

# THE AUSTRALIAN EVANGELICAL LUTHERAN CHURCH (AELC)

BETHLEHEM TOOWOOMBA, OUR SAVIOUR LOWOOD, ST JOHNS AUBIGNY,

ST PAULS GREENWOOD, TRINITY MARBURG, TRINITY OAKY

15 February 2026

## The Transfiguration

**A warm welcome to all those who are worshipping with us today!**

*God reveals His majesty to Moses in flame, shrouded in a mysterious cloud, ultimately preparing Moses to receive the Law of God. Peter, James, and John also bear witness to Jesus' majesty on the Mount of Transfiguration. But of paramount importance is not just the glorious appearance of Jesus but also the revelation of the prophetic Word. This is the very Word that demands our listening, inspires our believing, and confirms our confessions.*

**In preparation of worship, please prepare by**

- **Praying a prayer before worship found on page 308 in your LSB hymnbook**

**Hymns (LSB): 414 413 (tune LH 65) 523 575 628 435**

### Verse of the Day

Alleluia. You are the most handsome of the sons of men; grace is poured upon your lips. Alleluia.

**Psalm 45:2a**

*Stand*

### Invocation

**P** In the name of the Father and of the Son and of the Holy Spirit.

**C** Amen.

*Matthew 28:19b; [18:20]*

*Sit*

### Hymn 414

*Stand*

### Confession of Sins and Absolution

*LSB 184-185*

**P** Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, asking Him in the name of our Lord Jesus Christ to grant us forgiveness.

*[Hebrews 10:22]*

*Kneel/Sit*

**P** Our help is in the name of the Lord,

**C** **who made heaven and earth.**

*Psalm 124:8*

**P** I said, I will confess my transgressions to the Lord,

**C** **and You forgave the guilt of my sin.**

*Psalm 32:5*

**P** O almighty God, merciful Father,

**C** I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.

**P** Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.

**C** Amen.

*Stand*

## Service of the Word

### Introit & Glory to the Father

#### Psalm 2:6–12

<sup>6</sup>“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 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.

Blessèd are all who take refuge in him.

**Glory be to the Father and to the Son  
and to the Holy Spirit;  
as it was in the beginning,  
is now, and will be forever. Amen.**

## The Gradual

Psalm 117:1–2a; 96:8

**P** Praise the LORD, all nations!  
Extol Him, all peoples!

For great is His steadfast love toward us,  
and the faithfulness of the LORD endures forever.

Ascribe to the LORD the glory due His name;  
bring an offering, and come into His courts!

## The Lord Have Mercy (Kyrie)

Mark 10:47

**G** Lord, have mer - cy up - on us. Christ, have mer - cy up -  
on us. Lord, have mer - cy up - on us.

## Gloria in Excelsis

**P** Glory be to God on high

Luke 2:14; John 1:29  
LSB SETTING 4, 204

**G** 1 To God on high be glo - ry And peace to all the earth;  
2 To You, O sole-be - got - ten, The Fa - ther's Son, we pray;  
3 For You a - lone are ho - ly; You on - ly are the Lord.

Good-will from God in heav - en Pro - claimed at Je - sus' birth!  
O Lamb of God, our Sav - ior, You take our sins a - way.  
For - ev - er and for - ev - er, Be wor - shiped and a - dored;

We praise and bless You, Fa - ther; Your ho - ly name, we sing—  
Have mer - cy on us, Je - sus; Re - ceive our heart - felt cry,  
You with the Ho - ly Spir - it A - lone are Lord Most High,

Our thanks for Your great glo - ry, Lord God, our heav'n-ly King.  
Where You in pow'r are seat-ed At God's right hand on high—  
In God the Fa - ther's glo - ry. "A - men!" our glad re - ply.

Text: Stephen P. Starke

## Salutation and Collect of the Day

**P** The Lord be with you.

2 Timothy 4:22



**C** And with your spir - it.

**P** Let us pray:

### The Collect

**O God, in the glorious transfiguration of Your beloved Son You confirmed the mysteries of the faith by the testimony of Moses and Elijah. In the voice that came from the bright cloud You wonderfully foreshowed our adoption by grace. Mercifully make us co-heirs with the King in His glory and bring us to the fullness of our inheritance in heaven; through the same Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.**

*Sit*

### First Reading

#### Exodus 24:8–18

<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.

**P** This is the Word of the Lord.

**C** Thanks be to God.

## Second Reading

### 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 were eyewitnesses of his majesty. <sup>17</sup>For when he received honour and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, 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 something more sure, the prophetic word, 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.

**P** This is the Word of the Lord.

**C** Thanks be to God.

*Stand*


### Alleluia



**C** Al-le - lu - ia. Al-le - lu - ia. Al-le - lu - ia.

### Holy Gospel

**P** The Holy Gospel according to **Matthew 17:1–9**.



**C** Glo - ry be to You, O Lord.

<sup>1</sup>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, 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.”

**P** This is the Gospel of the Lord.



**C** Praise be to You, O Christ.

## Nicene Creed

**C** I believe in one God,  
the Father Almighty,  
maker of heaven and earth  
and of all things visible and invisible.  
And in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of His Father before all worlds,  
God of God, Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father,  
by whom all things were made;  
who for us men and for our salvation came down from heaven  
and was incarnate by the Holy Spirit of the virgin Mary  
and was made man;  
and was crucified also for us under Pontius Pilate.  
He suffered and was buried.  
And the third day He rose again according to the Scriptures  
and ascended into heaven  
and sits at the right hand of the Father.  
He will come again with glory to judge the living and the dead,  
whose kingdom will have no end.

**And I believe in the Holy Spirit,  
the Lord and giver of life,  
who proceeds from the Father and the Son,  
who together with the Father and the Son is worshipped and glorified,  
who spoke by the prophets.  
And I believe in one holy Christian and apostolic Church,  
I acknowledge one Baptism for the forgiveness of sins,  
and I look for the resurrection of the dead  
and the life of the world to come. Amen.**

*Christian:* the ancient text reads “catholic,” meaning the whole Church as it confesses the wholeness of Christian doctrine.

## Hymn 413

**Sermon** (*the congregation stands to hear the text and then sits*)

### **THE BIBLE IS THE WORD OF GOD Sermon for the Transfiguration, 2026 2 Peter 1:16-21**

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. Amen.

The text for our sermon today is our Second Reading from before, 2 Peter 1:16-21:

Lord God, heavenly Father, sanctify us through Your truth, Your Word is truth. Amen.

Dear friends in Christ,

For many people, the Bible is just another book, no different from any other that tells a story. Written many years ago, it really has no relevance today. Actually, some who profess to be Christian think that way too. One reason we find churches ordaining women, for example, is that they say Paul’s words about women remaining silent in the church were meant only for people living at that time; those words no longer apply in our modern world.

We know that to be utter nonsense. Jesus Himself said, “*Scripture cannot be broken*” (John 10:35). The authority of Scripture cannot be questioned. And quoting from the prophet Isaiah, the Apostle Peter once wrote that the “*Word of the Lord remains forever*” (1 Peter 1:25). God’s changeless will and Word are constant in this changing life. It never changes.

What was written many years ago is still for our learning and guidance today. For example, the great commission of baptising and teaching is for all times, and isn't it often the case that so many times, you can be struggling with different issues, and then you read something in the Bible, and it is as though it was planted in the book for just such a time as you may be going through!

Sadly, the fact remains: many today say that Holy Scripture has no or very little relevance, and that the stories it contains are nothing more than myths. They are not true, in the sense that they actually happened.

Now, compare that to Peter's words, who begins by saying, **“<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.”**

All attacks of Satan on the Church sooner or later come around to this—an attack on the apostles and prophets of the Lord as true and authoritative sources of information about the Lord. That attack is as old as Eden: *“Did God really say ...?”*<sup>1</sup> The new breed of teachers demanding attention in the Asia Minor churches where Peter preached disparaged the reliability of Peter, the other apostles, and the Old Testament prophets' written message.

Guided by the Holy Spirit, Peter recognised the deadly peril of the false teachers of his day. In this Letter, He began by affirming the greatness of the Christian hope and encouraged his readers to make their calling and election sure by giving evidence of their faith through good works. He taught how we are saved by faith alone, but faith is never alone. And yet, through sin, we often neglect and become blind to the virtues we are to practice as evidence of our faith. Despite our many failures to bear God-pleasing fruit, our Lord strengthens us daily through Holy Baptism. We also heard last Sunday from the Apostle Paul that the foundation for all Christian teaching is the message of the cross of Christ. Like Paul, Peter preached that Word, the same message of the prophets and apostles the Lord had sent. Without that sure bedrock, the whole structure would come crashing down.

The false teachers of Peter's day denied the power and grace of Jesus Christ. They were leading people to doubt that Jesus really does possess and exercise God's power, that He really does enter people's lives and work on their behalf.

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<sup>1</sup> Genesis 3:1

They were also leading people to think that Jesus would never come back, that they were not accountable to Him for their beliefs and lives. The bitter irony is that the very people who were making up clever myths were accusing Peter of making up clever myths, and if you tell lies long enough and loudly enough, people will start to believe them, no matter how shocking or outrageous they may be.

Peter challenges the unbelief of his day - and of ours - with a clear assertion: *I was there. I was an eyewitness. This stuff is not fiction, but truth.* Peter writes, “**For when (Jesus) received honour and glory from God the Father, and the voice was borne to Him by the Majestic Glory, “This is My beloved Son, 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.”*

God intended those words for us, as well. He inspired Peter *to write them* so that we would have his eyewitness testimony today to refute those ‘scholars’ who today wish to ridicule and deny our religion. Peter was there. He saw it all. It really happened. These are not myths or tales, *but historical accounts of God stepping into human history*, taking on human nature, flesh, and blood, and doing the amazing things the Bible tells us He did.

God has answered all His critics in advance. He has asserted that His Word is true, and theirs is the suspect account. Their unbelief has been trumped by God answering them *before* they could make up their stories and try to sell their brand of doubt and confusion as ‘truth.’

There is no doubt that we need the Jesus the Bible portrays. We need Him to be human so that He can take our place, earn life, and die for us. We need Jesus to be the true God so that His death is sufficient for all of us, not just for one. We need the death to be real, the resurrection to be factual history, the events of Scripture to be just as they present themselves, or we are lost in subjective speculation, and the promises of God would be uncertain, if not simply untrue.

God has stepped in by inspiring Peter to record these words for us. Peter was there. He vouches for the truth and historicity of what the Christian Church proclaims. He was there. He saw it. He heard the voice from the cloud. He saw Moses and Elijah on the Mount of Transfiguration and heard them speaking with Jesus about the death that lay ahead of Him in Jerusalem. He not only claimed that these events were true, as opposed to “**cleverly devised myths,**” but he died in confession of these truths and for the sake of the promises that were made in connection with all of the truths he had witnessed.

“**We have the prophetic word more fully confirmed,**” Peter says. Peter’s eyewitness experience on the Mount of Transfiguration fulfils, confirms, and, as it were, makes more certain God’s Old Testament Word about the coming Messiah. The New Testament witness of the apostles makes the Old Testament more certain, and together they form a solid and unshakable basis for our faith. We also see this verse as drawing a contrast between the many spoken messages and sermons of the apostolic age and the *written message* of sacred Scripture. In this understanding, Peter would be directing confused Christians to the timeless truths and the righteous rock of *written* Scripture. At a time when many people claimed to be *speaking* for God, it was reassuring to know that there was a *written*, unshakable source of spiritual information and authority.

And then Peter tells us that we do well to “**pay attention as to a lamp shining in a dark place.**”

This shining is the light of God’s Word, showing us the way we should go, and the way we must go as His children in this dark world of sin and death and danger. As Psalm 119 reminds us, “*Your Word is a lamp to my feet and a light to my path,*” (119:105). And of course, when Peter says, “**until the day dawns and the Morning Star rises in your hearts,**” he is speaking of Jesus Christ. Jesus Christ is called the *bright Morning Star* in Revelation 22:16. His coming to our world signals that the power of the night of sin, sickness, death, and hell has been broken and will soon be over. His Word reflects His light. His people wait longingly for the full revelation of the Son of God when He returns to take us home.

The Scripture is the Word of God; therefore, we trust it. When it reports to us the love of God, we take that report as truthful by faith. When it tells us of our sins forgiven, paid for by the suffering and death of Jesus on the cross for us, we believe that good news and rejoice in it! When we face trials and pain and sorrow, we have the promise of God that He will work all things together for our good,<sup>2</sup> and so we find strength and comfort there and keep going and praising God in spite of what our feelings tell us, because we walk by faith, not on the basis of sense or reason alone, but guided by God’s promises and His love, revealed in His Word.

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<sup>2</sup> Romans 8:28

Now, the message of the Transfiguration is significant. We need to know that it happened. It is the testimony of God, as Jesus is about to enter the last days of His life, to be tried and executed for our sins, that Jesus is still qualified for the mission of being our Saviour. It tells us that He is still the beloved Son of God and is as well-pleasing to His heavenly Father as He was at His baptism three years before, as He began His public ministry. That is important to know, and it is refreshing for our spirits to hear of the glory of God shining through the veil of Jesus' humanity. But even greater than that is the testimony of Peter that the naked Word of God is even more reliable than an eyewitness account.

Why is that important? Because, frankly, that Word of God is all that we have today. We were not eyewitnesses. We have Peter's testimony, and that of the other eyewitnesses, and of the prophets of old. And we have God, speaking through His apostle, telling us that the *written Word* which we have is more certain and reliable and secure and sure than seeing it for ourselves.

The Bible is the Word of God. Because God has spoken to us and for us, we pay attention! He knows what we need. He knows how we can best live and what is going to be most helpful and healthful. We do well to pay attention to that Word, as "**a lamp shining in a dark place**." It is God's Word, spoken to accomplish God's will for us. And what is the will of God for us? Our salvation.

Peter reminds us 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.**"

No prophecy was ever made by an act of human will. Nor are they meant to be twisted, confused, or taken to say things *they do not say*. ***No prophecy of Scripture is a matter of one's own interpretation.*** God's Word means what it says, not what we may want it to say, or try to twist it to say.

That is important for us to remember, because God's Word tells us that our sins are forgiven for Christ's sake.

Jesus has taken care of it all. He has done everything that needed doing, because we could not be relied upon to do it—we are simply not capable of performing the holiness that we need, or bearing the price of our own sins, and yet continuing to live. So God sent Jesus to do it for us on the cross. He lived the holiness we need and bore the wrath of God against our sins in our place. He died the death that God's justice demands for our sins, and now He pours out forgiveness for all, and resurrection from our graves, and eternal life—all of which is received by grace, through faith.

God did not leave it to us to discover or invent those truths. He took care of doing what we needed for our salvation, and He left witnesses, and He made sure that it was exposed in His Word, by inspiring men to write it. “...**men spoke from God as they were carried along by the Holy Spirit,**” so says God through His apostle Peter. He left us witnesses and evidence that these things are not “**cleverly devised myths,**” but rock-solid realities and dependable truths. And after He gave us accounts from those who saw it and know what happened, He left us something even more certain: His Word.

Who would have imagined that God would become one of us, to die for us? Who could conceive of the worthiest Judge Eternal taking on His own shoulders the burden of our sins? Who would have been bold enough to set forth a God who simply gives forgiveness and life and salvation to those who trust Him? Many of those whose responsibility it is to proclaim these glorious truths in our world today have lost the will and the nerve to proclaim them! In the history of man’s religions, no other religion has said it, no other god has done it. None of them has come up with any of these elements of God’s grace and love—except the one *God Himself established and revealed* through those holy men.

A final thought, one which flows not from the text, but from the pious reasoning of man. Luther taught that either we believe God’s Word because it is God’s Word, or we make ourselves out to be God. It doesn’t even matter whether we believe the other doctrines of the faith, and confess Christ, and live pious and exemplary lives. If we reject any portion of the Word of God and deny anything that it clearly teaches, we set ourselves up as the judges of truth and the source and fountain of what is to be believed. If we deny something clearly taught by God’s Word, we stand as masters over God’s Word, and anything else we might believe is believed only because we choose to, because it agrees with us, or because it pleases us to believe it—not because it is from God or His Word, or because it is true.

Dear friends, what a blessing for us to have this Word of God freely given to read and see for ourselves the marvellous works our God has done for us! Amen.

The peace of God which passes all understanding, keep your hearts and minds in Christ Jesus. Amen.

**Hymn & Offering**

**Hymn 523**

Stand

## Offertory

LSB 192  
Psalm 51:10-12

Cre-ate in me a clean heart, O God, and re -  
new a right spir - it with - in me. Cast me not a -  
way from Your pres-ence, and take not Your Ho - ly Spir - it  
from me. Re - store un - to me the joy of Your sal - va -  
tion, and up - hold me with Your free spir-it. A - men.

## Prayer of the Church

[1 Timothy 2:1-4]

### The Transfiguration

Lord God, as You showed Your Son to be both God and man in the brightness of His transfiguration, give us holy fear as we hear the proclamation of His salvation.

Lord of the Church, uphold all Christians in the confession of their Lord's name and faithful reception of His Word and blessed Sacraments. Give wisdom to our Lutheran Church, especially to all who hold positions in the various congregations. Give them discernment, and equip them for their tasks that serve the Church.

Heavenly Father, bless the families of Your Church, that parents would teach the faith to their children and that the forgiveness of sins would be proclaimed in all households.

Lord of hosts, as You reign over all peoples, You entrust earthly authority to the rulers of this world. Instil in our Prime Minister and all who make, administer and judge our laws a right fear of You, that they would establish equity in this land.

Lord God, You sent Your Son, Jesus, as the Great Physician of body and soul. By His touch, He banished the fear of His disciples. Bless all those in need of His comfort, that they may have peace in the midst of fear and wholeness of body and soul.

Lord God, You have poured out the blood of Your Son from the cup of the new covenant. Because He is sacrificed for us and feeds us from His altar, grant us a place with saints and angels before His heavenly throne.

Heavenly Father, grant that we who have heard the Word of Your Son, Jesus Christ, would reverently receive it, and so live our lives gladly according to His way, wherever it may lead us.

Lord God, heavenly Father, we gratefully remember on this day the glorious manifestation of Your Son's divinity on the Mount of Transfiguration. Teach us to listen to Jesus and ever fix our eyes on Him and His innocent suffering and death for our forgiveness. By Your grace and mercy, strengthen us to remain faithful in all circumstances of trial, temptation and persecution. Preserve us to the end, that we may die a blessed death believing in Your beloved Son with whom You are well pleased; through the same Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. Amen.

## Hymn 575

*Stand*

### Preface

*LSB 194  
2 Timothy 4:22*

**P** The Lord be with you.

**C** And with Your spir - it.

**P** Lift up your hearts.

**C** We lift them up un - to the Lord.

*[Colossians 3:1]*



**P** Let us give thanks un - to the Lord, our God.

[Psalm 136]



**C** It is meet and right so to do.

### Proper Preface

**P** It is truly meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, our Lord, ..... Therefore with angels and archangels and with all the company of heaven we laud and magnify Your glorious name, evermore praising You and saying:

### Sanctus

LSB 195

Isaiah 6:3; Matthew 21:9



**C** Ho - ly, ho - ly, ho - ly Lord God of Sab - a - oth;



heav'n and earth are full of Your glo - ry. Ho - san - na,



ho - san - na, ho - san - na in the high - est. Bless - ed is He,



bless - ed is He, bless - ed is He that com - eth in the name of the Lord.



Ho - san - na, ho - san - na, ho - san - na in the high - est.

*Sabaoth* is Hebrew for "heavenly hosts."

*Hosannah* is a Hebrew word of praise meaning "save us now."

### Lord's Prayer (prayed together)

LSB 196

Matthew 6:9-13

**Our Father who art in heaven,  
 hallowed be Thy name,  
 Thy kingdom come,  
 Thy will be done on earth as it is in heaven;  
 give us this day our daily bread;  
 and forgive us our trespasses as we forgive those who trespass against us;  
 and lead us not into temptation,  
 but deliver us from evil.**

**For Thine is the kingdom and the power and the glory forever and ever.**

**Amen.**

**The Words of Our Lord**

*LSB 197*

*Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Corinthians 11:23-25*

**P** Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: “Take, eat; this is My body, which is given for you. This do in remembrance of Me.”

In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: “Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me.”

**Pax Domini**

*LSB 197*

*John 20:19*



**P** The peace of the Lord be with you al - ways.



**A** - men.

**The Lamb of God (Agnus Dei)**

*LSB 198*

*John 1:29*



O Christ, the Lamb of God, that tak-est a-way the sin of the  
world, grant us Your peace. A - - men.

## The Distribution

*A Distribution Hymn 628 may be sung*

The Lord's Supper has always been seen as a sign of unity between those who commune together at the Lord's Table (1 Cor. 10:17). When Christians partake of the Lord's Supper in a church body that has a confession of faith, they thereby declare that they believe that **they are one in faith with those who commune with them**. We ask visitors who are communicant members in a church not in fellowship with this congregation, or are unfamiliar with the AELC Statement of Faith to **refrain from communing today**. However, you are welcome to come forward for a blessing. Please show this by crossing your arms across your chest when you come to the communion rail.

*After the Distribution, we stand*

## Nunc Dimittis

*LSB 211 Luke 2:29-32*

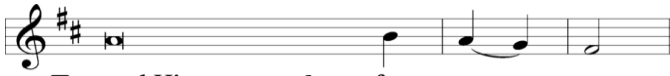
1 O Lord, now let Your ser - vant De -  
2 All glo - ry to the Fa - ther, All  
part in heav'n - ly peace, For I have seen the  
glo - ry to the Son, All glo - ry to the  
glo - ry Of Your re - deem - ing grace:  
Spir - it, For - ev - er Three in One;  
A light to lead the Gen - tiles Un -  
For as in lead the be - gin - ning, Is  
to Your ho - ly hill, The glo - ry of Your  
now, shall ev - er be, God's tri - une name re -  
peo - ple, Your cho - sen Is - ra - el.  
sound - ing Through all e - ter - ni - ty.

## Thanksgiving

LSB 200 Psalm 107:1



**P** O give thanks unto the Lord, for He is good,



**C** and His mercy endures for - ev - er.

## Post-Communion Collect

**P** Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.



**C** A - men.

## Salutation

2



**P** The Lord be with you.



**C** And with Your spir - it.

LSB 201

Timothy 4:22

## Benedicamus

LSB 202

[Psalm 103:1]



**P** Bless we the Lord.



**C** Thanks be to God.

## Benediction

LSB 202  
Numbers 6:24-26

**P** The Lord bless you and keep you.

The Lord make His face shine upon you and be gracious unto you.

The Lord lift up His countenance upon you and give you peace.



**C** A-men, a-men, a - men.

*Sit*

## Hymn 435

### Acknowledgments

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### Article: **Luther on the Transfiguration**

Considering Christ’s glorious Transfiguration on its own is eye-opening; hearing Luther describe this glory as ours nearly bursts the eyes from their sockets, bringing hope to the Christian heart. Luther’s use of the Transfiguration to teach the hope we have in the resurrection of the body is truly wonderful. When we hear the vivid picture of how Jesus’ “*face shone like the sun, and His clothes became white as light*” (Matthew 17:2), Luther would have us see what this means for our eternal good. He writes, “*The resurrection of the dead and the future glory and brightness of our bodies are shown. For this was something very remarkable, that Christ was transfigured while yet in the mortal body, which was subject to suffering. What then shall it be, when mortality shall have been swallowed up, and nothing shall remain but immortality and glory?*”

What a thought! As glorious as the Transfiguration was, it is not even the full picture, since Christ was still subject to suffering! Jesus gives but a sneak peek of what will be. Now that He is crucified and risen, death no longer having dominion over Him, we have hope of the same immortal glory as our Lord.

The hope of another life beyond the present one is quite comforting, especially when we suffer. Luther elaborates on this when discussing what Moses and Elijah appearing with Jesus teaches: “*There is added the appearance of Moses and Elias,*

*who prove by their appearing that they had never really died, and that there is yet another life, besides the earthly life, from which they were transferred.”*

While Luther also sees Moses and Elijah appearing *“in order to testify that Jesus Christ is truly the promised Messiah, according to the law (i.e. Moses), and the prophets (i.e. Elias),”* his focus here is on the comfort of the life to come and the hope the faithful have after this present life of labour is over. Just as the Transfiguration testifies to this truth for Moses and Elijah, so too is this our hope, to be transferred from this life of sorrow to life immortal with Jesus and all the saints.

With the hope that Jesus’ Transfiguration brings, Luther says, we can view death in a different light: *“This appearance teaches us also that we should despise death, and look upon it merely as an emigration or a sleep. In short, this appearance proves that this life is nothing at all in comparison with the future life.”*

What do we have to fear in death when Jesus shines like the sun for us and is as white as light, enlightening us to what He has done on our behalf? No, there is nothing to fear in life or death when we compare it with the future life our Father has in store for us through Jesus Christ, our Lord.

From where does such certainty come? Luther writes, *“This appearance proves that sin is overcome. For it necessarily follows as an incontrovertible conclusion that where death is overcome, there sin is also overcome.”*

The Gospel shines forth in the Transfiguration, which previews Jesus’ resurrection and thereby guarantees that His death truly atoned for the sin of the world. Never one to bypass the salvation of Christ’s cross, Luther proclaims what Jesus, Moses, and Elijah were discussing on the Mount of Transfiguration: His exodus from this earth via His crucifixion (cf. Luke 9:31). Christ’s foreshadowing of His future resurrection is a testimony that the cross cannot keep Christ down. Rather, He overcame death and sin, and He did it for us and for all.

Jesus was transfigured before three disciples. Why? To strengthen them in the faith. Luther says, *“But he permitted those three mentioned apostles especially to see this appearance, in order to guard them against the coming offence of his cross and crucifixion. Yet he accomplished little thereby, for they all were offended with him. Yet this appearance had its advantage after the resurrection, and served to strengthen their faith in Christ, that he was the Son of the living God, and that his kingdom must be regarded in a spiritual sense.”*

This indeed strengthened the disciples after the resurrection, most evidently St. Peter, who wrote that they heard the voice of God the Father say of Jesus, “*This is My beloved Son, with whom I am well pleased*” (2 Peter 1:17). This encouraged them to continue confessing Christ even to death. St. Peter goes on to encourage us when he writes, “*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*” (2 Peter 1:19).

Luther’s treatment of the Transfiguration finally focuses on the Holy Trinity. “*The whole, holy Trinity appears here to strengthen the believers; namely, Christ in his transfigured form, the Father in the voice, and the Holy Ghost in the bright cloud.*” In our baptised life, we are learning more and more who our Triune God is, how He works for our good, three Persons in one divine unity.

The Transfiguration of our Lord is an apt portion of Scripture to consider before Lent begins, as it offers a glimpse of the resurrection before we enter the season of repentance that leads to Easter. Let Luther’s treatment give hope in the midst of Lent, reminding us of Christ’s resurrection and our own.

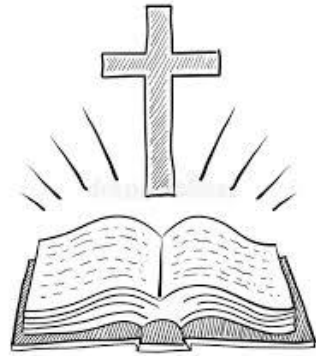
### **Children’s Address:**

In our Gospel, Jesus takes Peter, James, and John to the top of a mountain. When they reached the top of the mountain, the Bible tells us, Jesus was transfigured before them. Transfigured. That’s a tough word. Do you know what it means? “Transfigured” means that Jesus’ appearance changed. His face started to glow like the sun. Can you imagine it? His clothes started to glow, too! Have your clothes ever done that? Of course not! The only thing our clothes do is get dirty. And as Jesus was transfigured, Moses and Elijah, two of God’s great men who lived hundreds of years before Jesus, suddenly appeared beside Him and spoke with Him.

Then another amazing thing happened! A bright cloud came down on all of them, and a voice said, “*This is My beloved Son, with whom I am well pleased; listen to Him*” (Mt 17:5). Do you know whose voice it was? That’s right, it was God the Father. He told us that Jesus is His Son, and then He said, “*Listen to Him.*”

God the Father tells us to listen to Jesus! That’s a great idea, isn’t it! But wait! Have you ever heard Jesus’ voice? Can you shake His hand or listen to Him like the disciples did? Of course not. Jesus ascended into heaven, and we’re waiting for Him to come back.

Then how do we listen to Jesus if we can't see Him or hear Him speak to us? We know Jesus speaks to us through the Bible. He tells us that He died on the cross and rose again so we have eternal life. In the Bible, He guides us in everything we need to know to follow Him. God also sends messengers to teach us the Bible. God sends many people to help teach you about His Word. God calls pastors, parents, and teachers to help you learn about



Jesus so you can have life too. And they are to base what they teach on the Bible, because it's all there! *Dear Jesus, thank You for giving us Your Word, which teaches us all about You and the salvation we have in You. Amen.*

## SERVICE TIMES

<b>18 February ASH WEDNESDAY</b>	<b>22 February 1 Lent</b>	<b>1 March 2 Lent</b>
<b>PURPLE</b>	<b>PURPLE</b>	<b>PURPLE</b>
7.00pm LOWOOD HC (Wed)	8.30am OAK LR 9.00am TMBA HC 9.00am GRN LR	8.30am OAK LR 9.00am TMBA LR 9.00am GRN LR
7.30pm OAKEY Vespers (Thurs)	10.45am AUB HC 9.00am MARBURG LR	9.30am AUB LR 9.00am LOWOOD HC

### **ASH WEDNESDAY**

READINGS: Joel 2:12-19; 2 Corinthians 5:20b-6:10; Matthew 6:1-6, 16-21

HYMNS: LOWOOD: 418 608 607 426 628 857

OAK: 947 418 607 857

### **Sunday, 22 February**

READINGS: Genesis 3:1-21; Romans 5:12-19; Matthew 4:1-11

HYMNS: 562 657 613 565 618 433

AUB: 592 657 613 565 618 433

### **Sunday, 1 March**

READINGS: Genesis 12:1-9; Romans 4:1-8, 13-17; John 3:1-17

HYMNS: 571 708 731 (526 618) 718

## ANNOUNCEMENTS

Thursday, 26 Feb, 10.00am. Bible Study at Lowood. We shall resume our study on Daniel.

Saturday, February 21, 7:00pm. Young Adults & Youth (YAY) for Aubigny-Oakey-Greenwood at St Johns Aubigny. The hall is open from 6:30pm. Please bring your Bible and a plate to share for supper. Any questions, please contact Matthew at [matthewsippelaec@gmail.com](mailto:matthewsippelaec@gmail.com)

### Annual Meeting Dates:

Greenwood: Today, after Divine Service.

Oakey: Today, 1.30pm.

Toowoomba: 22 February, 2.00pm.

Lowood: 1 March, 8.00am, before Divine Service.

The Parish AGM has been set down for March 29. (Parish Service to be held at TMBA that Sunday).

### DOWNNS MID-WEEK LENTEN SERVICE SCHEDULE

Feb 25: 2<sup>nd</sup> Midweek Lenten Service, 7.30pm TMBA

Mar 4: 3<sup>rd</sup> Midweek Lenten Service, 7.30pm GRN

Mar 11: 4<sup>th</sup> Midweek Lenten Service, 7.30pm AUB

Mar 18: 5<sup>th</sup> Midweek Lenten Service, 7.30pm OAK

Mar 25: 6<sup>th</sup> Midweek Lenten Service, 7.30pm TMBA

Apr 1: Maundy Thursday, 7.30pm GRN HC

Apr 2: Good Friday, 9.00am TMBA HC, 10.45am AUB HC

### AELC Member Congregations Details

Contact: [ddaec@gmail.com](mailto:ddaec@gmail.com)

<b>Congregation</b>	<b>Address</b>	<b>Giving</b>
Bethlehem <b>Toowoomba</b>	41 Buckland Street, Harristown	BSB 638-070 Account 15877094
Our Saviour <b>Lowood</b>	63 Prospect Street, Lowood	BSB 633-108 Account 159171487
St Johns <b>Aubigny</b>	2 Aubigny Crosshill Road, Aubigny	BSB 014-675 Account 388228975
St Pauls <b>Greenwood</b>	617 Acland-Silverleigh Road, Greenwood	BSB 638-070 Account 6918247
Trinity <b>Marburg</b>	19 Edmund Street, Marburg	BSB 633-000 Account 146106893
Trinity <b>Oakey</b>	125 Hamlyn Road, Oakey	BSB 638-070 Account 7405138

Pastor Peter Ziebell: Ph. 0407583922 Email: [paziebell@gmail.com](mailto:paziebell@gmail.com)

The Church Office of the AELC: Email: [draelc@gmail.com](mailto:draelc@gmail.com)

### WEEKLY READINGS

<b>Sunday, February 15</b>	Job 34-35	<i>Luther's Small Catechism with Explanation (2017)</i> pp. 58-66, The First Commandment Question 24-41
<b>Monday, February 16</b>	Job 36-37 1 Cor 12	
<b>Tuesday, February 17</b>	Job 38-40 1 Cor 13	
<b>Wednesday, February 18</b>	Job 41-42	
<b>Thursday, February 19</b>	Proverbs 1-2 1 Cor 14	
<b>Friday, February 20</b>	Proverbs 3-5	
<b>Saturday, February 21</b>	Proverbs 6-7 1 Cor 15	

### About the AELC

The Australian Evangelical Lutheran Church (AELC) believes that the Holy Scriptures are the inspired, inerrant, infallible, and authoritative Word of God, and accordingly, believe that the Holy Scriptures are the sole source of what we believe, teach, and confess. We also subscribe to *The Lutheran Confessions of 1580*, *The Word Shall Stand* and *The AELC Statement of Faith* as correct expositions of Scripture, which address issues that have arisen throughout history by the Word of God. We teach nothing new and stand on Scripture alone as God's Word to us. We teach the message of Christ crucified for sinners. We teach that salvation is by God's grace alone, through faith alone in Christ alone.



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