

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=102416455260>

Luke 9:28-36

Swahili

Yapata siku nane baada ya kusema hayo, Yesu alikwenda kusali mlimani pamoja na Petro, Yakobo na Yohana. Alipokuwa akiomba, sura yake ili badilika, mavazi yake yakawa meupe, yakimetameta na kung'aa. Ghafila wakawepo watu wawili wakaanza kuzungumza naye. Walikuwa ni Musa na Eliya! Nao walionekana katika utukufu wakizungumza na Yesu kuhusu kifo chake ambacho kingetokea Yerusalemu. Petro na wenzake ambao walikuwa wamelala usingizi mzito waliamka wakaona utukufu wa Yesu na wale watu wawili waliokuwa wamesimama pamoja naye. Musa na Eliya walipoanza kuondoka, Petro akamwambia Yesu, "Bwana ni vizuri mno kwamba tuko hapa! Tutajenga vibanda vitatu - kimoja chako, kingine cha Musa na kin gine cha Eliya." Lakini Petro hakujua anasema nini. Petro alipokuwa bado anazungumza, pakatokea wingu kubwa na kivuli chake kikawafunika, na wale wanafunzi wakashikwa na hofu lile wingu lilipowafikia. **3**Sauti ikatoka kwenye wingu ikisema, "Huyu ni Mwanangu niliyemchagua, msikilizeni yeye." **3**Baada ya sauti hiyo kusema, alionekana Yesu peke yake. Wale wanafunzi wakakaa kimya na kwa wakati huo hawakumwambia mtu ye yote yale waliyoy aona.

Zulu

Kwathi emva kwalawo mazwi kungathi izinsuku zaba yisishiyagalombili wathatha oPetru, noJohane, noJakobe, wenyukela entabeni ukuyokhuleka. Kwathi ekukhulekeni kwakhe isimo sobuso bakhe saba ngesinye, nezingubo zakhe zaba mhlophe, zacwebezela. Bheka, kwakhuluma naye amadoda amabili ayengoMose no-Eliya; abonakala ngenkazimulo, akhuluma ngokumuka kwakhe abemelwe ukukufeza eJerusalema. UPetru nababe naye babekhwelwe ngubuthongo; kepha sebephapheme babona inkazimulo yakhe namadoda amabili emi naye. Kwathi ekwahlukaneni kwawo naye uPetru wathi kuJesusu: "Nkosi, kuhle ukuba silapha; masakhe amadokodo amathathu, elinye libe ngelakho, elinye libe ngelikaMose, elinye libe ngelika-Eliya;" wayengazi ukuthi uthini. Esakhuluma lokhu, kwafika ifu, labasithibeza; besaba ekungeneni kwabo efwini. Kwavela izwi efwini, lathi: "Lo uyiNdodana yami ekhethiweyo; yizweni." Kwathi livela izwi, uJesusu wafunyanwa eyedwa. Bathula bona, ngaleyo mihla kabatshelanga muntu neyodwa yalezo zinto abazibonileyo.

Shona

Afrikaans

En omtrent agt dae ná hierdie woorde het Hy Petrus en Johannes en Jakobus saamgeneem en op die berg geklim om te bid.

En terwyl Hy bid, het die voorkoms van sy aangesig anders geword en sy klere skitterend wit.

En daar was twee manne in gesprek met Hom; dit was Moses en Elía. Hulle het in heerlijkheid verskyn en van sy uitgang gespreek wat Hy in Jerusalem sou volbring.

En Petrus en die wat saam met hom was, was deur die slaap oorweldig. Maar toe hulle wakker word, sien hulle sy heerlijkheid en die twee manne wat by Hom staan.

En toe hulle van Hom weggaan, sê Petrus vir Jesus: Meester, dit is goed dat ons hier is; laat ons dan drie hutte maak, een vir U en vir Moses een en een vir Elía--hy het nie geweet wat hy sê nie.

Maar toe hy dit sê, kom daar 'n wolk en oordek hulle, en hulle het bang geword toe daardie manne in die wolk ingaan.

En daar kom 'n stem uit die wolk wat sê: Dit is my geliefde Seun; luister na Hom! En nadat die stem gekom het, was Jesus daar alleen. En hulle het geswyg en aan niemand in daardie dae iets vertel van wat hulle gesien het nie.

Sepedi

Ge go fetile matšatši a seswai go ba Jesu a bolela ditaba tše, a tloga le Petrose le Johanese le Jakobose, a rotogela thabeng go yo rapela. Ya re ge a rapela sefahlego sa gagwe sa fetoga, le diaparo tša gagwe tša taga bošweu bja go re pšoo! Gateetee ba bona banna ba babedi ba bolela le yena. E be e le Moshe le Eliya, ba be ba tšweletše ka letago mme ba bolela le Jesu ka mokgwa wo a bego a swanetše go hwa ka wona Jerusalema. Petrose le ba ba bego ba na le yena ke ge ba ile ka boroko, eupša ba re go phaphama ba bona Jesu a taga, ba bona le banna bao ba babedi ba bego ba eme le yena. Ge banna bao ba tloga, Petrose a re go yena: "Mong wa ka, ke mo gobotse bjang ge re le fa! A re hlomeng mešaša ye meraro, wo mongwe e be wa gago, mongwe e be wa Moshe, mongwe e be wa Eliya." Gape o be a sa tsebe se a se bolelago. Ya re a sa bolela gwa tšwelela leru la ba pipetša, gomme ba boifa. Gwa kwagala lentšu le etšwa lerung leo le re: "Yo ke yena Morwa wa ka yo ke mo ratago; le mo theeletše!" Ge lentšu leo le homola ba bona go šetše Jesu fela. Barutiwa bao ba Jesu ditaba tše ba di homolela; tše ba di bonego mohlang woo ba se di botše motho.

Sermon Summary:

If Jesus call to follow him sounds intense to us, it must have only sounded much more intense to those hearing him for the first time. Not only because it was difficult, but also because it was flipping their ideas of how God was going about establishing His kingdom on its head.

They thought the Messiah was going to come and establish His kingdom immediately. They only thought in terms of one coming. And Jesus is revealing that there will be a second coming. The first time the Messiah

comes, He comes in weakness and humiliation and dies. The second time the Messiah comes, He is coming in power and glory to fulfill all the promises of the Old Testament.

In order to forge a link between all the promises of the Kingdom which they were hoping to see God accomplish and the Second Coming, God does something very unusual, and hits the fast forward button on history for just a moment, to give them a glimpse of the end of all things before it happens. And while this glimpse is only for a moment, it shows us some really amazing things are coming.

- 1. We are going to see a glorified Jesus**
- 2. We are going to fellowship with resurrected saints**
- 3. We are going to experience the special presence of God**

And while sometimes it feels like Jesus' command to take up your cross is asking a lot from us, the reality is, God has given a lot to us. He's given us His plan for how everything is going to be accomplished and He's confirmed those promises by giving us eyewitness testimony of the majesty and glory of Jesus Christ which will be revealed for all to see on the day He returns.

Questions:

1. The transfiguration. This is a deep doctrine. How would you describe what happened at the transfiguration to someone else?
2. What have you thought about the transfiguration before studying this passage? What were some of your ideas about what was happening and why it was significant? What were some of the questions you had about the transfiguration?
3. We are going to read Luke 9:28-36 together. But before we look carefully at these verses, what do you think is the reason for the transfiguration? What is God's purpose in allowing this to happen?
4. Read Luke 9:28-36 out loud.
5. What stood out to you from reading this passage? What is amazing to you?
6. What is the connection between verse 27 and verses 28-36?
7. What does Peter's reaction tell you about what he thought was happening?

8. If we are seeing a glimpse of the coming kingdom of God, what do we learn about what is coming?
9. Most importantly, what does this passage teach us about Jesus? How does God confirm the importance of Jesus in these verses to the doubting disciples?
10. Now, maybe we can take a moment just to enjoy some interesting details in this passage. What are some similarities between this passage and what happened at Mount Sinai? What is different? Why do you think Moses and Elijah showed up to talk with Jesus? What were they talking with him about? Why is that significant? What is this cloud? Where else do we read about a cloud like this in the Old Testament? Where might you expect this cloud to have gone, where does it go, and what does that tell you about Jesus?
11. What does Peter tell us about the significance of this passage in 2 Peter 1:16-21? In other words, what is his personal, practical application of the transfiguration for our lives?
12. Even though we aren't taken up on the Mount of Transfiguration, what does Paul say in 2 Corinthians 3:12-18 about where we can see the glory of Jesus today?
13. How did this study challenge or encourage you?