

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=103116514496>

Luke 9:37-50

Swahili

37 Ikawa siku ya pili yake, waliposhuka mlimani, mkutano mkubwa ulikutana naye. 38 Na tazama, mtu mmoja katika mkutano alipaza sauti, akisema, Mwalimu, nakuomba umwangelie mwanangu; kwa kuwa yeye ni mwanangu pekee. 39 Na tazama, pepo humpagaa, naye mara hupiga kelele; tena humtia kifafa, huku anatokwa na povu, wala hamwachi ila kwa shida, akimchubua-chubua. 40 Nikawasihi wanafunzi wako wamtote, wasiweze. 41 Yesu akajibu akasema, Enyi kizazi kisicho na imani, kilichopotoka, nitakaa nanyi na kuwachukulia hata lini? Mlete mwanao hapa. 42 Alipokuwa katika kumwendea, pepo akambwaga chini, akamtia kifafa. Yesu akamkemea pepo mchafu, akamponya mtoto, akamrudishia babaye. 43 Wote wakashangaa, wakiuona ukuu wa Mungu. Nao walipokuwa wakiyastaajabia mambo yote aliyoyafanya, aliwaambia wanafunzi wake, 44 Yashikeni maneno haya masikioni mwenu, kwa kuwa Mwana wa Adamu anakwenda kutiwa katika mikono ya watu. 45 Lakini hawakulifahamu neno lile, likafichwa kwao wasilitambue; wakaogopa kumwuliza maana yake neno lile. 46 Wakaanza kuhojiana, ni nani atakayekuwa mkubwa miongoni mwao. 47 Naye Yesu alipotambua mawazo ya mioyo yao, alitwaa mtoto mdogo akamweka karibu naye, 48 akawaambia, Ye yote atakayempokea mtoto huyu kwa jina langu anipokea mimi; na ye yote atakayenipokea mimi ampokea yeye aliyenituma. Kwa kuwa aliye mdogo miongoni mwenu nyote huyo ndiye mkubwa. 49 Yohana akajibu akamwambia; Bwana mkubwa, tuliona mtu anatoa pepo kwa jina lako; tukamkataza, kwa sababu hafuatani na sisi. 50 Yesu akamwambia, Msimkataze, kwa kuwa yeye ambaye si kinyume chenu yu upande wenu.

Zulu

37 Kwathi ngangomuso sebehile entabeni, isixuku esikhulu samhlangabeza. 38 Bheka, indoda yasesixukwini yamemeza yathi: "Mfundisi, ngiyakunxusa ukuba ubheke indodana yami, ngokuba yiyo yodwa kimi. 39 Bheka, umoya uyayibamba, idazuluke masinyane; uyihlukumeza, ikhihlize amagwebu, amuke kuyo eseyizukile. 40 Ngibanxusile abafundi bakho ukuba bamkhiphe, kepha bahluleka." 41 UJesu waphendula wathi: "O sizukulwane esingakholwayo nesiphambeneyo, koze kube nini nginani, nginibekezelela, na? Yilethe lapha indodana yakho." 42 Kuthe izeza, idemoni layiwisa phansi, layihlukumeza kakhulu; uJesu wamkhuza umoya ongcolileyo, wamphulukisa umfana, wambuyisela kuyise. 43 Bethuka bonke ngamandla amakhulu kaNkulunkulu. Besamangele bonke ngakho konke akwenzileyo, wathi kubafundi bakhe: 44 "Khwezani lawo mazwi ezindlebeni zenu, ngokuba

iNdodana yomuntu izakukhashelwa ezandleni zabantu.” 45Kepha abakuzwisisanga lokho kusho, kwakusithekile kubo, ukuze bangakuqondi; besaba ukumbuza ngalokho kusho.46Kwavela ukuzindlisana phakathi kwabo kokuthi ngubani ongahle abemkhulu kubo. 47Kuthe uJesu ebona ukuzindla kwenhliziyo yabo, wathabatha umntwana, wammisa phambi kwakhe, 48wathi kubo: “Yilowo nalowo oyakwamukela lo mntwana ngegama lami uyangamukela mina, ongamukela mina uyamamukela ongithumileyo; ngokuba omncinyane kini nonke nguyeye omkhulu.”49UJohane waphendula wathi: “Nkosi, sabona umuntu ekhipha amademoni ngegama lakho, samnqabela ngokuba engalandelani nathi.”50 Kepha uJesu wathi kuye: “Ningamnqabeli, ngokuba ongamelene nani ungakini.”

Shona

Munhu wose paakanga achakashamiswa nezvose zvakanga zvaitwa naJesu, akati kuvadzidzi vake, 44“Teereresai kune zvandiri kuda kukutaurirai: Mwanakomana woMunhu ava kuzopandukirwa agoiswa mumaoko avanhu.” 45Asi havana kunzwisisa kuti zvairevei. Zvakanga zvakavanzika kwavari, naizvozvo havana kuzvibata, uye vakanga vachitya kumubvunza pamusoro pazvo.46Nharo dzakatanga pakati pavadzidzi dzokuti mukuru ndiani. 47Jesu, achiziva kufunga kwavo, akatora mwana muduku ndokumumisa parutivi rwake. 48Ipapo akati kwavari, “Ani naani anogamuchira mwana muduku uyu muzita rangu anondigamuchira; uye ani naani anondigamuchira, anogamuchira uyo akandituma. Nokuti muduku pakati penyu mose ndiye mukuru.”49Johani akati, “Tenzi, takaona munhu achidzinga madhimoni muzita renyu uye tikaedza kumudzivisa, nokuti haazi mumwe wedu.” 50Jesu akati, “Musamudzivisa, nokuti ani naani asingapesani nemi ndowenyu.”

Afrikaans

37En op die volgende dag toe hulle van die berg afklim, kom ‘n groot skare Hom tegemoet. **38**En daar roep ‘n man uit die skare en sê: Meester, ek bid U, kyk tog na my seun, want hy is my enigste. **39**En kyk, ‘n gees gryp hom, en meteens skreeu hy, en hy laat hom stuiptrekkings kry met skuim in die mond en gaan amper nie van hom weg nie en verniel hom. **40**En ek het u dissipels gebid om hom uit te drywe, en hulle kon nie. **41**Toe antwoord Jesus en sê: o Ongelowige en verdraaide geslag, hoe lank sal Ek by julle wees en julle verdra? Bring jou seun hier. **42**En toe hy nog aankom, skeur die duiwel hom en laat hom stuiptrekkings kry. Maar Jesus het die onreine gees bestraf en die seun genees en hom aan sy vader teruggegee. **43**En almal was verslae oor die majesteit van God. En toe almal verwonderd was oor alles wat Jesus gedoen het, sê Hy vir sy dissipels: **44**Bewaar hierdie woorde in julle ore; want die Seun van die mens sal oorgelewer word in die hande van die mense. **45**Maar hulle het hierdie woord nie verstaan nie, en dit was vir hulle bedek, sodat hulle dit nie sou begryp nie; en hulle was bang om Hom iets te vra oor hierdie woord. **46**En daar het ‘n redenering onder hulle ontstaan oor wie van hulle dan tog die grootste was. **47**En toe Jesus die redenering van hulle hart opmerk, neem Hy ‘n kindjie en laat dié by Hom staan **48**en sê vir hulle: Elkeen

wat hierdie kindjie ontvang in my Naam, ontvang My; en elkeen wat My ontvang, ontvang Hom wat My gestuur het; want wie die kleinste onder julle almal is, hy sal groot wees. **49**En Johannes het geantwoord en gesê: Meester, ons het iemand gesien wat in u Naam die duiwels uitdryf; en ons het hom belet, omdat hy U nie saam met ons volg nie. **50**Maar Jesus sê vir hom: Moet hom nie belet nie, want wie nie teen ons is nie, is vir ons.

Sepedi

37Ka tšatši le le latelago ge Jesu le barutiwa bale ba gagwe ba bararo ba theoga thabeng, a gahlanetšwa ke lešaba le legolo. 38Monna yo mongwe a goeletša a le gare ga lešaba a re: “Moruti, ke a go rapela, nke o šetše ngwanaka, gobane ke yena morwa wa ka a nnoši! 39Moya wo mobe o fela o mo utlautla, a goeletše, a akgege, a ntšhe maphilo ka molomo; o dula o mo kweša bohloko, gomme o mo tlogela ka sewelo. 40Ke ile ka kgopela barutiwa ba gago gore ba o leleke, eupša ba palelwa.”41Jesu a mo fetola a re: “Aowii, lena moloko wa go hloka tumelo, wo mokgopo! Ke dule le lena go fihlela neng ke le kgotleletše?” Ke moka a re go monna yola: “Tliša morwago yoo mo.” 42Ya re ge mošemane yoo a etla, modemone yola wa mo utlautla a ba a akgega. Jesu a kgalema moya wo mobe woo a fodiša mošemane, a mmušetša go tatagwe. 43Batho ka moka ba kgotsa maatla a Modimo. E rile ge batho ba sa kgotsa tšohle tše Jesu a bego a di dira, yena a re go barutiwa ba gagwe: 44“Se ke tlišo le botša sona le se ke la se lebala: Morwamotho o tlišo gafelwa diatleng tša batho.” 45Fela barutiwa ba gagwe ba se kwešiše se a se bolelago. Se be se ba utagetše ba sa se kwešiše, eupša ba šia go mmošiša taba yeo.46 Barutiwa ba Jesu ba kile ba tšea kgang ka go re yo mogolo gare ga bona ke mang. 47Jesu a lemoga se ba se naganago, gomme a tšea ngwana a mo emiša ka thoko ga gagwe, 48gomme a re go bona: “Mang le mang yo a amogelago ngwana wa go etša yo ka ge e le se ke le laetšego sona, o amogela nna, le yo a amogelago nna o amogela le yo a nthomilego. Gobane yo e lego yo monyenyane go lena ka moka ke yena yo mogolo.” 49Johanese a re go Jesu: “Mong wa ka, re bone motho yo mongwe a leleka bademone ka go bolela leina la gago, mme ra mo iletša, ka ge e se wa rena.” 50Jesu a re go yena le barutiwa bale ba bangwe: “Le se ke la mo iletša, ka gobane mang le mang yo a sa lwego le lena o ema le lena.”

Sermon Summary:

One of the very first lessons Jesus teaches those who want to follow Him is that God is going about accomplishing His plan in this world in a way that is basically the opposite of what they would naturally expect.

For starters, the One God promised to send to rescue His people was going to be crucified. And what's more, those who would follow Him were going to suffer and be rejected as well. In other words, instead of glory right away, God's plan is suffering, rejection, and a cross then resurrection and glory.

That reality can be difficult for us to process, and yet, instead of trying to ignore it or explain it away, we should be asking how are we supposed to live in light of that.

The first thing Jesus tells us is that we have to connect his first coming to his second. If we are going to pick up our cross right now, we have to keep our eyes on what is coming when Jesus returns, and to help his disciples do that, he takes some of them up with him on the Mount of Transfiguration to give them a preview of what the second coming was going to be like.

The problem of course is that some of us might look at what happened on the Mount of Transfiguration and think that experience is what is essential to living for Christ in this world. We think we need to have some experience of seeing His physical glory the way the disciples did if we are going to pick up our cross, and we can be excused if we haven't. In other words, we think the lesson of the Mount of Transfiguration is we personally need the Mount of Transfiguration. When the lesson of the Mount of Transfiguration really is that we need to listen to Jesus.

This is important. If we are going to pick up our crosses, we need to keep the first coming and the second coming connected in our minds, and if we are going to keep the first coming and second coming connected in our minds, we need to listen to and believe what Jesus says. This is the essence of the Christian life right now. It is a life of simple faith in what Jesus says.

In order to demonstrate the importance of faith, even over dramatic glorious experiences, I want us to look at verses 37-50 and notice two things:

1.) The way Jesus responded to the disciples who hadn't gone up the mountain.

2.) The way Jesus responded to the crowds who were astonished at His majesty.

If you are going to understand how God's working in this world right now, you need to appreciate that Jesus is coming again, and if you are going to be convinced that Jesus is coming again, it's not mountain top experiences you need, it's faith in what Jesus says, which, and get this, is where the real miracle happens! While the miracle you might want is transfiguration, the miracle you need most, is illumination!

Questions:

1. What is surprising about how God is working in this world? How is the way He is working different than the way people might expect?
2. What is the danger in having wrong expectations about how God is working in this world right now?

3. Read Luke 9:18-50 out loud.
4. How does Jesus attempt to motivate his disciples to live in this counter-cultural, totally surprising way? What do they have to do if they are going to pick up their cross? What doctrine do they have to understand?
5. What does Jesus do to help his disciples see that is worth it?
6. But obviously not all the disciples got to experience this. And, they are struggling. What is happening as Jesus comes down the mountain? What are the disciples unable to do? What does Matthew 17:20 say about why they were unable to do it?
7. How does Jesus respond to their lack of faith? Was it excusable?
8. How does the crowd respond after Jesus heals the demon-possessed boy? What is significant about the way Luke describes their response?
9. And yet, even though they saw this, what does Jesus say is going to happen anyway? What does that teach you about the importance of faith in Jesus' Word?
10. What is needed if people are going to have faith in Jesus' Word?
11. Let's try to summarize what we have learned.
12. How did this study challenge or encourage you?