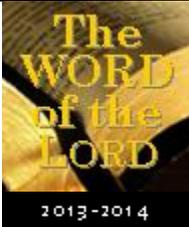


<h1 style="margin: 0;">METAMORPHOO</h1>  <h2 style="margin: 0;">Transform/Transfigure</h2>	Transliteration: Metamorphoo <small>(conversion from Greek to English)</small>	
	Pronunciation : <i>met-am-or-fo'-o</i> <i>meh tuh mohr FOH oh</i>	
	Strong's: 3339, metamorphoo	
Definition: verb.		
<ol style="list-style-type: none"> 1. to change into another form, to transform, to transfigure. <ol style="list-style-type: none"> a. Christ's appearance was changed and was resplendent with divine brightness on the mount of transfiguration. 2. to change the external form, transfigure;, mid. to change one's form, be transfigured, to undergo a spiritual transformation. 		
This Month: The Year of Spiritual Growth: Fasting	Sermon: "Metamorphoo" and "Mountain Top Experience"; Ralph Herbert, 3/9/2014 & 3/16/2014	
Scripture Focus: Exodus 34: 29-35; Romans 12: 1-2; 2 Corinthians 3: 12-18; Deuteronomy 34: 1-8; Matthew 17: 1-13		

The Greek word *metamorphoo* is only used four times in the New Testament. But the concepts it embodies comprise the very heart of Christ's message. Its first usage is in **Matthew 17: 2**. *There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.* In this instance the word emphasizes a change in outward appearance. Mark 9: 2-3 confirms this presentation of the word. *After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them. ³His clothes became dazzling white, whiter than anyone in the world could bleach them.* In both cases the verb describes a change in appearance of Jesus' clothes and also his face. But in these instances the verb *metamorphoo* points clearly to a greater than surface transfiguration. Later verses and another passage in Luke 9 indicate the transfiguration is much more significant. *Metamorphoo* here describes nothing less than the shedding of Jesus' human and earthly body and its replacement by his heavenly, glorified state. The event describes a complete change of essence, both of internal and outward appearance. In another sense, this usage of *metamorphoo* describes not a change but a revealing of the Divine Nature that was always present but until then concealed. In both usages, *metamorphoo* describes a conversion from an earthly to a heavenly state.

In these passages we see the very personification of third century Church Father Origen's conception of Jesus as the God-Man. *"This substance of a soul, then, being intermediate between God and the flesh – it being impossible for the nature of God to intermingle with a body without an intermediate instrument – the God-man is born."* His view of the God-man was confirmed by the Council of Chalcedon in 451 AD where it was affirmed that Jesus existed as both man and God in one person in hypostatic union. Thus Jesus becomes the emissary of God, working to bridge the uncrossable gap between God and man created by Adam's Fall. To do so he unites both states in one body.

The next two usages of *metamorphoo* confirm and expand its definition as a transformation of more than just outward appearance. In Romans 12: 2 we see *metamorphoo* used to describe a change of the mind. *Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.* Here *metamorphoo* describes not just a change of intellect or way of thinking but also of perception. It is only through the transformation of our mind that we are even able to perceive and do the will of God. Implicit here is the blindness and bondage of fallen men unregenerate by the Holy Spirit. Unregenerate man is incapable of perceiving let alone choosing the will of God. It is only by the transforming power of the Holy Spirit that we can conform ourselves to the image of God, however imperfect is that conformation in this plane of existence. Further, this passage cautions us not to be conformed to the pattern of this world. Once regenerate, the degree of our obedience to God is in large measure our responsibility. We can choose to allow ourselves to be transformed or fight that transformation, rendering our Christian life barren of service to God.

This *metamorphoo* as a revelation of God to man is further clarified in 2 Corinthians 3: 13-18. ***We are not like Moses, who would put a veil over his face to prevent the Israelites from seeing the end of what was passing away.*** ¹⁴*But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away.* ¹⁵*Even to this day when Moses is read, a veil covers their hearts.* ¹⁶*But whenever anyone turns to the Lord, the veil is taken away.* ¹⁷*Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.* ¹⁸*And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.* Here it is clear that *metamorphoo* refers to our transformation into the image of God. This is not a transformation of skin or clothes, not even of the mind, but it is a transformation of our heart and soul from the death and decay of Adam's Doom to the purity and sinless of heaven. It is a transformation from the slavery of sin to the freedom that is God. As this passage also makes clear, it is only through the atoning sacrifice of Jesus that this transformation is possible.

Metamorphoo describes the process of our complete transformation from a body and soul ruined and twisted by sin through intervention of the Christ's Grace to a reunion in the perfection of heaven with our loving Father from whom we have so long been sundered.

Sermon Scriptures New Revised Standard Version (NRSV)

Exodus 34: 29-35

The Shining Face of Moses

²⁹ Moses came down from Mount Sinai. As he came down from the mountain with the two tablets of the covenant^[a] in his hand, Moses did not know that the skin of his face shone because he had been talking with God. ³⁰ When Aaron and all the Israelites saw Moses, the skin of his face was shining, and they were afraid to come near him. ³¹ But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses spoke with them. ³² Afterward all the Israelites came near, and he gave them in commandment all that the LORD had spoken with him on Mount Sinai. ³³ When Moses had finished speaking with them, he put a veil on his face; ³⁴ but whenever Moses went in before the LORD to speak with him, he would take the veil off, until he came out; and when he came out, and told the Israelites what he had been commanded, ³⁵ the Israelites would see the face of Moses, that the skin of his face was shining; and Moses would put the veil on his face again, until he went in to speak with him.

Romans 12: 1-2

The New Life in Christ

¹ I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

2 Corinthians 3: 12-18

¹² Since, then, we have such a hope, we act with great boldness, ¹³ not like Moses, who put a veil over his face to keep the people of Israel from gazing at the end of the glory that^[a] was **being set aside**. ¹⁴ **But their minds were hardened. Indeed, to this very day, when they hear the** reading of the old covenant, that same veil is still there, since only in Christ is it set aside. ¹⁵ Indeed, to this very day whenever Moses is read, a veil lies over their minds; ¹⁶ but when one turns to the Lord, the veil is removed. ¹⁷ Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. ¹⁸ And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.

Deuteronomy 34: 1-8

Moses Dies and Is Buried in the Land of Moab

³⁴ Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho, and the LORD showed him the whole land: Gilead as far as Dan, ² all Naphtali, the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea, ³ the Negeb, and the Plain—that is, the valley of Jericho, the city of palm trees—as far as Zoar. ⁴ The LORD said to him, “This is the land of which I swore to Abraham, to Isaac, and to Jacob, saying, ‘I will give it to your descendants’; I have let you see it with your eyes, but you shall not cross over there.” ⁵ Then Moses, the servant of the LORD, died there in the land of Moab, at the LORD’s command. ⁶ He was buried in a valley in the land of Moab, opposite Beth-peor, but no one knows his burial place to this day. ⁷ Moses was one hundred twenty years old when he died; his sight was unimpaired and his vigor had not abated. ⁸ The Israelites wept for Moses in the plains of Moab thirty days; then the period of mourning for Moses was ended.

Matthew 17: 1-13

The Transfiguration

¹⁷ Six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. ² And he was transfigured before them, and his face shone like the sun, and his clothes became dazzling white. ³ Suddenly there appeared to them Moses and Elijah, talking with him. ⁴ Then Peter said to Jesus, “Lord, it is good for us to be here; if you wish, I^[a] will make three dwellings^[b] here, one for you, one for Moses, and one for Elijah.” ⁵ While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, “This is my Son, the Beloved;^[c] with him I am well pleased; listen to him!” ⁶ When the disciples heard this, they fell to the ground and were overcome by fear. ⁷ But Jesus came and touched them, saying, “Get up and do not be afraid.” ⁸ And when they looked up, they saw no one except Jesus himself alone.

⁹ As they were coming down the mountain, Jesus ordered them, “Tell no one about the vision until after the Son of Man has been raised from the dead.” ¹⁰ And the disciples asked him, “Why, then, do the scribes say that Elijah must come first?” ¹¹ He replied, “Elijah is indeed coming and will restore all things; ¹² but I tell you that Elijah has already come, and they did not recognize him, but they did to him whatever they pleased. So also the Son of Man is about to suffer at their hands.” ¹³ Then the disciples understood that he was speaking to them about John the Baptist.