

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

1ST GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 13

The Transfiguration



The Transfiguration

The Objective is the key concept for this week's 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 verses 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 This lesson will show the students that Jesus is God the Son through the story of the Transfiguration.

Key Verses

Luke 9:28-36—Main Teaching Passage

Matthew 17:1-13; Mark 9:2-13(Parallel Passage)

Memory Verse - Luke 9:35

"And a voice came out of the cloud, saying, 'This is My beloved Son. Hear Him!'"

Hook

Review last week's memory verse, Psalm 56:3.

On your cart is a double-sided picture. First, show the class the cocoon side and show them how ordinary-looking a cocoon is. There is nothing particularly stunning about one. Then flip the picture over to show the butterfly. Even though you might not know it when you look at a cocoon, there is amazing beauty on the inside.

Jesus walked around the earth looking like just another person. However, today we see that in reality, He is much more.

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

At this point in their time spent with Jesus, the disciples had a pretty good idea of who Jesus was. They had seen him perform miracles and healings, give wise and godly teaching, and demonstrate authority and power that no one had seen before. It was obvious that Jesus was someone special. However, the disciples had yet to see fully who Jesus was. That would all change for Peter, James, and John when Jesus took them up to a mountain to pray.

When they got to the top, Jesus' face began to shine and His clothes turned bright white. Next to Him appeared Moses and Elijah, two of the major heroes from the Old Testament, and they began talking about Christ's mission. Peter, James, and John were tired before they came up to the mountain, but when they saw this glory, they became wide awake. Mark tells us that Peter didn't know what to say, so he told Jesus that they should stay on the mountain and make three tents: one for Jesus, one for Moses, and one for Elijah. Then a voice from heaven cried out, "This is My Son. Hear Him!" As soon as they heard this, Moses and Elijah disappeared and Jesus was there alone, looking just as He did before they went up the mountain. As they returned down the mountain, Jesus commanded Peter, James, and John not to tell anyone about what had just happened until He rose again from the dead, according to Matthew.

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

LOOK

Much like the disciples, as we have been journeying through the New Testament this year, we have been learning things about Jesus. When we saw Him overcome temptation in the wilderness, we learned that Jesus had no sin. We studied His parable of the soils and saw that He was a gifted teacher. We have looked at the many miracles He has performed and seen His authority and power over nature, disease, and demons. All of these qualities show us that Jesus is great, but today is the first time we get to see clearly that Jesus Christ is God, the Son of God the Father. As the disciples saw Jesus' glory for the first time when they saw the transfiguration, so also when we read this story, we get our first glimpse at Jesus' original nature as the Son of God.

This is important because today, people have all kinds of views about who Jesus is. While most people believe that Jesus was a real person, many people do not view Him as God. To some, He was just an ordinary human who happened to have a lot of followers. Others think He was a great and wise teacher, but nothing greater than that. There are

LOOK (Continued)

some religions that think Jesus was a prophet, perhaps even the greatest prophet. All of these views about Jesus, while true, are not sufficient. Jesus was not just a great leader, teacher, or prophet. Jesus is the Son of God!

Think about what the Father said from heaven in today's story: "This is My Son. Listen to Him!" The first sentence is a statement of fact, revealing to us who Jesus is. The second sentence is our response. If Jesus truly is God's Son, then we do need to listen to Him! In order to listen to Jesus and obey Him, we must first hear what He says. We can do that by reading the Bible regularly. Then, we must respond to Jesus' authority and obey. This means obeying the commands of Scripture (the things the Bible tells us to do, such as the Ten Commandments), but most importantly, we must hear and believe Jesus' main message, the Gospel. We must listen to the message of God's plan to save humankind, believe that Jesus came to die for our sins, repent of sins, and ask Him to be the Lord of our lives. If Jesus was not God, He would have no authority to command these things, but because He is God, we need to listen to all that Jesus says.

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?

TOOK

As a class, memorize Luke 9:35.

This lesson presents a good opportunity the Gospel to the students and give them an opportunity to respond and make Jesus the Lord of their lives.

Pray: Worship Jesus for His glory that was seen at the Transfiguration. Ask Him for help listening to and obeying all that He commands.

Parent Question: What happened at the Transfiguration and what does it show us about Jesus?

FURTHER STUDY

Commentary on Luke 9:28-36 by David Guzik

C. The Transfiguration.

1. ([Luke 9:28-29](#)) 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. ([Luke 9:30-31](#)) 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. ([Luke 9:32](#)) 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**: The 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. ([Luke 9:33-34](#)) 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. ([Luke 9:35-36](#)) 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 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.