

1. Review Week One:

- A point of clarification concerning the first-century writing called the **Apocalypse of Baruch**¹ –
 - This document would not have influenced the disciples at the Transfiguration as it was written later in the first century.
 - But it does reflect common thinking about the "heavenly righteous" that the Gospel audience would have had during that time.
 - We find similar language in the New Testament:
 - Matt. 13:43
 - Philippians 2:14-15
 - Greek *Kosmos* = ordered beauty and was used to describe the ordered functioning and connectedness of the universe around us.

2. Mark 9:2-8 compared to Exodus 24:9-16:

- Jesus – and the Gospel writers – use a technique of communication that relies upon the audience's knowledge of the Hebrew scriptures.
- By including several details also found in the Old Testament – the audience's mind is directed back to that story and the underlying meaning.
- The audience expects – from Jesus, as a first-century Rabbi – to use the scripture extensively in his communication.
- The audience would think – "Where have we heard those details before?"

Mark 9	Exodus
- Six Days	- Six Days
- Three named disciples	- three named disciples
- up a mountain	- up a mountain
- a cloud covers	- a cloud covers
- God speaks	- God speaks

¹ <http://wesley.nnu.edu/sermons-essays-books/noncanonical-literature/noncanonical-literature-of-pseudepigrapha/the-book-of-the-apocalypse-of-baruch-the-son-of-neriah-or-2-baruch/>

3. Moses' Radiant Face – Exodus 34:29:

- The Transfiguration of Jesus recalls the transformation that happened to Moses when he spent forty days and forty nights on Mount Sinai with God.
- "face was radiant" (NIV) or "skin shown" (KJV) -
 - The Hebrew word *karan* [כָּרַן] – has to do with radiating light.
 - Habakkuk 3:4, the plural noun *kerenim*, is translated as "rays" as in "rays of the sun."
- **Did Moses Have Horns?**
 - The Hebrew noun *keren* can also mean horn(s), like the horns of a bull or the horns of the altar.²
 - When Jerome wrote the Latin Vulgate – the Hebrew bible in Latin – he translated *keren* with the more common Latin word for "horns."

4. Rabbinic Thought on the Death of Moses:

- Because of the lack of detail in the Old Testament surrounding the death of Moses and where his body was buried, many stories existed in the first century that were designed to fill in the blanks.
- **Jude 1:9** An example of this is in the New Testament book of Jude.
 - No story in the Old Testament recounts the Archangel Michael and the devil contending for Moses' body.
- There is a Rabbinic legend that tells of the day Moses had to relinquish his soul, which also reflects the Transfiguration story:
- Deuteronomy Rabbah 11 –

Immediately Samael clothed himself with wrath and buckled on his sword and wrapped himself in cruelty, and came into the presence of Moses. When he saw that Moses was sitting and inscribing the Ineffable Name, and that the splendor of his appearance was equal to that of the sun, and that he resembled one of the angels of the Lord of Hosts, Samael began to fear Moses.³

² Sarna, Nahum (1991). The JPS Torah Commentary – *Exodus*. Philadelphia: The Jewish Publication Society, (p. 221).

³ Deuteronomy Rabbah 11- <https://pages.charlotte.edu/wp-content/uploads/sites/521/2013/04/deuteronomy-rabbah-11-end.pdf>