

This message was delivered by Rev. Pamela Graf Short to the People of Prayer at the Tontogany Presbyterian Church for Transfiguration Sunday, March third in the year of our LORD two thousand and nineteen. It is based on the following texts:

Exodus 34:29-35

34:29 Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant in his hand, Moses did not know that the skin of his face shone because he had been talking with God.

34:30 When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him.

34:31 But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them.

34:32 Afterward all the Israelites came near, and he gave them in commandment all that the LORD had spoken with him on Mount Sinai.

34:33 When Moses had finished speaking with them, he put a veil on his face;

34:34 but whenever Moses went in before the LORD to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded,

34:35 the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.

Luke 9:28-36

9:28 Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray.

9:29 And while he was praying, the appearance of his face changed, and his clothes became dazzling white.

9:30 Suddenly they saw two men, Moses and Elijah, talking to him.

9:31 They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem.

9:32 Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him.

9:33 Just as they were leaving him, Peter said to Jesus, "Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah" -- not knowing what he said.

9:34 While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud.

9:35 Then from the cloud came a voice that said, "This is my Son, my Chosen; listen to him!"

9:36 When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

In our Bible story for today
history stands alive and well,
as prayer is met with dazzle and star dust.

It is the Gospel of Luke, after all,
and so we ought to expect something that shimmers.
Luke is fond of getting our attention with bright angels and men who are struck mute
and women who are overshadowed by the Holy Spirit. Luke has a way of combining
the spectacular with the ordinary,
the marvelous with the mundane.

“Now about 8 days after these saying ...”

What were these sayings?

In the preceding scene Jesus was talking about his death and resurrection.

He was calling followers to deny themselves.

He was beckoning them to stand firm.

I guess you could say that he was warning them

that following Jesus will not always mean sequence party dresses or parades with gold pompoms and silver
corvettes.

Yet right on the heels of this warning comes glitz!

On the doorstep of the Cross we are given an interesting mix of past and future,
of covenant identity and Resurrection transformation, of prayer and proclamation and celebration.

Now about 8 days after these saying...

8 days...

Jewish boys were traditionally circumcised on the 8th day. That is, they were marked with the seal of God's
covenant community.

This is a covenant story and therefore it is a Presbyterian Story, but first of all it is of course a Jewish story.

And Jewish people will tell you,

being chosen as God's shimmer in the world often brings with it a glare of trouble and sacrifice,
struggle and persecution.

And yet, like this mountain top experience will attest, belonging to God in life and in death
does mean the eventual glory of being surrounded by the very presence of God's own self.

O to be surrounded by the very presence of God's own self, terrifying for an instant, comforting for eternity.

Luke takes great care in helping those of us who are not Jewish to understand how this story of Jesus is a part of
God's great story of love and salvation as told through the lives of Jewish communities of faith.

Of all the characters in this long story of love,

why Moses; why Elijah?

Well, they may have been singled out for this experience for a number of reasons.

Surely as our confirmation students told me this week, Moses and Elijah were two of the greatest prophets who
ever lived.

Now the main role of the Jewish prophet was to bring to the people the heart of God and bring to God the heart of the people.

At their best prophets brought without varnish the Word of the LORD to anyone who would listen; and at their best the prophets refused to let God ignore the troubles that plagued the people.

While Isaiah and Amos and Micah spoke God's Word for the world in beautiful poetic images of despair and hope, desert and garden, weddings and waterfalls, Moses and Elijah are not seen as eloquent or lyrical, but rather as direct and practical agents of God's salvation and God's justice.

Moses stands at the head of Israel's history; the leader of the exodus—that great story of deliverance and salvation as God brought the people out of slavery and into freedom. Moses' intimate relationship with God made his own face glow. His friendship with God served him well as he led the people through the trials of the wilderness and took them to the very edge of the land of promise.

In Moses own mountain top experience on Mt. Sinai, he received the 10 commandments from God's own hand. For this reason, Moses is often associated with "the Law".

The "law" was instruction on how to live with God and with neighbor and with self;

It was meant to guide and guard and heal and inspire. Moses' stance before the instruction of God was one of humility. In Numbers 12:3 we are told that Moses was more humble than anyone on the face of the earth.

I don't think Elijah gets any points for being humble, yet he is, nonetheless, God's choice for a dreadful time in Israel's history.

Elijah appears on the scene almost 600 years after Moses.

The days of Elijah were not glorious.

You see Elijah walks the earth when Israel's faith in YHWH had declined until there were only 7,000 people in the whole nation who had not bowed to idols. The people of Israel, urged on by the wicked King Ahab, were into all sorts of nonsense, including the worship of a god named Baal.

Elijah's mountain top story goes like this: The prophets of the god Baal built an altar on the top of Mt Carmel. Likewise, Elijah built an altar to YHWH. Elijah challenged the prophets of Baal to pray down fire on the altar of their god, but of course they were unable to do so. YHWH, on the other hand, not only supplied Elijah with fire, but also with the first rain that fell in 3 ½ years.

Perhaps you can picture it: With the rain pelting the earth, the wicked King Ahab takes off in a chariot.

As his mighty horses gallop through the muddy soil, Elijah, under the power of YHWH, runs beside them on foot, and out runs the greatest steeds in Israel.

Moses and Elijah: the Law and the Prophets standing with Jesus, showing us that Jesus' story fits into God's covenant story of love, deliverance and victory.

Until this week, I have seen this story as a rather frivolous story, oddly placed in the Gospels. But just as I believe God sends people from our past to help us on our own sacred journeys of death, I think these two great prophets were sent to assist Jesus. I suspect that their presence served as a great source of strength and encouragement for Jesus as he moved toward the suffering of the cross, for in our story for today we read "They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem (v. 31)."

The word "departure" actually means "exodus". "They were speaking of Jesus' exodus which he was about to fulfill at Jerusalem". Surely the narrator of this story intends for us to make the connection between Moses' exodus from Egypt and the Salvation story Jesus was about to complete at Jerusalem,

not only in his death, but clearly in the splendor of his Resurrection and Ascension, leading us out of slavery to sin and into God's promised glorious presence.

But we must be careful here and not assume there is some sort of parity between Moses, Elijah and Jesus. That seems to be the mistake that Peter makes when he suggests that three dwellings be set up, one for each. The word dwelling is the same word as "tent" or "tabernacle".

I personally think that Peter was suggesting 3 shrines be set up on the mountain, one in veneration of Moses, one in veneration of Elijah and one in veneration of Jesus.

But God quickly moves to correct this notion as a cloud overshadows them and not only overshadows them and "they were terrified as they entered the cloud".

Once in the cloud they hear a voice say "This is my Son, my Chosen; listen to him!" You had the law and you did not follow it. You had the prophets and you did not heed them. Now I give you My Son; My Chosen.

Next comes the only command in the story: "Listen to him". Listen. Pay attention. Lean into the words of Jesus.

As you go through your Lenten journey in the shadow of God's wings listen for the heartbeat of God.

The world will divert you.

Your work will distract you.

Your culture will amuse you.

I urge you to decide now, before Lent begins—

Do you want to get serious about following this command or don't you?

If you are like me, then something has to give.

Time has to be set aside.

Things in my life have to be emptied out.

Divine worship has to be a priority.

It is more likely that you will hear God in the voice of the grocery clerk if you have already taken time to listen for God's voice when you get up in the morning.

It is more likely that you will hear God's voice in the story of a child if you listen for God on your way home from work.

It is more likely that you will hear the voice of Jesus if you are actually reading Jesus' words from the Gospels.

It is more likely that you will hear God's voice in the harmony of a song if as you lay your head down at night you say, "Jesus, I am listening."

And you raise it up in the morning and say "Jesus, I am listening".

And you whisper a prayer as you put your coat on say, "Jesus, I am listening."

And think a word of hope as you stir a pot of soup and say, "Jesus, I am listening."

"This is my Son, my Chosen; listen to him!"

Now may our God of voice
Sing love into your heart
Speak hope into your days
And shout into your neighborhood with
joy, kindness, light and peace
now and forevermore.

Today's reading begins with "Now about 8 days after these saying Jesus took with him Peter and John and James, and went up on the mountain to pray." Luke has more references to prayer than any of the other Gospels. The angel tells Zachariah that his prayers have been heard; Anna lives a life of fasting and prayer; Jesus calls out that the temple is "a house of prayer, but you have made it a den of thieves." And on more than one occasion, Luke has Jesus traveling up a mountain to pray.

36 When the voice had spoken,
Jesus was found alone. And they kept silent

that we can simply set up little tabernacle or shrines for all three

sometimes performing miracles
For example, Lila pointed out that Elijah performed some of the same miracles as Jesus—raising the dead to life and multiplying food for the hungry.

For Luke all of this takes place in a spirit of prayer:

Now about eight days after these sayings Jesus took with him Peter and John and James,
and went up on the mountain to pray.

Luke has more references to prayer than any of the other Gospels. The angel tells Zachariah that his prayers have been heard; Anna lives a life of fasting and prayer; Jesus calls out that the temple is "a house of prayer, but you have made it a den of thieves." And on more than one occasion, Luke has Jesus traveling up a mountain to pray.

29 And while he was praying,
the appearance of his face changed,
and his clothes became dazzling white.

This is particularly significant for your identity as people of prayer.

εξαστραπτω ("shone brightly"; 9:29) The Greek for "brilliant" (his coat) has tucked within it the word "astra" like "astronomy." Jesus is bright like the stars. Interestingly, the only other place this word appears in the whole Bible is Ezekial and Daniel, perhaps a reminder that transfiguration has an eschatological bent -- it is the future breaking in and not simply the past catching up!

These sayings were Jesus talking about his death

28 Now about eight days after these sayings

Jesus took with him Peter

and John

and James,

and went up on the mountain

to pray.

29 And while he was praying,
the appearance of his face changed,
and his clothes became dazzling white.

30 Suddenly [behold] they saw two men,

Moses

and Elijah, talking to him.

31 They appeared in glory
and were speaking of

his departure,

which he was about to accomplish
at Jerusalem.

32 Now Peter

and his companions were weighed down with sleep;

but since they had stayed awake,

they saw

his glory and the two men who stood
with him.

33 Just as they were leaving him,

Peter said to Jesus,

"Master, it is good for us to be here;

let us make three dwellings,

one for you,

one for Moses,

and one for Elijah"—not knowing what he said.

34 While he was saying this,

a cloud came [came into being]

and overshadowed them; and they were terrified
as they entered the cloud.

35 Then from the cloud came a voice that said,

"This is my Son,

my Chosen;
listen to him!"

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Jesus was found alone. And they kept silent
and in those days told no one any of the things they had seen.

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Jesus was found alone.
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Lexical Work

Took along

paralambanó: to receive from

Original Word: παραλαμβάνω

Part of Speech: Verb

Transliteration: paralambanó

Phonetic Spelling: (par-al-am-ban'-o)

Definition: to receive from

Usage: I take from, receive from, or: I take to, receive (apparently not used of money), admit, acknowledge; I take with me.

Went up

anabainó: to go up, ascend

Original Word: ἀναβαίνω

Part of Speech: Verb

Transliteration: anabainó

Phonetic Spelling: (an-ab-ah'-ee-no)

Definition: to go up, ascend

Usage: I go up, mount, ascend; of things: I rise, spring up, come up.

Appearance

eidós: that which is seen, form

Transliteration: eidós

Definition: that which is seen, form

NAS Exhaustive Concordance

Word Origin

from eídō

Definition

that which is seen, form

NASB Translation

appearance (1), form (3), sight (1).

Face

prosópon: the face

Original Word: πρόσωπον, ου, τό

Part of Speech: Noun, Neuter

Transliteration: prosópon

Phonetic Spelling: (pros'-o-pon)

Definition: the face

Usage: the face, countenance, surface.

NAS Exhaustive Concordance

Word Origin

from *pros* and óps (an eye, face)

Definition

the face

NASB Translation

ahead* (2), appearance (5), before* (2), coming* (1), face (37), faces (5), openly (1), outwardly* (1), partial* (3), partiality (1), people (1), person (1), persons (1), presence (11), sight (1).

changed

heteros: other

Original Word: ἕτερος, α, ον

Part of Speech: Adjective

Transliteration: heteros

Phonetic Spelling: (het'-er-os)

Definition: other

Usage: (a) of two: another, a second, (b) other, different, (c) one's neighbor.

HELPS Word-studies

2087 *héteros* – another (of a different kind). **2087** /*héteros* ("another but distinct in kind") stands in contrast to **243** /*állos* ("another of the samekind"). **2087** /*héteros* ("another of a different quality") emphasizes it is qualitatively different from its counterpart (comparison).

[**2087** (*héteros*) sometimes refers to "another" of a different class group or type (as in *Plato*; Oxy. papyri).]

White

leukos: bright, white

Original Word: λευκός, ή, όν

Part of Speech: Adjective

Transliteration: leukos

Phonetic Spelling: (lyoo-kos')

Definition: bright, white

Usage: white, bright, brilliant.

NAS Exhaustive Concordance

Word Origin

a prim. adjective

Definition

bright, white

NASB Translation

white (25).

Dazzeling

exastraptó: to flash or gleam like lightning, be radiant

Original Word: ἐξαστράπτω

Part of Speech: Verb

Transliteration: exastraptó

Phonetic Spelling: (ex-as-trap'-to)

Definition: to flash or gleam like lightning, be radiant

Usage: I flash forth like lightning, gleam, am radiant.

NAS Exhaustive Concordance

Word Origin

from *ek* and *astraptó*

Definition

to flash or gleam like lightning, be radiant

NASB Translation

gleaming (1).

Talking

sullaleó: to talk together

Original Word: συλλαλέω

Part of Speech: Verb

Transliteration: sullaleó

Phonetic Spelling: (sool-lal-eh'-o)

Definition: to talk together

Usage: I talk with, discuss.

NAS Exhaustive Concordance

Word Origin

from *sun* and *laleó*

Definition

to talk together

NASB Translation

conferred (1), discussed (1), talking (4).

Departure

exodos: a departure

Original Word: ἕξοδος, ου, ἡ

Part of Speech: Noun, Feminine

Transliteration: exodos

Phonetic Spelling: (ex'-od-os)

Definition: a departure

Usage: (a) an exit, going out, departure from a place; the exodus, (b) death.

NAS Exhaustive Concordance

Word Origin

from *ek* and *hodos*

Definition

a departure

NASB Translation

departure (2), exodus (1).

Accomplish

pléroó: to make full, to complete

Original Word: πληρόω

Part of Speech: Verb

Transliteration: pléroó

Phonetic Spelling: (play-ro'-o)

Definition: to make full, to complete

Usage: I fill, fulfill, complete.

HELPS Word-studies

Cognate: 4137 *plērōō* (from *plērēs*, "be full," see 4130 /*plēthō*) – properly, *fill to individual capacity*, i.e. to the extent it is "meet" (appropriate). See 4130 (*plēthō*).

NAS Exhaustive Concordance

Word Origin

from *plérēs*

Definition

to make full, to complete

Weighed down

bareó: to weigh down

Original Word: βαρέω

Part of Speech: Verb

Transliteration: bareó

Phonetic Spelling: (bar-eh'-o)

Definition: to weigh down

Usage: I weight, load, burden, lit. and met.

HELPS Word-studies

Cognate: 916 *baréō* (from 922 /*báros*, weight) – to burden (weigh down). See 922 (*baros*).

NAS Exhaustive Concordance

Word Origin

from *barus*

Definition

to weigh down

NASB Translation

burdened (3), heavy (1), overcome (1), weighted down (1).

Stayed awake

diagrégoreó: to keep awake, to be fully awake

Original Word: διαγρηγορέω

Part of Speech: Verb

Transliteration: diagrégoreó

Phonetic Spelling: (dee-ag-ray-gor-eh'-o)

Definition: to keep awake, to be fully awake

Usage: I awake out of sleep, am thoroughly awake.

HELPS Word-studies

1235 *diagrēgoréō* (from 1223 /*diá*, "thoroughly" which intensifies 1127/*grēgoreúō*, "awaken") – properly, *thoroughly, fully (totally) awakened* (note the force of the prefix, *dia*) and used only in Lk 9:32. It emphatically expresses how the sleeping apostles were utterly shocked into full-alertness by the manifestation of Christ's glory.

NAS Exhaustive Concordance

Word Origin

from [dia](#) and [grégoreó](#)

Saw

horaó: to see, perceive, attend to

Original Word: ὁράω

Part of Speech: Verb

Transliteration: horaó

Phonetic Spelling: (hor-ah'-o)

Definition: to see, perceive, attend to

Usage: I see, look upon, experience, perceive, discern, beware.

HELPS Word-studies

3708 *horáō* – properly, *see*, often with *metaphorical* meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception).

[The aorist form (*eidon*), is discussed at [1492](#) /*eídō*, "see." The future tense, and middle-passive form, are discussed under [3700](#) /*optánomai*, "see."]

Standing

sunistémi and sunistanó: to commend, establish, stand near, consist

Original Word: συνίστημι, συνιστάνω

Part of Speech: Verb

Transliteration: sunistémi and sunistanó

Phonetic Spelling: (soon-is-tah'-o)

Definition: to commend, establish, stand near, consist

Usage: I place together, commend, prove, exhibit; intrans: I stand with; I am composed of, cohere.

HELPS Word-studies

4921 *synistáō* (from [4862](#) /*sýn*, "union, together with" and [2476](#) /*hístēmi*, "to stand") – properly, "stand together," referring to facts "lining up" with each other to *support* (*commend*) something.

NAS Exhaustive Concordance

Word Origin

from [sun](#) and [histémi](#)

Definition

to commend, establish, stand near, consist

NASB Translation

commend (3), commended (1), commending (3), commends (2), demonstrated (1), demonstrates (2), formed (1), hold together (1), prove (1), standing (1).

Leaving

diachórizó: to separate entirely

Original Word: διαχωρίζομαι

Part of Speech: Verb

Transliteration: diachórizó

Phonetic Spelling: (dee-akh-o-rid'-zom-ahee)

Definition: to separate entirely

Usage: I separate myself from, part from, go away.

NAS Exhaustive Concordance

Word Origin

from [dia](#) and [chórizó](#)

Good

kalos: beautiful, good

Original Word: καλός, ή, όν

Part of Speech: Adjective

Transliteration: kalos

Phonetic Spelling: (kal-os')

Definition: beautiful, good

Usage: beautiful, as an outward sign of the inward good, noble, honorable character; good, worthy, honorable, noble, and seen to be so.

HELPS Word-studies

2570 kalós – *attractively good; good that inspires (motivates) others to embrace what is lovely (beautiful, praiseworthy); i.e. well done so as to be winsome (appealing).*

Dwellings

Strong's Concordance

skéné: a tent

Original Word: σκηνή, ής, ή

Part of Speech: Noun, Feminine

Transliteration: skéné

Phonetic Spelling: (skay-nay')

Definition: a tent

Usage: a tent, booth, tabernacle, abode, dwelling, mansion, habitation.

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

a tent

NASB Translation

dwellings (1), tabernacle (15), tabernacles (3), tents (1).

Realizing

oida: to have seen or perceived, hence to know

Transliteration: oida

Definition: to have seen or perceived, to know

NAS Exhaustive Concordance

Word Origin

perf. of [eidon](#)

Definition

to have seen or perceived, hence to know

NASB Translation

appreciate (1), aware (3), become learned (1), conscious* (1), having a knowledge (1), knew (16), knew...about (1), know (216), know about (1), know how (9), knowing (36), known (4), known about (1), knows (15), knows how (1), realize (1), realizing (2), recognize (3), unaware* (1), understand (5), understanding (1).

Came

ginomai: to come into being, to happen, to become

Original Word: γίνομαι

Part of Speech: Verb

Transliteration: ginomai

Phonetic Spelling: (ghin'-om-ahee)

Definition: to come into being, to happen, to become

Usage: I come into being, am born, become, come about, happen.

HELPS Word-studies

1096 *gínomai* – properly, to *emerge, become, transitioning* from one point (realm, condition) to another. **1096** (*gínomai*) fundamentally means "*become*" (becoming, became) so it is *not* an exact equivalent to the ordinary equative verb "to be" (*is, was, will be*) as with **1510** /*eimí* (**1511**/*eínai*, **2258** /*ēn*).

1096 (*ginomai*) means "to *become*, and signifies a *change of condition, state or place*" (Vine, Unger, White, *NT*, 109).

M. Vincent, "**1096** (*gínomai*) means *to come into being/manifestation* implying *motion, movement, or growth*" (at 2 Pet 1:4). Thus it is used for *God's* actions as emerging from eternity and becoming (showing themselves) in time (physical space).

Overshadowed

episkiazó: to overshadow

Original Word: ἐπισκιάζω

Part of Speech: Verb

Transliteration: episkiazó

Phonetic Spelling: (ep-ee-skee-ad'-zo)

Definition: to overshadow

Usage: I overshadow, envelop.

HELPS Word-studies

1982 *episkiázō* (from **1909** /*epí*, "upon" and *skiazō*, "to cast shade") – properly, to cast a shadow *on; overshadow*, which leaves a natural (apt) result.

1982 /*episkiázō* ("overshadow") is used in the NT of *God's over-shadowing presence* – which always brings His *boulē*-plan to pass (see **1012** /*boulē*, "God's immutable will for *physical circumstances*").

NAS Exhaustive Concordance

Word Origin

from *epi* and *skia*

Terrified

phobeó: to put to flight, to terrify, frighten

Original Word: φοβέομαι

Part of Speech: Verb

Transliteration: phobeó

Phonetic Spelling: (fob-eh'-o)

Definition: to put to flight, to terrify, frighten

Usage: I fear, dread, reverence, am afraid, terrified.

HELPS Word-studies

Cognate: 5399 *phobéō* – to fear, withdraw (*flee*) from, avoid. See 5401(*phobos*).

NAS Exhaustive Concordance

Word Origin

from *phobos*

Definition

to put to flight, to terrify, frighten

NASB Translation

afraid (39), am afraid (2), awestruck (1), fear (27), feared (5), fearful (2), fearing (6), fears (2), frightened (7), have...fear (1), respects (1), terrified (1).

Came

ginomai: to come into being, to happen, to become

Original Word: γίνομαι

Part of Speech: Verb

Transliteration: ginomai

Phonetic Spelling: (ghin'-om-ahee)

Definition: to come into being, to happen, to become

Usage: I come into being, am born, become, come about, happen.

HELPS Word-studies

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Chosen

eklegó: to select

Original Word: ἐκλέγομαι

Part of Speech: Verb

Transliteration: eklegó

Phonetic Spelling: (ek-leg'-om-ahee)

Definition: to select

Usage: I pick out for myself, choose, elect, select.

HELPS Word-studies

1586 *eklégomai* (from **1537** /*ek*, "out of" and **3004** /*légō*, "*speaking to a conclusion*") – properly, to select (choose) out of, by a highly deliberate choice (i.e. real heart-preference) with a definite *outcome* (as with the destination of divine selection for salvation).

NAS Exhaustive Concordance

Word Origin

from *ek* and *legó* (in the sense of pick up)

Listen

akouó: to hear, listen

Original Word: ἀκούω

Part of Speech: Verb

Transliteration: akouó

Phonetic Spelling: (ak-oo'-o)

Definition: to hear, listen

Usage: I hear, listen, comprehend by hearing; pass: is heard, reported.

HELPS Word-studies

191 *akouō* – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See **189** (*akoē*).

[**191** (*akouō*) is the root of the English term, "*acoustics*."]]

Had spoken

ginomai: to come into being, to happen, to become

Original Word: γίνομαι

Part of Speech: Verb

Transliteration: ginomai

Phonetic Spelling: (ghin'-om-ahee)

Definition: to come into being, to happen, to become

Usage: I come into being, am born, become, come about, happen.

HELPS Word-studies

1096 *gínomai* – properly, to *emerge, become, transitioning* from one point (realm, condition) to another. **1096** (*gínomai*) fundamentally means "*become*" (becoming, became) so it is *not* an exact equivalent to the ordinary equative verb "to be" (*is, was, will be*) as with **1510** /*eimí* (**1511**/*eínai*, **2258** /*ēn*).

1096 (*ginomai*) means "*to become, and signifies a change of condition, state or place*" (Vine, Unger, White, *NT*, 109).

M. Vincent, "**1096** (*gínomai*) means *to come into being/manifestation* implying *motion, movement, or growth*" (at 2 Pet 1:4). Thus it is used for *God's* actions as emerging from eternity and becoming (showing themselves) in time (physical space).

Found

heuriskó: to find

Original Word: εὕρισκω

Part of Speech: Verb

Transliteration: heuriskó

Phonetic Spelling: (hyoo-ris'-ko,)

Definition: to find

Usage: I find, learn, discover, especially after searching.

NAS Exhaustive Concordance

Word Origin

a prim. verb

Definition

to find

NASB Translation

find (48), finding (9), finds (10), found (104), get (1), obtained (1), proved (1), regarded (1).

Reported

apaggelló: to report, announce

Original Word: ἀπαγγέλλω

Part of Speech: Verb

Transliteration: apaggelló

Phonetic Spelling: (ap-ang-el'-lo)

Definition: to report, announce

Usage: I report (from one place to another), bring a report, announce, declare.

HELPS Word-studies

518 *apaggéllō* (from **575** /*apó*, "from" intensifying *angellō*, "announce") – properly, to declare (report) *from*, which focuses on the *original source(context)* shaping the *substance* of what is announced.

[The prefix (*apo*) distinctly "looks back" to the cause (occasion) of the announcing which gives **518** (*apaggéllō*) a distinct nuance-application in each case. This makes *sensitivity to the context* essential to properly understanding the force of **518** (*apaggéllō*) in each of its occurrences.]

Commentary work

From [Matthew Henry's Commentary](#) (c. 1700).

- "Prayer is a transfiguring, transforming duty, which makes the face to shine."

From the [Commentary on the Whole Bible](#) (Jamieson, Fausset and Brown, 1871).

- "**a cloud**--not one of our watery clouds, but the Shekinah-cloud (see on Mt 23:39), the pavilion of the manifested presence of God with His people, what Peter calls "the excellent" of "magnificent glory" (2Pe 1:17)."

["Worship Transfigured,"](http://www.davidlose.net/2016/02/transfiguration-c-worship-transfigured/) David Lose, ...*in the Meantime*, 2016.
<http://www.davidlose.net/2016/02/transfiguration-c-worship-transfigured/>

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.

Which is why the next scene and second half of this week's passage is so important. Because the retreat to worship and the time to listen to the Word, be immersed in the cross, and be gathered in prayer leads inevitably to a return to the "everyday world" of human need where Jesus heals the sick and opposes the forces of evil. If worship is a retreat, in other words, it is not a retreat *from* the world but a retreat *in order to come back to* the world in love, mercy and grace.

This, Dear Preacher, is what worship is meant to be, a moment of reflection, immersion, companionship, and prayer in order that we might embrace our callings in the world to respond to the needs of God's beloved children with renewed energy, confidence, and determination.

A number of years ago a young couple that was relatively new to the church I was serving explained to me how important church had become for them. Whenever one of them could not make it – if, for instance, of their children was sick – they'd do a quick two-minute drill to check in on the week they'd just been through and the week about to come to determine, as they said, "who needed church more." "Church is what helps us make sense of our lives," they explained, "it's that pick-me-up that connects us with God and our calling and sends us back into the week."

<https://earth2earth.wordpress.com/2016/01/31/last-sunday-of-epiphany-the-transfiguration-yr-c/>

["Awaken Us,"](#) Andrew King, *A Poetic Kind of Place*, 2016.

AWAKEN US

(Luke 9: 28-36)

"...but since they had stayed awake, they saw his glory"

Awaken us.

Awaken us in the fall of the snow, the drop of the rain,
the crash of the rolling thunder.

Awaken us in the song of the bird, the laugh of the child,
the gentle hug from another.

Awaken us in the flick of the fish, the leap of the fox,
the lean of the weeping willow.

Awaken us in the sift of the breeze, the lift of the hymn,
the gift of a bed and pillow.

Awaken us in the peal of the bell, the coffee's smell,
the feel of running water.

Awaken us in the starlight's gleam, the hot meal's steam,
the flash of the diving otter.

Awaken us in the eagle's flight, the mountain's height,
the joy of the talk with a friend.

Awaken us in early morning calm, the medicine's balm,
the quiet of evening's end.

Awaken us in the sip of wine, the warm sunshine,
the colour of leaves in autumn.

Awaken us in the caring word, the truth that's heard,
the fragrance of spreading blossoms.

Awaken us far, awaken us near,
awaken us with your story.

Awaken us from where we have come to be here,
awakened to all your glory.

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[Commentary](#), Luke 9:28-36, (37-43), Scott Shauf, Preaching This Week, *WorkingPreacher.org*, 2013.

http://www.workingpreacher.org/preaching.aspx?commentary_id=1572

The message of Jesus' sonship here is given an imperative implication: "Listen to him!" Jesus' sonship is not a matter of abstract theology but requires the obedient response of the disciples to Jesus' message. Jesus' most recent teaching emphasized the costly demands made on those who would follow him, i.e. denying themselves and taking up their cross (verse 23), and that is surely the primary message meant to be listened to and obeyed here.

Whereas the voice at the baptism came "from heaven," here it comes from the very cloud in which the disciples are already enveloped. This suggests a rather intense experience of God's close presence! It also is again reminiscent of Moses' own experience of God's presence at Sinai (see Exodus 24:15-18), the most formative revelation of God in the history of Israel.

The Experience of God in Prayer

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.

Prayer is, in fact, a significant theme throughout Luke's writings. Luke is the only Gospel author to tell us of Jesus praying on other momentous occasions, too:

- Following his baptism, the Holy Spirit descends on Jesus while he is praying (3:21-22);
- Jesus' selection of the twelve apostles occurs after spending an entire night in prayer (6:12-16);
- Peter's confession of Jesus as the Messiah occurs in the context of Jesus' praying (9:18-20).

Other key places where Luke shows Jesus praying include in the garden before his arrest (22:39-46) and on the cross (23:34, 46).

A point that we may especially observe in the transfiguration account, but which is also present in some of these other places, is that prayer for Jesus involved, at times, a dramatic encounter of God's presence. Prayer was not merely speaking words to God but was a truly spiritual experience of God. Lest we think that such a possibility of divine encounter is limited to Jesus, we see the same thing with a variety of characters in Acts, Luke's second volume. To give just a few of many examples:

- The gathered early church experienced a dramatic divine response to their communal prayer (4:23-31).
- The centurion Cornelius's prayers result in an angel being sent to him and in him being chosen by God as the first Gentile Christian (10:1-8).
- Paul and Silas are freed from prison by God while praying (16:25-34).
- Paul experiences an encounter with the risen Christ while praying (22:17-21).

Thus while we should no doubt not expect to have experiences like that of Jesus in the transfiguration on a regular basis in prayer, the transfiguration along with these other scenes should challenge us to seek something higher in prayer than speaking mere words in the hope that God might possibly somehow listen to us. Prayer should be seeking the powerful presence of God in our lives. We must also remember, with the disciples in this scene, that dramatic experiences of Christ's glory come with the call to listen and follow in costly obedience.

[Lectionary Greek: Luke 9:28-36](http://lectionarygreek.blogspot.com/2013/02/luke-928-36.html), Rob Myallis, 2013

<http://lectionarygreek.blogspot.com/2013/02/luke-928-36.html>

εξαστραπτω ("shone brightly"; 9:29) The Greek for "brilliant" (his coat) has tucked within it the word "astra" like "astronomy." Jesus is bright like the stars. Interestingly, the only other place this word appears in the whole Bible is Ezekial and Daniel, perhaps a reminder that transfiguration has an eschatological bent -- it is the future breaking in and not simply the past catching up!

<http://lectionarygreek.blogspot.com/2010/02/luke-928-36.html>

9:34 The word for "overshadow" -- you guessed it -- is also found in Luke 1, where the Angel promises to Mary that she will be "overshadowed" or episkiaz-oo.

R.C.H. Lenski. The Interpretation of St. Luke's Gospel. Columbus: Wartburg Press, 1955

Why just these two? Moses represents the law and Elijah the prophets, though both represent prophesy as well as law. Moses stands at the head of Israel's history and Elijah appeared when Israel had declined so that only 7,000 remained who had not bowed to idolatry. ...the appearance of these two places Jesus' death in perfect accord with the OT prophesies concerning the Messiah. (p. 530)

The Interpreter's Bible, Volume VIII, the Gospel according to St. Luke. Walter Russel Bowie; John Knox; George Arthur Buttrick; Paul Scherer. New York: Abingdon Press.

“Silence may mean the mere absence of words; it may mean the presence of meaning too deep for words. ‘The LORD is in his holy temple let all the earth keep silence before him.’ Such silence is pregnant and fruitful. Every great word and deed of whatever kind, comes out of silence, i.e., it comes from the depths of experience far beneath the surface. And however great the word or deed, it never succeeds in expressing fully or perfectly this deeper meaning... the inner silence is always greater than the spoken word—an gives that word any degree of greatness it may have” (176).

https://www.chabad.org/library/article_cdo/aid/527084/jewish/Why-Wait-Eight-Days-for-the-Circumcision.htm