because of Who He is: God's Son and Chosen One!

Bock comments helpfully: "In effect, the voice says to Peter, 'Jesus is not equal to Moses or Elijah; he is greater than they'. God is saying, 'Sit at his feet, so you can learn from him the way to me'" (*Luke*, pg. 874).

The Transfiguration scene is one of awesome revelation where sight is followed by interpretation or word from God himself. This reminds us that even though the Apostles "saw" the glory of God in the face of Jesus

Christ, nevertheless they depended upon God's Word to illuminate them and to interpret the event: "This is my Son, my Chosen; listen to him!"

As the Apostle Peter encourages believers at the end of his life:

<sup>ESV</sup> **2 Peter 1:16-18:** For 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. <sup>17</sup> For 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," <sup>18</sup> we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.

As the Author of the Book of Hebrews witnesses to Christ:

<sup>ESV</sup> **Hebrews 1:1** Long ago, at many times and in many ways, God spoke to our fathers by the prophets, <sup>2</sup> but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. <sup>3</sup> 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. After making purification for sins, he sat down at the right hand of the Majesty on high...

***"In these last days he has spoken to us by his Son...who is the radiance of the glory of God"...Listen to Him!***

- c. Silence as the response to God's Glory manifested (v. 36)

<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.***

There is a true sense of "shock and awe" or shock and amazement at what they had seen and heard!

This silence is also the right response that is characteristic of many in the Bible when people behold the glory and majesty of the LORD's greatness, power, or judgment (see Exodus 14:14; Job 6:24; Jeremiah 16:9; Habakkuk 2:20; Zephaniah 1:7; Zechariah 2:13; Romans 3:19; Revelation 8:1).

<sup>ESV</sup> **Habakkuk 2:20** But the LORD is in his holy temple; let all the earth keep silence before him."

<sup>ESV</sup> **Romans 3:19** Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God.

Part of the reaction of silence is due to the fact that the disciples are beginning to understand and comprehend with God's help who exactly Jesus is, although they will continue to show signs of "slow-of-heart-ness" until after Jesus' glorious resurrection. After the resurrection, they will be able more fully to grasp what exactly they saw and heard on the mount in Jesus' Transfiguration.

After this glorious experience and foretaste of Jesus' permanent glory-state or resurrection-ascension in his exaltation that is to come, Jesus returns to his humbled, low estate of humiliation in a world of sin and misery.

***The Shekinah Glory Cloud departs Israel permanently now, so that the whole world would understand that the Glory of God is found in Christ alone!***

### **Conclusion**

The Glory Cloud will return again, but it is found only in Christ! Our hope is that not only do Peter, James and John get to experience the Glory of the Christ, but all who believe, await the return of Jesus Christ on the Shekinah Glory Cloud- -and similarly to Jesus- -we shall be transformed permanently to glory so that God will dwell with his people eternally!

<sup>ESV</sup> **1 Thessalonians 4:14-18:** For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. <sup>15</sup> For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. <sup>16</sup> ***For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.*** <sup>17</sup> ***Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.*** <sup>18</sup> ***Therefore encourage one another with these words.***

These clouds' spoken of in 1 Thessalonians 4:17 are symbolic of God's presence as the Prophet Daniel foretold (see also Matthew 24:30; 26:64; Mark 13:26; Revelation 1:7):

<sup>ESV</sup> **Daniel 7:13-14:** I saw in the night visions, and behold, ***with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.*** <sup>14</sup> And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

We might think Peter, John and James as highly privileged men, and we might wish that we could experience Jesus in this same way, being intimately surrounded by his glory! Perhaps we might say that if we could see, hear and experience Jesus like them, then we could really grow as his disciples today.

We do have this similar experience through the Work of the Spirit of God as he works in and upon us as those united to Jesus Christ by faith.

In Peter's letter, he reminds us that the Spirit of Glory and of God rests upon us!

<sup>ESV</sup> **1 Peter 4:14** If you are insulted for the name of Christ, you are blessed, because *the Spirit of glory and of God rests upon you*.

<sup>ESV</sup> **2 Corinthians 3:16-17:** But when one turns to the Lord, the veil is removed. <sup>17</sup> Now the Lord 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, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

We anticipate the full glorification of our bodies and whole beings (Romans 8:18-25) but even now we are enshrouded in Jesus' Glory-Presence by His Spirit and we have a foretaste, a down payment NOW on the full glory to be revealed (Eph. 1:13-14; 2 Cor. 5:5)!

<sup>ESV</sup> **Ephesians 1:13-14:** In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, <sup>14</sup> who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

Thanks be to God!!

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### Textual Commentary

Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray. [This is the second specific and distinct setting apart the three, Peter, John and James, as Jesus allowed them to be privy to the raising of Jairus' daughter (Luke 8:51). Because of what will happen, it is important that Jesus took his Apostles "up on the mountain"; mountains are revealed in Scripture often as places of God's revelation of his glory; in fact, Moses and Elijah were used by God as Prophets to reveal God's glory to His people upon mountains (see Exodus 19-20, specifically Exodus 24:17; cf. Hebrews 12:18-25; 2 Kings 6:17; see also Ezekiel 11:23.)]

<sup>29</sup> And as he was praying [Luke consistently associates Jesus' prayers (and the prayers of others) with a great work or miracle that manifests the Kingdom of God or an important turning point or transition in the outworking of redemptive-history; see also Luke 1:10; 3:21-22; 5:16; 6:12; 9:18; 11:1; 22:40],

the appearance of his face was altered, and his clothing became dazzling white [Jesus' divine majesty and glory is revealed through his humanity so drastically that his face and clothing are altered to white, like a blinding glorious light. Jesus reveals the Shechinah "Shekinah" Glory [כְּבוֹד־ "chabod"] that appeared to Moses and the Israelites; this is the very Glory-Cloud Presence of God and His Kingdom that appeared over the Israelites as they made their exodus through the wilderness, the Glory-Cloud Presence that appeared on Sinai, and that appeared in the Tabernacle and Temple of God: Exodus 16:7-10; 24:16; 28:1ff; 33:22; 40:34-35; Leviticus 9:6, 23; Numbers 14:10; Deut. 5:24; 1 Kings 8:11; 2 Chr. 5:14; 73:1-3; Ezekiel 1:28; 8:4; 43:4-5; Haggai 2:9; Zechariah 2:5; cf. Luke 2:9. The meaning and importance of this glory is that the revelation of the invisible God was revealed in the glory, the dazzling white, and this is Jesus in the flesh ("If you have seen me, you have seen the Father" (John 14:6-10); "We have beheld his glory" (John 1:14)-

ESV **John 1:14** And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. As the Glory-Cloud was a visible manifestation of God's powerful presence and Kingdom in the Old Covenant with Moses and the Israelites in the Exodus, so Jesus is about to make his own exodus-departure through the cross and be vindicated by resurrection and he shows forth his glory to his inner circle of Apostles to reveal more of what it means that he is the Messiah-Christ-King- -he is anointed with the glory of God in its fullness! The priests in the Old Testament wore glorious robes in the tabernacle and temples as types of Christ's glory as the Great High Priest who would one day come; priest and sacrifice would become one (see Exodus 28-29: "And thou shalt make holy garments for Aaron thy brother, for glory and for beauty"- Ex. 28:2.) It is significant that Jesus reveals his Glorious Person as Messiah-Christ as he sets his face toward Jerusalem to suffer at the hands of the Sanhedrin (9:22ff; 51).].

<sup>30</sup> And behold, two men were talking with him, Moses and Elijah, [In Jesus' transfiguration of glory; in the revelation of his divine glory it is appropriate for Moses

and Elijah, two men representative of the Law and Prophets and the two most glorious times of God's revelation in the Old Covenant to be conversing with Jesus as the Son of Man is setting his faith toward Jerusalem to go through his own Exodus-Departure in order to redeem all of those who believe. It is also important here because of claims that Jesus was merely a Great Prophet of Elijah that has come back to show that he is indeed someone like them as he is a prophet from God, but that he is distinct from and much greater as YHWH's witness to them all will prove.]

<sup>31</sup> who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem. [In Greek, the word translated by the ESV "departure" is actually "Exodus" [th.n e;xodon] and this has important biblical-theological implications for understanding Jesus' Messianic Mission as the True Israelite who must represent his people through an Exodus of death-resurrection-ascension to God's right hand in order to make true worshippers of God who worship in spirit and truth (cf. John 4:24).]

<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. [Sleep is the typical response of those who are still "slow of heart to understand all that the prophets had spoken of":

<sup>ESV</sup> **Luke 24:25** And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken!

Sinful men can actually sleep before the powerful, majestic and gloriously awe-inspiring glory of God being revealed.]

<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. [Peter is misunderstanding the progressive aspect of redemptive-history and the necessity (9:22) for this glory to be only temporal as Jesus must suffer on behalf of his people. We might say that Peter as many sinners saved by grace are more comfortable with experiencing and dwelling in glory than in suffering. Camp is not to be set up like the tabernacle-tent where YHWH appeared to the people. Rather, Jesus must go through his Exodus-Deliverance in order that what the tabernacling of God symbolized typologically might be ultimately fulfilled in Christ; a once and for all sacrifice-propitiation of the Lamb of God must be made so that God could permanent tabernacle-dwell with man (see John 1:14; Revelation 21:1-7). Peter wants the heavenly glory to remain, but Jesus knows (and has told Peter) that the day of glory must be preceded first with torment, suffering and death. In other words, there cannot be glory without suffering which is what Jesus meant when he told the disciples that they must pick up their cross daily and follow him.]

<sup>34</sup> As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. [YHWH the Great God and Father of the Lord Jesus overshadows them all with the Shekinah-Glory Cloud that was familiar to the Old Testament saints.



<sup>ESV</sup> **Exodus 40:34-35:** Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. <sup>35</sup> And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle.]

<sup>35</sup> And a voice came out of the cloud, saying, "This is my Son, my Chosen One; listen to him!" [*Who is this Jesus? Although men have had wrong answers (9:7-9, 17, there have also been right answers from the Apostles that this is the Christ of God (9:20). Here YHWH himself answers the question that Dr. Luke has been desiring all to know in the first nine chapters of His gospel: "This is my Son, my Chosen One; listen to him". God is saying clearly that Messiah is His Son, and the Son of David as Dr. Luke's earlier genealogy made clear in 3:38-*<sup>ESV</sup> **Luke 3:38** the son of Enos, the son of Seth, the son of Adam, the son of God. He is also saying that this is his Chosen One, which is language that was reserved for Israel in the Old Covenant corporately, as well as the Suffering Servant of Isaiah who is revealed as corporate Israel as well as an individual Israelite. This is to teach us that Jesus is the Christ, the Son of God, the Chosen One, the True Israelite of God, the long-anticipated King of the Kingdom, see Deut. 7:6; 14:2; Prophecies of Isaiah:

<sup>ESV</sup> **Isaiah 42:1** Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.

<sup>ESV</sup> **Isaiah 43:10** "You are my witnesses," declares the LORD, "and my servant whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me.

<sup>ESV</sup> **Isaiah 44:1** "But now hear, O Jacob my servant, Israel whom I have chosen!

<sup>ESV</sup> **Isaiah 44:2** Thus says the LORD who made you, who formed you from the womb and will help you: Fear not, O Jacob my servant, Jeshurun whom I have chosen.

<sup>ESV</sup> **Isaiah 45:4** For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me.

<sup>ESV</sup> **Isaiah 49:7** Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: "Kings shall see and arise; princes, and they shall prostrate themselves; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."

<sup>ESV</sup> **Isaiah 65:9** I will bring forth offspring from Jacob, and from Judah possessors of my mountains; my chosen shall possess it, and my servants shall dwell there.

<sup>ESV</sup> **Isaiah 65:22** They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands.]

<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. [There is a true sense of “shock and awe” or shock and amazement at what they had seen and heard! This silence may also be the right response that is characteristic of many in the Bible when they behold the glory and majesty of the LORD’s greatness, power, or judgment (see Exodus 14:14; Job 6:24; Jeremiah 16:9; Habakkuk 2:20; Zephaniah 1:7; Zechariah 2:13; Romans 3:19; Revelation 8:1). After this glorious experience and foretaste of Jesus’ permanent glory-state or resurrection-ascension in his exaltation that is to come, he returns to his humbled, low estate of humiliation in the a world of sin and misery.]

## **Scripture Lesson**

### **Exodus Passages on Cloud of Glory**

<sup>ESV</sup> **John 1:14-18:** And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. <sup>15</sup> ( John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'") <sup>16</sup> And from his fullness we have all received, grace upon grace. <sup>17</sup> For the law was given through Moses; grace and truth came through Jesus Christ. <sup>18</sup> No one has ever seen God; the only God, who is at the Father's side, he has made him known.

<sup>ESV</sup> **Exodus 24:9-18:** Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, <sup>10</sup> and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. <sup>11</sup> And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank. <sup>12</sup> The LORD said to Moses, "Come up to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction." <sup>13</sup> So Moses rose with his assistant Joshua, and Moses went up into the mountain of God. <sup>14</sup> And he said to the elders, "Wait here for us until we return to you. And behold, Aaron and Hur are with you. Whoever has a dispute, let him go to them." <sup>15</sup> Then Moses went up on the mountain, and the cloud covered the mountain. <sup>16</sup> The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. <sup>17</sup> Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. <sup>18</sup> Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.

<sup>ESV</sup> **Exodus 33:16-23:** For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?" <sup>17</sup> And the LORD said to Moses, "This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name." <sup>18</sup> Moses said, "Please show me your glory." <sup>19</sup> And he said, "I will make all my goodness pass before you and will proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. <sup>20</sup> But," he said, "you cannot see my face, for man shall not see me and live." <sup>21</sup> And the LORD said, "Behold, there is a place by me where you shall

stand on the rock, <sup>22</sup> and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. <sup>23</sup> Then I will take away my hand, and you shall see my back, but my face shall not be seen."

<sup>ESV</sup> **Exodus 34:5-8:** The LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. <sup>6</sup> The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, <sup>7</sup> keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation." <sup>8</sup> And Moses quickly bowed his head toward the earth and worshiped.

<sup>ESV</sup> **Exodus 34:29-35:** 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>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.

2 Corinthians 3:7-11: Now if the ministry of death, carved in letters on stone, came with such glory that the Israelites could not gaze at Moses' face because of its glory, which was being brought to an end, <sup>8</sup> will not the ministry of the Spirit have even more glory? <sup>9</sup> For if there was glory in the ministry of condemnation, the ministry of righteousness must far exceed it in glory. <sup>10</sup> Indeed, in this case, what once had glory has come to have no glory at all, because of the glory that surpasses it. <sup>11</sup> For if what was being brought to an end came with glory, much more will what is permanent have glory.

<sup>ESV</sup> **Isaiah 42:1** Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.

<sup>ESV</sup> **Isaiah 43:10** "You are my witnesses," declares the LORD, "and my servant whom I have chosen, that you may know and believe me and understand that I am he. Before me no god was formed, nor shall there be any after me.

<sup>ESV</sup> **Isaiah 44:1** "But now hear, O Jacob my servant, Israel whom I have chosen!

<sup>ESV</sup> **Isaiah 44:2** Thus says the LORD who made you, who formed you from the womb and will help you: Fear not, O Jacob my servant, Jeshurun whom I have chosen.

<sup>ESV</sup> **Isaiah 45:4** For the sake of my servant Jacob, and Israel my chosen, I call you by your name, I name you, though you do not know me.

<sup>ESV</sup> **Isaiah 49:7** Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: "Kings shall see and arise; princes, and they shall prostrate themselves; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."

<sup>ESV</sup> **Philippians 2:5-11:** Have this mind among yourselves, which is yours in Christ Jesus, <sup>6</sup> who, though he was in the form of God, did not count equality with God a thing to be grasped, <sup>7</sup> but made himself nothing, taking the form of a servant, being born in the likeness of men. <sup>8</sup> And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup> Therefore God has highly exalted him and bestowed on him the name that is above every name, <sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

**Revelation 1:7-20:** Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen. <sup>8</sup> "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty." <sup>9</sup> I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus. <sup>10</sup> I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet <sup>11</sup> saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea." <sup>12</sup> Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, <sup>13</sup> and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. <sup>14</sup> The hairs of his head were white like wool, as white as snow. His eyes were like a flame of fire, <sup>15</sup> his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. <sup>16</sup> In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength. <sup>17</sup> When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last, <sup>18</sup> and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. <sup>19</sup> Write therefore the things that you have seen, those that are and those that are to take place after this. <sup>20</sup> As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.