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BANABBI

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15. Abakeesi Eikumi n’ababiri **Abaatumibwa e Kanani** **Okubala 13 -14**

Mukama yakoba Musa nti "Tuma abamu ku basaada mu nsi ya Kanani ye nja okuwa aba Isirayiri, okugiziga. Mu buli kika londamu omukulembeze mulala, obatume." Nolwekyo, Musa yabatuma nga Mukama bweyamulagira.

Musa bwe yabatuma okuziga Kanani, yabakoba nti, "Mwekalirize ensi bw’efaanana era n’abantu baayo oba baamaani oba banafu, oba bangi oba batono. Ensi mwebali yakula etya? Nungi oba mbi? Baba mu bibuga bifaanana bitya? Biriku ebisenge oba kuzira bisagaati? Eitaka lyakula litya? Igimu oba ibi? Eriyo emiti oba bbe. Mufube ino okubona nti muleetayo ku bibala byayo." Kale baaja baaziga ensi eyo. Bwebaatuuka mu kiwonvu eky’Esikoli, baasala olusaga lw’omuti okwaali ekibututa kirala ekya zabbibu. Babiri kubo baakisitulira ku mwini wagati mubo, era baaleta n’obutunda n’amatiini. Oluvainuma lwe nnaku makumi ana, baira okuva mu kuziga ensi.

Baira eri Musa, ni Aloni n’eri aba Isirayiri boona boona baabategeza baabalaga n’ebibala eby’ensi eyo. Baategeza Musa bati, "Twaja mumsi yewatutumamu era ekulukuta amata n’omubisi gw’enduki! Bino n’ebibala byayo. Aye abantu abayo b’amaani era ebibuga byaibwe biriku ebisagaati ebigumu ate binene ino." Awo Kalebu yaasirisa abantu mu maiso ga Musa era yaakoba nti, "Tusaana tuje tutwaale ensi eyo kubanga bwene tusobola." Aye abasaada abaaja naye baakoba nti, "Titusobola kulumba bantu abo, batusinga amaani." Era baasasaania ebigambo ebibi mu ba Isirayiri ebifa ku nsi ye baaja okuziga. Baakoba nti, "Abantu be twaabona bantu bawagufu ino. Twebona nga amasisi era tuyo bwebaaturubona."

Obwire obwo abantu boona boona baasitula amalobozi gaibwe baalira nga baleekaana. Aba Isirayiri boona boona b’emuluguniza Musa ni Aloni, baabakoba nti, "Wakiri singa twafiira e Misiri! Oba mu idungu! Lwaki Mukama atuleeta mu nsi eno okutuleka okuitibwa ekitala? Bakyaala baife n’abaana baife baidakutwaalibwa nga omunago. Tikyaalisinzeku ife okuirayo e Misiri?" Baakobagana nti, "Tusaana tulonde omukulembeze twireyo e Misiri."

Awo Musa ni Aloni baagwa mu maiso g’aba Isirayiri boona boona nga bakunganie. Yoswa ni Kalebu abaali mu abo abaaja okuziga ensi baayuzza ebivaalo byaibwe, baakoba olukungaana lwa aba Isirayiri

boona boona nti, “Ensi yetwaja okubona yabitirira obulungi. Mukama bw’anaatusiima aidakugituwa. Mwekuume obutademera Mukama. Ate muleme kutya bantu ba nsi eyo, kubanga tuidakubamira. Obukuumi bwabwewe buweirewo, aye Mukama ali niife.” Aye olukungaana lwona lwona lwawera okubakuba amabaale.

Mukama yaakoba Musa nti “Abantu bano balikoma wa okumbisamu amaiso? Balituusa wa obutandikiriza, waire nga mbakozemu ebyamagero ebyo byona byona? Njakubakuba ekikoligo mbasaaniewo, aye iwe njakukufuula eiwanga eryamaani era eryatiikirivu okubasinga.”

Musa yaakoba Mukama nti, “Olwo aba Misiri balikiwulira! Mu maani go watoodayo abantu bano okuva mu ba Misiri. Era balikikobera abantu b’omunsi eno. Baamala okuwulira nti iwe, ai Mukama olin’abantu bano, era nti iwe ai Mukama waboneka bweni ku bweni era nti obakulembera mu mulongooti ogw’ekire emisana n’omulongooti ogw’omuliro obwire. Singa oita abantu bano ku mulundi mulala, amawanga agaliwulira amawulire gano ku iwe galikoba nti, ‘Mukama yalemererwa okutuusa abantu bano mu nsi yeyalaira okubawa; nolwekyo yabasandagira mu idungu.’ Mpegano nsaba amaani ga Mukama gabonesebwe, nga bwewakilangirira: ‘Mukama alwa okusunguwala, alina okugonza kungi, asoniwa ebibi n’obudeemu. So nga ate taleka bonooni nga tibabonerezeibwa; abonereza abaana olw’ekibi kya ba baaba baibwe okutuuka ku mujiji ogw’okusatu n’ogw’okuna.’ Okutuukaana n’okugonza kwo okungi, soniwa ekibi kya abantu bano, okufaanana nga bw’obasoniwe okuva lwe baava e Misiri okutuuka buti.”

Mukama yaamwanukula nti, “Mbasoniwe nga bw’osabye. Wabula, bwene bwene nga bwendi omulamu era nga bwekiri nti ekitiibwa kya Mukama kibuna ensi yona yona tiwaliba waire mulala ku bo abaabona ekitiibwa kyange n’ebyamagero byenakolera e Misiri ni mu idungu aye ni bandeemera nibangezesa emirundi ikumi, tiwaliba waire mulala ku bo alibona ensi yenasuubiza ba daada baibwe nga ndayira. Aye olw’okuba omuweereza wange Kalebu alina omwoyo gwa ndawulo era angoberera n’omwoyo gwe gwona gwona, ndimutuusa mu nsi yeyajamu, era abaidukulu be baligisika. Mpegano mukyuke muire einuma muyolekere eidungu nga mugoberera enjira eja ku nanda emyufu.”

Kale abasaada Musa be yatuma okuziga ensi, nibaira nibaleetera abantu okwemuluguniza Musa nga basasaania ebigambo ebibi baitibwa ekikoligo mu maiso ga Mukama. Ku basaada abaaja okuziga ensi,

Yoswa ni Kalebu bonka n'abaawona. Musa bweyategeeza aba Isirayiri boona boona ebintu bino, baakuba ebiwoobe.

Kale aba Isirayiri bairayo einuma okwolekera eidungu yebaabungeetera emyaka amakumi ana, mwaka mulamba olwa buli lunaku abakeesi lwe baamala nga bakeeta Kanani era buli muntu ow'emyaka abiri n'okusoba baafiira mu idungu.

Study Questions: Abakeesi Eikumi n’ababiri **Abaatumibwa e Kanani** **Okubala 13 -14**

Introduction:

After coming out of Egypt and crossing the Red Sea by God’s provision, the Israelites follow God to Mount Sinai to receive His law. Then they were ready to enter Canaan, the land that God had promised to give to the descendants of Abraham. They followed the Lord’s guidance through His servant Moses and they faced many trials along the way. Finally, they arrived at the border of their destination: the Promised Land.

Goals:

Knowledge – To understand that the Lord is trustworthy and faithful and that He will lead us, just as He promised. To know that the Lord is a forgiving and gracious God, however, that He will punish those who live in sin.

Attitude – To believe that God is above all other gods and that we have nothing to fear when He is with us. To trust that if the Lord is for us, no one can stand against us.

Actions – To obey the Lord, no matter what the cost may be. To be faithful leaders who follow God’s Word even when this brings hardship and opposition.

Memory Verse:

Numbers 14:18 “The LORD is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the fathers to the third and fourth generation.”

Scriptures for Further Study:

Exodus 23:2; Hebrews 11:6

Questions about the Story:

1. At whose command were the spies sent out to explore the land of Canaan? (Numbers 13:1-3. Moses sent them out at the Lord’s command.)
2. How did Moses choose the twelve spies? (Numbers 13:2. God told Moses to choose one leader from each tribe of Israel.)
3. What were the spies to do in Canaan? (Numbers 13:17-20. The spies were told to discover information about the land, whether it was good or bad, fertile or poor, with or without

trees. They were to find out whether the people who were living there were few or many, strong or weak. They were to learn about the cities, whether they were with or without walls.)

4. How long did the spies explore the land? (Numbers 13:25. They spied out the land for forty days.)
5. What report did the spies give when they returned? (Numbers 13:27-28. The land is very good, but the people and cities are very strong.)
6. Which spy stood up and silenced the people? What did he say? (Numbers 13:30. Caleb stood up and silenced the people, saying that they should go and take possession of the land, for they certainly could do it.)
7. How did the people respond to the reports of the spies? (Numbers 14:1-4. The people raised their voices and wept out loud, grumbling against Moses and Aaron. The people accused God of leading them to this land only to let them die. They wanted to go back to Egypt.)
8. How was the advice of Joshua and Caleb different from the advice the other spies gave? (Numbers 14:6-9. Caleb and Joshua reported that the land was excellent and good, and they encouraged the people that the Lord could give it to them if He was pleased with them. They encouraged the people not to be afraid and not to rebel against the Lord.)
9. What was the people's response to the advice of Joshua and Caleb? (Numbers 14:10. They all talked about stoning the two men.)
10. What did the Lord say about the character of the people of Israel? (Numbers 14:11. They refused to believe in Him as their God and they treated Him with contempt.)
11. What did God say He would do to punish the people? (Numbers 14:12. The Lord said He was going to destroy them with a plague, then build a new nation of people for Himself through Moses.)
12. What did Moses say that caused God to change his mind? (Numbers 14:13-19. Moses asked God to forgive their sin. He told the Lord that news of the destruction of the people of Israel would lead to the disgrace of God's name before the Egyptian people and the inhabitants of the Promised Land. They would hear of it and think God had killed them because He wasn't able to bring them into the Promised Land.)

13. What did Moses say about God’s character concerning anger and forgiveness? (Numbers 14:18. The Lord is slow to anger, abounding in love and forgiving sin and rebellion.)
14. Did God forgive them? (Numbers 14:20. The Lord forgave them as Moses asked.)
15. Did God punish them? (Numbers 14:21-23. The Lord punished all the adults who had seen all His miraculous works but still did not believe Him. He did not allow them to see the Promised Land. See also Numbers 14:29.)
16. What did God observe in Caleb that set him apart from others? (Verse 24: Caleb followed after God wholeheartedly.)
17. What happened to the ten spies who had spread a negative report among the Israelites? (Numbers 14:36. They were killed by a plague.)

Discussion Questions:

1. Who is the most important one to consult when we are facing problems and our situation seems hopeless? [The Lord is the most important one to consult at all times, because He is the all-wise God, and He is in control of all circumstances and all outcomes.]
2. Who did the Israelites choose not to consult when the spies came back to report the problems with the land? (Numbers 14:1-4) [The Israelites chose not to consult the Lord. Instead, they grumbled among themselves about their situation.]
3. Why did the Israelites want to choose a new leader and go back to Egypt? (Numbers 14:4) [The people wanted a new leader to lead them back to Egypt, because they believed that Moses and the Lord had led them to the Promised Land only to let them die in battle.]
4. Why did the Israelites talk about stoning Joshua and Caleb? (Numbers 14:10) [They believed they were going to die, and so they were angry at Joshua and Caleb for telling them to trust God.]
5. How do we respond when we are faced by frustration, fear or confusion?
6. What made God ready to destroy the Israelites? (Numbers 14:11-12) [God had performed many miracles to save them during their travels, but the people refused to believe in Him.]
7. What does it mean to “follow God wholeheartedly” as Caleb did? (Numbers 14:24) [This means to obey the Lord willingly, with all of who you are (i.e. to the highest degree/with your whole being).]

8. What made God change his mind and forgive the people instead of destroying them? What does this teach us about praying for other people? (Numbers 14:19-20) [God chose to forgive the people because of the intercession of Moses on their behalf. This shows us that it is very important to intercede for others, because it can really make a difference in what happens to them.]
9. What do we learn about the character of God from this story? [We learn that the Lord will fulfill His promises. We learn that the Lord forgives our sins, while at the same time He is just in dealing with sin when we are unrepentant.]
10. In what ways can we take a stand for the Lord like Caleb and Joshua did?
11. What do we learn about leadership in this story? [We learn that leadership can be led astray by the counsel of the wicked. It is important for leaders to trust the Lord and believe in His power, rather than putting faith in people and assuming that things really are the way they appear to be.]
12. Why is it important to follow the Lord rather than people, as seen in this story? [It is important to follow the Lord rather than people, because the Lord is faithful to those who trust in Him. The Lord is consistent and in control. It is not wise to trust the advice of people only, because they are often unstable and many times they make decisions based on fear.]

16. Yoswa n’olutalo olw’e Yeriko

Yoswa 6

Mpegano aba Isirayiri baali bazinzeku Yeriko era nga kisibibwa. Tiwaali yafuluma oba yangira. Olwo Mukama yaakoba Yoswa nti, “Bona, ntaire Yeriko mu mikono gyo, walala ni Kyabazinga wakyo n’abalwani bakyo. Tambula okwetoolola ekibuga omulundi mulala n’abalwani boona boona. Mukikolere enaku mukaaga. Funa bakabona musanvu bageme ekondeere ed’amayiga g’entaama bakulembere esanduuku y’amateeka. Kulunaku olw’omusanvu, mutambule okwetoolola ekibuga emirundi musanvu, nga bakabona bafuuwa ekondeere. Bwemunaabawulira nga bafuuwa ekondeere ediwangaala, koba abantu boona boona balekaanire waigulu; olwo ekisenge ky’ekibuga kigwe abantu bayambuke, buli musaada buterevu munda.”

Kale Yoswa yaayeta bakabona yaabakoba nti, “Musitule esanduku ey’amateeka ga Mukama mufune bakabona musanvu bageme ekondeere bagikulembere.” Yaalagira abantu nti, “Musimbule! Mutambule okwetoolola ekibuga, nga abaserikale abasitwire eby’okulwanisa bakulembere esanduku ey’amateeka ga Mukama.” Yoswa bwe yamala okwogera n’abantu, bakabona omusanvu abaagema ekondeere omusanvu mu maiso ga Mukama baaja mu maiso, nga bafuuwa ekondeere daibwe, esanduuku y’amateeka ga Mukama yaabagoberera. Abalwani abagemye eby’okulwanisa baakulembere bakabona abaafuuwa ekondeere, ate abalwani ab’einuma baagoberera esanduuku ey’amateeka. Aye Yoswa yalagira abantu nti, “Timufulumya maloboosi ga ntalo, timusitula maloboosi gaimwe, timuba na kyemwogera okutuusa ku lunaku lwe ndibakoba okulekaana. Male mulekaane.” Kale yalagira b’etoolooza ekibuga sanduuku y’amateeka omulundi mulala. Male abantu bairayo mu nkambi baasulayo obwire obwo. Yoswa yawuuna olunaku olwairaku ni bakabona baasitula esanduuku y’amateeka ga Mukama. Bakabona omusanvu abaagema ekondeere omusanvu baakulembere, baatambula emberu wa sanduuku y’amateeka ga Mukama nga bafuuwa ekondeere. Abasaada abalina eby’okulwanisa baabakulembere, n’abalwani abava einuma baagoberera esanduuku y’amateeka ga Mukama, nga ekondeere deyongera okuvuga. Kale ku lunaku olw’okubiri baatambula okwetoolola ekibuga omulundi mulala baairayo mu nkambi. Kino baakikolera enaku mukaaga.

Ku lunaku olw’omusanvu, baazuuka nga busaasaana baatambula okwetoolola ekibuga emirundi musanvu. Ku mulundi ogwa omusanvu, bakabona bwebaafuuwa ekondeere, Yoswa yaalagira abantu nti,

“Mulekaane! Nti kubanga Mukama abawaire ekibuga! Ekibuga n’ebikirimu byona byona byakuweebwayo eri Mukama. Lakabu malaya yenka n’abo boona abali naye mu numba ye n’abanaalekebwa, kubanga yakweka abakeesi betwaatuma. Feeza ni zaabu byona byona n’ebintu eby’ekikomo n’ekyuma bitukuvu bya Mukama era bitekwa okuja mu igwanika lye. Ekondeere bwedaavuga, abantu baalekaana, era ku kuvuga kw’ekondeere, abantu bwebaalekaanira waigulu, ekisenge kyameneka; kale buli musaada yesoiga ekibuga, baakitwaala. Baawonga ekibuga eri Mukama baasaniawo n’ekitala buli kiramukya ekyalimu, abasaada n’abakazi, abato n’abakulu, ente, entaama n’endogoyi.

Yoswa yaakoba abasaada abaaja okukeeta ensi nti, “Muje mu numba ya malaaya mumuleete n’ababe boona boona, nga mutuukiriza ekirayiro kyaimwe y’ali.” Kale abasaada abavubuka abaaja okukeeta, bangirayo baatoolayo Lakabu, baaba we ni maama we ni baganda be ni boona boona abaali ababe. Baatoolayo abamaka ge boona boona baabata mu kifo kuluya kw’enkambi ya Isirayiri. Male baayokya ekibuga kyona kyona n’ebyakirimu byona byona, aye feeza ni zaabu n’ebintu eby’ekikomo n’ekyuma baabita mu igwanika ly’enumba ya Mukama. Aye Yoswa yawonia Lakabu malaaya n’amaka ge ni boona boona abaali ababe, kubanga yakweka abasaada Yoswa be yatuma okukeeta Yeriko, era akaaba mu ba Isirayiri nokutuusa buti. Kukiseera ekyo Yoswa yalangirira ekirayiro kino nti, “Akolimirwe mu maiso ga Mukama omuntu eyewayo okuiramu okuzimba ekibuga kino,ekya Yeriko: “Omusingi aliguzimbira ku muwendo gw’omuberi we omulenzi; emiryango gyakyo aligiwangira ku muwendo gw’omwigalanda we.” Kale Mukama yaaba ni Yoswa, n’okwatikirira kwe kwabuna ensi yona yona.

Study Questions: Yoswa n’olutalo olw’e Yeriko

Yoswa 6

Introduction:

After the 40 years of wandering in the desert were over, God again led the Israelites to Canaan. They were to enter the Promised Land under the leadership of a man named Joshua. He had served as Moses’ helper and now he was appointed by God to be their new leader. As they approached the Promised Land, their first obstacle was the Jordan River. The Israelites trusted God and witnessed His mighty work. He held back the waters of the Jordan and allowed the Israelites to cross on dry ground. They were in the Promised Land! Joshua then sent two men to spy on the city of Jericho. While in Jericho, they were protected by a prostitute named Rahab, because she feared God. She reported to the spies that the people of Jericho were very afraid of the Israelites and their God. She told them that she believed the Lord would give the city of Jericho to the Israelites. After the spies reported this to Joshua, he and his army marched to Jericho to take the city. They knew that the Lord would be with them.

Goals:

Knowledge – To know that God is willing and able to save us when we call to Him.

Attitude – To live in reverent submission to God’s leading.

Actions – To tell the lost and unbelieving people around us about God’s offer of salvation. To obey the voice of the Lord and go where He commands us to go. To live in obedience, doing exactly what the Lord tells us to do.

Memory Verse:

Romans 10:13 “Everyone who calls on the Name of the Lord will be saved.”

Scriptures for Further Study:

Joshua 1:1-9; Matthew 1:5-6; John 6:37; Hebrews 11:30-31; James 2:25-26; 1 John 1:8-9

Questions about the Story

1. Why was Jericho “tightly shut up?” How much travel in and out of the city was happening? (Joshua 6:1. It was shut up because the people of Jericho were afraid of the Israelites; no one was going out or coming in.)

2. What promise did God give the Israelites before commanding them to march around Jericho? (Joshua 6:2. He promised He would deliver Jericho into their hands – He said He already had done it.)
3. What was God’s strategy for defeating Jericho? (Joshua 6:3-5. The Israelites were to march around the city with the Ark of the Covenant once each day for six days. Then on the seventh day, they were to march around it seven times with the priests blowing their trumpets. After the seventh time, when the priests gave a long trumpet blast, the people were to give a loud shout, and the Lord would cause the walls around the city of Jericho to collapse so the Israelites could run straight in.)
4. How many priests were to blow the trumpets? (Joshua 6:4: Seven priests were to blow the trumpets.)
5. In what order did the groups of Israelites march around the city? (Joshua 6:7-10. First – the armed guard; second – the seven priests with seven trumpets; third – the Ark of the Covenant; fourth– the rear guard.)
6. How many times did they circle the city on the first six days? (Joshua 6:11, 14. They marched around the city one time each day for six days.)
7. How many times did they circle the city on the seventh day? (Joshua 6:15. On the seventh day, they marched around the city seven times.)
8. What did Joshua command the people to do after the seventh time around? (Joshua 6:16-19. To shout, for the Lord had delivered Jericho into their hands. They were to make sure they spared Rahab, because she hid the spies. The people were also to make sure that all the silver, gold, and other valuables went into the treasury of the Lord.)
9. What happened when the trumpets sounded? (Joshua 6:20-21. The people shouted and the walls collapsed, allowing every man to charge in, and they took control of the city. They killed all living inhabitants – people and animals – and they burned the city.)
10. Who did they dedicate the destruction to? (Joshua 6:21. They devoted the city to the Lord, including all the people and animals that lived in it.)
11. Whose lives were spared? (Joshua 6:22-23. Rahab’s life was spared along with everyone in her household, including her parents and brothers.)
12. Why did Joshua spare Rahab and her family? (Joshua 6:25. Joshua spared Rahab and her household because she hid the

spies that were sent to Jericho. She did this because she believed in God and feared Him.)

13. Who was with Joshua as he led the Israelite people? (Joshua 6:27. The Lord was with Joshua.)

Discussion Questions:

1. How were the Israelites different after they had wandered in the desert for forty years? [These were now the children of the adults who had left Egypt. (The adults all died during the 40 years of wandering in the desert.) They had seen all that God did for their people, and they were now ready to believe God's promise that He would defeat their enemies and give them the land of Canaan.]
2. Why did Joshua command them to take the Ark of the Covenant as part of the group that marched around Jericho? (Joshua 6:6) [The Ark of the Covenant represented God's presence with the Israelites. It was a reminder that God's power would defeat Jericho.]
3. God delivered the Israelites from their enemies. In what ways has God delivered us? [Through Jesus' death and resurrection, God has delivered those who believe in Him from the enemies of sin and eternal death.]
4. Why did God choose to defeat the city of Jericho using trumpets and the voices of the people? (Joshua 6:20-21) [God wanted to make it clear that the Israelites won because of God's strength, not because of their own strength.]
5. Why did God command that all the people in Jericho be killed? (Joshua 6:17, 21) [It was God's punishment on a wicked people who were serving idols.]
6. In what ways might we take things that actually belong to God, or that are devoted to Him? (Joshua 6:21) [We, as Christians, often take things that are devoted to the Lord by withholding our tithes and offerings. We also sometimes have the attitude that the things we have are our own, instead of seeing them as things that belong to God and should be used for His kingdom.]
7. Why did the spies promise to save the lives of Rahab and her family? (Joshua 2:8-14) [Rahab had heard about how God rescued the Israelites from Egypt and took them through the Red Sea. She feared God and knew that He would defeat Jericho, so she asked the spies to spare her life when that happened.]

8. What does the story of Rahab teach us about God's love for people? (Joshua 6:22-23) [The story of Rahab shows us that God is ready to receive anyone who fears Him and believes Him, even the worst of sinners. John 6:37 says if anyone comes to Jesus, He will not cast them away. Rahab became part of Israel and became the mother of Boaz and she appears in the genealogy of Jesus Christ. (Matthew 1:5-6)]

17. Gidiyoni Abalamuzi 6-7

Ate aba Isirayiri baayonoona mu maiso ga Katonda, era okumala myaka musanvu, yabawayo mu mikono gy'aba Midiyani. Kubanga obufuzi bwa aba Midiyani bwali bunigiriza ino, aba Isirayiri b'ekolera ebisulo mu biwonvu eby'omunsozi, mu mpuku ni mu nfo. Aba Midiyani baasisira mu nsi, baayonoona emere, baalema kulekerawo Isirayiri kiramu kyona kyona, oba ntaama, nte waire ndogoyi. Aba Midiyani fotolera irala aba Isirayiri baatuuka n'okulirira Mukama okubayamba.

Malaika wa Mukama yaabonekera Gidioni yaamukoba nti, "Mukama ali ni iwe, omulwani omuzira." Gidioni yaamuiramu nti, "Aye sebo, Mukama bw'aba nga ali n'ife, lwaki bino byona byona bitutuuseku? Ebyamagero bye biriwa ebyo ba baaba baife bye baatukoberanga bwe baakobanga nti, 'Mukama tin'eyatutoola e Misiri?' Aye mpegano Mukama yatwabulira yaatuleka mu mikono gya aba Midiyani." Mukama yaamukyukira yaamukoba nti, "Jiira mu maani g'olina, onunule Isirayiri okuva mu mikono gya aba Midiyani. Tirikukutuma? Gidiyoni yaabuza Mukama nti, "Aye Mukama ninza ntya okununula Isirayiri, ekika kyange n'ekisembayo mu maani mu Manase, ate ninze asembayo mu maka g'ewaife." Mukama yaamuiramu nti, "Ndakuba niwe era oida kuita aba Midiyani boona boona walala." Gidiyoni bweyategeera nti oyo yali Malaika wa Mukama, yakoba nti, "Eh! Mboine Malaika wa Mukama maiso ku maiso." Aye Muakama yaamukoba nti, "Mirembe! Totya tojakufa." Nolwekyo, awo Gidiyoni yaazimbirawo Mukama ekyoto yaakyeta Mukama mirembe.

Obwire bwene obwo, Mukama yaakoba Gidiyoni nti, "Menawo ekyoto baaba wo keyyakolera Baali era otemewo empango eya Asera eri ku mbali wakyo. Male ozimbirewo Mukama Katonda wo ekyoto ekirungi ku ntwiko ya wano. Ng'okozesa enku okuva mu muti ogwa Asera gw'otemye wayo enume ey'okubiri nga ekiwebwayo ekyokebwa." Kale Gidiyoni yaatwaala ikumi ku baweereza be yaakola nga Mukama bweyamukoba. Aye kubanga yatya ab'omumaka g'ewaibwe n'abasaada ab'omukibuga, yakikola bwire so ti misana. Kunkyo abasaada b'ekibuga bwebaazuuka, baabona nga ekyoto kya Baali baali bakimeniewo n'empango ya Asera nga bagitemyewo n'enumu ey'okubiri nga bagisadaase ku kyoto ekiyaaka! Baabuuzaganja nti, "Ani akoze kino?" Bwebaabuuliriza obulungi, baabakoba nti, "Gidiyoni mutabani wa Yowasi n'eyakikoze." Abasaada b'ekibuga baakoba Yowasi nti, "Leeta mutabani wo. Atekwa okufa, kubanga

yameniewo ekyoto kya Baali ate yaatemawo empango ya Asera eyali kumbali.” Aye Yowasi yaakoba abantu abaali bamwetoloire nga bataamyee nti, “Nimwe abanaawolezawo Baali ensonga de? Mugezaku okumuwononia? Baali bwaba nga bwene katonda, asobola okwetaasa singa omuntu amena ekyoto kye.” Kale ku lunaku olwo Gidiyoni baamweta “Yeruba Baali” baakoba nti, “Leka Baali amwekolereku,” kubanga yamena ekyoto kya Baali. Awo Omwoyo wa Mukama yaika ku Gidiyoni, yaafuuwa e kondeere, yaayeta abantu okumugoberera.

Mukama yaakoba Gidiyoni nti, “Ondeteire abasaada bangi okugabula Midiyani mu mikono gyaibwe. Isirayiri obutaneragiraku nti amaani ge n’agamuwanguza, mpegano langirira eri abantu nti, ‘Omuntu yenayena adugumira olw’okutya asobola okwirayo ave ku lusozi giridi.’” Kale absaada emitwaalo ebiri n’enkumi ibiri baairayo, ate waasigalawo abasaada omutwalo mulala. Aye Mukama yaakoba Gidiyoni nti, “Wakaaliwo abasaada bangi. Batwaale emanga ku maadi, era ndakubakulonderamu eyo.”

Kale Gidiyoni yaatwaala abasaada emanga ku maadi. Eyo, Katonda yaamukoba nti, “Yawula abo abakomba amaadi okunwa nga embwa ku abo abafukamira okunwa.” Abasaada bikumi bisatu baasena baasena amaadi mu lubatu baanwa. Abaasigala boona boona baafukamira baanwa. Mukama yaakoba Gidiyoni nti, “Nga nkozesa abasaada ebikumi ebisatu abasenie amaadi mu lubatu, naakulokola era nkuwe aba Midiyani mu mikono gyo. Leka abasaada bale abandi baireyo buli omu ewuwe.” Kale Gidiyoni yasiibula aba Isirayiri bale abandi baaja mu wema daibwe aye yaasigaza ebikumi ebisatu, abaatwaala eby’okukozesa n’ekondeere eda bale.

Mpegano enkambi ya aba Midiyani yamuli wansi mu kiwonvu. Yagabamu abasaada mu bikunsu bisatu, yaabawa ekondeere n’ebidoome ebyereere nga birimu emimuli. Yaabakoba nti, “Muningirire, mungoberere. Bwenaatuuka ku ndegoyego d’enkambi, mukole nga bwenaaba nkola. Nze ni bendi nabo bwetunaafuuwa ekondeere daife, olwo mwena nga mwetoloire enkambi mufuuwe edaimwe nga muleekaana nti, ‘Ku lwa Mukama ni ku lwa Gidiyoni’” Gidiyoni n’abasaada beyalina baatuuka ku ndegoyego d’enkambi ku ntandikwa ya saawa eya wagati, nga baakamala okukyusa abakuumi. Baafuuwa ekondeere baamena n’ebidoome byebaali bagemye. Ebikunsu byonsatule byafuuwa ekondeere byamena n’ebidoome. Nga bagemye emimuli mu mikono gyaibwe emigooda, n’ekondeere mu mikono gyaibwe egya dyo, baaleekaana nti, “Ekitala kya Mukama ni Gidiyoni!” Nga buli muntu agumiire mu kifo kye okwetoolola

enkambi, aba Midiyani boona boona baalumuka bwe balira. Ekondeere ebikumi ebisatu bwe da vuga, Mukama yaleetera abasaada abaali mu nkambi yona yona okwefuuliragana baatemagana. Eije lya lumuka era baayeta aba Isirayiri okubagoba era ku lunaku olwo aba Isirayiri baawangula aba Midiyani.

Study Questions: Gidiyoni

Abalamuzi 6-7

Introduction:

Under Joshua's leadership, the Israelites defeated many of the nations living in Canaan, but they did not defeat them all. As a result, they eventually began worshipping the gods of these nations, and so they were unfaithful to the Lord. This resulted in punishment from the Lord by enemies troubling the Israelites and defeating them in battles.

However, each time the people cried out to the Lord, He would send a judge to lead them and deliver them from their enemies. Gideon was one of those judges whom the Lord called to lead His people. This happened at a very desperate time for the people of Israel, a time when the Midianites oppressed them (See also Judges 2:10-17).

Goals:

Knowledge – To understand that God is Almighty and that He uses weak people to do His work.

Attitude – To humble ourselves and believe in the powerful God that we serve.

Actions – To humbly listen to the instruction of the Lord. To obey the Lord with boldness. To give glory to God because He fights for us.

Memory Verse:

Psalm 89:8 “O LORD God Almighty, who is like you? You are mighty, O LORD, and your faithfulness surrounds you.”

Scriptures for Further Study:

Proverbs 3:5-6; Hebrews 13:5; 1 John 5:18

Questions about the Story:

1. What happened to the Israelites when they did things that the Lord said were evil? (Judges 6:1-4: The Lord allowed the Midianites to oppress them.)
2. What caused the Israelites to cry out to God? (Judges 6:2-6. The Israelites cried out to the Lord because they were becoming so poor. The Midianites were destroying their crops and their animals and their land. The Israelites even hid in caves to stay away from the Midianites.)
3. How did Gideon reply after the angel said to him, “The Lord is with you...?” (Judges 6:12-13. “If the Lord is with us, why

has all this happened to us? Where is He? The Lord abandoned us.”)

4. What did the Lord command Gideon to do for the people of Israel? (Judges 6:14-16. “Go in the strength you have and save Israel.”)
5. What kind of strength did Gideon see in himself? What strength was the Lord referring to that Gideon would fight with? (Judges 6:15-16. Gideon saw himself as a weak man, from the weakest clan in Israel. The Lord was referring to the strength that Gideon had from the Lord.)
6. What did Gideon call the altar that he built at that place? (Judges 6:24. The Lord is Peace.)
7. What did the Lord command Gideon to do about the idol worship of his family? (Judges 6:25-26. The Lord commanded him to tear down his father’s altar to Baal and cut down the Asherah pole beside it. Then he was to build an altar to the Lord.)
8. When did Gideon follow the command of the Lord? Why? (Judges 6:27. Gideon destroyed the altar to Baal and the Asherah pole at night, because he was afraid of his family and the neighbors.)
9. How did the people of the town respond when they saw that the altar of Baal had been destroyed? (Judges 6:30. They wanted to kill Gideon.)
10. How did Gideon’s father answer the angry crowd? (Judges 6:31. Gideon’s father answered by saying that if Baal really was a god, he would be able to defend himself when someone breaks down his altar.)
11. What was the meaning of the name given to Gideon? (Judges 6:32. “Let Baal contend with him.”)
12. Why did God say that Gideon had gathered too many people? (Judges 7:2. The Lord said that Gideon had too many men, because if they won the battle, then the Israelites would boast that their own strength had saved them.)
13. How did God reduce the army from 32,000 people to 300? (Judges 7:3-6. God said that if anyone was afraid of the battle they could turn back. Then, He had Gideon take the remaining men for a drink of water at a river or pool. Those who drank lapping water like a dog were removed from the army. After that, only 300 men were left.)
14. What did God promise He would do with the 300 men? (Judges 7:7. The Lord promised that with the 300 men, He would save Israel.)

15. What did Gideon give the men before they went into the battle? (Judges 7:16. He gave the men trumpets and empty jars with torches inside of them.)
16. How did the Lord defeat the Midianites? (Judges 7:20-22. The Lord confused the Midianites, so they started killing each other with their swords, and they ran away to save their lives.)

Discussion Questions:

1. What happens when we choose to do things that God says are evil, like the Israelites did? (Judges 6:1-4) [God's protection and blessing leave us, like it left Israel, and then we are unprotected from the Enemy.]
2. "The Lord has abandoned us." (Judges 6:13). Have you ever felt this way, like Gideon? Has the Lord ever abandoned you? (Hebrews 13:5) [The Lord never leaves us or abandons us.]
3. Why does God often choose weak people to do His work? (Judges 6:15, 7:2) [When the Lord chooses weak people for His work, they cannot boast in their own power and strength when their assignment is accomplished. God used Gideon, the least in his family, which was from the weakest clan of his tribe (Judges 6:15). God used 300 men to defeat an army of more than 120,000 men (See Judges 8:10). He received much glory from the Israelites because of the way this showed them His great power.]
4. What is the Lord's attitude toward other "gods" that are in our lives? What are some of the "gods" that we might serve? (Judges 6:25-27) [God has no tolerance for other "gods." He is the One and Only God and He is the only one who should be worshiped and praised. Although we may not worship an idol that is made of wood or stone, etc., we often 'worship' things such as money, houses, clothes, etc., by letting them be more important to us than God is.]
5. Did Gideon fear the wrath of Baal and Asherah? How was the answer that Joash gave to the angry crowd a good one? (Judges 6:31-34) [Gideon did not fear these gods. Instead, he trusted God to protect him, because he knew that God is the only true God. Joash reminded the people that if Baal was really a god, he himself could punish Gideon and take revenge. This wise answer made the people think about which God was the true God, and it kept them from killing his son Gideon.]
6. Do you boast or brag about your accomplishments as if your own strength has given you success? (Judges 7:2) [God wants

to receive all the praise and the glory from our lives, because He is the One who makes us able to do anything. The glory is not for us.]

7. What can we learn from Gideon in this story? [To trust God and obey Him, even if His instructions seem foolish, because we can be sure that God knows what He is doing, and nothing is too hard for Him.]

18. Luusi

Luusi 1-4

Mu biseera eby’abalamuzi webaafugira, waaliwo endala mu nsi, era omusaada okuva e beserekemu eky’e Buyudaaya, walala ni mukyaala we ni batabani babiri, yaja okuba mu nsi y’e Mowabu okumala akaseera. Eriina ly’omusaada lyali Elimeleki, erya mukyaala we lyali Nawume, ate amaina ga batabani be ababiri gaali Makaloni ni Kiliyoni. Awo elimeleki iba Nawomi yaafa, yaamulekera batabani be ababiri. Baawasa abakazi aba Mowabu, omulala nga ayetebwa Olipa n’owundi nga ni Luusi. Oluvainuma lw’okubayo emyaka nga ikumi, Makaloni ni Kiliyoni boona baafa, era Nawume yaasigala nga iba azirawo ni batabani ababiri nga bazirawo. Bweyawulira nga ali e Mowabu nti Mukama yairuukirira abantu be nga abawa emere, Nawume ni ba namuwala be baatekateka okwirayo eka okuva yebaali. Nga ali ni ba namuwala be ababiri yava mu kifo we yali aba yaagama oluguudo oluja e Buyudaya.

Awo Nawume yaakoba ba namuwala be ababiri nti, “Mwireyo buli omu mu maka ga mukaire we. Nsaba Mukama abalage ekisa nga bwemwakiraga abafu baimwe era nga bwe mwakindaga.” Olipa yaairayo aye Luusi yairamu nti, “Lema kunkoba kukuvaaku oba okukyuka nkuviire. Y’oja yenaaja, era w’onaaba wenaaba. Abantu bo banaaba abantu bange ni Katonda wo anaaba Katonda wange.” Nawume bweyakizuula nga Luusi yali mumalirivu okuja naye, yalekera awo okumukoba okwirayo. Kale Nawume yaaira okuva e Mowabu nga ali ni Luusi omukazi omu Mowabu, namuwala we, yaatuuka e Beserekemu nga amakungula g’engaano gakatandika.

Luusi yaakoba Nawume nti, “Kanje mu nimiro nonde londe engaano esigaliire einuma w’oyo anansaasira.” Nawume yaamukoba nti, “Ja okole otyo muwala wange.” Kale yaaja munimiro yaatandika okulonda londa abakunguzi webamaze. Yeyagaana nga ali mu nimiro ya Bowazi eyali ow’omukika kya Elimeleki. Awo Bowazi yaatuuka okuva e Beserekemu yaalamusa abakunguzi nti, “Mukama abe ni imwe!” Baamwiramu nti, “Mukama akuwe omukisa.” Bowazi yaabuza nampala wa abakunguzi be nti, “Omuwala oyo w’ani?” Nampala yaamukoba nti “N’omukazi omu Mowabu eyaira ni Nawume. Yansabye nti, ‘Ndikiriza nkungaanie obugwire wagati mu binwa abakunguzi webamaze.’ Yatandise okukola mu nimiro okuva ku nkyo okutuusa buti nga tayemereire, okutoolaku bw’awumwireku mu kigangu.” Kale Bowazi yaakoba Luusi nti, “Mpuliriza muwala wange, toja mu nimiro yindi kulonda londa ngaano, sigala wano n’abawala

abankolera. Nkobyе abasaada obutakugemaku. Era buli lwonaawulira enduwo, ja onwe amaadi agali mu nsuwa abasaada gebasenie.” Ku kino, Luusi yaavunama yaata obweni ku itaka. Yaakoba nti, “Lwaki nfunie okuganja mu maiso go nze omugwira?” Boaz yaairamu nti, “Bankobeire by’okoleire nazaala wo bukya balo afa, nga bwewalekawo baaba wo ni maama wo n’ensi yo, n’oida okuba mu bantu be wali toidi. Nsaba Mukama akusasule olw’ebyo by’okoze. Nsaba Mukama akusasule kigaiga, Katonda wa Isirairi, y’oidye okubudama wansi w’ebiwawa bye.”

Luusi bweyaira eka, yanumizaku nazaala we ku oyo mwene kifo mweyali alonda londa. Yaakoba nti, “Eriina ly’omusaada gwenkoleire leero ni Bowazi.” “Mukama amuwe omukisa!” Nawume yaakoba namuwala we nti, “Takomye okulaga ekisa kye eri abalamu n’eri abafu. Omusaada oyo waluganda waife wa kumpi; ali omu ku baiza-nganda mu kika kyaife.” Awo Luusi yaakoba nti, “Era yankobyе nti, ‘Ba wano n’abakozi bange okutuusa bwebanaamala okukungula engano yange yona yona.” Nawume yaakoba namuwala we nti, “Kinaaba kirungi y’oli okuja n’abawala be, kubanga bayinza okukukosa mu nimiro y’owundi.” Kale Luusi yaaba walala n’abawala abakozi ba Bowazi okulonda londa engano okutuusa amakungula lwe gaawa. Era yaaba walala ni nazaala we.

Lulala Nawume yaakoba Luusi nti, “Muwala wange, tinaalikufunire amaka mw’onaalabirirwa obulungi? Bowazi tiwaluganda waife? Leero olw’eigulo ajakukonda engano ye ku lugali. Naaba wesiige obuwowo ovaale engoye do edisingayo obulungi. Omale oje webakondera aye tomweyolekera okutuusa nga amaze okulya n’okunwa. Bw’anaaja okugalamira wetegereze w’anaagalamira. Male oje obwikule ebigere bye ogalamire awo. Aidakukukobera eky’okukola.” Luusi yaakoba nti, “Ndakukola kyona kyona ky’onaankoba.” Kale yaaja webakondera yaakola byona byona nazaala we byeyamukoba okukola. Bowazi bweyamala okulya n’okunwa n’akyamuka, yaja yaagalamira kunkomerero y’entuumu y’engano. Luusi y’ebomba, yaaja eri Bowazi yaamubwikula ebigere yaagalamira awo. Wagati mu bwire waabawo ekyakanga Bowazi yaakyuka yaabona omukazi nga agalamiire wabigere bye. Yaamubuuza nti, “Niiwe ani?” Luusi yairamu nti, “Ninze omuwerezawo Luusi. Yanduluzza ensonda y’ekikunta kyo ombwike kubanga oli muiza nganda.” Bowazi yairamu nti, “Mwana wange Mukama akuwe omukisa. Ekisa kino kisinga nikyewalaga yebuviire. T’ononiiza basaada bavubuka oba bagaiga oba baavu. Kale muwala wange mpegano t’otyа. Ndakukukolera kyona kyona

ky'onaasaba. Basaada banange boona boona mu kibuga baidi nti oli mukazi wa kitiibwa.”

Enkeera walwo, Bowazi yaalangirira mu maiso g'abataka n'abantu boona boona nti, “Leero mulu badulizi nti nguze ku Nawume ebintu bya Elimeleki, Kiliyoni ni Makaloni byona byona. Era ntwaire ni Luusi namwandu wa Makaloni, omukazi omu Mowabu okuba mukazi wange.” Olwo abataka n'abo boona boona abaali ku mulyango baakoba nti, “Tuli badulizi.” Kale Bowazi yaatwala Luusi yaafuuka mukazi we. Male yaaja eri Luusi, era Mukama yaamusobozesa okufuna enda, yaazaala mutabani. Abakazi baakoba Nawume nti, “Mukama atenderezebwe oyo leero atakulese kubulaku muiza nganda. Tusaba Mukama amwatiikirize mu Isirayiri yooona yooona!” Abakazi abaabang'eyo baakoba nti, “Nawume afunie mutabani.” Baamutuuma eriina Obedi. N'eyali baaba wa Yese baaba wa Kyabazinga Dawudi.

Study Questions: Luusi

Luusi 1-4

Introduction:

The book of Ruth is about love, devotion, and redemption. It takes place during the time when judges were the leaders in Israel. This was a time of much immorality, idolatry, and war in Israel. The story is about a Moabite woman, named Ruth, who left her own country to join the people of Israel and serve their God, the One True God. She went with her widowed Jewish mother-in-law to the town of Bethlehem. As a result of her faithfulness to God in a time when many Israelites were faithless, God rewarded her by giving her a husband (Boaz), a son (Obed), and a privileged position as an ancestor of King David, and of Jesus Christ.

Goals:

Knowledge – To know that God incorporates our bitterness and hardships into His perfect plan. To understand the need to follow God above earthly comforts and securities. To understand the need to be a servant and dwell in humility in every aspect of our lives.

Attitude – To have patience and trust in God, believing that He works everything according to His good pleasure.

Actions – To show kindness and love to others who need help and assistance. To remain faithful to the call to serve the Lord God wherever we are.

Memory Verse:

Psalm 30:5b “Weeping may remain for a night, but rejoicing comes in the morning.”

Scriptures for Further Study:

Deuteronomy 25:5-10; Matthew 1:5-16; Romans 8:28; Ephesians 4:32; Philippians 2:3-4

Questions about the Story:

1. What hardship did Naomi experience in the land of Moab? (Ruth 1:3-5. Naomi’s husband, Elimelech, died; then her two sons, Mahlon and Kilion, died too.)
2. What did Ruth say to her mother-in-law when Naomi asked her to return to her home in Moab? (Ruth 1:16. “Don’t urge me to leave you or to turn back from you. Where you go I will go...Your God will be my God.”)

3. How did Ruth find food for Naomi and herself? (Ruth 2:2. She went into the fields and picked up the grain that was left on the ground after the harvest.)
4. How did Boaz show kindness to Ruth? (Ruth 2:8-9. He allowed her keep on working in his field with his servant girls; he made sure that his men did not touch her; and he told her she could drink from his servants' water jars.)
5. Why did Boaz show kindness to Ruth even though she was a foreigner? (Ruth 2:11-12. He had heard about all that she had done for her mother-in-law and how she had come to Israel to find refuge in the Lord.)
6. What relation was Boaz to Naomi's family? (Ruth 2:20. Boaz was a close relative, a kinsman-redeemer.)
7. When Naomi was looking for a husband for Ruth, what did she tell Ruth to do? (Ruth 3:3-4: She told Ruth to put on her best clothes and perfume, to go down to the threshing floor, and to lie down at Boaz's feet after he had laid down to sleep, then to wait for his instructions to her.)
8. What did Boaz promise he would do for her? (Ruth 3:10. He promised to do for her what she was requesting, that is, to marry her.)
9. What was Ruth's reputation in the town? (Ruth 3:11. She was known as a woman of noble character.)
10. What was the name of Boaz and Ruth's child? (Obed) Their great-grandson? (David) [See Ruth 4:17]
11. How did Naomi move from great sadness to great happiness in the story? (Ruth 4:14-17. Naomi was alone, a widow without children. But in the end, she was blessed with a kinsman-redeemer when Boaz married Ruth. Then she had children and grandchildren to love.)

Discussion Questions:

1. Why was Ruth determined to leave her homeland and go with Naomi back to Israel? (Ruth 1:16) [Ruth showed great love to her mother-in-law. She also wanted to go with her so she could serve the God of Israel as Naomi did.]
2. What was the responsibility of the kinsman-redeemer, according to Deuteronomy 25:5-10? [The kinsman-redeemer was to marry the widow of a relative in order to produce an heir for her husband.]
3. What was the meaning of Ruth going to Boaz at night and sleeping at his feet? [According to the custom of that time, she was requesting him to marry her, since he was a close

relative of Ruth's husband who had died. The law said that a close relative should marry the widow to carry on the line of the dead man.]

4. Who is the David mentioned here, that was the grandson of Obed, the son of Boaz and Ruth? (Ruth 4:17) [It is King David, the great King of Israel.]
5. What do we learn about how we should treat one another from this story? [We are to show kindness to others, as shown by two examples in this story. Ruth showed great kindness to Naomi, even in her own poverty and loss. Boaz showed great kindness to Naomi and Ruth by redeeming them and restoring their honor (See Ephesians 4:32).]
6. What are some ways that we can show a servant's heart to people around us? [Whether it is with people in our family, our church, or among our friends, our attitude should be the same as that of Christ Jesus, who humbled Himself and became a servant (Philippians 2:2-7).]

19. Kaana

1 Samwiri 1-2

Waliwo omusaada nga ayetebwa Elukaana. Yalina abakazi babiri; omulala nga ni Kaana n'owundi nga ni Penina. Penina yali azaala aye Kaana yali mugumba. Mwaka ku mwaka omusaada ono yayambukanga okuva mukibuga ky'ewaibwe okusinja n'okuwayo sadaaka eri Mukama Ayinza byona e Siiro. Buli lunaku bwe lwatuukanga Elukaana okuwayo sadaaka, yawanga mukazi we Penina ni batabani be ni bawala be boona boona ebifi by'emamba. Aye Kaana yamuwanga ekigero kya mirundi ebiri kubanga yamugonzanga, nga ate Mukama yali yamusiba nabaana ye. Era kubanga Mukama yali amusibye nabaana ye, muwalikwa we yamusonsonianga okumuniiza. Kino kyaaja kityo mwaka ku mwaka. Buli Kaana lwe yayambukanga mu numba ya Mukama, muwalikwa we yamusonsonianga okutuusa bweyaliranga yaaloba n'okulya. Iba Elukaana yaamukobanga nti, "Kaana, ekikuliza ki? Lwaki t'olya? Lwaki oba muyongobevu? Tikusingira batabani ikumi?"

Lulala bwe baali bamaze okulya nga bali e Siiro, Kaana yaayemerera. Mpegaano Kabona Eli yali atyanye ku ntebe nga eri wa mulyango ogunjira mu yekalu ya Mukama. Mubulumi obw'omwoyo, Kaana yalira ino era yaasaba Mukama. Era yaakola ekirayiro, yaakoba nti, "Ai Mukama ayinza byona, singa olinga kubunaku bw'omuzaana wo n'ondidukira, n'oterabira muzaana wo aye n'omuwa mutabani, kale nze ndimuwa Mukama enaku d'obulamu bwe dona dona, era kereta terikozesebwa ku mutwe gwe." Nga asaba Mukama, Eli yamwekaliriza omunwa. Kaana yali asaba mu mutima gwe, n'omunwa gwe nga gutambula aye nga t'avamu idoboozi. Eli yaaloozwa nti yali atamiire, ky'ava amukoba nti, "Olikoma li okutamiira? Tolawo omwengwe gwo." Kaana yairamu nti, "Tibwekiri mukama wange ndi mukazi ali mu bizibu ebingi. Tiva kunwa mwenge oba nguuli; mbaire nfulumya omwoyo gwange eri Mukama. Totwala muzaana wo okuba omukazi umunanfuusi; mbaire nsaba nga ndi mu bulumi n'enaku nga bingi." Eli yaamukoba nti, "Ja mirembe, era nsaba Katonda wa Isirayiri akuwe ky'omusabye." Kaana yaakoba nti, "Nsaba omuzaana wo abone okuganja mu maiso go." Awo yaaja yaafuna eky'okulya, n'ekyeni kye kyakoma okulaga enaku.

Kunkyo ino olunaku olwairaku baasituka baasinza Mukama male bairayo ewabwe e Lama. Elukaana yaasula ni mukazi we, era Mukama yaaidukira Kaana. Kale oluvainuma lw'ekiseera Kaana yafuna enda yaazaala omulenzi. Yaamutuuma erina Samwiri, yaakoba nti,

“Kubanga omwana namusaba Mukama.” Omwana bweyayosera, Kaana yamutwaala, nga akaali muto atyo, walala n’enumu ey’emyaka esatu, ensaano n’omwenge nga guli mu ibuga ly’oluwu, yaamuleeta mu numba ya Mukama e Siiro. Bwe baamala okusala enume, baaleeta omwana eri Eli. Kaana yaakoba Eli nti, “Bwene bwene nga bw’oli omulamu, mukama wange, ninze omukazi eyali wano kumpi niuwe nga nsaba Mukama. Nasaba omwana ono, era Mukama yampa kyenamusaba. Kale mpegano mmuwaireyo eri Mukama. Obulamu bwe bwona bwona anaawebwayo eri Mukama.” Era yaasinziza awo Mukama.

Awo Kaana yaasaba yaakoba nti, “Omutima gwange gusanukira mu Mukama. Ezira mutukuvu nga Mukama; ezira wundi atali iwe; ezira lwazi luli nga Katonda. Abo abaali abaigufu b’etunda okufuna emere, aye abo abaali abayala tibakaawulira ndala. Oyo eyali omugumba yazaala abaana musanvu, aye oyo eyazaala batabani abangi ayongobera. Mukama awereza obugaiga n’obwavu; aisa ate yaasitula. Asitula abaavu okuva mu nfuufu era yaasitula abali mu bwetaavu okuva ku ntuumu y’eivu; abatyamya n’abalangira era abafuula okuba abasika ba namulondo ey’ekitiibwa. Mukama alilamula enkomerero d’ensi. Aliwa kyabazinga gweyalonda amaani era aligulumiza eyiga ly’omulonde we.”

Male Elukaana yairayo eka e Lama, aye omulenzi yaawerezanga Mukama nga ali wansi wa Eli kabona. Buli mwaka mama we yamukoleranga akagoye yaakamutwalira bweyajanga niiba okuwayo ekiwebwayo ekya buli mwaka. Eli yaawanga Elukaana ni mukazi we omukisa nga akoba nti, “Nsaba Mukama akuwe abaana mu mukazi ono okuira mu kifo ky’oyo gweyasaba Mukama ate n’amuwa Mukama.” Baamala bairayo eka. Era Mukama yaagemerwa Kaana ekisa; yaafuna enda yaazaala batabani basatu n’abawala babiri. Kukiseera n’ekirala, omulenzi Samwiri yakulira mu maiso ga Katonda. Era omulenzi Samwiri y’eyongera okukula mu mubiri n’okufuna okuganja eri Mukama n’eri abantu.

Study Questions: Kaana 1 Samwiri 1-2

Introduction:

The story of Hannah takes place at the end of the time when the judges led Israel, before the Israelites had kings. Hannah desperately wanted a son, but she was barren and unable to become pregnant. She continually came before the Lord and pled with Him to give her a child, and the Lord heard her cry. She gave birth to Samuel, who grew up to be a mighty judge in Israel and a prophet of the Lord. He was a godly man whom God used to anoint both Saul and David as kings over Israel.

Goals:

Knowledge – To understand that God does indeed answer our prayers, yet realize that His answer isn't always according to our desire, but according to His greater will.

Attitude – To trust in the faithfulness of God rather than living with revenge or hatred.

Actions – To bring our pain to God in prayer. To not give up when presenting our requests before the Lord. To completely submit our hopes and dreams to the Lord, realizing that His will is what is best for us. To faithfully praise the Lord for His provisions for us in our lives.

Memory Verses:

Psalms 34:18 “The LORD is close to the brokenhearted and saves those who are crushed in spirit.”

Luke 18:1 “Then Jesus told his disciples a parable to show them that they should always pray and not give up.”

Scriptures for Further Study:

Ecclesiastes 5:4-5; Isaiah 40:28-31; Luke 18:1-8; Romans 12:17; 1 Thessalonians 5:16-18; James 1:2-4; 4:2-3, 6; 1 Peter 5:7

Questions about the Story:

1. What was the rivalry between Elkanah's two wives?
(1 Samuel 1:2. His wife Peninnah was able to have children. His other wife, Hannah, was barren.)
2. What was the yearly tradition of Elkanah and his family?
(1 Samuel 1:3. They went to worship and sacrifice to the Lord at Shiloh.)

3. What caused Hannah to cry and refuse to eat? (1 Samuel 1:6. Hannah cried and refused to eat, because she was not able to have children. Peninnah would also tease her, because she did have children.)
4. What did Hannah do in her great sorrow? (1 Samuel 1:10-11. She wept much and prayed to the Lord, and she made a vow saying that if the Lord would give her a son then she would give him back to the Lord.)
5. What caused Eli to think that Hannah was drunk? (1 Samuel 1:12-14. She was praying in her heart and her lips were moving but her voice was not heard.)
6. What did Eli say to Hannah after she explained what she was praying for? (1 Samuel 1:17. “Go in peace, and may the God of Israel grant you what you have asked of Him.”)
7. How did God answer Hannah’s prayer? (1 Samuel 1:19-20. The Lord allowed her to conceive and give birth to a son.)
8. Did Hannah keep her vow that she had made before the Lord? (1 Samuel 1:24-28. Yes. She brought the boy to the house of the Lord and gave him to Eli the priest to raise him.)
9. How was Hannah’s second prayer different from her first? (1 Samuel 2:1-10. She was rejoicing that the Lord had answered her prayer by His power)
10. How did the Lord bless Hannah after she gave Samuel to Him? (1 Samuel 2:21. The Lord allowed her to conceive and give birth to three sons and two daughters.)
11. How did Samuel grow up? (1 Samuel 2:21-26. Samuel grew up in the presence of the Lord and in favor with the Lord and with man.)

Discussion Questions:

1. How should we respond to the difficulties in our lives? [Hannah took her sorrow and bitterness to the Lord and asked Him to help her. In the same way, we need to go to the Lord with our prayers and requests (See 1 Peter 5:7).]
2. How should we respond to people who make our lives difficult, like Peninnah who provoked Hannah? (1 Samuel 1:7) [Hannah did not argue with Peninnah. Instead, she reported her great sorrow to God. She allowed God to be the judge between them (See Romans 12:17).]
3. What do we learn about God and His ability to answer our prayers, even prayers that seem impossible? (1 Samuel 1:26-28) [God is able to answer all kinds of prayers and requests,

because He is God Almighty and nothing is impossible for Him.]

4. What do we learn from Hannah about keeping our vows? (1 Samuel 1:26-28) [If we make a promise to God, we need to be faithful to the Lord and do what we have promised (See Ecclesiastes 5:4-5).]
5. How should we respond to the Lord when He has been kind toward us and answered our prayers? (1 Samuel 2:1-10) [We should give God the praise that He deserves.]
6. Is God ready to give us what we ask for? [When we ask God for things that will bring glory to His Name and are according to His will, He is eager to answer us; but when we pray selfishly, He does not hear our prayers (See James 4:2-3).]
7. Compare Hannah's two prayers in the story. What do you learn from them? [Hannah's first prayer was out of the emptiness of her heart as she cried out to the Lord and shared her pain with Him. Her second prayer was a prayer out of the fullness of joy in her heart expressing her thankfulness and praise to the Lord. We should also pray in both situations; when we are empty, and when we are full.]

20. Sawulo Akyayibwa ate Dawudi Alondebwa 1 Samwiri 15-16

Samwiri yaakoba Sawulo nti, “Ati Mukama ayinza byona bw’akoba nti: ‘Ndibonereza aba Amalekiti olw’ekyo kyebaakola aba Isirayiri bwebaaberinda nga aba Isirayiri bambuka okuva e Misiri. Mpegano ja olumbe aba Amalekiti era osaanizewo irala buli kyaibwe kyona kyona. Toba itira ku liiso; ita abasaada, abakazi, abaana, ente, entaama engamiya n’endogoyi.’” Kale Sawulo yaayeta abasaada - abaserikale ob’okubigere emitwalo abiri n’abasaada mutwalo okuve e Buyudaya. Awo Sawulo yaalumbe aba Amakekiti. Yagama Agaga kyabazinga wa aba Amalekiti nga mulamu, n’abantu be boona boona yaabasaaniawo n’ekitala. Aye Sawulo n’eigye baaleka Agaga, entaama, ente, enyana ensavu, n’entaama ento nga nsavu n’ebindi ebyali bifanana obulungi. Bino tibayenda kubisaanizawo irala, aye ebyo byebaanooma n’ebiyali ebinafu baabisaanizawo irala.

Awo ekigambo kya Mukama kyaida eri Samwiri nti: mpulira enaku kubanga nafuula Sawulo okuba kyabazinga, kubanga anviireku era alobye okukola ebiragiro byange.” Samwiri yaawulira enaku era yaalirira Mukama obwire obwo bwona bwona. Kunkyo, Smwiri yasituka yaaja okubona Sawulo, aye baamukoba nti, “Sawulo yajiire Kalameri. Eyo yekoleireyo ekiwumbe okwegulumiza era akuyase aserengese e Girigali.” Samwiri bweyamutuukaku, Sawulo yaakoba nti, “Mukama akuwe omukisa! Mmaze okukola ebiragiro bya Mukama.” Aye Samwiri yaakoba nti, “Ate okubbaalala kwe ntaama n’okumoola kwente kwempulira kuva wa? Sawulo yaairamu nti, “Abaserikale baabileese okuva ku ba Amalekiti;baalesewo entaama n’ente ebisinga obulungi okubiwayo nga ebiwebwayo eri Mukama Katonda wo, aye ebindi twabisaaniizawo byona byona.” Samwiri yaakoba Sawulo nti, “Kom’awo! Leka nkukobere Mukama kyeyankobye ido obwire.” Sawulo yaamukoba nti, “Nkobera.” Samwiri yaamukoba nti, “Waire w’ebonanga nga omuntu omutono mu maiso go, tiwafuuka mukulu wa mawanga ga Isirayiri? Mukama yakufukaku amafuta okuba kyabazinga wa Isirayiri. Era yakutuma okukola omulimu nga akukoba nti, ‘Ja osaanizewo irala abantu abo aba Amalekiti abananfuusi. Lwaki tiwagondera Mukama? Lwaki weiriza omunyago n’okola obubi mu maiso ga Katonda?’” Saulo yaakoba nti, “Aye Katonda namugondera. Naja naakola omulimu Mukama gweyampa. Nasaanizawo irala aba Amalekiti era naaleeta Agaga kyabazinga waibwe. Abaserikale baatoola entaama n’ente okuva ku munyago, ebisingamu obulungi baabiwayo er Katonda, basobole okubiwayo nga sadaaka eri Mukama Katonda wo e Girigaali.” Aye Samwiri yaairamu nti, “Olowooza Mukama asanukira ebiwebwayo

ebyokebwa ni sadaaka nga bw'asanukira okugondera eidoboosi lya Mukama? Okugonda kusinga sadaaka n'okuwulira kusinga entaama ensavu. Kubanga obudeemu bulinga ekibi eky'okukola obulogo n'amalala galinga ekibi eky'okusinza ebifanani. Kubanga olobye ekigambo kya Mukama, yena okuloby okuba kyabazinga." Awo Sawulo yaakoba Samwiri nti, "Nonoonie. Ndemeire ekiragiro kya Mukama n'ebigambo byo. Natya abantu kale naikiriza kyebaayenda. Mpegano nkusaba, nsoniwa ekibi kyange oireyo ninze nsobole okusinza Mukama." Aye Samwiri yaamukoba nti, "Tiida kuirayo niiwe. Waloba ekigambo kya Mukama ni Mukama yaakuloba okuba kyabazinga wa Isirayiri!" Okutuusa ku lunaku Samwiri lweyafa, tiyairayo kuja kubona Sawulo mulundi gundi, waire nga Samwiri yakungubaga olwa Sawulo. Era Mukama yaanakuwala kubanga yafuula Sawulo okuba kyabazinga wa Isirayiri.

Mukama yaakoba Samwiri nti, "Olikituusa wa okukungubagira Sawulo okuva lwe namuloba okuba kyabazinga wa Isirayiri? Iduza eyiga lyo amafuta era otandike okutambula; nkutuma eri Yese ow'e Beserekemu. Nonze omu kubatabani be okuba kyabazinga." Aye Samwiri yaakobanti, "Nnaayinza ntya okuja? Sawulo bw'anaakiwulira, aidakundita." Mukama yaamukoba nti, "Ja n'omugongo gw'ente okobe nti, 'Ndidye okuwayo sadaaka eri Mukama.' Yeta Yese abewo ku kuwayo sadaaka era ndakukulaga eky'okukola. Oidakunfukira amafuta ku oyo gwenakulaga." Samwiri yaakola ekyo Mukama kyeayamukoba. Bweyatuuka e Beserekemu, yatukuza Yese ni batabani be yaabeeta ku kuwayo sadaaka. Bwebaatuuka, Samwiri yaabona Eliabu, yaalwoozza nti, "Bwene omufukewaku amafuta owa Mukama ayemereire mu maiso ga Mukama." Aye Mukama yaakoba Samwiri nti, 'tolwoozza ku nfanana ye oba ku buwanvu bwe, kubanga mmuloby. Mukama talingirira bintu omuntu by'alingirira. Omuntu alingirira enfanana ey'okungulu aye Mukama alingirira mutima." Olwo Yese yaayeta Abinadabu yaamukoba yaabita mu maiso ga Samwiri, aye Samwiri yaamukoba nti, "N'oyo Mukama tamulonze." Yese yaakoba musanvu ku batabani be baabita mu maiso ga Samwiri, aye Samwiri yaamukoba nti, "Mukama talonze mu bano." Samwiri kyeayava abuuza Yese nti, "Bano ni batabani bo bonka?" Yese yaairamu nti, "Ekaaliyo muto waibwe aye alimu kulunda ntaama." Samwiri yaakoba nti, "Tuma bamwete, tituutyame nga akaali kutuuka." Kale yaatuma baamuleeta. Yali wa lususu lumyufu era nga afanana bulungi. Olwo Mukama yaakoba amwiri nti, "Situka omufukeku amafuta, n'oyo." Kale Samwiri yatoola eyiiga ery'amafuta yagamufukaku mu maiso ga baganda be, era okuva ku lunaku olwo, Omwoyo wa Mukama yaika ku Dawudi mu maani.

Study Questions: Sawulo Akyayibwa ate Dawudi Alondebwa 1 Samwiri 15-16

Introduction:

After Samuel had grown up, he became the Judge and Prophet of Israel. When the Israelites demanded a king to lead them, God led him to anoint Saul as their first king. Samuel frequently spoke God's words to King Saul and he was there to counsel and correct him when he went astray. However, King Saul disobeyed God's instructions, so he lost God's approval as king. Therefore, God directed Samuel to anoint another man to be the king over Israel. This was the young shepherd boy named David, a man after God's own heart.

Goals:

Knowledge – To understand that God knows what is in our hearts and that it is impossible to hide from Him. To understand that when we go against the Lord's instructions, we will suffer the justice of God.

Attitude – To be humble and wholly devoted to God.

Actions – To repent of any sin that is in our lives. To walk in obedience to God's leading in our lives and not follow our own wisdom.

Memory Verse:

1 Samuel 16:7 "The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart."

Scriptures for Further Study:

Psalms 51:10; 139:23-24; Proverbs 16:18; Ezekiel 36:26; Matthew 15:17-20

Questions about the Story:

1. What did God command King Saul to do to the Amalekites? (1 Samuel 15:3. God commanded Saul to attack them and totally destroy everything that belonged to them)
2. Did Saul obey the command of God? (1 Samuel 15:8-9. No. Although he did attack them and kill most of them, he spared King Agag and the best of the sheep and the cattle---everything that was good. He planned to sacrifice these to the Lord, which he thought would be good, but it was really disobedience to God.)

3. How did God respond to Saul's disobedience? (1 Samuel 15:11. He was grieved that He had made Saul king.)
4. To whom did Saul give the glory for the defeat of the Amalekites? (1 Samuel 15:12. Saul took the glory for himself by setting up a monument in his own honor.)
5. What did Saul say to Samuel when Samuel came to him the next morning? (1 Samuel 15:13. "I have carried out the Lord's instructions." He did not think his disobedience was serious)
6. What reason did Saul give for not destroying the best sheep and cattle? (1 Samuel 15:15, 21. Saul said that they saved the best of everything to sacrifice them to the Lord.)
7. What did Samuel accuse Saul of doing? (1 Samuel 15:19. Samuel accused Saul disobeying the Lord, because he pounced on the plunder and did not destroy everything that belonged to the Amalekites.)
8. What did Samuel say was better than offering sacrifices to the Lord? (1 Samuel 15:22. Samuel told Saul that to obey is better than sacrifice.)
9. What did Saul say after realizing his error? (1 Samuel 15:24-25. Saul admitted that he had sinned and asked for forgiveness. He said that he had disobeyed the Lord's command because he was afraid of the people.)
10. What was the consequence for Saul's disobedience? (1 Samuel 15:26. The Lord rejected Saul as king over Israel.)
11. Why did God send Samuel to Jesse of Bethlehem? (1 Samuel 16:1. To anoint one of his sons as the new king over Israel.)
12. How would Samuel know which of Jesse's sons he should anoint? (1 Samuel 16:3. God said that He would indicate the one who was to be anointed.)
13. What did Samuel think of Eliab when he first saw him? (1 Samuel 16:6. "Surely the Lord's anointed stands here before the Lord.")
14. How did God reply to Samuel? (1 Samuel 16:7. The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart.)
15. Who did God chose to be king? (1 Samuel 16:12-13. David, the youngest of the sons of Jesse.)

Discussion Questions:

1. Does partial obedience make God happy? (1 Samuel 15:8-11)
[No. God does not desire a heart that is partially devoted to Him. God wants us to obey Him completely]

2. Why did Saul think that he had done a good thing by keeping the sheep and cattle? (1 Samuel 15:13) [Saul planned to offer them as sacrifices, which he thought was a “good reason” to disobey. But, God wanted his obedience.]
3. Did God think that Saul’s reason for keeping the animals was a good one? What did God see in Saul’s heart? (1 Samuel 15:19-22) [God did not think that Saul’s reason for keeping the animals was good, because He was looking for complete obedience. “To obey is better than sacrifice” (1 Samuel 15:22b). God could see that he was arrogant and greedy (Matthew 15:19.)]
4. In what ways do you fail to obey the Lord completely in things that He has called you to? (Joshua 1:8; 1 Thessalonians 5:17) [Possible ways that we might fail to obey the Lord include spending too little time studying His Word and praying.]
5. Saul said he was afraid of the people so he gave in to them (1 Samuel 15:24). Do you also fear the people and give in to them, or do you stand for what is right, even if the people hate you?
6. How did Saul’s attitude change from the beginning of the story to the end? (1 Samuel 15:12-24) [He was very arrogant at the beginning, even setting up a monument to himself. At the end, he admitted his sin. He was still concerned about what the people would think of him, though, which is why he wanted Samuel to honor him in front of the people.]
7. What should our response be when we see a fellow Christian involved in sin? [We should point out their sin to them in a loving way, so that they can repent and obey the Lord.]
8. What does it mean that “Man looks at the outward appearance but the Lord looks at the heart?” (1 Samuel 16:7) [People are impressed by what a person looks like but God sees what is in a man’s heart and knows his true character. We should learn to focus on the hearts of people more than their external beauty, political power, or wealth.]
9. What should we do when we recognize that our hearts are full of wickedness, greed, pride, or selfishness? (Psalm 51:10; Ezekiel 36:26) [We should repent and ask God to cleanse our hearts and free us from our sin.]

21. Dawudi Awonia Abulamu bwa Sawulo

1 Samwiri 23 - 24

Dawudi yaabanga mu nfo ni mu nsozi eby'omuidungu. Lunaku ku lunaku Sawulo yaamunonianga, aye Katonda tiyawaayo Dawudi mu mikono gya Sawulo. Dawudi bweyali e Koleesi, yaakitwgeera nti Sawulo yali aidye okumuita. Mutabani wa Sawulo, Yonasani yaaja eri Dawudi e Koleesi yaamuyamba okufuna amani mu Katonda. Yaamukoba nti, "Totya, baaba wange Sawulo t'ayinze kukutaaku mukono. Oidakuba kyabazinga wa Isirayiri, era nze ndiba wa kubiri ku iwe. Ni baaba wange Sawulo kino akiidi." Bombi baakola enagaano mu maiso ga Katonda. Awo Yonasaani yairayo eka, aye Dawudi yaasigala e Koleesi.

Sawulo n'abasaada be baatandika okunoonia Dawudi, era Dawudi bwebaakimukobera, yaaserengeta ku lwazi yaaba mu idungu ery'e Mawuni. Sawulo bweyakiwulira, yaaja mu idungu ery'e Mawuni okuyiiga Dawudi. Sawulo yali abita ku luuyi olulala olw'olusozi ni Dawudi nga ali ku lundi n'abasaada be, nga bayanguwa okuviira Sawulo. Nga Sawulo n'eigye lye basembereire Dawudi n'abasaada be okubagema, Omubaka yaida eri Sawulo yaamukoba nti, "Ida mangu! Abafirisuti balumbye ensi." Olwo Sawulo yaakoma okulondoola Dawudi yaaja okusisinkana abafirisuti. Era Dawudi yaavayo eyo yaaja okuba mu nfo ed'e Eni Gedi.

Sawulo bweyaira okuva okugoba aba Firisuti, baamukoba nti, "Dawudi ali mu idungu ery'Eni Gedi." Kale Sawulo yaalonda abasaada enkumi isatu okuva mu Isirayiri yona yona yaaja nabo okunoonia Dawudi n'abasaada be. Yaatuuka awaali ebiraalo eby'entaama ku luguudo;waaliwo empuku, Sawulo yagiinjiramu okweteewuluza. Dawudi n'abasaada be baali wala einuma mu mpuku. Abasaada ba Dawudi baamukoba nti, "Luno n'olonaku Mukama lweyayogeraku bweyakukoba nti, 'Ndikuwa omulabe wo mu mukono gwo omukole nga bw'oliba osiimye.'" Awo Dawudi y'emulala nga taboneka yaasala ensonda ku kivaalo kya Sawulo. Oluvainuma Dawudi yaakoba abasaada be nti, "Mukama ansaasire nze okukola ekintu ng'ekyo ku mukama wange, omufukewaku amafuta owa Mukama, oba okusitula omukono gwange ku ye;kubanga ye mufukewaku amafuta owa Mukama." N'ebigambo bino, Dawudi yawakania abasaada be era tiyabaikiriza okulumba Sawulo. Era Sawulo yaafuluma mu mpuku yaaja.

Male Dawudi yaafuluma mu mpuku yaakowoola Sawulo nti, "Mukama wange kyabazinga!" Sawulo bweyalinga einuma we,

Dawudi yaavunama n’obweni ku itaka. Yaakoba Sawulo nti, “Lwaki owuliriza abantu abakoba nti, ‘Dawudi yefunirire okukukola akabi?’ Olwaleero luno obweine n’amaiso go nga Mukama bw’akuwaireyo mu mikono gyange mu mpuku. Waliwo abankobye nkuite aye mponiiza obulamu bwo;nkobye nti, ‘Tigalule mukono gwange kuguta ku mukama wange kubanga mufukewaku amafuta owa Mukama.’ Bona baaba wange, linga ku kikutu ky’olugoye lwo ekiri mu ngalo dange! Nsaze ensonda ey’ekivaalo kyo aye tikuisse. Mpegano kitegeere era kibone nti nzira nsobi yenakola oba okuba n’omusango ogw’obudeemu. Tikukolanga bubi aye ondiiga okutwaala obulamu bwange. Nsaba Mukama atulamule iwe ninze. Era nsaba Mukama akusasule ebibi by’onkoze aye omukono gwange tigulikugemaku. Kyabazinga wa Isirayiri afulumye kulumba ani? Ogoba ani? Mbwa nfu? Nkukuni? Nsaba Mukama abe omulamuzi waife asalewo wagati waife. Nsaba alowooze ku nsonga yange era aginweze;nsaba anakase obutaba na musango nga andokola okuva mu mukono gwo.”

Dawudi bweyamala okwogera ebigambo bino, Sawulo yaamubuza nti, “Eryo dobooji lyo, mutabani Dawudi? Yaakuba empungu. Onsinga obutuukirivu,” yaakoba nti, “Ombisiiza bulungi, aye nze nkubisiiza bubi. Ovakunkobera buti obulungi bw’onkoleire;Mukama ampaireyo mu mikono gyo aye t’ondise. Omuntu bw’azuula omulabe we, ayinza okumuleka yaaja nga t’amukosiiza? Nsaba Mukama akusasule bulungi olw’engeri y’ombisiizamu leero. Ndidi nti bwene oliba kyabazinga era nti n’obwakyabazinga bwa Isirairi buliteebwa mu ngalo do. Mpegano ndayirira mu liina lya Mukama nti tolisalaku baidukulu bange oba okusaaniawo eriina lyange okuva mu kika kya baaba wange.” Kale Dawudi yaawa Sawulo ekirayiro kye. Male Sawulo yairayo eka, aye Dawudi n’abasaada be bairayo mu nfo.

Study Questions: Dawudi Awonia Obulamu bwa Sawulo 1 Samwiri 23 - 24

Introduction:

Saul continued to rule over the land of Israel for some years after David was anointed to be the next king. David served in Saul's army and gained a high rank because of his success in battle (1 Sam 18:5). However, David became very popular with the people because of his military success, and Saul became jealous of him. As a result, Saul tried to kill David by sending him on difficult military missions, but David always won the battles. Eventually, Saul tried to kill David in person, so David was forced to run away. Saul used his army to try to kill David and the men who had joined him. Saul spent years chasing after David. Throughout all of this time, David remained respectful to the Lord and to Saul as the Lord's Anointed. Saul continued to rule the land of Israel until the Lord Himself removed him when he died in a battle.

Goals:

Knowledge – To understand that God alone is the true Judge of people's hearts.

Attitude – To live our lives with grace, forgiveness, patience, and self-control.

Actions – To forgive those around us; To not repay evil with evil, but rather do good to all men; To wait on God's timing and be patient.

Memory Verses:

Psalm 50:15 "Call upon me in the day of trouble; I will deliver you, and you will honor me."

Matthew 5:43-44 "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you."

Scriptures for Further Study:

Deuteronomy 32:35; Matthew 5:21-22, 43-48; 7:12; Romans 12:17-21

Questions about the Story:

1. Why did David stay in the desert strongholds and in the hills of the desert? (1 Samuel 23:14-15. David was hiding from Saul, because Saul was searching for him to kill him.)

2. What did Jonathan say to David to encourage him to trust in God? (1 Samuel 23:16-17. Jonathan assured David of his own loyalty to him as his friend. He also reminded David of the anointing from God that David would be king over Israel someday.)
3. What happened that allowed David and his men to escape as Saul and his men were about to capture them? (1 Samuel 23:26-27. A messenger came saying that the army was needed immediately to fight against the Philistines.)
4. Why did Saul enter the cave where David and his men were hiding? (1 Samuel 24:3. Saul entered the cave to relieve himself.)
5. What advice did David's men give him? (1 Samuel 24:4. They said that God had delivered David's enemy to him and that David should kill him.)
6. Did David agree with the advice of his men to kill Saul? (1 Samuel 24:5-7. David refused the advice of his men and would not kill the one whom God had anointed to be king.)
7. What did David do instead of killing Saul? (1 Samuel 24:4. He crept up unnoticed and cut off a corner piece from Saul's robe.)
8. What did David say to Saul when he came out of the cave? (1 Samuel 24:8-15. David confronted Saul and asked why he was listening to men who were spreading lies about him. David pointed out that he could have killed Saul but chose instead to spare his life, thus showing his loyalty to the king.)
9. What was Saul's response to David's plea of innocence? (1 Samuel 24:16. He wept.)
10. What did Saul do when he realized that David did not want to kill him or cause harm to him? (1 Samuel 24:17-22. Saul left David with a blessing and returned home.)

Discussion Questions:

1. Do you sense that the enemy, the Devil, is pursuing you? (1 Samuel 23:14-15) How do you respond to the stress of being on guard and fleeing temptation?
2. Jonathan came to David to encourage him during an uncertain time in David's life while Saul was trying to kill him. (1 Samuel 23:16-17) Do you have someone in your life who encourages you? Has God called you to encourage someone else?

3. God delivered David from Saul two times in this story. Who is the person that God delivers from trouble? (Psalm 50:15) [The one who trusts Him and calls on Him.]
4. Is God able to deliver us from our troubles?
5. Why did David cut off a corner of Saul's robe? (1 Samuel 24:4) [He wanted to show Saul that he could have killed him but that he chose not to.]
6. Why did David refuse to kill Saul? (1 Samuel 24:4) [Even though David knew he would eventually become king, he also knew that Saul was anointed by God to be the first king of Israel, so he respected him. He knew that God could remove him when the time was right. David knew he would become king according to the Lord's timing.]
7. How should we treat our enemies? Should we treat them badly when they treat us badly? (Read Romans 12:17-21, Luke 6:27-28) [We should love our enemies and pray for those that mistreat us. We must continually try to overcome evil with good.]
8. How do you personally treat the enemies in your life?
9. Did David do the right thing to spare Saul's life? (1 Samuel 24:4) [Yes. David let God be the Judge and did not impatiently kill the one God had anointed as king.]

22. Sulemani asaba Amagezi

1 Bakyabazinga 3

Sulemani yalaga okugonza Mukama bweyatambuliranga ku mateeka ga baaba we Dawudi, okutoolaku bweyawangayo sadaaka n'ayokya n'obubaane ku bifo ebyawaigulu. Kyabazinga yaja e Gibiyoni okuwayo sadaaka, kubanga eyo n'ekifo ekyawaigulu ekyali kisinga obukulu, era Sulemani yaawaayo sadaaka lukumi ku kyoto ekyo. E Gibiyoni, Mukama yabonekera Sulemani obwire mu kirooto, era Katonda yaamukoba nti, "Saba ky'oyenda kyona kyona nze nkuwe." Solomoni yaairamu nti, "Olaze ekisa kingi eri omuwereza wo, baaba wange Dawudikubanga yali wa mazima y'oli era yali mutuukirivu nga mwesibumbu mutima. Ojiire mu maiso n'okulaga ekisa kino y'ali waamuwa mutabani okutyama ku namulondo ye ku lunaku lwene luno. Mpegano ai Mukama Ktonda wange, ofuire omuwereza wo okuba kyabazinga mu kifo kya baaba wange Dawudi. Aye nze nkaali mwana bwana era tiidi kukola buvunanizibwa bwange. Omuwereza wo wuno wano wagati mu bantu be walonda, abantu abaatiikirivu, bangi ino era tibabalika. Kale wa omuwereza wo omutima ogulowooza okufuga abantu bon'okusalawo wagati w'ekirungi n'ekibi. Kubanga ani asobola okufuga abantu bo bano abaatiikirivu?"

Mukama yasuka okubona nti Sulemani kino kyeyasaba. Kale Katonda yaamukoba nti, "Nga bw'osabye kino mukifo ky'obuwangaazi oba okwefunira obugaiga, waire okusaba abalabe bo bafe aye n'osaba okutegeera mukukola obwenania. Njakukola nga bw'osabye. Njakukuwa omutima omugezi era ogutegeera, waleme kubawo eyaali abaire nga iwe, era nga tiwaja kubawo. Ate era, njakukuwa by'otasabye, obugaiga n'ekitiibwa byombi, kibe nti mu bulamu bwo tiwaliba akwenkana mu ba kyabazinga. Era singa otambulira mu majira gange era n'ogondera amateeka gange n'ebiragi byange nga baaba wo Dawudi bweyakolanga, ndikuwa obuwangaazi." Male Sulemani yaazuuka, yategeera nga kyali kirooto. Yaairayo e Yerusalemi, yaayemerera mu maiso ga sanduuku ey'amateeka ga Mukama yaawayo sadaaka eyokebwa n'ebiwebwayo eby'obumu. Male yaagabula mu lubiri lwe embaga.

Mpegano bamalaaya babiri baida eri kyabazinga baayemerera mu maiso ge. Omu ku bo yaakoba nti, "Mukama wange nze n'omukazi ono tusula mu numba ndala. Nazaala omwana nga tuli walala. Olunaku olw'okusatu nga nzaire omwana, omukazi ono yena yaazala omwana. Twaali twenka;tiwaali muntu wundi mu numba aye babiri ife twenka. Mu bwiire omwana w'omukazi ono yaafa kubanga yamutendukaku.

Kale yaasituka wagati mu bwiire yaantoolaku omwana wange nga nze omuwereza wo ntenduka. Yaata omwana wange ku ibeere lye era owuwe omufu yaamuta ku ibeere lyange. Ekeera bwenazuuka okuyonsa omwana wange, nga afiire! Aye bwenamwetegeereza kunkyo nga butangaire, naabona nti tin'omwana gwenazaala." Omukazi owundi yaakoba nti, "Be! Omwana omufu n'owuwo;omwana omulamu n'owange." Era baawakanira mu maiso ga kyabazinga.

Kyabazinga yaakoba nti, "Ono akoba nti, 'Omwana owange mulamu owuwo n'omufu,' ate ole akoba nti, 'Be! Omwana owuwo mufu era owange mulamu.'" Awo kyabazinga yaakoba nti, "Mundetere ekitala." baaleetera kyabazinga ekitala. Male yaawa ekiragiro nti, "Salamu omwana oyo omulamu ebitundu bibiri owe omu ekitundu kirala n'ekindi okiwe owundi." Omukazi mwene mwana omulamu yaidula ekisa olw'omwana we, yaakoba kyabazinga nti, "Nkusaba, Mukama wange, muwe omwana omulamu! T'omuita." Aye ole omukazi owundi yaakoba nti, "Tiwaabe ku nze ni ku iwe anaamutwaala. Mumusalemu ebitundu bibiri!" Awo kyabazinga yaawa okusala kwe: Wa omukazi asooka omwana omulamu. T'omuita; oyo ni maama we." Isirayiri yoono yoono bweyawulira okulamula kyabazinga kweyakola, baawa kyabazinga ekitiibwa kinene, kubanga baabona nti yalina amagezi okuva eri Katonda okulamula n'obwenkania.

Study Questions: Sulemani asaba Amagezi

1 Bakyabazinga 3

Introduction:

King David ruled over the land of Israel for 40 years. He was one of the best kings that Israel ever had. When King David was about to die, he chose his son Solomon to reign as the new king in his place. Being the king of Israel gave Solomon great privileges, but it also gave him many great responsibilities. Solomon now had to oversee the empire that was established by his father. Therefore, Solomon asked the Lord for the one thing that he needed to serve as king: wisdom.

Goals:

Knowledge – To realize that God delights in truth and that He wants us to seek after the truth. To realize that God wants to give good gifts to His children and He wants to prosper them in the work they are doing.

Attitude – To love others selflessly. To desire to see the will of God done above our own. To believe that God is faithful in providing for us, even when we are in great need.

Actions – To speak the truth, defend the truth, and judge wisely in the responsibilities that God has given to us.

Memory Verses:

1 Kings 3:9 “So give your servant a discerning heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours?”

James 1:5 “If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him.”

Scriptures for Further Study:

Proverbs 17:23; 24:23-25; 29:4; 31:8-9; Philippians 2:3-4; James 1:5-8

Questions about the Story:

1. How did Solomon show his love for the Lord? (1 Kings 3:3. Solomon showed his love for the Lord by living according to the principles of his father, King David, who was a man after God’s own heart.)
2. What did Solomon go to do at the high place in Gibeon? (1 Kings 3:4. Solomon went to offer sacrifices to God.)
3. How many sacrifices did Solomon offer at Gibeon? (1 Kings 3:4. Solomon offered 1,000 burnt offerings on the altar at Gibeon.)

4. What did God say to Solomon in a dream? (1 Kings 3:5. “Ask for whatever you want me to give you.”)
5. What did Solomon ask for? (1 Kings 3:9. Solomon asked God for “a discerning heart to govern your people and to distinguish between right and wrong.”)
6. Was Solomon’s request pleasing to God? Did God grant his request? (1 Kings 3:10-14. The Lord was delighted in Solomon’s request and He did grant it.)
7. What did God give Solomon that he had not asked for? (1 Kings 3:13. The Lord gave Solomon riches and honor in addition to the wisdom he asked for.)
8. God told Solomon he would have a long life if he did what? (1 Kings 3:14. If he would continue to walk in the ways of the Lord and obey His laws.)
9. What was the case that the two prostitutes brought before Solomon? (1 Kings 3:16-22. One of the prostitutes accused the other of stealing her own living baby boy and replacing it with her own dead one. Both claimed to be the mother of the living son.)
10. How did Solomon determine which of the two women was the mother of the living child? (1 Kings 3:23-27. Solomon ordered that they cut the child in two and give half to one woman and half to the other. The baby’s mother had compassion on her son begged that he not be killed. This revealed her to be the true mother of the child.)
11. What made the people realize that Solomon had been given wisdom from God? (1 Kings 3:28. He was able to properly and precisely administer justice.)

Discussion Questions:

1. What would you ask God for if you were given the choice that Solomon was given?
2. Why was Solomon’s request pleasing to God? (1 Kings 3:9) [Because his request was not a selfish one to benefit himself, but a request that would help him to lead the people well.]
3. When Solomon became king, he was very rich and the ruler of a powerful country, yet he realized that he was “only a child” who did not know how to rule the people who were under him (1 Kings 3:7). What can we learn from Solomon’s attitude? [He was a ruler, yet humble enough to realize his weakness and ask God for help to rule well.]
4. Solomon asked for a discerning heart to govern the people well and to distinguish between right and wrong. Have you

asked God for the same kind of help to lead the people around you?

5. What do we learn from Solomon's wisdom as he settled the case of the two prostitutes? (1 Kings 3:16-27) [Solomon wanted to know the truth. He did not give the baby to the woman who gave him the most money or argued the loudest, but he worked to find the baby's true mother (Proverbs 17:23).]
6. What kind of people should we be? What have you learned from this story? [We should be humble and seek to learn what the truth is. We should not be greedy and selfish, only looking for our own gain, but we should defend the poor and needy (Proverbs 31:8-9).]
7. What does it mean to "administer justice" (1 Kings 3:28)? [To judge the people fairly, punishing the wrongdoer and setting the innocent free.]
8. Why is justice important to the Lord? [The Lord loves all people equally and upholds truth and honesty (See Proverbs 24:23-25; 29:4).]

23. Elijah on Mt. Carmel

1 Bakyabazinga 18

Mpegano Eriya yaakoba Akabu nti, “Nga Mukama, Katonda wa Isirayiri, bw’ali omulamu, oyo gwe mpereza, tiwaabe musulo oba ikendi mu myaka emitono egiida okutoolaku nga nkobyee.” Male ekigambo kya Mukama kyaida eri Eriya nti: “Va wano, kyuka oyolekere ebuva nduba wekweke mu kiwonvu eky’e Kelisi, ebuvanduba bw’omwiga Yoludani. Onaanwanga okuva mu muiga, era maze okulagira ebinoni okukuleeteranga emere nga oli eyo.” Kale yaakola nga Mukama bweyamukoba. Ebinoni byaamuleeteranga emere n’emamba kunkyo n’olw’ eigulo, era yaanwanga okuva mu muiga.

Oluvainuma olw’ ekiseera ekinene, mu mwaka ogw’okusatu, ekigambo kya Mukama kyaida eri Eriya nti: “Ja mumaiso ga Akabu, era ndakutoonesa ikendi muni.” Kale Eriya yaaja mu maiso ga Akabu. Bwe yabona Eriya, yaamukoba nti, “Niiwe, iwe aleetera Isirayiri ebizibu?” Eriya yaairamu nti, “Nze nkaali kuleetera Isirayiri bizibu. Aye iwe n’amaka ga baaba wo galeeteire Isirayiri ebizibu. Mwalekayo ebiragiro bya Mukama, mwagoberera ba baali. Mpegano yeta abantu boona boona bandagaane ku lusozi Kalameri. Era onaaleeta ba nabbi ba Baali ebikumi ebina n’atanu ni ba nabbi ba Asera ebikumi ebina.”

Kale Akabu yaawereza obubaka mu Isirayiri yona yona era yaakungaania ba nabbi ku lusozi Kalameri. Eriya yaaja mu maiso g’abantu yaakoba nti, “Munaamala ibanga ki nga muzunga wagati w’ebirowoozo ebibiri? Mukama bw’aba nti ni Katonda mumugoberere; aye Baali bw’aba nti ni Katonda mumugoberere.” Aye abantu tibaamwanukula. Male Eriya yaabakoba nti, “Ninze zenka ku banabbi ba Mukama akaasigairewo aye Baali alina banabbi ebikumi bina n’atanu. Mutuleetere ente enume ibiri. Mubaleke balondeku era mubaleke bagisalesale era bagite ku nku aye tibakuma muliro Ndakutekateka enume ere eyindi ngite ku nku aye tiida kukuma muliro. Olwo mwete eriina lya katonda waimwe zena ndete eriina lya Mukama. Katonda anaayanukula n’omuliro, oyo ni Katonda.” Abantu bona bona baakoba nti, “ky’okobyee kirungi.”

Kale baatwaala enume eyabaweebwa baagitekateka. male baayeta Eriina lya baali okuva kunkyo okutuusa emisana wagati mu lunaku. Baaleekaana nti, “Wo Baali twanukule.” Aye tiwaali kuiramu. Tiwaali yayanukula. Era baakina nga b’etoolola ekyoto kye b’ekolera. Wagati mu kasana Eriya yaatandika okubasonsonia. Yaakoba nti muleekanire

waigulu. Mazima oyo Katonda! Ob'olyawo ali mu birowoozo bingi, oba alin'emirima mingi, oba atambula. Oba atenduka nga y'etaaga okumuzuusa." Kale baaleekanira waigulu b'esala n'ebiso n'amafumu nga enkola yaibwe bweyali, okutuusa omusaayi bwegwakulukuta. Olunaku lwabita wagati, b'eyongera okulagula bwebaleekaana okutuuka ku kiseera kya sadaaka ey'eigulo. Aye tiwaali kuiribwamu, tiwaali yairamu, tiwaali yafayo.

Male Eriya yaakoba abantu boona boona nti, "Musebere wano wendi." Baamusemberera yaalongoosa ekyoto kya Mukama ekyali kyononese, era yaasima olukonko okwetoolola ekyoto nga lusobola okujamu ekutiya ibiri ed'ensigo. Yaategeka enku, yaasalasala enume yaagita ku nku. Male yaabakoba nti, "Muiduze amaadi mu nsuwa ina mugafuke ku kiwebwayo ni ku nku." Yaabakoba nti, "Ate mwongere." era baayongera. Ate yaalagira nti, "Mukikole omulundi ogw'okusatu." era baakikola omulundi ogw'okusatu. Amaadi gaserengeta okwetoolola ekyoto gaidula ni mu lukonko. Ku kiseera eky'ekiwebwayo, Nabbi Eriya yaavaayo yaasaba nti, "Ai Mukama, Katonda wa Ibulayimu, Isaka ni Isirayiri, leka kitegerekeke leero nti oli Katonda mu Isirayiri era nti ndi muwerezawo era bino byona byona mbikoze ku biragiro byo. Nkusaba ondiremu ai Mukama ndiraamu abantu bano basobole okutegeera nti iwe ai Mukama niwe Katonda, era nti olikukyusa emitima gyaibwe okwuire ate." Awo omuliro gwa Mukama gwagwa gwayokya ekiwebwayo, enku, amabaale n'eitaka, era gwakomba n'amaadi agaali mu lukonko.

Abantu boona boona kino bwebaakibona, baagwa baavunama era baalira nti, "Mukama, ni Mukama! Mukama, ni Mukama!" Male Eriya yaabalagira nti, "Mugeme ba nabbi ba baali. Timuikiriza muntu yena yena kutoloka!" Baabagema, Eriya yaalagira baabaleeta mu kiwonvu eky'eKisoni baabasandagira eyo. Era Eriya yaakoba Akabu nti, Ja olye era onwe kubanga waliwo okuwuluguma okwa ikendi ow'amaani." Kale Akabu yaaja yaalya era yaanwa. Aye Eriya yaniina okutuuka ku ntiiko y'olusozi Kalameri, yaavunama yaata obweni bwe wagati mu mavivi ge. Yaakoba omuwereza we nti, "Ja olengeze ku nanda ." yaaja yaalengeza. Yaakoba nti ezira kintu.emirundi musanvu Eriya yaakoba nti, "Irayo." Omulundi ogw'omusanvu omuwereza yaakoba nti, "Waliwo akale akali nga ekibantu ky'omuntu kalikwambuka okuva mu nanda." Kale Eriya yaamukoba nti, "Ja okobe Akabu nti, 'webagale embalasi yo oserengete ikendi takwagaana n'akusibira mu njira.'" Ku kiseera ekyo, eigulu lyatandika okuirugala n'ebire, omuyaga gwaatandika era Akabu yaavuga okuja e Yezireli. Amaani ga Mukama gaika ku Eriya era, yafungiza ekanzu ye mu musipi gwe, yaalumuka yaabisa ni Akabu okuja e Yezireli.

Study Questions: Eriya ku lusozi Kalameri 1 Bakyabazinga 18

Introduction:

After Solomon's reign, Israel was divided into two separate nations: the northern kingdom, which kept the name Israel, and the southern kingdom, which was called Judah. Many of the kings of the two nations were very evil, so God sent prophets to speak to them in hope that some people might repent and turn back to Him. Elijah was one of those prophets God sent during this time of rebellion and confusion. He lived during the reign of the wicked king Ahab of the Northern Kingdom. Elijah was a mighty man of God and was used by God to direct many people to the Lord.

Goals:

Knowledge – To understand that God is faithful, both in times of blessing and in times of judgment.

Attitude – To develop attitudes of fear and love for the Lord. To trust God's plan for our lives. To be firmly committed to the Lord, not wavering between two opinions.

Actions – To obey the Lord and His Word. To pray to the Lord with faith and confidence. To submit to God's plan for us.

Memory Verses:

James 5:17-18 "Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years. Again he prayed, and the heavens gave rain, and the earth produced its crops."

Scriptures for Further Study:

Exodus 34:14; Matthew 6:24; Hebrews 5:7; Revelation 3:15-16

Questions about the Story:

1. What punishment did Elijah announce to King Ahab? (1 Kings 17:1. That there would be no dew or rain in the next few years.)
2. How did God provide for Elijah during the drought? (1 Kings 17:2-6. The Lord provided for Elijah by leading him to a small stream for water and by sending ravens to bring him bread and meat.)

3. What did Ahab say to Elijah when he saw him again? (1 Kings 18:17. “Is that you, you troubler of Israel?”)
4. What did Elijah say was the reason that trouble had come to Israel? (1 Kings 18:18. The trouble had come to Israel because the king and his family had sinned and turned away from the Lord.)
5. How did Elijah rebuke the lifestyle of the people? (1 Kings 18:21. Elijah called out to the people saying, “How long will you waver between two opinions? If the Lord is God, follow Him; but if Baal is God, follow him.”)
6. What did Elijah suggest to show who the true God was? (1 Kings 18:22-24. Elijah suggested that they have a contest of sacrifices in which the true God would set fire to the sacrifice offered by the people.)
7. What did the prophets of Baal do to try to get Baal to hear them? (1 Kings 18:26-29. They shouted loud and danced wildly around the altar. When that didn’t work, they slashed themselves with swords and spears until their blood flowed.)
8. Did Baal respond to the prophets’ frantic calling on him? (1 Kings 18:26-29. No, not at all.)
9. What did Elijah do to the altar before praying to God? (1 Kings 18:32-35. He dug a trench around the altar, and poured 12 large jars of water over the sacrifice.)
10. What happened after Elijah prayed? (1 Kings 18:36-38. After Elijah prayed, the Lord sent down fire from heaven that burned up everything: the altar, the sacrifice, and even the water in the trench)
11. What was the response of the people who saw this happen? (1 Kings 18:39. The people fell flat on the ground and cried: The Lord, He is God.)
12. What happened to the 450 prophets of Baal? (1 Kings 18:40. The prophets of Baal were killed.)
13. How many times did Elijah pray for the rains before they came? (1 Kings 18:43. Elijah prayed seven times for the rain to come.)
14. Once the rain came in its fury, what did Elijah do by the power of the Lord? (1 Kings 18:46. Elijah tucked his cloak into his belt, and ran ahead of Ahab’s chariot all the way to Jezreel.)

Discussion Questions:

1. Why did God punish Israel with the long drought that Elijah announced? (1 Kings 18:18; see also Exodus 34:14) God sent

the drought because Israel had rebelled against God and followed after Baal.]

2. The people “wavered between two opinions.” What does this mean? (1 Kings 18:21) [They would worship God, but then they would also go back and worship Baal. They were trying to serve God and Baal at the same time. The two opinions were that they believed in the Lord Almighty, but they also thought they needed to worship the local gods. They didn’t believe in God enough to trust only in Him.]
3. What is God’s response when we try to serve Him and another god as well? (Matthew 6:24; Revelation 3:15-16) [God hates it when we go after other gods, not only considering it sin, but also letting it bring destruction into our lives.]
4. Why was Elijah’s contest a good one for determining who was the true God? (1 Kings 18:22-24) [Both Baal and God were thought to be powerful. The contest gave both God and Baal the same chance to show their power, and the people would all see who won.]
5. Did the prophets of Baal expect that Baal would give them fire? [Yes, they even cut their own bodies to get his attention.]
6. Why did the 450 prophets of Baal fail to get Baal to produce fire for them? [The prophets of Baal failed to receive fire because the Lord God is the only true God, and other created gods have no such power.]
7. Why did Elijah dig a trench around the altar and pour water over the sacrifice? (1 Kings 18:30-35) [He wanted there to be no doubt about how powerful God is, and that the fire that fell was truly from Him.]
8. How will people today realize that the Lord is the true God and begin to worship him instead of demons? [They must see that the Lord God is powerful and can change lives. He is able to do more than we could ever expect, but other gods do not satisfy the true desires of a person’s heart. (Example: Money).]
9. What do we learn from Elijah about the power of prayer? (James 5:17-18) [We learn that the Lord listens to those who call to Him. He receives glory when He answers our prayers and provides for us.]

24. Eriisa aziba aba Alamiini amaiso 2 Bakyabazinga 6

Mpegano kyabazinga wa Alamu yali alwanagana ni Isirayiri. Oluvainuma olw’okwebuza ku ba duumizibe, yaakoba nti, “ndaku zimba enkambi wano ni wale.” Omusaada wa Katonda yaaweereza ekigambo eri kyabazinga wa Isirayiri nti, “Wegendereze obutabita mu kifo ekyo kubanga aba Alamiini balikuserenget’eyo.” Kale kyabazinga wa Isirayiri yaakebera ekifo ekyo omusaada wa Katonda kyeyamukoba. Emirundi n’emirundi Erisa yaalabulanga kyabazinga, olwo yaasobola okuba obulindaala mu bifo ng’ebyo.

Kino kyasunguwaza kyabazinga w’e Alamu. Yaayeta abaduumizi be yabakoba nti, “Timuyinza kunkobera b’ani ku ife abali ku luuyi lwa kyabazinga wa Isirayiri?” Omu ku ba duumizi be yaamukoba nti, “Mpawo mukama wange kyabazinga, aye Erisa, nabbi ali mu Isirayiri, n’akobera kyabazinga wa Isirayiri ebigambo byene by’oyogera mu kisenge kyo.” Kyabazinga yaalagira nti, “Muje mumunoonie y’ali nsobole okusindika abasaada bamugeme.” Amawulire gaira nti ali Dosani. Olwo yaasindikayo embalaasi n’amagaali n’eije ery’amaani. Baaja bwire era b’etoolola ekibuga.

Omuwereza w’omusaada wa Katonda bweyagolokoka okufuluma enkeera, eije nga balina embalasi n’amagaali baali lyali ly’etoloire ekibuga. Omuwereza yaabuza nti, “Mukama wange, tunaakola tutya? Nabbi yaairamu nti totya, abali niife bangi okusinga abo abali nabo.” Erisa yaasaba nti, “Ai Mukama muzibule amaiso ayinze okubona.” Awo Mukama yaazibula amaiso g’omuwereza, yaalinga yaabona ensozi nga diidwire embalasi n’amagaali ag’omuliro nga goona goona g’etoloire Erisa.

Nga omulabe aserengeta okuyolekera Erisa, yasaba Katonda nti, “Ziba abantu bano amaiso.” Kale Katonda yaabaziba amaiso nga Erisa bweyasaba. Erisa yaabakoba nti eno tin’enjira era kino tin’ekibuga. Mungoberere mbatwale y’omusaada gwe munoonia.” Yaabatwaala e Samaliya. Nga bamaze okunjira ekibuga, Erisa yaasaba Mukama nti, “Mukama zibula amaiso ga abasaada bano basobole okubona.” Olwo Mukama yaazibula amaiso gaibwe baalinga baabona nga bali munda mu Samaliya.

Kyabazinga wa Isirayiri bweyababona yaabuza Erisa nti, “Baaba wange, mbaite? Mbaite?” Erisa yaamukoba nti, “T’obaita, oyinza okuita abantu b’ogemye nga okozeisa ekitala kyo n’akasaale ko? Bawe

eby'okulya n'okunwa male baireyo eri mukama waibwe.” Kale yaabatekeratekera embaga enene, era bwe baamala okulya n'okunwa, yaabasiibula bairayo eri mukama waibwe. Kale ebikunsu ebyalumbanga ensi ya Isirayiri okuva e Alamu byalekera awo.

Study Questions: Eriisa aziba aba Alamiini amaiso 2 Bakyabazinga 6

Introduction:

Elisha was trained by Elijah until Elijah was taken to heaven. Then Elisha became the prophet who spoke God's messages in the Northern Kingdom of Israel after spending time serving under Elijah. Elisha received a double portion of the Holy Spirit, who had given power to Elijah. The Holy Spirit led him, gave him understanding, and gave him power to do miracles. Elisha did many mighty things for the Lord, even though his own life was often in danger. He gave glory to the Lord in everything that he did and he taught the people about the grace and mercy of the Lord.

Goals:

Knowledge – To realize that God is able to protect us from our enemies in any situation we may face. To understand that God's power is greater than that of the physical or spiritual world.

Attitude – To be confident in the Lord God Almighty. To trust in His power to care for us.

Actions – To do the work of God without doubting or worrying about the end result. To live without fear of what the world or the devil might do to us.

Memory Verse:

Psalm 46:1 "God is our refuge and strength, an ever-present help in trouble."

Scriptures for Further Study:

Luke 6:27-28; Ephesians 6:10-12; James 4:7; 1 John 4:4

Questions about the Story:

1. What was the relationship between Aram and Israel during this time? (2 Kings 6:8. Aram was a country that was at war with Israel.)
2. What made the King of Aram so angry? (2 Kings 6:11. The king of Aram was angry because every time he tried to make a surprise attack on the Israelites, they were warned of his plan and did not fall into his trap. The king thought one of his officials was helping Israel by sharing battle information with them.)

3. What did the officials tell the King of Aram when he demanded to know who was helping Israel? (2 Kings 6:12. The officials told him that Elisha, the prophet in Israel, told the king of Israel everything, even the words spoken in his own bedroom.)
4. What did the King of Aram decide to do to Elisha? (2 Kings 6:13-14. The king decided to send men to capture him.)
5. What kind of military force did the king send to capture Elisha? (2 Kings 6:14. A strong army of horses and chariots.)
6. What did Elisha's servant say when he saw the mighty army that had surrounded their town? (2 Kings 6:15. "O my Lord, what shall we do?")
7. What happened when Elisha asked God to open the servant's eyes? (2 Kings 6:16-17. The servant was able to see the armies of God that were there to protect Elisha – God's horses and chariots of fire.)
8. How did God save Elisha from the army? (2 Kings 6:18. The Lord saved Elisha by answering his prayer and blinding those who had come to capture him.)
9. Where did Elisha lead the horses and chariots of Aram that had come to capture him? (2 Kings 6:19-20. Elisha led them to the city of Samaria in Israel.)
10. What did Elisha tell the King of Israel to do with the soldiers he had captured? (2 Kings 6:21-22. Elisha told the king not to kill them, but rather to give them food and water and then send them back to their master.)
11. What was the result of the kindness that the King of Israel showed to the Arameans that day? (2 Kings 6:23. The bands from Aram stopped raiding Israel's territory.)

Discussion Questions:

1. In what ways do you feel like you are surrounded or threatened by an attacking enemy?
2. What is our tendency when we see an enemy surrounding us? What should our response be? (2 Kings 6:15) [Although our natural response may be one of fear, 'what shall we do?' we must cry out to the Lord. He is the only One who is able to save us.]
3. Why was Elisha not afraid of the large army that had come to capture him? (2 Kings 6:15-17) [He was aware that God also had His army surrounding him, and that God's army was much stronger than the army that the King of Aram had sent.]

4. How can we trust with certainty in the Lord when problems come to us like they did to Elisha? (2 Kings 6:16) [We can be sure that there are more on the Lord's side than there are on the side of our enemy. We can also be confident that the Lord our God is able to save us as we are His chosen ones.]
5. How can we be prepared to fight the spiritual forces that oppose us, the servants of God who do His work? (Ephesians 6:10-12) [We must be strong in the Lord and not in our own strength.]
6. How should we treat our enemies? (Luke 6:27-28) [We should love our enemies and show them kindness.]

25. Isaaya

Isaaya 6, 53

Mu mwaka kyabazinga Uziya mweyafiira, nabona Mukama nga atyame ku namulondo ye, nga ali waigulu era nga agulumizibwa, era ekuvaalo kye ekireebetere eima we, kyaiduza yekaalu. Waigulu we waaliyo ba Serfu nga buli omu alina ebiwawa mukaaga: Baakozesa ebiwawa bibiri okwebwika ku bweni, ebiwawa bibiri okwebwika ku bigere n'ebiwawa ebibiri okuguluka. Era nga bakowoolagana nti, 'Mutukuvu, mutukuvu, mutukuvu oyo Mukama ayinza byona; ensi yoona yoona yaidula ekitiibwa kye. Olwa amaloboozi gaibwe, emyango n'ebisenge byakankana era yekaalu yaidula omwosi. Naalira nti, "Wowe nze, nfire! Kubanga ndi muntu ow'omunwa ogutali mulongoofu, era mba mu bantu ab'eminwa egitali mirongoofu, era amaiso gange gaboine kyabazinga, Mukama ayinza byoona." Male omu kuba Serafu yaguluka nga aida yendi nga agemye eryanda eryaka mu ngalo, lye yatoola ku kyoto n'ewuma. Yaanta eryanda ku munwa gwange yaankoba nti, "Bona lino likoonie ku munwa gwo; omusango gwo gukutooleibwaku n'ekibi kyo kimaze okusasulirwa omutango."

Male naawulira eidoboozi lya Mukama nga lyogera nti, "Nnaatuma ani? Era n'ani anaatujirawo?" Era naayogera nti, "Nze ndiwo. Ntuma!" Yaankoba nti, "Ja okobe abantu bano nti, 'Mube nga muwulira, aye nga timutegeera; mube nga mubona aye nga timukifuna.' Fuula emitima gy'abantu bano okuba emikakanavu; ziba amatu gaibwe era ozibe amaiso gaibwe. Bwekitaba kityo bayinza okubona n'amaiso gaibwe, baawulira n'amatu gaibwe, baategeera n'emitima gyaibwe, baakyuka bawonezebwe." Naamubuuza nti, "Mukama, okumala ibanga ki?" Yairamu nti, "Okutuusa ebibuga lwebirisigala amatongo nga muzira babirimu, okutuusa amayumba lwegalisigala nga merere n'nimiro nidiyonoonebwa, okutuusa Mukama lwalisindika buli abantu boona boona ewala n'ensi n'esigala nga bagyabuliire. Era waire kimu kya ikumi balisigala mu nsi, era erisigala nga matongo. Aye nga omuvule n'omukoko bwebirekawo ebikolo nga bagisaze, etyo ensigo entukuvu bweriba ekikolo mu nsi eyo."

Yakulira mumaiso ge nga olulimi lwe kimera ekyakavayo, era nga omuzi ogufuluma mu itaka eikalu. Tiyalina bulungi oba ekitiibwa okutusikiriza okuja y'ali, tiwaali kintu mu mboneka ye ekyalituleiteire okumwenda. Yanoomebwa era yaakyayibwa abantu, yali muntu wa nnaku era eyamanirira okubonaboona. Nga alinga oyo abantu gwe b'ekweka, yanoomebwa, era titwamuwa kitiibwa. Mazima yatwaala obunafu bwaife era yaatwaala ennaku yaife, kyoka twamutwaala okuba

eya kubibwa Katonda, eyafuntulwa Katonda, n'akosebwa. Aye yafumitibwa Iwa bibi byaife; ekibonerezo ekyatuleetera emirembe kyali ku ye, era olw'ebiwundu bye, tuwonezebwa.”

Twena twena, nga entaama twawaba, buli omu ku ife yaja mu njira ye; era Mukama yaamutaku ebyonono byaife twena twena. Yatulugunizibwa era yaakosebwa, kyoka tiyayasama munwa gwe; yatwaalibwa nga entaama ento eja okuitibwa, era nga entaama bw'esirika mu maiso g'abagimwa ebyoya, yena atyo bw'atayasama munwa gwe. Yatoolebwawo mu kunigirizibwa n'okusalirwa omusango. Era ani ayinza okwogera ku baidukulu be? Kubanga yakutulwa ku nsi eyabalamu; yakubibwa olw'ebibi bya abantu bange. Yaweebwa entaana eri awali ed'ababi, era yaateebwa walala n'abagaiga nga afiire waire tiyakolaku bukambwe, waire okuba n'obulimba mu munwa gwe.

Ate nga kwali kusiima kwa Mukama okumubetenta n'okumuleetera okubonaabona, era waire Mukama afuula obulamu bwe okuba ekiwebwayo eky'omusango, alibona eizaire lye era aliyongeza enaku de, era okusiima kwa Mukama kulyeyongera mu mukono gwe. Oluvainuma olw'okubonaabona okw'omwoyo gwe, alibona ekitangaala eky'obulamu era yaaigusibwa; olw'okumanya kwe omuwereza wange omutuukirivu alifuula bangi okuba abatuukirivu, era alitwaala obutali butuukirivu bwaibwe. Nolwekyo ndimuwa ekifo wagati mubaatikirivu, era aligabana omunyago n'ab'amaani, kubanga yawayo obulamu bwe eri okufa, era yaabalibwa walala n'abonooni. Kubanga yatwaala ekibi eky'abangi, era yaawolereza abonooni.

Study Questions: Isaaya Isaaya 6, 53

Introduction:

Isaiah was one of the prophets who ministered to the people in the Southern Kingdom (Judah) in the years before the Babylonians conquered them. He preached a message of repentance to avoid the coming destruction, of comfort for the people of God in knowing that He would be with them, and of hope in the Messiah who would come to save them. Even though Isaiah lived 700 years before Christ, he accurately described Christ's birth by a virgin and Christ's suffering to pay for the sins of all mankind. Isaiah did not do this by his own strength or power, but by the Lord speaking through Him.

Goals:

Knowledge – To understand that God sent His Son to take the punishment for our sins by His death. To realize that God cares so much about the salvation of our souls that He has been preparing for it since before the creation of the world.

To see the importance of doing whatever the Lord wants us to do.

Attitude – To be thankful for all that the Lord has done for us. To be willing to go wherever the Lord sends us.

Actions – To do our best to please the One who died for us. To obey the Lord, no matter what He asks us to do.

Memory Verses:

Isaiah 53:12 “Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.”

Hebrews 10:19-22 “Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith.”

Scriptures for Further Study:

Romans 5:1, 19; 8:1; 10:14-15; 1 Timothy 1:15; Hebrews 10; 1 Peter 3:15

Questions about the Story:

1. How did Isaiah describe the seraphs that he saw in his vision? (Isaiah 6:2. The seraphs in Isaiah's vision each had six wings. With two they covered their faces, with two they flew, and with two they covered their feet.)
2. What were the seraphs saying as they flew before the throne of God? (Isaiah 6:3. They were singing and crying out, "Holy, holy, holy is the Lord God Almighty.")
3. What was Isaiah's response when he realized he had seen the Lord? (Isaiah 6:5. Isaiah said, "Woe to me! I am ruined, for I am a man of unclean lips and my eyes have seen the King, the Lord Almighty.")
4. What questions did God ask? (Isaiah 6:8. "Whom shall I send? And who will go for us?") What was Isaiah's response? (Verse 8: Isaiah said, "Here am I, send me.")
5. What did God ask Isaiah to do? (Isaiah 6:9-10. God asked Isaiah to preach to the people.)
6. What was God's answer to Isaiah's question, "How long (should I preach)?" (Isaiah 6:11-12. Isaiah was to preach the Word to the people until the land had been destroyed and the people were carried away.)
7. What hope was given to Isaiah together with the heavy message he was being asked to preach? (Isaiah 6:13. The tree would be cut down, but the holy seed (the future birth of the Messiah) would be like a stump that would remain and grow again.)
8. Isaiah 53 is a prophecy about a living branch that would grow from the dead stump of Israel. This branch represents Jesus, the Messiah, who would be born many years later. What kind of a man was he, as described here? (Isaiah 53:2-3. The man described had no physical beauty or majesty; he was despised and rejected by men, a man of sorrows.)
9. What did this man take onto himself for us? (Isaiah 53:3. He took up our infirmities and carried our sorrows.)
10. What was going to happen to this man because of our sins and iniquities upon this man? (Isaiah 53:4-5. Because of our sins, He was to be smitten by God, pierced for our transgressions, and crushed by our guilt. As a result of His suffering we receive peace.)
11. How was our sinfulness described in this passage? (Isaiah 53:6. We all like sheep have gone astray, each to his own way.)

12. How was he like a lamb? (Isaiah 53:7. He was led away to be slaughtered like a lamb going to be sacrificed, yet He remained silent.)
13. Why was He treated in such a terrible way? (Isaiah 53:6, 10. It was the Lord's will to crush Him to pay for all our iniquities that were heaped on Him.)
14. What wrong had this man done? (Isaiah 53:9. No wrong was found in Him. He had done no violence and had not deceived anyone.)
15. What will His death accomplish? (Isaiah 53:11-12. He will justify many and make intercession for their transgressions.)

Discussion Questions:

1. God is described as holy. What does holy mean? [Set apart, sacred; God is separated from all other beings by His infinite being, perfections, wisdom, power, justice, love, goodness and truth, the glory of which fill the earth.]
2. Like the seraphs that sang praises in the presence of the Lord, what should our response be as we encounter the glory of the Lord? (Isaiah 6:3) [Our response should be one of adoration and praise, giving Him the glory from our life and actions.]
3. Why did Isaiah suddenly become aware of his sins when he was in the presence of God? (Isaiah 6:5) [In the presence of a holy God, our sins cannot be hidden.]
4. Is God still asking the question, "Who will go for us?" today? (Isaiah 6:8) [Yes! God is still seeking people who will go and tell others of the good news – Romans 10:14-15.]
5. Would the people listen to Isaiah's message? (Isaiah 6:11-12) [No, they would not listen to him and would end up being punished by God.]
6. Does our sharing the message of God depend on the response of the people who hear? (Isaiah 6:8-12) [No, our responsibility is to share and proclaim the Word of the Lord at all times and in all seasons no matter what the response.]
7. Who is the branch that would grow out of the old, dead stump of Israel and would again restore the people? (Isaiah 6:13; 53:2) [The righteous rising out of the stump is the remnant of Israel, and a prophecy of the Messiah: Jesus.]
8. What was the main work of the Messiah according to this passage of Isaiah 53? [He would suffer and be despised by men, yet He would carry their sins upon Himself.]
9. What is meant by these words found in Isaiah 53:5, "The punishment that brought us peace was upon Him." [Because

of the punishment that Jesus took, I am forgiven of my sins and at peace with God – Romans 5:1.]

10. How do we see the fulfillment of Isaiah's prophecy in Jesus' suffering? [He was pierced (Isaiah 53:5; John 19:34), He did not open His mouth (Isaiah 53:7; John 19:9), He had committed no sin (Isaiah 53:9; 1 John 3:5), He will justify many (Isaiah 53:11; Romans 5:19.)]
11. "He bore the sins of many" (Isaiah 53:12). What kind of hope does this bring for you? [I can be forgiven of my sins because Jesus took them upon Himself on the cross!]
12. How should we respond to Jesus in light of what He has done for us? [Believe in Him and live a life for Him by telling others of such a great salvation. See Matthew 22:37-38.]

26. Danieri n'empologoma Danieri 6

Daliyo yasiima okulonda abafuzi ab'amasaza okugafuga wona wona mu bwa kyabazinga, nga batwalibwa abakungu basatu nga omu ku bo yali Danieri. Mpegano Danieri yaalaga obukugu okusinga bakungu baine n'abamasaza boona boona olw'ebirabo bye ebyali eby'ekika ekyawaigulu era kyabazinga yakilowooza okumuta mu kifo okutwala obwakyabazinga bwona bwona. Ab'amasaza n'abakungu abandi bwebaakibona baafuba okuzuula webanaatandiikira okumusibaku omusango mu ngeri yeyakolangamu emirimu gy'obwakyabazinga, aye baalemwa. Tibaayinza kumuzuulamu kulya nguzi kubanga yali muntu mwesigwa era nga t'alya nguzi oba okuba omubambaavu. Kunkomerero absaada bano baakoba nti, "Tituliyinza kuzuula nsonga ya kuta musango ku musaada ono Danieri okutoolaku nga kyekuusa ku mateeka ga Katonda we."

Kale abakungu n'abamasaza baajiira walala baakoba kyabazinga nti, "Ai kyabazinga Daliyo, wangaala emirembe n'emirembe! Abakungu mu bwakyabazinga, abalamuzi, ab'amasaza, abawabuzi n'ab'afuzi twena twena tikiriiza nti kyabazinga agwaana okubisa ekiragirowo era libe iteeka nti omuntu yena yena asinza katonda yena yena oba omuntu mu naku asatu agairirira, atali iwe, Ai kyabazinga, anaasuulibwa mu mpuku ey'empologoma. Mpegano, Ai kyabazinga, bisa ekiragirowo ekyo era kiwandiikibwe kireme kuba nti kikyusubwa." Kale kyabazinga Daliyo yaata ekiragirowo mu buwandiike.

Mpegano Danieri bweyategeera nga ekiragirowo kimaze okuteebwa mu buwandiike, yairayo eka mu kisenge eky'okumwalirowo ogwa waigulu okwali amadirisa agalingiriire Yerusaalemi. Emirundi esatu buli lunaku yafukamiranga yaasaba, nga awayo okwebaza eri Katonda, okufaanana nga bweyali akikola einuma. Awo abasaada bano baaja nga ekikunsu baayagaana Danieri nga asinza Katonda era nga amusaba obuyambi. Kale baaja eri kyabazinga baayogera naye ebigema ku kiragirowo kye nga bakoba nti, "Tiwawandiisa kiragirowo nti mu naku asatu ediida omuntu yena yena alisinza katonda yena yena oba omuntu atali iwe, Ai kyabazinga, alisuulibwa mu mpuku ey'empologoma?" Kyabazinga yaairamu nti, "Ekiragirowo kikaaliwo." Male baakoba kyabazinga nti, "Danieri omu kubudami abaava e buyudaaya, takuwuliriza Ai kyabazinga, oba okuwuliriza ekiragirowo kyewata mubuwandiike. Akaasaba emirundi esatu olunaku." Kyabazinga bweyakiwuliriza, yatabulwa ino; yali mumalirivu okutaasa Danieri era yaafuba okutuusa ku kazimyezimye amutaase. Male abasaada baaja nga ekikunsu eri

kyabazinga baamukoba nti, “Ai kyabazinga, idukira, nti wazira kiragiro oba iteeka kyabazinga ly’ateeka eriyinza okukyusibwa.”

Kale kyabazinga yaalagira, baaleeta Danieriyaasuulibwa mu kiina eky’empologoma. Kyabazinga yaakoba Danieri nti, “Nsaba Katonda wo oyo gw’owereza olubeerera, akununule!” Ogubaale gwaateebwa ku mulyango gw’empuku, era kyabazinga yaaguisaaku laama ye n’eyabakungu be embeera ya Danieri ereme kukuusibwa. Male kyabazinga yairayo mu lubiri lwe yaasula nga taliire era nga tiwabaire nakimukolerwa okumusanusa. Era tiyabona ku ndoolo. Nga busasaana kunkyo, kyabazinga yayanguwa yaaja ku mpuku y’empologoma. Bweyatuuka ku mpuku y’empologoma, yakowoola Danieri mu idoboozi ery’enaku nti, “Danieri omuwereza wa Katonda omulamu, Katonda wo oyo gw’owereza oluberera, yasoboire okukuwonia empologoma?” Danieri yamwanukula nti, “Ai kyabazinga, wangaala emirembe n’emirembe! Katonda wange yawereiza malaika we, yaaziba eminwa gy’empologoma. Tidankoze kabi kubanga kyazuuliibwa nti tinalina musango mu maiso ge. Ate nga era tisobyangaku mu maiso go, Ai kyabazinga. Kyabazinga yabuutikirwa eisanu yaalagira basituleyo Danieri okuva mu mpuku y’empologoma. Era Danieri bweyatoolebwayo mu mpuku y’empologoma, tiyaliku kiwundu kyona kyona, kubanga y’esiga Katonda we. Ku biragiro bya kyabazinga, abasaada abaloopa Danieri mu bukuusa, baaleetebwa baasuulibwa mu mpuku y’empologoma walala ni bakyaala baibwe n’abaana baibwe. Era nga bakaali kutuuka ntabo ya mpuku, empologoma daabavunia daabamenamena amagumba

Awo kyabazinga Daliyo yaawaandiikira abantu boona boona, amawanga n’abantu aba buli lulimi wona wona mu nsi nti “Mufune omukisa mu bungi! Mbisa eiteeka nti mu bitundu byona byona eby’obwakyabazinga bwange, abantu bateekwa okutya n’okuwa ekitiibwa Katonda wa Danieri. Kubanga ni Katonda omulamu era abawo emirembe gyona gyona. Obwakyabazinga bwe tibulizikirizibwa n’obufuzi bwe tibulikoma. Anunula era alokola. Akola obubonero n’ebyawunio mu igulu ni kungsi. Awiniiza Danieri amaani g’emologoma.” Kale Danieri yaakulakulana mu bufuzi bwa Daliyo.

Study Questions: Danieri n'empologoma Danieri 6

Introduction:

Daniel, as a young boy, was taken to Babylon when Nebuchadnezzar conquered the Southern Kingdom of Judah. He entered Nebuchadnezzar's service and quickly became a well-respected leader as he followed the Word of the Lord. Daniel also served under King Belshazzar and King Darius. Throughout all of his involvement with the governments of Babylon and Persia, Daniel remained faithful to the Lord.

Goals:

Knowledge – To know that God is able to save us from our enemies. To understand that we do not need to fear people, because they have no power over us.

Attitude – To be trustworthy and honest. To remain prayerful in spirit. To seek to glorify God in all things.

Actions – To work honestly. To trust God, even when it brings us hardship. To obey only God's Word, not being led astray by the words of people.

Memory Verse:

Psalm 18:3 "I call to the LORD, who is worthy of praise, and I am saved from my enemies."

Scriptures for Further Study:

Joshua 1:9; Proverbs 11:20-21; Acts 27:1– 28:16

Questions about the Story

1. What position did Daniel receive by appointment of king Darius? (Daniel 6:2. Daniel was appointed to be one of the top three administrators who ruled the kingdom.)
2. Why did the other administrators and satraps try to bring charges against Daniel? (Daniel 6:3-4. They were jealous of Daniel because the king planned to set him over the whole kingdom. He planned to do this because of Daniel's character; he was much better than any of the other administrators.)
3. Why did the other administrators fail when they tried to bring charges against Daniel? (Daniel 6:4. They were unable to find any corruption in him; he was trustworthy, honest, and diligent in his work.)

4. After failing to find fault in Daniel's character, what plan did Daniel's enemies make to arrest him? (Daniel 6:5-9. They planned to bring charges against Daniel by means of Daniel's devotion to God. Knowing that Daniel prayed to the Lord, they encouraged the king to make a decree that for 30 days, no man was to pray to any god or man except to the king.)
5. Did the king's decree stop Daniel from praying to God? (Daniel 6:10. No. Daniel went to his upstairs room three times a day and got down on his knees and prayed, giving thanks to God, just as he had always done.)
6. What did the satraps report to the king about Daniel's behavior? (Daniel 6:13. The satraps reported that Daniel disregarded the king's orders and continued to pray three times a day in order to get Daniel thrown to the lions.)
7. Did the king want Daniel to be eaten by the lions? What was the king's response when he found out that Daniel was still devoted to prayer? (Daniel 6:14. The king did not want Daniel to be eaten by the lions. He was greatly distressed and tried to find a way to rescue Daniel.)
8. Did the king find a way to rescue Daniel? (Daniel 6:14-16. The king could not rescue Daniel, and consequently Daniel was thrown into the lions' den.)
9. What did the king say to Daniel when they threw him into the lions' den? (Daniel 6:16. "May your God, whom you serve continually, rescue you.")
10. How did God rescue Daniel from the lions? (Daniel 6:21-22. God sent an angel to shut the mouths of the lions.)
11. Why was Daniel saved from the lions? (Daniel 6:23. Daniel was saved from the lions because he trusted in God.)
12. What happened to the men who wanted to kill Daniel? (Daniel 6:24. They were thrown into the lions' den, along with their families, and the lions crushed them before they even reached the floor of the den.)
13. What was the new decree that King Darius issued? (Daniel 6:25-27. King Darius issued the decree that the people of his kingdom must fear and honor the living God of Daniel.)

Discussion Questions

1. What was Daniel's reputation? (Daniel 6:4, 16) [He had exceptional qualities. He was trustworthy, honest and diligent. He was devoted to the Lord and served Him faithfully.]

2. What is your reputation? What kind of a man / woman are you? How do the people talk about you? Are you trustworthy and without corruption?
3. What do people know about your relationship with God? Can people tell you're a Christian or do they have to ask you first?
4. Daniel did not fight corruption with corruption. What did Daniel do when he learned of the decree of the king forbidding him to pray? (Daniel 6:10) [According to his custom, he went right back to praying and trusted God to protect him.]
5. Why was the king greatly distressed when he heard the other administrators and satraps demanding that Daniel be thrown to the lions? (Daniel 6:3) [He respected Daniel and had plans to set him over the whole kingdom.]
6. Did Darius have faith in God? (Daniel 6:7-9, 26) [At the beginning he did not because he issued a decree commanding the people to pray only to him, but by the end of the story, he issued a new decree commanding the people to fear and reverence the God of Daniel.]
7. What caused Darius to put his faith in God? (Daniel 6:23-24) [He saw God's power to protect Daniel from the hungry lions.]
8. In what ways have you seen God's hand of protection over you in your life?

27. Eseza

Eseza 2-7

Mu kiseera molodokayi weyaberanga kumulyango gwa kyabazinga omunene, babiri ku baserikale ba kyabazinga abaakuumanga omulyango ogunjira baasunguwala era baakola olukwe okutemula kyabazinga Zakisesi. Aye Molodokayi yagwa mu lukwe yaalabula inebantu Eseza, yena eyaja naalabula kyabazinga, era yaasiima Molodokayi. Era ebigambo bwebyanoonerezebwaku ni kizuulibwa nti byali bituufu, abaserikale ababiri bawanikibwa ku kalabba. Bino byona byona byaawaandiikibwa mu kitabo ky'ebyaafaayo mu maiso ga kyabazinga.

Oluvainuma lw'ebintu bino okubawo, kyabazinga Zakisesi yawa Kamani ebitiibwa, yaamusitula yaamuwa entebe ey'ekitiibwa esinga eda abalangira abandi boona boona. Abakungu ab'omulubiri abaalinga ku mulyango gwa kyabazinga omunene, baafukamiranga okuwa Kamani ekitiibwa kubanga kyabazinga n'eyalagira kino okumukolerwanga. Aye Molodokayi yaloba okumufukamirira oba okumuwa ekitiibwa. Kamani bweyabona nga Molodokayi taikiriza okumufukamirira oba okumuwa ekitiibwa, yaawulira obusungu bungi. Ate oluvainuma olw'okutegeera abantu ba Molodokayi mw'ava bwe baali, yanooma eky'okwita Molodokayi yenka. Mu kifo ky'ekyo, Kamani yanoonia engeri ey'okusaaniawo abantu ba Molodokayi, abayudaya mu bwa kyabazinga bwa Zakisesi bwona bwona. Olwo Kamani yaakoba kyabazinga Zakisesi nti, "Waliwo abantu ab'etabula mu bantu bo mu masaza gona gona mu bwa kyabazinga bwo aye tibagondera mateeka ga kyabazinga; tikikolera kyabazinga okugumikiriza abantu abo. Bwe kiba nga kisiimisa kyabazinga, leka ekiragiro kibisibwe okubasaaniawo, era nnaata mu ndyanga y'obwakyabazinga emitwalo gy'ensimbi." Kyabazinga yaakoba Kamani nti, "Sigaza ensimbi, era kola abantu abo nga bw'osiima." Ekiragiro kyaafulumizibwa era kyasaanizibwa mu masaza ga kyabazinga goona goona nga kiragira okwita n'okusaaniawo abayudaya boona boona, abato n'abakuluabakazi n'abaana abato, ku lunaku lulala, olunaku olw'eikumi n'eisatu olw'omwezi ogw'eikumi n'ebiri, n'okubanyaga ebintu byaibwe.

Molodokayi bweyategeera ebyo ebyali bikoleibwa, yayuza engoye de, yaavaala ekikutiya, y'esiiga eivu era yaafulumu yaaja mu kibuga nga akuba emiranga. Yatuma omubaka yaatwalira inebantu Eseza ekimu ku biwandiiko eby'ekiragiro eky'okubasaaniawo era yaamukubiriza okusaba Eseza aje mu maiso ga kyabazinga okumusaba ekisa n,

okumwegayirira olw'abantu be. Oluvainuma olw'omubaka okutegeeza buli kintu, Eseza yamukoba akobe Molodokayi nti, "Abakungu ba kyabazinga boona boona bakiidi nti omuntu yena yena eyetwaala mu maiso ga kyabazinga nga tayeteibwa kyabazinga, aba wansi w'eiteeka lino nti: ateekwa okuitibwa. Ekiyinja okutaasa oyo aba akikoze, kiba kyabazinga okumuteerawo omuigo gwe okuwonia obulamu bwe. Aye enaku amakumi asatu dibise okuva lwenayetebwa okuja mu maiso ga kyabazinga." Molodokayi bweyawulira ebigambo bya Eseza, yaizayo okwiramu kwe, nti "Tolowooza nti olw'okuba oli mu numba ya kyabazinga iwe wenka mu bayudaya boona boona oliyinja okuwona. Kubanga bw'onaasirika ku kiseera kino, okwiruukirira n'obununuzi eri abayudaya biriva awandi, aye iwe n'enumba ya baaba wo mulizikirira. Era ani akiidi oba nga tiwaida mu lubiri lwa kiseera nga kino?" Awo Eseza yaawereza Molodokayi okwiramu kuno nti, "Ja onkunganize abayudaya boona boona abali e Susa muniibire. Timulya okumala enaku isatu emisana n'obwire. Nze n'abawereza bange tunaasiibira walala niimwe. Kino bwekinaakolebwa, nnaaja eri kyabazinga waire kino kimena amateeka. Era bwendisaaanawo, ndisaaanawo." Kale Molodokayi yaaja yaakola ebyo byona byona Eseza byeyamulagira.

Ku lunaku olw'okusatu, Eseza yayambala engoye de ed'obumbeeda yaaja mu idiiro ery'omunda ery'omulubiri. Kyabazinga bweyabona inebantu Eseza nga ayemereire mu idiiro, yamusanukira era yaamugololera omuigo gwe ogwali mu ngalo de. Kale Eseza yaasembera era yaagama ku nkomerero y'omuigo. Male kyabazinga yaamubuuza nti, "Obaire ki inebantu Eseza? Osaba ki? Waire kimu kya kubiri eky'obwa kyabazinga kinaakuwebwa." Eseza yairamu nti, "Bwekiba kisanusa kyabazinga, nsaba kyabazinga ankyalire leero walala ni Kamani alye ku kiwulo kyemufumbiire." Kyabazinga yaalagira nti, "Muleete Kamani mangu tukole Eseza ky'asabye." Kale kyabazinga ni Kamani baaja okulya ekiiwulo Eseza kye yabafumbira. Bwe baali balya eranga banwa omwenge, ate kyabazinga yaabuuza Eseza nti, "Mpegano osaba ki? Kiidakukuwebwa. Waire kimu kyakubiri eky'obwakyabazinga kinaakuwebwa." Eseza yairamu nti, "Okusaba kwange kuli nti, Leka kyabazinga aide ni Kamani enkya ku kiwulo kyenaabafumbira male ndiremu ekibuuzo kya kyabazinga." Kamani yaafuluma olunaku olwo nga musanufu ino. Aye bweyabona Molodokayi ku mulyango gwa kyabazinga omunene n'atalaga Kamani kitiibwa oba okumutya, yaidula obusungu olwa Molodokayi. Kyoka Kamani y'efuga yaaja ewuwe. Yaayeta mikwano gye ni Zereesi mukazi we, Kamani yab'ewaniraku nga bweyali n'obugaiga obungi, nga bweyalina abaana abangi, era nga kyabazinga bweyamuwu ebitiibwa ebingi naamuta ni ku idaala eryawaigulu okusinga abakungu abandi

boona boona. Kamani yaayongeraku nti, “Ninze omuntu yenka inebantu Eseza gweyayese okuja ni kyabazinga kukiwulo kyeyafumbye. Era ate ankobyee okuja ni kyabazinga enkyo ku kiwulo ekindi. Aye bino byona byona tibimalira buli lwe mbona omuyudaya oyo Molodokayi nga ali ku mulyango gwa kyabazinga omunene.” Mukazi we Zereesi ni mikwano gyeboona boona baamukoba nti, “Lagira bazimbe ekitindiiro ekya akalabba nga kya fuuti nsanvu na itanu obugulumivu, osabe kyabazinga akiwanikeku Molodokayi. Male oje ni kyabazinga ku kiwulo osanuke.” Ekirowoozo kino kyaasanusa Kamani era yaalagira baazimba ekitindiiro kya akalabba.

Obwire obwo kyabazinga tiyatenduka ku ndoolo; kale yaayesa ebitabo eby’ebyaafaayo, ebyafaayo by’obufuzi bwe, bireetebwe bimusomerwe. Kyazuulibwa mu byo nti Molodokayi yaloopa babiri ku baduumizi ba kyabazinga abaakuumanga omulyango omunenene abaali basaze olukwe okutemula kyabazinga Zakisesi. Kyabazinga yaabuuza nti Molodokayi yawebwa kitiibwa ki na kusiimibwa ki olwa kino kyeyakola? Abasimami be baamukoba nti, “Wazira kyamukolerwa.” Kyabazinga yaabuuza nti, “Ani ali awo mu idiiro?” Mpegano Kamani yali yaakamala okunjira mu idiiro ery’okuluya mu lubiri okwogera ni kyabazinga ku ky’okuwanika Molodokayi ku kitindiiro kyeyali amaze okumuzimbira. Abasimami be bairamu nti, “Kamani n’ayemereire mu idiiro” Kyabazinga yaalagira baamukoba okungira. Kamani bweyangira, kyabazinga yaamubuuza nti, “Kintu ki ekigwanira okukolera oyo kyabazinga gwasiiemye okuwa ekitiibwa?” Mpegano Kamani yerowoozaku nti, “Waliwo ani kyabazinga gw’ayinza okuwa ebitiibwa atali nze?” Kale yaairamu kyabazinga nti, “Oyo kyabazinga gw’asiimye okuwa ebitiibwa, bamuleetere ekivaalo kya kyabazinga eky’obulangira n’emalasi kyabazinga gy’avuga. Male ekivalo n’emalasi biwebwe oyo omulangira asinga abalangira obukulu. Bakimwambaze bamukulembere nga ali ku mbalasi eyo okubita mu nguudo d’ekibuga, bwebalangirira nti, ‘Kino n’ekikolerwa oyo kyabazinga gw’asiima okuwa ebitiibwa.’” Kyabazinga yaalagira Kamani nti, “Ja mangu oleete ekivaalo n’emalasi, okole nga bw’okobyee nga obikolera Molodokayi omuyudaya atyama ku mulyango omunene. T’oba na ky’olekayo ku by’okobyee.” Kale Kamani yaaleeta ekivaalo n’emalasi. Yaavaza Molodokayi, yaamwebagaza ku mbalasi yaamutambuza mu nguudo d’ekibuga bw’alangerira nti, “Kino n’ekikolerwa oyo kyabazinga gw’aba asiimye okuwa ebitiibwa!” Oluvainuma Molodokayi yaairayo ku mulyango gwa kyabazinga omunene. Aye Kamani yaayanguwa okuirayo ewuwe nga omutwe gwe guyongobeire, era yaakobera mukazi we Zeresi ni mikwano gye ebyo byona byona ebyamutuukaku. Abawabuzi be ni mukazi we Zeresi

baamukoa nti, “Molodokayi oyo okugwako kwo kwe kutandikiire nga bw’ali omuyudaya, tokaasobola kumwanganga, mazima oidakuzikirira!” Bwebaali bakaayogera, abalaawe ba kyabazinga baatuuka baamutwaala bunambiro ku kiwulo inebantu Eseza kye yali afumbye.

Kale kyabazinga ni Kamani baaja okulya ni inebantu Eseza, era nga banwa omwenge ku lunaku olwo olw’okubiri ate kyabazinga yaabuuza inebantu Eseza nti, “Inebantu Eseza okusaba kwo kuli ki? Kinaakuwebwa. Osaba ki? Waire kimu kya kubiri eky’obwakyabazinga kiidakukuwebwa.” Awo inebantu Eseza yaairamu nti, “Bwenaabona okuganja mu maiso go, ai kyabazinga, era bwekiba nti kikusanusa owekitiibwa, ndekera obulamu bwange, kuno n’okusaba kwange. Era wonia abantu bange, kuno n’okusaba kwange. Kubanga nze n’abantu bange twatundiibwa, okuzikirizibwa, okutemulwa n’okusanzibwawo. Kyabazinga Zakisesi yaabuuza inebantu Eseza nti, “Ani oyo? Muntu ki eyewaireyo okukola ekintu ng’ekyo?” Eseza yaakoba nti, “Omulabe era omutudu n’omusaada ensolo ono Kamani.” Awo Kamani yaidula okutya mu maiso ga kyabazinga ni inebantu. Kyabazinga yaasituka mu busungu obungi, yaalekawo omwenge gwe yaaja mukasawe ok’omulubiri. Aye Kamani bweyakizuula nti kyabazinga yali amaze okusalawo eky’okumukolera, yasigalawo okugezaku okwegayirira inebantu Eseza okutaasa obulamu bwe. Awo nga kyabazinga aira okuva mu kasawe ok’omulubiri, Kamani yali agwa ku ntebe inebantu Eseza mweyali yegoloire. Kyabazinga yaaleekaana nti, “Ono bwene atuuse n’okugema inebantu mu maiso gange wano munumba?” Male omu kubalawe eyaliwo nga awereza kyabazinga yaakoba nti, “Ekitindiiro ky’akalabba nga kya fuuti nsanvu na itanu kiri kumpi n’enumba ya Kamani. Yakikolera Molodokayi, eyayogera okuwonia kyabazinga.” Kyabazinga yaakoba nti, “Mukimuwanikeku!” Kale baawanika Kamani ku kitindiiro kyeyakolera Molodokayi. Olwo obusungu bwa kyabazinga bwaikaikana. Ekiragiro eky’okuzikiriza abayudaya kyakyusibwa era olunaku olwali olw’okukungubaga lwafuuka lunaku lwa kujaguza eri abayudaya.

Study Questions: Ezeza

Ezeza 2-7

Introduction:

Nebuchadnezzar, King of Babylon, conquered the Southern Kingdom (Judah) and most of the Israelites (or Jews) were taken to Babylon as captives. One of those captives was Mordecai, who grew up as a Jew in Babylon. Different kings came and went, and after 70 years the Persians conquered Babylon. They allowed the Jews to return to Israel, but many still stayed in Babylon. Mordecai was one who stayed there. He adopted his young cousin Esther after both of her parents died (2:5-7). Esther became a very beautiful young woman and was chosen by King Xerxes to become his queen. Esther discovered that the Lord had put her in the position of queen for a much greater purpose than she could ever have imagined.

Goals:

Knowledge – To understand that God opposes the proud, but gives grace to the humble.

Attitude – To be humble, honest and faithful in the positions where God places us so that we may bring Him glory. To believe in His perfect timing of the circumstances of our lives.

Actions – To trust in God alone instead of trusting in people. To oppose evil.

Memory Verse:

Proverbs 16:5 “The LORD detests all the proud of heart. Be sure of this: They will not go unpunished.”

Scriptures for Further Study:

Genesis 50:20; 1 Peter 5:5

Questions about the Story:

1. What did Mordecai discover that was reported to King Xerxes? (Esther 2:21-23. Mordecai discovered that two of King Xerxes officers were plotting to assassinate him.)
2. What led Haman to be extremely angry at Mordecai? (Esther 3:2, 5. Haman was extremely angry with Mordecai because he would not kneel down to honor Haman.)
3. What was Haman’s plan to get revenge on Mordecai for not honoring him? (Esther 3:6. He looked for a way to destroy not only Mordecai, but also Mordecai’s people: the Jews.)

4. What decree did Haman suggest to the king, offering to pay for it himself? (Esther 4:8-9. Haman suggested that the king make an edict to have the Jewish people killed and their belongings plundered.)
5. How did Mordecai respond after hearing about this decree against the Jews? (Esther 4:1. Mordecai tore his clothes, wailed loudly, and decided to contact Esther for assistance.)
6. What did Mordecai ask Esther to do? (Esther 4:8. He urged her to go to the king and beg for mercy for the sake of her people, the Jews.)
7. What danger did Esther face in going to the king? (Esther 4:11. Esther knew that, if she went to the king without his calling for her, she would be killed unless he received by holding his scepter out to her.)
8. What did Mordecai say to remind Esther of the nature of her purpose for being in the position of queen? (Esther 4:14. Mordecai suggested that perhaps she had come to the position of queen for such a time as this, so that she could defend her people.)
9. What did Esther request Mordecai to do before she went to the king? (Esther 4:16. Esther asked Mordecai to have all the Jews in the city of Susa fast for three days and nights on her behalf.)
10. After the king extended his scepter to Esther, what did she request of him? (Esther 5:4. Esther requested that the king and Haman come to a banquet that she had prepared for them.)
11. What made the joyful Haman angry as he left the king's palace after the banquet? (Esther 5:9. Haman became angry again when he saw Mordecai at the king's gate refusing to honor him.)
12. What did Haman's wife, Zeresh, and his friends suggest that he do so that he could go to Esther's second banquet in peace? (Esther 5:14. Haman's wife, Zeresh, suggested that Haman have a gallows built seventy-five feet high and ask the king to have Mordecai hung on it.)
13. How did God change Haman's plan to kill Mordecai into Haman having to honor Mordecai? (Esther 6:1-11. God caused King Xerxes to not be able to sleep that night. The king asked for someone to read to him from the records of the history of his reign, thinking that would help get him to sleep. While the reading was being done, the king was reminded of the time when Mordecai saved his life. He realized that Mordecai had not been honored for this, so he ordered Haman to lead Mordecai throughout the streets of the city in honor. Mordecai

was clothed with the king's robe and rode on the king's horse, with Haman leading it and announcing loudly that the king wanted to honor Mordecai.)

14. What did Esther request of the king at the second banquet? (Esther 7:3-4. Esther asked that her own life and the lives of her people be spared.)
15. What was Haman's end? (Esther 7:9-10. Haman was hung on the gallows that he had built for Mordecai the Jew.)

Discussion Questions:

1. What attitude did godly Mordecai have toward the government of Babylon? (Esther 2:21-23) [Mordecai respected the government leaders, especially the king, because he realized that God is the One who had put them in their government positions.]
2. What does Mordecai's attitude toward Haman teach us about honoring and "worshipping" people? (Esther 3:2-5) [Mordecai would not bow down to Haman, because this would be like worshipping him. Mordecai knew that God is the only One who should be revered and worshiped.]
3. What is the meaning of these words from Esther 4:14, "And who knows but that you have come to royal position for such a time as this?" [God had placed Esther in the position of queen so that she would be able to save the Jews from all being killed by Haman's edict. God knew what they would need and He had her in that position just at the right time to save them.]
4. What should our attitude be about the positions where God has placed us? [Just as God had placed Esther in the position of queen for the exact time when the Jews would need an influential person to save them, God places us in the positions where He wants us to fulfill His purposes, to bring glory to His name, and to do His work.]
5. What kind of man was Haman? (Esther 5:11-12; 6:6) [Haman was self-seeking, greedy, conceited and proud.]
6. How did God humble Haman? (Esther 6:7-11) [He was forced to lead the man he hated on a horse through the city honoring him before the people.]
7. What do we learn about God's attitude towards the proud? (Proverbs 16:5; 1 Peter 5:5) What kind of attitude do you have?
8. Why do we need to trust in the Lord as Mordecai and Esther did? [We need to trust in the Lord because He always has a

plan for every situation.] How can we show that we are trusting in God?

9. What kind of risk was Esther willing to take for her people? (Esther 4:11-16) [Esther had great faith in God and loved other people more than herself, so she was willing to risk her life to try and save her people, the Jews.]
10. In what ways can we see God's presence throughout this story? [His perfect timing of events, His protection of His people, His giving justice to proud Haman, and the courage He gave both to Mordecai and Esther.]

28. Nekemiya

Nekemiya 1-6

Ebigambo bya Nekemiya. Bwe nali nga nkaaba mu kifo eky'okwekwekamu eky'eSusa, Kanani, omu ku baganda bange, yava e buyudaya nga alin'abasaada abandi, era naababuuza ku bayudaya abali bakaasigairewo mu buwanganguse, era ni ku Yerusalemi. Baankoba nti, "Abo abawonawo mu buwanganguse bali mu bizibu bingi ni mukunoomebwa. Ekisenge kya Yerusalemi kya menebwa n'endigi dakyo dayokebwa omuliro." Bwenawulira ebintu bino, natyama wansi naalira. Okumala enaku, nali mu kukungubaga, n'asiiba era naasaba mu maiso ga Katonda ow'omuigulu. Male naakoba nti, "Ai Mukama, Katonda w'eigulu, ayinza byona byona era ow'ekitalo, oyo akuuma endagaano ye ey'okugonza n'abo abamugonza nibakuuma ebiragiro bye, nsaba okutu kwo kuwulirize n'amaiso go gabone okusobola okuwulira okusaba omuwereza wo kwa saba mu maiso go emisana n'obwire nga asabira abawereza bo, abantu abalsirayiri. Ndatula ebibi ife abalsirayiri, nga ninze kwendi n'enumba ya baaba wange byetukoze mu maiso go. Tukoze eby'obunanfuusi mu maiso go. Titugondeire biragiro byo, amateeka gewawa omuwereza wo Musa. Ai Mukama leka okutu kwo kube nga kuwuliriza okusaba kw'abawereza bo abasunukira okuwa eriina lyo ekitiibwa. Nsaba omuwereza wo leero omuwe obuwanguzi mu maiso g'omusaada ono." Ninze eyagemanga ekikopo kya kyabazinga.

Mu mwaka ogw'amakumi abiri ogwa kyabazinga, Atazakisesi bwebaamuleetera omwenge, natoola omwenge naaguwa kyabazinga. Nali tiwulirangaku nnaku mu maiso ge, kale kyabazinga yaambuuzi nti, Lwaki ekyeni kyo kiidula enaku nga ate t'olimulwaire? Kino tikindi wabula nnaku ya kumutima." Naawulira okutya kungi, aye naakoba kyabazinga nti, "Kyabazinga awangaale emirembe n'emirembe! Lwaki ekyeni kyange tikiidula nnaku nga ekibuga bakaire bange mwebagalamiire kyasigala matongo, era nga n'emiryango gyakyo gyayokebwa omuliro?" Kyabazinga yaankoba nti, "Ki ky'oyenda" Awo naasaba Katonda ow'eigulu, nairamu kyabazinga nti, "Bwekibanga kisanusa kyabazinga era omuwereza wo bw'aba nga yabona okuganja mu maiso go, nsaba onsindike mu kibuga kya Yuda bakaire bange yebagalamiire nje nkizimbe." Awo kyabazinga yaambuuzi nti, "Olugendo lwo lunaaba lwa naku imeka, era oliira li?" Kyabazinga yakibona bulungi okundikiriza okuja, kale naatawo ekiseera. Era olw'okuba omukono gwa Katonda wange gwandiku, kyabazinga yaikiriza okusaba kwange.

Sanibalati ni Tobiya, bwebaakiwulira, baatabulwa tabulwa ino okubona nti waaliwo omuntu eyali yewaireyo okusitula embeera ya abalsirayiri. Naja e Yerusalemi era oluvainuma olw'okubayo enaku isatu, naasimbula okuvayo mu bwire nga ndiku n'abasaada batono. Tinakoberaku muntu yena yena ekyo Katonda wange kye yata ku mutima gwange okukolera Yerusalemi. Obwire nga buzibye naaja okwetegereza ebisenge bya Yerusalemi, ebyali byamenebwa n'emiryango egyayokebwa omuliro. Male naabakoba nti, "Mubona ebizibu byetulimu, Yerusalemi kiri matongo n'emiryango gyakyo gyayokebwa omuliro. Muide tuzimbe ekisenge kya Yerusalemi, tukome okuba mu kuswaala." Era naabakobera ni ku mukono gwa Katonda wange ogw'ekisa ogundiku, n'ebyo kyabazinga byeyankoba. Baairamu nti, "Tutandike okuzimba." Kale baatandika omulimu guno omulungi. Aye Sanibalati ni Tobiya bwebaakiwulira, baatuduula era baatuvuma nga bakoba nti, "Mukolaki kino? Mulikudeemera kyabazinga?" Naabairamu nga nkoba nti, "Oyo Katonda ow'eigulu aidakutuwa obuwanguzi. Ife abawereza be katutandike okuzimba."

Sanibalati bweyawulira nga tuzimba ekisenge, yaasunguwala. Yaaduula abayudaya ng'akoba nti, Bano abayudaya abanafu bakola ki? Bayinza okuizawo ekisenge? Bayinza okumala mu lunaku olulala?" Tobiya yaakoba nti, Ekyo kyebazimba waire kibe nga kikiwalampye, kisobola okumena ekisenge kyaibwe eky'amabaale!" Ai Katonda waife, tuwulire, kubanga tunoomebwa. Bairize obunoomi bwaibwe bube ku mitwe gyaibwe. Baweyo nga omunyago mu nsi ey'obubudamo. Kale twazimba ekisenge okutuusa kyona kyona bwe kyatuuka wagati w'obuwanvu bwakyo, kubanga abantu baakola n'emitima gyaibwe gyona gyona. Aye Sanibalati, Tobiya, abawalabu, ab'amonni n'abasaada abe Asidoodi bwebaakiwulira nti okulongoosa kw'ekisenge kya Yerusalemi kujiire mu maiso, nti era n'ebituli byali bizibibwa, baasunguwala ino. Boona boona b'ekoobaana okuja okulwanisa Yerusalemi. Aye twasaba Katonda waifwe era twatawo omukuumi emisana n'obwire okwanganga ekizibu kino. Abalabe baife baakoba nti "Nga bakaali kutubona, tunaaba tuli wagati mubo era tunaabaita twakomya omulimu guno." Olwo abayudaya abalinga okumpi nabo baida baatukobera emirundi nga ikumi nga bakoba nti, "Yemunaaja yona yona baidakutulumba."

Nolwekyo naatawo abamu ku bantu einuma w'ekisenge we kyali nga kikaali wansi nga wasame, nga balina ebitala, amafumu n'obusaale. Bwenamala okukebera ebintu, nayemerera naakoba abakungu, n'abafuzi n'abantu abandi boona boona nti, "Timubatya. Muidukire Mukama oyo owamaani ayinza byona, mulwanirire baganda baimwe,

abaana baimwe ni bakazi baimwe n'amaka gaimwe." Abalabe baife bwebategeera nga tuguire mu lukwe lwaibwe, twena twena twaira ku kisenge. Okuva ku lunaku olwo, kimu kya kubiri ku basaada bange n'abaakolanga omulimu ate nga ekitundu ekindi b'ebagaire amafumu, engabo, obusaale n'ebizibawo eby'ekyuma. Olwo naakoba abakungu, abafuzi n'abantu boona boona nti, "Omulimu munene n'ekifo kinene, ate tuli mataaga ino ku kisenge. Wemunaawulira eidobozi ly'ekondeere wona wona muide wano mutwegaiteku. Katonda waife aidakutulwanira! Kale twaja mu maiso n'omulimu nga kimu kya kubiri eky'abantu bagemye amafumu okuva ku kitangaala ekisooka nga busasaana okutuuka ku kazimyezimye nga munienie divayo.

Lulala naja mu numba ya Shemiya gwebaasibira mu numba ye. Yaankoba nti, "Leka tuje tubonaganire mu yekalu era leka tusibe n'emiryango gya yekalu kubanga waliwo abantu abalikuida okukuita leero obwire." Aye naakoba nti, "Omusaada ali nga nze ayinza okulumuka? Oba oyo ali nga nze n'asaanira okuja mu yekalu okuwonia obulamu bwe? Tiidakuja!" Naakizuula nga Katonda yali tamutumye aye yali anangiriraku obunabbi obubi kubanga Tobiya ni Sanilabati baali bamuguze. Baali bamuguze okunkanga ndyoke ngwe mu kibi nga nkola ekyo olwo banteku eriina eibi okunkyayisa. Ai Katonda wange, idukiranga Tobiya ni Sanibalati olw'ebyo byebakoze. Kale ekisenge baakimalira mu naku atanu naibiri. Abalabe baife boona boona bwebakiwulira, amawanga okutwetoolola gaatya gaawamu amaani, kubanga gaategeera nti omulimu guno gwakolebwa n'obuyambi bwa Katonda waife.

Study Questions: Nekemiya Nekemiya 1-6

Introduction:

Nehemiah, like Esther and Daniel, was an exile from Israel who served under the kings of Babylon and Persia. He was the cupbearer to King Artaxerxes, which meant that Nehemiah was the personal attendant of the king. Therefore, Nehemiah had daily contact with the king. While many would have looked on this as simply a job, God looked on it as a part of His perfect plan for His people.

Goals:

Knowledge – To know that God honors those who trust and follow Him.

Attitude – To not be easily discouraged, but to run with perseverance the race that God has set before us.

Actions – To take every opportunity to honor God in our lives, with friends, family, etc... To pray to the Lord and trust in Him even when enemies oppose us.

Memory Verse:

Colossians 3:23 “Whatever you do, work at it with all your heart, as working for the Lord, not for men.”

Scriptures for Further Study:

Jeremiah 17:5-8; Romans 12:19; Hebrews 12:1-2

Questions about the Story

1. What news did Nehemiah receive from Jerusalem that caused him to be sad? (Nehemiah 1:3. Nehemiah received news that the walls of Jerusalem were broken down and the gates were burned with fire.)
2. What did Nehemiah do immediately after hearing the news? (Nehemiah 1:4-11. Nehemiah sat down and cried; then he mourned, fasted, and prayed.)
3. What sins did Nehemiah confess to the Lord? (Nehemiah 1:6. The sins of the whole nation, his father’s house, and his own personal sins.)
4. What caused the king to realize that something was disturbing Nehemiah? (Nehemiah 2:1-2. Nehemiah was sad in the presence of the king, something he had never done before.)

5. What did Nehemiah request of the king? (Nehemiah 2:5. Nehemiah asked permission to go back and rebuild the city where his fathers were buried.)
6. Why did the king grant Nehemiah's request? (Nehemiah 2:8. Nehemiah's requests were answered because the gracious hand of the Lord was on him – that is, because God helped him.)
7. Who were the two men who opposed Nehemiah and the workers? Why did they do this? (Nehemiah 2:10. Sanballat and Tobiah opposed Nehemiah because they were disturbed that someone had come to promote the welfare of the Israelites.)
8. What methods did these enemies use to try to stop the work on the wall? (Nehemiah 2:19; 4:1-3, Ridicule and mockery. Nehemiah 4:8, Fighting. Nehemiah 6:10, Fear.)
9. What was Nehemiah's response to the threat of his enemies? (Nehemiah 4:9. Nehemiah prayed to the Lord, and posted guards day and night.)
10. What was Nehemiah's response to the fear all around him? (Nehemiah 4:12-20. Nehemiah trusted that God would fight for them (Nehemiah 4:14, 20). He had the workers arm themselves (Nehemiah 4:16-18), guard the weakest places in the walls (Nehemiah 4:13), and sleep at their work places so they could be guards at night (Nehemiah 4:22). So they continued the work.)
11. In how many days was the wall completed? (Nehemiah 6:15. The wall was completed in 52 days.)
12. What was the response of the surrounding nations when the wall was completed? (Nehemiah 6:16. The surrounding nations lost their self-confidence because they realized that the work had been done by the help of the Lord God.)

Discussion Questions

1. Why did the news of Jerusalem's destroyed wall cause Nehemiah to be so sad? (Nehemiah 1:3) [He loved his people and the land of his birth. He did not want their enemies to despise God by seeing his people defeated. Having no wall around the city was considered disgraceful.]
2. What can we learn from the prayer that Nehemiah prayed in Nehemiah 1:5-11? [Nehemiah confessed the sins of his whole nation, his family, and the sin in his own life before asking God to be attentive to his prayer. When we come before the Lord, we need to humbly confess our sin.]

3. How did God open a way for Nehemiah to go back to Jerusalem? (Nehemiah 2:1-8) [The king valued Nehemiah and noticed that he was sad. When he found out about Nehemiah's sorrow for Jerusalem, the king granted Nehemiah's request to return and he even funded the expedition.]
4. Why was Nehemiah not afraid, even when his enemies threatened to kill him? (Nehemiah 2:19; 4:1-3; 6:10) [Nehemiah believed that God was more powerful than his enemies and that God could protect him from whatever schemes were being plotted against him. See Jeremiah 17:5-8.]
5. The people worked with all their hearts to complete the work on the wall (Nehemiah 4:6). How do you work? Do you work with all of your heart, to bring glory to the Lord (Colossians 3:23)?
6. Nehemiah refused to do evil to Sanballat and Tobiah, but instead he left them in the hands of God (Nehemiah 4:4; 6:14). How should we respond to our enemies? [We also should leave the judgment in God's hands and trust Him. See Romans 12:19. We are told to love and pray for them. See Matthew 5:44]
7. Who is the one we most need to help us so that our goals may be accomplished? (Nehemiah 6:16) [We need to be sure that we are doing what the Lord wants us to do. Then we can be sure He is working for us in everything we do, and then we can be successful with His help. The Lord is the most important One we need to help us.]