Meditation Feb.15, 2026, Transfiguration Sunday
Exodus 24: 12-18; 2 Peter 1:16-21; Mtt. 17: 1-9.

Peter and his Shelters. . .

Then Peter said to Jesus, "Lord it is good for us to be here. If you wish, I will make three shelters here, one for you, one for Moses and one for Elijah." (Mtt. 17:4, NIV).

As usual, his exuberance seems to have gotten better of Peter. There may be those who think that Peter misspoke. But instead of minimizing Peter's reaction, we may hold him with admiration and respect for his quick instincts to be supportive of the Lord in a singular moment of heightened significance.

Nevertheless, the spectacle that was taking place was far and away beyond Peter's immediate understanding. Of course, he was deeply elated to have been chosen one of those who went up to the mountain that day. That alone must have filled his growing sense of call, after the Lord Jesus had asked him and his brother to go with Jesus and be made "fishers of men." We remember how at once the brothers left their nets to their father, left the boat and followed Jesus. Still, this moment was not about him, Peter, at all. He was soon able to realize that. It was all about Jesus in a much more deeply, profound sense than Peter realized. What could that have been?

We all know, of course, what took place, based on Matthew's account with some references to Mark, as the oldest account having circulated following the time of our Lord Jesus Christ. Our purpose in referring to it here is to give honor to it as part of salvation history. More importantly, to remember and remind ourselves of the event of Jesus' transfiguration as something that holds meaning and importance for us today still, and in such a vital way for each of us and for the church. For that episode dramatically showed that while Jesus was part of divine and royal beginnings, his coming among us and taking on our earthly nature and experience ended in an earthly demise. His earthly death, however, - so the episode sought to enable the disciples as well as we now know, was not the last word that defined him. It was God's vindicating him by raising him from the dead. That triumph in the resurrection is shared with humanity for our redemption. That, in other words, was the meaning and implication of that episode; an awareness that our salvation or redemption cost Jesus. The voice coming out of the cloud, "This is my Beloved Son, in whom I am well pleased. Listen to Him" is a replay, or reaffirmation of what took place during the baptism of Jesus. Its big implication for us is that as we continue in our journey of faith, we give meaning to our baptism and it grants us grace to listen to our Lord. Stay close to Him in our walk of faith. And it means that we will not be exempt from the trials and tribulation of our earthly life. And when those come, especially in the face or in the midst of the mundane aspects of the journey, God will be there with us in the midst of it all. And that's what matters most of all.

Peter's idea of easy-ups to preserve that glorious episode did not get any response from Jesus. After what happened next, it did not need one. It might well speak as well as a cautionary moment regarding well-meaning attempts at ministry, personally and institutionally, that clearly fail to "listen" to our Lord. We celebrate this moment as one that points us to shun the easy wrong, and guide us to redemptive higher ground that leads us home to the will of God always. AMEN.

Joy and peace,
Pastor Ben
Rev. Dr. Ben Vinluan