

Grace, mercy and peace be to you from our Lord and Savior, Jesus Christ. Amen.  
Amen.

You may be seated. So in the Old Testament lesson, we have the story or the history of Moses' death. Now, Moses was not allowed to go into the Promised Land, not because he wasn't a faithful servant of God, but because he was a human being like everyone else and he'd sinned. And so when God told him just to point to the rock, he struck the rock instead, he dissipated the Word of God. But this does not diminish who Moses was in the Old Testament. He was the greatest of all prophets. He is the only one that in his life saw the glory of God, even if it was in passing to the very back side, just barely a glimpse of the glory of God. He communed with God and spoke face to face.

So much so that in Moses we have the name given to us that God gives to His people. When Moses was beginning his ministry, or actually when God was forcing Moses to begin his ministry, he was a little uncertain of his skills and abilities and he was a little concerned. So he asked God, "Who am I to tell the Israelites who sent me? How are they going to believe me? Who are you and how am I supposed to explain it to them?" And God says, "I am who I am," or in the Hebrew, Yahweh. So you might've heard that when I was reading the Old Testament, that Yahweh had a relationship with Moses, that Yahweh sent Moses to do these things because God gave Moses His name that he might call upon Him, that all of Israel might call upon the name of the Lord and His real name, Yahweh, I am.

And it's pretty amazing though that even just as Jesus surpassed Moses in being a greater prophet and priest and King and God. So also the name that we have for God is greater than the Old Testament one. In the Old Testament, he was called Yahweh. Now everybody can use your personal name, your first name, Patrick, John, Mary, Frank, George, Yahweh. This is a name for everybody. But we in the church have a more perfect name, a more intimate name that we call God: Father. Everybody can use Patrick, but only the children can use father. And so we call Him Father because we are His children. As Colin was brought into the family of God and adopted by his Heavenly Father, so also were we adopted into the family so that we can call Him Dad and Father. And that is the name that He has given to us.

And so we see by Moses and by Jesus, the Old Testament being superseded by the new. Moses saw the glory of God. Jesus was the glory of God. And when we read about Moses' acts, it's interesting how we end it here. In verse 12 it says, "And for all the mighty power and all the great deeds of terror that Moses did in the sight of Israel," the parting of the Red Sea, the killing of the firstborn, for those that didn't

have blood on the doorsteps, all of the plagues, the pillar of fire and pillar of smoke. And all of this that was going on, these were deeds of great terror. The people were in awe and fear of the Lord because of all the great might that He did. And now we have Jesus showing up and Jesus does not always demonstrate and show His glory.

When He became man in the incarnation, was born of the Virgin Mary, the glory of God was hidden in the little bitty baby of Jesus Christ. He was His state of humiliation. He lived on this earth not demonstrating, not using His glory, but keeping it hidden in the person of Jesus Christ. Yet every once in a while, it burst out in the healing of the sick and the lame, in the raising of the dead, in the casting out of demons, in the calming of the storm, in the calming of the sea, in all of the way that He spoke, the glory of God shone through. And now in this very last moment as He's getting ready to be crucified, the glory of who He is shines through. And it's interesting. Moses and Elijah are there with Him and they're talking about His departure.

Now that word departure is the same connection with the Exodus. As God appeared to God in the Exodus, so now God is appearing in His glory as Jesus begins His exodus. His exodus from the state of humiliation here on earth to the state of exaltation, which He accomplishes through the cross, through His death and suffering. He dies, and then He is raised to new life and gives us the hope of new life as well. So His beginning exodus, just like Moses sees the glory of God, the glory of God shines through as He prepares to exit, to exodus out just for a moment till He finishes His task of being crucified, of building the house, of providing the foundation upon which we now stand.

So before He accomplishes all that Moses and Elijah, why these two? Well, Jesus has often said in His teaching, "The law and the prophets [inaudible 00:06:14] about me." Moses is the epitome of the law and the greatest of prophets. And Elijah is the extension of that. Elijah being brought into heaven by the fiery chariot. So we've got the law and the prophets and both of them are testifying about Jesus here in this moment and fulfilling, Jesus is fulfilling all that Moses and Elijah and all everybody else promised would happen. And it is now about to be fulfilled.

Peter doesn't know what to do with this. So of course he opens his mouth. "Let's build some tents." Because when God shows up, you build something. Peter just didn't know what he was doing. He had to do something. And so he was a little concerned. He was a little afraid. He didn't know what was going on until ... And then the cloud came and overshadowed the mountain like it did when Moses was on the mountaintop receiving the 10 Commandments. Moses literally brought down the 10 Commandments to the people after having seen the glory of God.

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Jesus having demonstrated the glory of God doesn't bring down the law, but He brings down the gospel, His death and His resurrection that we receive in joy.

And it's no longer the mighty deeds of terror that God performed through Moses, but it's the mighty deeds of grace and mercy and love and forgiveness that Christ does. The glory of God is the same, but the law only brings terror and a knowledge of our sin. The gospel brings hope and everlasting life and confidence because He has built this house. "We are the people of God," as Paul says, or as the writer of Hebrews says that "He is the high priest and the apostle of our confession and the prophet and the priest and the King. He is everything."

And He has built this house by placing himself as the cornerstone, as the thing upon which we build everything else. It is all about Christ and what He has done for us. And this transfiguration is just a symbol and a sign that He is able to do what He promises He is going to do. Just like God was to bring the Israelites out of the land of Egypt, out of the house of slavery, so also does God bring us out of the house of slavery to sin, into the Promised Land of everlasting life with Christ. And that's what He's about ready to accomplish, so that we might testify of all these things that Christ is faithful over God's house as a son. He has done it. He has done it all well.

And we can hold fast with confidence and boast in the hope of the salvation that our Father, our loving Father gave to us in our baptisms through faith. Hold firm to that promise, stand firm in the foundation of God's Word and you will never be shaken, come what may. No matter the chaos of this world, no matter the chaos of your life, God is always secure and stable and you need not doubt, fret or worry, but trust Him because His grace and His mercy is sufficient. And may that grace and mercy be and abide with you always now and forevermore unto life everlasting. Amen.

Amen.