

## Transfiguration of Our Lord

March 2, 2025 (Year C)



*We pray in this petition that God would guard and protect us from this, that the devil, the world, and our sinful nature may not deceive us or lead us into false belief, despair, and other great and shameful sins, but pray that when we are tempted in these ways, we may finally prevail and gain the victory.*

—Martin Luther—  
Small Catechism

### PROCLAMATION POINTS

*The following are some thoughts and questions to be used for a text study on the weekly lessons, or for jump-starting the imagination of the preacher and hearer in preparing for the proclamation event.*

#### Deuteronomy 34:1–12

Moses was a faithful leader for the Israelites. There were many times when they didn't get along, but Moses was steadfast in his mission of getting the people to the Promised Land. As the people reached Moab, God told Moses that he would not be making the final leg of the journey. Even though Moses' vision was clear and his energy never lagged, he would spend his last days outside of the Promised Land.

- *The Scriptures do not tell us how Moses felt about this change of plans. What might have been his reaction to the news? How would you have felt in his place?*

When Moses died at the ripe old age of 120, the people wailed and mourned the loss of their leader. They observed an extended time of mourning. When it was time to continue into the Promised Land, God provided a replacement for Moses. Joshua, who had been Moses' protégé, would be the one to lead the children of Israel to their new home.

- *When have you experienced God providing leadership for the church when it seemed hopeless that the mission would continue?*

The historian noted that Joshua was “full of the spirit of wisdom” because Moses had “laid his hands on him.” He had been mentored very well by Israel's faithful leader and the people accepted the transition of leadership from Moses to Joshua.

- *What does this transfer of authority from one leader to another mean for the people? In our culture today, do we simply accept authority figures or do we demand something more from them than being blessed by a former leader?*

#### Psalms 99:1–9

In this psalm, the writer does not simply compare God to a king, but actually proclaims that God is our King. The psalm is a call for us to “confess his name” and to “proclaim the greatness of the Lord.” The psalmist mentions the names of some people who called on God's name — Moses, Aaron, and Samuel — and says that God “answered them indeed” (v.8).

- *What does it mean for you to “call on his name”? In what circumstance do you do that? Do you believe that God answers you like he answered Moses, Aaron, and Samuel?*

#### Hebrews 3:1–6

Moses was an incredible servant of the Lord, unmatched

by any other in the entire Old Testament Scriptures. There were wise kings like Solomon, and good kings like Josiah, but the work that Moses did to lead the Israelites out of slavery in Egypt to the edge of the Promised Land is beyond compare. That is, until Jesus came. The author of Hebrews acknowledged Moses' honor, but the Son of God took unprecedented ownership of the mission of God in the world. Jesus gave up everything for the kingdom.

- *What is the difference between the faithfulness of a servant and the faithfulness of a son?*

The image the author uses here is of a builder and a house. The builder is the one who conceives the idea, draws the plans, and then gathers helpers to execute the design. The builder has more honor than the building. We are the created ones — of special value, but not of more value than the Savior himself.

- *In what sense does faith express that we are not the builders of our own lives? How does this image of the builder and the house show us on whom our faith must be founded?*

#### Luke 9:28–36

In today's Gospel, we have the story of the Transfiguration, where Jesus appeared in full glory, and spoke with Moses and Elijah on the mountaintop. There they had a conversation about his “departure” (literally, in Greek, the word here is “exodus”).

- *In what sense was Jesus about to experience an “exodus”? How would this be similar to the Old Testament Exodus event experienced by Israel? How would it be different?*

Scripture says that Jesus' departure was about to be accomplished in Jerusalem (v.9:31). The word “accomplished” in Greek conveys a sense of completeness and conviction about what will be done (the word *plero* means “full” as in “full measure”). We, as Christians, know that Jesus' full purpose was the very salvation of the world.

- *How much do you think the three disciples understood what they may have overheard from Jesus' conversation on the mountaintop? Would they have known what he was referring to, in terms of the mission Jesus was to accomplish?*

On the mountain, those nearby heard the voice of the Father, proclaiming the identity of his beloved Son, similar to the voice that spoke at Jesus' baptism (Luke 3:22).

- *What command did the Father add here that he did not speak at Jesus' baptism? Why was this new injunction critical at this point in the story?*