

[MESSAGE](#)[STUDY GUIDE](#)[GROUP MATERIAL](#)[SONGS](#)

## Community Group Material:

*Bible Reading: Luke 9:27-43a*

**Bible Reading:** *Luke 9:27-43a CSB*

Jesus: "Truly I tell you, there are some standing here who will not taste death until they see the kingdom of God."

### The Transfiguration

28 About eight days after this conversation, [Jesus] took along Peter, John, and James and went up on the mountain to pray. 29 As he was praying, the appearance of his face changed, and his clothes became dazzling white. 30 Suddenly, two men were talking with him—Moses and Elijah. 31 They appeared in glory and were speaking of his departure, which he was about to accomplish in Jerusalem. 32 Peter and those with him were in a deep sleep, and when they became fully awake, they saw his glory and the two men...standing with him. 33 As the two men were departing from him, Peter said to Jesus, "Master, it's good for us to be here. Let's set up three shelters: one for you, one for Moses, and one for Elijah"—not knowing what he was saying. 34 While he was saying this, a cloud appeared and overshadowed them. They became afraid as they entered the cloud. 35 Then a voice came from the cloud, saying, "This is my Son, the Chosen One; listen to him!" 36 After the voice had spoken, Jesus was found alone. They kept silent, and at that time told no one what they had seen. (Luke 9:27-36 CSB) Jesus deals with Demons 37 The next day, when they came down from the mountain, a large crowd met [Jesus]. 38 Just then a man from the crowd cried out, "Teacher, I beg you to look at my son, because he's my only child. 39 A spirit seizes him; suddenly he shrieks, and it throws him into convulsions until he foams at the mouth; severely bruising him, it scarcely ever leaves him. 40 I begged your disciples to drive it out, but they could not." 41 Jesus replied, "You unbelieving and perverse generation, how long will I be with you & put up with you? Bring your son here." 42 As the boy was still approaching, the demon knocked him down and threw him into severe convulsions. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. 43 And they were all astonished at the greatness of God. (Luke 9:37-43a CSB)

**SUMMARY:** Why does Scripture –and Raphael's painting, The Transfiguration– place Christ's radiant glory on the mountain beside the chaos of a demon-possessed boy below? Why glory above and suffering below? The Bible hints at the answer. Genesis and Jude's Epistle recall a rebellion of fallen angels, a story developed in the Book of the Watchers. In Jesus' day, many believed evil arose not only from Adam's sin, but also from hostile demonic powers. In this light, the Transfiguration is a confrontation. On Mount Hermon—a place linked with angelic rebellion—Jesus unveils His glory and reclaims enemy ground. The mountain's glory points to the valley's healing. The decisive victory comes through Jesus' "exodus" in Jerusalem—His cross and resurrection. There, Christ defeats both sin and demonic powers, releasing forgiveness, healing, and deliverance into a broken world. Our gospel proclaims both redemption & liberation through Jesus.

### Discussion Questions:

1. Reading Scripture in its Context a. Peter's confession & Jesus' transfiguration took place in northern Galilee –at Caesarea Philippi (Mk. 8:27) & Mount Hermon (Mk. 9:2) — Why is this contextual information important for our understanding of these events? b. "Jesus took the disciples to a high mountain away from the 'mist & fog' of all religious influence." — Evaluate
2. Getting into the Passage a. Contrast the "mountaintop" scene (9:28–36) with what happens "the next day," down the mountain (9:37–43) b. Why do you think Luke puts the Transfiguration & the demon-possessed boy back-to-back, with "the next day" connecting them (9:37)? What is Luke helping us to see? c. Jesus promised a foretaste of the kingdom (9:27) What do these two scenes imply about God's kingdom today? Is God's kingdom fully here, not-yet here, or what?
3. Seeing Jesus' glory a. On the mountain, Jesus' face & clothes are changed, and Moses & Elijah appear with him (9:29–31). What does this reveal about who Jesus is and how he relates to the Law & the Prophets? b. The Father says, "This is my Son, my Chosen One; listen to him!" (9:35). How does this declaration link back to Jesus' question "Who do the crowds say that I am?" (9:18) and "Who do You say that I am?" (9:20) c. What do you think it practically means for us, as evangelical Christians, to "listen to Him" today? Where in your life are you tempted to "listen" more to other voices?
4. Cultural Context of The Watchers (1 Enoch) a. If Jesus was transfigured on Mount Hermon, what does the Book of the Watchers (as background/context) add to the significance of this event in that location? b. What's the main human problem highlighted in the episode below the mountain? Is it sin? Is it pagan religion, or what? How does this relate to the emphasis of 1 Enoch, The Book of the Watchers (elaborating Gen. 6:1-4)? c. The Book of the Watchers (1 Enoch) was never incorporated into the Hebrew Bible (OT) or the Christian Bible, yet it is quoted &/or alluded to in the NT (Jude, 1-2 Peter). How should evangelical Christians view these writings?