



ENONO

EKIKETEZO 5



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57. Obutaba omuntu alulunkanira sente

**Ebigenge bya Nayamani
(2 Bakyabazinga 5:1-27)**

Mpegano, Nayamani n'eyali omuduumizi w'amagye ga Kyabazinga wa Alamu. Yali muntu mukukutivu mu maiso ga mukama we era yali awebwa ekitiibwa, kubanga okubita mu ye, Mukama yawa Alamu obuwanguzi. Yali mujaasi muzira, aye yali mugenge.

Mpegano waaliwo ekikunsu eky'abalumbagani ekyawamba omuwala okuva mu Isirayiri, baamuleeta okuba omuzaana wa muka Nayamani. Omuwala yaakoba maama, mukama we nti, "Singa baaba, mukama wange aikiriza okuja okubona Nabbi aba ebuSamaliya! Yandimuwoniiza ebigenge bye."

Nayamani yaaja eri mukama we, yaamukobera ebyo omuwala omuIsirayiri byeamukoba. Kyabazinga wa Alamu yaamukoba nti, "Mu buli ngeri kola oje. Kampandiikire Kyabazinga wa Isirayiri ebaluwa." Kale Nayamani yaaja n'ebitundu ikumi ebya feza, ensimbi kakaaga eda zaabu n'amajoola ikumi ag'engoye. Ebaluwa yeyatwalira Kyabazinga wa Isirayiri yali esoma eti, "Mpereiza omuwereza wange Nayamani yoli n'ebaluwa eno, omuwonie ebigenge."

Amangu nga Kyabazinga wa Isirayiri amaze okusoma ebaluwa eno, yayuza yuza ebivaalo bye, yaakoba nti, "Nze ndi Katonda? Nsobola okuita ate nindizawo mu bulamu? Lwaki omuntu ono ampereza omuntu we okuwonezebwa ebigenge? Obona bw'alikwenda okundeetaku oluyombo!"

Omusaada wa Katonda Erisa bweyawulira nga Kyabazinga ayuziiza ebivaalo bye, yaamuweereza obubaka bunu nti: "Lwaki oyuziiza ebivaalo byo? Leka omusaada aide yendi, yena anakitegeera nti mu Isirayiri mulimu Nabbi." Kale Nayamani yaaja n'embalasi de n'amagaali ge yaasibira ku mulyango gw'enumba ya Erisa. Erisa yaawereza omusaada omubaka okumukoba nti, "Ja onaabe mu muiga Yoludani emirundi musanvu, omubiri gwo gunaiziwawo era onaatukula."

Aye Nayamani yaavawo nga musunguwavu, yaakoba nti Mazima mbaire ndowooza nti anaafulumu yaida yendi, yaayemerera yaakowoola eriina Iya Mukama Katonda we, yaawuuba omukono okubita ku kifo yamponia ekigenge. Emiiga Abana ni Fapa egy'eDamasiko, tigisinga emiiga gya Isirayiri gyona gyona? Nga

tisobola kunaaba mugyo nintukula?”

Kale yaakyuka yaagolola mu busungu obungi.

Abaidu ba Nayamani baaja y’ali baamukoba nti, “Baaba wange, singa Nabbi akukobye okukola ekintu eky’obuzira, tiwandikikoze? Olwo lwaki kiba kizibu bw’akukobye nti, ‘Naaba otukule!’” Kale yaikirira mu muiga Yoludani y’einika emirundi musanvu, nga omusaada wa Katonda bweyamukoba, era omubiri gwe gwairawo gwafuuka nga ogw’omwana omulenzi omuto.

Awo Nayamani n’abaidu be boona boona bairayo eri omusaada wa Katonda. Yaayemerera mu maiso ge, yaakoba nti, “Mpegano nkitegire nti wazira Katonda muni yona yona okutoolaku mu Isirayiri. Mpegano ikiriza ekirabo okuva eri omuwerezawo.”

Nabbi yairamu nti, “Bwene Bwene nga Mukama oyo gwe mpereza bw’ali omulamu, titwale kintu kyona kyona.” Era waire Nayamani yagezaku okumwegayirira, yaloba.

Nayamani yaakoba nti, “Bw’oba t’obitwale, mpa nze omuwerezawo eitaka, obungi endogoyi eibiri bwediyinza okusitula, kubanga omuwerezawo takairayo kuwa biwebwayo ebyokebwa n’esadaka eri katonda atali Mukama. Aye nsaba Mukama asoniwe omuwerezawo olw’ekintu kino ekirala: Mukama wange bwanaangiranga mu yekalu ya Limoni okuvunama nga anesigamye kumukono gwange, era zena ninvunamirayo, bwenaavunamiranga mu yekalu ya Limoni, nsaba Mukama asoniwe omuwereza wo olwakino.”

Erisa yaamukoba nti, “Ja mirembe.” Nayamani bweyali awezizaku olugendo, Gekazi omuwereza wa Erisa, omusaada wa Katonda, yaalowooza mu nda ye nti, “Mukama wange abitiriiza ekisa ku Nayamani ono omu Alamiyani, kubanga tatwaire by’abaire amuleteire. Bwene bwene nga Mukama bw’ali omulamu, ndakumulumukirira mbe nikyemutoolaku.”

Kale Gekazi yaayanguyiriza ayagaane Nayamani. Nayamani bweyamubona nga aida bunambiro, yaaninuka ekigaali kye okumwagaana. Yaamubuuza nti, “Kiri bulungi?”

Gekazi yaairamu nti, “Kiri bulungi, mukama wange antumye nkukobe nti, ‘Waliwo abavubuka babiri abaidye okuva mu kikunsu kyaba Nabbi ababa muni ey’ensozi eya Efulayimu. Akusaba obaweyo ekitundu kirala ekya feza n’amajoola abiri ag’engoye.’”

Nayamani yaamuiramu nti, “Mu buli ngeri, twala ebitundu bibiri ebya feza.” Nayamani yaamukubiriza okubiikiriza, male yaabimusibira mu nsawo ibiri, nga mulimu n’amajoola abiri ag’engoye. Yaabiwa babiri ku baidu be baabimwetwikira, baamukulembera. Gekazi bweyatuuka ku lusozi, yaatwikula abaidu ebintu, yaabitereka mu numba. Yaasiibula abaidu, baagolola. Male yaaja yaayemerera mu maiso ga mukama we Erisa. Erisa yaamubuuza nti, “Gekazi ovawa?” Gekazi yairamu nti, “Omuwereza wo taviireku wano.”

Aye Erisa yaamukoba nti, “Omwoyo gwange tigubaire niiwe nga omusaada aniinuka ekigaali okukwagaana? Kino n’ekiseera eky’okutwaala sente, oba engoye, oba ebibala, oba enimiro ed’ebibala, oba ebisibo, oba amagana, oba abaidu abasaada, oba abaidu abakazi? Ebigenge bya Nayamani biidakukwesibaku niku izaire lyo emirembe n’emirembe.” Awo Gekazi yaava mu maiso ga Erisa nga agengewaire nga ayeruse nga omuzira.

Study Questions: Obutaba omuntu alulunkanira sente Ebigenge bya Nayamani (II Bakyabazinga 5:1-27)

Introduction:

Money in itself is not sinful and evil as it is simply a part of the material goods that God Himself has created on this earth for us to be overseers of. However, the love of this money and the fixation of it as a controlling idol and main focus on our lives is not only the road to all kinds of evil and perversion, but also the allowance of it to become a “god” in our lives. In this story of Naaman and his curing of leprosy, we see the focus of money in the greed of the servant of Elisha and ultimately the destruction that it brought upon his life as a result of it.

Goals:

Knowledge - To understand the destructive path of greed and selfish ambition; To know that whenever we place anything before God, we are in actuality beginning to not trust and rely on God alone but instead rely on the passing material possessions around us.

Attitude - To come to believe that God will meet our every need in His timing and in His way; To be content in our Spirit with what the Lord has entrusted us with; To remove our focus from the things that we desire to become more like the desires of God.

Actions - To live in contentment and joy with the things that the Lord has entrusted us; To realize that all we have is not our own but merely that which the Lord has given us to be entrusted for such a short time on this earth.

Memory Verses:

Luke 16:13 “No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.”

1 Timothy 6:10 “For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs”.

Hebrews 13:5 “Keep your lives free from the love of money and be content with what you have, because God has said, “Never will I leave you; never will I forsake you.”

Scriptures for your study:

Luke 16:13; 1 Timothy 6:6-10; Philippians 4:10-19; Matthew 6:19-21, 24-34; Acts 5:1-11; Hebrews 13:5

Questions about the Story:

1. Who was Naaman and what was his position? (Verse 1: Naaman was the commander of the army of the king of Aram. He was a great man and highly regarded, being a valiant soldier.)
2. What was the problem that Naaman had? (Verse 1: He had leprosy.)
3. What did the Israelite servant girl suggest to her mistress to advise Naaman to do? (Verse 3: The servant girl suggested that Naaman would go and see the prophet in Samaria to be cured of his leprosy.)
4. What were the belongings that Naaman took with him to the land of Israel? (Verse 5: Ten talents of silver, six thousand shekels of gold, and ten sets of clothing.)
5. What was the king of Israel's response to the King of Aram sending Naaman to him to be healed? (Verse 7: The King of Israel tore his clothes as he was distraught and worried as he knew full well that he was not in any position nor did he have any power to restore someone who had be afflicted with leprosy.)
6. What was Elisha's response when he heard the trouble that the King of Israel was facing? (Verse 8: Elisha sent word to the King to have him send Naaman to himself in order that Naaman would know that there was a prophet in Israel.)
7. In what manner did Naaman arrive at the house of Elisha? (Verse 9: Naaman arrived at the house of Elisha with all of his horses and chariots in a manner of a grand array.)
8. What answer did Elisha give to Naaman and in what manner did he answer him? (Verse 10: Elisha sent a messenger to Naaman and told him to go wash in the Jordan River seven times.)
9. What was Naaman's response to Elisha's command to wash in the Jordan River? (Verses 10-12:Naaman was angry and turned off in rage thinking that any other river that he could go to would be cleaner and easier.)
10. What was the result of Naaman's obedience to wash and be cleansed in the Jordan? (Verses 13-14: Naaman's flesh was restored and he became clean like that of a young boy.)

11. What was Naaman's two-fold response to Elisha after his healing? (Verse 15: Naaman came to recognize and realize that this miracle could not have come about by any other manner than by the divine act of the Almighty God. As a result of his gratitude, Naaman offers Elisha a gift in return for his help.)
12. What was Elisha's response to Naaman's urging for him to receive a gift? (Verse 16: Elisha continually refused saying, 'As surely as the Lord lives, whom I serve, I will not accept a thing.')
13. What was the response that Elisha gave Naaman as he went on his way to return to his homeland? (Verses 17-19: Elisha sent Naaman on in peace.)
14. What were the thoughts of Gehazi, the servant of Elisha, after seeing the miracle that took place and refusal of Naaman's gift by his master? (Verse 20: Gehazi said to himself that his master was too easy on Naaman by not accepting what was brought, and that he would run after him to receive the gifts for himself.)
15. What kind of dedication did Gehazi have in receiving a gift from Naaman? (Verses 19-20: Gehazi ran after Naaman to catch up with him after he had already traveled some distance. Gehazi also vows by the LORD God Almighty that he would run after Naaman to receive something from Him, which is the same type of vow that Elisha has just previously given regarding not accepting a gift from Naaman.)
16. Who did Gehazi the servant of Elisha fail to consult with before going on his venture to receive a gift from Naaman? (Verse 20-21: Gehazi failed to talk with Elisha, as he merely said to himself that he was going to do such a thing.)
17. What does Gehazi tell Naaman was the purpose of him running after him? (Verse 22: Gehazi said that Elisha had sent him to receive two talents of silver and two sets of clothing for two young prophets that had just arrived)
18. Who was Gehazi actually taking the clothing and talents of silver for that was originally intended for Elisha? (Verse 24: Gehazi took the gifts from Naaman and put them away in the house for his own purpose and use.)
19. What did Gehazi tell Elisha when he was asked where he had been? (Verse 25: Gehazi answered his master that he hadn't gone anywhere.)
20. What was the result of Gehazi's sin of not only greed but of lying? (Verses 26-27: He and his descendents would inherit

the leprosy that had clung to Naaman. As a result of this, Gehazi was also forced from the presence of Elisha, where he had been in the same house as the “man of God”.)

Discussion Questions:

1. In looking at the servant girl who was an aide to Naaman’s wife, where do we see that her faith was even amidst slavery in a foreign land and in her lowly position? (Verse 3) [The faith of the servant girl was in the Lord God Almighty and in His power to use His servants for the furtherance of His glory. Even though she was a servant girl, she had the faith to bring before her master’s mistress the suggestion of going to see the “man of God” in her homeland.]
2. How should we respond when we are faced with problems and dilemmas in this life? (Verse 3) [As Christians, we should be continually renewing our gaze upon the Lord God Almighty realizing that He alone can save us in our times of need.]
3. Are you looking immediately to the Lord and His power and pointing people around you to Him or do you look at how you can try to do something in your own strength?
4. What was realized by the King of Israel about the need of finding a cure for Naaman’s leprosy? (Verse 7) [The King realized that it was an impossible task when looking at what man could do by themselves.]
5. How did Elisha respond to the trouble of curing Naaman’s leprosy? (Verse 8) [Elisha didn’t worry or fret, but had faith in the position that God had appointed him to and that He was able by God’s grace to do the impossible in man’s eyes.]
6. How should we as Christians be reacting when unbelievers are coming to us for help and assistance? (Verses 9-10) [We should be willing to help them and point them to the Lord in our actions, not helping them for our own gain, but instead we should help them so that they would come to realize the power of God.]
7. What do we learn about how the Lord operates when we look at how Naaman was healed? (Verses 10-14) [We see that the Lord saves in simple ways. There isn’t any grand work that we have to do in and of ourselves, but to simply be washed and cleansed. The same is true with us as Christians with baptism and repentance.]
8. What do we learn about the love and patience of God when we look at the healing of Naaman? (Verses 10-14) [We see the overwhelming love and patience of God in His dealing with

Naaman primarily as Naaman was from the land of Aram that was not associated with God's chosen people, and in fact were their enemies. Secondly we also observe God's patience and love in the healing of Naaman when at first, Naaman was angry and frustrated at the request of Elisha/God to wash in the river Jordan. However, the Lord was patient with him amidst his anger and allowed for him to be cleansed.]

9. How have you seen the patience of God upon you in your life?
10. What do we see is Elisha's response to material possession and wealth after Naaman comes back after being cleansed and offers gifts and treasures? What was Elisha's focus on? (Verses 15-16) [Even though Naaman urged Elisha to accept that which was being offered, Elisha refused. Elisha's focus was not on the material wealth that he could gain from the situation but rather it was on pointing Naaman to the glory and majesty of God and opening his eyes to the true God.]
11. What are some of the ways you are tempted to respond when you are faced with the temptation material wealth and possessions?
12. How can you be guarding yourself against the temptation of greed and selfishness in your own life?
13. What was Gehazi's response and attitude toward his master Elisha after He vowed by the Lord that he would not take anything from Naaman? How is this showing disrespect toward his master? (Verse 20) [Gehazi said to himself that he thought that Elisha was being too easy on Naaman and that a different course of action should be taken. This shows disrespect and a discredit for the authority of Elisha as Elisha had already given an answer as the master and now Gehazi was thinking about how to go around that answer instead of obey it.]
14. In the life of Elisha's servant Gehazi, what happens to him when he allows precedence for the sin of greed to overtake him? (Verses 19-25) [We see that for Gehazi, when greed overtakes him, he doesn't just fault in one sin, but that one sin leads to another which leads to another and it slowly escalates into a multitude of sin.]
15. What is the process of the sin in the life of Gehazi? How did he get to where he ended up? (Verses 19-25) [He starts off by disrespecting/disregarding what his master had stated, leading to his dwelling on the sin of greed and the need for material gain, which lead to lying to both Naaman and Elisha and the stealing of Naaman's goods in actuality.]

16. For us in our own lives, how have you seen sin grow as it starts with something small and leads from one thing to another? (Verses 19-25)
17. What happens to us when we allow sin to have mastery in our lives? (Verses 26-27) [We see that there will always be a consequence and that the effects of sin are destruction and deportation. For Gehazi, this was the destruction of leprosy and the deportation from the presence of Elisha. For us as Christians, we see that likewise our sins have earthly consequences, but that the destruction of our sin is death, and the deportation from the presence of God for all of eternity.]
18. Why do we as Christians not need to worry and exasperate about wealth and finances? [We as Christians don't need to worry about financial obtainment as the Lord God knows what we needs and is able to amply supply our needs when we have them.]

58. Munwerere ku Mazima

Ananiya ni Safira
(Ebikolwa 4:32 – 5:10)

Abaikiriza boona boona bali kirala mu mwoyo ni mu birowoozo. Tiwaali n'omuntu ey'ebaliranga obwananyini ku bintu bye, aye baagabananga byona byona bye baalinga nabyo. Abatume b'eyongera okudulira okuzuukira kwa Mukama Yesu mu maani amangi, era ekisa kingi kyabaliku boona boona. Tiwaali muntu mubo eyalin'obwetaavu. Kubanga buli kiseera abo abaali n'amataka n'amayumba baabitundanga, baaleetanga sente edavangamu. Baaditanga ku bigere bya abatume, era dagabirwanga omuntu nga obwetaavu bwe, bwe bwali.

Yusufu, omulevi eyali ow'e Sayipurasi, abatume gwebayetanga Balunaba (ekitegeeza mutabani w'okugumya), yatunda enimiro ye yaaleeta sente yaadita ku bigere by'abatume.

Mpegano omusaada ayetebwa Ananiya, walala ni mukazi we Safira, boona baatunda ekitundu ku itaka lyaibwe. Yasalawo okwesigaliza ekitundu ku sente, nga ni mukazi we akitegeire bulungi, yaaleeta ekitundu ekyasigala yaakita ku bigere by'abatume.

Petero yaakoba nti, “Ananiya, kidye kitya Setani okuidula omwoyo gwo n'olimba Omwoyo Omutukuvu niwesigaliza ekitundu ku sente d'ofunie okuva mu itaka? Eitaka tilyali lilyo nga likaali kutundibwa? Era nga limaze okutundibwa, esente tidaali mu buyinza bwo? T'olimbye bantu wabula olimbye Katonda.”

Ananiya bweyawulira ebigambo bino, yagwa wansi yaafa. Era ensisi yaabutikira abo boona boona abaakiwulira. Abavubuka baavayo baazinga omulambo gwe, bagutwala okuguziika.

Oluvainuma lw'esaawa nga isatu, muka Ananiya yaida nga akaali kutegeera kibairewo. Petero yaamubuza nti, “Nkobera, guno n'omuwendo iwe ni Ananiya gwe mufunie mu itaka?” Yairamu nti, “Yii, n'ogwo.”

Petero yaamukoba nti, “Oyinzira otya okuikiriza okugezesa Omwoyo wa Mukama? Bona! Ebigere eby'abasaada abaziise balo biri ku mulyango era wena banaakutwaala.”

Kukiseera ekyo, yagwa wansi ku bigere bye yaafa. Male abavubuka

bangira era, bwebaamubona nga amaze okufa, baamufulumya
baamutwaala, baamuziika kumpi ni iba.

Study Questions: Munwerere ku Mazima

Ananiya ni Safira
(Ebikolwa 4:32 – 5:10)

Introduction:

As Christians, it is important and essential for us to live by the truth and hold to the truth as it is the very character and essence of God and the description of His Word. Jesus himself describes himself in this way as He said to His disciples “I am the truth” (John 14:6) and about the Word of God that “Your Word is truth” (John 17:17). Jesus also describes Satan as the “Father of Lies” (John 8:44) and those that speak his language of lies to be his children and of his nature. Thus, for us as Christians, it is essential for us to hold to the truth as in essence we are in fact holding on to Lord and His Word, whereas when our lifestyle is consumed by lies, we find ourselves uniting ourselves with the character of this world, our flesh, and the devil.

Goals:

Knowledge - To understand the seriousness of our words and the need to speak the truth. To understand that when we speak something other than the truth or what actually is happening, it is sin for the reason that is contrary to the character of God and the way He operates. To come to the understanding that God is a God of truth and only conveys the truth, thus to speak contrary to the truth is to act contrary to the nature of God. To come to realize that when we do not hold to the truth in our life that everything around us crumbles around us as it is not having basis on anything. To acknowledge

Attitude - To believe in the necessity to stand firm in the truth and to hold onto absolute truth. To come to believe that our sin is serious in the sight of God and that there is consequences for our actions and thus we must be careful how we live.

Actions - To hold truth as the highest importance and live a life full of honest character and reputation before God and man. To rebuke lying lips when we encounter them and to spur each other on as believers to live truthfully as the Lord calls us to.

Memory Verses:

John 17:17 “Sanctify them by your truth, your word is truth”
Ephesians 6:13-14 “Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist.”

Scriptures for your study:

John 8:42-47; John 14:6; John 17:17; Ephesians 6:10-18; James 3:1-10;
1 Corinthians 4:7; Luke 16:13; Matthew 6:24

Questions about the Story:

1. How did the believers of the early church show a sense of community in their fellowship (Verse 32: They were of one heart and mind. No one claimed his possessions as his own but they shared all that they had.)
2. Why were there no needy people among the early believers? (Verses 32-35: Everyone shared everything that they had. A big portion of this came from those that from time to time would sell their lands and houses and place the money gained at the apostles' feet for their distribution to those who had needs.)
3. Who was one of the couples that sold a piece of property? (Verse 1: Ananias, together with his wife Sapphira.)
4. What did Ananias choose to do after he sold his piece of property? (Verse 2: He decided to keep back part of the money for himself and put the rest at the apostles feet.)
5. Did Sapphira know about this false representation? (Verse 2: Yes, Ananias falsely represented their sale of the property with her full knowledge.)
6. Who did Peter tell Ananias had filled his heart? (Verse 3: Peter told Ananias that Satan had come and filled his heart.)
7. What had Ananias done that had caused Satan to so fill his heart? (Verse 3-4: He lied to the Holy Spirit and kept for himself some of money that he received for the land he sold. He had not lied to man but to God.)
8. What happened to Ananias after he heard the truth of Peter's words? (Verse 5: When Ananias heard this, he fell down and died and was taken off to be buried.)
9. What resulted in the lives of those who heard what happened to Ananias (Verse 5: Great fear seized all who heard of it)
10. What did Peter ask Sapphira when she came in to see him 3 hours later, not knowing what had happened? (Verse 7-8: Peter asked Sapphira, "Is this the price you and Ananias got for the land?")
11. How did Sapphira respond to Peter's question? (Verse 8: She lied and told him that it was the price.)
12. What was the result of Sapphira's lie and testing of the Spirit of the Lord? (Verse 9-10: She died and fell down at the feet of Peter and was buried that same day alongside her husband.)

Discussion Questions:

1. What is your response when you see a need of those around you in the body of Christ? (Verses 32-35)
2. Would you be willing to give that which you have for the assistance of those who are in need? (Verses 32-35)
3. Do you look at your possessions as “your own”? How are we to look at our possessions? (Verse 32) [None of the possessions that we have are in fact ours. We do not have anything that has not been entrusted to us by God.]
4. Often times in our lives, we lie to ourselves by thinking that all of the possessions we have are our own. How have you seen this happen in your own life or in the lives of those around you?
5. In what ways do we in our own lives, like Ananias, decide to half-heartedly giving toward something that we have already committed to? (Verse 2)
6. How was the “good thing” that Ananias and Sapphira were doing in selling their property and giving it to the apostles turned into a negative and sinful thing? (Verses 2-9) [As a result of their lies and false representation of the truth, their original desire of doing something to assist the body of Christ resulted in a sinful and destructive ending.]
7. Why is it hard at times to want to tell the truth? [Many times we see the possibility of a lie bringing a short term benefit to our lives (popularity, temporary gain, etc.), however, we often miss the fact that down the road the truth will be revealed and the lie can’t hold up under itself.]
8. When we lie, whose character are we associating with? (Verse 3) [When we lie, we are associating with the character of Satan, who is the “father of lies”.]
9. Why is lying such a serious thing in the eyes of God? (Verses 3-9) [Lying is a very serious thing in the eyes of God because it is contrary to His nature and character. Going against the nature and character of God is opposing Him and the identity of His being.]
10. Is there always a consequence for sin? (Verses 5-9) [There is always some consequence for sin. At times there will be a physical and obvious consequence for our actions here on this earth, however, for all who are without Christ, there is an eternal consequence to be faced for our sin which is spending an eternity in hell in separation from God.]

59. Obutayanguwa Kusunguwala

Nabali ni Abigayiri
(I Samwiri 25:2-39)

Waliwo omusaada e Mawoni, eyali n'ebyo'obugaiga eyo e Kalameri, yali mugaiga ino. Yali n'embuzi lukumi n'entaama enkumi isatu, deyamweranga e Kalameri. Erina lye yali ni Nabali ni mukazi we yali ni Abigayiri. Abigayiri yali mukazi mugezi era nga asikiriza. Aye iba, omuKalebaiti, yali wantaka era nga mukumpania.

Dawudi bweyali nga ali mu idungu, yawulira nti Nabali yali amwesa entaama. Kale yaatuma abavubuka musanvu yaabakoba nti, "Muje eri Nabali e Kalameri mumunamukize. Mumukobe nti, 'Owangaale! Dawudi akwendeza obulamu obulungi iwe n'amaka go! Era n'ebibyo byona byona abyendeza obulamu obulungi.

"Mpegano mpulira nti kiseera kya kumwa ntaama. Abaayi bo bwebaali niife, titwababisa bubi, era ekiseera kyona kyona kye baali e Kalameri, tibaabulwaku kyaibwe. Buuzabawereza bo era baidakukobera. Kale nkusaba olage abavubuka bange okuganja, kubanga tuidye kukiseera eky'okujaguza. Nkusaba oweyo abawereza bo ni mutabani wo Dawudi kyona kyona kyonaababonerayo."

Abasaada ba Dawudi bwebaatuuka, baawa Nabali obubaka buno mu liina lya Dawudi. Male baalindirira.

Nabali yairamu abawereza ba Dawudi nti, "Dawudi ono n'ani? Naani ono mutabani wa Yeseri? Enaku dino abawereza bangi balikulumuka okuva ku bakama baibwe. Lwaki nalitoire emigaati gyange n'amaadi gange, n'emamba yensaliire abakozi bange abammwera entaama, ningiwa abantu bentategeera ani aidi yebava?"

Abasaada ba Dawudi baakyuka bairayo. Bwebaatuuka, baategeeza buli kigambo. Dawudi yaakoba abasaada be nti, "Mwesabike ebitala byaimwe!" Kale b'esabika ebitala byaibwe, ni Dawudi yena y'esabika ekikye. Abasaada kumpi ebikumi bina baaja ni Dawudi, n'abandi ebikumi bibiri baasigala okukuuma ebintu byaibwe.

Omu ku bawereza ba Nabali yaakoba muka Nabali nti, "Dawudi yawereza ababaka okuva mu idungu okulamusa mukama waife aye yabavuma buvume. Ate nga abasaada bano baatukola bulungi. Era ekiseera kye twaamala mu itale nga tubali kumpi tiwaali kintu kyatubulaku. Emisana n'obwire baalinga lukomera lwaife ekiseera

kyona kyona kyetwalundira entaama daife kumpi nabo. Mpegano kirowoozeku obone ky'oyinza okukola kubanga akabi kalengeedera waigulu wa mukama waife n'amaka ge goona goona. Musaada munanfuusi ino nti wazira n'ayinza kumuwabula."

Abigayiri tiyayonoona kiseera. Yatoola emigaati ebikumi bibiri, ebidoome bibiri eby'amaliba nga mulimu omwenge, entaama ibiri embaage, ebikapu bibiri eby'engaano enkalange, obugaati kikumi obw'ebibala ebikalu n'obugaati ebikumi bibiri obw'ebibala ebiwoomerera, yaabitwika ku ndogoyi. Male yaakoba abawereza be nti, "Mukulemberemu nze mbave einuma." Aye tiyakoberaku iba Nabali.

Bweyali ng'avuga embalasi ye mu kiwonvu eky'omunsozi, yaagwa mu basaada ba Dawudi nga baserengeta okuida y'ali, yaabagaana. Dawudi yali yaakamala okukoba nti, "Tikigasiiza - obukuumi bwenata ku bintu by'omusaada ono mu idungu niwataba kintu kyabula. Ansasure bubi mu bulungi. Nsaba Mukama akole ku Dawudi, n'obukambwe bube bungu, singa webunaakyeera nnaaba nkaalesewo omusaada n'omulala ku boona boona b'atwaala!"

Abigayiri bweyabona Dawudi, yayanguwa okuva ku ndogoyi ye yaavunamira Dawudi nga n'obweni butuuse ku itaka. Yagwa ku bigere bye yaakoba nti, "Mukama wange leka omusango gube ku nze zenka. Nsaba oikirize omuwereza wo ayogereku niwe; wuliriza ekyo omuweerezawo ky'aja okwogera. Nsaba mukama wange aleme kuisayo mwoyo ku musaada oyo omunanfuusi Nabali. Afanana eriina lye - eriina lye ni Musiru, era obusiru bubita naye. Aye nze omuweerezawo, tinaboine ku bawereza mukama wange beyasindise.

"Aye mpegano nga Mukama bw'akukuumye, mukama wange, obutayuwa musaayi n'obut'ennoneza kwesasuuza na mikono gyo, nga MUKAMA bw'ali omulamu era nga bw'oli omulamu, nsaba abalabe bo n'abo boona boona abalooza okukosa mukama wange babe nga Nabali. Era nsaba ekirabo kino, omuweereza wo kyaleeteire mukama wange, kiweebwe abasaada abakugoberera. Nkusaba osoniwe omusango omuweerezawo gwaiziza, kubanga MUKAMA alikolera mukama wange obufuzi obw'olubeerera, kubanga alwana entalo nga da MUKAMA. Leka waleme kuba kibi kikuzuulibwamu nga okaali mulamu. Waire waliwo omuntu akuyigania okutwala obulamu bwo, obulamu bwa mukama wange bunaasibiwanga mu kinwa ekinwevu eky'a MUKAMA Katondawo omulamu. Aye obulamu bw'abalabe bo, alibusuula ewala nga ekisuulibwa okuva mu nsumulo. MUKAMA bw'aliba nga amaze okukolera mukama wange buli kirungi

kyeyasuubiza nga kimugemaku, era nga amze okumulonda okuba omukulembeze wa Isirayiri, Mukama wange taliba na mugugu guzitowa ku birowoozo bye, ogw'okuyiwa omusaayi oguteetaagisa oba ogw'okwesasuza. Era MUKAMA bw'aliba nga atuusiiza mukama wange ku buwanguzi, oidukuranga omuwerezawo."

Dawudi yaakoba Abigayiri nti, "Mukama atenderezebwe, Katonda wa Isirayiri, akutumye leero okundagaana. Owebwe omukisa olw'okusalawo kwo okulungi n'okunkomaku obutayiwa musaayi olwaleero n,obut'esasuuza na mikono gyange. Kubanga, nga MUKAMA, Katonda wa Isirayiri bw'ali omulamu, oyo ankomyeku obutakukosa, singa t'oidye mangu okundagaana, webwandikyereire, tiwalibaire musaada n'omulala eyalisigaire nga mulamu ku bantu ba Nabali."

Awo Dawudi yaatoola Abigayiri byeyali amuleeteire yaamukoba nti, "Irayo eka mirembe. Mpuliire ebigambo byo era ndikiriiza okusaba kwo."

Abigayiri bweyaja eri Nabali, yali ali munumba nga akoze embaga eri nga eya Kyabazinga. Yali atamiire era nga aiduire amasanu. Kale yaaloba kumukoba kintu kyona kyona okutuusa bwebwaakya. Male kunkyo, nga Nabali omwenge gumuweireku, mukazi we yaamukobera ebintu bino byona byona, omutima gwe gwesiba yaafuuka nga eibaale. Oluvainuma olw'enaku nga ikumi, MUKAMA yaakuba Nabali yaafa.

Dawudi bweyawulira nti Nabali yali afiire, yaakoba nti, "MUKAMA atenderezebwe, oyo anwaniirewo olutalo lwange ni Nabali eyanooma. Yalobera omuidu we okukola obubi era yaatwika Nabali ebibi bye ku mutwe gwe." Olwo Dawudi yaawereza Abigayiri obubaka nga amusaba okumufuula mukazi we.

Study Questions: Obutayanguwa Kusunguwala

Nabali ni Abigayiri

(I Samwiri 25:2-39)

Introduction:

Anger is an emotion that can quickly control and capture the actions of a believer and would attempt to lead his or her actions in a negative way. In our anger we often respond irrationally and sinfully, without the love and peace that God would want us to have in our lives. Anger in itself is not sinful as it is possible to have righteous anger (John 2:12-17), however, many times we are not able to correctly discern this for our lives unless we spend time bringing it first before the Lord and His Word. Thus we should not be quick to anger, but rather respond slowly and gently to the situation with love radiating from our lives.

Goals:

Knowledge - To understand how we are to act and live in regard to others around us that frustrate us. To realize the effectiveness of a calm and humble approach to a situation that is intense.

Attitude - To adopt an attitude of humility and respect for those around us, even if we are not agreeing with them or they are provoking and arrogant.

Actions - To live calm and quiet lives in the world around us, while holding strong and firm to our convictions.

Memory Verses:

James 1:19-20 “My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, for man’s anger does not bring about the righteous life that God desires”

Psalm 4:4 “In your anger do not sin; when you are on your beds, search your hearts and be silent.”

Scriptures for your study:

James 1:19-21; Psalm 4:4; Ecclesiastes 7:9; 1 Timothy 2:8; Colossians 3:8; Ephesians 4:26, 31; 1 Timothy 2:2

Questions about the Story:

1. How many sheep and goats together did Nabal own? (Verse 2: In total, Nabal had four thousand livestock represented by his goats and sheep.)
2. Who did Nabal have as a wife and how is she described? (Verse 3: Nabal had a wife named Abigail who was very beautiful and intelligent.)

3. Who was watching over Nabal's sheep/goats while they had been out in the field? (Verse 7: David and his men.)
4. What message did David send to Nabal by means of his ten young men? (Verses 6-8: "Long life to you! Good health to you and your household! And good health to all that is yours! Now I hear that it is sheep-shearing time. When your shepherds were with us, we did not mistreat them, and the whole time they were at Carmel nothing of theirs was missing. Ask your own servants and they will tell you. Therefore be favorable toward my young men, since we come at a festive time. Please give your servants and your son David whatever you can find for them.")
5. What was the manner of the request that David put before Nabal? (Verses 6-8: It was a very honoring way of David to ask for assistance for him and his men due to the protection they had given.)
6. What did David specifically ask Nabal for? (Verse 8: Whatever he was able to find for them.)
7. How did Nabal respond toward David's request? (Verses 10-11, 14: Nabal responded in arrogance and pride as he responds by asking, "Who is this David?" or "Who is this son of Jesse?", which was the very man who had been protecting his large flock both day and night. He also hurled insults at the messengers who came from David.)
8. How did David immediately reply toward Nabal's response? (Verse 13: David told his men to put on their swords and took 400 of his men to go up to Nabal.)
9. What did the servants tell Abigail about what the nature & character of David's men were? (Verse 15-16: They told her that the men were good to them, not mistreating them, and nothing of theirs was ever missing. Night and day they were a wall around them.)
10. What did the servants realize was going to happen to their household unless something happened quickly? To what did they accredit it to? (Verse 17: They realized that disaster was coming over them and the whole household as a result of the wickedness of their master Nabal and the hardness of people talking to him.)
11. What did they encourage Abigail to do? (Verse 17: The servants told Abigail to think it over and see what she could do.)
12. What action did Abigail take at the news of the concerned servants? (Verses 18-19: She lost no time. She baked 200

loaves of bread, two skins of wine, five sheep, five seahs of roasted grain, a hundred cakes of raisins, and two hundred cakes of pressed figs. She took all of it and sent it on ahead of her to David and his men.)

13. What was David planning on doing to Nabal's household as he had been paid back evil for good? (Verses 21-22: David was planning on not leaving one male alive of all who belonged to him.)
14. What was Abigail's physical response when she saw David descending toward her? (Verse 23: She quickly got off her donkey and bowed down before David with her face to the ground.)
15. What was the nature of what Abigail told David while she was at his feet? (Verse 24-28: She humbly asked for forgiveness for the sake of her husband Nabal and she blesses David and acknowledges his commitment to the Lord.)
16. What did Abigail prevent from happening by coming before David? (Verses 32-36: Her wisdom in how to handle the situation came to save her master's household from destruction.)
17. What did Abigail come back to find Nabal doing after she had come in contact with David? (Verse 36: He was in his house holding a banquet like that of a king. He was in high spirits and very drunk.)
18. What happened to Abigail told Nabal what she had done in making amends with David? (Verse 37: His heart failed him and he became like a stone when he heard what his wife had done.)
19. Who was it that struck down Nabal to his death? (Verse 38: The LORD struck down Nabal.)
20. What was David's response when he heard that Nabal had been struck down? (Verse 39: David looked to the Lord as the One who had upheld my cause as Nabal had been treating him with contempt and kept Nabal's wrongdoing on his own head.)

Discussion Questions:

1. How should we respond to those around us that have been watching out for us and are looking out for our own interest? (Verses 6-8) [We should be responding in appreciation and thankfulness for those around us that are taking care of us.]
2. How do you respond to those around you that are assisting you in your life (ie. family, spouse, children, church members)?

3. Who are the characters that we see responding in anger from this passage? (Verses 10-11, 13) [We see in this passage that both Nabal and David respond in anger.]
4. How is the characteristic of their anger very different from each other? (Verses 10-11, 13-16) [Nabal's anger was wickedly without cause and was very arrogant and prideful in nature whereas David's anger was in response to the wickedness that he saw as he sought to bring correction to the situation.]
5. As we look at Nabal's response, what can we learn about what happens to those around us when we respond quickly in anger? (Verses 10-13) [When we are quick to respond in anger, it provokes those around us to respond quickly in anger as well to the rising intensity. It also makes it more difficult for peace to be made and often brings a destructive outcome.]
6. When we respond in anger, who does it end up affecting? (Verse 17) [The disaster of our sin, especially anger ends up affecting not only us, but also all of those around us.]
7. How does our anger affect the way people see our character?
8. How do people see you when they look at your life?
9. What kind of life would God want us to have in order to better represent Christ? (Verses 17-18) [God would not have us to be men and women filled with anger but rather to be filled and overflowing with love and peace that surpassing understanding so that when people look at our lives they would see a reflection of His Son.]
10. How should we to be responding when we see those around us rising up in anger? (Verses 17-18) [Like Abigail, we should lose no time in responding in love and in peace, making amends where they need to be made and making right the situation even if we are not directly responsible for the negative actions that started the anger to arise.]
11. What are some of the characteristics of a peacemaker? (Verses 18-28) [Peacemakers are wise, humble, mediators, gift givers, and encouragers.]
12. What are some of the ways in which you can act as the peacemaker amidst those around you?
13. How did Jesus act when he was treated badly in response to the good he gave? [Jesus continued to love those around him and did not open his mouth or show anger.]
14. What do we learn about the justice of God in regard to sin from this passage? (Verse 38) [The Lord will always avenge those who act wickedly and in sin.]

60. Okufuga amaka go
Malyamu, Yusufu ni Yesu (Luka 2:39-52)
Eli ni Batabani be (I Samwiri 2:12-26)

Luka 2:39-52

Yusufu ni Malyamu bwebaali bamaze okukola ebyo byona byona ebyali byetaagisa mu MATEEKA ga MUKAMA, baairayo e Galilaaya mu kibuga kyaibwe eky'eNazalesi. Omwaana yaakula yaafuuka wa maani; yaaiduzibwa amagezi n'ekisa kya Mukama kyaaba ku ye.

Buli mwaka, bakaire be baajanga e Yerusalemi ku mukolo gw'embaga ey'okubitaku. Bweyaweza emyaka eikumi n'ebiri, baaja ku mbaga nga akalombolombo bwe kaali. Oluvainuma olw'embaga, nga bakaire be bairayo eka, omulenzi Yesu yaasigalayo e Yerusalemi, aye tibaakimanya. Nga balowooza nti yali ali walala nabo, baatambula okumala olunaku lulamba. Male baatandika okumunoonia mu b'enganda ni mu mikwano gyaibwe. Bwebaalemwa okumubona, baairayo e Yerusalemi okumunoonia. Oluvainuma olw'enaku isatu, baamwagaana mu luya lwa Yekalu nga atyamye wagati mu basomesa abakugu, nga abawuliriza era nga ababuza ebibuuzo. Buli eyamuwulira yewuunia okutegeera kwe n'okuiramu kwe. Bakaire be bwebaamubona, baawunikirira. Maama we yaamukoba nti, "Mutabani, lwaki otubisiiza oti? Nze ni Baaba wo obweira tukunoonia nga tuli beraliikirivu."

Yaabairamu nti, "Lwaki mubaire munnonia? Timuidi nti mbaire nina okuba mu numba ya Baaba wange?" Aye tibaategeera kye yali abakoba.

Olwo yaaserengeta nabo e Nazalesi era yaabagondera. Aye maama we yatwaala ebintu bino okuba ebikulu, yaabikumira ku mutima gwe. Era Yesu yaakula mu magezi ni mu mubiri, era ni mu kuganja eri Katonda n'eri abantu.

I Samwiri 2:12-17, 22-25

Batabani ba Eli baali basaada bananfuusi; tibaawanga Mukama kitiibwa. Mpegano yali nkola ya ba kabona nga bawereza abantu nti buli muntu lweyawangayo sadaaka, era nga emamba efumbibwa, omuwereza wa kabona yaidanga n'ewuuma ey'engalo eisatu mu ngalo. Nga agisimba mu sepiki oba mu binika oba mu nsaka, era kabona yaatoola ekyo kyona kyona wuuma kyelobye yaakyetwaalira. Batyo bwebaabisanga aba Isirayiri boona boona abidanga e Siiro. Aye nga

n'amasavu gakaali kwokebwa, omuwereza wa kabona nga aida eri omuntu eyali nga awayo sadaaka, yaamukoba nti, "Tooleraku kabona emamba ey'okukalirira: taidakuikiriza mamba nfumbe okuva y'oli okutoolaku embisi yonka.

Singa omuntu yamukobanga nti, "Lindaku amasavu gasooke gababuke, male otwaale ky'oyenda kyona kyona," omuwereza nga amuiramu nti, "Be, gireete buti; bw'otagimpa naagitwaala bya ntaka."

Ekibi ky'abavubuka kino kyali kinene ino mu maiso ga Mukama, kubanga baanoomanga ekiwebwayo kya Mukama.

Eli yali akairike ino. Yawuliranga byona byona batabani be byebaali bakola abantu ba Isirayiri boona boona. Era yaawulira nga bwebaali basula n'abakazi abaaweerezanga ku mulyango gwa wema ekungaanirwamu. Kale Eli yaakoba batabani be nti, "Lwaki mukola ebintu bino? Abantu boona boona bankobera ebintu eby'obunanfuusi byemukola. Batabani bange, ekyo be. Ebigambo byempulira tibirungi. Era birikusaasaana mu bantu ba MUKAMA. Singa omuntu ayonoona eri omuntu owundi, Katonda ayinza okuyamba omwonooni oyo. Aye singa omuntu ayonoona eri MUKAMA, ani ayinza okumuyamba?" Mu kifo eky'okuwuliriza baaba waibwe Eli kyeyakoba, batabani be tibaafayo ku kulabula kwe. Ekyo kyaba kityo kubanga MUKAMA yali amaze okusalawo okubaita.

Study Questions: Okufuga amaka go (Luka 2:39-52 & I Samwiri 2:12-26)

Introduction:

In the undertaking of managing your household, there is very little that one can control regarding the heart of the others who are in your household (spouse and children), however, there is a lot you can do in how you lead your life, the example you lead, the direction in which you point everyone, and the priorities you set for your household. The main difference that can ultimately be seen in the management of a household is whether or not the household is centered around the Word of God and has God as the ultimate leader of the household. Without the Lord God being the master of the house, it will crumble in confusion and unrest.

Goals:

Knowledge - To understand the importance of raising your family according to the Word of God and training them in the way in which they should go.

Attitude -To recognize that the only manager of the household is God alone and the only one who can truly make a difference in the life of all.

Actions - To bring first and foremost yourself before the Lord to have your life centered around Him and then guide and direct your family to be centered around the Lord as well.

Memory Verses:

Psalm 127:1 “Unless the LORD builds the house, its builders labor in vain. Unless the LORD watches over the city, the watchmen stand guard in vain.”

Scriptures for your study:

Colossians 3:17-21; Ephesians 6:1-4; Proverbs 13:24; Hebrews 12:6-11; Deuteronomy 6:1-9; Psalm 127:1

Questions about the Story:

Luke 2

1. What did Joseph and Mary finish before returning home? (Verse 39: Before returning home, Mary and Joseph did everything that was required by the law of the Lord.)
2. Whose grace was upon Jesus as he grew and was filled with wisdom? (Verse 40: The grace of God was upon him.)

3. What were Mary and Joseph sure to do every year in Jerusalem? (Verse 41-42: Mary and Joseph were sure to go up to Jerusalem every year for the Feast of the Passover, as was their custom.)
4. When Jesus was twelve years old, what did he decide to do when his parents left Jerusalem? (Verse 43: He stayed behind in Jerusalem)
5. Where did Mary and Joseph think that Jesus was? (Verse 44: Mary and Joseph thought that Jesus was with them in their company.)
6. How long did Mary and Joseph travel before realizing that Jesus wasn't with them? (Verse 44: Mary and Joseph traveled with their relative for a whole day before realizing that Jesus wasn't with them.)
7. What did they do when they realized that Jesus wasn't with them? (Verses 44-45: They began to look among their family and friends for him and when they didn't find him, they returned to Jerusalem.)
8. How long did they spend looking for him when they arrived back in Jerusalem? (Verse 46: They spent 3 days searching for him.)
9. How many days total had Jesus been away from his mother and father? (Verses 44-46: A total of five days. [One day traveling away from Jerusalem, and one day back, followed by 3 days there looking for him].)
10. Where did they eventually find Jesus and what was he doing? (Verse 46: They eventually found Jesus in the temple courts, sitting among the teachers, listening to them and asking questions.)
11. What was the response of those who heard him? (Verse 47: Everyone was amazed at his understanding and his answers.)
12. How had Mary and Joseph been searching for Jesus? (Verse 48: They had been anxiously searching for him.)
13. In what manner did Jesus return with his parents? (Verse 51: Jesus returned with them to Nazareth obediently.)
14. How did Jesus continue to grow after returning from Jerusalem? (Verse 52: He grew in wisdom and stature, and in favor with God and man.)

1 Samuel 2

1. For Eli's sons, how is their character and relationship with the LORD described? (Verse 12: Eli's sons were described as wicked men with no regard for the LORD.)

2. How were Eli's sons treating the offering of the Lord? (Verses 13-17: They were treating the offering of the Lord with contempt as they were not treating it as an offering to the Lord but as something that they were entitled to first and foremostly.)
3. How were they treating those who would try to honor the Lord with their sacrifice by allowing the Lord to have the fat burned off first? (Verse 15-16: They would demand the meat in their timing and take it by force)
4. What else were the sons of Eli doing with the women that were in the service at the house of God? (Verse 22: They were sleeping with them.)
5. What did Eli do when he heard about the sins that his sons were committing? (Verses 22-25: Eli rebuked them for their sinful behavior and actions.)
6. What was the response of the sons toward their father's rebuke? (Verse 25: They did not listen to their father's rebuke.)
7. What had kept them from being able to listen to their father? (Verse 25: The Lord had kept them from listening for it was His will to put them to death.)

Discussion Questions

1. What kind of example and lifestyle were Mary and Joseph leading as they were parents for Jesus? (Verse 39, 41-42) [They were doing everything that was required by the Law for them to do and made it a custom of theirs to come to the house of the Lord routinely.]
2. What kind of lifestyle and example are you showing for those who are in your household?
3. Who do we ultimately see is responsible for growing us and bringing us up in grace? (Verse 40) [God is ultimately the One who leads us to grow in Him by His grace.]
4. With the knowledge of God being the one that must work in the life of all men to grow them by His grace, how should that affect our view of parenting? (Verse 40) [We should continually be leading a godly example for our children but ultimately be turning them over to their true Heavenly Father, the Lord God Almighty, who is able to do more work than we ever could.]
5. As lived out in the life of Jesus as a boy, what do we see is the ultimate goal that we should have for our children as they grow up? (Verses 51-52) [Our goal as parents should be for

- our children to be living in obedience as they grow in wisdom and stature and in favor with God and men.]
6. As we see with the sons of Eli, is it enough merely to surround our children with the things of God in order to change their lives? [Bringing our children to church and surrounding them with the things of God is not enough to change their lives, as we see both of the sons of Eli were fulfilling the duties of priests. There must be a constant petition to the Lord to work and minister in their lives and an involvement in the lives of our children to see how they are doing in their walk with the Lord.]
 7. How much was Eli involved with the lives of his sons if he did not know of their sinful practices except by what he heard from those around him? (Verses 22-25) [By Eli only rebuking his sins after he heard what was going on shows that Eli was not involved in the lives of his sons and wasn't holding them accountable to their position as priests.]
 8. Like Eli, if we hear of our children living or walking in sin, what should our response be? (Verses 22-25) [We should be willing to rebuke those in our household that are living in sin and are in need of the Lord Jesus Christ to transform part of their life to become more like Him.]

61. Obutaba muntu ayombayomba

Lekobowamu

(1 Bakyabazinga 12:1-16)

Lekobowamu yaaja e Sekyemu. Kubanga AbaIsirayiri boona boona baali bajiire eyo okumutwikira okuba kyabazinga. Yelobowamu mutabani wa Nebati bweyabiwulira, yali akaali Misiri ku kiseera ekyo. Yeyali ajiire okubudama, nga alumuka kyabazinga Sulemani, yaaira okuva e Misiri. Kale baatumisa Yelobowamu, kale ye ni Isirayiri yona yona, baaja eri Lekobowamu, baamukoba nti: “Baaba wo yatutaku ekikoligo ekizito, aye mpegano gonzaku emirimu emikakali n’ekikoligo ekizito baaba wo byeyatutaku, era twena tunaakuweereza.”

Lekobowamu yaairamu nti, “Muireyo mumale enaku isatu male muire yendi.” Kale abantu baagolola.

Olwo Kyabazinga Lekobowamu y’ebuuza ku bakaire abaaweerezanga baaba we Sulemani nga akaali mulamu. Yaababuza nti, “Mumpabula mutya ku ngeri ey’okuiramu abantu bano?”

Bairamu nti, “Leero bw’onaaba omuweereza w’abantu bano, n’obaweereza, n’obaairamu obulungi, olwo banaabanga baweereza bo olubeerera.”

Aye Lekobowamu yaagaya amagezi abakaire gebaamuwa y’ebuuza ku bavubuka beyakula nabo abaali nga bamuweereza. Yaababuza nti, “Mumpa magezi ki? Abantu bano tubairemu ki abankoba nti, ‘Gonzaku ekikoligo baaba wo kyeyatutaku?’”

Abavubuka abaakula naye baairamu nti, “Koba abantu bano abakukobye nti, ‘baaba wo yatutaku ekikoligo ekizito, aye tugondezuku ekikoligo’ - bakobe nti, ‘akagalo kange akansubi kanene n’okukira enkende ya baaba wange. Baaba wange yabatwika ekikoligo ekizito; Ndakukizitoya k’okukirawo. Baaba wange yabakubisanga kiboko; nze nja kubakubisa ebiwuuka eby’obusagwa.’”

Oluvainuma olw’enaku isatu, Yelobowamu n’abantu boona boona baira eri Lekobowamu, nga kyabazinga bweyabakoba nti, “Muire yendi mu naku isatu.” Kyabazinga yaayanukula abantu mu bukambwe. Yaaloba amagezi agaamuweebwa abakaire, yaagoberera amagezi ag’abavubuka yaakoba nti, “Baaba wange yafuula ekikoligo kyaimwe okuba ekizito; nze ndakukyongera obuzito. “Baaba wange yabakubisanga kiboko, nze njakubakubisa ebiwuuka eby’obusagwa.”

Kale kyabazinga tiyawuliriza bantu, kubanga ebintu bino okuba bita kyava eri MUKAMA, okutuukiriza ekigambo MUKAMA kyeyayogera eri Yerobowamu mutabani wa Nebati okubita mu Akija omu Silonaiti.

Isirayiri yona yona bweyabona nga kyabazinga alobye okubawuliriza, baakoba kyabazinga nti: “Tulina mugabo ki mu Dawudi, busika ki mu mutabani wa Yese? Ai Isirayiri, eri wema daimwe! Labirira enumba yo Ai Dawudi!” Kale abaisirayiri bairayo ewaibwe.

Study Questions: Obutaba muntu ayombayomba Lekobowamu (1 Bakyabazinga 12:1-16)

Introduction:

Many times in our lives, we like to have everything done our way, the way that benefits us the most. This sinful behavior often shows itself in selfishness, quarrelling, and in aggression. We see this same attitude in the life of Rehoboam when he stepped into the position of King over Israel. Instead of listening to the people and working with them, he set his face against them and chose to listen to the council that would bring strife instead of healing. The goal for us as Christians is to do away with strife and quarrelling in our lives and to dwell in peace both with those over us and under us.

Goals:

Knowledge - To understand that when one is working with other people, the need is to work with them, not against them. To come to realize that when you support the people around you, they will succeed and flourish, and when you restrict them, you will lose their respect.

Attitude - To have a heart for people and to treat them in the same manner that you would want to be treated

Actions - To live humbly and respectfully with those around us that we are working with. To show love, compassion, and mercy to those that support us, realizing that we make up a body and that each part is important.

Memory Verses:

2 Timothy 2:24 “And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful.”

Scriptures for your study:

2 Timothy 2:23-24; Luke 10:27; Galatians 5:14; Matthew 7:12; James 1:19

Questions about the Story:

1. Why did Rehoboam go to Shechem? (Verse 1: All of the Israelites had gone there to make him King.)
2. How many went to Rehoboam to petition him for an easier rule? (Verse 3: Jeroboam, and the whole assembly of Israel.)

3. What was their exact petition to Rehoboam? (Verse 4: They asked that he would lighten the harsh labor and heavy yoke.)
4. What did they promise in return for Rehoboam would lighten the load on them? (Verse 4: The Israelites promised that they would serve him.)
5. Who did Rehoboam first consult? (Verse 6: Rehoboam consulted the elders that served his father Solomon during his lifetime.)
6. How did they advise him to answer the people? (Verse 7: The elders advised Rehoboam to be a servant to the people and give them a favorable answer.)
7. What did Rehoboam do with the council of the elders? What did he do instead? (Verse 8: Rehoboam rejected the advice of the elders and consulted the young men who had grown up with him instead.)
8. How did the young men who had grown up with Rehoboam advise him to reply to the people? (Verses 10-11: They told him to say that his little finger was thicker than his father's waist, that the yoke he was going to give them was going to be heavier, and that he would scourge them with scorpions.)
9. When the people returned to Rehoboam, in what manner did he present his response? (Verse 13: The king answered them harshly.)
10. What was the result of Rehoboam's harsh answer to the people of Israel? (Verse 16: The people went back to their own tents and the strength of the people of Israel was divided.)

Discussion Questions:

1. Who are some of the people that you see yourself working closely with?
2. How can you show those around you that you respect them and how can you be serving them?
3. As a leader, how can you be motivating those under you to work toward a common goal?
4. What kind of advice should we as Christians be looking to? (Verse 7-11) [We should be looking to advice that first and foremostly is in line with the Word of God. Secondly we should listen to those who have experience in a specific field or area in order to seek council from those who have done things in the past.]
5. For Rehoboam, how did he breed quarrelsome feelings during his leadership? [He consulted the elders for advice and then completely disregarded what they told him. He also failed to

listen at all to the people and instead just decided to satisfy his own desires and when he did address the people, he talked to them harshly.]

6. How can not listening to people be a fuel for confrontation and argument?
7. What is the end consequence for harsh, rash, and quarrelsome leadership? (Verse 16) [We see that the people under such leadership abandon ownership in the group and forsake commitment to the organization as a whole. If any remain, they are not striving for the best to be done, but are merely doing the bare minimum.]

62. Obwesigwa mu bufumbo **Dawudi ni Basiseba** **(II Samwiri 11:1-17, 26-27; 12:1-14)**

Mu kiseera eky'omutoigo, ku kiseera bakyabazinga webaajiranga okutabaala, Dawudi yayimbula Yoabu walala n'abasaada ba kyabazinga nga bali n'eije Iya Isirayiri lyona lyona. Baazikiriza aba Amoni b'ebungulula Laba. Aye Dawudi yasigala mu Yerusalemi.

Lulala obwire nga buwungeera, Dawudi yasituka okuva mu buliri bwe yaatambulira ku ngulu kw'olubiri lwe. Nga asinziira ku ngulu kw'olubiri, yalengera omukazi nga anaaba. Omukazi yali mubalagavu, era Dawudi yaatuma omuntu okuzuula yali ani. Omusaada yaakoba nti, "Ono tini Basiseba, muwala wa Eliyamu era muka Wuliya omuKiiti?" Awo Dawudi yaatuma ababaka okumuleeta. Yaida y'ali yasula naye. (Yali yaakava mu biseera bye eby'omwezi.) Male yaairayo ewuwe. Omukazi yaatoola enda yaawereza Dawudi obubaka, nga bukoba nti, "Nafuna enda."

Kale Dawudi yaatumira Yowabu obubaka buno nti, "Mpereza Wuliya omuKiiti." Era Yowabu yaamuwereza eri Dawudi. Wuliya bweyatuuka y'ali, Dawudi yaamubuza Yowabu bweyali, abaserikale bwebaali n'olutalo nga bwelwali luja. Male Dawudi yaakoba Wuliya nti, "Ja eka onaabeku kubigere." Kale Wuliya yaava mu lubiri, n'ekirabo okuva eri kyabazinga kyamugoberera. Aye Wuliya yasula ku mulyango gw'olubiri walala n'abaweereza ba mukama we boona boona era tiyaserengeta kuja wuwe.

Dawudi bwebaamukobera nti, "Wuliya tiyajiire wuwe" yamubuza nti, "Tiwaviriire wala? Lwaki tiwajiire ka?"

Wuliya yaakoba Dawudi nti, "Esanduuku ya Amateeka, Isirayiri ni Yuda basula mu wema, ni mukama wange Yowabu n'basaada ba kyabazinga wange basula mu itale. Ninza ntya okuja ewange okulya n'okunwa n'okusula ni mukazi wange? Amazima nga bw'oli omulamu, tisobola kukola kintu nga ekyo!"

Dawudi ky'ava amukoba nti, "Sigala wano olunaku olundi, male enkyyo nkusindike oireyo." Kale Wuliya yaasigala mu Yerusalemi olunaku olwo n'olwairaku. Dawudi yaamweta, yaalya naye era baanwa, era Dawudi yaamutamiiza. Aye obwire Wuliya yaja yaasula ku mukeeka gwe walala n'abaweereza ba mukama we. Tiyaja ka.

Kunkyo Dawudi yaawandiikira Yowabu ebaluwa yaagiwa Wuliya okugimutwalira. Mu baluwa yawandiika nti, “Wuliya mute ku musiitale ogw’omumaiso awali ensitaano eyamaani eino. Male muveyo mumuleke yenka balyoke bamukube bamuite.”

Kale Yowabu bweyali nga yebunguluire ekibuga, yata Wuliya mu kifo weyali aidi nti abakuumi abasinga maani webali. Abasaada ab’omukibuga bwebaafulumu okulwanisa Yowabu abamu ku basaada ab’omuije Iya Dawudi baitibwa; atenga ni Wuliya omuKiiti yafa.

Muka Wuliya bweyawulira nti iba yali afiire, yaamukungubagirira. Oluvainuma olw’ekiseera eky’olumbe okuwa, Dawudi yaamutumisa yaaida ewa Dawudi, yaafuuka mukaziwe yaamuzaalira omwana. Aye ekintu Dawudi kyeyakola, Mukama tiyakisiima.

Mukama yaatuma Nasani okuja eri Dawudi. Bweyatuuka y’ali yaamukoba nti, “Mukibuga ekimu, waaliyo abasaada babiri, omu yali mugaiga n’owundi yali mwavu. Omusaada omugaiga yalina ekisibo kinene eky’entaama n’ente, aye omusaada omwavu tiyalina kintu okutoolaku akataama akaluusi keyali aguze. Yakakuza, kaakulira walala n’abaana be nga kali naye. Kaalyanga ku mere ye, kaanweera ku kikopo kyeera kaasulanga mu mikono gye. Kaali nga omwaana owobuwala eri ye.

“Mpegano omutambuze yaaida eri omugaiga, aye omugaiga y’eziyiza okutoola ku ntaama de oba ku nte de okugabula omutambuze eyali aidye y’ali. Mu kifo ky’ekyo yatoola akataama akaluusi ak’omwavu yaakasalira oyo eyali amukyaliire.”

Dawudi yaabuubuuka n’obusungu olw’omusaada oyo era yaakoba Nasani nti, “Bwene bwene nga MUKAMA bw’ali omulamu, omusaada eyakoze ekintu kino agwana kufa! Atekwa okuliwa akataama ako akakubyemu emirundi ena, kubanga yakola ekintu ekyo nga aziram na kusaasira.”

Awo Nasani yaakoba Dawudi nti, “Niiwe omusaada oyo! Kino MUKAMA Katonda wa Isirayiri kyakoba, nti, ‘Nakufukaku amafuta okuba kyabazinga wa Isirayiri, era naakununula okuva mu mukono gwa Sawulo. Nakuwa enumba ya mukama wo okuba eyiyo, ni baka mukama wo naabakuwa mu mikono gyo. Nakuwa enumba ya Isirayiri n’eya Yuda. Era singa ebyo byali bitono, nandikuwaire ebisingawo. Lwaki wanooma ekigambo kya MUKAMA nga okola ebyo eby’bunanfuusi mu maiso ge? Waita Wuliya omuKiiti n’ekitala era

waatwaala mukazi we okuba owuwo. Wamuitisa ekitala eky'aba Amoni. Mpegano kulw'ekyo, ekitala tikikaafulumu okuva mu numba yo, kubanga wannooma waatwaala muka Wuliya omuKiiti okuba owuwo.'

“Kino MUKAMA ky'akoba: ‘Njakukuleetaku akabi nga kafulumu mu maka go geene. Ng'obonera irala nditoola bakazi bo naabagabira omuntu akuli okumpi, era alisula nabo musana tuku. Wakikola mu nkweko, aye kino ndikikola musana tuku mumaiso ga Isirayiri yona yona.’”

Awo Dawudi yaakoba Nasani nti, “Nnonoonie eri MUKAMA.”

Nasani yaairamu nti, “MUKAMA akutoireku ekibi kyo. Toidakufa. Wabula, kubanga kino bwe wakikola wasobozesa abalabe ba MUKAMA okulaga obunoomi obwenkukunala, omwana eyakuzaalirwa ajakufa.”

Study Questions: Obwesigwa mu bufumbo

Dawudi ni Basiseba

(II Samwiri 11:1-17, 26-27; 12:1-14)

Introduction:

Marriage is a sacred institution that is commissioned by God for a man and woman to be joined together and be united as one flesh.

Unfortunately, it often seems as if marriages are the most frequently under attack in our world today. We are our own enemies most of the times as we allow our fleshly desires and frustrations to creep into our marriages. Whether it be our own frustrations and angers that we bring into the marriage setting or the lusts of the flesh that can be indulged in, the world certainly has enough avenues for us to walk down toward our destruction. Thus, it is necessary and essential for us to safe-guard not only our marriage and the communication between the husband and wife, but also to safeguard our own selves individually with accountability as we often seek to self-gratify and sin.

Goals:

Knowledge - To understand the desire of God for us to remain faithful to the one that He has entrusted us with as our helpmate during our short stay on earth; To understand that a violation of our marriage covenant is not only a violation against our spouse but a violation against God Almighty

Attitude - To believe in the need to respect, honor, and love your spouse and see the need for faithfulness to them in the times when they are around or not.

Actions - To remain faithful until death parts you to your spouse; To remove the notion of divorce or marital unfaithfulness as it is the will of God for what he was joined to together for man to not separate; To have integrity in your marriage relationship.

Memory Verses:

Ephesians 5:33 “However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.”

Scriptures for your study:

Ecclesiastes 4:9-12; Genesis 2:18-25; 1 Timothy 3:2; 1 Corinthians 7; 1 Corinthians 13:4-8; Ephesians 5:22-33; Matthew 5:27-32; Hebrews 12:1-2; Romans 5:8; 1 John 1:9

Questions about the Story:

Chapter 11

1. When it was normally time for kings to go off to war, what did David do instead? (Verse 1: The spring was normally the times when kings would go off to war, however, David sent Joab out with the king's men and the whole army, while David remained in Jerusalem.)
2. What did David see one evening when he was walking up around on the roof of his palace? (Verse 2: David saw a woman bathing who was very beautiful.)
3. Instead of showing respect to her privacy, how did David respond to seeing this naked woman? (Verse 3: He sent someone to find out about her.)
4. What did David find out in his report back regarding her identity? (Verse 3: David found out that this was Bathsheba, the wife of Uriah the Hittite.)
5. Even after finding out that Bathsheba was the wife of another man, what was David's response? (Verse 4: David sent messengers to get her and bring her to him, and he slept with her.)
6. What did the woman send message to David about afterwards regarding her time with him? (Verse 5: She sent word to him that she had conceived and was pregnant.)
7. What did David do to attempt to cover up his sin? (Verse 6-7: He called for Joab to send back Uriah from the fighting in order to pretend like he was interested in the war, yet with sincere hopes that Uriah would go and sleep with his wife Bathsheba.)
8. What did David tell Uriah when he came before David? (Verses 8: David told Uriah to go down to his house to wash his feet.)
9. What did Uriah end up doing? (Verse 9: He slept at the entrance to the palace with all his master's servants and did not go to his house.)
10. Why did Uriah tell David he decided not to go back home? (Verse 11: Uriah told David that because of the Ark of the Covenant was residing in tents, as well as all of his fellow men in the army camping, he didn't feel right about going home to eat, drink, or lie with his wife.)
11. With his first attempt at getting Uriah to go back to his house ending in failure, what did David try next to have Uriah sleep with his wife? (Verse 13: David made Uriah drunk in hopes that he would go home and sleep with his wife.)

12. What did Uriah do even in his drunken spirit? (Verse 13: Uriah went out and laid amongst his master's servants and did not go home.)
13. As a result of his attempts failing, what drastic measure did David take in trying to solve his dilemma with Uriah? (Verses 14-17: David wrote a letter to Joab, the army general, commanding that Uriah be put in the front of the line of fighting and then abandoned so that he would be killed. Moreover, David had Uriah deliver the message.)
14. What happened to Bathsheba after Uriah died? (Verses 17-27: She mourned that her husband was dead, but after the time of mourning was over, David had her brought to his house.)
15. What was the attitude of the Lord toward David? (Verse 27: The Lord was displeased with that David had done.)

Chapter 12

1. Who did the Lord send to David? (Verse 1: The Lord sent the prophet Nathan to speak to David.)
2. What was the response of David when he heard Nathan's story about a reflection of his own actions? (Verses 5-6: David burned with anger and said that the man who did so deserved to die.)
3. Who did Nathan point out resembled the rich man? (Verse 7: David.)
4. What was the consequence going to be to David for his evil actions? (Verses 10-14: The sword would now never depart from his family, calamity would be upon him, his wives would be slept with by another man, and his son that Bathsheba was going to bear would die.)
5. What is David's response to the Word from the Lord? (Verse 13: David confesses that he had sinned against the Lord and Nathan pronounces that the Lord had taken away his sin.)

Discussion Questions:

Chapter 11

1. When does sin seem like it comes to us most frequently as exemplified in the life of David? (Verse 1) [Sin comes to us usually when we are not in the place that we are supposed to be.]
2. Where was David supposed to be that he wasn't? (Verse 1) [David was supposed to be out with his men, as all other kings were but decided instead to remain at his palace.]
3. Instead of turning his attention another way, how did David show his pursuance of sin? (Verses 2-4) [He had sent people

to find out about this woman and had her brought to him to sleep with.]

4. In what ways can you be guarding yourself from the sin of lust and adultery in your life?
5. What should be our immediate response as Christians when we are presented with sin? [We should turn the other way and flee from temptation.]
6. In looking at the story of David, Uriah, and Bathsheba, what can we learn is always the result of sin in our life? [We can see and learn that sin always brings about more sin, destruction and death. If death doesn't result always physically here on this earth, we can know for certain that it results in death spiritually.]
7. What do we learn about the secretive nature of marital unfaithfulness? (Verses 6-17) [Sin in general, but especially marital unfaithfulness is something that can be done very deceitfully and secretive. We see this with David and him keeping from Uriah what he had done immorally with his with Bathsheba, attempting to cover up his sin.]
8. Even when "no one" else may be exposed to our sin, who is the One that our sin is always before? How should that affect how we live? [The Lord God is always aware of our sin and our lives are as an open book before Him. Thus we should be living in such a way out of a holy and reverent recognition of the omnipresence of the Lord realizing that our sin will always find us out.]
9. How can we be keeping our relationship with others accountable and out in the open?

Chapter 12

1. What do we see about the love and compassion of the Lord in His sending Nathan the prophet to David? (Verse 1) [We see that the Lord is gracious and compassionate to us as in the time David was still in his sin, God sent Nathan the prophet to him to bring David His Word.]
2. What do we see about the power of God to convict hearts by His Word? (Verses 1-6, 13) [After Nathan told David the parallel story regarding his sin, David was enraged and ordered that such a man be put to death. After realizing that this man was himself, he came to the Lord and confessed his sin.]
3. What do we learn about the compassion of the Lord to forgive sins? (Verse 13) [We can know that the Lord is willing and

able to forgive us our sins when we confess them before Him, just as He was willing to forgive David.]

4. What do we learn about the consequence of sin even after we have asked for forgiveness from the Lord for our lives? (Verses 13-14) [Even though the Lord is just to forgive us our sins and purify us from all unrighteousness, we still must face the consequences for sin in our lives.]

63. Okuba Omuweereza **Yesu anaaza ebigere by'abegeresebwa** **(Yokana 13:1-17)**

Yali ebula ekiseera kitono okutuuka ku mbaga ey'okubitaku. Yesu yategeera nga ekiseera kyali kituuse okuva muni muno aje eri oyo Baaba. Nga amaze okulaga abo ababe abaali muni muno okugonza, mpegano yabalaga okugonza mubuiduvu.

Ekyeigulo kyali kigabulwa, era Setani yali amaze okuleeta mu Yuda Isukalyoti, mutabani wa Simoni ekirowoozo eky'okulya mu Yesu olukwe. Yesu yategeera nga oyo Baaba yali amaze okuta ebintu byona byona wansi w'obuyinza bwe, era nti yava wa Katonda era yali airayo ewa Katonda; kale yaasituka okuva ku kiwulo, yatoolaku ekivaalo eky'okungulu, era y'esiba tawulo mu nkende. Oluvainuma lw'ekyo, yaafuka amaadi mu besani yaatandika okunaaza ebigere by'abegeresebwa be, yaabisangula n'etawulo yeyali y'esibye.

Yaatuuka ku Simoni Petero, eyamukoba nti, "MUKAMA ojakunnaaza ebigere byange?"

Yesu yairamu nti, "Buti t'olikufuna kyendikukola, aye oluvainuma onakitegeera."

Petero yaakoba nti, "Be, t'oyinza kunnaaza bigere."

Yesu yaairamu nti, "Okutoolaku nga nkunaaziza, tosobola kuba walala ninze."

Simon Petero yaairamu nti, "Kale MUKAMA bireme kuba bigere byange byonka aye n'emikono gyange n'omutwe gwange byona byona!"

Yesu yairamu nti, "Omuntu amaze okunaaba omubiri gwe aba y'etaaga kunaabaku bigere byonka; omubiri gwe gwona gwona guba muyondo. Era muli bayondo, waire tibuli muntu kuimwe." Kubanga yali aidi eyali aja okumulyamu olukwe, era n'ensonga lwaki yakoba nti, tibuli muntu nti muyondo.

Bweyamala okubanaaza ebigere, yaavaala engoye de yairayo mukifo kye. Yaababuza nti, "Mutegeire kyenva okubakolera? Mundeta 'Omusomesa' era 'MUKAMA' era muli batuufu, kubanga ekyo kyendi. Mpegano nze, omusomesa waimwe era MUKAMA waimwe, nga bwe mbanaaziiza ebigere, mwena mutyo musaana okunaazagana

ebigere. Mbawaire eky'okuboneraku mwena kyemuba mukola nga bwekibakoleire. Mbakobera amazima, ezira muwereza aba mukulu okukira mukama we, era n'omuntu eyatumibwa takira oyo eyamutuma. Mpegano nga bwemumaze okutegeera ebintu bino, munaaweebwanga omukisa bwemunaabikolanga.

Study Questions: Okuba Omuweereza **Yesu anaaza ebigere by'abegeresebwa** **(Yokana 13:1-17)**

Introduction:

A servant spirit and humility is one of the hardest things for us as Christians to adopt in our lives. Our sinful flesh is filled with pride and self-centeredness, as we want to see ourselves high and exalted by all men. However, God has a different prescription for us. He says that if anyone is to be great he must become the servant of all. In not looking out for our own wants and desires but instead showing love and kindness toward those around us, we model Christ for those around us. This modeling of Christ is ultimately what God wants from our lives—that we would become more and more like His Son every day and that people around us would look at our lives and give glory to Him.

Goals:

Knowledge - To understand the need to serve those around us with selfless love, even in the times where we get nothing in return; To realize that in order to adopt humility in our lives, we first need to go to the Lord Jesus and ask for Him to do such a work in our lives.

Attitude - To realize the call we have to serve those around us and to adopt a humble spirit to help those in need.

Actions -To follow the ultimate example of Jesus in serving those around us; To consider others around you as better than yourself and to look to the interests of them before our own interests—to love your neighbor as yourself.

Memory Verses:

Philippians 2:3-4 “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.”

Matthew 23:12 “For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.”

Scriptures for your study:

Philippians 2:3-11; 1 Peter 5:5; Ephesians 4:2; Colossians 3:23-24;
Matthew 18:1-4; Matthew 23:11-12; Luke 22:26

Questions about the Story:

1. As Jesus knew that it was time for Him to leave the world and go back to the Father, what did He want to show His disciples? (Verse 1: Jesus wanted to show His disciples the full extent of His love.)
2. What did Jesus know about the power that God had given to Him? (Verse 3: Jesus knew that the Father had put all things under His power.)
3. Even though Jesus had the power of the Father placed under Him, what does He decide to do for His disciples? (Verses 4-5: Jesus decides to model the attitude of a servant for His disciples as he takes up a towel and a basin in order to wash and dry their feet)
4. What kind of response did Peter give when Jesus came to wash his feet? (Verse 6: Peter responds surprisingly: “Lord, are you going to wash my feet?” and continues by saying that Jesus would never wash his feet.)
5. What was Jesus’ response to Peter’s refusal to have Jesus serve him? (Verse 8: Jesus replies that unless he washes him, that Peter would have no part with Him.)
6. Why did Jesus say that not every one of his disciples were clean? (Verse 10-11: For He knew who was going to betray Him.)
7. What title did Jesus remind his disciples that he had even amidst his servitude? (Verse 13: Jesus reminded his disciples of his title as ‘Teacher’ and ‘Lord’.)
8. What did Jesus command his disciples to do after He had washed their feet? (Verse 14: He told them that they should also wash one another’s feet.)
9. What had Jesus given to His disciples? (Verse 15: Jesus had given them an example that they should do as He had done for them.)
10. What did Jesus tell his disciples regarding them doing what he commanded them to do? (Verse 17: You will be blessed if you do them.)

Discussion Questions:

1. What are some of the things that we can be training those around us in ministry with?
2. In what ways are you actively discipling/serving those who are around you?

3. What position was Jesus in when he served his disciples? (Verses 3-5, 13-14) [Jesus was serving even though He was teacher and Lord, and had all of the power of God placed under Him.]
4. Who is the role of serving to be for? [ALL MEN. Whether you have a high or low position, Jesus calls for all who are His disciples to pick up the role of servant.]
5. Is there any qualification as to who we are supposed to serve? (Verses 6-11) [We are to be serving all men, even those who would try to refuse or even the ones that hate us (ie. Judas in the example of Christ.)]
6. Who are you leaving an example for and what does that look like in your life?
7. What character is shown from your life when you are willing to be a servant to those around you?
8. What does the Lord promise will result in servitude? (Verse 17) [Jesus promises that we will be blessed if we serve. This blessing is not always great relations or material blessing but is ultimately the blessing of being Christ like and working and serving your heavenly Father who is in heaven.]

64. Obutaba na ndowooza ya mirundi ebiri

Kyabazinga Akaziya (2 Bakyabazinga 1:1-17)

Oluvainuma olw’okufa kwa Akabu, Mowabu y’efuulira Isirayiri. Mpegano Akaziya yali nga yagwa okubita mumilaba egy’entobo ey’ekisenge kye ekyawaigulu e Samaliya y’ekosa. Kale yaatuma abaweereza be n’obubaka nti, “Muje mulaguze ewa Baluzebubu, katonda ow’e Ekuloni, okubona oba nsobola okuisuuka obukosefu buno.”

Aye Malaika wa MUKAMA yaakoba Eliya omuTisibayiti nti, “Yambuka oje oyagaanane n’ababaka ba kyabazinga wa Samaliya obabuuzze nti, ‘Lwakuba mu Isirayiri muzira Katonda kyemuva muja okulaguzza ewa Baluzebubu, katonda ow’e Ekuloni?’ N’olwekyo kino MUKAMA kyakoba: ‘T’oliva ku kitanda kw’ogalamiire. Bwene bwene ojakufa!’” Kale Eliya yaaja.

Ababaka bwebaira eri kyabazinga, yaababuuzza nti, “Lwaki muize?”

Bairamu nti, “Waliwo omusaada aidye yetuli yaatukoba nti, ‘Muireyo eri kyabazinga abatumye era mumukobe nti, “Kino MUKAMA ky’akoba: Lwakuba mu Isirayiri muzira Katonda ky’ova otuma abantu okulaguzza ewa Baluzebubu, katonda ow’e Ekuloni? Nolwekyo t’oliva ku kitanda kw’ogalamiire. Bwene bwene ojakufa.’””

Kyabazinga yaababuuzza nti, “Abaire musaada naba ki oyo aidye okubagaana naabakoba bino?”

Bairamu nti, “Abaire musaada nga alina ekivaalo eky’ebiviiri nga y’esibye olukoba olw’oluwu mu nkende.”

Kyabazinga yaakoba nti oyo abaire Eliya omuTisibayiti.”

Awo kyabazinga yaatumira Eliya omuduumizi n’ekikunsu kye eky’abaserikale makumi atanu. Omuduumizi yaayambuka eri Eliya, eyali atyamyeye kungulu ku lusozi, yaamukoba nti, “Omusaada wa Katonda, kyabazinga akobye nti, ‘Ika wansi!’”

Eliya yaairamu omuduumizi nti, “Bwemba nti ndi musaada wa Katonda, leka omuliro gugwe okuva mu igulu gukumire iwe n’abasaada bo amakumi atanu. Male omuliro gwagwa okuva mu igulu gwamira omuduumizi n’abasaada be amakumi atanu.

Ku kino kyabazinga yaatumira Eliya, omuduumizi owundi n’abasaada be amakumi atanu. Omuduumizi yaamukoba nti, “Omusaada wa MUKAMA, kino kyabazinga ky’akoba, nti, ‘Ika mangu!’”

Eliya yaairamu nti, “Bwemba nti ndi musaada wa Katonda, leka omuliro gugwe okuva mu igulu gukumire iwe n’abasaada bo amakumi atanu!” Male omuliro gwa Katonda gwagwa okuva mu igulu gwamumira n’abasaada be amakumi atanu.

Kale kyabazinga yaaweereza omuduumizi ow’okusatu n’abasaada be amakumi atanu. Omuduumizi ono ow’okusatu yayambuka yaagwa ku mavu ge mumaiso ga Eliya. Yamwegayirira nti, “Omusaada wa Katonda nkusaba obalire obulamu bwange n’obw’abasaada bano amakumi atanu abaweerezabo, omuwendo mu maiso go! Bona, omuliro gugwire okuva mu igulu era gwaamira abaduumizi ababiri abasoose n’abasaada baibwe boona boona. Aye mpegano nkusaba obulamu bwange obubalire omuwendo mu maiso go!”

Malaika wa MUKAMA yaakoba Eliya nti, “Serengeta naye; t’omutya.” Kale Eliya yaasituka yaaserengeta naye eri kyabazinga.

Eriya yaakoba kyabazinga nti, “Kino MUKAMA ky’akoba: ‘Lwakuba mu Isirayiri muzira Katonda gw’oyinza okwebuuzaku ky’ova waweereza ababaka okulaguzwa ewa Baluzebubu, katonda ow’e Ekuloni? Kubanga okoze ekintu kino, t’oliva ku kitanda ky’ogalamiireku. Bwene bwene ojakufa!’” Kale yaafa, nga ekigambo kya MUKAMA bwekyali, Eliya kyeyayogera.

Kubanga Akaziya tiyali na mwana mulenzi, Yolamu yamusikira nga kyabazinga mu mwaka gwa Yekolamu mutabani wa Yekosafati, ogw’okubiri nga kyabazinga wa Yuda.

**Study Questions: Obutaba na ndowooza ya
mirundi ebiri
Kyabazinga Akaziya
(2 Bakyabazinga Akaziya 1:1-17)**

Introduction:

In our world, we so often look to the Lord when it is convenient for us or for the position that we are in, but then we so quickly look to other things and “gods” for all the other things in our lives. The need for us instead is to not waver between two masters but to choose who we will serve in our lives. For us as Christians, the need is for us in our hearts is to follow the Lord God and to serve Him wholeheartedly. Like King Ahaziah, even though he knew there was a God in Israel and he was aware of Elijah, His servant, Ahaziah chose to go to a different land to seek the council of a different ‘god’. We need to learn for our lives, how to combat this way of thinking and to come to rely on the Lord our God alone and trust Him in all things.

Goals:

Knowledge - To understand that we have One true God and need not look to other things or resources to place our trust.

Attitude - To have our heart fixated on the need to submit to the Lord our God in all matters of life and surrender our spirit and heart to following Him.

Actions - To go before the Lord to seek His face in times of hardship and blessing to come to know His will and what He would have us to be doing in our lives; To stand strong on the conviction we have in following the Lord and not to let others sway us when they are not looking to Him.

Memory Verse:

1 Kings 18:21 “Elijah went before the people and said, “How long will you waver between two opinions? If the LORD is God, follow him; but if Baal is God, follow him.” But the people said nothing.”

Scriptures for your study:

1 Kings 18; Luke 16:13; Proverbs 3:5-6; Joshua 24:14-15

Questions about the Story:

1. What had happened to King Ahaziah when he was in the lattice of his upper room? (Verse 2: He had fallen through the lattice and injured himself.)

2. Who did he send messengers to consult to see if he would recover? (Verse 2: He sent messengers to consult Baal-Zebub, the god of Ekron.)
3. Who told Elijah to go up and meet the messengers that the king was sending? (Verse 3: The angel of the Lord.)
4. What was the message from the LORD that Elijah was supposed to deliver to the messengers? (Verse 4: 'Is it because there is no God in Israel that you are going off to consult Baal-Zebub, the god of Ekron?' Therefore this is what the LORD says: 'You will not leave the bed you are lying on. You will certainly die!'")
5. What was the king's reply when he saw that the messengers had returned? (Verse 5: He asks them why they had come back.)
6. Who did the messengers say had sent them back to the King? (Verse 6: A man who was clothed in a garment of hair and with a leather belt.)
7. How do we know that the king knew of Elijah and had encountered him in the past? (Verse 8: The king was able to identify him just based on the simple description of his outward appearance of a garment of hair and a leather belt.)
8. Who did the king send to capture Elijah? (Verse 9: A captain and his fifty men.)
9. What kind of man did the captain acknowledge Elijah to be? (Verse 9: The captain acknowledged him to be a man of God.)
10. What position was the king putting himself at in regard to Elijah the man of God in his commanding him to come? (Verse 9: The king is essentially putting himself above the servant of the Most High God and thus God Himself as Elijah was taking His orders from God alone.)
11. What was Elijah's response to the beckoning of the king's men to come with them? (Verse 10: Elijah says that if he truly was a man of God, to let fire come down and consume the captain and all of his men)
12. What happened to the captain and his men? (Verse 11: Fire fell down from heaven and consumed all of the men)
13. When the king sends another captain his fifty men, what is the difference in his message? (Verse 11: The king not only commands Elijah to come, but to come at once.)
14. After both groups of soldiers had been killed by a consuming fire, what is the response of the third captain that arrives to talk with Elijah? (Verses 13-14: The third captain went up and fell on his knees before Elijah saying, "Man of God, please

have respect for my life and the lives of these fifty men, your servants”.)

15. Who did the captain acknowledge was the one whom should be feared and revered? (Verses 13-14: The captain acknowledged that the Lord Almighty should be respected and revered as well as Elijah His servant who He worked through.)
16. What finally allowed Elijah to get up and go down to the king? (Verse 15: The angel of the Lord came to Elijah and spoke to him telling him to go down with the king’s men to see him.)
17. What did Elijah tell the king when he arrived? (Verse 16: Elijah relayed the Word of the Lord, the same Word which he had spoken to the king earlier that the king would surely die.)
18. According to what did King Ahaziah die? (Verse 17: Ahaziah died according to the Word of the Lord spoken through Elijah)

Discussion Questions:

1. Who/What do you most quickly turn to when you have some type of problem come up in your life?
2. Who was Elijah listening to for his guidance and direction as far as where he should go? (Verse 3) [He was listening for the direction of the Lord.]
3. Who should we be listening for in our lives to lead and guide us? How do we must often see this in our lives? [As Christians we should be listening to the guidance of the Lord which we most commonly find in His Word.]
4. In looking at the message that Elijah was told to deliver, what do we notice sometimes about being a messenger for God? What kind of messages would He have us deliver at times? (Verse 4) [At times, being a messenger for the Lord can be hard and difficult as the message to be delivered is condemning or a hard message and at times people will hate you as a result of that message.]
5. Are we in the lives of the people of this world enough that they can know who we are by just hearing a description of us? (Verse 6-8)
6. Can people tell that you are a follower of God by your lifestyle, or do they have to ask you first?
7. Like Elijah standing up to King Ahaziah, what are some of the ways in which you have had to/or see the need to stand up in the midst of the world around you?
8. What have been some instances where you have had to trust in the Lord when you have been in a tough situation?

9. As Christians, who should we be taking our directions from? (Verse 15) [The Lord alone.]
10. What should be our response be when people command us to do certain things in our lives? [We should bring it before the Lord and His Word and make sure it correlates with one another or that He allows us to go forward in it]
11. How do we see the consistency in the message of the Lord that Elijah spoke both to the messengers and to the king? [He repeats the same message word for word each time it was presented.]
12. What does the consistency that Elijah places on the communication of the Word of God show us about our presentation of the Word of God? [Our presenting of God's Word should be consistent with what it actually says and should be free from error and additions as we seek to accurately represent perfectly what the Lord is communicating.]
13. What do we see about the faithfulness of the Lord to His Word? How should this encourage us? (Verse 17) [We see that the Lord is faithful to His Word and that when He says something that He will see it thorough. This should encourage us as we can know for certain that we can rely on the Word of the Lord and in His promises for our lives.]

65. Okufuna okw'amazima

**Simoni omulogo
(Ebikolwa 8:9-25)**

Mpegano omusaada ayetebwa Simoni yali amaze ekiseera nga akola obulogo mu kibuga era y'ewunisa abantu mu Samaliya boona boona. Y'enumirizanga nti yali muntu musuifu, era abantu boona boona abawaigulu n'abawansi boona boona baamuwulirizanga nga bakoba nti, "Omusaada ono n'amaani ag'obwakatonda agetebwa Amaani ag'ekitalo." Baamugobereranga kubanga yali amaze ekiseera kinene nga ab'ewunisa n'obulogo bwe. Aye bwebaikiriza Filipino nga abuurira amawulire amalungi ag'obwakyabazinga bwa Katonda n'eliina lya Yesu Kristo, baabatizibwa abasaada n'abakazi. Simoni mwene yaikiriza era yaabatizibwa. Era yaagoberera Filipino buli yeyajanga, yaawunikirira olw'obubonero n'ebyamagero eby'amaani byeyabona.

Abatume abaali e Yerusalemi bwebaawulira nga Samaliya yali eikiriza ekigambo kya Mukama, baabaweereza Petero ni Yokana. Bwebaatuuka, baabasabira basobole okufuna Omwoyo Omutukuvu, kubanga Omwoyo Omutukuvu yali akaali kuba ku muntu yena yena mu bo; baali babatizibwa mu liina lya Mukama Yesu kyonka. Awo Petero ni Yokana baabaisaku emikono, era baafuna Omwoyo Omutukuvu.

Simoni bweyabona nga Omwoyo yaweebwa kulw'okuisaku emikono gy'abatume, yaabawa esente yaakoba nti, "Zena mumpe amaani gano kibe nti buli gwenaisangaku emikono anaayinzanga okufuna Omwoyo Omutukuvu."

Petero yaairamu nti, "Leka ozikirire walala ni sente do, kubanga olowoza nti oyinza okugula ekirabo kya Katonda n'esente do! Ozira kitundu oba mugabo mu buweereza buno kubanga omutima gwo timutereevu mu maiso ga Katonda. Wenenie obunanfusi buno era osabe Mukama. Obolyawo anaakusoniwa olw'okuba n'ekirowoozo ng'ekyo mu mutima gwo. Kubanga mbona nti oiduire obukyayi era osibiibwa ekibi.

Awo Simoni yaairamu nti, "Munsabire eri Mukama waleme kuba kintu kuby'oyogeire ekintuukaku."

Bwebaamala okuwa obudulizi n'okulangirira ekigambo kya Mukama, Petero ni Yokana bairayo e Yerusalemi, beyongera okubuulira enjiri mu byalo by'aBasamaliya bingi.

Study Questions: Okufuna okw'amazima

Simoni omulogo
(Ebikolwa 8:9-25)

Introduction:

In the Christian faith, we often see men and women who aren't truly trusting in the Lord Jesus Christ but are really trusting in themselves and are trying to gain recognition and fame for their own name. Often times this recognition is tried to be acquired by monetary positioning, certain amounts of followers, or popularity of some sort. However, as Christians, our only goal is to boast in the name of Jesus Christ and in Him alone and if we mention ourselves, we should boast in our weaknesses. In the life of Simon the Sorcerer, we see a man who was looking for how he could get people to look at him and being enthralled with and trying to receive different types of "power". We ultimately see that his thirst for power and his focus on gain for himself brought about trouble, as it does for those around us today as well.

Goals:

Knowledge: To understand the need to be looking to Jesus Christ as Lord over our lives and not so quickly to ourselves; To realize that as Christians, we shouldn't be interested in our own gain, but rather interested in us accomplishing things for God's gain.

Attitude: To believe that there is power in the things of God, yet to see that they are for the purpose of honoring God, not us; To believe that God must increase and we must decrease.

Actions: To point people to the Lord Jesus Christ in everything that we do and say that it would bring honor and glory to his name; To strive to do nothing out of selfish ambition or vain conceit.

Memory Verses:

John 3:30 "He must become greater; I must become less."

2 Corinthians 10:17-18 "But, 'Let him who boasts boast in the Lord.'

For it is not the one who commends himself who is approved, but the one whom the Lord commends."

Scriptures for your study:

John 3:30; 2 Corinthians 10:17-18; 2 Corinthians 11:18-30; James 4:6, 10; Matthew 23:12; Matthew 6:19-20

Questions about the Story:

1. What was the occupation of the man named Simon of Samaria and how long had he been with his profession? (Verse 9: He practiced sorcery and had done so for some time.)
2. What did Simon boast about? (Verse 9: Simon boasted that he was something great.)
3. What was the response of the people to the sorcery that Simon was performing? (Verses 9-11: All of the people were amazed, followed him, gave him their attention, and gave him the title of “The Great Power”.)
4. Who else came on the scene and what was he doing? (Verse 12-13: Philip came to Samaria and preached the good news of the kingdom of God and the name of Jesus Christ. He also showed the people great signs and miracles.)
5. What was the result of the message that Philip was proclaiming? (Verse 12-13: Both men and women believed and were baptized, even Simon the Sorcerer.)
6. Who was sent to Samaria when they apostles heard that they had received the Word of God? (Verse 14: Peter and John were sent to Samaria.)
7. What action did Peter and John take when they arrived and saw the people there? (Verses 15-17: They prayed that they might receive the gift of the Holy Spirit and laid their hands on the people for them to receive the Holy Spirit into their lives.)
8. What was Simon’s response when he saw the Holy Spirit coming to those that Peter and John were laying their hands on? (Verses 18-19: Simon offered Peter and John money so that he also would have the ability to give people the Holy Spirit by the laying on of his hands.)
9. What did Peter tell Simon about his money? (Verse 20: “May your money perish with you”.)
10. Why did Peter have such a response to Simon and the attitude of his heart? (Verse 20: Peter responded in such a way because Simon thought he could buy the gift of God with money.)
11. What did Peter say about the position of the heart of Simon before God? (Verse 21: Peter told Simon that his heart was not right before God.)
12. What was the invitation that Peter gave to Simon? (Verse 22: Peter called for Simon to repent of his wickedness and pray to the Lord for the forgiveness of such a thought in his heart.)

13. What did Peter say that Simon was full of? (Verse 22: Peter told Simon that he was full of bitterness and was captive to sin.)
14. What was the response of Simon to the realization of his sin? (Verse 24: He asked for the apostles to pray for him so that nothing that was said about him would come to happen.)

Discussion Questions:

1. Where was Simon's attention focused in life? (Verse 9) [Simon was focusing on himself and his greatness.]
2. In what ways do you see yourself focusing on your own life many times?
3. As Christians, who are we called to boast about and bring attention to? (Verses 9, 12-13) [Instead of boasting about ourselves and drawing attention to "us" we should instead point people toward the Lord Jesus Christ and point people toward Him.]
4. Why is it that those who are in some sort of ministry need to be very careful about drawing attention to themselves? [People in ministry especially need to be careful about the attention of others falling on themselves as they are to be representing Christ and His Word and not their own popularity and agenda.]
5. Is it sinful to be noticed and appreciated? In what kind of context might this be appropriate? [It is neither wrong nor sinful to be recognized or appreciated, but when this turns toward pride, which can easily happen, it becomes sin. An appropriate response toward the adoration and recognition of those around us is a mindset of humility.]
6. What should be the response of the Christian Church be when there is seen a group of people that have come to believe? (Verse 14) [It is very important to send those who are equipped and strong in the faith to go and encourage and observe the working of the new body, especially in situation of there being a new church.]
7. What was the reaction of Simon toward the power of God that he saw Peter and John portray? (Verses 18-20) [He asked them if they could show him how to give the Holy Spirit to people if he paid them.]
8. What was Simon in essence saying about the things of God by offering a price for it? (Verses 18-20) [Simon was indirectly stating that the things of God had a "value" and a "limited worth" while failing to realize it was of priceless quality.]

9. In what ways do we lower the things of God in our own lives?
10. What is the end result of money? (Verse 20) [In the end, money perishes, and those who trust in it perish with it.]
11. What are some of the ways in which you have trusted in money or kept it as an idol in your life?
12. Why did Peter give Simon an opportunity to repent? (Verses 21-23) [Peter gave Simon a chance to repent as his heart was not right before God and was held captive to sin.]
13. What is your heart captive to?

66. Okuba omuntu omugabi **Petero, Yokana n’omusaada omulema** **(Ebikolwa 3:1-19)**

Lulala Petero ni Yokana baali baja mu yekalu ku kiseera eky’okusinza - ku saawa mwenda ed’olweigulo. Mpegano omusaada eyazaalibwa nga mulema yali atwaalibwa ku mulyango gwa yekalu ogwayetebwanga Nalulungi, weyateebwanga buli lunaku okusabirizanga abo abaaajanga mu yekalu. Bweyabona Petero ni Yokana nga baangira, yaabasaba sente. Petero yaamwekaliriza ni Yokana yena. Male Petero yaamukoba nti, “Tulingirire!” Kale omusaada yaab’ekaliriza, nga asubira okuba ni ky’abafunaku.

Awo Petero yaamukoba nti, “Nzira feeza na zaabu, aye kyenina kyenaakuwa. Mu liina Iya Yesu Kristo omuNazalesi, tambula.” Yaamugema kumukono gwe ogulya, yaamuyamba okusituka, era amangu ago, ebigerere by’omusaada n’obukongoivule bwe byaguma. Yaabuukira ku bigere bye yaatandika okutambula. Yaamala yangira nabo mu yekalu, nga atambula era bw’atuumatuuma nga atendereza Katonda, abantu boona boona bwebaamubona nga atambula era nga atendereza Katonda, baamutegeera nga n’omusaada mwene oyo eyatyamanga ku mulyango gwa yekalu ogwayetebwanga Nalulungi, baawuniikirira era b’ewunia olw’ebyo abyatuuka ku mulema.

Masikini ono bwe yali nga ak’esibye ku Petero ni Yokana, abantu boona boona baasamaalirira baalumuka nga baida yebali mu kifo ekyetebwa olukubo lwa Sulemani olw’empango. Petero bweyabona atyo, yaabakoba nti, “Abasaada ba Isirayiri, lwaki kino kibasamaliriza? Lwaki mutwesengerera nga tuli nga niife, olw’amaani gaife oba olw’obwakatonda bwaiife, abasobozeisa omusaada ono okutambula? Katonda wa Ibulayimu, Isaka ni Yakobo, Katonda wa ba baaba baife, agulumiiiza omuweereza we Yesu. Mwamuwayo okuitibwa, era mwamwegaana mu maiso ga Pirato, waire yali asazewo okumulekula. Mwegaana oyo omutukuvu era omutuukirivu era mwasaba nti omutemu naaba abayimbulirwa. Mwaita omutonzi w’obulamu, aye Katonda yamuzuukiza okuva mu bafu. Tuli badulizi bakyo. Olw’okuikiriza mu liina Iya Yesu, omusaada ono gwemubona era gwemuidi afunie amaani. Kiri liina Iya Yesu n’okuikiriza okuida okubita mu ye n’ebimuwaire okuwonezebwa kuno okuiduvu, nga mwena mwena bwemusobola okubona.

“Mpegano, ab’oluganda, ndidi nti mwakikola mu butamanya, nga n’abakulembeze baimwe bwebaakola. Aye ati Katonda bweyatuukiriza kyeyalangirira okubita mu baNabbi boona boona, nga akoba nti Kristo

aliboona boona. Mukole mwenenie, era mukyukire Katonda, ebibi byaimwe bilyoke bisanizibwewo, ebiseera eby'okweidabulula bisobole okuinda okuva eri Mukama.

Study Questions: Okuba omuntu omugabi Petero, Yokana n’omusaada omulema (Ebikolwa 3:1-19)

Introduction:

As Christians we are called to give of ourselves for those who are in need, as our Heavenly Father has given unto us so many countless things in blessings, foremostly our salvation. By being generous with what we have we show the love of God and Christ Jesus to all men. Sometimes, we often fall into the trap and mindset that our gifts must always be of some monetary value, however, the biggest gift of all is sharing Jesus with someone in need. In the case of Peter and John going to the temple for prayer, they meet a beggar which they aren’t able to help financially, yet they bring him to a relationship with Jesus!

Goals:

Knowledge - To come to realize that need for us as Christians to give of ourselves towards those around us as we are to follow the example of Christ. To understand that for us to give doesn’t always mean financial but that we can give our service and shine our love to those around us.

Attitude - To come to believe and see the privilege we have to give a gift that costs us nothing but that is worth more than money can ever buy: eternal life through Jesus Christ. That we would come to have joy in sharing with those around us, especially in matters regarding salvation.

Actions - To serve, love, and point all of those around us to Jesus Christ through our lives.

Memory Verse:

Luke 6:38 “Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”

Scriptures for your study:

Mark 12:41-44; James 1:27; Luke 6:38; 2 Corinthians 9:5-15;
Psalm 50:9-12; 1 Corinthians 4:7

Questions about the Story:

1. Where do we find Peter and John heading at three in the afternoon? (Verse 1: They were going to the temple at the time of prayer.)

2. Who was also heading to the temple that afternoon? (Verse 2: A man crippled from birth.)
3. How was he getting to the temple gate? (Verse 2: He was being carried by others.)
4. Why did he go to the temple gate every day? (Verse 2: He was put at the temple gate to beg.)
5. In what sense was the crippled man's income dependent on the people who carried him? (Verse 2: Unless they carried him to the gate, he wouldn't be able to beg for money.)
6. What was the beggar's response to Peter and John when he saw them approaching the entrance? (Verse 3: He asked them for money.)
7. How do Peter and John single out the beggar? (Verse 4: Peter and John looked straight at him and told him to look at them.)
8. What does Peter say to the crippled man? (Verse 6: "Silver or gold I do not have, but what I have I give you. In the name of Jesus Christ of Nazareth, walk.")
9. What was the more important thing that Peter was offering over money? (Verse 6: The ability to walk and the trust in Jesus Christ.)
10. What happened to the crippled man as Peter took him by the hand to help him up? (Verse 7: Instantly, the man's feet and ankles became strong.)
11. After the man jumped to his feet, where was the first place that he went to, and what did he do while there? (Verse 8: He went to the temple courts and was walking, jumping, and praising God.)
12. When the people in the temple saw the man walking and praising God, who did they recognize him to be? (Verse 10: They recognized him as the crippled man who would beg outside the temple gate.)
13. What was their emotional reaction to seeing the man? (Verse 10: They were filled with wonder and amazement at what had happened to him.)
14. What kind of crowd came to Peter, John, and the crippled man? (Verse 11: All the people came running to see them.)
15. What was Peter's opening questions to the crowd? (Verse 12: "Men of Israel, why does this surprise you? Why do you stare at us as if by our own power or godliness we had made this man walk?")
16. How did Peter continue to respond to the crowds of people flocking around them (Verse 12-19: Peter points all the glory to the Lord God and takes the opportunity to share the

message of the gospel with all the spectators encouraging them to repent and turn to the Lord.)

17. What did Peter say the complete healing came from? (Verse 16: By Jesus' name and the faith that comes through him the beggar was healed.)

Discussion Questions:

1. Like Peter and John, what are some of the ways that you can be looking to influence lives for Jesus Christ even in the normal activities of your life? (Verse 1) [Taking the advantage of every situation to make Jesus known in even the routine situations of your day.]
2. What kind of dependency do we see the crippled man having on those around him? (Verse 2) [He was being carried by others to the temple gate in order to beg as he had been crippled from birth.]
3. Who are some people around you that have needs or dependencies that would need your help? Are you actively looking for those kind of people in your life?
4. What is something that we can be giving to others anytime, anywhere, no matter what we own? (Verse 8) [We can give people Jesus Christ and point them to him for their lives.]
5. What does reaching out in generosity take sometimes, whether we are giving possessions of material worth or sharing the gospel? (Verses 6-8) [Living generously takes faith! Trusting the Lord and His control over everything is the first step in giving and sharing with those around us.]
6. In what ways can we be living directed lives by the Holy Spirit and looking to His leading? [We can be living lives directed by the Spirit by being in the Word of God to seek His face and to spend time in prayer to meditate on His will and commune with Him.]
7. What should our response be when we see the Lord do something great in the lives of those around us? (Verse 8) [When we see the Lord actively at work in a situation or when someone comes to Christ, our response should be to praise the Lord.]
8. How should we respond when people look to us to give us praise or thanks? (Verses 12-19) [Our response should be to give all of the praise and glory to God, who works in and through all things and who is the One causing all things to come together according to His plan.]

67. Okwefuga **Yusufu ni muka Potifali** **(Olubereberye 39:1-23)**

Mpegano Yusufu yali atwaliibwa e Misiri. Potifali omuMisiri, eyali omulala ku bakungu ba Falawo, nga n'aduumira empingu, yagula Yusufu okuva ku baYisimayiri abaamutwaalayo.

Mukama yaaba ni Yusufu era Yusufu yaakulakulana, yaabanga mu numba ya mukama we omuMisiri. Mukama we bweyabona nga Mukama ali naye era nga Mukama amuwa obuwanguzi mu byona byona bye yali akola, Yusufu yaafuna okuganja mu maiso ge era yaafuuka muweereza we. Potifali yamufuula alabirira amaka ge, era yaamuwa obuvunanizibwa ku bintu bye byona byona. Okuva ku kiseera weyamuweera obuvunanizibwa ku maka ge ni ku bintu bye yalina byona byona, Mukama yawa omukisa amaka g'omumisiri kulwa Yusufu. Omukisa gwa Mukama gwaba ku buli kintu Potifali kyeyalina, mu numba ni kumirimu gye. Kale yaalekera Yusufu obuvunanizibwa ku buli kintu kyeyalina, era nga Yusufu ali mu buvunanizibwa, tiyafangayo ku kintu kyona kyona okutoolaku emere yeyalyanga.

Mpegano Yusufu yali mugimu era nga afanana bulungi, era oluvainuma lwakaseera, muka mukama we yaaganza Yusufu era yaamukoba nti, “Ida osule mu buliri ninze!”

Aye Yusufu yaaloba. Yaamukoba nti, “Nga ndi mu buvunanizibwa mukama wange tiyeralikirira kintu kyona kyona mu numba ye. Buli kintu ky'alina, yakita mu buvunanizibwa bwange. Wazira muntu mu numba eno andi waigulu. Mukama wange tiyanziyiza kintu kyona kyona okutoolaku iwe, kubanga oli mukyala we. Ninza ntya okukola ekintu eky'obunanfusi nga ekyo ninnonoona eri Katonda?” Era waire yadeeba Yusufu buli lunaku, Yusufu yaloba okusula naye waire okumwesembereza.

Lulala Yusufu yaja mu numba okukola emirimu gye nga abakozi abandi bazirawo. Muka Potifali yaamugema ekivalo kye yaamukoba nti, “Ida tuje mu buliri!” Aye yamwewanulaku yaamulekera ekivaalo mu ngalo de yaalumuka mu numba.

Bweyabona nga Yusufu amulekeire ekivaalo kye mu ngalo de naalumuka mu numba, yaayeta abakozi be. Yaabakoba nti, “Muboine, ono omuEbulaniya baamuleeta wano kutufuula byakuzanisa! Aidye

wano okungema aye nkubye eduulu. Bw’ampuliire nga nkuba enduulu nfunu obuyambi, alese wano ekivaalo kye yaalumuka mu numba.”

Yaatereka ekivaalo kya Yusufu waali okutuusa mukama we bweyaira eka. Male yaamukobera ebigambo bino nti, “Oyo omuidu omuEbulaniya gwewatuleetera, aidye yendi okunfuula eky’okuzaanisa. Aye amangu nga nakatandika okukuba enduulu nfunu obuyambi, alese ekivaalo kye wendi yaalumuka mu numba.”

Mukama wa Yusufu bweyawulira ebigambo mukazi we byeyamukoba, nga akoba nti, “Ati omuidu wo bw’ankoze,” yaasuuyirira n’obusungu. Mukama wa Yusufu yaamutwaala yaamuta mu ikomera, mu kifo abasibe abasibibwanga kyabazinga yebaasibirwanga.

Aye nga Yusufu ali eyo mu ikomera, Mukama yali naye; yamulaga ekisa, yaamuwa okuganja mu maiso g’omukuumi w’eikomera. Kale omukuumi weikomera yaalonda Yusufu okukulira abo boona boona abaali mu ikomera, era yaaweebwa obuvunanizibwa ku ebyo byona byona ebyakolebwanga yo. Omukuumi w’eikomera tiyafangayo ku ebyo ebyalinga mu buvananizibwa bwa Yusufu, kubanga Mukama yali ni Yusufu era yaamuwa obuwanguzi mu buli kyeyakolanga.

Study Questions: Okwefuga

Yusufu ni muka Potifali

(Olubereberye 39:1-23)

Introduction:

Self-control, one of the fruits of the Spirit, is an attribute that we as believers are to be clothed in. While it is a quality that we should be striving for, it is also an attribute that we are unable to muster up in and of ourselves; rather it is only something that the Holy Spirit can be working in our lives. Self-control literally is a restraining of ourselves and in addition our sinful flesh. Thus, to be self-controlled, we must be looking to restrain ourselves from sin which can be included to be the lust of our eyes, the lust of our flesh, and the pride of life. In the story of Joseph, he shows the self-control of the Holy Spirit in his life as his desire was to please not men, nor himself, but the Lord alone. This is the type of character we should model in our own lives.

Goals:

Knowledge - To understand the need for self-control in our life as we as Christians need to continually resist the temptation of sin; To realize the need to be controlled by only one Master: Jesus Christ; To understand that self control is impossible without the Holy Spirit's empowerment.

Attitude - To believe and live in the resistance of sin in our lives; To detest sin to the point of desiring to be separate of it.

Actions - To live a life guarded and protected in self control against the world, our flesh, and the devil which continual desire to tear us down and drag us into sin; To flee from sin when we are encountered by it in our lives.

Memory Verse:

Proverbs 25:28 "Like a city whose walls are broken down is a man who lacks self-control."

Scriptures for your study:

Galatians 5:22-23; Proverbs 25:28; 2 Timothy 1:7; 2 Peter 1:5-7;
1 Corinthians 9:24-27

Questions about the Story:

1. Where was Joseph brought to and what was his position there?
(Verse 1: Joseph was brought to Egypt where he was bought

to serve as a slave to a man named Potiphar, one of the Pharaoh's officials.)

2. Who was with Joseph while he was in his master's house in a land far from his own? (Verse 2: The LORD was with him.)
3. What was the result of the Lord's presence with Joseph? (Verse 2: Because the Lord was with Joseph, he prospered and had success in everything that he did.)
4. What action did Potiphar take with Joseph because he looked upon him with favor? (Verse 4: Potiphar put him in charge of his household and entrusted to his care everything he owned.)
5. What happened to the household of Potiphar as a result of Joseph being entrusted with his possessions? (Verse 5: The Lord blessed the household of the Egyptian house because of Joseph, both in the house and in the field.)
6. With Joseph in charge, what did Potiphar concern himself with? (Verse 6: He only concerned himself with the food he ate.)
7. What was the physical appearance of Joseph? (Verse 6: He was well-built and handsome.)
8. What was the attitude of Potiphar's wife toward Joseph? (Verse 7: She began to take notice of him and began to desire him saying, "Come to bed with me".)
9. What was the response of Joseph? (Verse 8-9: He refused, saying that he could not do such a wicked thing and sin against God.)
10. How often was this proposal brought up to Joseph? (Verse 10: She spoke to Joseph day after day about the need to go to bed with her.)
11. What was Joseph's continual response? (Verse 10: He refused to go to bed with her or even be with her.)
12. Who was in the house when Joseph was caught by Potiphar's wife by the cloak? (Verse 11-12: None of the household servants was inside the house)
13. What was Joseph's immediate response when Potiphar's wife grabbed him and prodded him to come to bed with him? (Verse 12: He left his cloak in her hand and ran out of the house.)
14. What was Potiphar's wife's response to Joseph running out of the house and refusing to go to bed with her? (Verses 13-15: She blamed Joseph for coming in to sleep with her and then fleeing when she screamed, leaving his cloak in her hand.)

15. How long did Potiphar's wife keep Joseph's cloak in her hand? (Verse 16: She kept his cloak in her hand until her master came home)
16. What was Potiphar's response when he heard what his wife claimed Joseph had done to her? (Verse 19-20: Potiphar took Joseph and put him in prison in a place where the king's prisoners were confined.)
17. Whose presence continued to be with Joseph even while he had been thrown into prison? (Verse 21: The Lord was with him.)
18. What was the result of the Lord's presence with Joseph? (Verse 21: The Lord granted him favor in the eyes of the prison warden.)
19. What was the result of Joseph's favor with the prison warden? (Verse 22: the warden put Joseph in charge of all those held in prison, and he was made responsible for all that was done there.)
20. What was the response of the warden after seeing that the Lord was with Joseph and gave him success in whatever he did? (Verse 23: When the warden saw that everything was blessed under Joseph, he paid no attention to anything under Joseph's care.)

Discussion Questions:

1. Wherever we end up in this world, who can we rest assured will continually be with us? [We can count on the Lord God being with us wherever we would go, both in good and in difficult places.]
2. What are some of the times that you have seen God at work in your life and felt His presence with you?
3. What is the benefit of having the Lord with us as He was with Joseph? (Verses 2, 21) [With the Lord beside us, we see that even when the world is crashing in around us or when everything is going well, He is working in and through the situation and that He is faithful to us as His children.]
4. What is the result of centering the Lord in our situations and by bringing in into our lifestyle? (Verses 5, 23) [When our lives and the lives of those around us are centered on the Lord, He blesses them. This blessing may not show itself financially, but it shows itself in the joy, love, peace, and patience that comes from the Lord.]
5. How did Joseph show self control in his service to his master Potiphar? (Verses 8-10) [He was continually asked by

Potiphar's wife to go to bed with her, and he continually refused her as she nagged him day after day.]

6. When we give into temptation and choose to sin, who is it that we are sinning against in our lives? (Verse 9) [Ultimately, we are sinning against God. While we are sinning against ourselves and toward other people, that sin more so separates us from God's holiness.]
7. What are some ways that you have practiced self control in your life? What are some goals that you need to set?
8. How can showing self control and refusing the pleasure of sin be difficult in our lives? [Many times showing self control can cause those around us to be upset with us as they are actively living in sin and don't understand our commitment with God. Thus, often times, showing self control can be a battle as though around us try to tear us down.]
9. Why is it extremely important for those in leadership to practice self control? [It is very easy for those who are in leadership to be targeted for temptation because of their position. Those in leadership also need to be careful that they don't fall into temptation as often times it can lead to the removal of their position.]
10. When is the time when we are most vulnerable to sin and to the leading into temptation? How can you be safeguarding yourself against that? (Verses 11-12) [When one is alone, it is a lot easier for temptation to creep into your life as there is no one else around you to keep you accountable or to help you out, thus these situations must be guarded and also few and far between.]
11. When we are confronted with the temptation of sin, what needs to be our response? (Verses 11-12) [We need to immediately flee from the situation and remove ourselves from the temptation to fall into sin.]

68. Obwewombeefu Miryamu, Alooni, ni Musa (Okubala 12:1-15)

Awooni Miryamu ni Alooni baatandiika okwogera ebigambo ebibi ku Musa olw’omukazi omukuusi Musa gwe yali abaiza. Baabuza nti “Mazima Mukama ayogereire mu Musa yenka? Tayogereire ni mwife twena?”Era awo Mukama yaabawulira.

(Mpegaano awo Musa yali musadha mwewombeefu inho okusinga abantu bonabona kungsi.)

Amangu ago Mukama yaakoba Musa, Alooni ni Miryamu nti “Mwensatuule nga bwe muli mifulume mwidhe mu weema ey’okukunganiramu.” Awooni bonsatuuli baifuluma. Mukama yaaika wansi ngooti mpagi yakire yaayemerera ku mulyango gwa weema yaayeta Alooni ni Miryamu. Bombi bwe baifuluma yaabakoba nti “Muwulire ebigambo byange; Nabbi wa Mukama bwaba mwiimwe, nze n’eyoleka gyaali era naayogera naye mu birooto. Aye kino tibwekiba ku mwiiru wange Musa; mwesiga inho mu nhumba yange yonayona. Ye Musa ndhogera naye maiso kumaiso era nga byendhogera abitegeera bulungi kubanga tyogera naye mungero; era abona Mukama nga bwafanana. N’olwekyo lwaki timwatya kwogera bibi ku mwiiru wange Musa?”

Obusungu bwa Mukama Katonda bwaabasuwirira yaamala yabaviira.

Ekire bwe kyavaawo waigulu kuweema Miryamu yaasigala nga ayemereire era yaabaku ebigenge ngooti muzira. Alooni yaakyuka yaalingirira Miryamu yaabona nti aliku ebigenge. Alooni yaakoba Musa nti “Mukama wange nkwegairire otatutaako kibi olw’okukola eky’obusirusiru. Otaleka Miryamu naaba nga omwana azaliibwa nga mufu yaava munda ya maamawe nga ekitundukye eky’omubiri ky’oneike kiriribwaaku.”

N’olwekyo Musa yaalirira Mukama yaamwegairira yaamukoba nti “Nkwegairire Mukama Katonda muwonye.”

Mukama yairamu Musa yaamukoba nti “Singa baabawe yamufudha amalusu mumaiso tiyandiswaire okumala ennaku musanvu? N’olwekyo mumusibire kuliya w’olusisira okumala ennaku musanvu, n’oluvaihnuma lwennaku edho mumwingize mulusisira.” Ekyairirira ni Miryamu okusibibwa kuliya w’olusisira okumala ennaku musanvu era

mukiseera ekyo abantu tibatambula okutuusa Miryamu bwe yaingizibwa mulusisira.

Ekyairira abantu baava e Kezerasi baatambula baaja baasenga mwirungu lye Palani.

Study Questions: Obwewombeefu Miryamu, Aloonni ni Musa (Okubala 12:1-15)

Introduction:

Our sinful flesh continually drives us to try to get the attention from those around us in our lives and to attempt to receive their admiration and praise for that which we do. We often times also look to how we can put others down in order to build ourselves up and make ourselves look good in the eyes of the world. However, although pride is that which our natural tendency is, God says over and over throughout the Bible that He detests a prideful heart. Furthermore, Jesus set us the ultimate example of living as a servant and commanding us to follow His example. Thus, it is critical and essential that we adopt a humble heart toward those around us to not only be in a right relationship with them, but also to be right before God.

Goals:

Knowledge - To realize that those who are living in humility are those that are the most usable by God as they are the most teachable and trainable; To understand that when we are living humble, we come to see more and more the power of God as we realize that every good and perfect thing is from Him alone.

Attitude - To acknowledge that God alone is supreme and that we are nothing without Him; To believe in our hearts that the Lord truly must increase and that we must decrease in our lives.

Actions - To walk humbly before the Lord in our lives and to reflect all glory to Him that comes our way.

Memory Verses:

James 4:6b ““God opposes the proud but gives grace to the humble.”

Micah 6:8 “He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.”

Scriptures for your study:

Philippians 2:3-11; 1 Peter 5:5; Ephesians 4:2; Colossians 3:23-24;
Matthew 18:1-4; Matthew 23:11-12; Luke 22:26; James 4:6-7;
Micah 6:8

Questions about the Story:

1. What was the question that Miriam and Aaron posed regarding Moses? (Verse 2: Has the LORD spoken only through Moses? Hasn't He also spoken through us?)
2. Who were Miriam and Aaron trying to draw recognition to? (Verse 2: They were trying to draw recognition to themselves.)
3. Who heard the grumbling of Aaron and Miriam? (Verse 2: The LORD heard the grumbling.)
4. What was one of the most describing features of Moses? (Verse 3: Moses was a very humble man, more humble than anyone else on the face of the earth.)
5. Where did the Lord call Moses, Aaron and Miriam to go? (Verse 4: The Lord called them to the Tent of Meeting)
6. How did the Lord choose to manifest His presence before Aaron, Miriam and Moses (Verse 5: The LORD came down in a pillar of cloud.)
7. Who did the Lord single out when he came down and stood at the entrance to the Tent? (Verse 5: He specifically summoned Aaron and Miriam.)
8. How did the Lord describe Moses to Miriam and Aaron? (Verses 6-8: The Lord describes Moses as His servant, faithful in all of His house, that He spoke to Moses face to face, clearly and not in riddles, that he seeing the form of the Lord.)
9. What was the last and posing question that the Lord puts before Miriam and Aaron? (Verse 8: Why were you not afraid to speak against my servant Moses)
10. What was the emotion and action of the Lord against Aaron and Miriam? (Verse 9: The Lord had anger that burned against them and He left them.)
11. What was the consequence upon Miriam when the Lord lifted up His presence from the Tent (Verse 10: Miriam turned leprous, like snow.)
12. What was Aaron's response upon seeing the state of leprosy that Miriam was in? (Verse 11: He turned to Moses and pleaded with him to not hold against them the sin that they had so foolishly committed.)
13. What was the character of the response of Aaron toward Moses (Verses 11-12: Aaron responded out of humility and recognition of their wrong.)
14. What was Moses' petition to the Lord on behalf of Miriam? (Verse 13: Moses cried out to the Lord for Him to heal her)

15. What was the response of the Lord to Moses? (Verse 14: "If her father had spit in her face, would she not have been in disgrace for seven days? Confine her outside the camp for seven days; after that she can be brought back.")

Discussion Questions:

1. Why can pride be extremely dangerous for those who are in leadership/ministry? (Verse 2) [Those who are in leadership can have especially a difficult time guarding themselves from pride as they are continually doing things where people are looking to them, respecting them, and thanking them for their work.]
2. How should praise and admiration be handled when received? [When those around us acknowledge that which we are doing for the Lord, we should continually point them to the One who is behind and empowering all that we do, which is God Almighty.]
3. Who is the One whom we can never hide our sin and who is there at all times to see and hear what is going on? (Verse 2) [The Lord is continually around us all the time and is intricately involved in our lives so that He is aware of every thought we think, word we say, and thing we do.]
4. When people look at your life, how are you characterized and viewed by those around you and know you? (Verse 3)
5. What is the attitude of the Lord toward the protection of His servants? (Verses 2-8) [The Lord watches over and protects those who are doing His ministry and those who are used by Him. He is faithful to them as they are faithful to His Word.]
6. What kind of respect should we have towards those who are in positions of ministry and service to the Lord? (Verse 8) [We should not slander and disrespect them, but instead acknowledge to as representatives of God and His ambassadors to His people.]
7. How do we see that the Lord handles sin when it is in someone's life? (Verse 10) [The Lord brings consequences upon actions of sin as all sin must be punished and dealt with as God is a just God and intolerable toward sin.]
8. When the Lord brings punishment upon us, what should be our response before Him? (Verses 11-12) [When the Lord brings punishment upon us, our response must be one of repentance and contrition for our sin with the recognition of the Lord disciplining us because of His love toward us.]

9. When we see those around us who are going through difficulties, what action can we take on their behalf? (Verse 13) [We as Christians can bring those around us to the Lord in prayer and intercede for them before the Lord knowing that he is able to rescue those from any situation.]
10. Why does the Lord at times bring hardships and punishments into our lives? (Verse 14) [At times the Lord brings difficulties and hardships into our lives in order to humble us and bring us to realize who we are to be dependent on.]

69. Okunhinkiira
Paulo akubibiwa amahalle
(Ebikolwa 14:8-22)

MuLusitula yaliyo omusadha eyali omulema mubigere bye era okuva mu kuzalibwa kwe nga mulema era nga tatambulanguku. Lulala omusadha ono omulema yawuliriza Paulo nga ayogera. Paulo yabona omusadha maiso ku maiso, era yaabona nti omusadha ono yali n'okwikiriza nga kumusobozesa okuwonezebwa. Paulo yaakabuka yaakoba omusadha omulema nti "Yemerera kubigere byo!" Awooni omusadha omulema yaatuma yaayemerera ku bigere bye era yaatandika okutambula.

Ogubindha gwaabantu bwe gwabona Paulo kye yali akoze bawowoigana mu lulimi olulukaoniya baakoba nti "Bakatonda bwiise bwaidha mwiffie mukifananie kyaabantu!" Bayeeta Balunaba era baayeta Zewulo ni Paulo era bayeeta Kerume kubanga niyali omwogezi omukulu. Kabona wa Zewulo eyali ni yeekaalu eyali okumpi katono ne kibuga, yaaleeta ente n'engule dhebimuli baabita ku miryango egingira mukibuga. Kubanga kabona n'abantu abaabona Paulo kyeyakola bayenda okuwa Paulo ni Balunaba sadaaka.

Aye abatume Paulo ni Balunaba bwebawulira ebyaali birikuja mumaiso baayuzza engoye dhaibwe baafubutuka embiro baaja mubantu bano baakabuka nti, "Abasadha imwe, lwaki mulikukola ekintu kino. Ife twena tuli basadha era tuli bantu nga imwe. Tulikubaleetera amawulire amalungi nga tubakoba muleke ebyo ebintu ebizira mugaso mwiire eri Katonda omulamu eyakola eigulu n'ensi n'enhanda ni byonabyona ebirimu. Mumirembe egyabita yaleka amawanga gonagona gaaja mu ngeri dhaayo. Aye Mukama Katonda tiyabaleka najja nga talesewo kyakuboneraku nti aliwo inho. Atulaga akisakye bw'atuwa amadhi gaatonha okuva mwigulu era yaatuwa n'ebirime ebitukira mukiseera kyabyo ekituufu (kyetweta sizoni) era yaaidhuza emitima gyaimwe eisainhu." Waire nga baayogera ebigambo bino, kyabakalubirira inho okusobola okulemesa ogubindha gw'abantu obutabasadakira.

Awooni waaliwo abaYudaaya abaava Antiyokiya ni Ikonio abaaidha baamatiza ogubindha guno ogw'abantu era baabawagira. Baakuba Paulo amabaale era baamuwalula baamutwaala kuliya w'ekibuga nga balwooza nti bamwise afiire. Aye abaigirizwa bwe baidha weyali baamwetolola yasituka yairayo mu kibuga. Enkeera Paulo ni Balunaba baaja e Derube.

Baabulira amawulire amalungi mu kibuga ekyo era baafuna abaigirizwa bangi abaikiriza byebabakoba. Awooni bairayo mu Lusitula ni Ikoniyo ni Antoyokiya baagumya abaigirizwa bano era baabakubiriza mumazima okusigala mukwikiriza, baakoba nti, “Tuteekwa okubita mu bizibu ebinene bingi okusobola okwingira obwakabaka bwa Katonda.”

Study Questions: Okunhinkiira

Paulo akubibwa amabaale
(Ebikolwa 14:8-22)

Introduction:

Many times when we are faced with hard times we want to give up—when the going gets tough, we want to stop. Often it seems as if the whole world is against us, especially if we are looking at working at promoting a relationship with Jesus amidst the world we live in. However, the Lord calls us to run the race with perseverance, which is marked out for us, as nothing has been placed before us that is not in the will of our Heavenly Father. Whether it is enduring in a time of persecution, mocking, discouragement, or fighting against our flesh, our role as Christians is to stand firm in the truth and strength of Jesus Christ and be faithful to that which He has called us to do. One of the men we see this attitude lived out by is the apostle Paul as he continued in the ministry amidst times of possible death, unaltered in his goal and vision of the Lord’s calling. This is the man we look at for our story, and the spirit we look at adopting for our own lives as Christians.

Goals:

Knowledge - To understand that Christ has set us the ultimate example of perseverance in going to the cross and that we would strive for that same attitude in our attempt to be Christ-like: To realize that perseverance and endurance that God would have us to practice is extremely difficult in our lives as the easier answer would always be to give up; To understand that in perseverance, we are coming to the place where we must place more dependence and trust on the Lord as we cannot endure in our own strength.

Attitude - To believe that the Lord God Almighty is more than powerful and equipped to lead us in His ways amidst whatever obstacles or hardships that may come our way; To know that He who calls us is faithful to lead us.

Actions - To go forward confidently and boldly, knowing that the power behind us is stronger than the force ahead of us

Memory Verse:

Hebrews 12:1 “Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders

and the sin that so easily entangles, and let us run with perseverance the race marked out for us.”

Scriptures for your study:

Hebrews 12:1-3; Luke 9:62; 2 Timothy 4:7; Galatians 2:20; Romans 5:3-5; James 1:2-4

Questions about the Story:

1. What was the state of the crippled man in Lystra and what was his background? (Verse 8: He was crippled in his feet and had been lame from birth, never being able to walk.)
2. What did Paul realize when he looked at the crippled man while he was preaching? (Verse 9: Paul saw that the crippled man had faith to be healed.)
3. What did Paul call out to the crippled man to do? (Verse 10: Paul called to him saying, “Stand up on your feet”)
4. What happened instantly after Paul called for the man to stand up? (Verse 10: The man jumped up and began to walk.)
5. What did the crowd assume when they saw what Paul had done? (Verse 11: They shouted that the gods had come down to them in human form.)
6. What titles did they give to Paul and Barnabas? What was the significance of these titles? (Verse 12: Paul they called Hermes and Barnabas they called Zeus. These were names of the Greek gods.)
7. What did the priest of the temple of Zeus bring before Paul and Barnabas? (Verse 13: They brought bulls and wreaths to sacrifice to them.)
8. When Paul and Barnabas heard what was happening, what did they do? (Verse 14-15: They tore their clothes and rushed into the crowd shouting, “Men, why are you doing this? We are only men, just like you”.)
9. What did Paul and Barnabas tell the crowds they were bringing to them? (Verse 15: Paul and Barnabas told the people that they were only bringing them the good news, and a message of repentance to turn from their worthless things to the living God.)
10. What happened when some Jews came from Antioch and Iconium where Paul had previously been? (Verse 19: The Jews won the crowd over and they stoned Paul and dragged him outside the city, thinking he was dead.)

11. What was Paul's response after being left for dead outside of the city? (Verse 20: He got up and went back into the city. The next day he and Barnabas left for Derbe.)
12. What activity did they participate in while they were in Derbe and what was the result? (Verse 21: They preached the good news in that city and won a large number of disciples to the faith.)
13. What did Paul and Barnabas go and do after ministering in Derbe? (Verses 21-22: They returned to Lystra, Iconium, and Antioch in order to strengthen the disciples and encourage them to remain true to the faith.)
14. What did Paul and Barnabas say regarding the kingdom of God? (Verse 22: They said that they must go through many hardships to first enter the kingdom of God.)

Discussion Questions

1. What kind of faith was the crippled man showing even after being lame from birth? (Verses 8-9) [Even though he had never walked, the crippled man had strong and perseverant faith to be healed.]
2. What kind of faith do you have in what the Lord can do in your life?
3. What are some examples of times when you have demonstrated your faith in the Lord?
4. What are some of the characteristics of a man of faith, as demonstrated by Paul and the crippled man jointly? (Verses 8-10) [Those of faith shine their faith to those around them (Vs. 9), Those of faith call out for the work of God in trust that He can/will do it (Vs. 10), Those of faith respond to challenges in trust in the Lord without hesitancy.]
5. What kind of response can those who are walking with the Lord have at times from the world? (Verse 11: They can often be misunderstood. Even though they are trying to communicate one message, it can be interpreted in a completely separate way.)
6. How did Paul and Barnabas respond to the glory and attention that they were receiving from the city of Lystra? (Verses 14-15) [They tore their clothes and begged with them to realize that they were but mere men.]
7. How did Paul and Barnabas persevere in their purpose for being in Lystra? (Verse 15) [They did not allow themselves to be distracted from their purpose of sharing the gospel from the

attention of the crowds, yet instead they proclaimed the message of Jesus to the people.]

8. In what ways do you respond when you have drawn the attention of those around you? Do you persevere in the call that you before you or are you easily distracted by the world?
9. How do we see how easily it is for the world to sway opinions in looking at the story of Paul and Barnabas? (Verses 11-19) [The people of Lystra when from wanting to offer sacrifices to Paul and Barnabas to the point of stoning Paul and leaving him outside the city as though dead.]
10. What was Paul's response even after being stoned and left for dead after the riot in Lystra? (Verses 20-21) [Paul got up and went back into the city to minister there and then left the next day to continue in the ministry that the Lord called him to without being distracted or discouraged.]

70. Okwikiriza
Daudi ni Goliasi
(1 Samwiri 17:4-9, 32-51)

Awooni omusadha omuzira era ow'amaani einho nga bamweta Goliasi, eyali nga ava e Gaasi, yaava mu lusingira olw'abaFirisuuti. Omusadha obuwanyubwe yali nga akira mufuuti omwenda. Yali ayambaire sempeewo kumutwegwe eyakolebwa mu kyuuma ky'ekikomo era yali ayambaire kooti eyakolebwa mu kyuuma ekyekikomo nga kooti eno ezitowa obuzito bwa kilo ataanu n'omusanvu. Kumaguluge yali ayambaire sokisi edhakolebwa mu kyuuma ky'ekikomo era nga kwiibegalye asitwiire eifumo. Ekitundu kyeifumolye ekifumita kyaali nga omuti kwe batungira engoye era nga eifumo lyeene nga lizitowa kilo musanvu. Eyagemanga engaboye nga naamusooka mumaiso.

Goliasi yayemerera yaakabuka yaalangira eigye lyaabaisirairi yaabakoba nti, “Lwaki mufuluime mwaidha mwasimba ennhiriri nga mwenda kulwana? Nze tiri muFirisuuti niimwe timuli bairu ba Saulo? Mulonde omusadha aidhe yendi. Singa asobola okulwana ninze yaampangula era yaandhita awo twidhakufuuka abairu baimwe aye singa mmuwangula era naamwita, mwidhakufuuka abairu baifee era mwidhakutuwarezanga.”

Daudi yakoba Saulo nti “Omuntu yenayena ataterabuka n'awaamu maanhi olwo muFirisuuti ono, omwiruwo aidhakujaa alwane naye.”

Saulo yaairamu Daudi yaamukoba nti, “Tosobola kufuluma wagya waalwana n'omusadha ono omuFirisuuti; oli mulenzi bulenzi ate ye musadha mulwaani era okuva mubuvubukaabwe nga musadha alwaana.”

Aye Daudi yaakoba Saulo nti, “Omwiruwo akola mulimo gwa kukuuma ntaama dha baabawe. Empologoma n'emisege bwe biidha mulugo lwe ntaama nibitoolamu entaama nibiditwaala okudhirya. Ekisolo bwe kitwaala entaama nkinonereza naakikuba naawonia entaama okuva mukuliibwa ekisolo ekyo. Aye ensolo eyo singa egezaaku okunnumba ngigema ebiviiri byaayo naagikuba naagiita. Omwiruwo nze naita empologoma n'ebisolo ebindi ebikambwe era ono omuFirisuuti atali mukomole aidhakuba nga kirala ku bisolo ebyo ebikambwe byenaita kubanga adhereize eigye erya Katonda omulam. Mukama eyamponia okuva mu nkumu dh'empologoma n'enkumu dhensolo edhindhi enkambwe aidhakuntaasa okuva mumikono gy'omuFirisuuti ono.”

Saulo yaakoba Daudi nti “Ja era Mukama abe niuwe”

Awooni Saulo yaayambaza Daudi engoyedhe dheayambalanga nga ajja okulwana. Saulo yaamwambaza kooti eyakolebwa mubyuma by’ekikomo era yamwambaza kumutwe sempeewo eyakolebwa mukuuma kyekimo. Awooni Daudi yeesiba ekitala ku bye yali avaire era yaagezaaku okutambula nabyo kubanga yali tabyambalangaku era nga tabimanhiriire.

Daudi yaakoba Saulo nti “Tisobola kutambula nga nnhambaire bino kubanga nze tibimanhiriire.” Awooni yaabyeyambula. Awooni yaagema ebintubye mumikonogy; yaalonda amabaale amaweweevu ataanu okuva mukaiga yaagata mu kasawoke, male akasawo yaakata munsawoye ennene gye yajaanga nayo okukuuma entaama, era yaagema empandaye mungalo, meeni yaagya okwaganana n’omuFirisuuti.

OmuFirisuuti yaidha yaasemberera Daudi n’ole eyagemanga engaboye nga amukulembeire baidha batyo. Goliasi bwe yabona Daudi yaamulingirira era yaamunhoma nti yali lulenzilenzi, nga mumiufu ekiraga nti yali n’akabiri akalungi ate nga aboneka bulungi. Goliasi yaabuza Daudi nti “Nze ndi mbwa kyova oidha wano n’emiigo?” Awooni omuFirisuuti yaakolomira Daudi eri ba katondabe. Goliasi yaakoba Daudi nti, “Idha wano. Omubirigwo ndhakugugabira ebinhoni ebiri mwibanga n’ensolo edhiri munsiko!”

Daudi yaakoba omuFirisuuti nti, “Oidha yendi nga olin’ekitala era olin’eifumo aye nze ndidye y’oli mulinha lya Mukama ow’obusobozi obwawaigulu Katonda owa amagye ga isirairi amagye g’osomoiza. Olunaku lwa leero Mukama aidhakuumpa era ndhaakukuba ogwe wansi era ndidhe nkusaleku omutwe. Olwaleero emirambo gyabamagye abaFirisuuti ndhagugigabula ebinoni ebyomwibanga n’ebisolo ebyo munsiko, awooni ensi yonayona eryoke ekitegeere nti mu Isirairi mulimu Katonda. Abo bonabona abali wano baidhakukimanha nti Mukama takozesa kitala oba ifumo okuwonia kubanga olutalo luba lulwe Mukama, era mwenamwena abenda okutulwanisa Mukama aidhakubatuwa mumikono gyaiffee tubakube tubawangule.”

Awooni omuFirisuuti bwe yasembera okwidha okumpi ni Daudi amulumbe, Daudi yaalumuka yagya mangu eri eigye okusobola okwaaganana naye. Awooni Daudi yaagema munsawoye yaatolamu

eibale yaalivumula yaalikanhuga era yaakuba Goliasi mukyeeni.
Eibaale lyaigira munda mukyeeni kyomufirisuuti era awo yaagwa
wansi kwitaka ekyeenikye kyangira mwitaka.

Daudi atyo yaawangula omuFirisuuti nga akozesa eibale
n'envumuuloye yaakuba omuFirisuuti yaamwita aye nga azira kitala
mumukonogwe.

Awooni Daudi yaalumuka yagya yayemerera kumuFirisuuti. Yaagama
ekitala ky'omuFirisuuti yaakisowolayo mu kisaawo kyakyo.
Oluvainuma lw'okumwita, yaamutemaku omutwe.

AbaFirisuuti bwe baabona nti omuzira waibwe afiire baalumuka.

Study Questions: Okwikiriza **Daudi ni Goliassi** **(1 Samwiri 17:4-9, 32-51)**

Introduction:

Faith has been demonstrated all throughout the Word of God, in both the Old and New Testament as we see many who followed the Lord wholeheartedly in what He called them to do. Many of these things seemed hard or even impossible in most cases, but those who the Lord called He showed His faithfulness to. To Noah who built the ark, God saved him and his family; To Abraham who set off to an unknown land, God made into a great nation; To Moses who went back to Pharaoh, God used to lead all of Israel out of Egypt. Every time that God called someone to be His servants and to go forward in a task before them, every time it took a decision of faith and trust in the Lord and in His call! This faith isn't blind faith, it isn't irrational or unreasonable, but it is a sureness and a certainty in the power of the Lord to be faithful as we have seen Him work in the past and know that He will continue to work in the future.

Goals:

Knowledge -To understand that there is nothing better to be putting our faith in other than the immortal, eternal, all-powerful God that we serve. He is mighty to save us, and is our forever fortress and strength; To realize that putting our faith in anything else would be to put our faith in something that will fail and crumble, but that faith in the Lord God will last forever.

Attitude - To believe in the Lord's forever presence to be surrounding those who believe and trust in Him. To believe and have the heart to go forward by faith and not by sight.

Actions - To walk in faith in the Lord God Almighty, knowing that He holds all things in the palms of His hands and is more than capable to work in and through us for His glory.

Memory Verses:

Hebrews 11:1 "Now faith is being sure of what we hope for and certain of what we do not see."

Hebrews 11:6 "And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him."

Scriptures for your study:

Hebrews 11; Habakkuk 2:4; Luke 7:1-10; Luke 17:6; Romans 4:1-9;
Romans 10:17; 1 Corinthians 16:13; Psalm 18;
Joshua 1:9; 1 Timothy 4:12

Questions about the Story:

1. Who came out from the Philistine camp to confront the Israelites? What was his description? (Verse 4: A champion named Goliath, who was over nine feet tall came out to confront the army of Israel. He was equipped with a bronze helmet, a coat of scale armor of bronze, bronze greaves for his legs, a bronze javelin around his back, and a shield bearer in front of him.)
2. What was the ultimatum that Goliath shouted to the people of Israel? (Verses 8-9: Goliath challenged the ranks of Israel saying to them to pick someone to come and fight him one on one. If the man from Israel won, the Philistines would serve Israel, and if Goliath won, the Israelites would serve the Philistines.)
3. What was David's response to the challenge of Goliath? (Verse 32: David went to King Saul and said, "Let no one lose heart on account of this Philistine; your servant will go and fight him".)
4. How did Saul react to David's proposal? (Verse 33: Saul told David that he was only a youth and was not able to go out against such a man as this Philistine.)
5. What did David remind Saul of as he looked back at what the Lord had already used him for? (Verse 34-37: David recounted for Saul the time when he fought against a lion or a bear when they would come to carry of a sheep from the flock and that the LORD was the one who delivered David. David continued to remind Saul that if the Lord was able to deliver him from such things in the past, that the Lord would certainly provide for him now.)
6. Why did David say the reason was that the Philistine would be like the killed lion and bear? (Verse 36: Goliath would be slain just the same as he had defied the armies of the living God.)
7. After Saul told David that he could go, what did Saul try to do for David? (Verses 37-39: Saul tried to equip David and took David and dressed in him his own tunic; put a coat of armor on him and a bronze helmet on his dead.)

8. What was David's response toward the armor given to him by Saul? (Verse 39: He was not used to them and so he told Saul that he could not go in them and took them off.)
9. What did David instead take as he approached to face Goliath? (Verse 40: David took with him his staff, five smooth stones from the stream, his pouch, and his sling in his hand.)
10. When Goliath looked David over and saw that he was only a boy, ruddy and handsome, what was his thoughts towards him? (Verse 42: He despised him.)
11. How did Goliath verbally communicate that he despised David? (Verses 43-44: He cursed David by his own gods and told David that he would give his flesh to the birds of the air and the beasts of the field.)
12. What comparison does David make about what Goliath was trusting in versus what David was trusting in? (Verse 45: David pointed out that Goliath was coming forward with sword and spear, and javelin, but that he was coming forward in the name of the Lord God Almighty.)
13. Who does David show that He is looking toward and how does David show his confidence in that? (Verses 46-47: David tells Goliath that the Lord would hand him over to his death. He shows his confidence by looking to the faithfulness of the Lord but also by telling Goliath that he would strike him down and cut off his head before even engaging him in Battle.)
14. For what purpose does David say is the reason that the Lord will hand Goliath over to defeat? (Verses 46-47: David says that the Lord would hand Goliath over to be defeated so that the whole world would know that there is a God in Israel; and that all gathered on the field of battle would know that it is not by sword or spear that the LORD saves, but that the battle is the Lord's.)
15. In what manner did David approach Goliath to meet him? (Verse 48: David ran quickly to meet him.)
16. How did David defeat/slay Goliath? (Verse 49: David took out a stone from his pouch and slung it at Goliath. It hit him right in the forehead and the stone sank into his head and he fell facedown on the ground.)
17. What was the response of the Philistine army after seeing that David had gone and cut off the head of their war hero? (Verse 51: The whole Philistine army turned and ran.)

Discussion Questions:

1. What needs to be our response when we are faced with an overwhelming and daunting task/problem in front of us?
2. What heart are we to have when we are placed in a circumstance to show faith? (Verse 32) [We are not to lose heart but to be bold and courageous as we go forward.]
3. How do those around us respond at times when they see us stepping out in faith? What should be our response to them? (Verse 33) [Many times when those around us see us stepping out in faith they respond with hesitancy and uncertainty. However, we must not let this be a deterrent for us, we must first and foremost listen to God before men.]
4. What can we look to in the past to solidify our faith in the Lord for the future? (Verses 34-37) [We can look to the past to the times when God has been faithful to us in the past as an active reminder that He cares for us and is able to once again be faithful to us.]
5. What are some times which you have seen the Lord's faithfulness to you in the past?
6. What do we see that Saul was putting faith in? (Verse 37-39) [Saul's faith was in the material possessions and in the things around him that he thought would save him and others.]
7. What kind of faith are we showing in God when we trust in Him but decide to make many backup plans just in case His plan doesn't work out? [We are showing that we aren't really trusting Him at all but rather we are trusting in our capability and ability to discern the situation better than God.]
8. What was the characteristic of David's faith? (Verses 39-40, 46-47) [David was not concerned with the physical things around him and what he could come up with that would make the most sense, but He rather trusted in the Lord being able to use him just as he was to do the Lord's will.]
9. Who is the Lord able to use as His tool for the revelation of His glory? (Verse 42) [The Lord is able to use all men, no matter of their age or physical ability in order to do great things for Him when their trust is fixated on Him.]
10. Whose glory was David living for/fighting for? (Verses 46-47) [David was living for the glory of God, so that the whole world would know that there was a God in Israel.]
11. Whose glory are you living for in your own life?
12. In what manner should we approach that which the Lord has put before us to do? (Verse 48) [We should run quickly to confront it and approach it with readiness.]