

## INTRODUCTION

People of God, some of you have experience with building houses. I do not, but from what I understand, when you build a house it is important that you have blue print of the house so you can follow the pattern and build your house correctly. That is fairly important. And once your house is finally built, you don't keep looking at the blueprints, because the real thing is in front of you. You don't invite people over to your house and say, hey, check out my blue prints. They served their purpose. You can now live in your house, and enjoy its covering.

Our text today in Hebrews 3 deals with God's house. Hebrews says that Jesus is worthy of more glory than Moses because Moses was a servant in the house, and that means he was part of the house that was built. But Jesus is a Son, which means He is the builder of the house. As 2 Sam. 7 says referring to the son of David: *He shall build a house for my name, and I will establish the throne of His kingdom forever. I will be to him a Father, and he will be to me a Son.*"

Jesus Christ is the Son of God, the Son of David, and he is the one who will build the house of God. But if we are going to understand how the Son built the house it is important for us to break out the blue print and look at some details from the OT to see what exactly Jesus is doing.

And we are going to use the transfiguration of Jesus in Luke 9 to guide us in our study. For Luke's account of the transfiguration is essentially the Heavenly blueprints for the building of God's New House. And in order to do that, I need to explain to you a lot of things in the bible. This will be a sermon in which we will see how Christ is the fulfillment of the Scriptures and therefore is the glory of God. And if you come away having learned more about how the Scriptures are to be understood, and you come away glorifying Christ, then I have done my job today, because

when we see Christ in the Scriptures, we become more and more like him.

### 3 STORY HOUSE

In the beginning God created heaven and Earth. The planet Earth was the actually the second house that he built. Heaven was the first. And Heaven was the model and blueprint, or pattern for the Earth, and for the later houses of God in the tabernacle and the temple. Psalm 78:69 says - *He built his sanctuary like the high heavens, like the earth, which he has founded forever.* So the sanctuary is patterned after the high heavens, which is also the pattern of the Earth.

A few times we get to see into Heaven to see the structure of God's House. And when we do it is made up of three distinct zones, or regions or stories. Starting from furthest away and moving further up and further in, we begin with the Crystal Sea. Then we move closer to God into His Throne Room. And then we are in the immediate presence of God himself on the Throne.

The earth, which is patterned after the High Heavens also has three stories, made up of the Sea, the Land, and the Sky. And each of these correspond to the three zones in Heaven. And this three story pattern also makes its way into the design of the tabernacle and Solomon's Temple. Remember Moses went up onto the Mountain to receive the pattern of the Tabernacle. He was able to get the pattern of Heaven, and bring down its blueprint and build an architectural model of heaven on earth.

And what we see there is it starts with the Courtyard where the Laver of Cleansing water is - this corresponds to the Sea on the earth, and the crystal sea in heaven. Then there is the Holy Place, which corresponds to

the Land on earth and the throne room of Heaven. And then the further up and further in we get to the Most Holy Place, which was protected by the curtain, which symbolized the firmament sky above, with cherubim woven into it. Naturally this corresponds to the sky on earth, and the Throne itself in Heaven.

We could even go further and see this pattern repeat itself once more with the structuring of the Land of Israel itself. The gentile lands are the sea, the land of Israel is the land, and Jerusalem is the Heavenly city. And even in Jerusalem that pattern repeats once more. Where you have the land of Israel on the outside, Jerusalem, and then the Temple signifying heaven. This is also what we see in the garden of Eden, the land of Eden, and the outlying lands.

*The original creation had a triadic structure: Heaven, earth, and the waters under the earth. With the Transfiguration of Christ we see a glimpse of the what is to come. We see that that the dwelling place of God, the house of God is now with man, not divided and partitioned off by the Curtain in the temple, or the by the crystal sea, or by the division between Jews and Gentiles. In the descent of new Jerusalem from Heaven in Revelation 21, that triadic structure is reduced to a simple duality of heaven and earth, a duality in unity since heaven and earth are united in the bride city who is one Spirit with the Lamb. In the world of biblical symbolism, sea and land represent Gentiles and Jews. In the final new creation, there is no such distinction. All of the people of God are earth and land, all of them incorporated together as bride.<sup>1</sup>*

## 8<sup>th</sup> DAY

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<sup>1</sup> Peter J. Leithart, [Revelation](#), ed. Michael Allen and Scott R. Swain, vol. 2, The International Theological Commentary on the Holy Scripture of the Old and New Testaments (London; Oxford; New York; New Delhi; Sydney: Bloomsbury, Bloomsbury T&T Clark: An Imprint of Bloomsbury Publishing Plc, 2018), 345.

And so when Luke tells us that the transfiguration happened Eight days after Jesus first talks to his disciples about his upcoming death and resurrection, he is telling us that we are not look at the structure of t3 fold structure of the Old Creation any more. We have a glimpse into the New Creation. For the number 8 days signifies a New Creation. The old world was created in 7 days. But when the 8th day comes, it is the first day all over again. It is the beginning of a new week, and thus 8 becomes theological shorthand for referring to New Creation, which again is the union of heaven and earth in the heavenly city of God, which is the bride, which is the Church.

## CORNERSTONES

Now God's blueprint for the old world, we are told that the house of creation has foundations, and cornerstones, it has pillars, windows, and a canopy, like a tent for a roof. As a house should have. But God's house is not only the earth, nor is it only the tabernacle or temple. The house of God is also made up of people. And so the people house of God can also have corners and pillars.

Now I believe that the presence of Peter, James, and John on the Mount of Transfiguration are references to them being the cornerstones of God's New House. Paul even refers to Peter, James, and John pillars in Galatians 2.

In Judges 20:2, 1 Sam 14:38 refer to the chief rulers of the house of Israel as the "Corners" of the land. These men and rulers of the land, form the foundations of a national house.

We see other examples of familial houses in the Bible being made up of 4 human cornerstones, with one being the chief. Consider when God creates the New World with Noah. We have Noah, the chief cornerstone and his 3 sons, Ham, Shem, and Japheth. When God was laying the

foundations of the house of Israel he built it out of the four cornerstones of the Patriarchs, with Abraham, Isaac, Jacob, and Joseph, Abraham being the chief. When God brought the house of Israel out of Egypt at the Exodus, we have the 4 corners of God's household being Moses, Aaron, Nadab, and Abihu, Moses being chief. David had his 3 mighty men – Jashobeam, Eleazor, and Abishai (1 Chron. 11). And then of course we see that Job had his 3 friends or chief counselors – Zophar, Bildad, Eliphaz. Daniel had his 3 friends, Hananiah, Mishael and Azariah, or Shadrach, Meshach, and Abednego, as we know them better. And Jesus had Peter, James, and John.

Isa. 28 later warns of the evil and lawlessness of the house of Israel who refused to follow God's Covenant Law, and have instead made a covenant with death. And so God promises that he is going to lay the foundations for a new house in Zion, with a stone, a tested stone, a precious cornerstone, of a sure foundation. And justice and righteousness will be the plumb line.

In other words, there is going to be a new ruler who governs the house of God according to the true standard of justice and righteousness.

Ps. 118:22 speaks of this new ruler as the cornerstone of God's new house, as the stone which the builders rejected, but it has become the chief cornerstone. We know that this of course refers to the Lord Jesus Christ. Jesus Christ is the chief cornerstone.

And so, the transfiguration is a blueprint of God's new house he is building, with Jesus Christ as the chief corner stone and these three apostles being the other foundation stones of the House.

All this is explained in Ephesians 2 - <sup>19</sup>*So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God,* <sup>20</sup>*built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,* <sup>21</sup>*in whom the whole structure, being joined together, grows*

*into a holy temple in the Lord. <sup>22</sup>In him you also are being built together into a dwelling place for God by the Spirit.*

## GLORY CLOUD

Let us also take notice of the materials that God used to build this house in the past, and so we can see even more clearly about what is happening in the transfiguration. When God built the earth he did so by His Spirit moving over the face of the waters, and God's Word being spoken, and shining forth the light of God's presence in the world. Spirit, Word, and Light. Theologians see this first instance of God in Genesis 1:2 as the first of many appearance of God's glory cloud.

Whenever God shows up there are clouds, and winds, and thunders and lightening. And these elements are present at the creation. This same glory cloud was present with in a pillar of cloud and fire when Israel came out of Egypt, and when Moses received the 10 commandments and the instruction of the heavenly pattern in order to build the tabernacle on Mt Sinai. Exodus tells us that on the mountain Moses saw the glory of God in the cloud and lightening and fire and thunder. And when he brought the law of God down to the people his face shined with the radiance of God's glory.

This is the same Glory Spirit Cloud that also filled the tabernacle in the wilderness when the building of the tabernacle was complete, and later on in the temple of Solomon in Jerusalem once the house building was complete.

And this was the same glory cloud that Elijah saw on top of the mountain when he was surrounded by wind, and earthquake, and fire, and then in the middle of the storm cloud of God's presence he heard a still small voice. Which, just like how Moses received instructions for how to build

the house of Israel, Elijah received instructions for how he was going to reform a corrupted house of Israel. And this same glory cloud is what took Elijah into Heaven, foreshadowing the ascension of Christ into Heaven. And this is also the same fiery glory windy present in Acts 2 when God starts the church on Pentecost.

## FEAST OF BOOTHS

These references to the Spirit Glory Cloud also relate to Peter's idea that they build three tents, one for Moses, one for Elijah, and one for Jesus. How so? The reference to Tents is a reference to the Feast of Tabernacles or Sukkoth, as it is also known. In Lev. 23 God gave the Israelites instructions to build leafy shelters which we called booths, or sukkahs, in Hebrew. The word literally means Covering. Jonah built one of these for himself as he was waiting for God to kill the Ninevites. The reason they were to build sukkahs out of tree branches and live in them for 8 days was for this reason - *"So that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt"* (Lev. 23:43). But the strange thing is, when you Exodus, there is no reference to Israel dwelling in leafy booths.

What we do see is, that in Exodus 12:37 – 13:20, after the Israelites came out of Egypt, they stayed in a place called Sukkoth. And right after that is the first time we see that the Pillar of Cloud and fire appears. Exo. 13:20 says, *"Then they set out from Sukkoth and camped in Etham on the edge of the wilderness. And Yahweh was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might go by day and by night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people."*

This helps us to understand how the Feast of Booths memorializes the time in the wilderness. During that time, Israel dwelt in the covering, or booth

of God's Spirit Glory Cloud. Psalm 105:39 recalls this event and says, "*He spread a Cloud for a covering, and fire to illumine by night.*" The imagery here shows God's Glory Cloud over the people forms a Great Booth, within which they lived for a time when they came out of Egypt. And the Feast of Booths was to reproduce that experience. But you couldn't exactly build a booth out of clouds, so leafy boughs and branches had to do.

And so, when the covering of God's glory cloud surrounds them on the mount of Transfiguration, Peter recalls the meaning of the Feast of Booths and says, "Let's build three booths." But Luke says, "He didn't know what he was saying." For Jesus did not come to reside in a temporary booth or covering. Moses and Elijah and Jesus didn't need to stay in booths which were only types of God's glory cloud cover and presence. They were in the real glory cloud cover and presence together.

And so are we now. We live in the glory cloud of God because we are in Jesus Christ, who is the glory of the invisible God.

## GLORY OF GOD

Now V. 29 says that Jesus' clothes became dazzling white. This is the same word that is used in the Septuagint, the Greek translation of the Old Testament in Ezekiel 1:4, when Ezekiel had a vision of the glory cloud of God. There it says, "*As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness around it, and fire flashing forth continually...*" This word "flashing" is the same word used to describe Jesus here.

Thus we see that when Jesus was illuminated, and transfigured before them, he was dazzling white, like lightening, like the glory of God in Ezekiel's vision, like the fire in the pillar of cloud, and the glory cloud on top of the mountains when Moses went to speak with God face to face. Remember when Moses came down the Bible tells us that his face shined. Scripture tells us the people were afraid and so he had to veil his face



from the people. The shine of Moses face was glorious. But it was a veiled reflection of the glory of the Lord. But on the Mount of Transfiguration Jesus is not shining because he is in the presence of God like Moses. Jesus is the presence of God. Jesus's radiance is not a reflected glory, he is the source of God's glory.

And this is why Moses and Elijah were gone at the end of the story. Because their glory was reflective, they were only types of Christ. The real one is here now. Moses' glory is gone. It has completely faded away.

I like pointing this out to people. Did you know that Paul tells us in 2 Cor. that the reason that Moses veiled his face was actually so that the people wouldn't see the glory fade away. Sure he would go into God's presence and his face would shine for time. But it would fade away, This fading away of Moses glory is typological of the the OT. But the message of the Transfiguration is, that in Christ,

*"we all, with unveiled face, behold the glory of the Lord Jesus, and are being transformed into the same image from one degree of glory to another."*

*The Transfiguration declares that the glory of God, formerly only briefly glimpsed by Moses and a few prophets, is now openly proclaimed to all people in the gospel of God's Son. The Transfiguration also unveils the true telos (purpose) of revelation—the transfiguration of humanity—so that we are renewed and glorified in the image and likeness of our Creator.*

That means my explaining to you how the Scriptures are all fulfilled in Christ is not an academic or intellectual exercise. This is right in line with my grand purpose as a minister of Christ, which is to present you in glory to Christ. And you become more and more glorious as you see Christ truly in the Scriptures.

*Christ is the archetypal Image of God and Glory-face of God: as we gaze upon him, we are transformed into his likeness.*<sup>2</sup>

Thus, when we read the Scriptures in faith “God shines into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

This is the goal God has for House, for His people. To make us into the glory of Christ.

## EXODUS

Another thing I wanted to look at is the conversation that occurred between Moses and Elijah and Jesus. It says they appeared in glory and spoke of his **exodus** which he was about to accomplish at Jerusalem.

This tells us that the Exodus out of Egypt with Moses was only a type of the true Exodus that Christ was to accomplish.

Christ is the true Moses who wages war on the gods of Egypt, and destroys the principalities and powers in heavenly places on the cross.

Christ is the true Passover lamb.

Christ is the true Moses who delivers his people from Pharaoh Satan when he brings them through the Red Sea of His baptism into death and Resurrection.

Christ is the true glory cloud presence, the sukkoth and booth that God’s people dwell in. Christ is the fire that warms us and the shade that protects us.

Christ is the one who feeds us bread from heaven, and gives us true water of life in the Spirit that flows from his side when he is struck.

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<sup>2</sup> Alastair Roberts, <https://alastairadversaria.com/2016/07/21/transfigured-hermeneutics-9-with-unveiled-faces/>

Christ is the true Moses and law giver who has all authority in heaven and Earth, gives us New Commands.

Christ is bronze serpent in the wilderness who the people of God looked to to live after they were bit by sin.

Christ is the God of Israel that Moses and Aaron, Nadab and Abihu and the 70 elders of Israel saw when they went up on top of the Mountain and ate and drank in his presence.

Christ is the true tabernacle.

Christ is the true High Priest.

Christ is the true sacrifice.

Everything that corresponds to the Exodus event, with Israel coming out of slavery and being made into a house, and given moral and ceremonial laws – all of that is Christ. And he is accomplished the reality of it all in His death and resurrection. All those OT types and shadow, mere blueprints. Christ is the real thing.

## **LISTEN TO HIM**

Christ is also the Deut. 18 Prophet Like Moses, whom Moses commanded the people to listen to. We see this when God says, “Listen to him.”

And listen to him we must. He is not a servant in God’s house, like Moses. He is not equal with Moses and Elijah. Christ does not compare with Buddah, or Muhammad, or any angel or any guru or teacher or prophet. Jesus Christ is infinitely more glorious than them all, for he is the builder of God’s New House which is made up of his people throughout the whole world. He is the Lord of the House. He is the Son. He is the Master. And you, you are His house. Therefore, you are to listen to him.

We share in a heavenly calling, People of God, to be the house of God, we ought to therefore take the time to consider Jesus. For we are his house, we live in his glorious presence, we are made a new heaven and new earth, we are built on the foundation of the apostles and prophets with Christ Jesus being the chief cornerstone, and therefore we are to hold fast our confidence and our boasting in our hope in him firm to the end, until we become transfigured into his glorious image. Amen.