

This Study Guide is based on a sermon by Dr. Joshua Mack. You will find the link to the sermon here.

<http://www.sermonaudio.com/sermoninfo.asp?sid=102416661910>

Text:

Luke 8:40-56 (Sepedi)

Jesu ge a boa, a gahlanetšwa ke lešaba la batho, ka gobane ba be ba mo letetše gohle. Gwa tšwelela monna e mongwe, e a bitšwago Jairo, e le mogolo wa phuthego; a khunamela Jesu, a mo rapela a re a tle ga gagwe. 42Gobane o be a na le ngwanenyana wa gagwe a lego nnoši, wa nywaga e ka bago e lesome la metšo e mebedi; yena eo o be a ehwa. Gomme Jesu ge a eya gona, mašaba a mo kgohlaganya. Bjale go be go na le mosadi e a feditšego nywaga e lesome la metšo e mebedi a babja ke ngope, a ntšheditše dingaka thoto ya gagwe ka moka, gomme go hlokegile e a kgonago go mo alafa. Mosadi e a batamela ka morago, a kgwatha morumo wa kobo ya Jesu, gomme go falala ga madi a gagwe gwa kgaotša e sa le moo. Jesu a re: Ke mang e a nkgwathilego? Ge ka moka ba latola, Petro le ba a bego a na nabo ba re: Morena! Ge mašaba a go katelela ka gohle a go kgohlaganya, a o sa re: Ke mang e a nkgwathilego? Jesu a re: O gona e a nkgwathilego, gobane ke kwile ge mo go nna go etšwa matla. Mosadi eo ge a bona a sa ka a utagala, a tla a roromela, a phuhlama pele ga Jesu, a ipolela pele ga batho ka moka, a mmotša se se mo gapeleditšego go mo kgwatha, le ka mo a fodilego ka gona e sa le semetseng. Jesu a re: Beta pelo, morwedi waka. Tumelo ya gago e go phološitše. Sepela o rotše pelo. A re a sa bolela, gwa fihla motho e a tšwago ga mogolo wa phuthego, a re: Morwedi wa gago o hwile; se lapiše Moruti. Jesu a di kwa, a bolela le mogolo wa phuthego a re: Se tšhoge; sa gago a e be go dumela. Ge a fihla ngwakong, ga a ka a dumelela motho go tsena, ge e se Petro le Johane le Jakobo, le tatago ngwana le mmagwe. Ka moka ba be ba lla ba mo hlokofalela. Jesu a re: Lesang go lla; ga a hwa; o robetše. Bona ba mo sega, gobane ba be ba tseba gobane o hwile. Yena a ba ntšhetša ntle ka moka, a swara seatla sa ngwanenyana, a hlaboša lentšu a re: Ngwanaka, tsoga! Ya ba gona moya wa gagwe o boa, a tsoga. Jesu a ba laela a re a fiwe dijo. Batswadi ba gagwe ba tlabega. Mme yena a ba laela a re, tše di diregilego ba se ke ba di botša motho.

Luke 8:40-56 (Swahili)

Basi Yesu aliporudi mkutano ulimkaribisha kwa furaha, maana walikuwa wakimngojea wote. Na tazama, mtu mmoja akaja, jina lake Yairo, naye ni mtu mkuu wa sinagogi, akaanguka miguuni pa Yesu, akamsihi aingie nyumbani kwake; kwa kuwa binti yake yu katika kufa, ambaye ni mwana pekee, umri wake amepata miaka kumi na miwili. Na alipokuwa akienda makutano walimsonga. Na mwanamke mmoja, ambaye ametokwa na damu muda wa miaka kumi na miwili, [aliyekuwa amegharimiwa mali zake zote kwa kuwapa waganga] asipate kuponywa na mtu ye yote, alikwenda nyuma yake, akaugusa upindo wa vazi lake; na mara hiyo kutoka damu kwake kulikoma. Yesu akasema, Ni nani aliyenigusa? Basi, watu wote walipokana, Petro alimwambia, Bwana mkubwa, makutano haya wanakuzunguka na kukusonga. Yesu akasema, Mtu alinigusa, maana naona ya kuwa nguvu zimenitoka. Yule mwanamke, alipoona ya kwamba hawezi kusitirika akaja akitetemeka, akaanguka mbele yake, akamweleza mbele ya watu wote sababu yake ya kumgusa, na jinsi alivyoponywa mara. Akamwambia Binti, imani yako

imekuponya; enenda zako na amani. Alipokuwa akinena hayo, alikuja mtu kutoka nyumbani kwa yule mkuu wa sinagogi, akamwambia, Binti yako amekwisha kufa; usimsumbue mwalimu. Lakini Yesu aliposikia hayo, alimjibu, Usiwe na hofu, amini tu, naye ataponywa. Alipofika nyumbani hakuacha mtu kuingia pamoja naye ila Petro, na Yohana, na Yakobo, na babaye yule mtoto na mamaye. Na watu wote walikuwa wakilia na kumwombolezea; akasema, Msilie, hakufa huyu, bali amelala usingizi tu. Wakamcheka sana, maana walijua ya kuwa amekwisha kufa. Akamshika mkono, akapaza sauti, akisema Kijana, inuka. Roho yake ikamrejea, naye mara hiyo akasimama. Akaamuru apewe chakula. Wazazi wake wakastaajabu sana, lakini akawakataza wasimwambie mtu lililotukia.

Luke 8:40-56 (Shona)

Zvino zvakaitika kuti pakudzoka kwa Jesu, chaunga chakamugamuchira; nekuti vose vakange vakamurindira. Zvino tarira, kwakasvika murume, zita rake rainzi Jairoso, iye wakange ari mukuru wesinagoge, ndokuwira patsoka dza Jesu, akamukumbirisa kuti apinde mumba make; nekuti wakange ane mukunda wakaberekwa umwe woga wemakore anenge gumi nemaviri, uye iye wakange achitandadza. Zvino wakati achaenda, zvaunga zvikamumbandidzira. Uye mukadzi, waiva nekubuda ropa makore gumi nemaviri, wakange apedzera zvole zveupenyu hwake kuvarapi, asingagoni kurapwa kwete neumwe. Akauya mushure make, akabata mupendero wenguvo yake; pakarepo kubuda kwerope kwake kukaguma. Jesu ndokuti: Ndiani wandibata? Zvino vose wakati vachiramba, Petro nevaiva naye wakati: Tenzi, chaunga chinokumbandidzirai nekukutsikirirai zvino moti: Ndiani wandibata? Asi Jesu wakati: Uripo wandibata; nekuti ini ndaziva kuti simba rabuda kwandiri. Zvino mukadzi wakati achiona kuti haana kuvanzika, akauya achibvunda, akawira pasi pamberi pake, akarondedzera kwaari pamberi pevanhu vose kuti wakamubata nechikonzero chipi, uye kuti wakaporeswa pakarepo sei. Zvino akati kwaari: Mukunda, tsunga moyo, rutendo rwako rwakuponesa; enda nerugare. Wakati achataura, kwakauya umwe achibva kumba kwemukuru wesinagoge, achiti kwaari: Mukunda wenyu wafa; musatambudza Mudzidzisi. Asi Jesu wakati achinzwa, akamupindura, achiti: Usatya, tenda chete, uye uchaponeswa. Zvino wakati apinda mumba, haana kutendera munhu kupinda, kunze kwa Petro, na Jakobho, na Johwani, nababa vemusikana, namai. Uye vose vakachema, vachimuririra. Asi wakati: Musachema, haana kufa, asi uvete. Vakamuseka nekumhura, vachiziva kuti wafa. Asi wakavabudisira vose panze, akamubata ruoko, akadanidzira, achiti: Musikana, muka! Mweya wake ukadzoka, akamuka pakarepo; akaraira kuti apiwe chikafu. Zvino vabereki vake vakavhiringidzika; asi wakavaraira kuti varege kuudza munhu zvakaitika.

Sermon Summary:

I want to encourage those of you who are believers not to be afraid but to trust God. (8:50)

That's not as easy as it sounds however because there are a lot of things it seems like we should be afraid of.

The Bible doesn't tell us not to be afraid because it doesn't take the problems of this world seriously, but instead because of the way God's revealed He is going to solve those problems through Jesus.

To prove to us that Jesus is able to solve those problems, Luke tells us three stories in Luke 8:22-56.

In the first story we see Jesus versus nature. (8:22-25)

In the second story we see Jesus versus demons (8:26-39)

And in this third story we see Jesus versus sickness and death. (8:40-56)

As we look at these stories, we see the problem is not in Jesus' ability to deal with the things that frighten us, the problem is in our ability to trust Him. After looking at what these stories reveal about Jesus, we need to think about what they reveal about us.

- 1. Is the reason we are not trusting Jesus because we don't really know Him? (8:22-25)**
- 2. Is the reason we are not trusting Jesus because we don't want to give up our sin? (8:26-39)**
- 3. Is the reason we are not trusting Jesus because we are ashamed and feel unworthy? (8:40-48)**
- 4. Is the reason we are not trusting Jesus because we are intimidated by the opinions of unbelieving people? (8:49-56)**

Questions:

1. Let's talk a little about fear. What is fear? Is fear always bad? When does fear become sinful? What are some of the different kinds of problems that fear produces?
2. In verse 50 of Luke 8, Jesus says something very surprising. He says do not fear. What do you think he means? Why is that such a difficult command to obey?
3. In Luke 8:22-56, we find a series of three stories about Jesus. In the first story what is happening and how are the disciples responding? What question does Jesus ask them as a result? What does that tell us about what Jesus thinks is the source of their fear?
4. Let's read Luke 8:40-56 out loud. What stands out to you from this story? What verses are your favorites? Why?
5. Now in this third story there is a ruler whose daughter has died and Jesus tells him something in verse 50. What exactly does Jesus tell him? Instead of doing what, what should he do?
6. In what ways are fear and faith opposites? What is the solution to sinful fear?
7. It is easy to say don't fear only believe. But it's not just believing in general that Jesus is commanding. He wants us to believe something specific? What do Christians believe that should cause them not to be afraid?
8. Part of the purpose of these stories is to prove to us that Jesus can do all of this? What do these three stories show us specifically about Jesus that should take away our fears? In what ways were you amazed by Jesus?
9. There are all kinds of people responding to Jesus in these stories. Why did the disciples not trust Jesus in the first story? Why did the crowd not want Jesus in the third story? What made it difficult for the woman to come to Jesus in the third story? What obstacles did Jairus face to trusting Jesus in the final story?
10. What are you afraid of? In what ways are you struggling to trust Jesus? What is it that makes it difficult for you to trust Jesus? How can we encourage you?

