

**6th SUNDAY AFTER EPIPHANY  
TRANSFIGURATION  
ST. PETERS ANGLICAN CHURCH BUNDOORA  
Sunday 15<sup>th</sup> February 2026  
Fr. Stephen Monsiegnur**

**Readings:**<sup>1</sup> Exodus 24:12–18 / Psalm 2 / 2 Peter 1:16–21 / Matthew 17:1–9.

**Theme:** *Choosing the Way of Life by Walking in God's Wisdom and Obedience*

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**Exodus 24:12–18**

<sup>12</sup>The Lord said to Moses, “Come up to me on the mountain and wait there; I will give you the tablets of stone, with the law and the commandment, which I have written for their instruction.” <sup>13</sup>So Moses set out with his assistant Joshua, and Moses went up onto the mountain of God. <sup>14</sup>To the elders he had said, “Wait here for us, until we come back to you. Look, Aaron and Hur are with you; whoever has a dispute may 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 settled on Mount Sinai, and the cloud covered it for six days; on the seventh day he called to Moses out 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 Israelites. <sup>18</sup>Moses entered the cloud and went up on the mountain. Moses was on the mountain for forty days and forty nights.

**Psalm 2**

***God's Promise to His Anointed***

- <sup>1</sup>Why do the nations conspire  
and the peoples plot in vain?  
<sup>2</sup>The kings of the earth set themselves,  
and the rulers take counsel together,  
against the Lord and his anointed, saying,  
<sup>3</sup>“Let us burst their bonds apart  
and cast their cords from us.”  
<sup>4</sup>He who sits in the heavens laughs;  
the Lord has them in derision.  
<sup>5</sup>Then he will speak to them in his wrath  
and terrify them in his fury, saying,  
<sup>6</sup>“I have set my king on Zion, my holy hill.”  
<sup>7</sup>I will tell of the decree of the Lord:  
He 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 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;

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with trembling <sup>12</sup> kiss his feet,  
 or he will be angry, and you will perish in the way,  
 for his wrath is quickly kindled.  
 Happy are all who take refuge in him.

## **2 Peter 1:16–21**

<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 had been eyewitnesses of his majesty. <sup>17</sup> For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, “This is my Son, my Beloved, with whom I am well pleased.” <sup>18</sup> We ourselves heard this voice come from heaven, while we were with him on the holy mountain. <sup>19</sup> So we have the prophetic message more fully confirmed. You will do well to be attentive to this as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. <sup>20</sup> First of all you must understand this, that no prophecy of scripture is a matter of one’s own interpretation, <sup>21</sup> because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

## **Matthew 17:1–9.**

Six days later, Jesus took with him Peter and James and his brother John 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 bright as light. <sup>3</sup> Suddenly there appeared to them Moses and Elijah, talking with him. <sup>4</sup> Then Peter said to Jesus, “Lord, it is good for us to be here; if you wish, I will set up three tents here, one for you, one for Moses, and one for Elijah.” <sup>5</sup> While he was still speaking, suddenly a bright cloud overshadowed them, and a voice from the cloud said, “This is my Son, the Beloved; with him I am well pleased; listen to him!” <sup>6</sup> When the disciples heard this, they fell to the ground and were overcome by fear. <sup>7</sup> But Jesus came and touched them, saying, “Get up and do not be afraid.” <sup>8</sup> And when they raised their eyes, they saw no one except Jesus himself alone.

<sup>9</sup> 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.”

## **SERMON**

There are moments in Scripture when God’s presence breaks through so vividly that the only faithful response is - awe.

Today’s readings draw us into one of those moments—as we witness through the eyes of the apostles, the Transfiguration of Jesus—yet the readings also illustrate that such glory is not meant to dazzle us into passivity; Instead, it calls us to choose a way of life shaped by obedience, wisdom, and courageous witness.

The expression of God in such brilliance and amazing ways is not isolated.

In the Exodus, Moses is summoned up the mountain and into “the glory of the Lord,” a glory that appears to Israel like “a devouring fire”<sup>2</sup>. Moses enters the cloud not for spectacle but to receive God’s teaching—a way of life for a people learning how to be free. We see that God’s glory is inseparable from God’s instruction. The encounter is not an escape from the world but preparation to live faithfully within it.

The same pattern unfolds on another mountain. Jesus, before Peter, James, and John, is transfigured; his face shines like the sun, and his clothes become dazzling white. Yet the heart of the moment is not the light itself but the voice: “This is my Son, the Beloved... listen to him!”<sup>3</sup>. The command is simple, but its implications are vast. To listen to Jesus is to choose a way of life shaped by mercy, justice, forgiveness, and costly love. It is to choose life in the deepest biblical sense—not merely survival but flourishing in God’s purposes.

Peter later reflects on this moment, insisting that the apostles did not follow “cleverly devised myths” but were “eyewitnesses of his majesty”<sup>4</sup>. Yet even here, the emphasis is not on the mountaintop experience but on the reliability of the prophetic word—a word “as a lamp shining in a dark place”<sup>5</sup>. We live in a world that continues to be broken by selfishness and greed, arrogance, driven by the delusion of one rightness over another, but the glory of Christ confirms the trustworthiness of God’s call, and this revelation leads to responsibility.

The Psalmist<sup>6</sup> reminds us that God’s purposes stand firm even when nations rage and powers resist. Right does not change to suit an ideal. The psalmist’s insistence that the Lord’s anointed is established despite human opposition speaks directly into our own context. God’s way is not always the way of the powerful, the popular, or the profitable. But it is the way that leads to life. It is the true and surest way.

So what does this mean for each of us, here and now?

Most of us -I certainly do- carry questions that sit quietly beneath the surface—questions about purpose, identity, relationships, and the pressures that shape our days. We wrestle with fatigue, with competing priorities, with the pull of comfort over courage, and with the subtle habits that draw our hearts away from God. In that inner landscape, choosing the way of Christ is neither automatic nor easy. It requires discernment, honesty, and a willingness to resist the distractions that sweep through our thoughts, desires, and routines. It requires us to recognise our weakness and need for God’s real presence in our life.

The Transfiguration reminds us that Christian faith is not sustained by vague spirituality or inherited rituals. Rather, it is anchored in the living Christ—the one who reveals to us who God is and who we are called to become. To ‘listen to him’ means allowing his voice to shape our daily choices: help us to choose compassion when cynicism feels safer, truth when convenience tempts us, humility when pride whispers loudly, and connection when isolation seems easier. It means letting God’s wisdom guide how we use our time, how we speak to

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<sup>2</sup> Exodus 24:17

<sup>3</sup> Matthew 17:5

<sup>4</sup> 2 Peter 1:16

<sup>5</sup> 2 Peter 1:19

<sup>6</sup> Psalm 2

others, how we respond when we witness hurt or injustice, and how we tend the small corner of creation entrusted to our care.

Yet the Transfiguration also offers deep comfort. When the disciples collapse in fear, Jesus touches them and says, “Get up and do not be afraid”<sup>7</sup>. The call to obedience is never a call to walk alone. The same Christ who shines with divine glory also steps down the mountain with his friends into the ordinary, complicated world they know so well.

Many of us feel overwhelmed at times—by uncertainty, by personal burdens, by the quiet pressures that accumulate in our hearts. We may even just want to hide our light. In those moments, the touch of Christ matters. It reminds us that choosing God’s way is not an act of heroic willpower but a response to grace. God’s glory does not demand perfection; it strengthens us for the next faithful step.

So today, as we glimpse Christ’s radiance, may we also hear the voice that still speaks: ‘Listen to him.’ And may we choose, repeatedly, the way of life—trusting that the God who calls us, God who is our light, is the God who walks with us.

Let us pray,

God of glory and grace, strengthen our hearts to choose your way. Kindle hope where we falter, courage where we shrink back, and wisdom for the path ahead, that we may shine with Christ’s light and serve your world with steadfast love.

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<sup>7</sup> Matthew 17:7