

## **Exodus 34:29–35 (ESV)**

<sup>29</sup>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 3:12-18, 4:1-6 (ESV)**

<sup>12</sup>Since we have such a hope, we are very bold, <sup>13</sup>not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end.

<sup>14</sup>But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ

is it taken away. <sup>15</sup>Yes, to this day whenever Moses is read a veil lies over their hearts. <sup>16</sup>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.

<sup>4:1</sup>Therefore, having this ministry by the mercy of God, we do not lose heart. <sup>2</sup>But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God. <sup>3</sup>And even if our gospel is veiled, it is veiled to those who are perishing. <sup>4</sup>In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. <sup>5</sup>For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. <sup>6</sup>For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

## **Mark 9:2-9 (ESV)**

<sup>2</sup>And after six days Jesus took with him Peter and James and John, and led them up a high mountain by themselves. And he was transfigured before them, <sup>3</sup>and his clothes became radiant, intensely white, as no one on earth could bleach them. <sup>4</sup>And there

appeared to them Elijah with Moses, and they were talking with Jesus. <sup>5</sup> And Peter said to Jesus, “Rabbi, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah.” <sup>6</sup> For he did not know what to say, for they were terrified. <sup>7</sup> And a cloud overshadowed them, and a voice came out of the cloud, “This is my

beloved Son; listen to him.” <sup>8</sup> And suddenly, looking around, they no longer saw anyone with them but Jesus only.

<sup>9</sup> And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead.



Lent Begins  
Ash Wednesday

## THE TRANSFIGURATION OF OUR LORD

2 Kings 2:1–12 or Exodus 34:29–35  
2 Corinthians 3:12–13 (14–18); 4:1–6  
Mark 9:2–9

### *The Face of Jesus Christ Manifests the Light of the Knowledge of the Glory of God*

It was “*a hard thing*” that Elisha asked, but by his persistence he was able to see the Prophet Elijah being taken “*by a whirlwind into heaven.*” Although “*chariots of fire and horses of fire separated the two of them,*” Elisha received Elijah’s cloak and a “*double portion*” of his spirit for preaching the Lord’s Word (2 Kings 2:9–11). It was a hard thing, too, for Israel to see Moses and come near to him, when “*the skin of his face shone because he had been talking with God*” (Ex. 34:29–30). Therefore, after “*he commanded them all that the Lord had spoken with him in Mount Sinai,*” Moses “*put a veil over his face*” (Ex. 34:32–33). Only the Word of the Gospel lifts the veil, and “*only through Christ is it taken away*” (2 Cor. 3:14). Thus are we able to behold “*the light of the knowledge of the glory of God in the face of Jesus Christ,*” who is “*the image of God*” (2 Cor. 4:4–6). For the Law and the Prophets are all fulfilled in Him. Therefore, “*listen to Him,*” and fix your sights on “*Jesus only*” (Mark 9:7–8).

### *Next Week’s Readings from God’s Word:*

February 21: First Sunday in Lent

Genesis 22:1-18; Psalm 25:1-10 (v.14); James 1:12-18; Mark 1:9-15

***Q. Would you please explain the significance of Ash Wednesday. I've seen some people in the past with black ash crosses on their foreheads***

***A. Lutheran Worship: History and Practice***, the recent commentary on *Lutheran Worship*, one of our Synod's hymnals, says this about ashes on Ash Wednesday: "Other customs may be used, particularly the imposition of ashes on those who wish it. This ancient act is a gesture of repentance and a powerful reminder about the meaning of the day. Ashes can symbolize dust-to-dustness and remind worshipers of the need for cleansing, scrubbing and purifying. If they are applied during an act of kneeling, the very posture of defeat and submission expresses humility before God."

The use of ashes on Ash Wednesday is a more recent custom among most LCMS (and LCC) congregations, although some have done it for decades. The ashes are usually derived from the burned palms from the previous Palm Sunday. Experience will show, however, that in obtaining ashes this way, it doesn't take many ashes to "ash" a whole congregation. Like sin, they are very dirty and go a long way. One palm leaf will produce enough ashes for several years.

Usually the pastor takes the ashes on the end of his thumb and makes the sign of the cross on the forehead of each worshiper, saying these words: "Remember: you are dust, and to dust you shall return." This follows most effectively prior (or as part of) the Service Corporate Confession and Absolution on pp. 308-309 of *Lutheran Worship*.

***Q. What is the significance of Lent?***

***A.*** Early in the Church's history, the major events in Christ's life were observed with special observances, such as His birth, baptism, death, resurrection and ascension. As these observances developed, a period of time was set aside prior to the major events of Jesus' birth and resurrection as a time of preparation.

During Lent, the Church's worship assumes a more penitential character. The color for the season is purple, a color often associated with penitence. The "Hymn of Praise" is omitted from the liturgy. The word "Alleluia" is usually omitted as well. By not using the alleluia--a joyful expression meaning "Praise the Lord"--until Easter, the Lenten season is clearly set apart as a distinct time from the rest of the year. Additionally, it forms a powerful contrast with the festive celebration of Jesus' resurrection when our alleluias ring loud and clear.

Finally, the penitential character of Lent is not its sole purpose. In the ancient Church, the weeks leading up to Easter were a time of intensive preparation of the candidates who were to be baptized at the Easter vigil on Holy Saturday. This time in the Church's calendar was seen as an especially appropriate time for Baptism because of the relationship between Christ's death and resurrection and our own in Holy Baptism (see Romans 6:1-11). This focus would suggest that the season of Lent serves not only as a time to meditate on the suffering that Christ endured on our behalf but also as an opportunity to reflect upon our own Baptism and what it means to live as a child of God.

# The Transfiguration of our Lord

February 14, 2021

## INTROIT

*Psalm 99:1-5; Antiphon: Psalm 99:9*

*Exalt the Lord our God and worship at His holy mountain,  
for the Lord our God is holy.*

*The Lord reigns; let the nations tremble;*

*He sits enthroned between the cherubim; let the earth shake.*

*The Lord is great in Zion;*

*He is exalted over all the peoples.*

*Let them praise Your great and awesome name!*

*Holy is he!*

*The King in his might loves justice.*

*You have established equity;*

*You have executed justice and righteousness in Jacob.*

*Exalt the Lord our God; worship at his footstool;*

*Holy is he!*

**Glory be to the Father and to the Son**

**and to the Holy Spirit;**

**as it was in the beginning,**

**is now, and will be forever. Amen.**

*Exalt the Lord our God and worship at his holy mountain,*

*for the Lord our God is holy.*

## COLLECT OF THE DAY

**P** *O God, in the glorious transfiguration of Your beloved Son  
You confirmed the mysteries of the faith  
by the testimony of Moses and Elijah.  
In the voice that came from the bright cloud  
You wonderfully foreshadowed our adoption by grace.  
Mercifully make us co-heirs with the King of His glory  
and bring us to the fullness of our inheritance in heaven;  
through the same Jesus Christ, our Lord,  
who lives and reigns with You and the Holy Spirit,  
one God, now and forever.*

**C** *♪[Amen]♪*

## GRADUAL

*Psalm 117:1-2a; Psalm 96:8*

*Praise the LORD, all nations!*

*Extol him, all peoples!*

*For great is his steadfast love toward us,*

*and the faithfulness of the LORD endures forever.*

*Ascribe to the LORD the glory due his name;*

*bringing an offering, and come into his courts!*

## RESPONSE FOR PRAYERS

After each petition: **P** *Lord, in Your mercy,*

**C** *hear our prayer.*