

# Luke 9:31

Authorized King James Version (KJV)

Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

## Analysis

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**Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.** Moses and Elijah **appeared in glory** (ophthentes en doxē, ὥφθέντες ἐν δόξῃ)—the same radiant divine presence manifested in Jesus. The verb ophthentes (appearing) is the same term used of resurrection appearances, suggesting these were not phantoms but real, glorified persons. Their topic of conversation is crucial: **his decease** (tēn exodon autou, τὴν ἔξοδον αὐτοῦ)—literally "exodus," the term for Israel's liberation from Egypt. Jesus' death is portrayed as a new Exodus, accomplishing greater redemption than Moses' deliverance.

The verb **accomplish** (plēroun, πληροῦν, "to fulfill" or "complete") indicates Jesus' death was not tragic accident but predetermined mission. The phrase **at Jerusalem** (ἐν Ἱερουσαλήμ) emphasizes geographic and theological necessity—the Lamb must be slain where sacrifices were offered. This conversation reveals heaven's perspective: the cross was not defeat but victory, not catastrophe but divine plan, not ending but exodus into new creation.

## Historical Context

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The Exodus was Israel's foundational salvation event—deliverance from Egyptian bondage through Passover lamb's blood and passage through the Red Sea. All subsequent redemption was interpreted through this lens. Jesus as the Lamb of God (John 1:29) would accomplish the ultimate Exodus—deliverance from sin,

death, and Satan through His blood and resurrection. That Moses and Elijah discussed this reveals that Old Testament saints understood Messiah must suffer (1 Peter 1:10-11). The cross was not Plan B but the eternal purpose, foreshadowed in the Law (sacrificial system) and Prophets (Suffering Servant passages like Isaiah 53).

## Related Passages

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**Matthew 25:31** — Final judgment

**Romans 2:1** — Judging others

## Study Questions

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1. How does describing Jesus' death as His 'exodus' reframe the crucifixion from tragedy to triumphant liberation?
2. What does it reveal about God's redemptive plan that Moses and Elijah understood and discussed Jesus' coming death?
3. In what ways does Jesus' exodus accomplish greater deliverance than the Exodus from Egypt that Moses led?

## Interlinear Text

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ἥν	όφθέντες	ἐν	δόξῃ	ἔλεγον	τὴν	ἔξιδον	αὐτοῦ	ἥν
<b>Who</b>	<b>appeared</b>	<b>at</b>	<b>glory</b>	<b>and spake</b>	G3588	<b>decease</b>	<b>of his</b>	<b>Who</b>
G3739	G3700	G1722	G1391	G3004		G1841	G846	G3739
ἔμελλεν	πληροῦν	ἐν	Ἰερουσαλήμ					
<b>he should</b>	<b>accomplish</b>	<b>at</b>	<b>Jerusalem</b>					
G3195	G4137	G1722	G2419					

## Additional Cross-References

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**2 Peter 1:15** (Parallel theme): Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

**1 Peter 5:10** (Glory): But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

**Philippians 3:21** (Glory): Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

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