

## Transfiguration of Our Lord February 26, 2017

LUTHERAN

# LIVING THE ^ LECTIONARY

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.  
An opportunity to make Sunday worship more meaningful and to make the  
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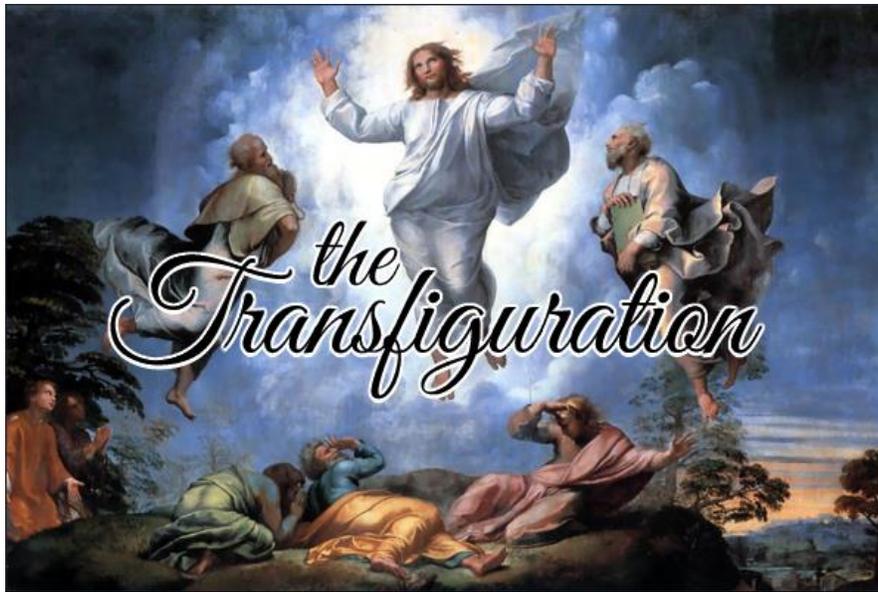
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“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

February 23, 2017 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

*(Presented as a part of the bible study/worship weekday service (currently on Fridays at 7:00pm) in a house church setting, a newly formed assisted living site and used by Lutherans in Africa.*

*E-mail [puritaspastor@hotmail.com](mailto:puritaspastor@hotmail.com) for details.*



<http://thinktheology.org/2016/07/25/the-transfiguration-the-alreadynot-yet-of-jesus-triumph-follow-me-33/>

### Hymn of the Day

**Lutheran Service Book (LSB) 413 The Lutheran Hymnal (TLH) Not listed**

*“O wonderful type! O vision fair”*

The translator for this weeks hymn is “**Neale, John Mason**, D.D....born in Conduit Street, London, on Jan. 24, 1818. He inherited intellectual power on both sides: his father, the Rev. Cornelius Neale, having been Senior Wrangler, Second Chancellor's Medallist, and Fellow of St. John's College, Cambridge, and his mother being the daughter of John Mason Good, a man of considerable learning. Both father and mother are said to have been "very pronounced Evangelicals." The father died in 1823, and the boy's early training was entirely under the direction of his mother, his deep attachment for whom is shown by the fact that, not long before his death, he wrote of her as "a mother to whom I owe more than I can express." His extensive biography can be read at [http://www.hymnary.org/person/Neale\\_JM](http://www.hymnary.org/person/Neale_JM) .

<https://www.youtube.com/watch?v=0iZ8YQB4i6Q> by the [LutheranWarbler](#)  
<https://www.youtube.com/watch?v=X59XL53zb00> [Christopher Maynard, FHCO, FASC, FIGOC, FSCO](#) “Here was a good hymn that we sang this morning in church. This is one of the few good hymns that my pastor has chosen lately.”

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by  
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**Exodus 24:8-18; RCL (Revised Common Lectionary), verses 12-18 (Next Week:  
 Genesis 3:1-21; RCL, Genesis 9:8-17)**

*“Exodus 24:12--18 has shaped the traditions of transfiguration that we find in the Synoptic Gospels. Placed on Transfiguration Sunday, this passage, which describes Moses' encounter with the Lord on Mount Sinai, brings the season of Epiphany to conclusion. Thus, in this season of reflection upon God's manifestation and incarnation, today's lesson brings us to the place of revelation--God's holy mountain--where heaven meets earth and humans encounter the divine...”*

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=34](https://www.workingpreacher.org/preaching.aspx?commentary_id=34) [Frank M. Yamada](#)  
*Director of the Center for Asian American Ministries, McCormick Theological Seminary, Chicago, IL*

### **The Covenant Confirmed**

24 Then he said to Moses, “Come up to the LORD, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship from afar. <sup>2</sup> Moses alone shall come near to the LORD, but the others shall not come near, and the people shall not come up with him.”

<sup>3</sup> Moses came and told the people all the words of the LORD and all the rules.<sup>[a]</sup> And all the people answered with one voice and said, “All the words that the LORD has spoken we will do.” <sup>4</sup> And Moses wrote down all the words of the LORD. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. <sup>5</sup> And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. <sup>6</sup> And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. <sup>7</sup> Then he took the Book of

the Covenant and read it in the hearing of the people. And they said, “All that the LORD has spoken we will do, and we will be obedient.”<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.

a. [Exodus 24:3](#) Or *all the just decrees*

*“...What goes up, must come down.* The talk this week in the lectionary readings is about mountaintops -- Moses on Mt Sinai, Jesus on a high mountain.

*What goes up, must come down. The mountaintop experience is only one part of the story.*

Moses knows something about mountaintop experiences. As the leader of the Israelites he is called up to Mount Sinai to receive the tablets of the law. Out there in the middle of nowhere surrounded by a great cloud for 6 days in the mountains, Moses saw the appearance of the glory of God. Devouring fire is how Exodus portrays the event.

Moses stays on the mountain for 40 days. It must have been a life-changing experience for this one who was so unsure of himself at his earlier call. The one who had brought his people up out of Egypt with God’s protection and provision, this one now finds himself atop a mountain, communing with God. Learning about God’s guidelines for the people.

But Moses can’t spend his whole life on a mountaintop. The people need him to lead them down below. They are, after all, in the wilderness! Moses must lead the Israelites onward to the Promised Land. No matter how important to Moses and to the Israelites Mt Sinai is, the place where God’s people receive the commandments. Mt Sinai is not the destination, the final stop. It is only one stop on the journey.

*What goes up, must come down. The mountaintop experience is only one part of the story.*

Jesus also knows a thing or two about mountains. For several weeks now we have heard some of his teachings as recorded in the Gospel of Matthew. And today we find Jesus going up another mountain, a high mountain, with three of his disciples.

*What goes up, must come down. The mountaintop experience is only one part of the story.*

We may have moments in our lives of spiritual clarity where we sense God in a particularly powerful way. We may have moments when it doesn't seem like life can get any better. But we should not expect our lives as followers of Jesus to always contain such clarity. For every mountaintop experience, we should also expect to return to normal moments, moments that are still important but do not contain the flashy lights and sounds.

*What goes up, must come down. The mountaintop experience is only part of the story."*

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=3154](https://www.workingpreacher.org/preaching.aspx?commentary_id=3154) [Tyler Mayfield](#) Assistant Professor of Hebrew Bible/Old Testament, Louisville Presbyterian Theological Seminary, Louisville, Ky.

Both commentaries on this reading are worth reading in their entirety.

## Psalm 2:6-12; RCL, Psalm 2 or Psalm 99 (Psalm 32:1-7; RCL, Psalm 25:1-10)

*"Psalm 2 makes a striking claim: in the face of terrifying threats, God creates and preserves order through God's anointed one, a righteous messiah.*

*The psalm conveys this central theme through a complex polyphonic structure. In fact, the text of Psalm 2 contains no less than three discrete voices: the voice of God, the voice of the rulers of the earth, and the voice of God's anointed king, who in turn quotes God and speaks directly to all the other rulers of the earth. To understand the discursive nature of the psalm, one must attend carefully to its constituent parts..."*

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2044](https://www.workingpreacher.org/preaching.aspx?commentary_id=2044) [Joel LeMon](#) Associate Professor of Old Testament, Candler School of Theology, Emory University, Atlanta, Ga.

### The Reign of the LORD's Anointed

*2 Why do the nations rage<sup>[a]</sup>*

*and the peoples plot in vain?*

*2 The kings of the earth set themselves,  
and the rulers take counsel together,*

*against the LORD and against his Anointed, saying,*

*3 "Let us burst their bonds apart  
and cast away their cords from us."*

*4 He who sits in the heavens laughs;  
the Lord holds them in derision.*

*5 Then he will speak to them in his wrath,  
and terrify them in his fury, saying,*

*6 "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 begotten you.  
<sup>8</sup> Ask of me, and I will make the nations your heritage,  
 and the ends of the earth your possession.  
<sup>9</sup> You shall break<sup>[b]</sup> 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.  
 Blessed are all who take refuge in him.

- a. [Psalm 2:1](#) *Or nations noisily assemble*
- b. [Psalm 2:9](#) *Revocalization yields (compare Septuagint) You shall rule*

"...Psalm 2 draws connections between Israelite kingship and God's cosmic kingship and, therefore, is classified as a royal psalm. As William Brown explains, royal psalms create "an indissoluble link between King and king. [...] God's sovereign rule is made manifest through the earthly king (2:7-12)."<sup>1</sup> That link is drawn in this psalm through the parental metaphor. Thus, as God's heir, the king becomes the one who wields the iron rod that destroys the conspiratorial nations. The Israelite king is the instrument of God's power in the world.

At verse 10, the psalmist shifts his address to the very kings and rulers he has mocked at the beginning of the poem. Though they have provoked God's wrath, anger need not be the nations' only experience of God. They have the opportunity to orient their posture away from the service of their own power and toward the service of Yahweh (verses 11-12a). Without that change in orientation, God's anger inevitably will flare, and the nations will indeed perish.

The last line of Psalm 2, "Happy are all who take refuge in him," echoes the initial words of Psalm 1, "Happy are those...." This repetition brackets Psalms 1 and 2 together, and the unit serves to introduce the book of Psalms as a whole. However, the line also provides a fitting conclusion to Psalm 2 on its own. The last image of God provided by the psalm is not an angry God prepared to destroy the nations, but rather God as refuge, a place of quiet and safety in the midst of the world's raging. The description here resonates with Psalm 46, where the language of God as refuge is woven throughout that psalm. Perhaps most evocative of Psalm 2 is Psalm 46:6-7: "The nations are in an uproar, the kingdoms totter; he utters his voice; the earth melts. The Lord of hosts is with us; the God of Jacob is our refuge." The violence of the world, brought on by the hubris of the nations, will continue. Nonetheless, God provides protection from the uproar that rages in the earth. Even as God wreaks havoc on those who oppose him, God provides a refuge for those who serve him.

The references in Psalm 2 to God's "anointed one" (Hebrew *mashiah*, "messiah") refer quite concretely to the earthly Davidic monarch ruling over Israel. The New Testament later adopts this same language of God's anointed one, or messiah, to describe Jesus. The language of Jesus as Son of God, also a favorite term in the New Testament, similarly echoes the parental metaphor used of Yahweh and the Davidic king in this psalm. At the Transfiguration of Jesus, read from Matthew 17:1-9 with this week's lectionary, the voice from the cloud invokes this same parent-child relationship, declaring, "This is my Son, the Beloved" (Matthew 16:5). Thus it is clear that the "God of the Old Testament" and the images used to describe God there -- be they furious and wrathful or tender and parental -- persist in the New Testament as well. Indeed, the God of the Old Testament and the God of the New Testament are one and the same. The powers of this world continue in their conspiratorial fervor, while God -- the one God, sovereign over the earth -- remains our refuge."

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=846](https://www.workingpreacher.org/preaching.aspx?commentary_id=846)  
**Cameron B.R. Howard** *Assistant Professor of Old Testament, Luther Seminary, St. Paul, MN*

## **2 Peter 1:16-21; RCL, the same reading (Romans 5:12-19; RCL, 1 Peter 3:18-22)**

*"2 Peter begins by encouraging its hearers to remain faithful and build up their faith. Already by the time we reach 1:16 we sense that the author is making a real effort to persuade them to remain stable. There is also a concern to underline the authority of this encouragement. Part of it lies in speaking in the name of Peter. Most agree that the letter is not penned by Peter, himself, but reflects the work of someone who highly reveres him and seeks to represent his message to a new generation, possibly as late as the early second century. Many, indeed, see this letter as the last writing of the New Testament to be written. It comes from the pen of someone who can write very sophisticated Greek..."*

<http://wwwstaff.murdoch.edu.au/~loader/AEpTransfiguration.htm>

*Page 2160 in The Lutheran Study Bible gives a good summary of the various thoughts on the authorship of 2 Peter under "Challenges for Readers". Following the reading are several commentaries that discuss this topic. Make it your challenge to read them.*

### **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,<sup>[a]</sup> 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 the prophetic word more fully confirmed, 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.

- a. [2 Peter 1:17](#) Or my Son, my (or the) Beloved

**“...THE IMMEDIATE CONTEXT:**

Peter is writing to encourage Christians to live Godly lives (1:3) that they “may become partakers of the divine nature, having escaped from the corruption that is in the world by lust” (1:4). He encourages them to live according to a list of virtues that begins with faith, proceeds to moral excellence, and ends in brotherly affection and love (1:5-7). He assures them that if they will “do these things, (they) will never stumble” and will be “richly supplied with the entrance into the eternal Kingdom of our Lord and Savior, Jesus Christ” (1:10-11).

In this scripture reading, Peter is addressing the problem of false teachers who are denying Christ’s Second Coming (3:4-7) and are accusing the apostles of fomenting “cunningly devised fables” (1:16). This heresy would remove an important incentive for Christians to live moral and ethical lives. If Christ isn’t coming again—if there is nothing beyond this life—people would be less motivated to live the kind of life that Christ would have them live. So Peter calls these Christians to look forward to “the day of the Lord,...

**2 PETER 1:16-18: EYEWITNESSES OF HIS MAJESTY**

The false teachers are accusing the apostles of fomenting myths of the second kind—totally fictitious and having no value. In particular, they say that the apostles’ teaching about the Second Coming of Christ is a cunningly devised fable (see 3:4-7).

“but we were eyewitnesses of his majesty” (Greek: *megaleiotes*) (v. 16b). Peter is referring to Christ’s Transfiguration (Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36). The three eyewitnesses to this event were Peter, James, and John—Jesus’ inner circle—the disciples who were also with Jesus at Gethsemane (Matthew 26:37)...

**2 PETER 1:19-21: THE MORE SURE WORD OF PROPHECY**

“We have the more sure word of prophecy” (Greek: *ton prophetikon logon bebaioteron*—the reliable prophetic word) (v. 19). “We” in this verse refers to the apostles, as it also did in verses 16-18. This is a key point. The apostles have been given “the more sure word of prophecy”—the reliable prophecy—and the prophecy that they received pointed to the Second Coming of Christ... <https://www.sermonwriter.com/biblical-commentary/2-peter-116-21>

[http://www.workingpreacher.org/preaching.aspx?commentary\\_id=1947](http://www.workingpreacher.org/preaching.aspx?commentary_id=1947) **James Boyce**,  
*Emeritus Professor of New Testament and Greek, Luther Seminary, St. Paul, MN*

[http://www.workingpreacher.org/preaching.aspx?commentary\\_id=848](http://www.workingpreacher.org/preaching.aspx?commentary_id=848) **Margaret Aymer**  
*Associate Professor of New Testament, Interdenominational Theological Center, Atlanta, GA*

**“The Holy Gospel according to St. Matthew, the 5th Chapter”**  
**“Glory to You, O Lord”**

**Matthew 17:1-9; RCL, the same reading (Matthew 4:1-11; RCL Mark 1:9-15)**

*“Epiphany is about light, about illumination, about revelation.*

*Across its Sundays we discover the significance of the Jesus whose birthday we just celebrated. We learn about how the babe born at Bethlehem is also the light of the world as well as about how we as his followers are also called to be light. We are drawn more deeply into an understanding of who and what the infant greeted by shepherds and magi is for us and for all the world and of our role to share what we have learned.*

*In this regard, I like to think of the Christmas message as a tightly, even intricately packaged Christmas gift which takes us the whole of Epiphany to unwrap and discover. Transfiguration Sunday draws the season to a close, and Matthew's account provides the nearly perfect bookend to the story of Jesus' Baptism that we read on the first Sunday of Epiphany..." [David Lose](#) (continued after reading)*

*"Six days after foretelling his death, Jesus takes Peter, James, and John and "leads them up a high mountain, by themselves" (Matthew 17:1). Together with Peter's brother, Andrew, these three disciples have been with Jesus the longest of any of his followers, ever since Jesus called them away from their fishing nets alongside the Sea of Galilee (Matthew 4:18ff).*

*Perhaps they have earlier mountain treks in mind as they climb the steep slope: Jesus' extended sermon on the mountain (Matthew 5:1-7:29) or the mountain on which Jesus healed the blind and lame and maimed (15:29). Perhaps they recall an even earlier story of Abraham's journey with Isaac to the mountain where God provided a ram (the verb *ajnafevrw* in Matthew 17:1 can mean "to offer a sacrifice," as it does in LXX Genesis 22:2). What will the followers of Jesus encounter on this mountain, on this occasion? Will it be something new? Or something old?..."*

*[http://www.workingpreacher.org/preaching.aspx?commentary\\_id=27](http://www.workingpreacher.org/preaching.aspx?commentary_id=27) [Audrey West](#) Adjunct Professor of New Testament, Lutheran School of Theology, Chicago, IL*

### **The Transfiguration**

17 And 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,<sup>[a]</sup> 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.**"

- a. [Matthew 17:5](#) Or my Son, my (or the) Beloved

“This is the Gospel of the Lord”      “Praise to You, O Christ”

Make no mistake, "transfiguration" is a strange word, one that you almost never use in everyday speech. Transfiguration Sunday isn't all that much more familiar, and it is easy for preachers to underestimate how little our hearers know what to make of the day. It is the final Sunday of Epiphany, perhaps the least well understood season of the church year. The relationship to the Baptism of our Lord, the first Sunday in the season, is clear, as we are again invited to listen with the crowds (at Jesus' Baptism) and disciples (at the Transfiguration) as a voice from heaven announces, "This is my Son, the beloved, with whom I am well pleased."

At the same time, Transfiguration leans unmistakably into Lent, as Jesus comes down from the mountain to head to the death he speaks of during that very descent. The injunction to "listen to him" addressed to Peter, James, and John will become poignant, even painful in the weeks ahead as they regularly fail to do just that, or at least fail to understand what they are listening to. And those same words, when taken as addressed also to us as Jesus' latest disciples, orient us to listen and watch the Lord of Glory approach his destiny in Jerusalem so that we might more fully comprehend God's purposes and work in Jesus.

As if all this weren't enough, Transfiguration also foreshadows Easter. When the disciples fall to the ground in holy awe, the glorified and glowing Jesus comes to them, touches them (elsewhere in Matthew a sign of healing), and commands them not just to stand up but literally to "be raised!" Jesus then commands them not to speak of this event until he himself has been raised, this time from death. There is something about this day, this event, that can't be understood until after the resurrection...

Our confusion about Transfiguration Sunday moves beyond both linguistic and liturgical considerations, as biblical scholars have also regularly failed to understand the role this scene plays in the larger gospel narratives. It comes something out of nowhere, in each gospel playing to a greater or lesser degree a pivotal mark in the narrative (most noticeably in Luke), but not clearly connected to what comes immediately before or after. In Matthew's account, the Transfiguration occurs six days -- perhaps recalling the six days the cloud enveloped Mount Sinai before speaking to Moses in today's reading from Exodus -- after Jesus' first prediction of his passion and his rebuke of Peter (presumably) outside Caesarea Philippi (16:21-23)... For this reason, we can probably focus with confidence primarily on the details of the account itself. Of these, two deserve particular attention.

First, Peter's reaction may seem odd to hearers, but some New Testament scholars suggest that it is the appropriate cultic response to what is, quite literally, an epiphany, a manifestation of divine presence... Others see in Peter's suggestion less a cultic response and more the desire to preserve the event, to capture something of the magnificence of the moment. Still others -- and perhaps especially our hearers -- have been struck by this as characteristic of Peter and many of us: when encountered by something beyond our reckoning, our first inclination is to *do* something, anything! However you read the impetus for Peter's suggestion, it is notable that in Matthew the voice from heaven actually interrupts him, cutting him off in order first to pronounce Jesus blessed and then to command the attention of the disciples. Whatever Peter -- or we -- may have been thinking, that is, there is only one thing that is needful: to listen to him, the beloved One.

Second, when all is over -- when Moses and Elijah are gone, the voice is quiet, Jesus' face and clothing have returned to normal, and the disciples are left in holy awe -- all that is left is Jesus. Whatever all these signs and symbols may have meant, the disciples are once again with their Lord, their teacher, their friend. This is perhaps one of the signature characteristics of Matthew. Jesus, the one whose clothes and face shone like the sun, the one equal to Moses and Elijah, the one whom the very heavens proclaim as God's own beloved Son, will not leave them.

When all else fades -- and indeed, soon enough all will become dark indeed -- yet Jesus remains, reaching out in help and healing. At the very close of Matthew's account, he will gather with these and all of his disciples on another mountain, and promise that he will be with them even to the close of the age.

Most of us have had mountain top experiences and can testify to their importance to our lives. But all of us have also had to return to the valley. At both places, and all those in between, Jesus is there, reaching out to raise us to life again."

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=900](https://www.workingpreacher.org/preaching.aspx?commentary_id=900) **David Lose** President, Lutheran Theological Seminary at Philadelphia, Philadelphia, Penn.



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<http://portlanddiocese.org/ashwednesday>

Ash Wednesday is March 1. The readings for that day are: Joel 2:1-2, 12-17 or, Psalm 51:1-17, 2 Corinthians 5:20b-6:10 and Matthew 6:1-6, 16-21. The Revised Common Lectionary (RCL) readings for that day offer the option of Isaiah 58:1-12 for the first reading. The rest of the readings are the same.