

The Gospel of Luke, Teacher's Guide

Lesson 14: The Transfiguration and the Path of Discipleship

Luke 9:28–62

Teaching Aim (Teacher Orientation)

A great deal is at stake doctrinally in this lesson, and the teacher should feel its weight. The Transfiguration is one of the clearest unveilings of Christ's deity in the Gospels. For a moment the glory that has always belonged to the eternal Son shines through His humanity, and the Father Himself testifies, "This is my Son, my Chosen One; listen to him!" (v. 35). Moses, who represents the Law, and Elijah, who represents the Prophets, appear and then disappear, leaving Jesus alone (v. 36). The teacher must help students see what this signals: the Law and the Prophets pointed forward to Christ and find their fulfillment in Him, and now His word carries final authority. We do not stand under the Old Covenant; we listen to the Son.

The lesson also presses hard on the nature of discipleship, and the teacher should keep the two themes connected rather than separate. The same Jesus whose glory blazes on the mountain sets His face toward a cross, and He calls His followers onto the same road. True greatness is not status but humility, receiving a child rather than arguing about rank (vv. 46–48). The kingdom is not advanced by calling down fire on those who reject us (vv. 54–55) but by absorbing rejection in love. And following Christ is costly and total; no one who keeps looking back at what he left behind is fit for the kingdom (v. 62). Throughout, keep the kingdom rightly defined as Christ's present reign, established when the church began, not a future earthly empire.

At the same time, this passage was never meant only to settle doctrine. It is here to form disciples. Help students hear the Father's command as spoken over their own week: listen to Him above every competing voice. Let them feel the gentle rebuke in their own instincts toward comparison, vengeance, and divided loyalty. Aim at both targets: send students home surer that Jesus is the glorious, divine Son whose word stands above all, and more wholehearted in following Him down from the mountain and toward the cross.

Question 1

Student Question:

On the mountain the appearance of Jesus' face was changed and His clothing became "dazzling white," Moses and Elijah appeared in glory, and the Father's voice declared, "This is my Son, my Chosen One; listen to him!" (vv. 29–35). What does the Transfiguration reveal about who Jesus truly is, and why does it matter that, when the voice finished, "Jesus was found alone" (v. 36)?

Commentary and Teaching Notes

Begin on the mountain, and let students see the glory before you explain it. Luke tells us that as Jesus prayed, “the appearance of his face was altered, and his clothing became dazzling white” (v. 29). This is not a light shining on Jesus from the outside; it is glory breaking out from within. For three years the disciples had seen His humanity, the tired feet, the human face. Here the veil is pulled back, and they glimpse the glory that has always been His as the eternal Son. The Transfiguration does not make Jesus into something He was not; it reveals what He always was.

Notice the presence of Moses and Elijah, the two great figures of the Old Testament, the Law and the Prophets, appearing in glory and speaking with Jesus about His departure at Jerusalem (vv. 30–31). The entire Old Testament is gathered on that mountain, and it points to the cross. But the climactic moment is the Father’s voice from the cloud: “This is my Son, my Chosen One; listen to him!” (v. 35). The Father Himself bears witness to the deity and unique authority of His Son.

Now press the detail in verse 36, which is easy to rush past. “When the voice had spoken, Jesus was found alone.” Moses and Elijah are gone. This is not an insult to the Law and the Prophets; it is their fulfillment. They have done their work. They pointed forward to Christ, and now He stands alone, and the command is to listen to Him. The Old Covenant was a shadow; the substance is Christ (Colossians 2:16–17; Hebrews 1:1–2). The teacher should help students see that we do not return to Moses for our authority; we listen to the Son to whom Moses pointed.

Affirm the deity of Christ clearly and joyfully. The One whose face shone on that mountain is the same One who, in Mary’s womb, was called the Son of the Most High, and who would later be raised and seated at God’s right hand. The Transfiguration is a preview, a glimpse of the glory He would fully enter through the cross and resurrection.

End in worship. Peter never forgot this moment; decades later he wrote that they “were eyewitnesses of his majesty” and heard the voice from heaven (2 Peter 1:16–18). The right response to the glory of Christ is not to build monuments but to fall silent and listen.

Doctrinal / Christian Living Issues

- The deity and divine glory of Christ, unveiled on the mountain (Luke 9:29, 35; John 1:14; 2 Peter 1:16–18)
- The Father’s own testimony to the Son and His command to listen to Him (Luke 9:35; Hebrews 1:1–2)
- The Law and the Prophets fulfilled in Christ, who alone remains when they fade (Luke 9:36; Matthew 5:17; Colossians 2:16–17)
- The supremacy and final authority of Christ’s word over the Old Covenant
- The Transfiguration as a foretaste of the glory Christ entered through His resurrection and exaltation

Discussion Prompts

- What does the unveiling of Jesus' glory reveal about who He has always been?
- Why is it significant that Moses and Elijah disappear and Jesus is found alone?
- What does it mean for us today that the Father commands, "Listen to him"?

Question 2

Student Question:

Peter, John, and James were "heavy with sleep" but "became fully awake" and saw Jesus' glory (v. 32), and Peter, overwhelmed, spoke without knowing what he was saying (v. 33). When God draws near in a moment of clarity or worship, how do you tend to respond, and what might it mean for you to stay awake to Christ's glory rather than sleeping through it?

Commentary and Teaching Notes

This is the first self-examining question, and the goal is honesty rather than information. Luke notes that the three disciples were "heavy with sleep," but having stayed awake, "they saw his glory" (v. 32). They very nearly slept through the greatest sight of their lives. There is a quiet warning here for every believer: glory was unfolding right beside them, and they almost missed it because they were tired and drowsy.

Then watch Peter. Overwhelmed, he proposes building three tents, "not knowing what he said" (v. 33). His instinct is to do something, to manage the moment, to put Moses and Elijah on the same footing as Jesus. The teacher can be gentle with Peter here, because we are so much like him. When God draws near, our impulse is often to fill the silence, to act, to keep busy, rather than simply to behold and listen.

Invite students to locate themselves honestly. Worship, prayer, the reading of Scripture, the Lord's Supper on the first day of the week, these are moments when Christ's glory is near. Yet how often do we come heavy with sleep, distracted, going through the motions, our minds already on the afternoon? Ask the group where they tend to sleep through what should awaken them.

Point gently toward the remedy. The disciples saw the glory because they stayed awake. We are not promised a mountaintop vision, but we are invited to be alert, attentive, and present to Christ in the means He has given us. Staying awake to His glory is a discipline of the heart, not merely a feeling.

Doctrinal / Christian Living Issues

- The call to spiritual alertness and attentiveness to Christ (Mark 13:37; Ephesians 5:14)
- The danger of spiritual drowsiness that misses what God is doing
- The temptation to manage or fill sacred moments rather than behold and listen
- Worship and the means of grace as occasions to encounter Christ's glory

Discussion Prompts

- Where are you most prone to spiritual drowsiness, going through the motions?
- Why do we so often want to do something rather than simply behold Christ?
- What would help you stay more awake to Christ this week?

Question 3

Student Question:

Moses and Elijah spoke with Jesus about “his departure, which he was about to accomplish at Jerusalem” (v. 31), and the Father commanded the disciples to listen to His Son (v. 35). What does this teach about the relationship between the Old Testament Law and Prophets and Christ, and about whose word now carries final authority?

Commentary and Teaching Notes

This question reaches into one of the central doctrinal points of the lesson, and the teacher should handle it with care and clarity. Two details work together. First, Moses and Elijah speak with Jesus about “his departure, which he was about to accomplish at Jerusalem” (v. 31). The word translated departure is literally exodus. The Law and the Prophets are talking about the new and greater exodus Jesus will accomplish through His death, the deliverance of His people from sin, of which the first exodus from Egypt was only a shadow.

Second, and decisively, the Father’s command is not, “Listen to Moses,” or “Listen to Elijah,” but “Listen to him” (v. 35). And when the voice ends, Moses and Elijah are gone, and Jesus stands alone (v. 36). The teacher should help students grasp the weight of this. The Law and the Prophets were given by God and were good for their appointed purpose, but they were always pointing forward to Christ. Now that He has come, He is the one to whom we listen.

Connect this to the broader teaching of the New Testament. Jesus did not come to abolish the Law and the Prophets but to fulfill them (Matthew 5:17). The Old Covenant was a shadow, and the substance belongs to Christ (Colossians 2:16–17; Hebrews 8–10). The Law was nailed to the cross (Colossians 2:14). We are not under the Old Law today; we live under the New Covenant, listening to the Son. This guards students against two errors: trying to bind the Old Law on Christians, and dismissing the Old Testament as worthless. It remains the inspired word that points us to Christ, but our authority for faith and practice is the word of the Son and His apostles.

Bring it home. God has spoken finally and fully in His Son (Hebrews 1:1–2). Every other voice, even the great voices of Moses and Elijah, bows to His. The complete New Testament is the apostolic record of what the Son and His Spirit-guided apostles taught, and it is our standard today (2 Timothy 3:16–17).

Doctrinal / Christian Living Issues

- Christ as the fulfillment of the Law and the Prophets, not their abolition (Matthew 5:17; Luke 24:44)
- The new exodus accomplished through Christ's death at Jerusalem (Luke 9:31; Hebrews 9:11–15)
- The Old Law fulfilled and taken away in Christ; Christians now under the New Covenant (Colossians 2:14–17; Hebrews 8–10)
- The final authority of the Son's word, confirmed by the apostolic New Testament (Hebrews 1:1–2; 2 Timothy 3:16–17)
- The continuing value of the Old Testament as inspired Scripture that points to Christ, while the New Covenant governs our faith and practice

Discussion Prompts

- Why does the Father say “listen to him” rather than to Moses or Elijah?
- How do we honor the Old Testament without binding the Old Law on Christians?
- What does it mean that God has spoken finally in His Son?

Question 4

Student Question:

When Jesus came down and found the disciples unable to cast out the spirit, He said, “O faithless and twisted generation, how long am I to be with you and bear with you?” (v. 41), yet He healed the boy at once. Where in your own life has a lack of faith or prayer left you powerless to help someone you love, and what is Jesus inviting you to bring to Him instead?

Commentary and Teaching Notes

Now the scene shifts violently from the mountaintop to the valley, and the teacher should let students feel the contrast. Above, glory and the Father's voice. Below, a desperate father, a tormented boy, and disciples who could do nothing. Jesus' response is striking: “O faithless and twisted generation, how long am I to be with you and bear with you?” (v. 41). The rebuke is aimed at a lack of faith, including the faith of His own disciples who had been given authority but could not act.

Be careful and fair here. This is a self-examining question, and the aim is not to heap guilt but to invite honest reflection. The disciples were not powerless because they lacked the right technique; they were powerless because their faith and prayer had grown thin. The parallel account in Mark records Jesus saying this kind comes out only by prayer (Mark 9:29). The point is not magic words but a life genuinely dependent on God.

Invite students to name the places where their own prayerlessness has left them feeling helpless to bless the people they love most: a struggling marriage, a child wandering from the Lord, a friend in the grip of addiction or despair. We often try every human strategy and never seriously

bring the matter to God in believing prayer. The teacher can gently expose how practically faithless we can be, even while professing faith.

Point toward Jesus, not toward self-effort. Notice that Jesus healed the boy at once (v. 42). The answer to faithlessness is not trying harder in our own strength; it is bringing our helplessness to the One who is mighty to save, and asking Him to increase our faith. Encourage students that genuine, dependent prayer is exactly what Jesus invites.

Doctrinal / Christian Living Issues

- The necessity of faith and prayer in the disciple's life (Mark 9:29; James 5:16)
- Dependence on God rather than human technique or self-effort
- Christ's power and willingness to heal and deliver
- The honest acknowledgment of our own weak faith as the doorway to growth (Mark 9:24)

Discussion Prompts

- Where has prayerlessness left you feeling powerless to help someone you love?
- What is the difference between trying harder and depending on God?
- What would it look like to bring that situation to Jesus in believing prayer this week?

Question 5

Student Question:

Jesus said plainly, "Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men" (v. 44), but "they did not understand this saying, and it was concealed from them" (v. 45). Why was it so hard for the disciples to accept a suffering Messiah, and what does it reveal about the nature of the salvation Jesus came to accomplish?

Commentary and Teaching Notes

Immediately after the crowd marvels at His power, Jesus says something jarring: "Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men" (v. 44). This is the second time He has predicted His suffering, and Luke tells us plainly, "they did not understand this saying, and it was concealed from them, so that they might not perceive it, and they were afraid to ask him" (v. 45). The teacher should explore why a suffering Messiah was so hard for them to grasp.

Help students understand the expectation the disciples carried. Like most of their countrymen, they were looking for a conquering Messiah who would throw off Roman rule and establish an earthly kingdom of power and glory. They had just seen Jesus blazing with divine glory on the mountain. The idea that this same glorious Son would be "delivered into the hands of men" to suffer and die simply did not fit their picture. Their problem was not low expectations of Jesus but wrong ones.

This opens an important doctrinal point about the nature of salvation. The kingdom Jesus came to establish does not advance by military might or political power but through the cross. He saves not by destroying His enemies but by giving Himself for sinners. The glory of the mountain and the suffering of Jerusalem are not contradictions; the path to His exaltation runs through His death and resurrection. The teacher can connect this to the whole shape of Luke's Gospel, which is moving steadily toward the cross.

Bring it home. We too can want a Christ of glory without a Christ of the cross, a faith of mountaintops without valleys, a discipleship of blessing without suffering. But the Lord who calls us to listen to Him also tells us plainly where He is going, and He calls us to follow. Salvation is purchased by a Savior who was willing to be delivered into the hands of men for us.

Doctrinal / Christian Living Issues

- The necessity of Christ's suffering and death for our salvation (Luke 9:44; Isaiah 53; 1 Corinthians 15:3)
- The kingdom advanced through the cross rather than worldly power or military might
- The disciples' mistaken expectation of an earthly, political Messiah
- The unity of Christ's glory and His suffering on the path to exaltation (Luke 24:26; Philippians 2:5-11)
- Salvation accomplished by Christ giving Himself for sinners, not by destroying His enemies

Discussion Prompts

- Why was the idea of a suffering Messiah so hard for the disciples to accept?
- How might we still want a Christ of glory without a Christ of the cross?
- What does it mean that our salvation was purchased through suffering, not power?

Question 6

Student Question:

An argument arose among the disciples "as to which of them was the greatest," and Jesus put a child by His side and said, "the one who is least among you all is the one who is great" (vv. 46-48). Where do you catch yourself measuring your worth by status, recognition, or comparison, and what would it look like to embrace the lowly greatness Jesus describes?

Commentary and Teaching Notes

It is almost painful how quickly the disciples move from a prediction of the cross to an argument about themselves. "An argument arose among them as to which of them was the greatest" (v. 46). Jesus, knowing the reasoning of their hearts, takes a child and puts the child by His side (vv. 47-48). In that culture a child had no status, no power, nothing to offer in the world's economy of greatness. Jesus chooses this lowly one as His object lesson.

His teaching turns the world's idea of greatness upside down: "the one who is least among you all is the one who is great" (v. 48). This is a self-examining question, so guide students gently but honestly into their own hearts. The hunger to be recognized, to be first, to be considered important, runs deep in all of us. It hides behind spiritual language and respectable ambition, but it is the same impulse that drove the disciples to argue on the way to the cross.

Help students name the specific arenas where they measure their worth by comparison and status: at work, where titles and recognition matter; in the church, where we can quietly keep score of who is noticed and used; in the family; even online, where the whole machinery is built to make us crave attention. The teacher should help the group see how exhausting and joyless this scorekeeping is.

Point toward the freedom Jesus offers. The lowly greatness He describes is not a grim self-erasure but a liberation. When we stop competing for first place, we are free to receive the overlooked, to serve without applause, to find our worth not in rank but in being children of God. The greatest in the kingdom are those who, like their Lord, take the lowest place.

Doctrinal / Christian Living Issues

- True greatness in the kingdom defined as humility and lowliness (Luke 9:48; Matthew 23:11–12)
- The sin of pride, comparison, and the hunger for status
- Christ's own humility as the pattern for His disciples (Philippians 2:5–8)
- Receiving the lowly and overlooked as receiving Christ Himself (Luke 9:48)

Discussion Prompts

- Where do you most catch yourself measuring your worth by status or comparison?
- Why is the hunger to be first so persistent, even in religious people?
- What would lowly greatness look like in one specific relationship this week?

Question 7

Student Question:

John tried to stop a man casting out demons "because he does not follow with us," and Jesus answered, "Do not stop him, for the one who is not against you is for you" (vv. 49–50). What does this teach about Jesus' kingdom and about the difference between guarding the gospel and guarding our own group or pride?

Commentary and Teaching Notes

John, perhaps trying to recover after the rebuke about greatness, offers what he thinks is a commendable report: "Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us" (v. 49). The revealing phrase is "because

he does not follow with us.” The man was doing genuine good in Jesus’ name, but he was not part of their group, and that was enough to make John want to shut him down.

Jesus’ answer is gentle but corrective: “Do not stop him, for the one who is not against you is for you” (v. 50). The teacher should help students distinguish carefully between two very different things: guarding the truth of the gospel, which we are always called to do, and guarding our own group, pride, or turf, which Jesus rebukes here. John’s instinct was not zeal for truth; it was a kind of possessiveness, as if Jesus’ work belonged to their circle alone.

Handle this with doctrinal care so it is not misused. Jesus is not teaching that doctrine does not matter or that any teaching is acceptable. Elsewhere He warns sharply against false teachers, and the New Testament calls us to test teaching by the apostolic word (Galatians 1:8–9; 1 John 4:1). The point here is narrower and searching: John wanted to stop a man who was genuinely working in Jesus’ name simply because he was not in their group. The kingdom belongs to Christ, not to us, and we must not confuse loyalty to Christ with loyalty to our own importance.

Bring it home gently. It is possible to be more concerned with our own standing, our own circle, our own being right, than with the actual advance of Christ’s reign. Ask students where they may be guarding their pride under the appearance of guarding the truth. The kingdom is bigger than our self-importance, and Christ is at work in ways that do not always center on us.

Doctrinal / Christian Living Issues

- Christ’s kingdom belongs to Him, not to any human group or circle (Luke 9:50; 1 Corinthians 3:21–23)
- The difference between guarding the gospel and guarding our own pride or turf
- The continuing necessity of testing teaching by the apostolic word (Galatians 1:8–9; 1 John 4:1)
- Humility that rejoices in Christ’s work even when it does not center on us

Discussion Prompts

- What was really driving John’s desire to stop the man?
- How do we tell the difference between guarding the truth and guarding our pride?
- Where might you be more concerned with being right than with Christ being honored?

Question 8

Student Question:

When a Samaritan village refused to receive Jesus, James and John asked, “Lord, do you want us to tell fire to come down from heaven and consume them?” but Jesus turned and rebuked them (vv. 53–55). When you are rejected, dismissed, or wronged for your faith, what is your first instinct, and how does Jesus’ response reshape the way you are called to treat those who reject Him?

Commentary and Teaching Notes

As Jesus sets out toward Jerusalem, a Samaritan village refuses to receive Him because His face is set toward the city the Samaritans rejected (vv. 52–53). The response of James and John is shocking: “Lord, do you want us to tell fire to come down from heaven and consume them?” (v. 54). They are likely thinking of Elijah, who called down fire on his enemies. But Jesus “turned and rebuked them” (v. 55). The disciples wanted to be agents of judgment; Jesus came, in this hour, to save.

This is a self-examining question, so press it into the student’s own instincts. When we are rejected, slighted, mocked, or wronged because of our faith, what rises up in us? For most of us it is not literal fire, but it is the desire to retaliate, to see the offender humbled, to nurse the grievance, to write the person off. James and John dressed up their vengeance in spiritual clothing, and so can we.

Help students feel how thoroughly Jesus reorders this instinct. The Lord who is on His way to absorb the world’s rejection on a cross will not call down fire on a village that turned Him away. He simply goes on to another village (v. 56). His kingdom does not advance by destroying those who reject it but by patient, suffering love. This is the same Lord who would pray, “Father, forgive them,” from the cross.

Bring it home concretely. Ask students to name a specific person or situation where they have been rejected for their faith or convictions, and where their instinct has been retaliation rather than mercy. What would it look like to entrust that rejection to God and to respond as Jesus did, without calling down fire? The path of discipleship runs along the same road as the cross.

Doctrinal / Christian Living Issues

- Christ’s mercy and patience toward those who reject Him (Luke 9:55–56; 2 Peter 3:9)
- The disciple’s call not to avenge rejection but to entrust it to God (Romans 12:19–21)
- The kingdom advanced through suffering love, not retaliation
- The danger of clothing personal vengeance in spiritual justification

Discussion Prompts

- What is your first instinct when you are rejected or wronged for your faith?
- How does Jesus’ refusal to call down fire reshape that instinct?
- Is there a specific rejection you need to entrust to God this week?

Question 9

Student Question:

As Jesus “set his face to go to Jerusalem” (v. 51), three would-be followers met Him, and to each He spoke of the cost: He had “nowhere to lay his head,” the kingdom must come before even

burying one's father, and "no one who puts his hand to the plow and looks back is fit for the kingdom of God" (vv. 57–62). What do these sayings teach about the total, wholehearted commitment Christ requires of a disciple, and how does this guard us against a cheap, half-hearted following that costs us nothing?

Commentary and Teaching Notes

This is the heaviest doctrinal and formational question of the lesson, and the teacher should give it room. The whole passage has been moving here, to the verse that opens this section: "When the days drew near for him to be taken up, he set his face to go to Jerusalem" (v. 51). Jesus knows exactly what awaits Him, and He sets His face like flint toward it. It is against this backdrop that He meets three would-be followers, and to each He speaks of the cost.

To the first, who eagerly promises to follow anywhere, Jesus says, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head" (v. 58). Following Christ is not a path to comfort and security; the Lord Himself had none. To the second, who asks first to bury his father, Jesus says, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God" (v. 60). This is not a dismissal of honoring parents; it is a vivid, jarring way of teaching that nothing, not even the most legitimate earthly duty, can be allowed to outrank the claim of the kingdom. To the third, who wants first to say farewell at home, Jesus says, "No one who puts his hand to the plow and looks back is fit for the kingdom of God" (v. 62). A plowman who keeps glancing back cannot cut a straight furrow. A disciple who keeps looking back at what he left cannot follow Christ.

Draw out the doctrinal core: discipleship is total and wholehearted, not partial and convenient. Jesus consistently refuses to let people follow Him on their own terms. This guards us against a cheap, comfortable Christianity that costs nothing and changes nothing. The teacher should connect this to the wider teaching of Luke, where Jesus says that to be His disciple a person must take up his cross daily and follow Him (Luke 9:23), and must count the cost like a builder or a king going to war (Luke 14:25–33). Genuine faith expresses itself in obedient, lifelong commitment.

Be careful to keep the kingdom rightly defined. The kingdom these men are called to enter and proclaim is not a future earthly empire but the present reign of Christ, which arrived with His ministry and was established when the church began. To be fit for the kingdom is to live now under Christ's rule with undivided loyalty. The call is not merely to admire Jesus or to add Him to a busy life, but to follow Him wholly.

Land it pastorally and honestly. Many people want the benefits of Christ without the cross, the destination without the road. But the One who set His face toward Jerusalem calls us to set our faces toward Him, hand on the plow, eyes forward. This is not a grim demand; it is the only path that leads to life. Half-hearted following is not really following at all, and the half-hearted disciple misses both the world and the kingdom. Christ is worth everything, and He asks for everything.

Doctrinal / Christian Living Issues

- Discipleship as total, wholehearted, and costly commitment to Christ (Luke 9:57–62; 14:25–33)
- The supremacy of the kingdom over every earthly tie and duty (Luke 9:60; Matthew 10:37)
- The danger of a cheap, half-hearted following that costs nothing and changes nothing
- The kingdom rightly defined as Christ's present reign, entered through wholehearted submission, not a future earthly empire (Mark 1:14–15; Colossians 1:13)
- Faith expressed in obedient, persevering discipleship rather than mere admiration of Jesus (Luke 9:23; Hebrews 3:12–14)
- Christ setting His face toward the cross as the pattern of single-minded devotion

Discussion Prompts

- What do these three encounters teach about what Jesus requires of a disciple?
- Where are you tempted to follow Christ on your own terms or to keep looking back?
- What does it mean that Christ is worth everything and asks for everything?

Question 10

Student Question:

Look back across the whole passage, from the blazing glory on the mountain to the dusty road toward Jerusalem and the cross. We have seen the Son of God unveiled and heard the Father say, "Listen to him," and we have watched Jesus teach that the path of discipleship runs through humility, faith, mercy, and unwavering commitment. Name one specific way you sense Jesus forming you through these verses. What is the single truth from Luke 9:28–62 that you most need to carry into this coming week?

Commentary and Teaching Notes

Use this final question to gather the threads of the whole passage. Luke has shown us the unveiled glory of the Son on the mountain, the Father's command to listen to Him, the failure of faithless disciples in the valley, the prediction of the cross, and a string of scenes exposing pride, vengeance, and divided loyalty, all set against Jesus' resolute journey toward Jerusalem. The mountaintop and the road to the cross belong together.

Resist the urge to add new content here. The aim is integration and response. Give students space to name what God has actually stirred in them, whether it is a fresh sense of Christ's glory and authority, conviction about pride or vengeance or comparison, a call to deeper faith and prayer, or a decision to stop looking back and follow Christ wholeheartedly.

Press gently toward specificity. A vague intention to follow Jesus more rarely changes a life. Ask each person to name one concrete truth and one concrete response from this passage that they will carry into the week. Perhaps it is to listen to Christ above a particular competing voice.

Perhaps it is to bring a specific situation to God in believing prayer. Perhaps it is to release a grievance instead of calling down fire.

Close the session in a way that lifts eyes to Christ. Let the Father's words from the cloud rest over the group as the final word: "This is my Son, my Chosen One; listen to him!" The whole passage has been moving toward Him and toward the cross He set His face to bear. Send students home both surer of who He is and more wholehearted in following Him.

Doctrinal / Christian Living Issues

- Integration of the lesson's themes: the glory and authority of Christ, the call to listen to Him, and the costly path of discipleship
- The transforming purpose of God's word, which aims at changed lives and not merely informed minds (James 1:22)
- Personal response and obedience as the goal of studying Scripture
- Worship of Christ and wholehearted following as the fitting climax of the passage

Discussion Prompts

- What single truth from this passage do you most need this week?
- What is one concrete way you will respond to what Jesus has shown you?
- How has this passage changed the way you see Christ and the cost of following Him?