

# +DIVINE SERVICE II+

OF THE GRACE OF OUR LORD JESUS CHRIST

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+THE TRANSFIGURATION OF OUR LORD+ 19 FEBRUARY 2023+



## The Good Shepherd Lutheran Church

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A member congregation of the Lutheran Church-Missouri Synod

902 S. Maple

Inglewood, CA 90301-3824

[tgslcms.org](http://tgslcms.org)

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# The Good Shepherd Lutheran Church

“A Church where God gives and we receive.”

- ❖ The Rev. Edward Killian, Pastor (mobile) 424.293.6588
- ❖ Ms. Moira Killian, Secretary (Office) 310.671-7644
  - ❖ Mr. Jay Rogers, Organist/Music Director
  - ❖ Mr. Jose Lopez, Congregational Chairman
  - ❖ Mr. Greg Griffin, Acolyte

## Welcome to our Divine Service!

*We are pleased that you are with us.*

### +Worship Notes+

*The entire service, including the rubrics of when to sit and when to kneel or stand, and what to say, is printed out in this folder so you may follow along.*

**Welcome to weekly Divine Service at The Good Shepherd Lutheran Church!** We are a congregation that confesses the Holy Bible as inerrant, that justification is by faith according to the Holy Bible and confessed in the 1580 Book of Concord. God bless you.

**To all of you who are visiting our service this morning, we extend a most cordial welcome in Jesus' name. Please introduce yourself to our pastor. It is our hope that you will feel at home in our midst and will be blessed by our message of Christ crucified and risen for the sins of the world. If you are looking for a church home and would like to know about our membership, pastor would love to speak with you!**

### A Note From The Organist:

Charles Orz's setting of "Beautiful Savior" has his characteristic touches, with subtle rhythmic variants in the melody (played on the pedal with 4' stops) and a flowing accompaniment of flutes.

Lemmens was Belgian and taught mainly at the Royal Conservatory in Brussels. He was largely responsible for reviving interest in Bach's organ music in France and Belgium, where it was not widely known at the time. The Fanfare in D Major has become his most popular work, because of its great exuberance and possibly because while it isn't exactly easy, it's not as difficult as it sounds. It's an appropriate piece to end the Epiphany Season, as we turn to Lent and music which is more somber in character.

## Confession and Absolution

## Hymn of Invocation

## 413 O Wondrous Type! O Vision Fair

1 O won - drous type! O vi - sion fair  
 2 With Mo - ses and E - li - jah nigh  
 3 With shin - ing face and bright ar - ray  
 4 And faith - ful hearts are raised on high  
 △ 5 O Fa - ther, with the e - ter - nal Son

Of glo - ry that the Church may share,  
 The in - car - nate Lord holds con - verse high;  
 Christ deigns to man - i - fest to - day  
 By this great vi - sion's mys - ter - y,  
 And Ho - ly Spir - it ev - er one,

Which Christ up - on the moun - tain shows,  
 And from the cloud the Ho - ly One  
 What glo - ry shall be theirs a - bove  
 For which in joy - ful strains we raise  
 We pray Thee, bring us by Thy grace

Where bright - er than the sun He glows!  
 Bears rec - ord to the on - ly Son.  
 Who joy in God with per - fect love.  
 The voice of prayer, the hymn of praise.  
 To see Thy glo - ry face to face.

Text: Sarum Breviary, 1495, Salisbury; tr. John Mason Neale, 1818-66, alt.  
 Tune: English, 15th cent.  
 Text and tune: Public domain

*Stand*

*The sign of the cross may be made by all in remembrance of their Baptism.*

## Invocation

- P** In the name of the Father and of the ✠ Son and of the Holy Spirit.  
**C** Amen.

## Exhortation

LSB 167

- P** If we say we have no sin, we deceive ourselves, and the truth is not in us.  
**C** **But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.**

*Kneel/Stand*

*Silence for reflection on God's Word and for self-examination.*

## Confession of Sins

LSB 167

- P** Let us then confess our sins to God our Father.  
**C** **Most merciful God, we confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.**

## Absolution

LSB 167

- P** Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.  
**C** Amen.

*Stand*

# Service of the Word

## Introit

*Psalm 84:1-2a, 4, 10-11; antiphon: Psalm 77:18b*

Your lightnings lighted | up the world;\*  
the earth trem- | bled and shook.  
**How lovely is your dwelling place, O | LORD of hosts!\***  
**My soul longs, yes, faints for the courts | of the LORD.**  
Blessèd are those who dwell | in your house,\*

ever sing- | ing your praise!  
**For a day in your courts is better than a thousand | elsewhere.\***  
**I would rather be a doorkeeper in the house of my God than dwell in the tents**  
**of | wickedness.**  
 For the LORD God is a sun and shield; the LORD bestows favor and | honor.\*  
 No good thing does he withhold from those who walk up- | rightly.  
**Glory be to the Father and | to the Son\***  
**and to the Holy | Spirit;**  
**as it was in the be- | ginning,\***  
**is now, and will be forever. | Amen.**  
 Your lightnings lighted | up the world; \*  
 the earth trem- | bled and shook.

**Kyrie**

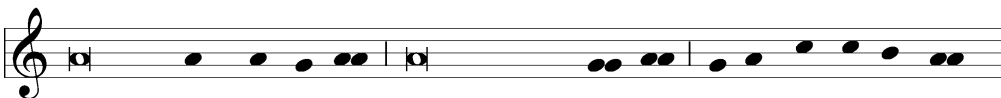
*LSB 168*



**A** In peace let us pray to the Lord.



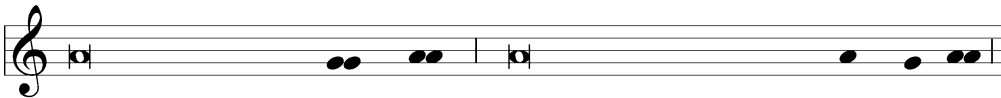
**C** Lord, have mer - cy.



**A** For the peace from a-bove and for our sal-va-tion let us pray to the Lord.



**C** Lord, have mer - cy.



**A** For the peace of the whole world, for the well-being of the Church of God,



and for the uni - ty of all let us pray to the Lord.

**C** Lord, have mer - cy.

**A** For this holy house and for all who offer here their wor - ship and praise

let us pray to the Lord.

**C** Lord, have mer - cy.

**A** Help, save, comfort, and de - fend us, gra - cious Lord.

**C** A - men.

### This Is the Feast

LSB 171

**A** This is the feast of vic-to-ry for our God. Al-le - lu - ia.

**C** Wor - thy is Christ, the Lamb who was slain,

whose blood set us free to be peo-ple of God.



Pow - er and rich - es and wis - dom and strength and



hon - or and bless-ing and glo - ry are His.



This is the feast of vic-to-ry for our God. Al - le -



lu - ia. Sing with all the peo - ple of



God, and join in the hymn of all cre - a - tion:



Bless - ing and hon - or and glo - ry and might be to



God and the Lamb for - ev - er. A - men.



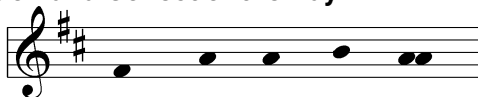
This is the feast of vic - to-ry for our God,



for the Lamb who was slain has be - gun His reign.



## Salutation and Collect of the Day



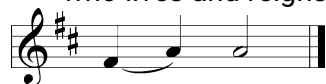
**P** The Lord be with you.



**C** And al - so with you.

**P** Let us pray.

O Lord, mercifully hear our prayers and having set us free from the bonds of our sins deliver us from every evil; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



**C** A - men.

*Sit*

## Old Testament Reading

*Exodus 24:8-18*

<sup>8</sup>And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the LORD has made with you in accordance with all these words."

<sup>9</sup>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.

**P** This is the Word of the Lord.

**C** Thanks be to God.

## Psalm

*Psalm 2:6-12*

<sup>6</sup>“As for me, I have | set my King\*  
on Zion, my | holy hill.”

<sup>7</sup>**I will tell of | the decree.\***

**The LORD said to me, “You are my Son;  
today I have be- | gotten you.**

<sup>8</sup>Ask of me, and I will make the nations your | heritage,\*  
and the ends of the earth your pos- | session.

<sup>9</sup>**You shall break them with a | rod of iron\*  
and dash them in pieces like a potter’s | vessel.”**

<sup>10</sup>Now therefore, O | kings, be wise;\*  
be warned, O rulers | of the earth.

<sup>11</sup>**Serve the | LORD with fear,\*  
and rejoice with | trembling.**

<sup>12</sup>Kiss the Son,  
lest he be angry, and you perish in the way,  
for his wrath is quickly | kindled.\*

Blessèd are all who take ref- | uge in him.

## Epistle

*2 Peter 1:16-21*

### Christ’s Glory and the Prophetic Word

<sup>16</sup>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. <sup>19</sup>And we have something more sure, the  
prophetic word, to which you will do well to pay attention as to a lamp shining in a  
dark place, until the day dawns and the morning star rises in your hearts, <sup>20</sup>knowing

this first of all, that no prophecy of Scripture comes from someone's own interpretation. <sup>21</sup>For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

**P** This is the Word of the Lord.

**C** Thanks be to God.

*Stand*

### Alleluia and Verse

*LSB 173*



**C** Al - le - lu - ia. Lord, to whom shall we go?  
You have the words of e - ter - nal life. Al - le - lu - ia.

### Holy Gospel

*Matthew 17:1-9*

**P** The Holy Gospel according to St. Matthew, the seventeenth chapter.



**C** Glo - ry to You, O Lord.

<sup>1</sup>After six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. <sup>2</sup>And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. <sup>3</sup>And behold, there appeared to them Moses and Elijah, talking with him. <sup>4</sup>And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tents here, one for you and one for Moses and one for Elijah." <sup>5</sup>He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." <sup>6</sup>When the disciples heard this, they fell on their faces and were terrified. <sup>7</sup>But Jesus came and touched them, saying, "**Rise, and have no fear.**" <sup>8</sup>And when they lifted up their eyes, they saw no one but Jesus only.

<sup>9</sup>And as they were coming down the mountain, Jesus commanded them, "**Tell no one the vision, until the Son of Man is raised from the dead.**"

**P** This is the Gospel of the Lord.



**C** Praise to You, O Christ.

## Nicene Creed

**C** I believe in one God,  
the Father Almighty,  
maker of heaven and earth  
and of all things visible and invisible.

And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of His Father before all worlds,  
God of God, Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father,  
by whom all things were made;  
who for us men and for our salvation came down from heaven  
and was incarnate by the Holy Spirit of the virgin Mary  
and was made man;  
and was crucified also for us under Pontius Pilate.  
He suffered and was buried.  
And the third day He rose again according to the Scriptures  
and ascended into heaven  
and sits at the right hand of the Father.  
And He will come again with glory to judge both the living and the dead,  
whose kingdom will have no end.

And I believe in the Holy Spirit,  
the Lord and giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son together is worshiped and glorified,  
who spoke by the prophets.  
And I believe in one holy Christian and apostolic Church,  
I acknowledge one Baptism for the remission of sins,  
and I look for the resurrection of the dead  
and the life **✝** of the world to come. Amen.

Sit

### Hymn of the Day

### 414 'Tis Good, Lord, to Be Here



1 'Tis good, Lord, to be here! Thy  
 2 'Tis good, Lord, to be here, Thy  
 3 Ful - fill - er of the past And  
 4 Be - fore we taste of death, We  
 5 'Tis good, Lord, to be here! Yet



glo - ry fills the night; Thy face and gar - ments,  
 beau - ty to be - hold Where Mo - ses and E -  
 hope of things to be, We hail Thy bod - y  
 see Thy king - dom come; We long to hold the  
 we may not re - main; But since Thou bidst us



like the sun, Shine with un - bor - rowed light.  
 li - jah stand, Thy mes - sen - gers of old.  
 glo - ri - fied And our re - demp - tion see.  
 vi - sion bright And make this hill our home.  
 leave the mount, Come with us to the plain.

Text: Joseph A. Robinson, 1858–1933, alt.

### Sermon

Vicar Kirk Bauer

Stand

### Prayer of the Church

*Proper response is "Hear our prayer."*

- P** Heavenly Father, You revealed Your glory in the transfiguration of Your Son, who tabernacled among us in the flesh. Open our eyes, that by faith we would see Him continuing to tabernacle among us in the Divine Service. Grant that we would heed Your admonition to "listen to Him" as He forgives and preserves us at the font, pulpit and altar. Lord, in Your mercy,
- C** **hear our prayer.**

- Ⓟ Holy God, we ask for Your blessing on this congregation, especially for our catechumens. As Moses was changed when he saw Your glory on Mount Sinai, may we who have beheld Your glory in the face of Christ also be transformed and given boldness of spirit to share Your glory abroad. Lord, in Your mercy,
- Ⓟ Almighty God, Moses and Elijah appeared with the Savior in glory, witnessing all that the Law and the prophets speak about Him. Grant wisdom to all pastors and church workers to open Your Scriptures in such a way that everyone would hear the voice of Jesus calling them to life. Lord, in Your mercy,
- Ⓟ Heavenly Father, bless the families of Your Church, that parents would teach the faith to their children and that the forgiveness of sins would be proclaimed in all households. Remember also all expectant mothers, that they and their babies would be kept safe and healthy throughout their pregnancies. Lord, in Your mercy,
- Ⓟ Almighty Father, You alone establish all authority on earth. Bless those entrusted with authority both here and abroad to serve with integrity and honor for the well-being of all. Grant that all division, conflict and strife would give way to unity, peace and quietness. Lord, in Your mercy,
- Ⓟ God of all comfort, You alone bring the peace that passes understanding to troubled hearts. Remember the afflicted, especially *Alice, Bev, Carmen, Cynthia, Daryll, Debra, Dolores, Gene, Jane, Jod, Johnathan, Karen, Lynette, Marie and her family, Marion and her family, Megan, Naomi, Royce and her family, Sabrina, Steven, Suzanne, and Timothy, and those we name in our hearts*, that they would know Your presence, taste Your peace and receive healing according to Your gracious will, ever trusting in the hope of the resurrection. Lord, in Your mercy,
- Ⓟ Lord, we praise You, for we are fearfully and wonderfully made. Give us ears to hear Your voice speaking through Your Word, holy lips to receive Christ's blessed Sacrament with repentance and faith, and holy awe at Your glory granted to us in the Means of Grace. Lord, in Your mercy,
- Ⓟ Lord God, Your power is beyond compare and Your glory beyond understanding. Open our hearts to know You through the glory of Your Son, whose saving will and purpose has rescued us from sin and death and made us Your own people by Baptism and faith; for to You, blessed and eternal Father, belong all honor and glory, worship and praise, with Your beloved Son and the Holy Spirit, one God, now and forever.
- Ⓒ **Amen.**

**Offering** *Collected after service in the back of the church.*

**Offertory**

LSB 176



**C** What shall I ren - der to the Lord for all His ben - e-fits to



me? I will of - fer the sac - ri - fice of thanks - giv - ing and will



call on the name of the Lord. I will take the cup of sal-



va - tion and will call on the name of the Lord. I will pay my



vows to the Lord now in the pres - ence of all His peo - ple, in the



courts of the Lord's house, in the midst of you, O Je - ru - sa - lem.

## Service of the Sacrament

**Preface**

LSB 177



**P** The Lord be with you.

**C** And al-so with you.

**P** Lift up your hearts.

**C** We lift them to the Lord.

**P** Let us give thanks to the Lord our God.

**C** It is right to give Him thanks and praise.

### Proper Preface

**P** It is truly good, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord; for what had been hidden from before the foundation of the world You have made known to the nations in Your Son. In Him, being found in the substance of our mortal nature, You have manifested the fullness of Your glory. Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

### Sanctus

*LSB 178*

**C** Ho - ly, ho - ly, ho - ly Lord, Lord God of

pow'r and might: Heav'n and earth are full of Your  
glo - ry. Ho - san - na in the high - est.  
Bless - ed is He who comes in the name  
of the Lord. Ho - san - na in the high - est.

### The Words of Our Lord

- P** Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My  $\text{✝}$  body, which is given for you. This do in remembrance of Me."

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My  $\text{✝}$  blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me."

### Proclamation of Christ

- P** As often as we eat this bread and drink this cup, we proclaim the Lord's death until He comes.
- C** **Amen. Come, Lord Jesus.**
- P** O Lord Jesus Christ, only Son of the Father, in giving us Your body and blood to eat and to drink, You lead us to remember and confess Your holy cross and passion, Your blessed death, Your rest in the tomb, Your resurrection from the dead, Your ascension into heaven, and Your coming for the final judgment. So remember us in Your kingdom and teach us to pray:





God, You take a - way the sin of the world;  
grant us peace, grant us peace.

*Sit*

## Distribution

### Distribution Hymn

### 642 O Living Bread from Heaven

1 O liv - ing Bread from heav - en, How well You  
2 My Lord, You here have led me To this most  
3 You gave me all I want - ed; This food can  
4 Lord, grant me then, thus strength - ened With heav'n - ly

feed Your guest! The gifts that You have giv - en  
ho - ly place And with Your - self have fed me  
death de - stroy. And You have free - ly grant - ed  
food, while here My course on earth is length - ened,

Have filled my heart with rest. Oh, won - drous food of  
The trea - sures of Your grace; For You have free - ly  
The cup of end - less joy. My Lord, I do not  
To serve with ho - ly fear. And when You call my

bless - ing, Oh, cup that heals our woes! My heart, this  
giv - en What earth could nev - er buy, The bread of  
mer - it The fa - vor You have shown, And all my  
spir - it To leave this world be - low, I en - ter,



gift pos - sess - ing, With prais - es o - ver - flows.  
 life from heav - en, That now I shall not die.  
 soul and spir - it Bow down be - fore Your throne.  
 through Your mer - it, Where joys un - min - gled flow.

Text: Johann Rist, 1607–67; tr. Catherine Winkworth, 1827–78, alt.  
 Tune: Musae Sioniae, 1609, vol. 7, Wolfenbüttel, ed. Michael Praetorius  
 Text and tune: Public domain

## Distribution Hymn

## 638 Eat This Bread



Eat this bread, drink this cup, Come to Him and nev - er be hun - gry.



Eat this bread, drink this cup, Trust in Him and you will not thirst.



1 This is His bod - y giv - en for you; this is His blood that was shed for you.



2 As of - ten as you eat this bread and drink this cup, you show His death un - til He comes a - gain.



3 Eat His flesh and drink His blood, and Christ will raise you up on the Last Day.



4 An - y - one who eats this bread will live for - ev - er.



5 If we be - lieve and eat this bread, we will have e - ter - nal life.

Text (sts. 1–2): Stephen P. Starke, 1955; (sts. ref, 3–5): Robert J. Batastini, 1942; (sts. ref, 3–5): Taizé Community  
 Tune: Jacques Berthier, 1923–94

Text (sts. 1–2): © 1998 Concordia Publishing House. Used by permission: LSB Hymn License no. 110000401

Text (sts. ref, 3–5) and tune: © 1984 Ateliers et Presses de Taizé, Taizé Community, France, admin. GIA Publications, Inc. Used by permission: LSB Hymn License no. 110000401

### Thank the Lord

LSB 181

**C** Thank the Lord and sing His praise; tell ev-'ry-one what He has done. Let ev-'ry-one who seeks the Lord rejoice and proud-ly bear His name. He re-calls His prom-ises and leads His peo-ple forth in joy with shouts of thanks-giv-ing. Al-le-lu-ia, al-le-lu-ia.

### Post-Communion Collect

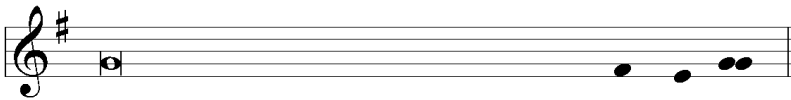
**P** Let us pray.  
 We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

**C** A - men.



## Benediction

LSB 183



**P** The Lord bless you and keep you.  
The Lord make His face shine on you  
and be gracious to you.  
The Lord look upon you with favor and ✠ give you peace.



**C** A - - - men.

## Hymn to Depart

## 537 Beautiful Savior



1 Beau - ti - ful Sav - ior, King of cre - a - tion, Son of  
2 Fair are the mead - ows, Fair are the wood - lands, Robed in  
3 Fair is the sun - shine, Fair is the moon - light, Bright the  
4 Beau - ti - ful Sav - ior, Lord of the na - tions, Son of



God and Son of Man! Tru - ly I'd love Thee, Tru - ly I'd  
flow'rs of bloom - ing spring; Je - sus is fair - er, Je - sus is  
spar - kling stars on high; Je - sus shines bright - er, Je - sus shines  
God and Son of Man! Glo - ry and hon - or, Praise, ad - o -



serve Thee, Light of my soul, my joy, my crown.  
pur - er, He makes our sor - r'wing spir - it sing.  
pur - er Than all the an - gels in the sky.  
ra - tion Now and for - ev - er - more be Thine!

Text: Münsterisch Gesangbuch, 1677, Münster; tr. Joseph A. Seiss, 1823-1904

Tune: Silesian, 19th cent.

Text and tune: Public domain

## Fanfare in D Major

Jacques-Nicolas Lemmens (1823-1881)

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# ✝ THIS WEEK'S NOTES ✝

## Announcements

+ **Last Sunday's Attendance: 32**

+ **Altar Guild Set Up:** February 19<sup>th</sup> Marie  
February 26<sup>th</sup> Gayle

+ Voter's Meeting after service on February 26<sup>th</sup> to vote on Synodical Presidency.

+ **The Ladies of the LWML will be collecting donations of backpacks and other school supplies throughout the month of February for the Orphan Grain Train. There will be a flier hanging in the Narthex. If you have any questions or inquiries, see Jill or Gayle.**

## February Birthdays

Gregg Griffin 20<sup>th</sup>

Marlene Wood 28<sup>th</sup>

## An Excerpt From Martin Luther's Writings

Very much is contained in this history.

*First*, the resurrection of the dead and the future glory and brightness of our bodies are shown. For this was something very remarkable, that Christ was transfigured while yet in the mortal body, which was subject to suffering. What then shall it be, when mortality shall have been swallowed up, and nothing shall remain but immortality and glory?

*Secondly*, there is added the appearance of Moses and Elias, who prove by their appearing *that they had never really died, and that there is yet another life*, besides the earthly life, from which they were transferred.

*Thirdly*, this appearance teaches us also that we should despise death and look upon it merely as an emigration or a sleep. In short, this appearance proves that this life is nothing at all in comparison with the future life.

*Fourthly*, this appearance proves that *sin is overcome*. For it necessarily follows as an incontrovertible conclusion, that, where death is overcome, there sin is also overcome.

But he permitted those three mentioned apostles especially to see this appearance, in order to guard them against the coming offense of his cross and crucifixion. Yet he accomplished little thereby, for they all were offended with him. Yet this appearance had its advantage after the resurrection, and served to strengthen their faith in Christ, that he was the Son of the living God, and that his kingdom must be regarded in a spiritual sense.

The whole holy Trinity appears here to strengthen the believers; namely, Christ in his transfigured form, the Father in the voice, and the Holy Ghost in the bright cloud. Moses and Elias appear in order to testify that Jesus Christ is truly the promised Messiah, according to the law (i.e. Moses,) and the prophets, (i.e. Elias.) Compare Romans 3:21-22, and on the meaning of this transfiguration 2 Corinthians 3:7.  
*Luther's Explanatory Notes on the Gospels, pp. 101.*

### **A Snippet From 1517**

#### ***Jesus' Transfiguration and Disfiguration***

*If we think God's power, love and beauty are reserved merely for the glories of Transfiguration, then we have not understood the Father; we have not understood divine revelation.*

Our constant temptation is towards the theology of glory. We want to see God with all the bells and whistles. We want a God revealed in the strength of his raw power. This penchant toward a theology of glory facilitates an interpretation of the Transfiguration as the apex of divine revelation: Here is Jesus as God! But that is exactly what the cross presents to us but in the most profound irony. One finds the wisdom of God in the foolishness of preaching; the power of the Almighty in subjection to weak men; the wisdom of God in the absurdity of the cross. Where you belong, he hangs. This is a theology of the cross and the Transfiguration actually serves as a road marker on the way to Golgotha.

The scene at the Transfiguration offers a strange parallel and contrast to crucifixion ([Matt 27:33-54](#)). If you're going to meditate on the Transfiguration, you should hold the crucifixion as a sort of backdrop and terminal point. Here, on the mountain, is Jesus, revealed in glory; but there, on a hillside outside of Jerusalem, is Jesus, revealed in shame. Here his clothes are shining white; there, they have been stripped off, and soldiers have gambled for them. Here on Mount Hermon Christ is flanked by Moses and Elijah, Israel's greatest heroes representing the law and the prophets; there on the mount of Golgotha, he is flanked by criminals, representing the level to which Jew and Gentile had sunk in their rebellion against God. Here at the Transfiguration a bright cloud illuminates the scene; there at Calvary darkness overshadows upon the land. Here Peter blurts out how wonderful it is; there, Peter is hiding after repeatedly denying he knows Jesus. Here a voice from God declares that this is his wonderful Son; there, a pagan soldier declares, in surprise that this really was God's Son.

The mountain-top explains the hill-top; the hill-top explains the mountain-top. We only really understand either of them when we see each side by side with the other. The thrust of [Matthew 17](#) tells us that we must learn to see the glory of the cross; learn to see the glory of the *cross*. For it is only in the glory of the scandalous cross that the Father makes himself known in an ultimate and decisive way—in the remarkable person of Jesus himself. On the cross with Jesus issuing forth his royal decree, "Father, forgive them; they

know not what they do,” is where we find the kingdom of God, its King, and the nature of Christ’s rule on earth: forgiveness. It is at the *cross of disfiguration* far more than at the *Mount of Transfiguration* that we find God in Christ ruling through grace, mercy, truth, peace, and love.

The crucifixion of the Son of God is about being surprised by the power, love, and beauty of God. If we think God’s power, love and beauty are reserved merely for the glories of Transfiguration, then we have not understood the Father; we have not understood divine revelation. For, since the Fall, the Father is not much found in the spectacular glory as in himself clothed in our humanity, brutalized, and hanging from a tree.

Do you desire to see God’s face? Then you shall see it; but you shall only see it in Christ. Look now and take comfort. Look now and see the face of God with thorns pressed about His head. Take comfort, for the Lord our God is not one who now says as he had in the past, “*no man may see my face and live*” because now in Christ he reveals His face, bloodied and bruised, that we may live. *John Bombaro, 2022*

### **A Prayer For The Week**

O merciful and everlasting God, heavenly Father: We thank You that You have revealed to us the glory of Your Son, and let the light of Your Gospel shine upon us: We pray that You would guide us by this light that we may walk diligently as Christians in all good works, ever be strengthened by Your grace, and conduct our lives in all godliness; through the same, Your beloved Son, Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one true God, now and forever. Amen.