

# The Gospel of Luke

## Lesson 14: The Transfiguration and the Path of Discipleship -- Luke 9:28-

62

About eight days after Jesus told His disciples that following Him would mean taking up a cross, He climbs a mountain to pray and takes Peter, John, and James with Him. They are tired, and as so often happens, they doze. But while Jesus prays, something happens that no fisherman from Galilee was prepared to see. The appearance of His face changes, and His clothing becomes dazzling white, brighter than any cloth a fuller on earth could bleach. For one staggering moment the veil is pulled back, and the men who have been walking dusty roads beside this carpenter see Him shining with a glory that has always been His. They are looking at the Son of God with the lights turned on.

Two men appear with Him, Moses and Elijah, the great representatives of the Law and the Prophets, and they speak with Jesus about His departure, His exodus, which He is about to accomplish at Jerusalem. The whole Old Testament is standing on that mountain, and it is talking about a cross. Peter, overwhelmed and not knowing what he is saying, blurts out a plan to build three tents, one for each, as if Moses and Elijah belonged on the same level as the Lord. Then a cloud overshadows them, and out of the cloud the voice of the Father speaks: "This is my Son, my Chosen One; listen to him!" When the voice fades, Moses and Elijah are gone. Jesus is found alone. The Law and the Prophets have served their purpose; they point to Him, and now He must be heard.

Then comes the long walk down. The mountaintop does not last, and at the bottom waits a desperate father with a tormented son the other disciples could not help. The contrast is jarring: glory above, failure and faithlessness below. From there the passage moves quickly through a series of scenes that all expose the same problem in the disciples. They argue about which of them is the greatest. They want to call down fire on a village that rejected Jesus. They try to stop a man casting out demons because he is not part of their group. At every turn their instincts run opposite to the heart of their Lord, who has just set His face to go to Jerusalem to die.

This is a lesson about who Jesus is and what it costs to follow Him. On the mountain we see His unveiled glory and hear the Father command us to listen to Him above every other voice. At the foot of the mountain and on the road to Jerusalem we see what discipleship actually looks like: not arguing about rank but receiving a child, not avenging rejection but absorbing it, not following Christ with one eye on what we are leaving behind but putting our hand to the plow and refusing to look back. Read these verses slowly, and let the same voice from the cloud settle over your week. This is My Son. Listen to Him.

**Group Discussion:** On the mountain the Father said only one command: "This is my Son, my Chosen One; listen to him!" (v. 35). In a world full of competing voices, advice, opinions, experts,

our own racing thoughts, what does it look like practically to actually listen to Jesus above the rest? Where do you find His voice hardest to hear, and what tends to crowd it out?

**Personal Reflection:** Jesus said, “No one who puts his hand to the plow and looks back is fit for the kingdom of God” (v. 62). Is there something behind you, a former life, a comfort, a relationship, a grievance, that you keep glancing back at instead of pressing forward with Christ? What would it look like this week to set your face fully toward Him without looking back?

*Read Luke 9:28–62*

## Study Questions

1. 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)?
2. 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?
3. 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?
4. 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?
5. 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?
6. 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?
7. 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?

8. 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?
9. 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?
10. 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?

### **Now or Later**

Reflect on these passages: 2 Peter 1:16–18, Peter’s eyewitness memory of the Transfiguration and the voice from heaven; Hebrews 1:1–4, God speaking finally in His Son who is the radiance of His glory; Matthew 5:17, Christ fulfilling rather than abolishing the Law and the Prophets; Philippians 3:13–14, pressing on toward the goal without looking back; Luke 14:25–33, counting the cost of being a disciple of Christ.