

## *Social Consequences*

Luke 9:28-36 (February 27, 2022)

### ***Luke 9:28-36***

28Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray. 29And while he was praying, the appearance of his face changed, and his clothes became dazzling white. 30Suddenly they saw two men, Moses and Elijah, talking to him. 31They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. 32Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. 33Just as they were leaving him, Peter said to Jesus, “Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah” —not knowing what he said. 34While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. 35Then from the cloud came a voice that said, “This is my Son, my Chosen; listen to him!” 36When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

### ***Historical Context***

One of the significant details of the story that is unique to Luke’s account of the transfiguration is that it occurs in the context of prayer. Neither Matthew nor Mark mentions that Jesus had gone up on the mountain specifically to pray (verse 28), and neither mentions that Jesus was praying when the transfiguration occurs (verse 29). It is clearly a point that Luke wants us to note. Prayer is, in fact, a significant theme throughout Luke’s writings. Luke is the only Gospel author to tell us of Jesus praying on other momentous occasions, too. A point that we may especially observe in the transfiguration account, is that prayer for Jesus involved, at times, a dramatic encounter of God’s presence. Prayer was not merely speaking words to God but was a truly spiritual experience of God.

### ***Theme: Social Consequences***

The transfiguration story has tremendous theological realities and social consequences. One of the lessons of this text is that the glory of God is only possible if lived together, in community. Nobody, not even Jesus, could shine alone! The work of that trinity shows that only when we are together that God’s radiance can light each other’s lives. Also, we can only make sense of ourselves if the people who came before us are present in our struggle. Our ancestors come to us to give us a thick sense of the present and to say that they survived under the name of God and we can do that too. Glory is only possible if shared and that means that we are to share the light of Christ to the world, especially those placed in the shadows of our society. This is related to the second theological point that the shadow, in which they disappear into, carries the voice of God affirming Jesus. In that way, when we light the lives of those placed in the shadows of society, we must know that it is from those shadows, from those clouds that the voice of God appears, affirming Jesus! Third, this metamorphosis directs Jesus back into his mission. While the disciples wanted to hang out there amidst those giants of faith and bask in the glory and transfiguration of Jesus, they were demanded to go back to their lives. However, in between the transfiguration and the noisy streets of our lives, we keep in silence trying to figure out the transfigured Jesus, knowing that we are part of this transfiguration and that means that God will refigure our lives, our thinking, our actions, and our path. When we meet the transfigured Jesus we are disfigured, transfigured, and refigured.