

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

Sunday Morning

Study 11

The Transfiguration

The Transfiguration

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word.

Objective In this lesson we will teach the students the significance and importance of Jesus’ transfiguration and how this shows us that we can believe and trust what He says.

Key Verses

Luke 9:28-45—Main Teaching Passage

2 Peter 1:16-18

James 2:19

Memory Verse - John 1:14

“And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth”

Hook Review last week’s memory verse, Matthew 28:18.

Ask the students: “If someone told you that they were a police officer, what could they do to prove to you that this was true? If another police officer told you that it was true would you believe them? If they showed you their badge and uniform would you believe them? What about if they arrested someone in front of you, put their handcuffs on them and took them to jail, would you believe them then? Jesus told the disciples that He was the Son of God. He appeared to them with a glorified body, and then cast out demons in front of them and they still didn’t believe everything He said. Why?”

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

After having demonstrated His creative power by feeding the 5000 with two fish and five loaves of bread, Jesus departed from the crowd, and taking only Peter, James, and John, went up onto a mountain to pray. While on the mountain, Jesus' appearance began to change. His face began to glow, His robes became a brilliant white that flashed like lightning. Jesus' body was transfigured and revealed His glory. While in this state, two men appeared, Moses and Elijah, and they began to speak to Jesus, specifically about His mission and His coming death.

Peter interrupted this conversation by offering to build Jesus, Moses, and Elijah houses or tabernacles to stay in. He, in turn, was cut off by the voice of God the Father coming out of the cloud, "This is My beloved Son; hear Him." After this, Jesus and the disciples were alone again, the glorious appearance having departed from Jesus' face and clothing.

Departing from the mountain, Jesus was confronted with a demon-possessed boy. The disciples had tried and failed to cast the demon out, and the father desperately asked Jesus for help. Jesus then demonstrated His revealed glory by rebuking the spirit, casting it out of the boy, healing him, and returning him to his father.

The passage ends by telling us that everyone was amazed at the power of God, yet still were unable to understand the teachings of Jesus, especially those about His betrayal and death.

LOOK

Seeing Jesus transfigured and glorified in front of them was something that Peter, James, and John would never forget. Peter would actually write about this moment later in his second epistle, "For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory when such a voice came to him from the excellent glory: 'This is my beloved Son, in whom I am well pleased.' And we heard this voice which came from heaven when we were with Him on the holy mountain" (2 Peter 1:16-18). Peter would specifically remember this event as a proof of Jesus Godhood.

The importance of the transfiguration is really found in the symbolism contained in the story. First, we see two Old testament heroes who appear with Jesus and talk to Him about His death: Moses and Elijah. The appearance of Moses and Elijah with Jesus is highly significant. The name Moses was equated with the Old Testament law that God had given

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

to the people. Jesus came and fulfilled the commandments of the law and did the things the law could not do, that is, provide an answer for the problem of sin. The law pointed out the problem; Jesus gave the solution, for the law was given through Moses, but grace and truth came through Jesus Christ (John 1:17). Elijah was an outstanding figure in the Old Testament. He was a great prophet and his appearance with Moses on the Mount of Transfiguration testified that Jesus fulfilled the prophets, as well as the law.

Secondly, Moses shows us that those who have been saved and then die will enter the Kingdom of God. Moses' life did not end when He died beyond the Jordan. He was taken to God the Father and here was brought back to speak to Jesus. Elijah likewise shows us that those who are caught up and don't experience death (as in the rapture) will also be with the Father in glory.

Jesus was revealed to us as the Son of God, and the command we are given is to hear Him. This is something that the disciples were unable to do. Jesus came down from the mountain, demonstrated His power and glory by healing a young boy that the disciples could not heal, and then told the disciples something very important. He told them He would be betrayed and die on a cross. The disciples, however, did not understand or believe that this would happen, even after Jesus had shown His full glory to them.

For you and me this gives us an important lesson: believing that Jesus is God is not enough. We have to hear His words, trust them, and obey His commandments. After all, "Even the demons believe (that Jesus is God) and tremble" (James 2:19). The disciples didn't understand, trust, or obey until they had completely given their lives over to Jesus, been born again, and been given the Holy Spirit. That is something that they received, and is something that you and I can have too!

TOOK

Give the students and opportunity to put their trust and hope in Jesus. Invite them to give their whole lives to Him.

As a class, memorize John 1:14.

Pray: Ask the Lord for ears to hear what He is saying to us all. Ask Him to help us to trust His words and to obey His commands.

Parent Question: Who were the two Old Testament heroes who appeared to Jesus on the Mountain?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

FURTHER STUDY

Commentary on Luke 9 by David Guzik

C. The Transfiguration.

1. (28-29) Jesus is transfigured before Peter, John, and James.

Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. As He prayed, the appearance of His face was altered, and His robe became white and glistening.

a. He took Peter, John, and James and went up on the mountain to pray: What started as a mountain top prayer meeting quickly changed into the shining forth of the glory of Jesus, and as He prayed, Jesus was transformed right before the eyes of the disciples.

i. “Although Luke does not name the mountain, ever since Origen some have identified it as Mt. Tabor, which is west of the Sea of Galilee. Others, however, equate it with Mt. Hermon, north of Caesarea Philippi, the place of Peter’s confession.” (Pate)

b. The appearance of His face was altered: After carefully setting the context of prayer, Luke explained what happened to Jesus. He changed in His appearance in what has become known as the transfiguration.

i. White and glistening translates a word that has the idea of “flashing like lightning.” Jesus’ entire appearance was transformed in a brilliant radiance of light.

ii. Matthew says that Jesus’ face shone like the sun (Matthew 17:2), and both Matthew and Mark used the word transfigured to describe what happened to Jesus. For this brief time, Jesus took on an appearance more appropriate for the King of Glory than for a humble man.

iii. This was not a new miracle, but the temporary pause of an ongoing miracle. The real miracle was that Jesus, most of the time, could keep from displaying His glory.

c. The appearance of His face was altered: This was important at this point in Jesus’ ministry because He had just told His disciples that He would go the way of the cross, and that they should follow Him spiritually. It would have been easy for them to lose confidence in Jesus after such a seemingly defeatist statement. Yet in His transfigured radiance, Jesus showed His glory as King over all God’s Kingdom.

i. If they would listen, this would give great confidence to the disciples. Jesus knows what He is doing. He promised that He would suffer, die, and rise again, but He is still the King of Glory.

ii. Jesus showed in an acted-out way that cross bearers would be glory receivers. The end isn’t the cross; the end is the glory of God.

2. (30-31) Moses and Elijah appear with Jesus.

And behold, two men talked with Him, who were Moses and Elijah, who appeared in glory and spoke of His decease which He was about to accomplish at Jerusalem.

a. Two men talked with Him: Jesus was not alone in this display of glory. Two men also appeared with Him, whom the disciples seemed to immediately recognize as Moses and Elijah.

i. Their immediate recognition of these men who appeared in glory without prior introduction gives some evidence that we will also be able to immediately recognize others in heaven. There won't be a need for nametags.

ii. They seemed to have a wonderful time together as they talked with Him. "Possibly that transfiguration was an example of the way in which Adam and all his race might have passed into heaven, and not death come upon us all through sin." (Meyer)

b. Moses and Elijah, who appeared in glory: Many wonder why it was these two particular men from the Old Testament, and not two others. It wasn't Abraham or David or Joshua or Joseph or Daniel; it was Moses and Elijah.

i. It may be because Moses and Elijah represent those who are caught up to God (Jude 9 and 2 Kings 2:11). Moses represents those who die and go to glory, and Elijah represents those who are caught up to heaven without death (as in 1 Thessalonians 4:13-18).

ii. It can also be said that they represent the Law (Moses) and the Prophets (Elijah). The sum of Old Testament revelation came to meet with Jesus at the Mount of Transfiguration.

iii. Moses and Elijah also figure together in prophecy, because they are likely the witnesses of Revelation 11:3-13.

c. Spoke of His decease which He was about to accomplish at Jerusalem: Of all the things they might have discussed, they chose this topic. It seems that Moses and Elijah were interested in the outworking of God's plan through Jesus; they spoke about what Jesus was about to accomplish at Jerusalem.

i. We can almost picture Moses and Elijah asking, "Are You really going to do it?" Moses might say, "I offered to be judged in the place of the people, but God wouldn't have it. Can You go through with this, Jesus?" Elijah might add, "I was persecuted terribly by Ahab and Jezebel, and I hated it – sometimes I went into a deep spiritual depression. Can You go through with this, Jesus?"

ii. Spoke of His decease: "Greek, of his exodus; in reference to that expedition or departure of Israel out of Egypt." (Trapp) "The term, in large part, portrayed Jesus' suffering and death as the means to His receiving divine glory." (Pate)

3. (32) The disciples sleep in the presence of Jesus, Moses, and Elijah.

But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him.

a. Peter and those with him were heavy with sleep: This leads us to believe that perhaps the disciples saw and heard only a small part of this meeting of Jesus, Moses, and Elijah. It perhaps lasted much longer and they discussed many more things.

i. "It is very probable that, on this occasion, he had been engaged in earnest prayer for several hours before the transfiguration came, and it is worthy of note that he was transfigured while he was praying. Every blessing comes to the great Head of the Church, and to all the members of his mystical body, through prayer." (Spurgeon)

b. Heavy with sleep: It's remarkable to think that one might be in the presence of tremendous glory, yet still be heavy with sleep. By analogy we note that spiritual sleep keeps many from seeing or experiencing the glory of God.

c. When they were fully awake, they saw His glory: Their glory was present all the time, yet they only saw it when they awakened. Awake, they saw His glory – not even mentioning the glory of either Moses or Elijah. Compared to the glory of Jesus, it was as if they weren't even there.

i. "The apostles saw the greatest of the prophets, and the great law-giver, after whom there was never the like till Christ himself came, yet the inspired record concerning the event is, "They saw his glow, and the two men that stood with him." (Spurgeon)

d. The two men who stood with Him: In the mental conception many have of this event, they imagine Jesus floating in the air with Moses and Elijah. Instead, the text clearly says that they stood together.

4. (33-34) Peter's unwise offer to build three tabernacles.

Then it happened, as they were parting from Him, that Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"; not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud.

a. Master, it is good for us to be here; and let us make three tabernacles: Like many since, Peter made trouble for himself when he spoke, not knowing what he said.

i. As they were parting from Him makes it clear that Peter said what he said when Moses and Elijah began to leave. Peter didn't want the scene of glory to stop.

ii. Perhaps his thinking went something like this: This is how it should be! Forget this idea of suffering, being rejected, and crucified; let's build some tabernacles so we can live this way with the glorified Jesus all the time. Peter's suggestion meant that not only would Jesus avoid the future cross, but so also would Peter.

iii. Also, in suggesting three tabernacles, Peter made the mistake of putting Jesus on an equal level with Moses and Elijah, with one tabernacle for each of them.

b. While he was saying this, a cloud came and overshadowed them: As Peter said this, they were overshadowed with the cloud of God's glory called in the Old Testament the Shekinah.

i. This is the same idea of overshadow in Luke 1:35, when the glory of God came upon Mary and she received the child Jesus.

c. They were fearful as they entered the cloud: Peter and the apostles at first felt it is good for us to be here, but as the glory intensified, it began to create in them the awe and dread that sinners feel in the presence of God.

i. Peter may not have known what he said, but he knew what he saw – the cloud of glory was real, and he was wide-awake when he and the apostles saw it.

ii. "We have not dreamt our religion, it has not come to us as a vision of the night; but when we were fully awake, we saw Christ's glory." (Spurgeon)

5. (35-36) The voice from the cloud of glory.

And a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!" When the voice had ceased, Jesus was found alone. But they kept quiet, and told no one in those days any of the things they had seen.

a. And a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!" The voice from the cloud of glory made it clear that Jesus was not on the same level as Moses and Elijah. He is the beloved Son – so Hear Him!

i. Moses and Elijah were great men, and each have an important place in God's unfolding plan of the ages. Yet compared to Jesus the Messiah, to God the Son, they were insignificant – so all the focus and attention should be focused upon Jesus. None of these noble servants can compare to the beloved Son, so Hear Him!

ii. Peter may not have known what he said, but he knew what he heard – the voice from heaven was real, and he was wide-awake when and the apostles heard it.

b. When the voice had ceased, Jesus was found alone: God made it impossible to focus on them any longer. Jesus deserved all the focus.

c. But they kept quiet, and told no one in those days any of the things they had seen: After it was all over, Peter, John and James told no one – after all, who would believe them?

i. They told no one in those days, but they couldn't keep quiet about it. Peter clearly remembered and referred to this event in 2 Peter 1:16-18. John probably referred to it in John 1:14. They remembered this powerful experience that showed Jesus in both His glory and singular role as Messiah, greater than even Moses and Elijah.

ii. As impressive as this experience was, it in itself did not change the lives of the disciples as much as being born again did. Being born again by the Spirit of God is the great miracle, the greatest display of the glory of God ever.

D. The glory of God in action.

1. (37-40) The request from the father of a demon-possessed boy.

Now it happened on the next day, when they had come down from the mountain, that a great multitude met Him. Suddenly a man from the multitude cried out, saying, "Teacher, I implore You, look on my son, for he is my only child. And behold, a spirit seizes him, and he suddenly cries out; it convulses him so that he foams at the mouth, and it departs from him with great difficulty, bruising him. So I implored Your disciples to cast it out, but they could not."

a. When they had come down from the mountain: Immediately after the radiant glory of the transfiguration, Jesus and the disciples came down from the mountain and were met by demonic trouble and opposition.

i. "There the mountain; now the valley. There glorified saints; here the lunatic. There the King in His heavenly glory; here the representatives of baffled and beaten faith." (Morgan)

b. Teacher, I implore You, look on my son: The father felt (rightly so), that all Jesus had to do was look on his son and the compassion of the Savior would lead Him to help the afflicted boy.

c. A spirit seizes him, and he suddenly cries out; it convulses him so that he foams at the mouth, and it departs from him with great difficulty, bruising him: The description fits what we would call an epileptic seizure. In this case, Jesus knew (and it was demonstrated) that a demonic force brought it on, not merely physiological causes.

d. I implored Your disciples to cast it out, but they could not: The disciples had previously had some success in casting out demons (Luke 9:1). It may be that this was a stronger or more stubborn case of demonic possession.

i. There are ranks of demonic powers (Ephesians 6:12), and evidently, some demons are stronger (more stubborn, resistant) than others. In Matthew 17:21, Jesus said that their failure was due to a lack of prayer and fasting. It isn't that prayer and fasting make us more worthy to cast out demons. The idea is that prayer and fasting draw us closer to the heart of God, and put us more in line with His power.

ii. Their failure was in fact good for them. Their failure taught them.

· It taught them not to get into a rut of mechanical ministry.

· It taught them the great superiority of Jesus.

- It taught them to wish for the presence of Jesus.
- It taught them to come to Jesus with the problem.

iii. “They were confounded at their want of success-but not at their want of faith, which was the cause of their miscarriage!” (Clarke)

2. (41-42) Jesus casts out a demon that His disciples were unable to cast out.

Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here.” And as he was still coming, the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.

a. O faithless and perverse generation, how long shall I be with you and bear with you? There is a sense that Jesus was frustrated with His disciples. His season of ministry before the cross was coming to an end, and perhaps He felt frustration that the disciples did not have more faith.

b. As he was still coming, the demon threw him down and convulsed him: Even when the father brought the boy to Jesus, at first he did not seem to get better, but the problems showed themselves as bad as ever. This was the last, desperate effort of the possessing demon to hold on to the boy and cast the father, the disciples, and all into despair.

i. The demon threw him down: “As he was coming to Jesus, the demon dashed him down. It is the word used of a boxer dealing a knock-out blow to his opponent or of a wrestler throwing someone.” (Barclay)

ii. In a sermon titled *The Devil’s Last Throw*, Spurgeon considered how the devil often strikes hard against a person just as they begin to come to the Savior. “I have seen men, just when they were beginning to hear and beginning to think, taken on a sudden with such violence of sin, and so fearfully carried away by it, that if I had not seen the same thing before I should have despaired of them.”

iii. Spurgeon considered some of the lies that Satan uses to throw men down just as they are coming to Jesus:

- “You’re not elect.”
- “You’re too big of a sinner.”
- “It’s too late.”
- “There’s no use in trying – give it up.”
- “This won’t work for you.”

c. Jesus rebuked the unclean spirit, healed the child: Not intimidated by this last display of demonic power, Jesus delivered the demon-possessed boy instantly. What was too hard for the disciples was not too hard for Jesus.

3. (43-45) Jesus reminds His disciples about His mission.

And they were all amazed at the majesty of God. But while everyone marveled at all the things which Jesus did, He said to His disciples, “Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men.” But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.

a. And they were all amazed at the majesty of God: Jesus had just revealed His glory in two spectacular ways – the transfiguration and the casting out of a difficult demon. Yet, He reminded His disciples that His mission had not changed; He still had come to die on the cross for our sins, and the Son of Man is about to be betrayed into the hands of men.

- i. Let these words sink down into your ears: “To other words, you may lend occasional attention-but to what concerns my sufferings and death you must ever listen. Let them constantly occupy a place in your most serious meditations and reflections.” (Clarke)
- b. But they did not understand this saying: Though they were frequent, the disciples forgot these reminders about Jesus’ suffering and resurrection until after His resurrection (Luke 24:6-8).
- i. They did not understand: “So besotted they were with that carnal conceit of an earthly kingdom.” (Trapp)