

Aushi: Bible for Mateo

English: Bible Commentary, NT Survey Reviewer's Guide, Translation Words for  
Matthew

Formatted for Translators

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## Introduction to the Gospel of Matthew

### Overview

Matthew wrote certain things about Jesus in his gospel. These things helped people to know about Jesus. They helped them to know that Jesus was the Messiah even though he did not free the Jews from the Roman Empire.

See: Gospel; Messiah (Christ)

Who wrote this gospel?

The book does not give the name of the author. However, since early Christian times scholars have thought that the apostle Matthew wrote this gospel.

See: Apostle; Gospel

To whom did Matthew write?

Matthew wrote to Christians and non-Christians. Scholars think he was thinking more about the Jews when he wrote than the Gentiles.

See: Gentile

What did Matthew write about in this gospel?

The Gospel of Matthew is one of four books in the New Testament that describe some of Jesus' life. The authors of the gospels wrote in different ways about who Jesus was and what he did. Matthew showed that Jesus is the Messiah and that God would save Israel through him. Matthew often explained that Jesus fulfilled the Old Testament prophecies about the messiah.

See: Messiah (Christ); Gospel; Israel; Fulfill (Fulfillment); Old Testament (Law and Prophets)

Why did Matthew write this gospel?

Matthew wanted his readers to know that Jesus is the messiah. He was different than the messiah they were expecting, but he is still their king. He wanted people to know why the Jews rejected him and the plans God has for Israel in the future.

### Outline of the Gospel of Matthew

The birth of Jesus Christ and when he began to serve God in a certain way (1:1-4:25) Jesus' teaching on the side of the mountain (5:1-7:28) Jesus illustrates the kingdom of God by healing people (8:1-9:34) Jesus' teaching about his things God wanted him to do and the kingdom of God (9:35-10:42) Jesus' teaching about the gospel of the kingdom of God. The beginning of opposition to Jesus (11:1-12:50) Jesus' parables about the kingdom of God (13:1-52) Further opposition to Jesus and misunderstanding of the kingdom of God (13:53-17:57) Jesus' teaching about life in the kingdom of God (18:1-35) Jesus' serving God in Jerusalem (19:1-23:39) Jesus' teaching on the end of the age (24:1-25:46) The crucifixion and resurrection of Jesus (26:1-28:15) The final instruction of Jesus to his disciples (28:16-20)

See: Kingdom of God; Parable; Crucify (Crucifixion); Resurrect (Resurrection) ; Disciple

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### Matthew Commentary

#### 1:1-17

Why did Matthew write about Jesus' ancestors?

[1:1]

Matthew wrote about Jesus' ancestors so people would know that he rule Israel because he was a descendant of King David.

See: Covenant with David; Messiah (Christ); Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Son of David

What does the name, "Jesus," mean?

[1:1]

"Jesus" was the Greek form of the Hebrew name "Joshua." The name "Joshua" meant "God saves." Other men of the Israelites also had this name, but Jesus was unlike them because he was also the "son of David." The title "son of David" was also a name for the messiah.

See: Messiah (Christ); Save (Salvation, Saved from Sins); Son of David

#### 1:18-25

What did it mean "to be pregnant by the Holy Spirit"?

[1:18, 1:20]

Scholars think that "to be pregnant by the Holy Spirit" meant that the Holy Spirit caused Mary to become pregnant. It was a miracle.

See: Holy Spirit; Miracle; Incarnation; Virgin

What did it mean that Joseph was a "righteous man"?

[1:19]

When Matthew wrote that Joseph was a "righteous man" it meant that he was a man that obeyed the Law of Moses.

Joseph thought that Mary must have committed adultery in order for her to become pregnant. Joseph thought he should end his engagement with Mary because this was taught in the Law of Moses. Other scholars think Matthew wanted

people to know that Joseph was a righteous man because he wanted to end his engagement with Mary in a quiet way, so as not to dishonor Mary.

See: Righteous (Righteousness); Adultery; Law of Moses

What did the words, “disgrace her publicly” mean in Joseph’s day.

[1:19]

In ancient Israel, when a woman was disgraced publicly, she was brought to court because she did something wrong. This would have caused great shame and embarrassment for Mary. Perhaps she would also have been punished.

See: Ancient Trials (Lawsuit); Punish (Punishment)

What did Matthew mean with the words, “fulfill what was spoken”?

[1:22]

When Matthew wrote the words, “fulfill what was spoken,” he was speaking about prophecies being fulfilled. It was prophesied that Mary would become pregnant, and Jesus would be born.

See: Isaiah 7:14 See: Fulfill (Fulfillment); Prophecy (Prophecy)

What was meant by “he took her as his wife” when Matthew spoke about Joseph and Mary?

[1:24]

That Joseph took Mary as his wife meant that Mary became Joseph’s wife and he took her into his home. This showed everyone that Joseph accepted Mary as his wife.

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## Mateo

### 1

<sup>1</sup>Icitabo catantikwa ukufyalwa kwa kwa Yesu Kristu umwana wakwa Dabidi, umwana wakwa Abrahamu. <sup>2</sup>Abrahamu ali wishi wakwa Isaki, na Isaki ali wishi wakwa Yakobo, na Yakobo ali wishi wakwa Yuda na munyina. <sup>3</sup>Yuda ali wishi wakwa Peresi na Sera muli Tamari, Peresi ali wishi wakwa Hesroni, na Hesroni ali wishi wakwa Ramu. <sup>4</sup>Ramu ali wishi wakwa Amminadabu, Amminadabu ali wishi wakwa Nashoni, na Nashoni ali wishi wakwa Salmoni. <sup>5</sup>Salmoni ali wishi wakwa Boasi muli Rahabu, Boasi ali wishi wakwa Obedi muli Ruti, Obedi ali wishi wakwa Yese. <sup>6</sup>Yese ali wishi wakwa Dabidi imfumu. Dabidi ali wishi wakwa Solomon mu mukashi wakwa Uria. <sup>7</sup>Solomoni ali wishi wakwa Rehoboamu, Rehoboamu ali ni wishi wakwa Abiya, na Abiya ali wishi wakwa Asa. <sup>8</sup>Asa ali wishi wakwa yehoshafati, yehoshafati ali wishi wakwa Yoram, na Yoram icikolwe cakwa Ussia. <sup>9</sup>Ussia ali wishi wakwa Yotamu, Yotamu ali wishi wakwa Ahasi, Ahasi ali wishi wakwa Hesechia. <sup>10</sup>Hesechia ali wishi wakwa Manase, Manase ali wishi wakwa Amoni, na Amoni ali wishi wakwa Yosia. <sup>11</sup>Yosia ali cikolwe cakwa Yekonia na ba munyina pa nshita basendelwe bunkole ku Babyloni. <sup>12</sup>Panuma yakusendwa ku Babyloni Yekonia ali wishi wakwa Sheltiele, na Sheltiele ali cikolwe cakwa Serubabele. <sup>13</sup>Serubabele, ali wishi wakwa Abiudi, Abiudi ali wishi wakwa Eliakimu, na Eliakimu ali wishi wakwa Aso. <sup>14</sup>Aso ali wishi wakwa Sadoki, Sadoki ali wishi wakwa Akimu, na Akimu ali wishi wakwa Eliudi. <sup>15</sup>Eliudi ali wishi wakwa Eleasari, Eleasari ali wishi wakwa Mattani, na Mattani ali wishi wakwa Yakobo. <sup>16</sup>Yakobo ali wishi wakwa Yosefe umulume wakwa Maria, uo Yesu afyalilwemo, uwitwa Kristu. <sup>17</sup>Inkulo shonse ukufuma kuli Abrahamu ukufika pali Dabidi shali ikumi na shine, ukufuma pali Dabidi mpaka ukusendwa ku Babiloni pali inkulo ikumi na shine, no kufuma apo basendelwe ku Babiloni ukufika pali Kristu pali inkulo ikumi ne shine. <sup>18</sup>Ukufyalwa kwakwa Yesu Kristu kwa citike muli uyu musango. Nyina, Maria, ali kobekelwe ukupwa kuli Yosefe, lelo ulu tabalaba pamo, alisangilwe alimite ifumo lya Mupashi wa Mushilo. <sup>19</sup>Lelo Yosefe, umulume wakwe, ali muntu umulungami kabili talikufwaya ukumusebanya palwalala, eco alipingile ukumuleka munkama. <sup>20</sup>Ulo ali akotontokanya pali ifi fintu, malaika wakwa Shikulu alimonekele kuli ena muciloto, ukwebati, “Yosefe we mwana wakwa Dabidi, witina ukubula Maria ukuba umukashi obe, pantu uwimitwe mwifumo lyakwe emitwe ukupitila muli Mupashi wa Mushilo. <sup>21</sup>Ali no kukwata umwana umwaume, kabili mukamwinika ishina lyakwe Yesu, pantu akapususha abantu bakwe ku masambi yabo.” <sup>22</sup>Nomba ifi fyonse fyacitikile mukufikilisha ifyalandilwe na Shikulu ukupitila muli bakasesema, ukwebati, <sup>23</sup>“Moneni, nasisungu akemita kabili ali no kufyala umwana, kabili bakamwinika ishina lyakwe Imanueli” - icikopilubula ukwebati, “Lesa aba na fewebo.” <sup>24</sup>Yosefe alibukile ukufuma mutulo no kucita ifyo malaka wakwa Shikulu amukonkomeshe, kabili alimubulile ukuba umukashi wakwe. <sup>25</sup>Lelo tamwishibe mpakafye napo apapile umwana.

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## Matthew 2

### 2:1-12

Where was Bethlehem?

[2:1]

See Map: Bethlehem

What were the days of Herod?

[2:1]

The days of Herod was the time when Herod the Great ruled the Jewish people. Herod ruled as a Jewish king when Jesus was born.

See: King Herod

Who were the learned men from the east?

[2:1]

The learned men were most likely scholars from Babylon who studied how the stars moved. In ancient times, people in the Middle East were often guided by how the stars appeared in the sky. Matthew wrote about the visit of these men so that people would be amazed. The birth of Jesus was more than just good news for the people in Israel. It was good news for the entire world. God guided Gentile scholars to see Jesus.

See: Babylon

See Map: Babylon

Who was “the king of the Jews”?

[2:2]

The term “king of the Jews” is a title which the Gentiles often used to speak about the messiah.

See: Messiah (Christ)

What was the “star in the east”?

[2:2]

Matthew wrote about a “star in the east.” This was a star people could see in the sky. The scholars lived west of Israel. These men studied the stars in the sky. Therefore, they saw the light to the east of them. They followed the star in some way. It took them to Bethlehem. The believed star would bring them to something they wanted to see. Why was all Jerusalem troubled? Matthew wrote that Herod was disturbed because of the news he heard. These scholars reported that the messiah had been born. Herod was afraid of this because the messiah was the king of the Jews. Herod believed there could only be one “King of the Jews” (See: Matthew 2:1). Herod was afraid that the people would no longer want him to be king. The people of Jerusalem were afraid that Herod would become angry and hurt them.

See: King Herod; Messiah (Christ)

What is a chief priest?

[2:4]

See: Chief Priest

What is a scribe?

[2:4]

See: Scribe

What is the Christ?

[2:4]

See: Messiah (Christ)

Why did Matthew write the same thing Micah wrote?

[2:5]

Matthew wrote the same thing Micah wrote (see: Micah 5:2). Micah said that the messiah would be born in Bethlehem.

See: Messiah (Christ)

How was Bethlehem least among the rulers of Judah?

[2:6]

Matthew and Micah wrote that Bethlehem were least among the rulers of Judah. Many cities were greater than Bethlehem. Bethlehem was a small town. People did not think the messiah would come from a place like Bethlehem.

See Map: Bethlehem; Judah

How old was Jesus when the learned men came to visit him?

[2:7]

Matthew does not say how old Jesus was when the learned men came. When Herod learned about the birth of Jesus he ordered the killing of all male children under two years of age living near Bethlehem. Jesus was younger than this.

Did Herod want to worship the young child?

[2:8]

Herod directed the learned men to go to Bethlehem to “search thoroughly” for the young child. He wanted them to talk to people in Bethlehem. However, Herod did not want to worship Jesus. Instead, he wanted these men to find Jesus for him. He wanted to kill Jesus so he could continue to rule Israel.

See: King Herod

What were the gifts the learned men brought to Jesus?

[2:11]

In ancient times, someone gave a gift to a person that was greater than them in order to honor the other person (see: Genesis 14:17-20 and Hebrews 7:1-7). The gifts which the learned men gave to Jesus were gold, frankincense, and myrrh. The gifts were very valuable and honored Jesus who they believed was a king. These gifts were very expensive.

Why did the learned men return to their country another way?

[2:12]

The learned men returned to their country in a different way than they came to Israel. They did not want Herod to be

angry and kill them. God warned them by giving them a dream.

## 2:13-15

What is an angel of the Lord?

[2:13]

See: Angel

Would a Jew go to Egypt?

[2:13]

Egypt was about 100 kilometers south of Bethlehem. During this period, Egypt was not ruled by Herod. However, Egypt and Israel were part of the Roman Empire. At this time, Jews would often travel to Egypt. Many Jews lived in Egypt. Because there were so many Jews in Egypt, a Jewish temple had been built for them in Egypt. Because Herod did not rule Egypt, it was safe for Mary and Joseph to stay there.

See Map: Bethlehem; Egypt; Israel; Roman Empire

Why did Matthew write the same thing Hosea wrote?

[2:15]

Matthew wrote the same thing Hosea wrote (see: Hosea 11:1). Jesus fulfilled the prophecy Hosea made about the messiah.

See: Fulfill (Fulfillment); Prophecy (Prophecy) ; Messiah (Christ)

## 2:16-23

What are the land of Israel and the land of Judea?

[2:20, 2:21, 2:22]

When Matthew wrote about the land of Judea and the land of Israel, he was talking about the same place.

Why was Joseph afraid of Herod Archelaus?

[2:22]

Herod Archelaus was the son of Herod the Great. He put many people into prison and killed many people. This is why Joseph was afraid of him.

See: King Herod

How was Jesus a Nazarene?

[2:23]

Joseph and Mary took Jesus to the town of Nazareth to live. Jesus was a Nazarene.

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## Mateo

### 2

<sup>1</sup>Panuma Yesu afyalwa mu Betelehemu yaku Yudea mu nshiku sha mfumu Herodi, abaume bamano ukufuma ku kabanga balifikile mu Yerusalemu balikulanda ati, <sup>2</sup>"Ilipi Imfumu yaba Yuda? Twalimwene ulutanda lwakwe kukabanga natwisa mukumushinshimuna." <sup>3</sup>Ulo Herodi imfumu aumfwile ifi, alisakamikilwe, pamo na bena Yerusalemu bonse. <sup>4</sup>Herodi aliletele capamo bashimapapo bakalamba bonse na bakalemba ba bantu, kabili alibepwishe ati, "Nikwisa Kristu ali no kufyalilwa?" <sup>5</sup>Balilandile kuli ena ati, "Mu Betelehemu yaku Yudea, pantu ifi efyalembelwe na bakasesema, <sup>6</sup>Lelo webi, Betelehemu, mu calo cakwa Yuda, tauli uwacepesha muliba kateka ba Yuda, pantu muli webi emukafuma uukateka, uukacema abantu bandi abena Israeli." <sup>7</sup>Nolu Herodi alikutile abaume bamano mu bumfiso no kubepusha inshita ulo ulutanda lwa monekele. <sup>8</sup>Ali batumine ku Bethlehemu, ukwebati, "Kabiyeni muye kufwaya bwino palwa kanya. Ulo mwakasanga, mukandetele akasebo pakwebati na nevo wine ningesa no kwisa kumushinshimuna." <sup>9</sup>Panuma ya kumfwa amashiwi ku mfumu, balile uko bali kuya, no lutanda bamwene ku kabanga lwali batangilile mpakafye lwasuka lwaya kwiminina pa mulu apo akanya kali. <sup>10</sup>Ulo bamwene ulutanda, balisekelele ne nsansa nganshi. <sup>11</sup>Balingile mu ng'anda kabili balimwene akanya na nyina Maria. Baliwile panshi no kukashinshima. Baliswile ifipao fya fyuma fyabo no kumutula ifyabupe fya golide, ububani na muri. <sup>12</sup>Lesi alibasokele muciloto ati bebwelile kuli Herodi, eco balibwelele ku calo cabo ukubomfwa inshila imbi. <sup>13</sup>Panuma yakufumako, malaika wakwa Shikulu amonekele kuli Yosefe muciloto no kumwebati, "Ima, senda akanya na nyina, no fulumukila ku Egupti. Ukekale kulya mpaka nkakwebe, pantu Herodi akofwaya ukonaula akanya kobe." <sup>14</sup>Bulya ubushiku Yosefe alimine no kusenda akanya na nyina ukuya ku Egupti. <sup>15</sup>Alikele kulya mpaka nemfwa yakwa Herodi. Uku ekwali ekufikilisha kwa mashiwi Shikulu alandile ukupitila muli kasesema, ukwebati, "Ukufuma mu Egupti emo nakutile Umwana wandi Umwaume." <sup>16</sup>Nolu Herodi, ulo amwene ati ba mupumya kubaume mano, alifulilwe sana. Alitumine abakwipaya abana banono abaume mu Betelehemu na muli cilya citungu conse abali ne myaka ibili no kwisa panshi, ukulingana ne nshita iyo aumfwile ku baume bamano. <sup>17</sup>Nolu califikilishiwe icalandilwe ukupitila muli Yeremia kasesema, ukwebati, <sup>18</sup>"Ishiwi lyalyumfwikile mu Rama, ukulilishika no kulosha kukalamba, Rakele akolila pa bana bakwe, kabili alikene ukumutalalika, pantu abana balifwile." <sup>19</sup>Ulo Herodi afwile, moneni, malaika wakwa Shikulu alimonekele mu ciloto kuli Yosefe mu Egupti no kulanda ati, <sup>20</sup>"Ima senda akanya na nyina ulekuya ku calo ca Isreali, pantu abo abalikufwaya umweo wa kanya balifwile." <sup>21</sup>Yosefe alimine no kusenda akanya na nyina nokwisa mu calo ca Isreali. <sup>22</sup>Lelo ulo aumfwile ukwebati Arkelasi akoteka mu Yudea mwipunda lya kwa

wishi Herode. Alyumfwile umwenso ukuya kulya. Panuma yakumusoka kuli Lesa mu ciloto, alile ku citungu ca Galili<sup>23</sup>kabili alile no kuya kwikala mu Nasareti. Ici cafikilishe ifyalandilwe ukupitila muli bakasesema, ukwebati akakutwa umwina Nasareti.

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Matthew 2:1-12-None:None

Read the passage.

Part 1

Tell in your own words what you just read in this passage.

Wise men came from the east to Jerusalem looking for the one who was born king of the Jews. [2:1-2]The chief priests and scribes told Herod that the Christ was to be born in Bethlehem according to Scripture. [2:5-6]Herod sent the wise men to Bethlehem. [2:7-8]Herod ordered the wise men to return, telling them that he also wanted to worship the baby. [2:8]The wise men went to Bethlehem, found the baby, gave him gifts, and worshiped him. [2:11]They did not return to Herod. [2:12]

Part 2

Answer the following questions from the specified verses.

[2:1-2]	After Jesus was born in Bethlehem, why did some wise men go to Jerusalem?	They were looking for the one who had been born King of the Jews.
[2:2]	Why were they looking for the King of the Jews?	They said that they saw his star and were coming to worship him.
[2:3]	Why do you think that Herod was troubled when he heard the wise men wanted to find the King of the Jews that had just been born?	(Answer may vary.) Herod was probably worried that a new king might take away his own position as king.
[2:4]	How did Herod find out where the Christ would be born?	He asked the priests and scribes of the Jewish people where Christ would be born.
[2:5-6]	How did the priests and scribes know where Christ would be born?	The scriptures said that a ruler would come from Bethlehem.
[2:9-10]	How did the wise men find the one who was born king of the Jews?	They left Jerusalem, and the star guided them to the house where the child was.
[2:11]	What did the wise men do when they found the child?	They fell down and worshiped him, and they opened their gifts and gave them to him.
[2:11]	Who do you think the child was that they were worshiping?	From the rest of the passage, it is clear that the child was Jesus.
[2:12]	Why didn't the wise men return to Herod?	They had been warned by God in a dream not to return to Herod.

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Matthew 3

**3:1-12**

Why did John the Baptist preach in the wilderness?

[3:1]

John the Baptist belonged to and spoke for God. He lived outside of the cities like a prophet from the Old Testament. John fulfilled the promise of the prophet Isaiah (Isaiah 40:3) that said that someone from the wilderness would tell the people that Jesus was coming. Many Jews believed that a deliverer would come from the desert to free them from their Roman oppressors (Ezekiel 20:33–38; Hosea 2:14–23).

See: Preach (Preacher); Prophet; Old Testament (Law and Prophets); Fulfill (Fulfillment)

Why did John say “repent, for the kingdom of heaven is near”?

[3:2]

John told the people to “repent” or “turn away from” (μετανοέω/g3340) their sinful thoughts and actions. By doing so they would be prepared for the Messiah who was about to come.

See: Repent (Repentance); Kingdom of God; Sin

Why did the author of Matthew write the same thing Isaiah wrote?

[3:3]

The author of Matthew wrote the same thing Isaiah wrote (see: Isaiah 40:3). The ancient Jews disobeyed God. God punished the Israelites and sent them to Babylon. God promised that he would forgive them and return them to their home in Israel (see: Isaiah 40:1-2). Matthew said that Isaiah also wrote about John the Baptist because John’s message announced the coming of Jesus the messiah.

See: Punish (Punishment); Messiah (Christ)

See Map: Babylon

Why did John live in the way that he lived?

[3:4]

John wore clothes made of camel's hair and a belt made of leather. He ate locusts and wild honey. John lived in this way to show that he was a prophet like Elijah (See: 2 Kings 1:8). He lived simply and avoided luxuries in order to prepare God's people for the coming of Jesus the messiah.

See: Prophet; Messiah (Christ); People of God

Why did John baptize people?

[3:6]

John prepared people for the messiah to arrive. He baptized in water those people who repented of their sins (3:6).

See: Baptize (Baptism); Confess (Confession); Sin; Messiah (Christ); Repent (Repentance)

Why did the Pharisees and Sadducees come to the baptism?

[3:7]

The Pharisees and Sadducees were religious and political leaders among the Jewish people. Some scholars think that the Pharisees and Sadducees to whom John spoke were coming to be baptized, too. They likely came to the baptism to learn about the things John taught. John was attracting many followers, and people were coming to him to be baptized. The Jewish leaders worried about people following John the Baptist.

See: Pharisees; Sadducees; Baptize (Baptism)

Why did John rebuke the Jewish leaders?

[3:7]

John understood that the Pharisees and Sadducees came to learn why John served God in the way he did. They did not want to repent of their sins. If the Pharisees and Sadducees actually came to be baptized it is likely that John believed they just wanted people to see them and think they honored God.

See: Pharisees; Sadducees; Repent (Repentance); Baptize (Baptism)

How does someone have Abraham as their father?

[3:9]

The Pharisees and Sadducees were the descendants of Abraham. However, they did not trust God in the way Abraham did.

See: Pharisees; Sadducees; Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

Why did John talk about a tree?

[3:10]

John wrote about fruit and a tree (see: Matthew 3:10). This was a metaphor. He wanted people to know that Israel was about to be judged. John wanted them to know that God would quickly judge Israel. The Old Testament often used the axe as a symbol of judgement (See: Isaiah 10:15). God was often portrayed there as expecting good fruit from His people (see: Isaiah 5:2; Jeremiah 2:21; 11:16-17).

See: Metaphor; Judge (Judgment); Symbol; Fruit (Metaphor)

Who did John talk about when he talked about someone greater than him?

[3:11]

John spoke to a people group who wanted people to honor him. John wanted people to know that he needed to honor the messiah and he was unworthy to untie his sandals (See: Matthew 3:11). In ancient Israel, only servants untied the sandals of other people.

How will Jesus baptize people with the Holy Spirit and fire?

[3:11]

Some scholars think John's was a prophecy. This was fulfilled by Christians and non-Christians. Non-Christians do not repent and God will judge them. Other scholars think the promise of fire was about Christians. The Holy Spirit purifies Christians.

See: Hebrews 12:29

See: Prophecy (Prophecy) ; Fulfill (Fulfillment); Repent (Repentance); Judge (Judgment); Fire; Holy Spirit; Purify (Pure)

Why did John talk about a winnowing fork?

[3:12]

John talked about a winnowing fork because this tool was used by farmers in the field to separate the wheat from the chaff. Field workers would use this big fork to toss the harvested wheat into the wind. The heavy kernels of wheat would then fall to the ground, and the chaff would blow away. The chaff was often burned by fire. John used this as a metaphor. John wanted people to know that the Holy Spirit makes Christians clean.

See: Holy Spirit; Clean and Unclean

## 3:13-17

Where were Galilee and the Jordan River?

[3:13]



See Map: Galilee; Jordan River

Why did Jesus want to be baptized by John?

[3:13]

Jesus told John that John needed to baptize him. Jesus wanted John to baptize him in order “for us to fulfill all righteousness.”

See: Righteous (Righteousness); Baptize (Baptism); Fulfill (Fulfillment)

Why did John think that he should not baptize Jesus?

[3:14]

John said that he needed to be baptized by Jesus. John believed that Jesus was greater than him. He knew Jesus did not need to repent of his sins. He did not understand that Jesus was baptized for a different reason than the reason John baptized people.

See: Baptize (Baptism); Repent (Repentance); Sin

Why did the Spirit come down on Jesus like a dove?

[3:16]

Many times in the Old Testament, human authors recorded the presence of doves in their stories. Doves were a sign of peace and new life.

See: Genesis 1:2; 8:8-12

See: Sign

Why did the voice from heaven say “this is my beloved son”?

[3:17]

God said that Jesus was his beloved son. Matthew wanted people to know that Jesus is holy and Jesus is God.

See: Son of God; Holy (Holiness, Set Apart); Jesus is God

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## Mateo

### 3

<sup>1</sup>Mu nshiku shilya Yohane Kabatisha alishile akoshimikila mu matololo yaku Yudea ukwebati, <sup>2</sup>“Lapileni, pantu ubufumu bwa mu mulu bulipaleme.” <sup>3</sup>Pantu uyu eulya Esaya kasesema alandilepo, ati, “Ishiwi lya ukobilikisha mu matololo ati, ‘Pekanyeni inshila yakwa Shikulu, olololeni inshila shakwe.’” <sup>4</sup>Nomba Yohane alifwele insalu ya masako ya ngamali ne lamba lya mpapa ukushingulusha umusana wakwe. Alikulya makanta no buchi bwa mpanga. <sup>5</sup>Nolu Yerusalemu, Yudea yonse, ne citungu conse ica shinguluka umumana wa Yordani balile kuli ena. <sup>6</sup>Balibatishiwe kuli ena mu mumana wa Yordani, ukulapila imemba shabo. <sup>7</sup>Lelo ulu amwene abengi mu baFarise na baSeduki bakoisa kuli ena na ku kubatishiwa, alandile kuli bena ati, “Mwe bufyashi bwa mafwafwa mwe, Ninani amisokele ukubutuka ku bukali ubukoisa?” <sup>8</sup>“Twaleni icisabo icilingile ukulapila. <sup>9</sup>Mwitontonkanya ukulanda pakati kenu ati, ‘Twalikwata tata Abrahamu.’ Pantu nkolanda kuli mwebo nati, Lesa kuti aimisha Abrahamu abana ukufuma muli aya mabwe. <sup>10</sup>Kalefye sembe lyabikwa pa mushila wa cimuti. Eco icimuti conse icishitwala icisabo cabune cikaputulwa no kuposwa mu mulilo. <sup>11</sup>Namibatisha na menshi kukulapila. Lelo uukonkonka panuma alikwatishe amaka ukuncila, nshilingile nangulafye kusenda indyato shakwe. Akamubatisha no Mupashi wa Mushilo na ku mulilo. <sup>12</sup>Ulupe lwakwe luli mu minwe yakwe ku kuwaminisha pa cakupelelapo cakwe no kututula ingano shakwe mu butala. Lelo imisungu akayoca mu mulilo uutangashima.” <sup>13</sup>Nolu Yesu alifumine ku Galili no kuya ku mumana wa Yordani ukubatishiwa na Yohane. <sup>14</sup>Lelo Yohane alitwalilile ukwesha ukumulesha, ukulanda ati, “Ninebo ndingile ukubatishiwa kuli mwebo, kabili kuli nebo eko mwaisa?” <sup>15</sup>Yesu alimwaswike no kulanda ati, “Cisuminishe nomba, pantu ciliyene fwebo ukufikilisha ubulungani.” Nolu Yohane alimusuminishe. <sup>16</sup>Panuma ya kubatishiwa, Yesu alifumine mu menshi apopenefye, kabili moneni, imyulu yaliswike kuli ena. Alimwene Mupashi wakwa Lesa aikile kubati lukunda no kwikala pali ena. <sup>17</sup>Moneni, ishiwi lyafumine mu myulu likoeba ati, “Uyu e Mwana wandi uwa temwikwa. Uo mbekelwamo.”

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Matthew 3:13-17-None:None

Background: After Jesus grew up, John the Baptist went into the wilderness and preached that people should stop sinning and be baptized. John also taught that someone more powerful than he would come, and that person would judge people. Read the passage.

Part 1

Tell in your own words what you just read in this passage.

Jesus came to the Jordan River to be baptized by John. [3:13]John tried to stop Jesus, but Jesus said it was right for John to baptize him. [3:14-15]After John baptized Jesus, God’s Spirit came down like a dove and rested on Jesus. [3:16]A voice from heaven said, “This is my beloved Son. I am very pleased with him.” [3:17]

Part 2

Answer the following questions from the specified verses.

[3:14]

John told Jesus that he needed to be baptized by Jesus.

When Jesus came to be baptized, what did John tell Jesus?

[3:15] What did Jesus say was the reason that John should baptize him?

It was right for them to fulfill all righteousness.

[3:16] What did the Spirit of God do when Jesus came out of the water?

The Spirit of God came down and rested on Jesus.

[3:17] What did the voice from heaven say after Jesus came out of the water?

The voice said, "This is my beloved Son. I am very pleased with him."

[3:17] Whose voice do you think was speaking?

By saying the voice came out of heaven, the passage shows that it was the voice of God the Father.

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## Matthew 4

### 4:1-11

How was Jesus led by the Holy Spirit?

[4:1]

Jesus was led by the Holy Spirit. The Holy Spirit descended like a dove and rested on Jesus in Matthew 3:16. The Holy Spirit led Jesus into the wilderness to be tested to show Jesus completely obey God.

See: Holy Spirit; Test

Where was the wilderness?

[4:1]

The wilderness was not far from where John was baptizing. The wilderness area had few or no people living in it. There was not much food and water in the wilderness.

See: Baptize (Baptism); Wilderness

How was someone tempted?

[4:1]

The Greek word which Matthew used for "tempted" can mean "testing." When Jesus was tempted, he completely obeyed God.

See: Tempt (Temptation); Test

Who is the devil?

[4:1]

See: Satan (The Devil)

What is fasting?

[4:2]

See: Fasting

What is the Son of God?

[4:3]

See: Son of God

Why did Jesus say that "man shall not live on bread alone"?

[4:4]

When Jesus said, "Man shall not live on bread alone," he said the same thing Moses wrote (see: Deuteronomy 8:3). God gave manna to the people who followed Moses through the wilderness. This was a miracle which God used to teach the people that the word of God is more important than food.

See: Manna; Word of God; Miracle

What was the holy city?

[4:5]

The holy city is Jerusalem. It was a city that was different than other cities. It was the place where people worshipped God.

See: Holy (Holiness, Set Apart); Zion; Worship

What was the temple?

[4:5]

See: Temple

Why did Satan say, God "will command his angels to take care of you"?

[4:6]

When Satan said that God "will command his angels to take care of you," he said the same things written in Psalm 91:11-12. He told Jesus that if he were to throw himself down from the highest place of the temple, God would protect him. Satan wanted Jesus to forget that God the Father cared for Jesus.

See: Satan (The Devil); Angel; Temple; God the Father

Why did Jesus tell Satan, “You must not test the Lord your God”?

[4:7]

Jesus told Satan, “You must not test the Lord your God” because he understood that Satan wanted Jesus to not trust God the Father and to disobey God the Father. Jesus only wanted to serve and obey God the Father.

See: Satan (The Devil); Test; Lord; God the Father

Why did Satan want Jesus to worship him?

[4:9]

Satan wanted Jesus to forget about his loyalty to God the Father. If Jesus became loyal to Satan, then Jesus could have the entire world as his reward. Satan wanted Jesus to disobey God.

See: Satan (The Devil); God the Father

Why did Jesus say that someone should only worship God?

[4:10]

Jesus said that someone should only worship God because God alone was worthy to be worshipped.

See: Worship

## 4:12-22

How had John been handed over?

[4:12]

John had been “handed over.” That is, John was arrested.

Where were Nazareth, Capernaum, Zebulun, and Naphtali?

[4:13]

See Map: Galilee; Nazareth; Capernaum; Zebulun; Naphtali

How was Isaiah’s prophecy fulfilled?

[4:14]

Isaiah’s prophecy was fulfilled when Jesus moved from Nazareth to Capernaum (see: Isaiah 9:1,2).

See: Prophecy (Prophesy) ; Fulfill (Fulfillment)

See Map: Galilee; Nazareth; Capernaum

Why did Jesus preach, “repent for the kingdom of heaven is near”?

[4:17]

Jesus preached, “Repent for the kingdom of heaven is near.” He was preaching the same thing John the Baptist preached.

See: Preach (Preacher); Repent (Repentance); Kingdom of God

Where was the Sea of Galilee?

[4:18]

See Map: Sea of Galilee

How will Peter and Andrew become “fishers of men”?

[4:19]

When Jesus said that Peter and Andrew would become “fishers of men,” this was a metaphor. He wanted them to know that they would help other people to believe in Jesus and obey Jesus.

See: Disciple; Metaphor

Why did Peter and Andrew immediately follow Jesus?

[4:20]

Peter and Andrew left their jobs fishing to become disciples of Jesus. Matthew wrote that they immediately left their nets to follow Jesus. Some scholars think that Peter and Andrew had heard about Jesus before this. Other scholars do not think they heard about Jesus before this.

See: Disciple

Why were James and John mending their nets?

[4:21]

James and John mended their nets. Fishermen always mended their nets after they finished fishing because the nets would have holes or garbage in them. James and John were getting their nets ready so that they could fish again later or the next day.

Advice to translators: When someone mended their fishing net, they fixed any holes in the net.

What was a synagogue?

[4:23]

See: Synagogue

How was someone possessed by demons?

[4:24]

See: Demon Possession (Casting Out Demons)

What is an epileptic?

[4:24]

The word translated “epileptic” is a word which meant “moon-struck.” In ancient times, a popular belief was that when a person had seizures, his health was under attack by the moon. Jesus healed the epileptic person. He controlled the moon. Advice to translators: A seizure is a type of illness that causes someone to shake violently and they cannot control it. What was a paralytic?

[4:24]

A paralytic was a person who had no control over his body.

What was the Decapolis?

[4:25]

The Decapolis was a group of ten cities in ancient Syria. People in these cities spoke Greek and Latin. They were great cities in the Roman empire.

See Map: Decapolis; Syria

Why does Matthew speak of Galilee and the Decapolis, Jerusalem and Judea, and from beyond the Jordan?

[4:25]

Matthew said that great crowds followed Jesus from Galilee and the Decapolis, Jerusalem and Judea, and from beyond the Jordan river. Many different groups of people lived in these places. They spoke many different languages. Matthew wants us to know that many different groups of people loved Jesus. He also wants us to know that Jesus welcomed all people to follow him.

See Map: Galilee; Decapolis; Jerusalem; Judea; Jordan River

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## Mateo

### 4

<sup>1</sup>Nolu Yesu alitungulwile no Mupashi mu matololo ku kutunkwa na kasebanya. <sup>2</sup>Ulo afungile ukulya pa nshiku amakumi yane akasuba no bushiku alyumfwile insala. <sup>3</sup>Katunka alishile no kumweba ati, "Umfwa uli Mwana wakwa Lesa eba aya mabwe yaluke umukate." <sup>4</sup>Lelo Yesu alimwaswike no kulanda kuli ena ati, "Calilembwa aciti, tekucilyo ceka umuntu engekalila no mweo, lelo ku cebo conse icikofuma mu kanwa ka kwa Lesa." <sup>5</sup>Nolu kasebanya alimutwele mu musumba wa mushilo no kumwiminika pa nsoshi ya cikulwa ce tempele, <sup>6</sup>no kumweba ati, "Umfwa uli Mwana wakwa Lesa, ipose panshi, pantu calilembwa aciti, 'Akakomeshwa ba malaika bakwe ukukubaka,' 'Nolu bakakwanka mu maboko yabo, pakwebati tauicenene lukasa lobe kwibwe.'" <sup>7</sup>Yesu alimwebele ati, "Nakabili calilembwa aciti, 'Wilekwesha Wisokulu Lesa obe.'" <sup>8</sup>Nakabili, kasebanya alimutwele pa lupili ulutali no ku mulanga amabufumu ya mu calo no bukata bwa yako bonse. <sup>9</sup>Alimwebele ati, "Fyonse ifi fintu nkakupela, Umfwa wawa panshi no kunshinshimuna." <sup>10</sup>Nolu Yesu alilandile kuli ena ati, "Kabiye fuma pano, Shetani! Pantu calilembwa aciti, Wisokulu Lesa obe eo ulekushinshimuna, kabili ena ekafye eo ulepyungila." <sup>11</sup>Nolu kasebanya alimushile, kabili moneni, bamalaika balishile no kumupyungila. <sup>12</sup>Nomba ulo Yesu aumfwile ati Yohane balimwikete, alifumineko no kuya ku Galili. <sup>13</sup>Alifumine ku Nasareti kabili alilekwikala mu Kapernaumu, Iyaba kululamba lwa bamba wa Galili mu mipaka ya kwa Sebuluni na Naftali. <sup>14</sup>Ifi fyacitikile pa kufikilisha ifyo kasesema Esaya alandile ati, <sup>15</sup>"Icalo cakwa Sebuluni ne calo cakwa Naftali, ukulola kuli bamba, kubushilya bwa Yordani, Galili wa bena Fyalo." <sup>16</sup>Abantu abaikele mu mfimfi balimwene ulubuto ulukalamba, nabo abaikele mu citungu na mucinshingwa camfwa, pali bena ulubuto lulisanike." <sup>17</sup>Ukutula pali ilya nshita Yesu alitendeke ukushimikila no kwebati, "Lapileni, pantu ubufumu bwa mu mulu buli paleme." <sup>18</sup>Ulo ali akoenda mu lulamba lwa bamba wa Galili, alimwene ba wabo babili, Simone uukutwa Petero na Andrea wabo, bakoposa isumbu pali bamba, pantu bali abalondo besabi. <sup>19</sup>Yesu alilandile kuli bena ati, "Iseni, nkonkeni, kabili nkomicita abalondo ba bantu." <sup>20</sup>Apopenefye balishile amasumbu no ku mukonka. <sup>21</sup>Ulo Yesu alikuya ukufuma palya alimwene ba wabo babili nakabili, Yakobo umwana mwaume wakwa Sebede, na Yohane wabo bali na Sebede shibo bakolundanya amasumbu yabo. Alibakutile, <sup>22</sup>napopenefye balishiile ubwato na wishibo kabili balimukonkele. <sup>23</sup>Yesu alikwendauka mu Galili monse, alikusambilisha mu synagoge, ukubila imbila nsuma ya bufumu no kundapa amalwele yonse ne misongo yonse mu bantu. <sup>24</sup>Ululumbi lwakwe lwalile monse mu Siria, na bantu balimuletele bonse abali kucushiwa na malwele ayakulekana - lekana ne fya kukalipwa, abakwete ingulu, abacipumputu, na babulebe. Yesu alibondepe. <sup>25</sup>Amabumba ayakalamba yalimukonkele ukufuma mu Galili, Dekapoli, Yerusalemu, na Yudea, no kufuma kwishilya lya Yordani.

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Matthew 4:1-11-None:None

Read the passage.

Part 1

Tell in your own words what you just read in this passage.

The Spirit led Jesus into the wilderness. [4:1]Jesus fasted, and he was hungry. [4:2]The devil tempted Jesus three times.

[4:3-10]Each time, Jesus quoted scripture to the devil. [4:4-10]After the devil left him, angels came and served Jesus. [4:11]

Part 2

Answer the following questions from the specified verses.

[4:2] How long did Jesus fast?

Jesus fasted for forty days.

[4:3]	What did the devil first tempt Jesus to do?	The devil tempted Jesus to command the stones to become bread.
[4:4]	How did Jesus respond?	Jesus quoted what was written about not living on just bread but on every word that comes out of the mouth of God.
[4:4]	What do you think it means to live on God's word?	(Answer may vary.) It may mean to believe God's word and obey it. It may mean that God's words are needed by all, just as food is.
[4:5-6]	What did the devil next tempt Jesus to do?	The devil tempted Jesus to throw himself down from the highest part of the temple building.
[4:7]	How did Jesus respond?	Jesus quoted what was written about not testing the Lord God.
[4:3, 6]	When the devil tempted Jesus the first two times, what part of what he said was the same?	Both times the devil said, "If you are the Son of God."
[4:3-4]	Do you think that Jesus would have been able to turn the stones into bread?	Why do you think that? (Answer may vary.) Probably Jesus would have been able to do that because he was the Son of God.
[4:8-9]	The devil said that he would give Jesus the kingdoms of the world if Jesus would do what?	The devil said that he would give the kingdoms to Jesus if Jesus would fall down and worship him.
[4:10]	How did Jesus respond?	Jesus told Satan to go away, and he quoted what was written about worshiping only the Lord God.
[4:4, 7, 10]	Where do you think the words that Jesus quoted were written?	Here and in other parts of the New Testament, the words "it is written" indicate that they were written in the scriptures—in the part of the Bible now called the Old Testament.

## Matthew 5

### 5:1-12

What is the "Sermon on the mount"?

[5:1]

In Matthew 5-7, Jesus taught people on the side of a mountain. Scholars call this the "sermon on the mount." Scholars disagree about why Jesus taught these things.

Some scholars think Jesus was teaching Christians how to live. Some scholars think Jesus was talking about how to make the whole world live in a way that honors God. Some scholars think Jesus was teaching people how to live in a way that honors God. If they did not live in this way, then they needed to believe in Jesus so they could be at peace with God. Some scholars think Jesus was teaching Christians how to live when he rules on the earth for 1000 years (see: Revelation 20:1-7).

See: Kingdom of God

Why does Jesus say "blessed" many times?

[5:3, 5:4, 5:5, 5:6, 5:7, 5:8, 5:9, 5:10, 5:11]

Jesus said the word "blessed" many times. He was talking about different people whom God blessed. God favored these people in some way.

Advice to translators: Some scholars call Matthew 5:3-7 the "Beatitudes."

See: Luke 6:20-26

See: Bless (Blessing)

Who are the poor in spirit?

[5:3]

Jesus taught that God approved of those who were "poor." Scholars think Jesus spoke of the spiritually poor (see: Matthew 5:3). That is, they knew their great need for God. These people trusted in Jesus and because of this were at peace with God. Because of this, they will inherit the kingdom of God.

See: Inherit (Inheritance, Heir); Kingdom of God; Spirit (Spiritual)

Who are those who mourn?

[5:4]

Jesus taught that God approved those who mourn. Some scholars think that Jesus spoke about people being sorry for their sins or the sins of other people. This sorrow caused them to weep. They repented. Other scholars think Jesus spoke about the evil of the world. This also caused Christians to weep. These scholars think Jesus spoke about the day when God gathers his people into his kingdom. There will be no mourning in the kingdom of God.

See: Sin; Kingdom of God

Who are the meek?

[5:5]

The meek are people who know they cannot do certain things without help. They know they cannot be at peace with God by themselves. They need Jesus. Because of this, they will inherit the earth. Some scholars think they will reign with Jesus on the earth (see: 2 Timothy 2:12). Other scholars think this was a metaphor. They will inherit the promises God gave to other people.

See: Inherit (Inheritance, Heir); Metaphor; Kingdom of God

Who are the people who hunger and thirst for righteousness?

[5:6]

Jesus taught that God approved of those who were hungry. He wanted to say that those who were hungry and thirsty really wanted to do the things that God wanted them to do. Scholars think the words, "they will be filled" spoke about God's promise to approve those who hungered for him in this way.

See: Righteous (Righteousness)

Who are the merciful?

[5:7]

The merciful are people who forgive other people. They forgive other people because God forgave them.

See: Mercy; Forgive (Forgiveness, Pardon)

Who are the pure in heart?

[5:8]

The pure in heart are those whom God has made clean. These people will live together with God in heaven forever.

See: Clean and Unclean; Heaven; Heart (Metaphor)

Who are the peacemakers?

[5:9]

The peacemakers are people who try to be at peace with other people. They love other people because God loves all people. Because of this, they try to help people be at peace with God and with other people. They will be sons of God because they will be adopted into God's family.

See: Adopt (Adoption); Family of God

Who has been persecuted for righteousness' sake?

[5:10]

Christians are persecuted by non-Christians. This is because they try to do the right things, things that honor God. People who reject Jesus do not like this and persecute Christians. Christians will inherit the kingdom of God.

See: Persecute (Persecution) ; Inherit (Inheritance, Heir); Kingdom of God

How does God favor Christians when others persecute them?

[5:11]

Jesus said that God blesses people when other people do evil things to them. This is because God blesses Christians when they are persecuted. They are rewarded when they honor God and evil people punish them for it. They will be rewarded.

See: Bless (Blessing); Persecute (Persecution) ; Reward; Punish (Punishment)

What is a prophet?

[5:12]

See: Prophet

## 5:13-16

Why did Jesus compare Christians to salt?

[5:13]

Jesus compared Christians to salt. This was a metaphor. If salt stops being salt, then it does not do any good. Instead, it is thrown out. In the ancient world, salt was used to preserve food. Some scholars think Jesus wanted to say that if Christians do not do things that honor God, then they too are useless. Salt also makes people thirsty. Other scholars think Jesus wanted to say that Christians made people thirsty. This was a metaphor. They made non-Christians want to know more about God.

See: Metaphor

Why did Jesus compare Christians to light?

[5:14, 5:15, 5:16]

Jesus said that Christians were like light in some way. This was a metaphor. In ancient times, a light helped people know where to go. Christians are to help non-Christians know how to live in a way that honors God and how to be at peace with God. This is how they let their light shine before people. If non-Christians saw Christians loving other people and living in a way that honors God, then they would want to do the same.

See: Metaphor; Light and Darkness (Metaphor)

Why can a city on a hill not be hidden?

[5:14]

When a city is on the top of a hill. People can see it from far away. This is because there are lights in the city that cannot be hidden.

See: Metaphor; Light and Darkness (Metaphor)

Why do people not put a lamp under a basket?

[5:15]

People do not put a light under a basket because it would hide the light. If they did this, then people could not see the light. Therefore, they put the light on a lampstand so that other people can see the light.

See: Metaphor; Light and Darkness (Metaphor)

Who is your father in heaven?

[5:16]

Christians have a father in heaven. This is God. He lives in heaven.

See: Family of God; Heaven

## 5:17-20

How did Jesus come to fulfill the law and the prophets?

[5:17]

Jesus said that he did not come to destroy the law and the prophets. Rather, he came to fulfill them. Jesus was speaking about the Old Testament. He did not reject the things taught in the Old Testament. Instead, he fulfilled the many prophecies about the messiah in the Old Testament.

See: Fulfill (Fulfillment); Old Testament (Law and Prophets); Prophecy (Prophecy) ; Messiah (Christ)

Did Jesus say that the Law of Moses will remain until the end of the world?

[5:18]

Jesus said that the Law will not pass away until all things have been accomplished. He was speaking about the Law of Moses. Nothing in the Law of Moses would “pass away” until certain things were fulfilled. He was not saying that the heaven and the earth will end before these things happen. Instead, the Law of Moses would remain until he lived a perfect life and died for the sins of those who believe in him. Some scholars think that after this, the Law of Moses ended. Other scholars think that Christians obey certain parts of the Law of Moses.

See: Law of Moses; Fulfill (Fulfillment); Heaven; Sin; Atonement (Atonement)

What is a jot and tittle?

[5:18]

When Jesus spoke about the jot and tittle, he was talking about Hebrew letters. He wanted to say that not one letter will change of the Old Testament until certain things happened.

Who taught other people to break certain commandments?

[5:19]

Jesus taught that certain people taught other people to break certain commandments in the Law of Moses. In ancient Israel, there were Jewish teachers who taught these things. However, Jesus said that, at this time, the Jews must obey every commandment in the Law of Moses.

See: Command (Commandment); Law of Moses

How are people least and greatest in the kingdom of God?

[5:19]

Jesus said that certain people will be least in the kingdom of heaven and other people will be greatest in the kingdom of heaven. They will be rewarded. However, he does not say how certain people will be rewarded and other people will not be rewarded.

See: Kingdom of God; Reward

How does someone enter into the kingdom of heaven?

[5:20]

People will enter into the kingdom of heaven. However, they need to be righteous to enter the kingdom of God. They need to be more righteous than the scribes and pharisees. People thought the scribes and pharisees were the most righteous. The righteousness that Jesus talked about was not something that people could do. Rather, it could only be given. Jesus lived a perfect life. After he did this, he gave this to Christians in some way so they could be at peace with God and enter into the kingdom of heaven.

See: Kingdom of God; Scribe; Pharisees; Righteous (Righteousness)

## 5:21-26

What did the Jewish teachers teach the people?

[5:21]

The Jewish teachers taught people that it was evil to kill other people. Jesus explained to them that it was wrong to kill someone. However, there were many other wrong things that happened before someone killed another person. Before they killed someone, they were angry with the other person. This was sin. God judges this sin too.

See: Sin; Judge (Judgment)

Why did someone say “you worthless person”?

[5:22]

When someone said, “you worthless person,” this was a great insult. The Jewish leaders might judge this person.

However, if someone said a small insult, Jesus said they might go to hell. This is because everyone who sins deserves to go to hell and live there forever. However, if someone believes in Jesus their sins are forgiven and they will not go to hell.

See: Hell; Sin; Judge (Judgment)

How did Jesus want people to make sacrifices to God?

[5:23, 5:24]

Jesus did not want someone to offer a sacrifice to God if they were angry with someone else. He wanted people to be at peace with others before they made a sacrifice to God. This is because God wanted people to love one another more than he wanted a sacrifice. After they were at peace with other people, then they should make a sacrifice to God.

See: Offer (Offering); Sacrifice

Why did Jesus talk about going to court?

[5:25]

Jesus talked about going to court. This was a type of parable. People should be afraid to go to court when someone is angry with them. If they do this, then the judge may punish them greatly. Because of this, they should make peace with the other person before they are judged. In the same way, people should make peace with other people before God judges them. They should also make peace with God before God judges them.

See: Parable; Ancient Trials (Lawsuit); Judge (Judgment); Punish (Punishment)

## 5:27-32

How does someone commit adultery?

[5:27]

Jesus spoke about committing adultery. Someone commits adultery when they have sex with someone they are not married to. However, Jesus said that people also commit adultery before they have sex with someone else. They do this when they think about and want to have sex with this person. They sin when they desire to have sex with this person.

See: Adultery; Sexual Immorality

Did Jesus want people to pluck out their eyes?

[5:29]

Jesus said that people should pluck out their eyes. This was a metaphor. He wanted to say that it was better for them to not have eyes than to sin with their eyes.

See: Metaphor; Sin

Who will be thrown into hell?

[5:29]

Certain people will be sent to hell. Everyone who sins will be sent to hell unless they believe in Jesus.

See: Hell; Sin

What is a certificate of divorce?

[5:31]

In ancient times, a certificate of divorce is a piece of paper that was given to a woman after she was divorced. This helped her to marry another man. Many people did this in ancient Israel. However, if people did this, then they caused the woman and the man who remarried her to commit adultery. This is unless the husband committed sexual immorality.

See: 1 Corinthians 7:15

See: Divorce; Adultery; Sexual Immorality

## 5:33-37

What is false oath?

[5:33]

A false oath is a promise someone makes but they do not do the things they promised to do.

See: Swear (Oath)

How does someone carry out an oath to the Lord?

[5:33]

Jesus spoke about carrying an oath to the Lord. He was speaking about making a promise as if someone was making a promise to God.

See: Swear (Oath); Lord

Why did Jesus not want people to make oaths?

[5:34, 5:35]

Jesus did not want people to make oaths. In ancient times, people swore to many different things. The Jewish teachers had many rules about how someone could make an oath and break an oath. However, Jesus did not want people to swear by anything. If they made any promise and did not do it, then they sinned. He wanted people to do the things they promised to do.



See: Swear (Oath); Sin

Who is the evil one?

[5:37]

The evil one is Satan, or the devil (see: Matthew 4:1).

See: Satan (The Devil)

## 5:38-48

What is an eye for an eye and a tooth for a tooth?

[5:38]

In the Law of Moses, it said that people were to be punished in a certain way (see: Exodus 21:23-24). People were not supposed to punish people more than the wrong they did to be punished. The Law of Moses protected people from being punished too much. However, Jesus taught that Christians do not need to punish people when people wrong them. Instead, they can forgive other people because God forgave them.

See: Law of Moses; Punish (Punishment)

Who said that people were supposed to hate their enemies?

[5:43]

The Pharisees taught that people were supposed to love other people, but to hate their enemies. However, Jesus taught that Christians are to pray for those who persecute them. This is because God will reward Christians for honoring God when they are persecuted. However, they should pray for the people who persecute them so they can come to believe in Jesus.

See: Persecute (Persecution) ;Pharisees; Reward

What did Matthew say in verse 44?

[5:44]

Some ancient copies of the Greek New Testament contain the words, "bless those who curse you, do good to those who hate you." More and older copies of the Greek New Testament do not have these words. Scholars do not think Matthew wrote these words.

See: Bless (Blessing)

How is someone a son of the Father in heaven?

[5:45]

Christians are children of God. They are sons of God the Father in heaven. Here, Jesus was saying that Christians do the things that God the Father wants them to do when he said they were sons of the Father in heaven.

See: Family of God; God the Father; Heaven

Why did Jesus talk about the sun and the rain?

[5:45]

Jesus talked about the sun and the rain. He wanted to say that God is gracious to Christians and non-Christians. He shows everyone some favor. Because of this, Christians should do the same.

See: Grace

What were tax collectors?

[5:46]

People in Israel hated the tax collectors because they thought they were evil. Tax collectors were Jews who worked for the Roman government. They paid the Romans so they could collect taxes from other people. If they collected more taxes than they paid the Roman government, then they were allowed to keep it. Because of this, many tax collectors became rich. The Jews thought a Jewish tax collector betrayed the Jewish people because they took money from the Jews and gave it to the Romans. They thought tax collectors were evil because they took money from people who honored God and gave it to people who rejected God.

See: Tax (Tax Collector, Toll)

What did Jesus want Christians to do?

[5:47]

Jesus wanted Christians to do more good things than other people. They needed to do more good things than evil people.

See: Gentile

How does God want people to live?

[5:48]

God wants people to be perfect. That is, he wants people to always do good things. While no one is able to do this except Jesus, this is what God wants.

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## Mateo

<sup>1</sup>Ulo Yesu amwene amabumba, alile palupili. Ulo aikeleko, abasambi bakwe balishile kuli ena. <sup>2</sup>Aliswile akanwa no kubasambilisha, ukwebati, <sup>3</sup>"Balipalwa ababusu mu mupashi, pantu ubufumu bwa mu mulu bwabo. <sup>4</sup>"Balipalwa abaloosha, pantu bakatalalikwa. <sup>5</sup>Balipalwa abaicefya, pantu bakapyana isonde. <sup>6</sup>Balipalwa abali ne nsala ne cilaka ca bulungami, pantu bakekushiwa. <sup>7</sup>Balipalwa abaluse, pantu bakapokelela uluse. <sup>8</sup>Balipalwa abasangulwa imitima, pantu bakamona Lesa. <sup>9</sup>Balipalwa abaleta umutende, pantu baketwa abana bakwa Lesa. <sup>10</sup>Balipalwa abo abapakaswa pamulandu wa bulungami, pantu ubufumu bwa mu mulu bwabo. <sup>11</sup>Mwalipalwa ulo abantu ba mituka no kumipakasa no kumilandila ifyabufi ifya misango yonse ifyabufi pa mulandu wandi. <sup>12</sup>Sekeleleni no kwanga, pantu cikalamba icilambu cenu mu mulu. Pantu ni muli uyu umusango umo wine abantu bapakashile bakasesema abamitangilile. <sup>13</sup>Muli mucele we sonde. Lelo umfwa umucele wa sunduka, kuti waloweshiwa shani nakabili? Tawinga wamina cintu nakabili kanofye ukuposwa no kunyantaulwa ku makasa ya bantu. <sup>14</sup>Muli lubuto lwa calo. Umusumba uwabikwa pa lupili tawinga fiswa. <sup>15</sup>Nangu abantu tabasanika inyali no kuibika panshi ya museke, lelo pa cakutekapo inyali, kabili ilasanikila bonse mung'anda. <sup>16</sup>Lekeni ulubuto lwenu lusanike ku bantu pakwebati abantu bamone imilimo yenu iyabune no kulumbanya Shinwe uwa mu mulu. <sup>17</sup>Mwilekutontonkanya ukwebati naisa kukonaula amafunde nangula ba kasesema. Nshaisa kuku bonaula, lelo kukufikilisha. <sup>18</sup>Pantu mucinefye nkomweba nati, mpankafye umulu ne calo fikapite, takwakabe nangu kanonofye akalitoni nangula kamo akanonno aka mumafunde, mpakafye ifintu fyonse fikafikilishiwe. <sup>19</sup>Eco kanshi onse uukatobapo ilya cepesha pali aya mafunde no kusambilisha bambi ukucita ifi aketwa uwa cepesha mubufumu bwa mu mulu. Lelo onsefye uyabaka no kuyasambilisha aketwa umukalamba mubufumu bwa mu mulu. <sup>20</sup>Pantu nkolanda kuli mwebi nati kanofye ubulungami bwenu bwacila ubulungami bwa bakalemba na baFarise, mwebi tamwakengilemo mubufumu bwa mu mulu. <sup>21</sup>Mwalyumfwa ukwebati calilandilwe ku baliko mu nshita shakale ati, 'Wilakwipaya,' kabili, Oonse uwipaya akapingulwa. <sup>22</sup>Lelo nkolanda kuli mwebi nati onse ufululilwe wabo akapingulwa; kabili onse uulanda kuli wabo ati, 'We mbulwa mano ya muntu!' akatwalwa ku cilye; na onse uulanda ati, 'We ciwelewele!' akaposwa mu mulilo wa ku mbo. <sup>23</sup>Eco umfwa ukotula ica bupe pa cipailo kabili waibukisha ukwebati wenu napinkana nobe, <sup>24</sup>sha icabupe cobe palya pa cipailo, kabili bwelelamo kwenu. Pakubala muwikishanye na wenu, elo wise kutula icabupe cobe. <sup>25</sup>Suminishanya no mulwani obe bwangu ulo ucili nankwe mukoya ku cilye, epali umulwani obe akupela kuli kapingula, nao kapingula kuti aisakukupela kuli mushika, kabili kuti waposwa mucifungo. <sup>26</sup>Mucinefye nokweba nati, tawakafumemo mpakafye ukalipile akalikobili ka kulekelesha akandalama wakongwele. <sup>27</sup>Mwalyumfwa ukwebati calilandilwe ati, 'Wilakucita bucende.' <sup>28</sup>Lelo nkolanda kuli mwebi nati onse uwalolekesha umwanakashi no kumukumbwa ninshi alicitile nankwe ubucende kale mu mutima wakwe. <sup>29</sup>Umfwa ilinso lyobe ilya kukulyo lya kulenga kuipununa, lilobolemo no kuliposa. Pantu Cawamapo webi ukulufyapo icilundwa cimo ukucila umubili onse ukuya kuposwa ku mbo. <sup>30</sup>Umfwa ukuboko kobe ukwa kukulyo kwakulenga ukuipununa, kuputuleko no kukuposa. Pantu cawamapo webi ukulufyapo icilundwa cimo ukucila umubili onse ukuya ku mbo. <sup>31</sup>Kabili calilandilwe ati, 'Onse uwatamfya umukashi wakwe, lekeni amupele kalata wakulekaninapo. <sup>32</sup>Lelo nkolanda kuli mwebi nati onse uwaleka umukashi wakwe, ukufumyakofye pamulandu wa bucende, amulenga ukuba umucende. Onse uwamupa panuma yakulekwa ninshi acita ubucende. <sup>33</sup>Nakabili, mwalyumfwa ukwebati calilandilwe kuli abo mu nshita shakale ati, 'Wilakulapa mulapo wa bufi, lelo ulape umulapo obe kuli Shikulu.' <sup>34</sup>Lelo nkolanda kuli mwebi nati, tekwesha kulapa nakalya, cibe ni ku mulu takwesha, pantu ecipuna ca kwa Lesa; <sup>35</sup>nangu pe sonde iyo, pantu ecakunyantapo amakasa yakwe; nangu ni pali Yerusalem wine iyo, pantu emusumba wa Mfumu nkalamba. <sup>36</sup>Cibe kulapa pa mutwe obe nakalya, pantu tawingalenga umushishi obe ukuba uwa kubuta nangu uwa kufita. <sup>37</sup>Lelo leka ukulanda kobe kube 'Ee, ee' nangula 'Iyo, iyo.' conse icakucilapo pali ici ninshi cifumine ku mubifi. <sup>38</sup>Mwalyumfwa ukwebati calilandilwe ati, 'Ilinso pali linso, ne lino pali lino.' <sup>39</sup>Lelo nebo nkomyeba nati, mwikanya umubifi. Lelo, onse uwakutoba ulupi kwisaya lya kukulyo, mupele ne libiye line. <sup>40</sup>Umfwa uuli onse akofwaya ukulubulula nobe no kukupoka umwingila, leka abule ne laya lyobe line. <sup>41</sup>Uyo onse uwa kupatikisha ukumushindika umushinso umo, kabiye nankwe imishinso ibili. <sup>42</sup>Pela kuukukulomba, kabili kuukofwaya ukwashima kuli webi wifutatilako. <sup>43</sup>Mwalyumfwa ukwebati calilandilwe ati, 'Ulekutemwa umwina mupalamano obe no kupata umulwani obe.' <sup>44</sup>Lelo nkolanda kuli mwebi nati, temweni abalwani benu kabili pepeleni abo abamipakasa, <sup>45</sup>pakwebati mwingaba abana bakwa Shinwe uwa mu mulu. Pantu alalenga akasuba kakwe ukubalikila pa babubi na pa babune, kabili alalokesha imfula pa balungami na pa bashalungama. <sup>46</sup>Pantu umfwa mukotemwafye abamitemwa, cilambu nshi mukapokelela? Bushe na bakasonkesha ba misonko tabacita cimo cine? <sup>47</sup>Umfwa mukoposhafye na ba wenu, findo mwacita ukucila bambi? Bushe na bena Fyalo bene nabo tabacita cimo cine? <sup>48</sup>Eco beni abapwililika, ifyo Shinwe wa mu mulu aba uwapwililika.

Matthew 5:1-12-None:None

Background: Jesus went around teaching people to repent because the kingdom of God was near. He also told some men to follow him, and he healed many people. Large crowds of people followed Jesus.

Read the passage.

Part 1

Tell in your own words what you just read in this passage.

Jesus went up on a mountain and taught his disciples. [5:1-2] Jesus described people who were blessed and then told how they would be blessed. [5:2-12] Jesus told the disciples to rejoice when they were persecuted for believing in him. [5:11-12]

Part 2

Answer the following questions from the specified verses.

[5:1-2]	What did Jesus do when he saw the crowds?	Jesus went up on a mountain and taught his disciples.
[5:3]	Who does the kingdom of heaven belong to?	It belongs to the poor in spirit.
[5:4]	Who will be comforted?	Those who mourn will be comforted.
[5:5]	Who will inherit the earth?	The meek will inherit the earth.
[5:6]	Who will be filled?	Those who hunger and thirst for righteousness will be filled.
[5:6]	What do you think those who hunger and thirst for righteousness will be filled with?	(Answer may vary.) The passage probably means they will be filled with righteousness.
[5:7]	Who will receive mercy?	The merciful will receive mercy.
[5:8]	Who will see God?	The pure in heart will see God.
[5:9]	Who will be called sons of God?	The peacemakers will be called sons of God.
[5:9]	Why do you think the peacemakers will be called sons of God?	(Answer may vary.) The passage might mean that by helping people to have peace with one another, they will reflect the character of God, who enables people to have peace with him.
[5:10]	Who does the kingdom of heaven belong to?	It belongs to those who are persecuted for righteousness' sake.

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## Matthew 6

### 6:1-4

Why did Jesus not want people to do good things in certain ways?

[6:1]

Jesus did not want people to do good things so that other people could see them doing good things. If they do this, other people will reward them. They received their full reward when other people saw them and praised them for it. However, God will not reward them.

See: Reward; Praise

Why did people give alms?

[6:2, 6:3, 6:4]

When someone gave alms, they gave money to people who needed it. When people did this, they should not sound a trumpet. That is, they are not to announce they are giving money to poor people when they do this.

What is a hypocrite?

[6:2]

A hypocrite is someone who says one thing but does something else.

See: Hypocrisy (Hypocrite)

What is a synagogue?

[6:2]

See: Synagogue

How is someone not supposed to let their left hand know what their right hand is doing?

[6:3]

Jesus spoke about having someone's left hand not know what their right hand is doing. When he said this, he wanted people to do things secretly, that is, without other people knowing about it. If they did this, then only God would know. Then God would reward them.

See: Reward

### 6:5-15

Who are the hypocrites?

[6:5]

Jesus spoke about hypocrites. He was speaking about certain Jewish teachers. These teachers did things so that many people could see them and think that they greatly honored God. This was their reward, other people thought these Jewish teachers honored God. However, they did not honor God when they did this and God did not reward them.

See: Hypocrisy (Hypocrite); Reward

What is an inner chamber?

[6:6]

Jesus spoke about an inner chamber. This is a place inside a person's home. He wanted people to go to a place where no

one else could see them. When people do this, God will reward them.

See: Reward

What is a useless repetition?

[6:7]

In ancient times, people who worshipped many gods would pray in a certain way. When they prayed, they would say the same things over and over again. They did this so that their false gods would pay attention to them so they could tell these gods what they need. This was not how Jesus wanted people to pray. God knows what people want when they pray. However, Jesus still wanted people to pray.

See: False gods; Pray (Prayer)

What is the Lord's prayer?

[6:9]

Jesus taught people to pray in Matthew 6:9-13. Scholars call this the "Lord's prayer."

Who is "our father in heaven"?

[6:9]

Jesus spoke about "our father in heaven." God is the father of Christians and he lives in heaven.

See: God the Father; Heaven; Family of God

What is holy?

[6:9]

See: Holy (Holiness, Set Apart)

Why did Jesus say, "may your kingdom come"?

[6:10]

Jesus prayed for the kingdom of God to come. He wanted Christians to pray for this to happen soon.

See: Kingdom of God; Pray (Prayer)

What is the will of God?

[6:10]

See: Will of God

Why did Jesus pray for daily bread?

[6:11]

God gave the disciples daily bread by providing for everything they needed. Bread was a metaphor for food. That is, it included any food the disciples needed. Some scholars say it also included everything else the disciples needed for living. That is, God provided clothing, housing, and everything else they needed. Other scholars say bread was a metaphor for the things in heaven God will give to them.

See: Disciple; Metaphor; Heaven

Why should Christians pray to have their debts forgiven?

[6:12]

In ancient Israel, people thought that sins created a kind of debt where someone owed someone else. God's forgiveness of the disciples' sins was related to the disciples forgiveness of sins people did against them because God wanted the disciples to love other people. God did not forgive the disciples' sins because they did good things. God forgave them because of his mercy. However, when the disciples prayed and asked God to forgive their sins, they needed to be ready to forgive sins people did against them.

See: Sin; Disciple; Redeem (Redemption); Forgive (Forgiveness, Pardon); Mercy; Pray (Prayer)

How did Jesus use the word "temptation"?

[6:13]

Some scholars say Jesus when he used the word "temptation" (πειρασμός/g3986) he was thinking about sin. Other scholars say Jesus was thinking about testing. That is, persecution or suffering the disciples had.

See: Sin; Tempt (Temptation); Test; Persecute (Persecution)

Who is the evil one?

[6:13]

Satan, or the devil (see: Matthew 4:1), is the evil one.

See: Satan (The Devil)

What did Matthew write in verse 13?

[6:13]

Some ancient copies of the Greek New Testament contain the words "for yours is the kingdom and the power and the glory forever. Amen." More and older ancient copies of the Greek New Testament do not have these words. Therefore, scholars do not think Matthew wrote these words.

See: Kingdom of God; Glory (Glorify)

Why did Jesus speak about trespasses?

[6:14, 6:15]

In verses 14 and 15, Jesus spoke about trespasses. He was saying the same thing he said in verse 12. A trespass is

something someone does that goes against the law or against God in some way. It is sin.

See: Sin

## 6:16-18

What is fasting?

[6:16, 6:17, 6:18]

See: Fasting

Who were the hypocrites?

[6:16]

Jesus spoke about hypocrites. He was speaking about Jewish teachers. They fasted so that people could see them fast and think these teachers did things to honor God.

See: Hypocrisy (Hypocrite); Fasting

Why did Jesus tell people to wash when they fasted?

[6:17]

Jesus wanted people to anoint or wash their face and head when they fasted. This was the opposite of what the Jewish leaders did. If they did this, they did not look like they were hungry. He did not want other people to know they were worshipping God in this way. If they did this, God would reward them.

See: Fasting; Anoint (Anointing); Reward; Worship

## 6:19-34

Why did Jesus talk about treasures?

[6:19, 6:20, 6:21]

Jesus talked about treasures. Treasures are things people keep that are very valuable. Jesus did not want people to collect things that were valuable on the earth. This is because they did not last long. They were destroyed or someone took them. He wanted people to not care very much about the things they had on the earth. They only have these things while they are alive. Instead, they should store treasures in heaven. This is a metaphor. They should collect rewards from God. These rewards will last forever.

See: Reward; Metaphor; Heaven

Why did Jesus talk about someone's eyes?

[6:22, 6:23]

Jesus talked about a person's eye. He said it was like a lamp. A person uses their eyes to see, which helps them know where they are going. A lamp shines a light so that a person can see where they are going. A person's eye shows what is important to them because it will be the thing they look at the most. In this way, the eye works like a lamp to show a person what is most important to them.

See: Light and Darkness (Metaphor)

Why did Jesus talk about serving God and wealth?

[6:24]

Jesus talked about serving God and wealth. He wanted to say that people could only truly serve one master. He wanted people to serve God completely. However, many people served money instead. This was a metaphor. For these people money was a type of false god. They could not serve God and this false god at the same time.

See: False gods

How long is a cubit?

[6:27]

Jesus spoke about adding a cubit to how long one lives. This was a short length of time. He wanted to say that no one could make themselves live any longer. This is because only God can do this.

See: Cubit

How is someone anxious?

[6:27, 6:28]

A person is anxious when he is worried about something. A person can be anxious about things like not having enough money or food. Who was Solomon?

Solomon was the most powerful king of ancient Israel. He had a lot of money and built many great things in Israel.

Why did Jesus ask so many questions?

[6:31]

Jesus asked many questions, but he did not expect anyone to answer him. He wanted people to know that God cares more for people than anything else he created. He would care for them and give people everything they need. He corrected them and said they have "little faith." That is, they did not trust in God very much.

See: Faith (Believe in)

Why did Jesus talk about the Gentiles?

[6:32]

Jesus talked about the Gentiles being anxious about getting the things they need to live. This was because they did not

know God and they did not know He would provide for them. Jesus wanted Christians to trust in God for these things because he promised to give them the things they need. Instead, they are to be concerned about other things. That is, they were to think about how to honor God and teaching other people about Jesus.

See: Gentile

How do people seek first the kingdom and God's righteousness?

[6:33]

Jesus spoke about seeking first the kingdom of God and God's righteousness. He wanted Christians to think about how they could serve God and his kingdom and how they could do things that honor him.

See: Kingdom of God; Righteous (Righteousness)

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## Mateo

### 6

<sup>1</sup>"Cenjeleni ukwebati mwicita milimo yenu iya bulungami ukuti abantu bamimone, nga teifyo tamwakakwate icilambu ukufuma kuli Shinwe uwaba mu mulu. <sup>2</sup>Eco ulu wapela ifya nkumbu, wiilishisha ipenga we mwine ngefyo babubi munda bacita muma synagoge na mu misebo, pakwebati ba balumbanye ku bantu. Mucinefye nkolanda kuli mwebo nati, balipokelelele icilambu cabo conse. <sup>3</sup>Lelo ulu wapela ifya nkubu, wileka ukuboko kwa kukuso kobe kwishibe ifyo ukuboko kwa kulyo kobe kukocita <sup>4</sup>pakwebati ifya nkubu fyobe fingapelelwa mu nkama. Nolu Shinwe uumona mu nkama aka milambula. <sup>5</sup>Ulo ukopepa, mwiba kubati ni babubi munda, pantu bena balitemwa ukwiminina no kupepa mu ma Synagoge na mu fifutu fya misebo pakwebati ba bamone ku bantu. Mucinefye nkolanda kuli mwebo nati, balipokelelele icilambu cabo. <sup>6</sup>Lelo webo, ulu ukopepa, wingile mukati ku muputule obe. Isalako icibi no kupepa kuli Shinwe, uwaba mu nkama. Elo Shinwe uumona mu nkama akamilambula. <sup>7</sup>Ulo ukopepa, tekwasha ku bwekeshapo ifya kubula ubuyo fimo fine nga filya ficita abena fyalo, pantu bena batontontanya ukwebati bakobomfwa pamulandu wa fyebo fyabo ifingi. <sup>8</sup>Eco kanshi, mwiba kubati ni bena, pantu Shinwe alishibila libela ifintu ifyo mu kabila libe tamula mwipusha. <sup>9</sup>Eco kanshi mulekupepa ngefi: 'We Shifwe waba mu mulu, Leka ishina lyobe licindikwe nge lya mushilo. <sup>10</sup>Leka ubufumu bobe bwise. Leka ubufwayo bobe bucitwe pe sonde ngefyo caba mu mulu. <sup>11</sup>Utupele lelo icakulya ca cila bushiku. <sup>12</sup>Utweleleko imisha shesu, nga filya nefwe twelela aba misha besu. <sup>13</sup>Wituleta mu matunko, lelo utupusushe ku mubifi. <sup>14</sup>Pantu umfwa mwaelela abantu ku fibi fyabo, na Shinwe wa mu mulu nao aka myelela. <sup>15</sup>Lelo umfwa ta mukobelela kufibi fyabo, na Shinwe nao takamyelele kufibi fyenu. <sup>16</sup>Ulo ukofunga ukulya, wiba ne cinso ca bulanda nga filya babubi munda bacita, pantu bena balalula ifinso fyabo pa kwebati bamoneke ku bantu nga bakofunga. Mucinefye nkomweba nati, bali pokelelele icilambu cabo conse. <sup>17</sup>Lelo webo, ulu ukofunga, isube amafuta ku mutwe obe no kusamba ku menso yobe <sup>18</sup>pakwebati taumoneke ku bantu ati ukofunga, lelo kanofye kuli Shinwe uwaba mu nkama; kabili Shinwe uumona mu nkama akakulambula. <sup>19</sup>"Mwitutula ifyuma fyenu pe sonde, apo ububenshi ne ndalawa fyonaula, kabili apo abapupu batoba no kwiba. <sup>20</sup>Lelo, tutileni ifyuma fyenu mu mulu, umu ububenshi nangu indalawa fishingonaula, na bapupu mwena tabatoba no kwiba. <sup>21</sup>Pantu ukuli icuma cobe, eko no mutima obe wine nao ukaba. <sup>22</sup>Ilinso enyali ya mubili. Eco, ilinso lyobe nga lili bwino, umubili onse ninshi uliswilimo ulubuto. <sup>23</sup>Lelo ilinso lyobe nga libi, no mubili obe onse ninshi ukoisulamo imfimi. Eco, umfwa ulubuto ululi muli webo ni mfimi, ninshi iyo mfimi yakula shani! <sup>24</sup>Takwaba uwinga pyungila bashikulu babili, pantu kuti apatapo umu no kutemwapo umbi, pantu kuti aba uwaipeshapo kuli umu no kusulapo umbi. Tekuti upyungile Lesa kabili ne cuma. <sup>25</sup>Eco kanshi nkolanda kuli mwebo nati, mwilekusakamana palwa bwikashi bwenu, ifyo mukolya nangu ifyo mukonwa; nangu palwa mibili yenu, ifyo mukofwala. Bushe umweo tawacila pa fya kulya, kabili umubili tabwacila ifya kufwala? <sup>26</sup>Lolesheni pa fyuni fya mulwelele. Tafi byala nangula ukusombola nangufye ukututula mu matala, lelo Shinwe wa mu mulu alafilisha. Bushe tamwacindamishapo ukuficila? <sup>27</sup>Bushe ni nani umu pali mwebo mu kusakamana engailundilako umukono umu ku nshiku sha mweo wakwe? <sup>28</sup>Ninshi musakamanina pa kufwala? Tontontanyeni pa maluba mwibala, ifyo yakula. Tayabomba, kabili tayapikula nsalu. <sup>29</sup>Lelo nkolanda kuli mwebo nati, nangufye ni Solomoni mu bukata bwakwe bonse tatalile afwikwapo nga limo muli aya. <sup>30</sup>Nga Lesa alafwika icani mu mpanga, icakwebati ciliko lelo kabili mailo caposwa mu mulilo, bushe takacishepo ukumfika, mwebo mweba cicetekelo cinono? <sup>31</sup>Eco kanshi mwisakamikwa no kulanda ati, 'Bushe nindo tukolya?' nangu 'Bushe nindo tukonwa?' nangu 'Bushe nindo tukofwala?' <sup>32</sup>Pantu abena Fyalo ifi fintu efyo bafwaya, na Shinwe wa mu mulu alishiba ukwebati mukofikabila. <sup>33</sup>Lelo balilenipo ukufwaya ubufumu bwakwe no bulungami bwakwe, nefi fintu fyonse fikapelwa kuli mwebo. <sup>34</sup>Eco, mwisakamana palwa mailo, pantu ubushiku bwa mailo bukaisakamana ubwine. Pantu cila bushiku buliikwatile ubwine ifibi fyabuko ifibulingile.

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Matthew 6:1-15-None:None

Background: Jesus continued to teach his disciples on the mountain.

Read the passage.

Part 1

Tell in your own words what you just read in this passage.

Jesus taught people not to do good works in order to be seen by other people. [6:1-4]Jesus taught people not to pray in

order to be seen by other people. [6:5-8]Jesus taught people how to pray. [6:9-13]Jesus taught about forgiveness. [6:14-15]  
Part 2

Answer the following questions from the specified verses.

[6:1]	What did Jesus warn them against doing?	He warned them not to do their good deeds to be seen by others.
[6:1]	What did he say the result of doing their good deeds to be seen by others would be?	Their Father in heaven would not reward them.
[6:1]	Who do you think Jesus meant when he spoke of their Father in heaven?	It is evident that he was talking about God the Father.
[6:2]	Why did hypocrites sound a trumpet when they gave to the poor?	Because they wanted other people to glorify them.
[6:3]	When Jesus said not to let their left hand know what their right hand was doing, what do you think he meant?	(Answer may vary.) He may have meant that they should do their good works so secretly that even those closest to them would not know about it. Or maybe it should become so customary or simple to do a good work that they might not even remember doing it.
[6:4, 6]	What did Jesus say about the Father in verses 4 and 6?	The Father sees who gives and prays in secret, and he will reward these people.
[6:8]	What did he say the Father knows in verse 8?	He knows what people need before they ask for it.
[6:8]	What did Jesus tell his disciples to call God when they prayed?	He told them to call him Father.
[6:9-13]	What things did Jesus tell them to pray about?	He said to pray for: the Father's name to be honored as holy his kingdom to come his will to be done their daily needs forgiveness protection from temptation and evil
[6:14]	What did Jesus say the Father would do if they would forgive other people?	He said the Father would forgive them.

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## Matthew 7

### 7:1-14

Why did Jesus not want Christians to judge one another?

[7:1, 7:2]

Jesus did not want Christians to judge one another. That is, Christians should not condemn other people. This is something that God does. Scholars think that when Christians do this, God will condemn them. God will condemn Christians as severely as Christians condemn other people. However, he did not say that Christians should not judge other Christian's actions to know whether they were doing right or wrong. Also, this does not mean that these Christians will not get to live forever in heaven with God.

See: Condemn (Condemnation); Heaven

Why did Jesus speak about a piece of straw and a log?

[7:3, 7:4, 7:5]

Jesus said that Christians should remove the log from their own eye before they try to remove a piece of straw from their brother's eye. A log is a large piece of wood. This was a metaphor. He wanted Christians to judge themselves before they judge other people. That is, they should know they are doing the right things before they say other people are doing the wrong things.

See: Family of God; Metaphor; Judge (Judgment)

Why should people not give holy things to dogs and pearls to pigs?

[7:6]

Jesus said that people should not give holy things to dogs and pearls to pigs. That is, they should not give holy things to unholy people. This was a metaphor. In ancient Israel, dogs and pigs were unclean animals. Jesus was not just talking about not condemning other people. Here, some scholars think he wanted the Christians to stop teaching the truth of the gospel to those who were condemning them and rejecting the gospel, the messiah, and the kingdom of God. These people may kill those who tell them about Jesus.

See: Holy (Holiness, Set Apart); Metaphor; Clean and Unclean; Gospel; Messiah (Christ); Kingdom of God; Condemn

(Condemnation)

Will Jesus give anything that is asked for to Christians?

[7:7, 7:8]

Jesus talked about God wanting to give things to Christians. He wanted Christians to ask God for things they wanted.

However, God would not give them everything they asked. Instead, he would give it to them if it was his will.

Christians were to trust that God would give them what they need and whatever was best for them. Evil people still help their children. God loves Christians more than evil people love their children. Because of this, Christians can trust that God will give them whatever he knows is best for them.

See: Will of God; Family of God

What things should Christians do for others if they want others to do things for them?

[7:12]

Jesus said that Christians should do things for others in the same way they want others to do things for them. This meant that a Christian must treat people in the way they themselves want to be treated. This included Jesus' command that Christians must love their neighbor.

See: Matthew 22:35-40

What is the law and the prophets?

[7:12]

See: Old Testament (Law and Prophets)

Why did Jesus say about wide and narrow gates?

[7:13, 7:14]

Jesus talked about wide and narrow gates. Wide gates were easy to get through and narrow gates were hard to get through. This was a metaphor. Jesus wanted to say that it was difficult to do things to honor God, but it is easy to sin and do things that dishonor God. He also wanted to say that it was easy for people to reject him, and difficult for people to believe in him.

See: Metaphor; Sin

## 7:15-23

How were false prophets like wolves in sheep's clothing?

[7:15]

Jesus compared false prophets to wolves dressed to look like sheep. This was a metaphor. These wolves dress like sheep to make the sheep think they were also sheep so they could eat them. Jesus wanted to say that false prophets tried to do things that made people think they were Christians who honored God. However, they really were false teachers and trying to harm these Christians.

See: False Prophet; Metaphor

How will people know the false prophets?

[7:16]

Jesus said that people will know the false prophets by their fruit. They are like a tree that produces bad fruit. This was a metaphor. People will know they are false prophets because they live in a way that dishonors God. In the same way, true prophets will live in a way that honors God.

Jesus also talked about destroying the bad tree. He wanted people to know that the false prophets would die and be punished. They would live in hell forever.

See: False Prophet; Metaphor; Fruit (Metaphor); Prophet; Hell; Punish (Punishment)

Who will enter into the kingdom of Heaven?

[7:21]

Jesus said that everyone who calls Jesus their master in that day will enter the kingdom of heaven. Some scholars think Jesus was talking about a future time when Jesus will judge the false prophets. They will not be allowed to enter into the kingdom of heaven. While they said they did many things to serve Jesus, Jesus knew why they did the things they did and that they did not do anything to serve Jesus. Instead, they did lawlessness. That is, they did things Satan wanted them to do.

See: Kingdom of God; Demon Possession (Casting Out Demons); Miracle; Satan (The Devil)

## 7:24-29

Why did Jesus talk about someone building their house?

[7:24]

Jesus spoke about someone building a house. This was a metaphor. In ancient Israel, people wanted to build their houses on rocks. This protected their houses from falling. If they built their houses on sand, they would be destroyed by the wind and rain. This was a metaphor. People who do the things the false prophets taught would be punished. However, people who did things God taught in the word of God were not punished.

See: Word of God; False Prophet

Why did the scribes teach without authority?



[7:29]

When Jesus taught these things, he knew they were true. The scribes taught many different things and did not agree with one another. Therefore, when they taught, they did not teach as if they knew the things they taught were true. Therefore, people did not know whether to believe them.

See: Scribe

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## Mateo

### 7

<sup>1</sup>Wipingula, nobe tawakapingulwe. <sup>2</sup>Pantu ubupingushi ubo upingwilako, ebo ukapingwilwako, ne cipimo ico ulingilako, eco nobe wine bakakulingilako. <sup>3</sup>Ninshi mulolesesha akapapa akanono akali mu linso lyakwa wenu, lelo wafilwa ukumona icipampa icili mu linso lyobe? <sup>4</sup>Kuti walanda shani kuli wenu ati, 'leka mfumye akali mu linso lyobe,' elo ninshi icipande icili mu linso lyobe? <sup>5</sup>We bubi munda we! Ubale ufumye icipande icili mu linso lyobe, Nolu elo winga mwenekesha no kufumya akapapa mu linso lyakwa wenu <sup>6</sup>Wipela ica mushilo ku mbwa, kabili mwila kuposa fintu fya bukumu pantanshi ya nkumba. Epali bafinyataula ku makasa, nolu kabili kuti shaaluka nokwisa ku kuputaulamo mu tupimfya. <sup>7</sup>Lomba, kabili cikopelwa kuli webo. Fwaya, kabili wala sanga. Konkosha, kabili cikeswilwa kuli webo. <sup>8</sup>Pantu onse uulomba, alapokelela; onse uufwaya, alasanga; na ku muntu uukonkosha, cikeswilwa. <sup>9</sup>Nangu ninani pali mwebo, umfwa umwana wakwe amulomba umukate, enga mupela ilibwe? <sup>10</sup>Nangu umfwa alomba isabi, enga mupela insoka? <sup>11</sup>Eco kanshi, nga mwebo mwe babi mwalishiba ukupela ifya bupe fyabune ku bana benu, bushe Shinwe wa mu mulu takacishepo ukupela ifintu fyabune kuli abo aba mulomba? <sup>12</sup>Eco kanshi, ifintu fyonse ifyo mufwaya abantu bamicitile, efyo na mwebo bene mubacitile, pantu aya emalango na bakasesema. <sup>13</sup>Ingileni pa mpongolo ya kamfyemfye. Pantu impongolo ya kusalala kabili inshila ya kupabuka iitwala ku bonaushi, kabili kwaba abantu abengi abaipitamo. <sup>14</sup>Lelo impongolo ya kamfyemfye ne nshila iitwala ku mweo ya kwafya, kabili banono abaisanga. <sup>15</sup>Cengeleni na bakasesema ba bufi, abo abesa kuli mwebo mu fyakufwala fya mpanga lelo mucinefye mi mbulu iitakanya. <sup>16</sup>Niku fisabo fyabo eko mukabeshila. Bushe abantu balasaba imyangashi ku myunga nangu amakunyu kuli fi cilasa? <sup>17</sup>Mu musango umo wine, icimuti conse icabune citwala ifisabo fyabune, lelo icimuti cabubi citwala ifisabo fyabubi. <sup>18</sup>Icimuti icabune tekuti citwale icisabo icabubi, nangu icimuti icabubi tekuti citwale icisabo icabune. <sup>19</sup>Icimuti conse icishitwala icisabo cabune cilaputulwa no kuposwa mu mulilo. <sup>20</sup>Eco kanshi, mukabeshibila ku fisabo fyabo. <sup>21</sup>Tebonse abalanda kuli nevo ati, 'Shikulu, Shikulu,' abakengila mu bufumu bwa mumulu, lelo kanofye abo abacita ubufwayo bwa kwa Tata uwa mu mulu. <sup>22</sup>Abantu abengi bakalanda kuli nevo muli bulya bushiku ati, 'Shikulu, Shikulu, bushe tatwasesemene mwi shina lyenu, na mwishina lyenu twafumishe ingulu, na mwi shina lyenu bushe temo twacitile ifisungusho ifingi?' <sup>23</sup>Nolu nkalandafye pa bwelu kuli bena ukwebati, 'Nshamishibile! Kabiyezi uko fumeni kuli nevo, mwe bakacita wa fibi!' <sup>24</sup>Eco kanshi, uyo onse uumfwa icebo candi no kucibela akaba kubati muntu uwa mano uwa kulile ing'anda yakwe pe libwe. <sup>25</sup>Imfula yalishile kuloka, ne lyeshi lyalishile, no mwela walipupile no kuma muli ilya ng'anda, lelo tayaponene, pantu yakuliwe pe libwe. <sup>26</sup>Lelo uyo onse uumfwa icebo candi no kukana bela akaba kubati muntu umuwelewele uwakulile ing'anda yakwe pa musensenga. <sup>27</sup>Imfula yalilokele, ilyeshi lyalishile, no mwela walipupile no kupuma muli ilya ng'anda, nayo yaliwile, kabili yalyonaike umupwilapo. <sup>28</sup>Calishile kuba ukwebati ulo Yesu apwile ukulanda aya mashiwi, amabumba yalipapile pa ma sambilisho yakwe, <sup>29</sup>pantu alikusambilisha ngo muntu uwakwete insambu, kabili talikusambilisha nga bakalemba babo.

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## Matthew 8

### 8:1-9

Why did the leper bow before Jesus?

[8:2]

A leper bowed before Jesus. He did this to honor Jesus. He believed that Jesus could heal him and make him clean.

See: Leprosy (Leper); Clean and Unclean

Why did Jesus touch the leper?

[8:3]

Jesus touched the leper. This would have been shocking. When someone touches a leper, they can become a leper too. When someone touched a leper, they became unclean (see: Leviticus 5:3). However, Jesus healed this man when he touched him and made him clean.

See: Leprosy (Leper); Clean and Unclean

Why did Jesus tell the leper not to tell anyone he had been healed?

[8:4]

See: Messianic Secret

Why did the leper go to the priest?

[8:4]

According to the Law of Moses, the leper needed to go to the priest after he was healed to be declared clean (see: Leviticus

14:2-8). He wanted this man to go to the priest so they priest would see him and know that Jesus healed the leper. No one had been healed of leprosy in a very long time (see: Numbers 12). When they saw this man, the priests should have known that Jesus is the messiah.

See: Law of Moses, Leprosy (Leper); Clean and Unclean; Priest (Priesthood); Messiah (Christ)

Where was Capernaum?

[8:5]

See Map: Capernaum

What was a centurion?

[8:5]

A centurion was a type of Roman soldier. They led 100 soldiers.

Why did the centurion think that he was not worthy to have Jesus in his home?

[8:8]

This centurion believed that Jesus deserves great honor. He deserved so much honor, that he thought he was too great to enter into his home. He thought that this would dishonor him in some way. This man knew that God gave Jesus permission to do many things. He even believed that his servant could be healed when Jesus spoke.

## 8:10-17

Why was Jesus amazed at the centurion?

[8:10]

Jesus was amazed at the centurion man. He was a powerful man and he was a Gentile. Despite this, he trusted in Jesus and believed he had great power from God. This is what the Jews should have believed about Jesus, but they did not.

See: Gentile

Who will eat at the table in the kingdom of heaven?

[8:11]

Jesus said people from all over the world will eat at the table with Abraham, Isaac, and Jacob in the kingdom of heaven. That is, Gentiles from all over the world will believe in Jesus and be in the kingdom of heaven with the Jews who believe in Jesus. However, the sons of the kingdom, that is, the unbelieving Jews, would not be in the kingdom of heaven. That is, many Jews would not be in the kingdom because they reject Jesus.

See: Gentile; Kingdom of God

Who was Peter's mother-in-law?

[8:14]

Matthew wrote about Peter's mother-in-law, that is, the mother of Peter's wife. Some scholars think Peter was married at this time. Fewer scholars think Peter was married before he began to follow Jesus and his wife died before he met Jesus.

Why did Matthew write that this woman got up and started serving Jesus?

[8:15]

Matthew wrote that this woman got up and served Jesus after he healed her. When he wrote this, people knew that Jesus healed her immediately and completely when he touched her. She did not get better over a long period of time.

What was demon possession?

[8:16]

See: Demon Possession (Casting Out Demons)

How did Jesus drive out spirits?

[8:16]

Matthew wrote that Jesus drove out spirits. That is, Jesus cast out demons from people by speaking to them.

See: Demon Possession (Casting Out Demons))

Where did Isaiah say these words?

[8:17]

Isaiah said these words many years before Jesus was born (see: Isaiah 53:4). When Jesus healed people, Matthew wrote that it fulfilled Isaiah's prophecy.

See: Fulfill (Fulfillment); Prophecy (Prophecy)

## 8:18-34

Where was the sea of Galilee?

[8:18]

See Map: Sea of Galilee

Why did Jesus speak in this way to the scribe and the person who followed him?

[8:19, 8:20]

Jesus spoke in a certain way to the scribe. This is because Jesus knew what the scribe thought and believed. He said that because he served God, Jesus was always moving from one place to another place. He told this man he must be willing to give up everything to follow him.

The other person, who was a follower of Jesus, wanted to wait to completely follow Jesus. Jesus knew that by him wanting

to wait, the follower of Jesus did not really believe in Jesus. If he did, then he would have immediately followed Jesus.  
Advice to translators: In this verse (Matthew 8:21), Matthew wrote about a disciple. This was a man who followed Jesus.  
He was not one of the twelve disciples.

See: Son of Man; Scribe

How were the dead to bury the dead?

[8:22]

Jesus told a man to let the dead bury the dead. This was a metaphor. Jesus spoke about the people who rejected him as being dead in some way. That is, they were spiritually dead. This meant that they could not know or understand things about God. Jesus wanted this man to let these dead people bury his father so that he could follow Jesus.

See: Die (Death); Metaphor

Why did Jesus rebuke the disciples?

[8:26]

Some scholars think Jesus rebuked the disciples because they were afraid that the boat would sink and they would die. They did not trust that God would protect Jesus and them.

See: Disciple

Why were the disciples amazed?

[8:27]

The disciples were amazed that Jesus rebuked the wind and the seas. In ancient Israel, people believed that no one could control the seas. No one can control the weather except God. This amazed the disciples because they saw Jesus do something only God could do.

See: Disciple

Where was the country of the Gadarenes?

[8:28]

See Map: Gadarenes

Why did the demon possessed man call Jesus the Son of God?

[8:29]

The demon possessed man called Jesus the Son of God. This is because the demon knew that Jesus is the Son of God.

See: Demon Possession (Casting Out Demons); Son of God; Demon

What was the set time?

[8:29]

The demons talked about a set time. They knew that there was a time when Jesus would judge them. They also knew that it was not time for Jesus to judge all of the demons.

See: Demon; Judge (Judgment)

Why did the demons want to go into a herd of pigs?

[8:30, 8:31]

The demons asked Jesus to be sent into a herd of pigs. According to the Law of Moses, pigs were unclean. Matthew did not say why they wanted to go into the pigs. Perhaps the demons wanted to have control of the pigs in the same way as they controlled the two men.

See: Matthew 12:43

See: Demon; Law of Moses; Clean and Unclean

Why did the pigs kill themselves?

[8:32]

Matthew wrote that the pigs killed themselves after the demons entered into them. He did not say why they did this.

See: Demon

Why did the people want Jesus to leave Gadarenes?

[8:34]

After the pigs died, the people who cared for the pigs went into the city and told people about what happened. They told them that the two men had been healed. They did not have demons in him anymore.

After they heard what happened to the pigs, the people in Gadarenes wanted Jesus to leave. The demons caused many pigs to die. These pigs were worth a lot of money. They worried that something else would happen and they would lose a lot more money. They did not care that Jesus healed the demon possessed men. They rejected Jesus after they saw that he did these things.

See: Demon Possession (Casting Out Demons); Demon

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## Mateo

<sup>1</sup>Ulo Yesu atentemukile ukufuma ku lupili, amabumba aya kalamba yali mukonkele. <sup>2</sup>Moneni, uwa fibashi alishile kuli ena no kufukama kuli ena, "Shikulu, umfwa ukofwaya, kuti wansangulula." <sup>3</sup>Yesu alitambalike ukuboko kwakwe no kumwikata, ukwebati, "Nkofwaya. Ba uwa sangululwa." Apopenefye alisangulwilwe ku fibashi fyakwe. <sup>4</sup>Yesu alilandile kuli ana ati, "Umone ukwebati taulandile icili conse ku muntu uuli onse. Kabiye, uye kuilangisha kuli shimaepo, no kupela icabupe cilya Mose akokomeshe, ngo bunte kuli bena." <sup>5</sup>Ulo ali akoisa mu Kapenamu, umukalamba wa bashilika alishile kuli ena, akomupapatila <sup>6</sup>no kwebati, "Mwe Shikulu, umubomfi wandi alilele ku ng'anda ali no bulebe kabili akocushiwa no bukali nganshi." <sup>7</sup>Nolu Yesu alilandile kuli ena ati, "Nkoisa no kwisa ku mundapa." <sup>8</sup>Umukalamba wa bashilika alyaswiwe no kulanda ati, "Mwe Shikulu, Nshilingile ukwebati mwingesa ku ng'anda yandi. Landenifye ishiwi no mubomfi wandi akopola. <sup>9</sup>Pantu nanebo wine ndi muntu uwa sontwa mu nsambu, kabili nalikwata abashilika abo ntungulula. Ndalanda kuli umo ati, 'Kabiye,' nao alaya, nakuli umbi ati, 'Isa,' nao alesha, na ku mubomfi wandi ati, 'Cita ifi,' nao alacita." <sup>10</sup>Ulo Yesu aumfwile ifi, alipapwuke no kulanda kuli abo abali kumunkonka ati, "Mucinefye nkolanda kuli mwebi nati, Nshatala nsangapo nangu umo uwa kwata icicetekelo ca musango uyu mu Israeli." <sup>11</sup>Nkomweba nati, abengi bakesa ukufuma ku kabanga na ku masamba, kabili bakakuwama kwi tebulo na Abrahamu, Isaki, na Yakobo, mu bufumu bwa mu mulu. <sup>12</sup>Lelo abana ba bufumu bakaposwa kunse mu mfimfi ya kunse uko ukukaba ukulila no kusumanya ameno." <sup>13</sup>Yesu alilandile ku mukalamba wa bashilika ati, "Kabiye! Ngefyo ucetekele, eco na cicitwe kuli webi." No mubomfi alipolele pa nshita ilya ine. <sup>14</sup>Ulo Yesu aishile mu ng'anda yakwa Petero, ali mwene nafyala wakwa Petero alilambale aliketwe ne mpepo. <sup>15</sup>Yesu aliketwe ukuboko kwakwe, nempepo yalifumine. Nolu alimine no ku tampa uku mupungila. <sup>16</sup>Ulo icungulo cafikile, abantu baliletele kuli Yesu abengi abaiiketwe ne ngulu. Alitafishemo imipashi kwi shiwi no kundapa bonse abalwele. <sup>17</sup>Ifi fyali ku fikilisha ifyalandilwe na Esaya kasesema, ukwebati, "Alibulile ifyakulipwa fyesu no kusenda amalwele yesu." <sup>18</sup>Nomba ulu Yesu amwene ibumba ilya mushingulwike, alipele ifipope ifyakufuma no kuya kwishilya lya bamba wa Galili. <sup>19</sup>Nolu kalemba alishile kuli ena no kulanda ati, "Kasambilisha, nkomikonka konse uko mukoya." <sup>20</sup>Yesu alilandile kuli ena ati, "Bamumbwe balikwata amendo, no tuni twa mulwelele twalikwata ifinsa, lelo Umwana wa Muntu takwata na pakusamika umutwe wakwe." <sup>21</sup>Na umbi pa basambi alilandile kuli ena ati, "Shikulu, nsuminisheni mbale ndeya kushika tata." <sup>22</sup>Lelo Yesu alilandile kuli ena ati, "Nkonka, kabili leka abafwa bashikane na bafwa babo." <sup>23</sup>Ulo Yesu Aninine ubwato, abasambi bakwe balimukonkele mulya mwine. <sup>24</sup>Moneni, kwalimine amambi ayakalamba pali bamba, Icakwebati ubwato bwalifimbilwe na matamba. Lelo Yesu ali alilele. <sup>25</sup>Abasambi balishile kuli ena no ku mubusha, ukwebati, "Tupususheni, Mwe Shikulu; Twalafwa!" <sup>26</sup>Yesu alilandile kuli bena ati, "Nindo mukotinina, mwebi mwebi cicetekelo cinono?" Nolu alimine no kukalipila umwela na bamba. Nolu kwalishile kuba umutende uukalamba. <sup>27</sup>Abantu bonse balisungwike no kulanda abati, "Muntu wa musango inshi uyu, uwa kwebati no mwela na bamba fikomubela?" <sup>28</sup>Ulo Yesu aishile ku lubali lumbi kabili mu calo ca Gadara, abaume babili abaiiketwe ne ngulu balimukumenye. Bakufuma mu manda kabili balikalipishe, icakwebati takwali kuba umulendo uwalikupita kuli ilya nshila. <sup>29</sup>Moneni, balipundile no kulanda abati, "Findo tufwile ukucita na webi, we Mwana wakwa Lesa? Bushe waisa kuno ku kutucusha ulu inshinta yabikwa tailafika?" <sup>30</sup>Nomba umukuni wa kumba wali palya ukolya, tapali patali napo bali. <sup>31</sup>Ingulu shakonkanyepo ukupapata Yesu no kulanda ati, "Nga ukotutamfyamo, ututume mu mukuni wa kumba ulya." <sup>32</sup>Yesu alilandile kuli shena ati, Kabiye!" Ingulu shalifumine no kuya munkumba; Kabili moneni, umukuni onse walitentemwike ulupili no kuya muli bamba kabili shalifwilile mu menshi. <sup>33</sup>Balya abali kucema inkumba balibutwike kabili balile mu musumba no kuya kushimika fyonse, maka - maka ifyacitike ku baume abakwete ingulu. <sup>34</sup>Moneni, umusumba onse walifumine ukwisa ku kumanya Yesu. Ulu bamumwene, balimupapatile ukufuma ku citungu cabo.

## Matthew 9

### 9:1-9

Where was Jesus' own city?

[9:1]

Jesus went to his own city, Capernaum (see: Matthew 4:13).

See Map: Capernaum

Why did these men bring the paralyzed man to Jesus?

[9:2]

Men brought a paralyzed man to Jesus. These men believed in Jesus and knew that he could heal this man who could not walk. Because he knew this man believed in him, Jesus spoke that he forgave this man's sins.

See: Mark 2:3-4; Luke 5:17-26

See: Sin

Why did the scribes think Jesus blasphemed?

[9:3]

The scribes thought that Jesus blasphemed because he forgave this man's sins. They knew that only God could forgive sins. Therefore, they thought Jesus tried to do something that only God could do. However, they did not know that Jesus is God.

See: Scribe; Blaspheme (Blasphemy); Sin; Jesus is God

How did Jesus know what the scribes were thinking?

[9:4]

Jesus knew what the scribes were thinking because he is God. Therefore, he knew they were thinking evil things.

See: Scribe; Jesus is God

What did Jesus mean by saying, “which is easier to say”?

[9:5]

Jesus asked the scribes whether it was easier to tell this man that his sins were forgiven or to tell him to get up and walk.

It was easier for someone to say your sins are forgiven because no one knew whether this man’s sins were forgiven except God. However, if someone told this paralyzed man to walk and he could not, then everyone knew he could not heal the paralyzed man.

Jesus said these things so that the people could know that he could do both of these things.

See: Scribe; Sin

Why were the people afraid?

[9:8]

When the people saw these things, they were “afraid”(φοβέω/g5399). They were not scared of Jesus. Instead, they were amazed that Jesus could do these things. Because of this, they glorified God. They were amazed that God gave Jesus permission to do these things.

See: Glory (Glorify)

## 9:10-17

What was a tax collector?

[9:10]

Matthew was a tax collector. People in Israel hated the tax collectors. Tax collectors were Jews who worked for the Roman government. They paid the Romans so they could collect taxes from other people. If they collected more taxes than they paid the Roman government, then they were allowed to keep it. Because of this, many tax collectors became rich. The Jews thought a Jewish tax collector betrayed the Jewish people because they took money from the Jews and gave it to the Romans. They thought tax collectors were evil because they took money from people who honored God and gave it to people who rejected God.

See: Tax (Tax Collector, Toll)

Who were sinners?

[9:10]

Matthew wrote about sinners. All people sinned. However, these were people who sinned in a way that other people knew they sinned. People judged them as evil. The Jews would not be friends with these people. The Pharisees would not eat with them because they thought they were unclean.

See: Sin; Clean and Unclean; Pharisees; Judge (Judgment)

Why were people needing a physician?

[9:12]

Jesus talked about people needing a physician. This was a metaphor. He wanted people to know that people who sinned needed Jesus to forgive them. Because of this, all people needed Jesus to forgive them. The Pharisees also needed Jesus to forgive their sins.

See: Metaphor; Sin; Pharisees

Why does God want mercy and not sacrifice?

[9:13]

God said that he wanted mercy and not sacrifice (see: Hosea 6:6). Sacrifices were part of the Law of Moses. God wanted sacrifice, but he did not want people to make sacrifices to him in the wrong way. That is, if people did not love one another or show mercy to one another, their sacrifices would be given in the wrong way.

See: Mercy; Sacrifice; Law of Moses

Who did Jesus come to call?

[9:13]

Jesus said that he came to earth to call certain people to God. That is, he wanted to make it so that sinners could be at peace with God. He did not do this for righteous people, that is, people who thought they were righteous and did not need to be forgiven. However, there is no one who is righteous (see: Romans 3:10).

See: Call (Calling); Righteous (Righteousness); Pharisees; Repent (Repentance)

Why did the Pharisees fast, but the disciples did not fast?

[9:14]

Certain people who followed Jesus asked him why the Pharisees fasted but his disciples did not fast. In ancient Israel, people fasted when they were sad. However, the disciples were not sad because Jesus was with them. It was not a time for them to fast. Rather, it was a time for them to celebrate. Jesus told them that the disciples would fast after he died.

See: Fasting; Pharisees; Disciple

Why did Jesus talk about garments and wineskins?

[9:16, 9:17]

Jesus talked about putting a cloth patch on a garment. If someone put a new piece of cloth on an old piece of clothing, the new piece of cloth would become smaller and cause the clothing to rip. Wineskins were bags of leather that held wine. When someone put wine into an old wineskin, it would burst open. This was a metaphor. He wanted to say that he was going to do something different than the Pharisees. Scholars think that Jesus taught people to do different things than were taught in the Law of Moses.

See: Metaphor; Pharisees; Law of Moses

## 9:18-31

Why did this man bow before Jesus?

[9:18]

This man bowed before Jesus. This was a way to honor Jesus. He believed that Jesus was able to bring his daughter back to life just by touching her.

Why did this woman touch Jesus?

[9:20]

A woman was constantly bleeding for 12 years. She thought that if she touched Jesus, it would heal her. However, this could not heal her. Jesus knew that she believed in him and because of this, he healed her. She was healed because she trusted in Jesus.

Why was there many people in this man's house?

[9:23]

There were many people in this man's house. They were playing music and many people were very sad. In ancient Israel, this happened when someone died.

Why did these men call Jesus the son of David?

[9:27]

These blind men called Jesus the son of David. They believed Jesus is the Messiah. The Messiah needed to be a descendant of David who would fulfill the covenant God made to David (see: 2 Sam. 7).

See: Messiah (Christ); Fulfill (Fulfillment); Covenant; Son of David; Covenant with David

Why did Jesus not want the blind men to tell other people Jesus healed them?

[9:30]

See: Messianic Secret

## 9:32-38

What was a mute man?

[9:32]

A mute man was someone who could not talk. Perhaps this man could not talk because he was possessed by demons.

See: Demon Possession (Casting Out Demons)

How did the Pharisees think that Jesus drove out demons?

[9:34]

The Pharisees said that Satan gave Jesus permission to remove demons from people.

See: Pharisees; Demon Possession (Casting Out Demons); Demon; Satan (The Devil)

What was a synagogue?

[9:35]

See: Synagogue

What was preaching the gospel?

[9:35]

See Preach (Preacher); Gospel

What did it mean that people were like sheep without a shepherd?

[9:36]

Jesus said the people were like sheep without a shepherd. This was a metaphor. The people did not have anyone to lead them and to teach them about how to live in a way that honors God. The Pharisees could not do this.

See: Shepherd; Metaphor; Pharisees

How was the harvest plentiful, but the laborers few?

[9:37]

Jesus said that the harvest was plentiful but the laborers few. This was a metaphor. There were many people who wanted to learn about Jesus, but there were few people who could go and tell them about Jesus. Therefore, he told the people to pray and ask God to get people to do this.

See: Harvest

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## Mateo

<sup>1</sup>Yesu alingile mu bwato, alyabukile kwi shilya, no kwisa mu musumba wa ku mwabo. <sup>2</sup>Moneni, baliletele kuli ena umwaume wa bulebe alilambalele pa butanda. napakumona icicetekelo cabo, Yesu alilandile ku mwaume wa bulebe ati, "We mwana mwaume, ba uwa ku koseleshiwa. Imembu shobe na shelelwa." <sup>3</sup>Moneni, bamo aba muli bakalemba balikulanshanya umo ba belele abati, "Uyu Muntu akoponta." <sup>4</sup>Yesu alishibile amatotonkanyo yabo no kulanda ati, "Nindo mukotontokanishisha ifibi mu mitima yenu?" <sup>5</sup>Bushe cindo cayangukapo, ukwebati, 'Imembu shenu na shelelwa,' Nangu ukwebati, ima no kwenda?' <sup>6</sup>Lelo mufwile ukwishiba ukwebati Umwana wa Muntu alikwata insambu sha kwelela imembu pe sonde,..." alilandile ku wabulebe ati, "Ima, senda ubutanda bobe, nokuya ku ng'anda yobe." <sup>7</sup>Nolu umwaume alimine no kuya ku ng'anda yakwe. <sup>8</sup>Ulo amabumba yamwene fi, yalitinine no kulumbanya Lesa, uwapela insambu sha musango uyu ku bantu. <sup>9</sup>Ulo Yesu ali kupita ukufuma kulya, alimwene umuntu uweshina lya Mateo alikele mwi tenti lya bakasonkesha. Alilandile kuli ena ati, "Nkonka." Alimine no kumukonka. <sup>10</sup>Ulo Yesu aikeleko ku kulya mu ng'anda, moneni, bakasonkesha wa misonko na ba bembu abengi balishile no kwisa kulila pamo na Yesu na basambi bakwe. <sup>11</sup>Ulo abaFarise ba mwene fi, balilandile ku basambi bakwe ati, "Nindo kasambilisha wenu alila na bakasonkesha wa misonko na ba bembu?" <sup>12</sup>Ulo Yesu aumfwile ifi, alilandile kuli bena ati, abantu abali bwino mu mubili tabakabila shing'aga, kanofye abalwele. <sup>13</sup>Mufwile ukuya no kusambilila umo ifi fikopilibula: 'Nkokabila uluse telambo iyo.' Pantu ntaishile ku kwita abalungami ku kulapila, lelo ababembu. <sup>14</sup>Nolu abasambi ba kwa Yohane balishile kuli ena no kulanda kuli ena ati, "Nindo fwebo na baFarise tufungila ilingi, lelo abasambi benu tabafunga ukulya?" <sup>15</sup>Yesu alilandile kuli bena ati, "bushe abana baume abali mu cikulwa ca bwinga bengallosha ulo shibwinga ali nabo? Lelo inshiku shikoisa ulo shibwinga akasendwa ukufuma kuli bena, kabili nolu bakafunga ukulya." <sup>16</sup>Takuli umuntu wingabika icikamba icipya pa mwingila uwakale, pantu icikamba kuti casusukapo pa mwingila, kabili kuti calepuka kucilapo. <sup>17</sup>Eico abantu teti babike umwangashi uupya mu nsupa iyakale. Umfwa bacite ifi, impapa ikalepuka, umwangashi uketika, kabili insupa shikonaulwa. Lelo, babika umwangashi upya mu nsupa shipya, na fyonse fikasungwa. <sup>18</sup>Ulo Yesu alikulanda ifi fintu kuli bena, moneni, mushika alishile no kufukama kuli ena. Alilandile ati, "Umwana wandi umwanakashi afwa nombalinefye, lelo iseni mubikepo ukuboko kwenu pali ena, kabili akoba no mweo." <sup>19</sup>Nolu Yesu alimine no kumukonka, na basambi bakwe efyo bacitile. <sup>20</sup>Moneni, umwanakashi uwacushiwe ku kusuma kwa mulopa pa ikumi na ibili aliishile kunuma yakwa Yesu no kwikata kumpela yamwingila wakwe. <sup>21</sup>Pantu alitontonenye ati, "Umfwa njikatefye ku fyakufwala fyakwe, nkopola." <sup>22</sup>Lelo Yesu alipilibwike no kumumona, no kulanda ati, "we Mwana mwanakashi shipa; icicetekelo cobe cilikuposeshe." Kabili umwanakashi aliipolele ukufuma pa nshita ilya ine. <sup>23</sup>Ulo Yesu aishile mu ng'anda yakwa mushika, alimwene bakalisha wa mutolilo ne bumba lyalikupanga icimfulumganya. <sup>24</sup>Alilandile ati, kabiyeeni, pantu umukashana tafwile, lelo alelefyte utulo." Lelo balimusekele mu kumupumya. <sup>25</sup>Ulo ibumba lyafumishiwe panse, alingile mu muputule no kumwikata pa kuboko, no mukashana alimine. <sup>26</sup>Ilyashi palwa ifi lyalisalangenene muli cilya icitungu conse. <sup>27</sup>Ulo Yesu alikupita ukufuma kulya impofu shibili shalimukonkele. bali kubilikisha no kwebati, "tubeleleni uluse, mwana Dabidi." <sup>28</sup>Ulo Yesu aishile mu ng'anda, impofu shalishile kuli ena. Yesu alilandile kuli bena ati, "Bushe mulisumine ukwebati kuti nacitefi?" Balilandile kuli ena ati, "Ee, Mwe Shikulu." <sup>29</sup>Nolu Yesu alikete mu menso yabo no kulanda ati, "Nacicitwe kuli mwebo ukulingana ne cicetekelo cenu, " <sup>30</sup>na menso yabo yaliswike. Nolu Yesu alibakonkomeshe no kulanda ati, "Mumone ukwebati umuntu nangu umo eishiba palwa ifi. " <sup>31</sup>Lelo abaume babili balifumine no kuya kusabankanya ilyashi palwa ifi mu citungu conse. <sup>32</sup>Ulo abaume babili bali bakoya, moneni, cibulu uwali ne ngulu aliletelwe kuli Yesu. <sup>33</sup>Ulo ingulu yafumine, cibulu alilandile. Amabumba yalisungwike na kulanda ati, "Ifi tfyata afimonekapo mu Israele!" <sup>34</sup>Lelo aba Fariseyo balilandile ati, " Ukupitila muli kateka wa ngulu, emo afumisha ingulu." <sup>35</sup>Yesu alyendawike mu misumba yonse na mumishi. Alikonkenyepo ukusambilisha mu ma synagoge, akoshimikila imbila nsuma ya bufumu Nokuposha amalwele ya mitundu yonse ne fyakukalipwa fyakulekana-lekana. <sup>36</sup>Ulo amwene amabumba, alibomfwilile inkumbu , pantu balicushiwe no kunenuka. Balikubati ni mpanga shakubula kacema. <sup>37</sup>Alilandile ku basambi bakwe ati, "ubusomboshi bulifulile, lelo ababomfi balicepele. <sup>38</sup>Eco kanshi mukwangufyanya pepeni kuli Shikulu wa busomboshi, pakwebati engatuma ababomfi mu busomboshi bwakwe."

## Matthew 10

### 10:1-15

Who were the twelve disciples and the twelve apostles?

[10:1, 10:2]

The twelve disciples and twelve apostles were the same twelve men.

See: Disciple; Apostle

What did it mean that Jesus sent out the disciples?

[10:5]

That Jesus sent out the disciples meant that he sent them into the towns near where they were. They were to tell other people about Jesus.

Why did Jesus tell the disciples not to go to the Gentiles or the Samaritans?

[10:5]

Jesus told the disciples not to go to the Gentiles or the Samaritans. At this time, he wanted them to go to the people of

Israel and tell them about Jesus before they told the Gentiles and the Samaritans.

See: Gentile; Samaria; Disciple

How were the people of Israel lost sheep?

[10:6]

Jesus said the people of Israel were lost sheep. This was a metaphor. The people of Israel did not know that Jesus was their messiah. They did not know that Jesus was their king.

See: Metaphor; Kingdom of God

What did the disciples preach to people?

[10:7]

The disciples preached to people that the kingdom of heaven was near. Some scholars think this meant that Jesus offered to be the king ruling over Israel if they believed in him. Other scholars think Jesus meant that he wanted people to obey him and let him rule over their lives.

See: Matthew 3:2; 4:17

See: Disciple; Preach (Preacher); Kingdom of God

What did Jesus give the disciples permission to do?

[10:8]

Jesus gave the disciples permission to cast out unclean spirits. He also gave them permission to heal people.

See: Demon Possession (Casting Out Demons); Demon

How was someone raised from the dead?

[10:8]

See: Resurrect (Resurrection)

What was a leper?

[10:8]

See: Leprosy (Leper)

What was casting out demons?

[10:8]

See: Demon Possession (Casting Out Demons)

What have the disciples been freely given?

[10:8]

Jesus talked about the disciples being given something for free. That is, they were given the permission to preach the truth about Jesus, and to perform miracles. He wanted them to teach people about the truth of Jesus, and to do miracles without taking any money from people.

See: Disciple; Miracle

Why did Jesus not want the disciples to take many things with them?

[10:9, 10:10]

Jesus did not want the disciples to bring money with them or many other things. He wanted them to trust God and he wanted other people to give them the things they needed as they went from one place to another.

See: Disciple

What was a traveling bag?

[10:10]

A traveling bag was something people put things in when they traveled.

What was an extra tunic?

[10:10]

The disciples were not to have two tunics. A tunic was the main piece of clothing worn against the skin.

See: Disciple

Why were the disciples to remain in one house?

[10:11]

The disciples were told to remain in one house. At this time, it was a great honor to have someone stay in your home.

Jesus did not want his disciples to dishonor a host by leaving that house.

See: Disciple

Who was someone who was worthy?

[10:13]

Jesus spoke about someone and a house that was worthy. He was talking about going to a place and finding people who were willing to welcome the disciples into their homes. He did not want them to spend time with people who were going to reject Jesus.

Why were the disciples to shake the dust off their feet?

[10:14]

If the people in a town rejected the disciples, the disciples were told to shake the dust off their feet when they left the town. In ancient Israel, when someone shook the dust off their feet, this was a symbol. This meant they were not friends



with the people in that town. It showed that the person shaking the dust off their feet rejected the people in the town.

See: Disciple; Symbol

What was the peace Jesus talked about?

[10:13]

Jesus talked about people being at peace and not being at peace. Some scholars think Jesus was talking about being at peace with God. Other scholars think Jesus was talking about have the peace that came with the kingdom of God.

See: Kingdom of God

What were Sodom and Gomorrah?

[10:15]

Sodom and Gomorrah were cities God punished for being very evil (see: Genesis 19). God completely destroyed these cities.

When is the day of judgment?

[10:15]

The day of judgment is the day of the lord.

See: Day of Judgment; Day of the Lord

## 10:16-23

Why did Jesus talk about these different animals?

[10:16]

Jesus said the disciples were sheep in the middle of wolves. This was a metaphor. They were going to places where people were going to try to harm them in some way or to destroy them. He also wanted the disciples to be as wise as serpents. People often thought serpents were the wisest of all animals. He wanted the disciples to be very wise. He also wanted them to be innocent as doves. That is, he did not want anyone to be able to say bad things about them.

See: Disciple; Metaphor

Why were people going to deliver the disciples to the councils?

[10:17]

Jesus said people were going to try to capture the disciples and send them to the council. That is, they were going to bring them to the Jewish leaders to be beaten because they preached about Jesus. They would do this in the synagogues.

See: Disciple; Synagogue; Jewish Council (Sanhedrin); Preach (Preacher)

How will the disciples speak to the governors and kings?

[10:18]

When the disciples were going to speak to the governors and kings, the Holy Spirit would help them to say the right things.

See: Disciple; Holy Spirit

When would these things happen?

[10:19]

Jesus was telling the disciples these things would happen in their time. However, he was also speaking about a time after he died. People will hate Christians because of Jesus' name. That is, they will hate Christians because they believe in Jesus.

See: Disciple

How will Christians be saved?

[10:22]

Jesus said that people who "endure until the end" will be saved. Some scholars think Jesus will only let people who keep believing in him live with God in heaven forever. They think that if someone rejects Jesus, they are no longer at peace with God or were never at peace with God. Other scholars think that God promised to protect people during the tribulation.

See: Save (Salvation, Saved from Sins); Disciple; Heaven; Tribulation

What is persecution?

[10:23]

See: Persecute (Persecution)

When will the son of man come?

[10:23]

Jesus said that the disciples will not have gone through the cities of Israel before the son of man has come. Some scholars think that Jesus was speaking about returning to help Christians before the end of the tribulation. Other scholars think Jesus was speaking about Jesus returning to the earth after he died.

See: Daniel 7:13-14

See: Son of Man; Disciple; Tribulation; Resurrect (Resurrection) ; Jesus' Return to Earth

## 10:24-33

Why did Jesus talk about servants and masters?

[10:24, 10:25]

Jesus talked about servants and masters. Jesus wanted the disciples to do the same types of things that he did. He gave them permission to do these things. He wanted them to know that people would insult them for doing these things. They also insulted Jesus. Jesus wanted them to know that people insulted him the same way people will insult the disciples. Certain people said that Jesus served Satan. These people feared the disciples less than they feared Jesus. Therefore, they may insult the disciples even more than they insulted Jesus.

See: Disciple; Satan (The Devil)

Who was Beelzebul?

[10:25]

Beelzebul was another name for Satan.

See: Satan (The Devil)

Why should the disciples not fear other people?

[10:26]

Jesus did not want the disciples to fear people who insulted them. This was because God would judge these people. God knows all the evil things they would do because nothing can be hidden from God.

See: Disciple; Judge (Judgment)

What did Jesus mean by saying, "What I tell you in the darkness"?

[10:27]

Jesus spoke to the disciples in the darkness. That is he told them things at night. He also talked to them when no one else was around. Now he wanted them to tell other people about the things he taught them.

See: Disciple

How was someone able to kill the body but not the soul?

[10:28]

Jesus said that the people who would persecute the disciples were able to kill them physically. However, they were not able to kill their soul. That is, they could not stop them from living with God in heaven forever.

See: Persecute (Persecution) ; Soul; Heaven

Who is able to kill the body and the soul?

[10:28]

Only God can kill a person's body and soul. Only God can punish someone by sending them to live in hell forever.

See: Soul; Hell

Why did Jesus talk about sparrows?

[10:29]

Jesus talked about sparrows. These were small birds. People thought they were not worth much. This was a metaphor. God cared for even these small birds that people thought were worthless. He wanted people to know that God cared for them very much.

How does someone confess or deny Jesus?

[10:32, 10:33]

Jesus said that he would tell God the Father about people who confess, that is to acknowledge that Jesus is the messiah to other people. However, if they rejected Jesus in some way, then Jesus will reject them in some way. Some scholars think Jesus taught that people who deny Jesus were not truly Christians or they stopped being Christians. Other scholars think Jesus taught people that they would lose rewards if they denied Jesus in some way.

See: Confess (Confession); Reward; God the Father; Messiah (Christ)

## 10:34-42

Why did Jesus come to bring the sword to the earth?

[10:34]

Jesus taught people to love God and to love other people. He wanted people to forgive one another. However, he also said that he came to the earth to bring a sword and not to bring peace. This was a metaphor. A sword was used to divide. Jesus divided people. Jesus did not make it so that everyone was at peace with God. Only those who believe in Jesus are at peace with God. This is how Jesus divided people. Those who believe in him have peace. Those who reject Jesus will be punished. One must either believe in Jesus or reject him. A person cannot do both of these things.

See: Punish (Punishment)

Why will people be enemies with other people in their house?

[10:36]

Jesus divided people as Christians and non-Christians. Christians believe in Jesus. Non-Christians reject Jesus. It did not matter what other people in someone's house believed about Jesus. Every person must believe in Jesus for themselves to have peace with God. Those who rejected Jesus remained enemies of God and enemies of Christians.

Why did Jesus talk about mothers and fathers?

[10:37]

Jesus talked about mothers and fathers. He did this because he wanted people to know that he wanted people to love him

more than they loved their own mother and father. How does someone pick up their cross?

Jesus spoke about someone picking up their cross. This was a metaphor. He wanted people to serve and obey him, even if it was difficult.

See: Cross; Metaphor

How will someone lose their life and find it and someone who finds his life lose it?

[10:39]

Jesus spoke about someone finding their life but losing it. This was a metaphor. He wanted to say that someone who did not want to serve Jesus would not live together with God in heaven forever. However, if someone was killed because they believed in Jesus, even though they died, they would live together with God in heaven forever.

See: Metaphor; Heaven

How did someone welcome a prophet in the prophet's name and receive a prophet's reward?

[10:41]

Jesus said that someone who welcomed a prophet will receive a prophet's reward. He wanted them to know that whoever welcomed prophets to serve Jesus will be rewarded in some way. The disciples were prophets because they spoke the words God wanted them to say to other people.

See: Prophet; Reward; Disciple

How did someone welcome a righteous man in the name of a righteous man and receive a righteous man's reward?

[10:41]

Jesus wanted people to know that whoever welcomed a righteous man into their towns and homes, because he served Jesus, will be rewarded in some way. People thought the disciples were righteous men.

See: Righteous (Righteousness); Reward; Disciple

How will someone be rewarded for giving someone a cup of water?

[10:42]

Jesus spoke about giving someone a cup of water to drink. This was a small way someone served another person. He wanted to say that if someone served Jesus, even in a small way, Jesus will reward this person.

See: Reward

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## Mateo

### 10

<sup>1</sup>Yesu alikutile abasambi bakwe ikumi na babili kabili alibapele insambu pa mipashi yakukowela, iyakushitamfya, no kuposha amalwele aya mitundu yonse, ne fyakukalipwa ifyakulekana-lekana.<sup>2</sup>Nomba amashina yabatumwa abe kumi na babili ni aya. Uwakubalipo, ni Simoni (uo nao alikwita Petero), umbi ni Andrea munyina, Yakobo mwana Sebede, na Yohane munyina; <sup>3</sup>Filipo, na Batolomeo; Tomas, na Mateo kasonkesha wa musonko; Yakobo mwana Alufeyo, na Tadeosi; <sup>4</sup>Simoni uwa mwibumba lyaba Sealot, na Yuda Escariot uwamufutwike.<sup>5</sup>Aba ebekumi na babili Yesu atumine.

Alibakonkomeshe no kulanda ati, mwilekuya ku ncende iili yonse umo abena fyalo bekala, kabili mwiingila mu musumba uuli onse uwa bena Samaliya. <sup>6</sup>Lelo kabiyeni ku mpanga ishaluba isha mu ngánda yakwa Isreali; <sup>7</sup>kabili ulu mukoya, shimikileni no kwebati, 'Ubufumu bwa mu mulu bulipaleme. <sup>8</sup>Mulekuposha abalwele, mulekubusha nabafwa, mulekusangulula abafibashi, no kutamfya ingulu. Mwapokelelafye ifwa lutu, nemwe mulekupelafye ifya lutu. <sup>9</sup>Mwisenda golide iili yonse, Silfere, nangu umukuba mu mishipi yenu. <sup>10</sup>Mwikasenda icola ca kwenda naco pa bulendo bwenu, nangu umwingila na umbi, nangu indyato, nangu inkonto, pantu umubomfi alilinga icakulya cakwe.<sup>11</sup>Umusumba uuli onse nangu umushi uo mwaingilamo, fwayenimo umuntu wa cine, kabili mwikale palya mpaka no kufumako. <sup>12</sup>Ulo mwaingila mu ng' anda, mulekubaposha. <sup>13</sup>Umfwa iyo ng'anda ililingile, lekeni umutende wenu ubepo. Lelo umfwa tailingile, umutende wenu ubwelele kuli mwebo. <sup>14</sup>Lelo kuli abo abatakamipokelelele nangu uku kutika ku fyebo fyenu, ulu mwafuma muli iyo ngánda nangu mu musumba, kunteni ulukungu ku makasa yenu. <sup>15</sup>Mucinefye nkolanda kuli mwebo nati, cikabako bwino ku musumba wa Sodoma na Gomora mu bushiku bwa bupingushi ukucila pali ulya musumba.

<sup>16</sup>"Moneni, Namituma kubati ni mpanga pakati ka mimbulu, kanshi mube aba kucenjela kubati ni nsoka kabili abakufuka kubati ni nkunda. <sup>17</sup>Cenjeleni na bantu! Bakamitwala ku filye, kabili bakamilopola muma synagoge yabo. <sup>18</sup>Nolu bakamitwala kuli bacilolo na bashamfumu pa mulandu wandi, ngo bunte kuli bena na ku bena Fyalo. <sup>19</sup>Ulo bakalamitwala, mwikasakamana umo nangu ifyo mukalanda, pantu ifyakulanda fikapelwa kuli mwebo pali ilya nshita.

<sup>20</sup>Pantu temwebo mukalanda, Lelo Mupashi wakwa Shinwe eukalalanda muli mwebo. <sup>21</sup>Munyina akapela wabo kumfwa, na wishu umwana wakwe. Abana bakemina abafyashi babo kabili bakabalenga ukwipaiwa. <sup>22</sup>Mukapatwa ku bantu bonse pa mulandu we shina lyandi. Lelo uukashipikisha ukufika ku mpela, uyu muntu akapusuka. <sup>23</sup>Ulo bamipakasa muli uyu musumba, fulumukileni kuwa kukonkapo, pantu mucinefye nkomyeba nati, tamwakaye mu misumba yonse iya mu Israeli ninshi Umwana wa Muntu alishile. <sup>24</sup>Umusambi tacila kasambilisha wakwe, nangu umubomfi ukucila shikulu wakwe. <sup>25</sup>Nacilinga umusambi ukwebati engaba kubati ni kasambilisha wakwe, no mubomfi kubati ni shikulu wakwe. Nga balikutile shikulu wa ngánda ati Beelsebuli, pali bufi aba mu ngánda yakwe bengabeta mashina nshi! <sup>26</sup>Eco kanshi mwilekubatina, pantu takwaba nangu cimo icafimbwapo icitakasokoloke, kabili takuli icafisama icitakeshibikwe. <sup>27</sup>Ifyo

nkomweba mu mfimfi, mukafilande pa bwelu, nefyo mumfwa mu kutwi mukantepe-ntepe, mukafibilishe pa mitenge ya ng'anda.<sup>28</sup> Mwilakutina abepaya umubili lelo tekuti bepaye umupashi. Tineni ena uwaba na maka yakonaula fyonse umweo no mubili kumbo.<sup>29</sup> Bushe inseba shibili tashishitwa pandalama iinono? Lelo tapaba nangu kamo akaponena panshi ukwabula Shinwe ukwishiba.<sup>30</sup> Lelo ne mishi yaku mutwe yenu ine yonse yalipendwa.<sup>31</sup> Mwitina. Mwalicindamisha ukucila inseba ishingi.<sup>32</sup> Umuntu onse uyebelela kuli ine pa bantu, ninshi muntu wandi, naine kamulumbula pali tata wa mumulu.<sup>33</sup> Lelo uyo ukankaana pa bantu naine nkamukana pali tata wa mumulu.<sup>34</sup> Mwikutontontokanya ukwebati naishile mukuleta umutende pe sonde. Ntaishile mukuleta umutende, lelo ulupanga.<sup>35</sup> Pantu naisa mukulwishikanya umwana mwaume na wishi, umwana mwanakashi na nyina elo nafyala na nyinafyala.<sup>36</sup> Abalwani ba muntu bakaba ni abo aba mung'anda yakwe umwine.<sup>37</sup> Uyo uwatemwa wishi nangu nyina ukucila nebo talingile ukuba uwandi; uyo uwatemwa umwana mwaume nangu umwanakashi ukucila nebo talingile ukuba uwandi.<sup>38</sup> Uyo uutasenda icapindama cakwe no kunkonka talingile ukuba uwandi.<sup>39</sup> Uyo uusungilila umweo wakwe akaulofya. Lelo uulofya umweo wakwe pamulandu wandi akausanga.<sup>40</sup> Uyo uwamipokelela apokelela nebo, kabili no wa mpokelela ninshi apokelela uwantuma.<sup>41</sup> Uyo uwapokelela kasesema mwishina lya bukasesema akapokelela icilambu cakwa kasesema, uwapokelela umuntu umulungami mwishina lya muntu umulungami akapokelela icilambu ca muntu umulungami.<sup>42</sup> Onse uwapela kuli umo pali utu utwacepesha ulukombo lwa menshi yakutalala aya kunwa mwishina lya musambi, mucinefye nkolanda kuli mwebo, takalufye icilambu cakwe mu musango uuli onse."

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## Matthew 11

### 11:1-6

What was a disciple?

[11:1]

See: Disciple

What was preaching?

[11:2]

See: Preach (Preacher)

Which John was Matthew writing about?

[11:2]

Matthew wrote about John the Baptist here.

What did John's disciples ask Jesus?

[11:3]

People who followed John the Baptist asked Jesus if he was "the one who is coming." They wanted to know if Jesus was the messiah. John already knew that Jesus was the Messiah (see: Matthew 3:11). Here, John wanted Jesus to tell him again that he was the messiah. Perhaps he wanted to know why he was in prison if Jesus was the Messiah. Or perhaps Jesus did not do the things John thought the messiah would do.

See: Messiah (Christ)

What did it mean that someone was lame?

[11:5]

Someone who was lame could not walk.

What was a leper?

[11:5]

According to the Law of Moses, a leper is not unclean.

See: Leprosy (Leper); Clean and Unclean; Law of Moses

How are the dead raised back to life?

[11:5]

Jesus said the dead are raised back to life. That is, they are resurrected.

See: Resurrect (Resurrection)

How did Jesus preach the gospel?

[11:5]

Jesus preached the gospel to the poor.

See: Preach (Preacher); Gospel

How was someone blessed?

[11:6]

Jesus said blessed is anyone who does not stumble because of him. This was a metaphor. He wanted to say the people who believed he was the messiah would be blessed.

See: Bless (Blessing); Metaphor; Messiah (Christ); Stumble (Stumbling Block)

### 11:7-19

What were the things Jesus had to say about John the Baptist?

[11:7]

Jesus talked to the crowd about John the Baptist. John the Baptist lived in the desert and wore clothing that was not comfortable. Jesus talked about a reed shaken by the wind. He wanted to say that John did not change because of what people thought about him. He did what God wanted him to do no matter what people said. He did not live in the way powerful kings lived. Instead, he lived as a prophet lived. He focused on telling people about God, not on living in a certain way.

See: Prophet

How was John greater than a prophet?

[11:9]

John the Baptist was a prophet. However, he did something that no previous prophet did. He prophesied to prepare people for the coming of the Messiah. John's message was the greatest message of all.

See: Malachi 3:1

See: Prophet; Prophecy (Prophecy) ; Messiah (Christ)

How was someone in the kingdom of heaven greater than John the Baptist?

[11:11]

Jesus said that John the Baptist was the greatest person who ever lived, except Jesus. However, anyone who lives in the kingdom was greater than John the Baptist. That is, anyone who lives in the kingdom, was greater in some way that anyone who lived under the Law of Moses.

See: Kingdom of God; Law of Moses

How did the kingdom of heaven suffer violence?

[11:12]

Some scholars think the kingdom was being violently attacked. That is, there was evil forces attacked the kingdom of God. These scholars think an example of this was John the Baptist being put into prison and then later killed because he spoke about the messiah (see: Mark 6:17-29). Other scholars think the kingdom was forcefully advancing into the world. That is, Jesus was casting out demons and performing miraculous signs, showing the power of the kingdom of God.

See: Kingdom of God; Demon Possession (Casting Out Demons); Miracle; Sign

What was the Law and the Prophets?

[11:13]

See: Old Testament (Law and Prophets)

How was John the return of Elijah?

[11:14]

Malachi prophesied that the prophet Elijah would return (see: Malachi 4:5-6). Jesus taught the people that John the Baptist was the fulfillment of the prophecy about the return of Elijah. That is, Malachi was prophesying about a man who was like Elijah would return, and that man was John.

See: Prophecy (Prophecy) ; Prophet; Fulfill (Fulfillment)

Why did Jesus say the Jews were like children?

[11:16]

Jesus said that these Jews were like children. This was metaphor. Just like children will complain when no one dances to their songs, so the people complained against all of God's prophets, including John the Baptist and Jesus.

See: Metaphor; Prophet

What was a gluttonous man?

[11:19]

A gluttonous man was someone who ate too much. They spend most of their life eating and thinking about eating.

What was a drunkard?

[11:19]

A drunkard was someone who drank too much alcohol and often became drunk.

What was a tax collector?

[11:19]

Matthew was a tax collector. People in Israel hated the tax collectors. Tax collectors were Jews who worked for the Roman government. They paid the Romans so they could collect taxes from other people. If they collected more taxes than they paid the Roman government, then they were allowed to keep it. Because of this, many tax collectors became rich. The Jews thought a Jewish tax collector betrayed the Jewish people because they took money from the Jews and gave it to the Romans. They thought tax collectors were evil because they took money from people who honored God and gave it to people who rejected God.

See: Tax (Tax Collector, Toll)

Who were sinners?

[11:19]

Matthew wrote about sinners. All people sinned. However, these were people who sinned in a way that other people knew they sinned. People judged them as evil. The Jews would not be friends with these people. The Pharisees would not eat with them because they thought sinners were unclean.

See: Sin; Clean and Unclean; Pharisees; Judge (Judgment)

How was wisdom justified by her deeds?

[11:19]

Jesus said that wisdom was justified by her deeds. This was a metaphor. He wanted to say that he and John were right for living in the way they did. The way they lived helped people to know that they served God because they did the things God sent them to do.

See: Metaphor

## 11:20-30

Why did Jesus reproach certain cities?

[11:20]

Jesus reproached certain cities. He rebuked the people who lived in these cities because they rejected him. The people in these cities did not repent.

See: Repent (Repentance)

Where were Chorazin, Bethsaida, Tyre, and Sidon?

[11:21, 11:22]

See: Map: Chorazin; Bethsaida; Tyre and Sidon

Why did people wear sackcloth and ashes?

[11:21]

People wore sackcloth and ashes when they were mourning or to show people they were sad. Sackcloth was a rough cloth and was known to irritate the skin. To wear sackcloth was a sign that the people repented.

See: Sign; Repent (Repentance)

Where was Capernaum?

[11:23]

See Map: Capernaum

Why did Jesus talk about Sodom?

[11:23]

Sodom was an ancient city. The people of Sodom were very evil (see: Genesis 19). No one in Sodom obeyed God. Jesus was saying that if he had done the same kind of miracles in Sodom as he did in the regions around Jerusalem, the people of Sodom would have repented. But, because the cities of Chorazin, Bethsaida, Tyre, and Sidon rejected Jesus, these cities would be punished more than Sodom in the day of judgement.

See: Day of the Lord; Day of Judgment; Miracle

Why was Jesus pleased that God only helped certain people to know about him?

[11:25]

Jesus praised God because he concealed things from people who thought they were wise. When Jesus said that God “revealed them to little children” he used a metaphor. That is, Jesus said that God revealed his truth to people who were humble and knew they needed help from God.

See: Wise (Wisdom, Fool); Humble (Humility); Reveal (Revelation)

How did Jesus talk about himself and God the Father?

[11:27]

Scholars think Jesus spoke about himself and God the Father as being one. That is, they are of the same nature and character. They know each other perfectly.

See: God the Father; Son of God; Trinity

How does God reveal?

[11:27]

See: Reveal (Revelation)

What did Jesus mean when he said, “I will give you rest”?

[11:28]

Jesus said, “I will give you rest.” Some scholars think Jesus meant that he will refresh those who were weary. Other scholars think Jesus meant that he would encourage and strengthen them to do difficult things. In addition, people can be at rest because they are at peace with God.

What was a yoke?

[11:29, 11:30]

A “yoke” was a thick wooden beam that was set across the neck and shoulders of animals. This allowed the animals to pull heavy loads in a cart, or to pull a plow. When Jesus spoke about a yoke, he used a metaphor. That is, Jesus was willing to share any burden or hardship a Christian might have in their life.

See: Metaphor

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## Mateo

## 11

<sup>1</sup>Calishile kuba ukwebati ulo Yesu apwishishe ukulangilila abasambi bakwe abe kumi na babili, alifumineko kulya kukusambilisha no kushimikila mu misumba yabo. <sup>2</sup>Nomba ulo Yohane aumfwile mu cifungo palwa milimo yakwa Kristu, alitumine amashiwi ukupitila basambi bakwe <sup>3</sup>kabili alilandile kuli ena ati, "Bushe niwe ukoisa, nangula tufwaye umbi?" <sup>4</sup>Yesu alibaswike no kulanda kuli bena ati, "Kabiyeni no kulanda kuli Yohane ifyo mukomona no kumfwa. <sup>5</sup>Impofu shikomona, ifilema ifikoenda, abafibashi bakosangululwa, bankoma matwi bakoumfwa, abafwa bakobukila ku mweo, ne mbila nsuma ikobilwa ku babusu. <sup>6</sup>Uwapalwa ni uyo uushipununa pamulandu wa wandi." <sup>7</sup>Ulo aba bantu babwekelemo, Yesu alitampile ukulanda ku mabumba palwa kwa Yohane ati, "Nindo mwaile mukomona muciswebebe - litete lyalikutenkanishiwa ne cimwela? <sup>8</sup>Lelo nindo mwaile mukomona - bushe muntu uwafwala ifyakufwala ifyaluma umutengo? Mucine, abafwala ifyakufwala fyaluma umutengo bekala mu mayanda ya mfumu. <sup>9</sup>Lelo nindo mwaile mukomona - ni kasesema? Ee, nkolanda kuli mwebo ati, no kucilapo pali kasesema. <sup>10</sup>Uyu eo calembelwepo ati, 'Mona, Nkotuma inkombe yandi ku ntanshi yobe, uukukateyanishisha inshila. <sup>11</sup>Mucinefye Nkomweba ati pali bonse abafyalwa ku banakashi, takwaimapo uli onse uwacila pali Yohane kabatisha. Lelo uwacepesha mu bufumu bwa mu mulu alikulilepo ukucila pali ena. <sup>12</sup>Ukufuma mu nshiku shakwa Yohane kabatisha ukufika pali nomba, ubufumu bwa mu mulu bwacushiwa no lukakala, kabili abantu balukakala ebakabupoka mu maka. <sup>13</sup>Pantu bakasesema bonse na malango yasesema ukufika kuli Yohane; <sup>14</sup>kabili umfwa mulipeleshe ukufipokelela, ni Eliya uwali no kwisa. <sup>15</sup>Uli namatwi yakumfwa, naomfwe. <sup>16</sup>Ni kundo ningapalanya ino inkulo? Yaba kubati bana bekele mu ncende sha mishika bakoita bambi, <sup>17</sup>kabili mulande ati, 'twalimilishishe imitolilo, kabili tamwacindile. Twaliloseshe, na mwebo tamwalilile. <sup>18</sup>Pantu Yohane taishile akolya umukate nangul ukunwa umwangashi, kabili balilandile ati, 'Alikwete ingulu.' <sup>19</sup>Umwana wa Muntu aishile akolya no kunwa kabili balanda ati, 'Lolesheni, muntu umulili kabili ni cakolwa, cibusa wa bakasonkesha wa minsoko na babembu! Lelo mano alungamikwa ne ficitwa fyakwe.' <sup>20</sup>Nolu Yesu alitendeke ukukalipila imisumba umo ifisungusho ifingi fyacitilwe, pantu tabalapile. <sup>21</sup>Akalanda kuli webo, Korasini! Akalanda kuli webo, Betsaida! Umfwa ifisungusho fyacitikile mu Turi na Sidoni ifyo ifyacitilwe muli mwebo, nga balilapile kale mu fisamu ne mito. <sup>22</sup>Lelo, nkomyeba ati cikaba icakwangukapo kuli Turi na Sidoni pa bushiku bwa bupingushi ukucila pali mwebo. <sup>23</sup>Webo, Kapernamu, bushe ukotontonkanya ati ukasumbwilwa ku mulu? Iyo, ukatentemwinwa kumbo. Pantu mu Sodoma nga mwalicitilwe ifisungusho ifya citilwe muli webo, nga yalibelelela ukufika na lelo. <sup>24</sup>Lelo nkolanda kuli webo ukwebati cikangukapo ku calo ca Sodoma pa bushiku bwa bupingishi ukucila pali webo. <sup>25</sup>Pali ilya nshita Yesu alilandile ati, "Namilumbanya, mwe Tata, Shikulu wa mulu ne sonde, pantu mwalifishile ifi fintu ku bamano na bamucetekanya, no kufisokolola kubana banono. <sup>26</sup>Ee, Tata, pantu fyalisekeshe ku cinso cenu. <sup>27</sup>Ifintu fyonse fyalipelwa kuli webo ukufuma kuli Tata; kabili takwaba uwaishiba Umwana kanofye wishi, kabili takwaba uwaishiba Wishi kanofye Umwana na onse uo Umwana asala ukumusokololako. <sup>28</sup>Iseni kuli webo, bonse mwebakocutitika kabili abafininwa ne fisendo, kabili nkomipela ukutusha. <sup>29</sup>Sendeni ikoli lyandi no kusambilila kuli webo, pantu ndi uwakufuka kabili uwakupetama mu mutima, kabili mukosanga ukutusha ku myeo yenu. <sup>30</sup>Pantu ikoli lyandi lya kwanguka ne cisendo candi cakupepuka."

## Matthew 12

### 12:1-8

Why did the Pharisees think that it was wrong to pluck heads of grain and eat them?

[12:2]

The pharisees thought that it was against the Law of Moses to pluck heads of grain and eat them on the Sabbath. This is because they thought it was work, which was forbidden on the Sabbath. However, they misunderstood the Law of Moses regarding the picking of grain on the Sabbath.

See: Deuteronomy 23:25

See: Law of Moses; Sabbath; Pharisees

How did Jesus tell the pharisees that the disciples did not break the Law of Moses?

[12:3, 12:4, 12:5]

Jesus told the Pharisee that the disciples did not break the Law of Moses. They were allowed to do this because they were traveling and hungry. This was similar to what King David did (see: 1 Samuel 21:1-6). He also told them that the priests violated the rules the Pharisees made about the sabbath by working in the temple on the Sabbath. He also wanted them to know that he is greater than the Sabbath. Jesus created the Sabbath and the rules for the Sabbath. This made him ruler over the Sabbath.

See: Temple; Sabbath; Son of Man; Pharisees; Disciple; Priest (Priesthood)

What was the house of God?

[12:4]

The temple was the house of God.

See: Temple

Why did God desire mercy and not sacrifice?

[12:7]

God said that he wanted mercy and not sacrifice (see: Hosea 6:6). God wanted sacrifice, but he did not want people to

make sacrifices to him in the wrong way. That is, if people did not love one another or show mercy to one another, their sacrifices would be given in the wrong way.

See: Mercy; Offer (Offering); Sacrifice

## 12:9-23

Why did the Pharisees want to ask Jesus about healing this man on the Sabbath?

[12:10]

The Pharisees asked Jesus about healing this man on the Sabbath. They taught that someone could not be healed on the Sabbath unless that person was going to die. If someone healed this person, then this was work and broke the Law of Moses. They wanted Jesus to heal this man so they could tell people that Jesus sinned. However, this was not sin. They just thought it was a sin.

The pharisees thought that it was not against the Law of Moses to help their sheep on the Sabbath. Therefore, Jesus wanted them to know that it was also good to heal this man on the sabbath because people are more valuable than animals. He wanted the pharisees to think about this and know that they were wrong in their thinking.

See: Pharisees; Sabbath; Law of Moses; Sin

Why did the Pharisees want to destroy Jesus?

[12:14]

The Pharisees were angry after Jesus healed this man. They thought he sinned and he made them look like they were evil.

See: Pharisees; Sin

Why did Jesus not want people to tell other people about the things he did?

[12:16]

See: Messianic Secret

How did Jesus fulfill the words of Isaiah?

[12:17, 12:18, 12:19, 12:20, 12:21]

Jesus fulfilled the prophecy of Isaiah (see: Isaiah 42:1-4) by serving God. The Holy Spirit gave him power to do great things. He taught the Gentiles about how to live in a way that honors God. He was humble and compassionate.

See: Gentile; Fulfill (Fulfillment); Prophecy (Prophecy) ; Holy Spirit

How did the Gentiles have hope in Jesus' name?

[12:21]

The Gentiles could be at peace with God if they believed in Jesus. At this time, the Jews did not think the Gentiles could be at peace with God.

See: Gentile; Name

How was someone possessed by a demon?

[12:22]

See: Demon Possession (Casting Out Demons)

Who was the Son of David?

[12:23]

The Son of David was the messiah. He was the one who fulfilled the promises God made to David (see: 2 Samuel 7).

See: Covenant with David ; Messiah (Christ); Son of David; Fulfill (Fulfillment)

## 12:24-37

Who was Beelzebul?

[12:24]

Beelzebul was a name for Satan. Satan was the prince of the demons. He ruled the demons. However, God ruled Satan.

See: Luke 11:17-23

See: Satan (The Devil); Demon

How did the Pharisees think Jesus was able to remove demons from people?

[12:24]

The Pharisees said that Satan gave Jesus permission to remove demons from people.

See: Pharisees; Demon Possession (Casting Out Demons); Demon; Satan (The Devil)

What was meant by the words, a "kingdom divided against itself"?

[12:25]

A "kingdom divided against itself" referred to a nation or country that divided itself into groups and then fought against each other.

What did it mean that a kingdom divided against itself "is made desolate"?

[12:25]

A kingdom "is made desolate" when the country or nation was destroyed. That is, there would be only a few people left alive and the country would be ruined.

Why did Jesus ask the Pharisees, about driving out demons?

[12:27]



Jesus' question was a rebuke to the Pharisees. Jesus condemned the Pharisees' followers for doing the same things they accused Jesus of doing. However, Jesus did not do these things.

How were people with or against Jesus?

[12:30]

Jesus said that people were either with him or against him. That is, people either fought with him in some way or against him in some way. When he said this, he wanted to say that people could either believe in him or reject him. They could not do both of these things at the same time.

What was the blasphemy of the Holy Spirit?

[12:31]

Scholars think different things about how someone blasphemes the Holy Spirit.

Some scholars think Jesus spoke about people rejecting him. If someone does not believe in Jesus, then they will not be forgiven of their sins.

Some scholars think Jesus spoke about someone seeing Jesus do miracles and saying that Satan gave him the power to do this. Therefore, people today cannot blaspheme the Holy Spirit.

Other scholars think Jesus spoke about people who said that the Holy Spirit did not do the things that he did.

See: Sin; Blaspheme (Blasphemy); Holy Spirit; Miracle; Satan (The Devil)

Why did Jesus talk about trees and fruit?

[12:33]

Jesus talked about trees and fruit. This was a metaphor. Scholars think different things about what this metaphor meant:

Some scholars Jesus compared himself to a tree, and the miracles he did as the fruit. They think Jesus was telling the Pharisees that they could not say that his miracles were good, but that he, as a person, was bad.

Some scholars think Jesus was speaking about the Pharisees. That is, the things they did were different from the things they said they believed.

See: Metaphor; Fruit (Metaphor); Pharisees

What did Jesus mean by calling the Pharisees the "offspring of vipers"?

[12:34]

Some scholars think Jesus was saying the Pharisees were men whose ancestor was the serpent himself, that is, the Devil. Scholars think Jesus used the metaphor of a viper to show that the Pharisees were both evil and dangerous.

See: Pharisees; Metaphor

What were the treasures of someone's heart?

[12:35]

The treasures of a person's heart was a metaphor. That is, from deep within a person's mind and soul comes what that person truly believes, whether good or evil.

See: Heart (Metaphor); Metaphor; Mind; Soul

What is the day of judgment?

[12:36]

See: Day of Judgment

How was someone justified?

[12:37]

See: Justify (Justification)

How is someone condemned?

[12:37]

See: Condemn (Condemnation)

## 12:38-50

What was an "adulterous generation"?

[12:39]

When Jesus spoke about an "adulterous generation" he used a metaphor. Some scholars think Jesus was speaking directly to the Scribes and Pharisees, and told them they were an "adulterous generation". That is, the Scribes and Pharisees did not truly obey and follow God completely.

See: Metaphor; Adultery; Generation; Scribe; Pharisees

What was a sign?

[12:39]

See: Sign

What was the "sign of the prophet Jonah"?

[12:39]

Jonah was a prophet in ancient Israel (see: Jonah 1-4). He was swallowed by a very large fish and was in the fish for three

days. After three days, he was released. Something like this was going to happen to Jesus. He would die and after three days, he would come back to life.

See: Resurrect (Resurrection) ; Son of Man; Prophet; Sign

Where was Nineveh?

[12:41]

See Map: Nineveh

How were the people of Nineveh going to judge the Jews?

[12:41]

When Jesus spoke about standing up to judge the Jews, he used a metaphor. When God sent Jonah the prophet to Nineveh to speak for God, the people there repented. However, when God sent Jesus into the world, the Scribes and Pharisees rejected Jesus and the things he taught. Therefore in some way, this will serve as a judgment against people who do not repent from their evil ways, that they might obey and follow Jesus.

See: Metaphor; Repent (Repentance); Prophet; Scribe; Pharisees; Judge (Judgment)

See Map: Nineveh

See: Jonah 3:1-10

Who was the Queen of the South?

[12:42]

Jesus spoke about the queen of the south. He was thinking about the Queen of Sheba (see: 1 Kings 10). Her country was far to the south of Israel.

See Map: Sheba

What was an unclean spirit?

[12:43]

See: Demon

What were waterless places?

[12:43]

Waterless places referred to areas that were dry, or a desert. The demons wandered through those areas, but did not stay there.

See: Demon

What was meant by the words, "it finds that house swept out and put in order"?

[12:44]

When Jesus spoke about a house being "swept out and put in order" he used a metaphor. That is, he was speaking about a person who had a demon cast out from him. When that person did not believe in Jesus the house remained empty, and therefore able to be inhabited once again by demons.

See: Metaphor; Demon; Demon Possession (Casting Out Demons)

Who were Jesus' mother and brothers?

[12:46]

When Jesus was speaking, his mother and brothers wanted to speak with him. This was his mother Mary and her sons. Jesus told them about another type of mother and brother. Scholars think Jesus wanted people to know that people who obeyed God were his true family.

See: Family of Jesus; Family of God

What is the will of God?

[12:50]

See: Will of God

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## Mateo

### 12

<sup>1</sup>Pali ilya nshita Yesu alikupita mwibala lya ngano pe Sabata. Abasambi balyumfwile nsala kabili balitendeke ukutempula imitwe ya ngano no kulya. <sup>2</sup>Lelo abaFarise ulu bamwene ici, balilandile kuli Yesu ati, "Mona, abasambi bobo bakocita icitasumishiwa ukucita pe Sabata." <sup>3</sup>Lelo Yesu alilandile kuli bena ati, "Bushe tamwabelenga ifyo Dabidi acitile ulu ali ne nsala, pamo na bantu ali nabo?" <sup>4</sup>Alile mu ng'anda yakwa Lesa no kulya umukate wa ceni, icitasuminishiwe kuli ena ukulya kabili icitasuminishiwa na kubo ali nabo, kanofye kuli bashimapepo beka. <sup>5</sup>Bushe tamwabelenga mu malango ukwebati pe Sabata bashimapepo mwi tempele balabifye Sabata lelo tababa na mulandu? <sup>6</sup>Lelo nkomweba ukwebati uwacila itempele ali pano. <sup>7</sup>Nga mwalishibe ifyo ici cikopilibula icakwebati, 'Mfwaya uluse kabili telambo iyo,' nga tamusekele abatali na mulandu. <sup>8</sup>Pantu Umwana wa Muntu e Shikulu we Sabata. <sup>9</sup>"Yesu alifumine kulya no kuya kwingila mu synagoge. <sup>10</sup>Moneni, kwali umwaume uwalemana ukuboko. AbaFarise balipwishe Yesu, ukwebati, "Bushe calisuminishiwa ukundapa pe Sabata?" Pakwebati benga mutunganya ukubembuka. <sup>11</sup>Yesu alilandile kuli bena ati, "Muntu nshi pali mweba, uwakwebati, umfwa alikwete fye impanga imo, kabili umfwa impanga iyo ine yaponena mu

cilindi pe Sabata, bushe tekuti ayabule? <sup>12</sup>palibufi ifyo acindamisha, kanshi, umuntu ukucila impanga! Eco kanshi calisuminishiwa ukucita icabune pe Sabata." <sup>13</sup>Nolu Yesu alilandile ku mwaume ati, "Tambulula ukuboko kobe." Ali kutambulwile, kabili kwalibwelele ukutuntulu nge fyali ukunankwe. <sup>14</sup>Lelo abaFarise balifumine no kuya kumupangila. Balikufwaya ifyo benga monaula. <sup>15</sup>Lelo Yesu, pakwishiba ici, alifumineko kulya. Abantu abengi balimukonkele, kabili alibondepe bonse. <sup>16</sup>Ali bakonkomeshe ukukana mulenga eshibikwe kuli bambi, <sup>17</sup>ukwebati finga fikilishiwa, ifya landilwe ukupitila muli kasesema Esaya, ukwebati, <sup>18</sup>"Moneni, umubomfi wandi uo nasala; uo natemwa, uo umweo wandi ubekelwamo. Nkabika Umupashi wandi pali ena, kabili akabilisha umulinganya ku benaFyalo. <sup>19</sup>Takalwishe nangu ukulila umusowa; nangufye umuntu uuli onse ukumfwa ishiwi lyakwa mu misebo. <sup>20</sup>Takafunepo itete ilili lyonse ilyafyantwa; takashimye cishiki icikofuka icushi, mpakafye akalenge umulinganya ukucimfya, <sup>21</sup>na mwi shina lyakwe abena Fyalo baka kwatilamo isubilo." <sup>22</sup>Nolu umu uwali impofu kabili cibulu, uwaiketwe ne ngulu, aliletelwe kuli Yesu. Ali mundepe, ulya muntu alilandile no kumona. <sup>23</sup>Ibumba lyonse lyalipapile sana no kulanda ati, "Bushe uyo muntu kuti aba mwana wakwa Dabidi?" <sup>24</sup>Lelo ulu abaFarise baumfwile pali ici cisungusho, balilandile ati, "Uyu muntu tafumyafye ingulu kano ukupitila muli Beelesebuli, kateka wa ngulu." <sup>25</sup>Lelo Yesu alishibe ifyo bali kutontonkanya kabili alilandile kuli bena ati, Ubufumu bonse ubwapatukana ubwine bulashala icibolya, no musumba nangu ing'anda iya patukana iine tayakeminine. <sup>26</sup>Umfwa Shetani atamfya Shetani, ninshi ako yakanyamo umwine. Kanshi ubufumu bwakwe kuti bwaimina shani? <sup>27</sup>Kabili nga ntamfisha ingulu muli Beelesebuli, bushe nga abana benu bashitamfisha muli nani? Pamulandu wa ici bakaba bakapingula benu. <sup>28</sup>Lelo nga ntamfisha ingulu mu Mupashi wakwa Lesa, ninshi ubufumu bwakwa Lesa bulishile pali mwebo. <sup>29</sup>Bushe umu kuti aingila shani mu ng'anda ya wa maka nokwiba ifipe fyakwe ukwabula ukubalilapo ukukaka uwa maka? Nolu kuti amwibila ifipe fyakwe fyonse mu ng'anda yakwe. <sup>30</sup>Uyo uushili nanebo ninshi akopinkana nanebo, Kabili onse uutalonganya nanebo asalanganya. <sup>31</sup>Eco kanshi nkolanda kuli mwebo nati, ulubembu lonse ne miponto fikelelwa ku bantu, lelo ukupontela Mupashi wa Mushilo takwakelelwe. <sup>32</sup>Uyo onse uulanda amashiwi ya bubi pa Mwana wa Muntu, uyo akelelwa. Lelo uyo onse uulanda ifya bubi pa Mupashi wa Mushilo, uyo takelelwe, nangufye ni muli cino calo, nangu muli ico icikoisa. <sup>33</sup>Lengeni icimuti cibe icabune ne fisabo fyaciko ifyabune, pantu icimuti conse bacishibila ku fisabo fyaciko. <sup>34</sup>Mwe bana bamafwafwa mwe, apo muli babifi, kuti mwalanda shani ifintu fyabune? Pantu mubwingi bwa fya mu mutima akamwa kakwe efyo kalanda. <sup>35</sup>Umuntu wabune amfumya ifyabune ukufuma mu cipao ca mutima wakwe uwabune, no muntu umubifi ukufuma mu cipao ca mutima wakwe uwabubi afumya ifyabubi. <sup>36</sup>Nkolanda kuli mwebo nati muli bulya bushiku bwa bupingushi abantu bakalubulula pe shiwi lya cilande - lande lyonse ilyo balandile. <sup>37</sup>Pantu ni pa fyebo fyenu apo mukalungamikilwa, kabili ni pa fyebo fyenu apo mukasekelwa. <sup>38</sup>Nolu bakalemba bamo na baFarise balyaswike Yesu no kulanda ati, "Kasambilisha, tukofwaya ukumonako icishibilo kuli mwebo." <sup>39</sup>Lelo Yesu alibaswike no kulanda kuli bena ati, "Inkulo iibifi kabili iya bucene ikofwaya icishibilo. Lelo takuli cishibilo cipelwa kuli yena kanofye icishibilo cakwa Yona kasesema. <sup>40</sup>Pantu nga filya Yona ali munda cisabi akasuba no bushiku pa nshiku shitatu, efyo no Mwana wa Muntu akaba inshiku shitatu akasuba no bushiku munda ye sonde. <sup>41</sup>Abantu ba ku Ninebe bakeminina pa bupingushi na iyi nkulo ya bantu no kubaseka. Pantu bena balilapile pa bushimikilo bwakwa Yona, kabili moneni, uwakucila pali Yona alipano. <sup>42</sup>Namfumu wa ku kapinda ka kulyo akabukila pa bupingushi pamo na bantu ino nkulo no kubaseka. Afumine ku mpela ye sonde ku kumfwa amano yakwa Solomone, kabili moneni, uwakucila pali Solomone ali pano. <sup>43</sup>Ulo umupashi wa kowela wa fuma mu muntu, ulapita mu ciswebebe mukufwaya ukutusha no kusanga iyo. <sup>44</sup>Elo waisa kwebati, 'Nkobwelela ku ng'anda yandi uko na fumine.' Lilya wa bwelela, wasanga ing'anda umwakubula nangu kamo - ilipyangilwe bwino kabili iya tantikwa bwino. <sup>45</sup>Nolu ulaya no kuya kusendelapo imipashi na imbi cinelubali iya kubipisha ukucila pali wena, kabili shonse shikesa kwingila no kwikala mulya. Nolu imibele ya kulekelesha iya ulya muntu ikabipisha ukucila iya pakubala. Ifyo fine efyo cikaba na ku nkulo iyi iya kubipa. <sup>46</sup>Ulo Yesu ali akolanda ku mabumba, moneni, banyina na bamunyina baliminine panse, bakofwayo ukulanda nankwe. <sup>47</sup>Umo alimwebele ati, "Lolesheni, banyinenwe na bawenu baliminine panse bakofwaya ukulanda nenu." <sup>48</sup>Lelo Yesu alibaswike no kulanda ku wa mwebele ati, "Bushe mayo na bawesu nibani?" <sup>49</sup>Nolu alitambulwilile ukuboko kwakwe ukulola ku basambi bakwe no kulanda ati, "Moneni, aba e bamayo na bawesu!" <sup>50</sup>Pantu onse uucita ubufwayo bwa kwa Tata wa mu mulu, uyo muntu e ndime yandi, na nkanshi, kabili e mayo."

## Matthew 13

### 13:1-9

Why did Jesus get into the boat?

[13:2]

Jesus got into a boat near the beach. He did this so that people could hear him.

What was a parable?

[13:3]

See: Parable

Why did Matthew write about sowing seeds?

[13:4]

In this passage, Matthew wrote about sowing seeds. This was a parable. He wrote about the different types of people.

Jesus explained the meaning of this parable later in this chapter.

See: Matthew 13:3-9; Luke 8:5-8

See: Sow (Plant); Parable  
What was a thorny plant?  
[13:7]

A thorny plant was a type of weed. Weeds are bad plants. They harm the good plants. These plants grew in places where people did not want them to grow. Farmers wanted to stop these plants from growing because they harmed the good plants that they wanted to grow.

Why did Jesus say, “he who has ears to hear, let him hear”?  
[13:9]

When Jesus said “he who has ears to hear, let him hear,” he wanted someone to really listen to what he said because they needed to hear it.

## 13:10-23

Who was given the mystery of the kingdom of heaven?  
[13:11]

Jesus spoke about the mystery of the kingdom of God. Jesus was speaking to the disciples. However, scholars think all Christians can know about the mysteries of the kingdom of heaven.

See: Mystery; Kingdom of God

What was meant by the words, “seeing, they do not see”?  
[13:13]

The words, “seeing, they do not see” meant that while a person could see, they did not understand the meaning of what was seen. Jesus also said that there were people who, “hearing, but they do not hear.” People heard Jesus’ words, but they did not understand what they were hearing.

How was Isaiah’s prophecy fulfilled?  
[13:14]

Jesus said that one of Isaiah’s prophecies was fulfilled (see: Isaiah 6:9-10). Isaiah spoke about a time when some people would not understand the things God taught, but other people would understand the things God taught and they would repent.

See: Prophecy (Prophecy) ; Fulfill (Fulfillment); Repent (Repentance)

What did Jesus mean when he spoke about someone’s heart becoming dull?  
[13:15]

When Jesus spoke about a person with a “dull”(παχύνω/g3975) heart, he meant that person was very slow to understand things about God.

See: Heart (Metaphor)

Why did many prophets and righteous men want to see the things these people now saw?  
[13:17]

Jesus said that many prophets and righteous men wanted to see the things these people now saw. That is, they wanted to see Jesus the messiah. However, they did not live at the same time that Jesus lived. Jesus wanted them to know that they were blessed to be able to see the messiah.

See: Prophet; Righteous (Righteousness); Messiah (Christ); Bless (Blessing)

Why did Jesus tell the people to listen to the parable of the farmer?  
[13:18]

Jesus told the people to listen to the parable of the farmer because he was about to explain the meaning of this parable.

See: Parable

What was the word?  
[13:19]

Jesus explained the parable about sowing seeds. This was a metaphor. The seeds cast by the sower was the word of God. That is, the things about which Jesus taught. Some scholars think Jesus spoke about the gospel. Fewer scholars think Jesus spoke about the kingdom of God.

See: Parable; Sow (Plant); Metaphor; Word of God; Gospel; Kingdom of God

How were people like seeds sown beside the road?  
[13:19]

Jesus used a metaphor to talk about what happened to some people when they heard the gospel. The road was a place where seeds could not grow. Some scholars think that Jesus spoke about peoples’ hearts that were hard, like a road. These people say they were Christians, but they did not do things that honored God. Therefore, they were not at peace with God. Other scholars think that Jesus spoke about people who were not Christians. These people did not believe in the things Jesus taught. They did not believe in Jesus.

See: Metaphor; Gospel; Satan (The Devil); Heart (Metaphor)

How were people like seeds sown on rocky ground?  
[13:20]

Jesus used a metaphor to talk about what happened to some people when they heard the gospel. On the rocky ground, the seed could begin to grow. But there was not enough dirt for it to grow very much, so it died. Some scholars think that Jesus spoke about Christians. These people believed in Jesus, but they rejected Jesus when they were persecuted. Therefore, they were not at peace with God. Other scholars think that Jesus spoke about people who were not Christians. These people said they were Christians, but rejected Jesus when they were persecuted. Therefore, they were not Christians.

See: Metaphor; Persecute (Persecution) ; Gospel

How were people like seeds sown with the thorns?

[13:22]

Jesus used a metaphor to talk about what happened to some people when they heard the gospel. Thorn plants were bad plants. The thorn plants killed the good plants. Some scholars think Jesus spoke about Christians who believed in Jesus, but they made other things more important than Jesus in their life. They did not honor God as much as they should have honored him. Other scholars think Jesus spoke about people who were not Christians. They said they were Christians, but they cared more for the things they owned than they cared for Jesus. They were not Christians.

Advice to translators: Here, “thorns” is a type of plant that grows among other plants and kills them. It is also not good to be used for anything.

See: Fruit (Metaphor); Metaphor; Gospel

How were people like seeds sown on good soil?

[13:23]

Jesus used a metaphor to talk about what happened to some people when they heard the gospel. People whose hearts were like “good soil” obeyed God and did things that honored God. They produced fruit when they did this. That is, they did not live in the way they used to live. They helped others to believe in Jesus and did the things that honored Jesus.

See: Fruit (Metaphor); Metaphor

How did someone bear fruit?

[13:23]

See: Fruit (Metaphor)

## 13:24-30

How was the kingdom of heaven like a man who sowed good seeds in his field?

[13:24]

Jesus told the people another parable. He compared the kingdom of heaven to a man who sowed good seeds in his field. After this man did this, his enemies sowed weeds in his field. If weeds and wheat grew in the same field, the farmer would have to wait until both the weeds and the wheat were grown before he could remove the weeds. Jesus wanted people to know that there will be people in the world who believe in Jesus and do things that honor God. They are like the wheat in the parable. However, God has an enemy, Satan. Satan fights against God. Jesus wanted people to know that there will also be evil people in the world who reject God. They must remain in the world until a day when God judges everyone and separates the Christians from non-Christians. At this time, God will punish the non-Christians. When Jesus spoke about the harvest, he was speaking about the day of judgment.

See: Parable; Kingdom of God; Satan (The Devil); Harvest; Day of Judgment;

## 13:31-36

How was the kingdom of heaven like a mustard seed?

[13:31]

Jesus said the kingdom of heaven was like a mustard seed. This was a metaphor. The mustard seed was very small seed. It was about 1 millimeter in size. A mustard tree was very large. Jesus wanted to say that the kingdom of God began very small, but will become very great.

See: Kingdom of God; Metaphor

Why did Jesus tell the parable of yeast?

[13:33]

Jesus told the parable of yeast to say that God will reign over the whole world. When a woman mixed a small amount of yeast with a big amount of flour, the flour raised. In the same way, some scholars think God’s rule over a few people would spread throughout the whole world. Other scholars think Jesus was speaking about his rule over Jerusalem.

See: Yeast (Leaven); Parable

Where did a prophet say these words?

[13:35]

See: Psalm 78:2

## 13:37-43

Who is the Son of Man?

[13:37]

Jesus is the Son of Man.

See: Son of Man

Who is the devil?

[13:39]

The devil is Satan.

See: Satan (The Devil)

What is the end of the age?

[13:40]

The end of the age is the day of the lord.

See: Day of the Lord; Day of Judgment

Why did Jesus talk about fire?

[13:42]

In the Bible, when someone is punished, they are often talked about as being burned with fire.

See: Fire; Punish (Punishment); Hell

What is an angel?

[13:41]

See: Angel

What were “all the things that cause sin and those who commit iniquity”?

[13:41]

When Jesus talked about “all the things that cause sin and those who commit lawlessness”, he was talking about all kinds of temptations and people that cause other people to sin. These people who cause others to sin were people who rejected God. They caused other people to do things that do not honor God. They also lived as if there was no God.

Why did Jesus talk about weeping and the grinding of teeth?

[13:42]

Jesus said that people who were being punished would cry loudly and grind their teeth. Because they were punished, they would have much pain. They would cry because of the pain.

See: Punish (Punishment)

How do righteous people shine like the sun?

[13:43]

Jesus said that the righteous people will shine like the sun. This is a metaphor. Some scholars think Christians will share in the glory and honor of Jesus.

See: Righteous (Righteousness); Metaphor; Glory (Glorify)

Why did Jesus say, “he who has ears to hear, let him hear”?

[13:43]

When Jesus said “he who has ears to hear, let him hear,” he wanted someone to really listen to what he said because they needed to hear it.

## 13:44-53

How was the kingdom of heaven like a treasure hidden in a field?

[13:44]

Jesus said the kingdom of heaven was like a treasure hidden in a field. This was a parable. He wanted people to know that they should do anything they can to be part of Jesus’ kingdom. When someone learns about Jesus, they should be willing to give up everything they have to serve Jesus.

See: Kingdom of God; Parable

How was the kingdom of heaven like a man who looked for valuable pearls?

[13:45]

Jesus said that the kingdom of heaven was like a man who looked for valuable pearls. This was a parable. He wanted people to know that they should do anything they can to be of Jesus’ kingdom. When someone learns about Jesus, they should be willing to give up everything they have to serve Jesus.

See: Kingdom of God; Parable

How was the kingdom of heaven like a net cast into the sea?

[13:47]

Jesus said that the kingdom of heaven was like a fishing net cast into the sea. This was a parable. Jesus wanted people to know that there will also be evil people in the world who reject God. However, God will judge everyone and will separate the Christians from non-Christians. At this time, God will punish the non-Christians. When Jesus spoke about separating the fish and the end of the age, he was speaking about the day of judgment.

Jesus said the angels would do this. He wanted people to know that the angels will serve God at this time. They will help God when he judges people.

See: Parable; Kingdom of God; Day of Judgment; Angel; Punish (Punishment); Judge (Judgment)

Why did Jesus talk about weeping and the grinding of teeth?

[13:50]

Jesus said that people who were being punished would cry and grind their teeth. Because they were punished, they would have much pain. They would cry because of the pain.

See: Punish (Punishment)

Why did Jesus speak about certain scribes?

[13:52]

Jesus spoke about certain scribes. Some scribes heard about Jesus and his kingdom and believed in Jesus. They then understood the things the Old Testament prophets spoke about regarding the kingdom and the Messiah. They also understood the things Jesus taught about the kingdom and the messiah.

See: Scribe; Kingdom of God; Messiah (Christ)

## 13:54-58

Where was Jesus' own region?

[13:54]

Jesus left Capernaum and returned to his own region. That is, he returned to the area near Nazareth.

See Map: Capernaum; Nazareth

What was a synagogue?

[13:54]

See: Synagogue

Why did the people wonder who taught Jesus?

[13:54]

In ancient Israel, many teachers learned from other teachers. They then taught the same things their teachers taught. This is why they wanted to know who taught Jesus. He did not teach the same things any other teacher taught.

Why did the people ask who gave Jesus the power to do miracles?

[13:54]

The people asked who gave Jesus the power to do miracles. They did not think God gave Jesus the power to do these miracles. They thought Satan gave him the power (see: Mark 3:22).

See: Miracle; Satan (The Devil)

Did Jesus have brothers and sisters?

[13:55, 13:56]

These people were talking about Jesus' brothers and sisters. Some scholars think that Mary and Joseph had other children after Jesus was born. Fewer scholars think that Mary and Joseph did not have any more children after Jesus. They think these were cousins of Jesus.

What did Matthew mean when he said the people were offended by Jesus?

[13:57]

When Matthew said that the people were offended, he meant that the people rejected Jesus. They did not believe he was sent from God and their messiah.

See: Messiah (Christ)

How was a prophet honored?

[13:57]

Jesus said that people honored a prophet, except in his hometown. To honor a prophet was to show him great respect, and to listen closely to the things he spoke, because a prophet spoke the truth from God. Jesus was a prophet. Perhaps he was also thinking about how Israel would reject him as their messiah.

See: Prophet; Messiah (Christ)

Why did Jesus not do many miracles in Nazareth?

[13:58]

Jesus did miracles so that people would know that God sent him. However, the people in Nazareth did not think God sent Jesus to be the messiah. They would not believe he was the messiah even if Jesus did many miracles. Therefore, Jesus did not do many miracles in Nazareth.

See: Miracle; Messiah (Christ)

See Map: Nazareth

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## Mateo

### 13

<sup>1</sup>Pali bulya bushiku Yesu alifumine mu ng'anda no kuya kwikala kululamba lwa bamba. <sup>2</sup>Ibumba ilikalamba lyali mukolongene, eco alininine mu bwato no kwikalamo lelo ibumba lyonse lyaliminine mululamba. <sup>3</sup>Nolu Yesu alilandile ifintu ifingi kuli bena mu milumbe. Alilandile ati, "Moneni, umulimi alile akotanda imbuto. <sup>4</sup>Ulo ali akotanda, imbuto

shimbi shaliponene mu mbali ya musebo, ne fyuni fyalishile no shilya.<sup>5</sup> Shimbi mbuto shaponene mu mushili wa mabwe, opa tashakwete mushili uwingi. Apopenefye shalipukile pantu umushili tawafulille.<sup>6</sup> Lelo ulo akasuba kabalike, shalibonsele pantu tashakwete mishila, kabili shalyumine.<sup>7</sup> Imbutu shimbi nasho shaponene mu fimuti fya myunga, ne myunga shalikulile no kushitabilila.<sup>8</sup> Na shimbi mbuto shaponene mu mushili wabune no kutwala ifisabo, shimo umwanda, shimbi amakumi mutanda, na shimbi amakumi yatatu.<sup>9</sup> Uuli na matwi, na omfwe.<sup>10</sup> Abasambi balishile no kulanda kuli Yesu ati, "Nindo mulandila kwi bumba mu milumbe?"<sup>11</sup> Yesu alibaswike no kulanda kuli bena ati, "Mwalipelwa ishuko lya kwishiba ifyankama fya bufumu bwa mu mulu, lelo kuli bena tacapelwa.<sup>12</sup> Pantu uyo onse uwakwata akapelelwapo na fimbi, kabili akakwata ifingi. Lelo uyo onse uushakwata, neco akwatwa cine cikapokwa ukufuma kuli ena.<sup>13</sup> Ecalenga ndekulanda kuli bena mu milumbe: Nangu bakololesha, tabakomona iyo; kabili nangu bakoumfwa, tabakotesha iyo, nangu ukwiluka.<sup>14</sup> Kuli bena ubusesemo bwakwa Esaya bwafikilishiwa, ubo ubulanda ati, 'Ukumfwa, mwalekumfwa, lelo tamwalekwiluka iyo; ukumona, mwalekumona, lelo tamwalekwishiba iyo.<sup>15</sup> Pantu imitima ya aba bantu yalitalama, kabili na matwi yabo cakwafya ukumfwa, kabili balisala amenso yabo. Nga teifyo kuti bamona na menso yabo, no kumfwa na matwi yabo, no kwiluka ne mitima yabo no kubwela nakabili, nanebo nkabondapa.'"<sup>16</sup> Lelo yakupalwa amenso yenu, pantu yakomona; na matwi yenu, pantu yakoumfwa.<sup>17</sup> Mucinefye nkomyeba ukwebati bakasesema abengi na bantu abalungami balikukabila ukumona ifintu ifyo mukomona lelo tabafimwene. Balikukabila ukumfwa ifyo mukoumfwa lelo tabafyumfwile.<sup>18</sup> Kanshi kutiken ku mulumbe wa mulimi uwali kutanda imbuto.<sup>19</sup> Ulo uuli onse aumfwa icebo ca bufumu lelo teshibile umo cilolele, umubifi alesu no kusompola icatandilwe mu mutima wakwe. Ishi e mbuto ishatandilwe mu mbali ya musebo.<sup>20</sup> Ishatandilwe mu mushili wa mabwe muntu uumfwa icebo napopenefye acipokelela ne nsansa,<sup>21</sup> lelo tacikwata mishila muli ena kabili cishipikishafye pa kashita kanono. Ulo amacushi nangu ukupakaswa fyaima pa mulandu wa cebo, alawa mukwangufyanya.<sup>22</sup> Ishatandilwe mu myunga, muntu uumfwa icebo, lelo pamulandu wa masakamika ya calo cino no longolo lwa fyuma filatosha icebo, kabili tatwala fisabo.<sup>23</sup> Imbutu shaponene mu mushili wabune, muntu uumfwa icebo no kwiluka. Alatwala ifisabo ne filimwa, kuli cimo umwanda, cimbi amakumi mutanda, na cimbi amakumi yatatu ukulingana no bwingi bwafyo fyabyelwe.<sup>24</sup> Yesu alilandilepo na umbi umulumbe kuli bena. Alilandile ati, "Ubufumu bwa mu mulu bwaba kubati muntu uwatandile imbuto shabune mwibala lyakwe.<sup>25</sup> Lelo ulo abantu balele, umulwani wakwe alishile kabili nao alitandilemo amankumba no kuya.<sup>26</sup> Ulo insonga shamena no kutwala ifitwalo, na mankumba nayo yalimoneke.<sup>27</sup> Ababomfi ba mwine we bala balishile no kulanda kuli ena ati, 'Shikulu, bushe tamwatandilemofye imbuto sha bune mwibala lyenu? Nindo mwabela amankumba?'<sup>28</sup> Alilandile kuli bena ati, 'Umulwani eucitile ifi.' "Ababomfi balilandile kuli ena ati, 'Bushe mukofwaya tuye kuyanukulamo?'"<sup>29</sup> Mwine we bala alilandile ati, 'Iyo. Pantu ulo mukonukulamo amankumba, kuti mwanukwila kumo ne ngano,<sup>30</sup> Lekeni fikulile pamo ukufika pakusombola. Pa nshita ya kusombola nkalandi ku bakusepa ati, "Pakubala munukulemo amankumba kabili muyakake mu mipo pakuyoca, lelo mulonganye ingano mubutala bwandi.'"<sup>31</sup> Nolu Yesu alilandilepo umulumbe naumbi kuli bena. Alilandile ati, "Ubufumu bwa mu mulu bwaba kubati luseke lwa lubanga ulo umuntu abulile no kulubyalu mwibala lyakwe.<sup>32</sup> Ulu luseke elwacepeshapo pa nseke shonse. Lelo nga lwakula, lulakulishapo pa filimwa fya mwibala. Lulaluka icimuti, pakwebati ifyuni fya mulwelele filesa no kubika infinsa mu misambo yaciko." "<sup>33</sup> Nolu Yesu alibelele umulumbe na umbi. "Ubufumu bwa mu mulu bwaba kubati citutumushi ico umwanakashi abulile no kusankanya mu milingo itatu iya bunga bwa ngano mpaka umufuba watutumuka." "<sup>34</sup> Ifi fintu fyonse Yesu alandile ku mabumba mu milumbe; kabili talandilepo nangu cimo kuli bena ukwabula umulumbe.<sup>35</sup> Ici cali mukwebati ifya landilwe ukupitila muli bakasesema finga fikilishiwa, ulo alandile ati, "Nkesula akanwa kandi mu milumbe. Nkalanda ifintu ifyafishilwe ukutula ku mufula wa calo." "<sup>36</sup> Nolu Yesu alishile amabumba no kuya mu ng'anda. Abasambi bakwe balishile kuli ena no kulanda ati, "Tulondolweleni umulumbe wa mankumba ya mwibala." "<sup>37</sup> Yesu alibaswike no kulanda ati, "Uyo uwatandile imbuto shabune Mwana wa Muntu.<sup>38</sup> Ibala e calo; imbuto shabune, ebana ba bufumu. Amankumba ebana ba mubifi,<sup>39</sup> kabili umulwani uwa yatandile ni kasebanya. Ukusombola ekupwa kwa nshita, abakusepa ni bamalaika.<sup>40</sup> Eco kanshi, ifyo amankumba yakolonganikwa no kupya ku mulilo, ifyo fine efyo cikaba na pakupwa kwa nshita.<sup>41</sup> Umwana wa Muntu akatuma bamalaika bakwe, kabili bakalonganika ukufuma mu bufumu bwakwe fyonse ifya kuipununako nabo abacita ubupulumushi.<sup>42</sup> Bakabaposa mwi lungu lya mulilo, mulya umukaba ukulila no kusumanya amenso.<sup>43</sup> Nolu abalungami bakalekusanika kubati kasuba mu bufumu bwa kwa Shibo. Uukwete amatwi, na omfwe.<sup>44</sup> Ubufumu bwa mu mulu bwaba kubati cuma icafiswa mwibala. Umuntu alicisangile no kucifisa. Mu nsansa aya, ashitisha fyonse ifyo akwete, no kushita lilye bala.<sup>45</sup> Nakabili, ubufumu bwa mu mulu bwaba kubati muntu uwa makwebo uukofwaya amabwe ya mutengo.<sup>46</sup> Ulo asangilepo limo ilya mutengo, alile kushitisha fyonse ifyo akwete no kulishita.<sup>47</sup> Nakabili, ubufumu bwa mu mulu bwaba kubati lisumbu ilya poselwe muli bembu, kabili lya ikete isabi lya misango yonse.<sup>48</sup> Ulo lyaiswile, abalondo be sabi balilikulile ku lulamba. Nolu balikeleko no kusalamo ilya bune mufipe, lelo ilya bubi baliliposele.<sup>49</sup> Cikaba umusango uyu wine ku mpela ya nshita. Bamalaika bakesa kupatula imbifi ukufuma pa balungami.<sup>50</sup> Bakabaposa mwi lungu lya mulilo, mulya umukaba ukulila no kusumanya amenso.<sup>51</sup> Bushe mulilwike ifi fintu fyonse?" Abasambi balilandile kuli ena ati, "Ee." "<sup>52</sup> Nolu Yesu alilandile kuli bena ati, "Eco kanshi kalemba onse uwaaluka umusambi ku bufumu bwa mu mulu aba kubati muntu umwine wa ng'anda, uututulula ifintu fyakale ne fipya ukufuma mu cipao cakwe." "<sup>53</sup> Nolu calishile kuba ukwebati ulo Yesu apwile iyi milumbe, alifumineko kuli ilya ncende.<sup>54</sup> Nolu Yesu alingile mu citungu cakwabo no kusambilisha bantu mu synagoge yabo. Icakwebati balipapile no kulanda ati, " Bushe nikwisa uko uyu muntu afumya aya mano naya maka aya fisungusho? "<sup>55</sup> Bushe te mwana wakwa kabasa wa mbao? Bushe nyina te Maria? Bushe ba munyina te Yakobo, Yosefe, Simoni, na Yuda? "<sup>56</sup> Bushe bankashi yakwe bonse



tatwaba nabo? Nikwisa afumya ifi fintu fyonse?"<sup>57</sup> Alibakalifye. Lelo Yesu alilandile kuli bena ati, "Kasesema tabulwa bucindami kanofye mu mushi mu mwabo na ku lupwa lwakwe." <sup>58</sup> Tacitilemo ifisungusho ifingi mulya pamulandu wakubulwa kwa cicetekela kwabo.

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Matthew 13:44-46-None:None

Background: Jesus went and sat down beside the sea. A large crowd gathered around him, and he used parables to teach them about the kingdom of God.

Read the passage.

Part 1

Tell in your own words what you just read in this passage.

Jesus said that the kingdom of heaven is like a treasure hidden in a field. [13:44] Jesus also said that the kingdom of heaven is like a merchant looking for valuable pearls. [13:45-46]

Part 2

Answer the following questions from the specified verses.

[13:44]	How did Jesus describe the kingdom of heaven in verse 44?	It is like a treasure hidden in a field.
[13:44]	What did the man do when he found the treasure hidden in the field?	The man hid the treasure and sold all his possessions and bought the field.
[13:44]	Why do you think the man bought the field?	He probably wanted the treasure that was hidden in the field.
[13:45]	How did Jesus describe the kingdom of heaven in verse 45?	The kingdom of heaven is like a man who was a merchant looking for valuable pearls.
[13:46]	What did the man do when he found a very valuable pearl?	He went and sold everything that he owned and bought it.
[13:44-46]	Why do you think the two men in the stories sold everything they possessed?	It appears that they sold everything so they could get enough money to buy the land and the pearl.

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Matthew 14

14:1-12

Who was Herod the tetrarch?

[14:1]

See: King Herod

What were the powers that were at work with Jesus?

[14:2]

Herod said that certain powers were at work in Jesus. At this time, many Jews thought that someone received great power to do miracles if they were resurrected. Since Herod thought Jesus was John the Baptist resurrected, this is why he thought Jesus received his power to do miracles. Herod did not think God gave Jesus the power to do these things.

See: Resurrect (Resurrection) ; Miracle; King Herod

Why did Herod arrest John the Baptist?

[14:3]

John the Baptist spoke against King Herod. He said the things Herod did were evil. John said it was wrong for Herod to marry Herodias because her husband Philip was still alive. This made Herodias angry. Herodias wanted to kill John. However, Herod worried about what people would do if he killed John because the people knew John to be a prophet. Therefore, he put him into prison.

See: Leviticus 20:21

See: Prophet; King Herod

Who was Herodias?

[14:3]

Herodias was the wife of King Herod. Before he married her, Herodias was married to Herod's brother Philip.

What was a prophet?

[14:5]

See: Prophet

What was a "birthday" celebration?

[14:6]

A birthday is a celebration of the day someone was born. Every year on the same day on which a person was born, people celebrated that person.

What did it mean that Herodias' daughter's dance pleased Herod?

[14:6]

Scholars think that in ancient times, it was common for a woman to dance in a sensual way. That is, they danced in a way that made the people watching them want to have sex.

What was an oath?

[14:7]

See: Swear (Oath)

Why was Herod upset with his step-daughter's request?

[14:9]

Herod was upset because he did not want to kill John the Baptist. He knew John was a man who honored God. However, he did not want people to see him break his oath. Therefore, he had John killed.

See: Swear (Oath); King Herod

Why did John's disciples take his body and bury it?

[14:12]

John's disciples took his body away and buried it. This honored John as a prophet. According to the Law of Moses, a person who died needed to be buried immediately.

See: Disciple; Law of Moses

## 14:13-21

What were the five loaves about which the disciples spoke?

[14:17]

The loaves of bread about which the disciples spoke were round, flat cakes of bread about the size of a man's hand.

Why did Jesus "bless" the bread?

[14:19]

When Jesus blessed the bread, he was thanking God for giving them the bread.

How much did the people have left over after they ate?

[14:20]

After they ate, the disciples had far more food left than what they began with. Scholars think this was to show how great this miracle was.

See: Miracle

How many people ate the bread and fish?

[14:21]

Matthew said that 5000 men ate the bread and fish. There were also women and children who needed to eat. Therefore, many more than 5000 people ate.

## 14:22-33

What was the fourth watch of the night?

[14:25]

When Matthew wrote about the fourth watch, he was writing about a time after midnight, between 3:00 and 6:00 a.m.

What was a ghost?

[14:26]

The disciples saw Jesus walking on the water. They did not think anyone could do this. Therefore, they thought he was a ghost. A "ghost" referred to the spirit of someone who had died. The disciples thought he was not real, even though he could be seen.

See: Disciple; Spirit (Spiritual)

What did Peter doubt?

[14:31]

Matthew wrote that Peter doubted something. That is, he did not trust in Jesus to do the thing he promised to do.

Why did the disciples worship Jesus?

[14:33]

The disciples worshipped Jesus because they believed he was the Son of God. They believed Jesus is God because only God could do the miracles Jesus did.

See: Disciple; Worship; Son of God; Jesus is God

Where was Gennesaret?

[14:34]

See Map: Gennesaret

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## Mateo

<sup>1</sup>Pa nshita ilya, Imfumu Herodi yalyumfwile ilyashi palwa kwa Yesu. <sup>2</sup>Alilandile ku babomfi bakwe ati, "Uyu ni Yohane Kabatisha; alibukile kubafwa. Eco kanshi aya maka ya kobombela muli ena." <sup>3</sup>Pantu Herodi alikete Yohane, ali mukakile no kumubika mu cifungu pamulandu wakwa Herodia, umukashi wakwa Filipi wabo. <sup>4</sup>Pantu Yohane alilandile kuli ena ati, "Tacilingile webu ukumubula abe umuakashi obe." <sup>5</sup>Herodi nga ali mwipeye, lelo alikutina abantu, pantu bamwishibe nga kasesema. <sup>6</sup>Lelo ulo ubushiku bwakufyalwa kwakwa Herodi bwafikile, umwana mwanakashi wakwa Herodia alicindile pakati ka bantu no kusekesha Herodi. <sup>7</sup>Mukwasuka, alilaile no mulapo ukumupela conse ico akomulomba. <sup>8</sup>Panuma yakutungululwa na nyina, alilandile ati, "Mpeleni pano, pa lupe, umutwe wakwa Yohane Kabatisha." <sup>9</sup>Imfumu yalisakamikwe sana paco alombe, lelo pamulandu wa mulapo wakwe no mulandu wa balya bonse abali ku mutebeto nankwe, alikonkomeshe ati na cicitwe. <sup>10</sup>Alitumine abakuya kuputula Yohane umutwe mu cifungo. <sup>11</sup>Nolu umutwe wakwe baliuletele pa lupe no kupela umukashana nao aliutwele kuli nyina. <sup>12</sup>Nolu abasambi bakwe balishile, balisendele icitumbi, no kuyakushika. Panuma ya ifi, balile kweba Yesu. <sup>13</sup>Nomba ulo Yesu aumfwile ifi, alifumineko no kuya mu bwato ku ncende iya mu matololo. Ulo amabumba yaumfwile ici, balimukonkele pa makasa ukufuma mu misumba. <sup>14</sup>Nolu Yesu alishile kuli bena no kumona ibumba ilikalamba. Alibomfwile inkumbu no kubondapila abalwele babo. <sup>15</sup>Ulo caishile kuba icungulo, abasambi balishile kuli ena no kwebati, "Muno ni mu matololo, ne nshita ilipwile. Salanganyeni amabumba, pakwebati bengaya mu mishi no kuishitila ifyakulya abene." <sup>16</sup>Lelo Yesu alilandile kuli bena ati, "Tabakofwaikwa ukuya. Mwebu bapeleniko ifyakuti balye." <sup>17</sup>Balilandile kuli ena ati, "Pano tukwetepo fye imikate isano ne sabi libili." <sup>18</sup>Yesu alilandile kuli bena ati, "Fileteni kuli nebo." <sup>19</sup>Nolu Yesu alikonkomeshe ibumba ukwikala pa fyani. Alibulile imikate isano ne sabi libili. Aliloleshe ku mulu, alifipalile no ku mokaula imikate no kufipela ku basambi, na basambi balifipele kwi bumba. <sup>20</sup>Bonse balilile kabili balikwite. Nolu balilongenye ubufungau bwashile ku fyakulya - imiseke ikumi na ibili. <sup>21</sup>Abalile bali nalimo amakana yasano abaume, ukufumyako abanakashi na bana. <sup>22</sup>Apopenefye alilengele abasambi ukwingila mu bwato no kumutangilila ukuya kwishilya, ulo ali akosalanganya amabumba. <sup>23</sup>Panuma ya kusalanganya amabumba, alile ku lupili eka mu kupepa. Ulo icungulo cafikile, ali eka kulya. <sup>24</sup>Lelo ubwato pali iyi nshita bwali ukutali na ku mulundu, bukusunkanishiwa na mabimbi, pantu umwela walibemine. <sup>25</sup>Na pa nsa yakulenga bune iya bushiku Yesu alipeleme kuli bena, akoenda pali bemba. <sup>26</sup>Ulo abasambi bamumwene akoenda pali bemba, balicushiwe no kulanda ati, "Mulungulwa," kabili balipundile ku mwenso. <sup>27</sup>Lelo Yesu alilandile nabo apopene no kulanda ati, "Shipeni! Ninebo! Mwitina." <sup>28</sup>Petero alimwaswike no kulanda ati, "Mwe Shikulu, nga nimwebu, nkuteni njise kuli mwebu pa menshi." <sup>29</sup>Yesu alilandile ati, "Isa." Eco kanshi Petero alifumine mu bwato no kwenda pa menshi ukuya kuli Yesu. <sup>30</sup>Lelo ulo Petero amwene ukupupa kwa mwela, alitinine. Ulo atendeke ukwibila, alipundile no kulanda ati, "Mwe Shikulu, mpususheni!" <sup>31</sup>Apopenefye Yesu alitambike ukuboko kwakwe, ukwikata Petero, no kumweba ati, "We wa cicetkelo cinono, nindo wacitwishikila?" <sup>32</sup>Nolu ulo Yesu na Petero baingile mu bwato, icimwela calilekele ukupupa. <sup>33</sup>Nolu abasambi mu bwato balishinshimwine Yesu no kulanda ati, "Mucinefye uli Mwana wakwa Lesa." <sup>34</sup>Ulo baabukile kwishilya, balishile ku calo ca Genesarate. <sup>35</sup>Ulo abaume muli iya ncende baishibe Yesu, balitumine imbila mu ncende shonse isha shingulwike ilya ncende, kabili baliletele kuli ena bonse abalwele. <sup>36</sup>Balimupapatile ukwebati benga kumyakofye kulutwe lwa cakufwala cakwe, na bengi abakumisheko balyundepwe.

Matthew 14:13-21-None:None

Background: King Herod killed Jesus' cousin, John the Baptist. John's disciples went and told Jesus about it.

Read the passage.

Part 1

Tell in your own words what you just read in this passage.

Jesus went to a place far away from people, but the crowds followed him, and he had compassion on them. [14:13-14] Jesus told his disciples to feed the people, but they could only find a small amount of food. [14:15-18] Jesus blessed the food and gave it to the disciples, and they gave it to the people. [14:19] There was enough for over 5,000 people. After the people ate, there was a lot of food left over. [14:20-21]

Part 2

Answer the following questions from the specified verses.

- |   |   |
|---|---|
| [14:13] Where did Jesus go in a boat?                             | He went to a place far away from people.  |
| [14:14] What did Jesus do when he saw the large crowd of people?  | He had compassion on them, and he healed those who were sick.   |
| [14:15] Why did the disciples want Jesus to send the crowds away? | Because it was late in the day, the disciples knew the people needed to go to the villages to buy food. |
| [14:16] What did Jesus tell his disciples to do?                  | He told them to give the people something to eat.   |
| [14:17] How did the disciples reply to Jesus?                     | They said that they had only five loaves of bread and two fish.   |
| [14:17] Why do you think the disciples said this to Jesus?        | It appears that they were telling Jesus they did not have enough food to give to so many people.        |
| [14:19] What did Jesus do with the food?                          | He looked up to heaven, blessed the food, broke the loaves, and gave them to his disciples.             |

- [14:20] After the people all ate, how much food was left over? Twelve baskets full of food were left over.
- [14:21] How many people ate the food that Jesus provided? About 5,000 men, plus women and children, ate the food.

Matthew 14:22-36-None:None

Read the passage.

Part 1

Tell in your own words what you just read in this passage.

Jesus' disciples got into a boat and went out on the sea. [14:22]At night, Jesus walked on the water to his disciples. He told them not to be afraid. [14:25-27]Peter walked toward Jesus on the water, but he began to sink. Jesus saved him.

[14:29-31]The wind stopped blowing. [14:32]The disciples worshiped Jesus. [14:33]

Part 2

Answer the following questions from the specified verses.

- |            |   |  |
|------------|---|--|
| [14:23]    | What did Jesus do on the mountain?  | He prayed.   |
| [14:24]    | What happened while the disciples were in the boat?   | The wind blew strongly against them, and the boat was tossed around by the waves.                      |
| [14:25]    | What unusual thing did Jesus do in verse 25?  | Jesus walked to them on the water.   |
| [14:26]    | Why do you think that the disciples thought that the person walking to them on the sea was a ghost? | (Answer may vary.) They probably thought this because people have bodies that cannot walk on the sea.  |
| [14:28]    | What did Peter ask Jesus to do to show that it really was him walking on the water?                 | Peter asked Jesus to command him to go to him on the water.  |
| [14:30]    | What happened when Peter was walking on the water, and he saw the wind?                             | Peter became afraid, and he began to sink.   |
| [14:30]    | What did Peter do when he began to sink?  | He cried out to the Lord to save him.  |
| [14:31-32] | How did Jesus save Peter?   | Jesus grabbed Peter and they went into the boat.   |
| [14:32]    | What happened when Jesus and Peter went into the boat?  | The wind stopped blowing.  |
| [14:33]    | How did the disciples respond?  | They worshiped Jesus and acknowledged that Jesus is the Son of God.                                    |
| [14:25-32] | What events in this passage do you think showed the disciples that Jesus was the Son of God?        | Jesus walked on the sea, Jesus enabled Peter to walk on the sea, and Jesus made the wind stop blowing. |
| [14:34-35] | When the boat got to land, what did the men in that place do?                                       | They sent messages to the surrounding area, and people brought sick people to Jesus.                   |
| [14:36]    | What do you think was the reason that people wanted to touch the edge of Jesus' garment?            | They probably believed (had faith) that just touching Jesus' garment would heal them.                  |

## Matthew 15

### 15:1-20

Why did the Pharisees and scribes come from Jerusalem?

[15:1]

The Pharisees and scribes came from Jerusalem to see what Jesus and the disciples were doing.

See: Pharisees; Scribe; Disciple

What was the tradition of the elders?

[15:2]

The tradition of the elders were the things the Pharisees and Scribes taught. They taught these things because other teachers before them taught these things. These were not things taught in the Law of Moses.

See: Pharisees; Scribe; Law of Moses

Why did people not eat without washing their hands?

[15:2]

In ancient Israel, the Jews did not eat unless they washed their hands in a certain way. Their hands were not dirty, they were just not washed in the way the Pharisees and scribes taught that they needed to be washed. These were certain rules made by the Jewish teachers, which Matthew called the "traditions of the elders." They taught that Jews needed to wash their hands after they went to the marketplace. They needed to wash because they were Gentiles in the marketplace and Gentiles were unclean. These rules were not in the Law of Moses.

See: Law of Moses; Clean and Unclean; Gentile

What did Matthew say about honoring your father and mother?

[15:4]

In the Law of Moses, children were told to honor their father and mother. However, the Jewish teachers in Israel taught something different. They taught that children could promise something to God. If they did this, they did not need to give it to help their parents. Neither did they need to use it in a certain way or to give it to a priest. Jesus said this did not obey the Law of Moses, nor obey the command to honor your father and mother.

See: Law of Moses; Priest (Priesthood)

Why would someone die for speaking evil about his father or mother?

[15:4]

In the Law of Moses, it said that whoever curses or insults his mother or father will die.

See: Exodus 21:17

See: Curse; Law of Moses

What did Matthew write in verse 6?

[15:6]

Some ancient copies of the Greek New Testament contain the words “word of God.” Other ancient copies of the Greek New Testament contain the word “commandment” instead of “word of God.” Scholars do not know what Matthew wrote.

See: Differences in the Ancient Copies of the Bible

How did the Pharisees and scribes make void the word of God?

[15:6]

Jesus said that the Pharisees and Scribes made void the word of God. That is, when they made up their own rules, they emptied the Law of Moses in some way. It made people think they were following the laws God made, but they were following rules made by men.

See: Pharisees; Scribe; Word of God; Law of Moses

What was a hypocrite?

[15:7]

A hypocrite was someone who said one thing and did something different. The Pharisees and Scribes were hypocrites when they said they lived in a way that honored God when they really lived in a way that dishonored God.

See: Hypocrisy (Hypocrite); Pharisees; Scribe

When did Isaiah write these things?

[15:7]

See: Isaiah 29:13

What defiled someone?

[15:11]

Jesus said that things that entered into a person did not defile them, that is, it did not make them unclean. Instead, it was the things that came out of people that defiled them. That is, it was things a person thought and did that made them unclean.

See: Clean and Unclean

What did Jesus want to teach when he told this parable?

[15:13]

Jesus told the disciples a parable. He spoke about a plant being taken out of the ground. He wanted the disciples to know that God will stop the things the Pharisees taught. He also told them that the Pharisees were like blind people. This is a metaphor. The Pharisees could not help people know how to live in a way that honored God because they themselves did not know how to live in a way that honored God.

See: Parable; Disciple; Pharisees; Metaphor

What is sexual immorality?

[15:19]

See: Sexualimmorality

## 15:21-39

Where were Tyre and Sidon?

[15:21]

Tyre and Sidon were cities outside of Israel.

See Map: Tyre and Sidon

Why did this woman shout at Jesus?

[15:22]

Matthew wrote that a Canaanite woman came shouting at Jesus. This woman was a Gentile. Despite this, she believed that Jesus was the Messiah and could heal her daughter.

See: Gentile; Messiah (Christ); Son of David; Demon Possession (Casting Out Demons)

See Map: Canaan

What did Jesus teach through this woman?

[15:24, 15:25, 15:26, 15:27, 15:28]

At this time, Jesus was teaching the Jews and wanted the Jews to believe in him. When Jesus spoke about the “lost sheep of the house of Israel,” he was speaking about the Jews who needed the messiah.

The Jews believed that the Gentiles were like dogs. That is, they were less than human in some way. This is a metaphor. Jesus used this to talk about how people cared for their dogs and because of this they can know that God cares for and loves the Gentiles. When Jesus healed this woman, he wanted the disciples to know that he loved the Gentiles, even though the Jews were the people of God.

See: Pharisees; Gentile; Clean and Unclean; Shepherd; People of God; Metaphor; Disciple

Who did Jesus heal?

[15:30]

Jesus healed many people near the Sea of Galilee. Many of these people were Gentiles. The crowds were amazed and they glorified God.

See: Glory (Glorify); Gentile

See Map: Sea of Galilee

What was meant by the words, “such a deserted place”?

[15:33]

When the disciples talked about being in a deserted place, they were in a place where there was nowhere to buy food.

Perhaps they were in the wilderness or desert.

See: Disciple

How many people would be full after eating one loaf of bread?

[15:34]

Bread was made into a loaf. In ancient times, a person needed at least one loaf a day to live. For a meal, seven loaves and a few fish would have only fed a few small families.

How much fish and bread were left over?

[15:37]

When Matthew said there were 7 large baskets of food left over after everyone ate, this showed that this was a great miracle.

See: Miracle

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## Mateo

### 15

<sup>1</sup>Nolu abaFarise na bakalemba balishile kuli Yesu ukufuma ku Yerusalemu. Balilandile ati, <sup>2</sup>“Nindo abasambi bobebatobela mu fishilano fya bakalamba? Pantu tabasamba ku minwe ulo bakolya umukate.” <sup>3</sup>Alyaswike no kulanda kuli bena ati, “Nindo kanshi mutobela ifunde lyakwa Lesa pamulandu wa fya cishilano fyenu?” Pantu Lesa alilandile ati, ‘Cindika wiso na noko,’ kabili ‘Uyo uwalanda ifya bubi pali wishi nangu nyina mucinefye akafwa.’ <sup>5</sup>Lelo mwebo mulanda ati, ‘Onse uweba wishi nangu nyina ati, “Conse ica bwafwilisho ico mwapokelele ukufuma kuli nebo nomba cabupe icipelwe kuli Lesa,” <sup>6</sup>ulya muntu tafwile ukucindika wishi.’ Muli iyi nshila mwalilenga icebo cakwa Lesa icafye pamulandu wa fishilano fyenu. <sup>7</sup>Mwe babubi munda mwe! Bushe Esaya aseseme pali mwebo ulo alandile ati, <sup>8</sup>“Aba bantu bancindika ne milomo yabo, lelo imitima yabo yaba ukutali na nebo. <sup>9</sup>Banshinshimwina apafye pantu basambilisha kubati masambilisho yabo ukuba mafunde ya bantu.” <sup>10</sup>Nolu alikutile ibumba uko ali kabili alilandile kuli bena ati, “Kutikeneni no kwiluka - <sup>11</sup>Takwaba icingila mukanwa ka muntu icimukowesha. Lelo, icifuma mukanwa, ecikowesha umuntu.” <sup>12</sup>Nolu abasambi balishile no kulanda kuli Yesu ati, “Bushe mulishibile ati abaFarise balikalipe ulo baumfwile aya mashiwi?” <sup>13</sup>Yesu alyaswike no kulanda ati, “Icilimwa conse ico Tata wandi uwa mu mulu talimba cikanukulwa. <sup>14</sup>Balekeni beka, ni ntungulushi impofu. Umfwa impofu yatungulula impofu inankwe, bonse bakawila mu cilindi.” <sup>15</sup>Petero alyaswike no kulanda kuli Yesu ati, “Tulondolweleni uyu mulumbe.” <sup>16</sup>Yesu alilandile ati, “Bushe na mwebo mucili ukwabula ukwiluka?” <sup>17</sup>Tamwaishiba ukwebati conse icingila mukanwa cilaya munda no kufumina kunse ukuya mu cimbusu?” <sup>18</sup>Lelo ifintu ififuma mukanwa fifuma ku mutima. Efintu ifikowesha umuntu. <sup>19</sup>Pantu mu mutima emufuma amatontonkanya ya bubi, ukwipaya, ubucende, ubulalelale, ukwiba, bukamboni bwa bufi, ne miponto. <sup>20</sup>Ifi efintu fikowesha umuntu. Lelo ukulya ne minwe yakutasambako tacikowesha muntu iyo.” <sup>21</sup>Nolu Yesu alifumineko kulya no kuya ukulola ku fitungu fya misumba ya Turi na Sidone. <sup>22</sup>Moneni, umwanakashi umwina Kenani alifumine mu citungu cilya. Alikubilikisha no kulanda ati, “Mbeleleni uluse, mwe Shikulu, Mwana Dabidi! Umwana wandi umwanakashi aliketwe ne ngulu bubi bubi.” <sup>23</sup>Lelo Yesu tamwaswikepo ishiwi nangu limo. Abasambi bakwe balishile no kumupapatila, ukwebati, “Mutamfyeni, pantu akotupundilila.” <sup>24</sup>Lelo Yesu alyaswike no kulanda ati, “Nshatuminwepo kuuli onse kanofye ku mpanga shaluba isha mu nga’nda yakwa Israeli.” <sup>25</sup>Lelo alishile no kufukama panshi kuli ena, ukulanda ati, “Mwe Shikulu, ngafweni.” <sup>26</sup>Alyaswike no kulanda ati, “Tacilingile ukubula umukate wa bana no kuposela utubwa

utunono."<sup>27</sup> Alilandile ati, "Ee, mwe Shikulu, lelo no tubwa twine tulalyako utubufungau utupona ku matebulo ya bashikulu batuko."<sup>28</sup> Nolu Yesu alimwaswike no kulanda kuli ena ati, "We mwanakashi, icicetekelo cobe cikalamba; na cicitwe kuli webo ifyo fine ifyo ukofwaya." Umwana wakwe umwanakashi alyundepwe pa kashita kalya kene.<sup>29</sup> Yesu alifumine kuli ilya ncende kabili alile mupepi na bamba wa Galili. Nolu alininine ulupili no kwikala palya.<sup>30</sup> Amabumba ayakalamba yalishile kuli ena. Baliletele abakulemana, impofu, bacibulu, na bantu babulebe, na bambi abengi abalwele. Balibaletele pa makasa yakwa Yesu, na ena alibondepe.<sup>31</sup> Eco ibumba lyalipapile sana ulo lya mwene abantu bacibulu bakolanda, ababulebe bapola, abakulemana bakoenda, ne mpofu shikomona. Balilumbenye Lesa wakwa Israeli.<sup>32</sup> Yesu alikutile abasambi bakwe no kulanda ati, "Naumfwila ibumba inkumbu pantu twaikala nabo inshiku shitatu ukwabula ifyakulya. Ntakofwaya ukubaleka baye ne nsala, kuti bafwa ulushile mu nshila."<sup>33</sup> Abasambi balilandile kuli ena ati, "Nikwisa tukofumya umukate uwakuti amabumba ya bantu aya yekute muno mu matololo?"<sup>34</sup> Yesu alilandile kuli bena ati, "Mukate unga mukwete?" Balilandile ati, "Uli cinelubali, no tusabi utunono."<sup>35</sup> Nolu Yesu alyebele ibumba ukwikala panshi.<sup>36</sup> Alibulile imikate cinelubali ne sabi, na panuma ya kutotela, alimokawile imikate kabili alipele ku basambi. Na basambi balipele kwi bumba.<sup>37</sup> Abantu bonse balilile no kwikuta. Nolu balilonganike imiseke cinelubali iya isulamo ubufungau ubwashelepo.<sup>38</sup> Nabo abalile bali abaume amakana yane, ukufumyako abanakashi na bana.<sup>39</sup> Nolu Yesu alekele amabumba yalekuya kabili alipateme mubwato no kuya ku citungu ca Magadani.

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## Matthew 16

### 16:1-12

Why did the Pharisees and Sadducees want a sign from heaven?

[16:1]

The Pharisees wanted Jesus to give them a sign from the sky. That is, a sign from heaven. They wanted Jesus to prove to them that God gave Jesus permission to do these miracles. They thought that Satan gave Jesus permission to do these things (see: 9:34; Mark 3:22)

See: Pharisees; Sadducees; Sign; Heaven; Miracle; Satan (The Devil)

Why did Jesus speak about the weather?

[16:2]

In ancient Israel, the Pharisees and Sadducees predicted the weather. It is very difficult to know what will happen with the weather. Jesus said they were able to see certain things and know what the weather would do. However, they saw the things Jesus did, but could not understand the things that were happening around them.

See: Pharisees; Sadducees

What were the signs of the times?

[16:3]

Jesus spoke about the "signs of the times." He was speaking about certain things that happened so that people would know that Jesus is the messiah.

See: Sign; Messiah (Christ)

What was an evil and adulterous generation?

[16:4]

When Jesus spoke about an "adulterous generation," he used a metaphor. Some scholars think Jesus was speaking directly to the Scribes and Pharisees, and told them they were an "adulterous generation". That is, the Scribes and Pharisees did not truly obey and follow God completely.

See: Metaphor; Adultery; Generation; Scribe; Pharisees

What was the sign of Jonah?

[16:4]

Jonah was a prophet in ancient Israel (see: Jonah 1-4). He was swallowed by a fish and was in the fish for three days. After three days, he was released. Something like this was going to happen to Jesus. He would die and after three days, he would come back to life.

See: Resurrect (Resurrection) ; Son of Man; Sign; Prophet

Why did Jesus talk about yeast?

[16:6]

Jesus used the metaphor of yeast. He did this to talk about the Pharisees teaching evil things. This would make other people want to do evil things.

See: Yeast (Leaven); Metaphor; Pharisees

Why did the disciples reason with each other?

[16:7]

The disciples did not understand what Jesus meant when he talked about the yeast. They thought he was concerned because they did not bring bread with them.

See: Yeast (Leaven)

What was little faith?

[16:8]

Jesus said that certain people had little faith. That is, these people did not trust in Jesus very much.

See: Faith (Believe in)

Why did Jesus ask the disciples so many questions?

[16:8, 16:9, 16:10, 16:11]

Jesus asked many different questions because they did not understand what Jesus was saying about who he is and why he did these things. They knew Jesus had already fed more than 5000 people through a miracle, but they forgot he could do this and worried that the people would not eat. Therefore, Jesus rebuked them. That is, he spoke to them in a way that they would know they did something wrong.

## 16:13-20

Where was Caesarea Philippi?

[16:13]

See Map: Caesarea Philippi

Who is the Son of Man?

[16:13]

Many years before Jesus lived, Daniel prophesied about the “son of man” (see: Daniel 7:13). Jesus asked who people thought fulfilled this prophecy. People did not agree about who fulfilled Daniel’s prophecy. Jesus is the Son of man.

See: Son of Man; Prophecy (Prophecy) ; Fulfill (Fulfillment)

Who did Peter believe that Jesus was?

[16:16]

See: Messiah (Christ), Son of God

How did Peter know that Jesus was the Messiah and the Son of God?

[16:17]

Peter knew that Jesus was the messiah and the Son of God because God helped him to know this. He needed God to help him know this.

See: Messiah (Christ), Son of God; Reveal (Revelation)

On what rock will Jesus build his church?

[16:18]

Some scholars think when Jesus spoke about the rock upon which he would build his church, he used a metaphor. They think he was speaking about what Peter said. That is, that Jesus is the Christ, the Son of the Living God. A “rock” is solid and a large rock cannot be changed. Jesus is the messiah and this can never be changed. Fewer scholars think Jesus was speaking about making his church with the things done by Peter and the apostles.

See: Ephesians 2:20

See: Church; Messiah (Christ); Son of God; Apostle

What are the gates of hades?

[16:18]

Jesus spoke about the gates of Hades. Hades is another name for hell. Some scholars think Jesus wanted to say that Satan is not able to stop Jesus from doing the things Jesus wanted to do. Other scholars think this was a metaphor. People who believe in Jesus will not live forever in hell after they die.

See: Hell; Satan (The Devil); Metaphor

What are the keys to the kingdom of heaven?

[16:19]

Jesus said that he will give Peter the keys to the kingdom of heaven. He gave Peter permission to do something. Scholars think Jesus gave Peter and the other apostles permission to teach people how to live in a way that honored God. They would help people understand Jesus and the Law of Moses.

See: Kingdom of God; Apostle; Law of Moses

What did it mean for Peter to bind and loose things on earth?

[16:19]

Jesus gave Peter permission to bind and loose certain things on the earth. Some scholars think Jesus gave Peter, and the apostles, permission to rule over Christians. That is, they could allow Christians to do some things and they could make Christians stop doing other things. Some scholars think Peter will be able to do this when Jesus rules on the earth. Other scholars think God was going to teach people, through the apostles, how to live in a way that honored God after Jesus died. He would do this by revealing himself to the apostles and prophets.

See: Kingdom of God; Reveal (Revelation); Apostle; Prophet

Why did Jesus not want the disciples to tell people that he is the messiah?

[16:20]

See: Messianic Secret; Disciple; Messiah (Christ)

## 16:21-28

Who were the elders, chief priests, and scribes?



[16:21]

When Matthew spoke about the elders, he was speaking about older men in Israel who lead the people in some way. Together these three groups helped to lead Israel to worship and obey God.

See: Chief Priest; Scribe

How would Jesus raised back to life on the third day?

[16:21]

When Jesus said that he would be raised back to life after three days, he was talking about his resurrection.

See: Resurrect (Resurrection)

Why did Peter rebuke Jesus?

[16:23]

Peter rebuked Jesus, that is. Peter said that Jesus must not be speaking correctly. Peter thought that the messiah would not suffer and die in the way Jesus said. However, Jesus rebuked Peter. He said Peter did something wrong. The things he said were the things that Satan wanted Peter to say. He wanted the messiah to be the way he wanted the messiah to be, and not to do the things God wanted the messiah to do.

See: Satan (The Devil); Messiah (Christ)

How was Peter a stumbling block to Jesus?

[16:23]

Jesus said that Peter was a stumbling block. This was a metaphor. Even though he did not know it, Peter was tempting Jesus. He was trying to get Jesus to do what Satan wanted, not what God wanted.

See: Stumble (Stumbling Block); Tempt (Temptation); Metaphor

How could a person "take up his cross"?

[16:24]

Jesus died on a cross. He obeyed God even though he suffered for obeying God. He wanted people to do the same thing. He wanted them to obey God, even if they suffered because they obeyed God.

See: Cross

How does someone save their life?

[16:25]

Jesus talked about "life" in two ways in this passage. He spoke about the life a person has before they die and the life they have after they die. He wanted people to obey God before they die if they wanted to live with God in heaven forever. Those who die on Earth because they obeyed God will live with God in heaven after they die.

See: Heaven; Save (Salvation, Saved from Sins)

How will the Son of Man come to the earth?

[16:27]

Jesus said that the Son of Man will come to the earth with great glory (see: Daniel 7:13-14).

See: Son of Man; Glory (Glorify)

How will Jesus reward people?

[16:27]

See: Reward

How will people not die before they see the Son of man coming in his kingdom?

[16:28]

Jesus said that some of the people with him will not die before they see the Son of man coming in his kingdom. Some scholars think Jesus was speaking about revealing himself to the disciples after his resurrection. Other scholars think Matthew will write about this in Matthew 17.

See: Son of Man; Kingdom of God; Reveal (Revelation); Disciple; Resurrect (Resurrection)

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## Mateo

### 16

<sup>1</sup>AbaFarise na baSaduki balishile no kumweshwa ukumwipusha ukubalangako icishibilo ukufuma ku mulu. <sup>2</sup>Lelo alyaswike no kulanda kuli bena ati, "Ulo caba icungulo, mulanda ati, 'Bukaca bwino, pantu umulu ulikashike.' <sup>3</sup>Ulo caba ulucelo, mulanda ati, kuleba icimwela, pantu ku mulu kwakashika kabili kwaba icikutumina.' Mulishibe ukwilula imimonekele ya myulu, lelo muli fililwe ukwilula ifilangililo fya nshita. <sup>4</sup>Inkulo ya bubi kabili icende ikofwaya icishibilo, lelo takwakabe icishibilo icikapelwa kuli yena kanofye icishibilo cakwa Yona." Nolu Yesu alibashile kabili alile. <sup>5</sup>Ulo abasambi bafikile kwi shilya, balilabile ukupita umukate. <sup>6</sup>Yesu alilandile kuli bene ati, "Loleleni kabili cenjeleni ku mufuba wa baFarise naba Saduki." <sup>7</sup>Abasambi balilanshanye pakati kabo no kukanda, "Ni pamulandu wakwebati tatwacipita umukate." <sup>8</sup>Yesu alishibile pali ici kabili alilandile ati, "Mweba cicetekelo cinono, nindo mukoipushishanya no kulanda ati mulandu wakwebati tamupitile umukate?" <sup>9</sup>Bush tamwilwike? Bushe tamwibukishe imikate isano iya bamakana yasano, kabili miseke inga mwakolongenyepo? <sup>10</sup>Nangu imikate cinelubali iya ba makana yene, kabili miseke inga iyo mwatolelepo?

<sup>11</sup>Bushe nindo tamwiluka ukwebati nshacilalanda kuli mwebo palwa mukate? Loleleni no kucengela ku citutumushi ca baFarise na baSaduki." <sup>12</sup>Nolu balilwike ukwebati tali kubeba ukucengela ku citutumushi ca mu mukat, lelo ukucenjela ku masambilisho ya baFarise na baSaduki. <sup>13</sup>Nomba ulo Yesu aishile ku fitungu fya palamina na Kaisarea Filipi, alipwishe abasambi bakwe, ukwebati, "Bushe abantu balanda ati Umwana wa Muntu ninani?" <sup>14</sup>Balilandile ati, "Bambi balanda ati Yohane Kabatisha; bambi, Eliya; kabili bambi, Yeremia, nangu umo uwa muli bakasesema." <sup>15</sup>Alilandile kuli bena ati, "Lelo mwebo mulanda ati nine nani?" <sup>16</sup>Pakwasuka, Simone Petero alandile ati, "Niwebo Kristu, Umwana wakwa Lesa wa mweo." <sup>17</sup>Yesu alyaswike no kulanda kuli ena ati, "Walipalwa weba, Simone umwana mwaume wakwa Yona, pantu umubili no mulopa tafisokolwele ifi kuli weba, kanofye Tata uwaba mu mulu. <sup>18</sup>Nanebo nakweba ati niwe Petero, na pali ili libwe epo nkakula ulukuta lwandi. Impongolo sha ku mbo tashakalwanshe. <sup>19</sup>Nkakupa ne mfungulo sha bufumu bwa mu mulu. Conse ico wakaka pe sonde cikakakwa na mu mulu, na conse ico wakakula pe sonde cikakakulwa na mu mulu. <sup>20</sup>"Nolu Yesu alikonkomeshe abasambi ukukana ebako uuli onse ukwebati ali ni Kristu. <sup>21</sup>Ukufuma pali ilya nshita Yesu alitampileko ukweba abasambi bakwe ukwebati afwile ukuya ku Yerusalemu, ukucula ifintu ifingi mu maboko ya bakalamba na bashimapepo mukalamba na bakalamba, ukwipaiwa, no kubushiwa ku mweo pa bushiku bwakulenga shitatu. <sup>22</sup>Nolu Petero alimusendele ku mbali no kumukalipila, ukwebati, "Ici cingataluka kuli mwebo, mwe Shikulu! ici cikacitika kuli mwebo!" <sup>23</sup>Lelo Yesu alipilibwike no kulanda kuli Petero ati, "Pitila kunuma yandi, Shetani! Uli cakuipununako kuli nebo, pantu taukotontonkanya pa fintu fyakwa Lesa, kanofye pa fintu fya bantu." <sup>24</sup>Nolu Yesu alilandile ku basambi bakwe ati, "Umfwa umo akofwaya ukunkonka, afwile aikane umwine, asende icapindama cakwe, no kunkonka. <sup>25</sup>Pantu onse uufwaya ukupususha umweo wakwe akaulofya, na onse uulofya umweo wakwe pamulandu wandi akausanga. <sup>26</sup>Bushe cakwafwa nshi ku muntu umfwa anonke isonde lyonse lelo panuma alufya umweo wakwe? Cinsi umuntu mukukabusha no mweo wakwe?" <sup>27</sup>Pantu Umwana wa Muntu akesa mu bukata bwakwa Wishi na bamalaika bakwe. Nolu akalambula umuntu onse ukulingana ne milimo yakwe. <sup>28</sup>Mucinefye nkomyeba nati, bambi pali mwebo mwebemine pano tabakasonse imfwa mpakafye bakamone Umwana wa Muntu akoisa mu bufumu bwakwe."

## Matthew 17

### 17:1-13

How was Jesus transfigured?

[17:2]

When Matthew said that Jesus was transfigured, he wanted to say that Jesus was changed in some way. The disciples did not see Jesus' body as it had been. They saw him as he will be when he returns to the earth in glory.

See: Disciple; Jesus' Return to Earth; Glory (Glorify)

Why did Peter, James, and John see Elijah and Moses?

[17:3]

Peter, James, and John saw Elijah and Moses. Elijah and Moses were in heaven. Scholars think this was a symbol. Elijah represented the prophets, and Moses represented the Law of Moses. They symbolized that both the Law and the prophets prophesied about Jesus the messiah.

See: Symbol; Messiah (Christ); Old Testament (Law and Prophets); Law of Moses; Prophecy (Prophecy)

Why did Peter want to make three shelters?

[17:4]

Peter wanted to make three shelters. He wanted to make one for Jesus, one for Elijah, and one for Moses. He did not realize that Jesus was greater than Elijah and Moses. Scholars disagree about why he wanted to do this.

Some scholars think Peter wanted to build three tents of meeting. This is because he wanted to build a place where God could talk to men once again. He did not know that God was already talking to people through Jesus. They did not need to meet in a tent to learn what God said to them. Some scholars think Peter wanted to build three shelters (see: Leviticus 23). Perhaps he thought this was for the Feast of Shelters when the messiah came to reign over the world (see: Zechariah 14:16)

See: Tent of Meeting; Festival of Shelters; Messiah (Christ)

Who spoke from the cloud?

[17:5]

God the Father was the one who was speaking from the cloud. In the Bible, heaven is often spoken about as if it is in the clouds.

See: God the Father; Heaven

Why were the disciples afraid?

[17:6]

The disciples were afraid because they thought the time was coming for God to judge the world. Perhaps the disciples was partly afraid, but partly worshipping God.

See: Disciple; Judge (Judgment); Day of Judgment

Why did Jesus tell them not to say anything?

[17:9]

See: Messianic Secret

What did Jesus mean when he said, “until the Son of Man has risen from the dead”?

[17:9]

Jesus spoke about the Son of Man rising from the dead. He was speaking about himself. He would be resurrected. At this time, the disciples did not understand that Jesus would be resurrected. Certain Jewish teachers even taught that no one would rise from the dead. This is why they discussed what Jesus said among themselves.

See: Son of Man; Resurrect (Resurrection) ; Disciple

What did the Scribes teach about Elijah?

[17:10]

The Scribes taught that Elijah would return to the earth before the messiah came. He would tell Israel to repent and to be ready for the messiah. It is not known whether they taught that Elijah would come back to the earth or that there would be a prophet who was like Elijah.

See: Scribe; Messiah (Christ); Repent (Repentance); Prophet

Who was Jesus talking about when he said that Elijah has come?

[17:12, 17:13]

Jesus told them that the Scribes were right about Elijah. A prophet like Elijah did help Israel to be ready for the messiah and he wanted them to repent of the sins. When Jesus spoke about this Elijah, he was speaking about John the Baptist.

See: Malachi 3:1

See: Scribe; Prophet; Messiah (Christ); Repent (Repentance); Sin

## 17:14-23

Why did this man kneel before Jesus?

[17:14]

A man knelt before Jesus. He did this to honor Jesus.

What was wrong with this man's son?

[17:15]

This man had a son who was epileptic. The epilepsy was because he had a demon in him that caused him to shake violently. It also caused his son to fall into water and fire.

See: Demon; Demon Possession (Casting Out Demons)

Why could the disciples not cast out this demon?

[17:16]

Jesus said the disciples could not cast out this demon because they did not have enough faith. Scholars think the disciples had doubts about what Jesus had commanded they do earlier (see: 10:8).

See: Disciple; Demon; Demon Possession (Casting Out Demons); Faith (Believe in)

Why did Jesus rebuke the “unbelieving and corrupt generation”?

[17:17]

Jesus rebuked the “unbelieving and corrupt generation.” That is, he said that many people in Israel were evil for rejecting him. He was not speaking about everyone in Israel. Some people believed in him. Perhaps Jesus said this because he wanted the disciples to know that they acted in the same way the non-Christians acted.

See: Disciple; Generation

Why did Jesus say, “nothing will be impossible for you”?

[17:20]

When Jesus said, “nothing will be impossible for you,” he was not saying that people who believe in him can do anything. Instead, he was saying that when someone obeys God, they can do things they did not think they could do. God can make anything happen and he can use people to make anything happen that he wants to happen.

Jesus said that they did not trust him very much. He said their faith was like a mustard seed. This was a metaphor. The mustard seed was very small seed. It was about 1 millimeter in size. A mustard tree was very large. Jesus wanted to say that if they trusted him, he would help them to do very great things.

See: Metaphor; Faith (Believe in)

Where was Galilee?

[17:22]

See map: Galilee

Who is the Son of Man?

[17:22]

Jesus is the Son of Man.

See: Son of Man

How will Jesus be raised up?

[17:23]

See: Resurrect (Resurrection)

## 17:24-27

What was the half-shekel tax?

[17:24]

Jesus spoke about a half-shekel tax. This was a tax the Jews paid to serve the temple in Jerusalem. A half-shekel was the amount of money a typical person earned in one day. Jews, from the age of twenty-one, were required to pay this tax once every year.

See: Tax (Tax Collector, Toll); Temple

Why did Jesus talk about the tax that was paid to the temple?

[17:25]

Jesus spoke about the temple to his disciples. He said that the sons of kings do not pay taxes to the kings. Therefore, he did not need to pay taxes to the temple because he is the Son of God. However, Jesus did not want the people collecting the taxes to reject him because they did not understand that he is the Son of God. He got the money from a fish. This was a miracle.

See: Disciple; Son of God; Miracle; Temple

How much was the shekel?

[17:27]

The shekel was the same amount of money as four drachma. Because of this, Jesus had enough money to pay the tax for him and Peter.

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## Mateo

### 17

<sup>1</sup>Panuma ya nshiku mutanda Yesu alisendele Petero, Yakobo na Yohane ndume yakwe, no kubatwala pamulu pa lupili ulutali apo bali beka. <sup>2</sup>Alicinjishiwe pa menso yabo. Icinso cakwe calibengeshime kubati kasuba, na malaya yakwe yalishile kuba ayakubutisha kubati lubuto. <sup>3</sup>Moneni, palya pamonekele kuli bena Mose na Eliya bakolanda nakwe. <sup>4</sup>Petero alyaswike no kulanda kuli Yesu ati, "Mwe Shikulu, ciliweme fyebo ukuba pano. Umfwa mukofwaya, nkomipangilapo pano insakwe shitatu - imo yenu, imo yakwa Mose, na imo yakwa Eliya." <sup>5</sup>Ulo ali acili akolanda, moneni, ikumbi lyakubuta lyalibafimbile, kabili moneni, ne shiwi yalifumine mwi kumbi, likoeba ati, "Uyu Mwana wandi uwatemwikwa, muli ena emo mbekelwa. Mumfwileni." <sup>6</sup>Ulo abasambi baumfwile ifi, baliwele ubunkupeme kabili baliketwe no mwenso sana. <sup>7</sup>Nolu Yesu alishile kubekata no kulanda ati, "Imeni kabili mwitina." <sup>8</sup>Nolu baliloleshe mu mulu kabili tabamwenemo nangu umo kanofye Yesu eka. <sup>9</sup>Ulo bali bakotentemuka ulupili, Yesu alibakonkomeshe, ukwebati, "Mwiesha kwebako umuntu nangu umo ici icimonwa mpakafye Umwana wa Muntu akabuke ukufuma kubafwa." <sup>10</sup>Abasambi bakwe balimwipwishe, ukwebati, "Nindo kanshi bakalemba balandila ukwebati Eliya eufwile ukubalilapo ukwisa?" <sup>11</sup>Yesu alyaswike no kulanda ati, "Eliya kwena akesa no kwisa kubwekeshapo ifintu fyonse. <sup>12</sup>Lelo nkomweba mwebo nati, Eliya alisa kale, lelo tabamwishibe. Lelo, balicitile fyonse ifyo balikufwaya kuli ena. Mu musango umo wine, Umwana wa Muntu nao akacula mu minwe yabo." <sup>13</sup>Nolu abasambi balilwike ukwebati akolanda kuli bena pali Yohane Kabatisha. <sup>14</sup>Ulo baishile kwi bumba, umwaume alishile kuli ena, alifukeme kuli ena, no kulanda ati, <sup>15</sup>"Mwe Shikulu, beleleni umwana wandi umwaume uluse, pantu alilwala ubulebe kabili alacushiwa sana. Pantu ilingi alaponena mu mulilo nangu mu menshi. <sup>16</sup>Nacimuleta ku basambi benu, lelo tabacimundapa." <sup>17</sup>Yesu alyaswike no kulanda ati, "Mwebakubula icicetekelo kabili inkulo iyakutalama, bushe nkaba nenu ukufika lilali? Bushe nkashipikisha nenu ukufika lilali? Muleteni kuno kuli nebo." <sup>18</sup>Yesu alikalipile ingulu, kabili yalifumine muli ena, no mulumendo alipolele ukufuma pa nshita ilya ine. <sup>19</sup>Nolu abasambi balishile kuli Yesu ku mbali no kulanda ati, "Nindo tushaciitamfisha?" <sup>20</sup>Yesu alilandile kuli bena ati, "Ni pamulandu wa kucepa kwa cicetekelo cenu. Pantu mucinefye nkolanda kuli mwebo nati, umfwa mwakwatafye icicetekelo icinono nga akaluseke ka lubanga, kuti walanda ku lupili ulu ati, 'Sela ukufuma pano kabiye palya,' nalo lukasela, kabili takwakabe icikaba icakwafya kuli weba." <sup>21</sup><sup>22</sup>Ulo baikele mu Galili, Yesu alilandile ku basambi bakwe ati, "Umwana wa Muntu akapelwa mu minwe ya bantu, <sup>23</sup>kabili bakamwipaya, no bushiku bwa kulenga shitatu akabushiwa." Abasambi baliketwe ubulanda nganshi. <sup>24</sup>Ulo baishile ku Kapenaumu, abaume abali kusunkesha imisonko ya mwi tempele ibili balishile kuli Petero no kulanda ati, "Bushe kasambilisha wenu tapela imisonko ibili iya mwi tempele?" <sup>25</sup>Alilandile ati, "Ee." Ulo Petero aishile mu ng'anda, Yesu alibalilepo ukulanda kuli ena ati, "Bushe ukotontonkanyapo shani, Simone? Ni kuli bani uko bashamfumu ba pesonde bapoka imisangulo nangu imisonko? Kufuma ku bana babo nangu kufuma kuli bambi?" <sup>26</sup>"Kufuma kuli bambi," efyo Petero aaswike. "Kanshi abana babo abaume bantungwa," efyalandile Yesu. <sup>27</sup>Lelo pakwebati tatulengele bakasonkesha bamusonko ukuipununa, kabiye kuli bemba, uye kuposa indobo, no kwikatapo isabi ilyalabalilapo ukwisa pamulu. Ulo walaisula akanwa kaliko, ukosangamo indalama. Uipite no kuipela kuli bakasonkesha ba musonko ulipilileko nebo na weba."

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## Matthew 18

### 18:1-14

Why did Matthew write about who was the greatest in the kingdom of God?

[18:1]

Some scholars think Matthew wrote about who was the greatest in the kingdom of God because the disciples were thinking about who would have the most power. However, Jesus taught that greatness was about being humble and being a servant.

See: Mark 9:33-37

See: Kingdom of God; Disciple

Why did Jesus talk about little children?

[18:3]

Jesus helped the disciples to understand what he said by talking about a child. Scholars think Jesus was speaking about how a child is humble and needed a parent to live. They think this was also a metaphor. In the same way, the disciples needed to be humble, knowing they depended on God for everything.

See: Metaphor; Disciple

What was a stumbling block?

[18:6]

See: Stumble (Stumbling Block); Walk

What was a woe?

[18:7]

See: Woe

Did Jesus want people to cut off their hands and feet?

[18:8]

Jesus said that people should cut off their hands or feet if it caused other people to sin. This was a metaphor. Some scholars think that Jesus was saying it was better to go to heaven without enjoying the sinning on earth, than to go on sinning in this world and then go to hell.

See: Metaphor; Hell; Sin

What is the eternal fire?

[18:8]

Jesus spoke about an eternal fire. He was speaking about hell, where people are punished with fire.

See: Hell; Punish (Punishment); Fire

Why did Jesus speak about angels?

[18:10]

In ancient Israel, the Jews taught that only certain angels were close to God and could see God. However, Jesus said that all the angels are always looking at God. He wanted to tell them that God cared very much for these "little children."

See: Angel

What did Matthew write in verse 11?

[18:11]

Some of the ancient copies of the Greek New Testament contain the words, "for the Son of Man came to save that which was lost." Older and more ancient copies of the Greek New Testament do not contain these words. Therefore, scholars think Matthew did not write these words.

See: Differences in the Ancient Copies of the Bible

What did Jesus teach about when he told people about the sheep?

[18:12]

Jesus told them a parable about sheep. Just as a shepherd rejoices when he finds the one lost sheep, so God rejoices when one sinner repents. Scholars think Jesus told this parable to teach that God's will is that no one would perish, that is, that no one would reject God.

See: Parable; Shepherd; Heaven; Repent (Repentance); Will of God

## 18:15-20

Who are the brothers about which Jesus spoke?

[18:15]

When Jesus spoke about brothers, he was speaking about Christians.

See: Family of God

What was meant by the words, "gained your brother"?

[18:15]

Jesus said that a Christian who helps another Christian not to sin has gained his brother. That is, his brother has been restored to him in friendship and is at peace with him and with God.

See: Sin; Family of God

How was "every word confirmed"?

[18:16]

Sometimes a Christian who sins does not listen to another Christian who is trying to get him to stop sinning. Jesus said when this happens to take one or two other Christians to listen to the words of the Christian who sinned. This is so that

every word will be confirmed. That is, there would be evidence to bring about forgiveness and reconciliation between these Christians.

See: Sin

What did it mean to treat a person “as a Gentile and a tax collector” if they did not repent of their sin?

[18:17]

When a Christian sinned and did not listen to correction from other Christians, Jesus said to treat them the same way they treated a tax collector or a Gentile. That is, they were to be separated from other Christians in some way. Jesus wanted the Christians to treat the sinning Christian in the same way they treat non-Christians who sin. That is, they are to tell them that they need to repent.

See: Gentile; Sin; Repent (Repentance)

How did the disciples bind and loose things on the earth?

[18:18]

Jesus gave the disciples permission to bind and loose certain things on the earth. Some scholars think Jesus gave the apostles permission to rule other Christians. That is, they could say that doing certain things were good and doing other things is evil. Some scholars think the apostles will be able to do this when Jesus rules on the earth. Other scholars think God was going to teach people, through the apostles, how to live in a way that honored God after Jesus died. He would do this by revealing himself to the apostles and prophets.

See: Kingdom of God; Reveal (Revelation); Apostle; Prophet

What did Jesus teach the disciples about being in their midst?

[18:20]

Jesus taught the disciples about prayer. Jesus wanted his disciples to know that when two or three of them are gathered together to worship him, he would help them in some way. He also wanted them to know that God would still be with them after Jesus died.

See: Disciple; Pray (Prayer)

## 18:21-35

Why did Peter ask Jesus about forgiving other Christians seven times?

[18:21]

Peter asked Jesus how many times he should forgive another Christian. The Jews taught that someone needed to forgive 3 times. Scholars think Peter thought to forgive someone seven times would be the most anyone could forgive.

See: Family of God; Forgive (Forgiveness, Pardon)

How many is seventy times seven?

[18:22]

Seventy times seven is 490.

Why did Jesus tell Peter a parable about the king's servants?

[18:23]

Jesus told Peter a parable about a certain king's servants. He wanted Peter to know about the kingdom of heaven. He wanted the disciples to remember that Jesus forgave them. They could never have worked hard enough to earn God's favor and be at peace with God. Jesus forgave them freely. When they do not forgive another Christian freely, Jesus said they act in the same way this servant acted. They forgot they were forgiven more by God than this person needed to be forgiven by them. He treated this man worse than God treated him. Because of this, God will punish Christians when they do not forgive other Christians.

See: Parable; Kingdom of God; Serve; Atonement (Atonement); Punish (Punishment)

How much money is 10,000 talents?

[18:24]

A talent was a very large amount of money. It would have normally taken someone about 20 years to earn one talent. This was an amount of money that no one would ever be able to pay back.

How much money is a denarii?

[18:28]

At this time, a person typically earned a denarii every day they worked.

See: Denarius

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## Mateo

### 18

<sup>1</sup>Pali ilya nshita abasambi balishile kuli Yesu no kulanda ati, " Bushe uwakulishapo mu bufumu bwa mu mulu nani?"

<sup>2</sup>Yesu alikutilepo akana akanono, no kukateka pakati kabo, <sup>3</sup>no kulanda ati, "Mucinefye nkolanda kuli mwebo nati, umfwa tamupilibwike no kuba nga bana banono, tamwakengile mu bufumu bwa mu mulu.<sup>4</sup>Eco kanshi, uyo onse uwaicefya umwine kubati nyaka akamwana akanono e mukalamba mu bufumu bwa mu mulu. <sup>5</sup>Uyo onse uwapokelela akana

akanono ngefi mwishina lyandi apokelela nebo. <sup>6</sup>Lelo uyo onse uwalenga umo pali utu utwana utwacetekela muli nebo ukuipununa, cawamapo uyo muntu ukumukulikila icilibwe mu mukoshi, kabili afwile ukwibishiwa muli bamba apakushika. <sup>7</sup>"Akalanda ku calo pamulandu wa fya kuipununako! Pantu cililingile ukwebati ifya kuipununako fise, lelo akalanda ku muntu uyo ifya kuipununako fikoishilamo! <sup>8</sup>umfwa ukuboko kobe nangu ulukasa lobe wakulenga ukuipununa, kuputuleko na kukuposa. Cakuwamina ukwingila mu mweo makunkutu nangu uwakulemana ukucila ukuposwa mu mulilo wa muyaya ulikwete amaboko yabili nangu amakasa yabili. <sup>9</sup>Umfwa ilinso lyobe lilakulenga ukuipununa, lilobolemo no kuliposa. Cakuwamina ukwingila mu mweo ne linso limo ukucila ukuposwa mu mu mulilo wa ku mbo ulikwete amenso yonse yabili. <sup>10</sup>Mumone ukwebati tamusulilepo nangu kamo pali utu utwana utunono. Pantu nkolanda kuli mwebo nati mu mulu bamalaika batuko lyonse balolesha pa cinso cakwa Tata uwaba mu mulu. <sup>11</sup><sup>12</sup>Bushe mukontontokanya shani? Umfwa umo alikwete impanga umwanda, na imo pali isho yaya iciyeyeye, bushe tekuti ashe ishili amakumi pabula- na pabula ku mbali ya lupili no kuya akofwaya imo iyaile iciyeyeye? <sup>13</sup>Umfwa aisange, mucinefye nkolanda kuli mwebo nati, alasangalala palwa iyo ukucila pali shilya amakumi pabula - na pabula isho ishishaille iciyeyeye. <sup>14</sup>Mu musango umo wine, tebufwayo bwakwa Shinwe wa mu mulu ukwebati umo pali utu utunono kenga loba. <sup>15</sup>Umfwa munonko akubembukila, kabiye no kumukalipila, pakati kenu mweka. Nga akukutika, ninshi wanonka munonko. <sup>16</sup>Lelo umfwa akana ukukutika kuli webo, sendapo umo nangu bambi babili muye nabo pakwebati pa bunte bwa bantu babili nangu batatu amashiwi yonse kuti yashininkishiwa. <sup>17</sup>Kabili umfwa akana ukukutika kuli bena, twala umulandu ku lukuta. Umfwa akana ukukutika na ku lukuta, muleke abe kuli webo kubati mwina fyalo kabili kubati ni kasonkesha wa musonko. <sup>18</sup>Mucinefye nkomweba nati, icintu conse ico wakaka pe sonde cikakakwa na mu mulu, na conse ico wakakula pe sonde cikakakulwa na mu mulu. <sup>19</sup>Nakabili nkomweba nati, umfwa babili pali mwebo basuminishanya pe sonde pa cili conse ico balomba, cikacitwa kuli bena na Tata uwaba mu mulu. <sup>20</sup>Pantu apali babili nangu batatu abalongene mwishina lyandi, palya epo ndi pakati kabo. <sup>21</sup>Nolu Petero alishile no kulanda kuli Yesu ati, "Mwe Shikulu, miku inga munyina enga mbembukila kabili na mwelela? Bushe kufikafye imiku cinelubali?" <sup>22</sup>Yesu alilandile kuli ena ati, "Nshacikweba ati cinelubali, lelo kano ukufikafye ne miku amakumi cinelubali na cinelubali. <sup>23</sup>Eco ubufumu bwa mu mulu bwapalanina ku mfumu iyali kufwaya ababomfi baiko ukubweshwa imisha. <sup>24</sup>Ulo atampile ukupoka, umo umubomfi aliletelwe kuli ena uwa mukwatile inkongole amatalanta amakana ikumi. <sup>25</sup>Lelo apo takwete inshila yakulipilamo, shikulu wakwe alikonkomeshe ukwebati bamushitishe, kumo no mukashi na abana na fyonse ifyo akwete, no kwebati amalipilo yenga lipilwa. <sup>26</sup>Eco umubomfi aliwile panshi, no kumufukamina, no kulanda ati, 'Mwe shikulu, ndoleleniko panono, kabili nkamilipila fyonse. <sup>27</sup>Eco kanshi shikulu wa ulya mubomfi, apo aliketwe inkumbu, alimukakwile no kumwelela imisha. <sup>28</sup>Lelo ulya mubonfi alile no kuya kusanga umubomfi munankwe umo, uwa mukwatile imisha umwanda umo. Alimwiteke, alitendeke ukumukama, no kulanda ati, 'Ndipila inkongole wankwatila.' <sup>29</sup>"Lelo umubomfi munankwe aliwile panshi no kupapata kuli ena, ukwebati, 'Ndolelako panono, kabili nkakulipila. <sup>30</sup>Lelo umubomfi wakubalilapo alikene. Lelo, alile no kumuposa mu cifungo mpakafye akamulipile ifyo akongwele. <sup>31</sup>Ulo ababomfi banankwe bamwene ifya citike, baliketwe no bulanda sana. Balishile kabili balyebele shikulu wabo fyonse ifya citike. <sup>32</sup>"Nolu shikulu wa ulya mubomfi alimukutile no ukulanda kuli ena ati, 'We mubomfi mubi, nalikwelelako pali ilya imisha yonse pantu wali mpapatile. <sup>33</sup>Tekuti nobe ukwate uluse ku mubonfi munobe, ngefyo nanebo nakubelele uluse?' <sup>34</sup>Shikulu wakwe alikalipe kabili alipele kuba ku mukanda mpakafye akalipile fyonse ifyo akongwele. <sup>35</sup>Ifyo efyo na Tata wa mu mulu akacita kuli webo umfwa tawelege ndume yobe ukufuma panshi ya mutima obe."

## Matthew 19

### 19:1-12

Where were Galilee and Judea?

[19:1]

See Map: Galilee; Judea

Where was the area beyond the Jordan River?

[19:1]

Jesus left Capernaum to go to Judea. This was a place past the Jordan River. Judea was on the west side of the Jordan River. This was an area where Jews lived. Matthew wrote about the area east of the Jordan river when he wrote the words, beyond the Jordan River. This was a place where Gentiles lived.

See: Gentile

See Map: Capernaum; Jordan River; Judea

How did the Pharisees test Jesus?

[19:3]

Matthew wrote that the Pharisees tested Jesus. That is, they wanted to get him to say something that made people angry. It would make certain people angry if Jesus said people could not get divorced. It would make certain other people angry if Jesus said that people could get divorced.

See: Pharisees; Divorce

What did Moses teach about divorce?

[19:7, 19:8]

Moses taught about divorce in the Law of Moses. The Pharisees thought that Moses said a man could divorce his wife.

However, they did not think that a woman could divorce her husband. Some Pharisees taught that a man could only divorce his wife if she committed adultery or did evil things. Other Pharisees taught that any man could divorce his wife if he wanted to, even if she did not do anything wrong.

When a man wrote his wife a “certificate of divorce,” he sent her away with a certificate saying that she no longer belonged to the man as his wife. This would help her to marry another man.

See: Deuteronomy 24:1-4

See: Divorce; Pharisees; Law of Moses; Adultery

What did Jesus teach about divorce?

[19:9]

Jesus told the Pharisees what the Law of Moses actually said. Moses did not want people to get divorced because God did not want people to get divorced. Instead, Moses knew that some people had hard hearts. That is, they did not want to listen to God’s will about divorce. Moses allowed people to be divorced because of this. However, a certificate of divorce must be written.

Jesus told them about the marriage between Adam and Eve (see: Genesis 1:27; 2:24). A husband and wife became one flesh. That is, it was never God’s desire or intention for a married couple to divorce. Jesus only allowed for divorce when there was sexual immorality.

See: Divorce; Pharisees; Law of Moses; Sin; Will of God

What was sexual immorality?

[19:9]

See: Sexual Immorality

Why did the disciples say to Jesus, “it is not good to marry”?

[19:10]

Jesus said that it was not good to marry. Some scholars think the disciples were asking Jesus about not marrying again after being divorced. Other scholars think the disciples wanted to know from Jesus if it was good to marry at all, because they served Jesus.

See: Disciple

What did Jesus mean when he said, “not everyone can accept this teaching”?

[19:11]

Jesus said, “not everyone can accept this teaching.” Some scholars think Jesus was talking about his teaching in verses four through nine. Other scholars think he wanted to say that only certain people will understand the things he taught in this verse.

What was a eunuch?

[19:12]

A eunuch was a man who was incapable of producing children. However, Jesus spoke about different types of eunuchs. Some men are born with a damaged penis and they are not able to have sex. Other men were made eunuchs. In ancient times, a king may have cut off a man’s penis if he put this man in charge of caring for his many wives. Other people made themselves eunuchs for the sake of the kingdom of God. This was a metaphor. They chose not to marry so they could better serve Jesus.

See: Metaphor; Kingdom of God

## 19:13-15

Why did people want their children to have Jesus touch them?

[19:13]

The people brought their children to have Jesus touch them. They thought that if they did this, Jesus would bless the children. He did this by putting his hands on them and saying a blessing.

See: Bless (Blessing)

Why did the disciples rebuke the people for bringing their children to have Jesus touch them?

[19:13]

The disciples rebuked the people for bringing their children to have Jesus touch them. Scholars think the disciples thought Jesus needed to be doing other things. Perhaps they thought that Jesus should be teaching adults instead.

See: Disciple

What did Jesus teach the disciples about the kingdom of God?

[19:14]

Jesus told the disciples they were wrong for rebuking these people. Jesus wanted the little children to come to him. This was because many adults rejected Jesus. They thought they knew more about the Messiah than they did. However, the children were willing to learn and did not reject Jesus.

After this, Jesus taught the disciples about the kingdom of God. If people wanted to have the kingdom of God, they needed to believe in Jesus the same way children believed in Jesus. Children often trusted someone completely, but adults often only trusted someone who had earned it.



See: Disciple; Messiah (Christ); Kingdom of God

## 19:16-30

What was having eternal life?

[19:16]

See: Eternal Life

How was someone good?

[19:17]

When Jesus spoke about someone who was good, he was speaking about someone who is always does the right thing. Only God is good in this way. Scholars think Jesus said that he is God. The man did not understand what it meant to be “good” and to obey God perfectly.

See: Jesus is God

What were these commandments about which Jesus spoke?

[19:17]

Jesus talked about some of the ten commandments in the Law of Moses.

See: Exodus 20; Deuteronomy 5

See: Ten Commandments; Law of Moses

What was adultery?

[19:18]

See: Adultery

What was bearing false witness?

[19:18]

Someone who bore false witness lied about someone. They said someone did something they did not do or did not do something that they did. It also meant to give a false report in a court of law.

See: Ancient Trials (Lawsuit); Witness (Martyr)

Why did Jesus want this man to sell everything he had?

[19:21]

Jesus knew that the man loved money more than anything else. He did not truly trust in God or that Jesus was the messiah. He trusted in the things he had. Because of this, Jesus wanted him to sell all he had in order to follow him. All people do not need to sell everything they have to be Christians. This was not a command for all people in order for them to follow Jesus. Jesus knew the man's money kept him from completely trusting in him.

See: Messiah (Christ)

What was treasure in heaven?

[19:21]

Jesus spoke about some rewards people will get after they die when he spoke about treasure in heaven.

See: Reward; Heaven

Why was it hard for the rich to enter the kingdom of God?

[19:23]

Some scholars think it was hard for the rich to enter the kingdom of God because the people who were rich held onto their money and valuable things too tightly. That is, they trusted in their possession more than they trusted God. Jesus used the metaphor of a camel. A camel would never fit through the eye of a needle, which is less than one millimeter. However, Jesus wanted the disciples to know that though things might seem impossible to men, all things are possible for God.

See: Bless (Blessing); Kingdom of God; Metaphor

Advice to translators: Someone who has a lot of money is considered rich. They have riches.

What did Jesus want to teach the disciples?

[19:26]

Jesus wanted to teach his disciples that there was only one way to have peace with God and to enter into his kingdom.

People need to trust in Jesus. People should not trust in anything or anyone else.

See: Disciple; Kingdom of God

When will the Son of Man sit on his glorious throne?

[19:28]

Jesus spoke about a time when the Son of Man will sit on his glorious throne. Jesus was speaking about himself ruling his kingdom.

See: Son of Man; Glory (Glorify); Kingdom of God; Throne

How will the disciples judge Israel?

[19:28]

Jesus said that the disciples will sit on twelve thrones judging the twelve tribes of Israel. They will judge Israel in some way. However, he did not say when or how they would do this.

See: Disciple; Tribes of Israel; Judge (Judgment)

How will people be given “a hundred times” as much as they left behind?

[19:29]

Some scholars think Jesus spoke about the many homes that would be opened for the servants of God. The brothers and sisters were those who believed in Jesus and became brothers and sisters in Christ. Other scholars think Jesus spoke about spiritual blessings that replaced the homes and families that were left behind. The blessings might be considered “a hundred times” better than what they left behind.

See: Family of God; Spirit (Spiritual); Bless (Blessing); Reward

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## Mateo

### 19

<sup>1</sup>Calishile kuba ukwebati ulo Yesu apwile ukulanda aya amashiwi, alifumineko ku Galili no kwisa ku citungu ca Yudea icaba kwi shilya lya mu mana wa Yordani. <sup>2</sup>Amabumba yakalamba yali mukonkele, kabili alibondepe kulya. <sup>3</sup>AbaFarise balishile kuli ena, mukumweshwa, ukulanda kuli ena ati, "Bushe calisuminishiwa umuntu ukuleka umukashi wakwe pamulandu uuli onse?" <sup>4</sup>Yesu alyaswike no kulanda ati, "Bushe tamwabelenga ukwebati uwa balengele pa kutendeka abalengele umwaume no mwanakashi?" Uwa balengele kabili alilandile ati, 'Pamulandu wa ici umwaume akasha wishi na nyina no kuilunda ku mukashi wakwe, kabili aba babili bakaba umubili umo.' <sup>5</sup>Kanshi tabali babili, lelo umubili umo. Eco kanshi ico Lesa alundanya pamo, umuntu nangu umo epatukanya. <sup>6</sup>Balilandile kuli ena ati, "Nindo kanshi Mose atukonkomeseshe ukupela icitupa ca kulekaninapo no kumuleka umwanakashi alekuya?" <sup>7</sup>Alilandile kuli bena ati, "Ni pa kukosa kwa mitima yenu, Mose amisuminishe ukuleka abakashi benu, lelo tacali muli uyo musango ukufuma mu kutendeka. <sup>8</sup>Nkolanda kuli mwebo nati, uyo onse uwaleka umukashi wakwe, no kupa umbi, kanofye pa mulandu wa bulalelale, ninshi acita ubucende." <sup>9</sup>Abasambi balilandile kuli Yesu ati, "Umfwa cibe fyo ku muntu uuli no mukashi, te cabune ukupa." <sup>10</sup>Lelo Yesu alilandile kuli bena ati, "Te onse uwinga sumina iyi nsoselo, lelo kanofye kuli abo capelwa. <sup>11</sup>Pantu kwaliba ba mutungwi abafyalwafye ifyo fine ukufuma munda muli banyinabo, kabili kwaliba na bamutungwi abatungulwa na bantu, kabili kwaliba na ba mutungwi abailenga bamutungwi abene beka pa mulandu wa bufumu bwa mu mulu. Uyo uwinga sumina aya masambilisho, lekeni ayasumine." <sup>12</sup>Nolu abana banono bamo baliletelwe kuli ena pakwebati abikepo indupi no kupepa, lelo abasambi bali bakalipile. <sup>13</sup>Lelo Yesu alilandile ati, "Leken abana banono, kabili mwibalesha ukwisa kuli nevo, pantu ubufumu bwa mu mulu bwa abo abakuba ngefi." <sup>14</sup>Alibikele indupi shakwe pa bana, kabili alifumineko kulya. <sup>15</sup>Moneni, kwalishile umuntu kuli Yesu kabili alilandile ati, "Kasambilisha, bushe cabune nshi mfwiile ukucita pakwebati ningaba no mweo wa muyayaya?" <sup>16</sup>Yesu alilandile kuli ena ati, "Nindo wanjipushisha pa cabune? Ni umo fye ewabune, lelo umfwa ukofwaya ukwingila mu mweo, ubake amafunde." <sup>17</sup>No muntu alilandile kuli ena ati, "Mafunde nshi?" Yesu alilandile kuli ena ati, "Wilakwipaya, wilakucita bucende, wilakwiba, wilakushinina bukambone bwabufi, <sup>18</sup>cindika wiso na noko, ulekutemwa umwina mupalamano obe nga we mwine." <sup>19</sup>Umulumendo alilandile kuli ena ati, "Ifi fintu fyonse nalibela. Bushe findo ncili nkofwaikwa ukucita?" <sup>20</sup>Yesu alilandile kuli ena ati, "Umfwa ukofwaya ukuba uwa pwililika, kabiye, ushitishe fyonse ifyo wakwata, no kupela ku balanda, kabili ukakwata ifyuma mu mulu; kabili wise, unkonke." <sup>21</sup>Lelo ulo umulumendo aumfwile ifyo Yesu alandile, alile uwa bulanda, pantu alikwete ifyuma ifingi. <sup>22</sup>Yesu alilandile ku basambi bakwe ati, "Mucinefye nkolanda kuli mwebo nati, cakwafya umuntu umukankala ukwingila mu bufumu bwa mu mulu. <sup>23</sup>Nakabili nkolanda kuli mwebo nati, cakwangukapo ingamali ukupita mu linso lya nshindano ukucila umuntu umukankala ukwingila mu bufumu bwakwa Lesa." <sup>24</sup>Ulo abasambi baumfwile ici, balipapwike kabili balilandile ati, "Ninani kanshi uwingapusuka?" <sup>25</sup>Yesu alibaloleshe no kulanda kuli bena ati, "Ku bantu ifi fyakukosa, lelo kuli Lesa ifintu fyonse fyakwanguka." <sup>26</sup>Nolu Petero alyaswike no kulanda kuli ena ati, "Moneni, fwebo twalisha fyonse no kumikonka. Bushe nindo kanshi fwebo tukakwata?" <sup>27</sup>Yesu alilandile kuli bena ati, "Mucinefye nkolanda kuli mwebo nati, "Mucalo cipya ulo Umwana wa Muntu akekala pa cipuna cakwe ica bukata, mwebo mwe bankonka mukekala pa fipuna ikumi na fibili, ukupingula imikowa ikumi na ibili yakwa Isreali. <sup>28</sup>Onse uwasha amayanda, bamunyina, bankashi, wishi, nyina, abana, nangu impanga pamulandu we shina lyandi akapokelela ifya miku umwanda mu bwingi kabili akapyana umweo wa muyayaya. <sup>29</sup>Lelo abengi abantanshi bakaba abakulekelesha, na bakulekelesha bakaba abantanshi.

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## Matthew 20

### 20:1-16

Why did Jesus speak a parable about a landowner?

[20:1]

Jesus told the disciples a parable about a landowner. The landowner gave each man a denarius,. This was the amount of money he would get for working one day. He gave each man the same amount of money, even though they worked for different lengths of time. He wanted to teach them about how God rewarded people. He did this in a way that was just. He does not reward people who do more things or greater things. He rewards people on how much they obey God.

See: Parable; Disciple; Kingdom of God; Reward

When did the landowner hire these men?

[20:1]

He hired some men early in the morning, perhaps at 6am. The third hour was at 9am. The sixth hour was at 12pm. The ninth hour was 3pm. The eleventh hour was at 5pm. They worked to about 6pm.

How will the first be last?

[20:16]

Jesus said that the first will be last and the last will be first. This was a metaphor. He wanted people to know that people who are not honored while they live on earth will be rewarded and honored in Jesus' kingdom. However, the people who want to be honored while they live on earth will not be honored in Jesus' kingdom. Jesus wanted Christians to serve other people.

See: Metaphor; Reward; Kingdom of God

What did Matthew write in verse 16?

[20:16]

Some ancient copies of the Greek New Testament contain the words "many are called, but few are chosen." More and older copies of the Greek New Testament do not contain these words. Scholars think that Matthew did not write these words.

See: Differences in the Ancient Copies of the Bible

## 20:17-28

What did Jesus tell the disciples would soon happen?

[20:18]

Jesus told the disciples that he was going to die and would be made alive again. That is, he will be resurrected.

See: Disciple; Resurrect (Resurrection)

Who is the Son of Man?

[20:18]

See: Son of Man

Why did the chief priests and scribes give Jesus over to the Gentiles?

[20:19]

At this time, the Jews were not able to kill a criminal. Only their Roman leaders could do this. They were Gentiles. Jesus wanted to say that the Jewish leaders would get the Gentile leaders to kill Jesus.

See: Chief Priest; Scribe; Gentile

What did it mean to be flogged?

[20:19]

Jesus said that he was going to be flogged. That is, he would be beaten with a whip.

Who will sit at Jesus' right and left side in heaven?

[20:21, 20:23]

Jesus will sit at God the Father's right hand in heaven. Therefore, God is at Jesus' left hand side in heaven. However, God the Father is the one who decides who will sit at the right hand of Jesus (see: Matthew 20:23). The mother wanted her sons to be honored in heaven more than the other disciples.

See: God the Father; Heaven; Disciple

What was the cup Jesus was about to drink?

[20:22]

Jesus said that he was about to drink from a cup. This was a metaphor. He was about to suffer and die. When they said they could drink from this cup, Jesus prophesied that they would suffer and die.

See: Metaphor; Prophecy (Prophecy)

Why were the disciples angry with James and John?

[20:24]

Some scholars think the other disciples were angry with James and John because they asked Jesus to honor them in a special way. Other scholars think the other disciples were jealous or afraid James and John might be honored over them.

See: Disciple

Why did Jesus speak about the Gentiles?

[20:25]

Jesus spoke about the Gentiles. The Gentiles ruled over the Jews and were very harsh to them. However, Jesus did not want certain Christians to rule over other Christians in this way. He wanted Christian leaders to serve other Christians.

How did Jesus give his life as a ransom for many?

Jesus gave his life as a ransom for many. That is, he died so that people would be at peace with God. Matthew spoke about Jesus dying as a price to be paid for their sin. Jesus was punished for the sins of those who believe in him. By dying, Jesus set them free from being slaves to always wanting to sin.

See: Atonement (Atonement); Sin; Son of Man

Who will be honored in heaven?

[20:26]

Jesus taught the disciples that certain people will be honored in heaven. Just as Jesus came to serve, so Christians who serve other people will be honored in heaven.

See: Disciple; Heaven

## 20:29-34

Where was Jericho?

[20:29]

See Map: Jericho

Why did the crowd rebuke these men?

[20:31]

Matthew wrote that the crowd of people rebuked the two blind men. Some scholars think they wanted the blind men to be quiet to respect Jesus. Perhaps they were being very loud. Or perhaps they were rebuked for saying that Jesus is the messiah.

See: Messiah (Christ)

How was Jesus the Son of David?

[20:31]

The blind man called Jesus the "Son of David." David was one of Jesus' ancestors. He called him this because the messiah was prophesied to be one of David's descendants. He was to fulfill the covenant God made with David.

See: Messiah (Christ); Covenant with David ; Prophecy (Prophecy); Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

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## Mateo

### 20

<sup>1</sup>"Pantu ubufumu bwa mu mulu bwaba kubati mwine wa mpanga uwacelele ulucelo ukuya mukwingisha abancito mwibala lya myangashi. <sup>2</sup>Panuma yakusuminishanya na babomfi pa ndalama imo ubushiku bumo, alibatumine mwibala lya myangashi. <sup>3</sup>Alibwekelele nakabili pa nsa iyakulenga shitatu kabili alimwene ababomfi bambi baliminine tabakocita nangu cimo mu cisankano. <sup>4</sup>Kuli bena alilandile ati, 'Nemwe bene, kabiyezi mwibala lya myangashi, Kabili nkomipela icilingile!' Eco balile ku kubomba. <sup>5</sup>Alibwekelele nakabili pa nsa iyakulenga mutanda nakabili pansa iyakulenga pabula, nokucita cimo cine. <sup>6</sup>Nakabili pa nsa iyakulenga ikumi nalimo alile no kusanga bambi baliminine tabakocita nangu cimo. Kuli bena alilandile ati, "Nindo mwimanine tamukocita nangu cimo akasuba konse?" <sup>7</sup>"Balilandile kuli ena ati, pantu takuli utwingishe incito." <sup>8</sup>Alilandile kuli bena ati, "Nemwe bene kabiyezi mwibala lya myangashi." <sup>9</sup>"Ulo icungulo cafikile, umwine we bala lya myangashi atile kuli kangalila, 'kuta ababomfi no kubapela amalipilo yabo ukutendekela kuwakulekelesha ukufika kuwakubalilapo. <sup>10</sup>Ulo ababomfi abo baingishe incito pa nsa yakulenga ikumi na limo balishile, cila umo alipokelele indalama imo. <sup>11</sup>Ulo ababomfi bakubalilapo baishile, balitontonkenye ukwebati bakopokelela ukucilapo, lelo nabobene bapokele indalama imo cila muntu. <sup>12</sup>Ulo bapokelele amalipilo yabo, baliilishenye kumwine we bala. <sup>13</sup>Balilandile ati, 'Aba ababomfi bakulekelesha baposafoye insa imo mu mulimo, lelo wabalinganya kuli fwebo, fwebo fwebacucutika mukubomba mu kasuba no kupya kucikabilila. <sup>14</sup>Lelo umwine alyaswike no kulanda kuli umo uwa muli bena ati, "Cibusa, Nshikulufyenyene. Bushe tawa cisuminishanya nandibo indalama imo?" <sup>15</sup>Piita icananiko cobe ulekuya. Ndisalile ukupela ababomfi abakulekelesha ifyo mpele kuli weba. <sup>16</sup>Bushe tacasuminishiwa kuli nebo ukucita ifyo nkofwaya ku fintu fyandi? Nangu uli nakafindwe pantu ndi wabune <sup>17</sup>Eco abakulekelesha bakaba abantanshi, na bantanshi bakaba abakulekelesha." <sup>18</sup>Ulo Yesu alikuya ku Yerusalemu, alisendele abekumi nababili pambali, na munshila alilandile kuli bena ati, <sup>19</sup>"Moneni, tukoya ku Yerusalemu, no Mwana wa Muntu akopelwa kuli bashimapepo bakalamba na bakalamba. Bakamupingwila ukufwa <sup>20</sup>kabili akapelwa ku bena fyalo ku kumuseka, ukumulopola, no kumutanika. Lelo pa bushiku bwakulenga shitatu akabushiwa kubafwa." <sup>21</sup>Nolu nyina wa bana baume bakwa Sebede alishile kuli Yesu na bana bakwe abaume. Alifukeme ku cinso cakwe no kulomba cimo kuli ena. <sup>22</sup>Yesu atile kuli ena ati, "Nindo ukokabila?" Atile kuli ena ati, "'konkomesheni ukweba ati aba abana baume bandi babili bakekale, umo ku kuboko kwakulyo na umbi ku kuboko kwakuso, uho bufumu bwenu." <sup>23</sup>Lelo Yesu alyaswike no kulanda ati, "Tawishibe ico ukolomba. Bushe ulilingile ukunwa ulukombo uho nebo nkanwako?" <sup>24</sup>Balimwebele ati, "Tulilingile." <sup>25</sup>Alilandile kuli bena ati, "Mucinefyene mukunwa ulukombo lwandi. Lelo ukwikala ku kuboko kwandi ukwa kukulyo nangu ku kwakuso tecandi ukupela, Lelo ca abo abo capekanishiwa na Tata." <sup>26</sup>Ulo bambi abasambi ikumi baumfwile ifi, balikalipe sana palwa balya babili bamunyina. <sup>27</sup>Lelo Yesu umwine alibakutile no kulanda ati, "Mwalishiba ukwebati bakateka babena fyalo balatitikisha, kabili abantu bakucindama babomfya amaka pali bena. <sup>28</sup>Lelo tacifwile ukuba muli uyu musango pali mwebo. Lelo, onse ukofwaya ukuba umukalamba pali mwebo afwile ukuba umubomfi wenu, <sup>29</sup>na onse ukofwaya ukuba uwantashi pali mwebo afwile ukuba umubomfi wenu, <sup>30</sup>ngefyo Umwana wa Muntu taishile mukupyungilwa, lelo mukupyunga, no kupela umweo wakwe icilubula ca bengi." <sup>31</sup>Ulo bafumine ku Yeriko, ibumba ilikalamba lyalimukonkele. <sup>32</sup>Kwali impofu shibili ishaikela mu mbali ya musebo. Ulo shaumfwile ukwebati Yesu akopita, shalibilikishe, "Shikulu, Mwana Dabidi, tubeleleni uluse."

<sup>31</sup>Ibumba lyalibakalipile, no kubeba ukwikala tondolo, lelo balibilikishe ukucilapo, "Shikulu, Mwana Dabidi, tubeleleni uluse."<sup>32</sup>Nolu Yesu aliminine kabili alibakutile no kulanda ati, "Nindo mukofwaya nebo micitile?" <sup>33</sup>Balilandile kuli ena ati, "Mwe Shikulu, ukwebati amenso yesu yashibulwe." <sup>34</sup>Nolu Yesu, pakwikatwa ne nkumbu, alikete amenso yabo. Apopenefye balimwene kabili balimukonkele.

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## Matthew 21

### 21:1-11

Where were Bethpage, and the Mount of Olives?

[21:1]

See Map: Bethpage; Mount of Olives

How did Jesus enter into Jerusalem?

[21:2]

Jesus entered Jerusalem in the same way a king returned home after a great victory in a war. Often, they rode on horses or in a chariot. Jesus entered Jerusalem on a colt because he told people that he was the messiah and the king of the Jews (see: Zechariah 9:9). He also had a great victory. He lived the perfect life and was about to die so that people could have peace with God.

See: 21:1-11; Luke 19:28-44; John 12:12-19

See: Messiah (Christ); Atonement (Atonement); Chariot

See Map: Jerusalem

What was a colt?

[21:2]

A colt was a young donkey. This colt was with its mother, a donkey (see: Matthew 21:2). No one had ever ridden this colt.

Why did Jesus say, "the Lord has need of them"?

[21:3]

Some scholars think that Jesus said, "the Lord has need of them" to say that God needed them for God's purpose. Other scholars think Jesus said this because he was calling himself Lord. That is, he was calling himself God. Still other scholars think the owner of the colt was traveling with Jesus, and Jesus said the owner had need of the colt.

See: Jesus is God

What prophet said these things?

[21:4]

When Jesus did these things, he fulfilled the prophecy Zechariah made (see: Zechariah 9:9). Jesus was the king about whom Zechariah wrote.

Why did the disciples put their cloaks on the colt?

[21:7]

The disciples put their cloaks on the colt to make it easier for Jesus to ride on it. A cloak was a thick coat people wore outside of their clothes.

See: Disciple

Why did the people put things on the road?

The road on which Jesus rode the colt was dirty. The people showed the highest honor to Jesus by putting things on the road so that he would not get dirty. In ancient times, people did this to welcome a new king (see: 2 Kings 9:13).

Why did the people shout "hosanna"?

[21:9]

The people shouted "Hosanna" because they wanted God to save them. They said that Jesus came "in the name of the Lord." That is, God gave Jesus power and permission to reveal God's will. They believed Jesus was the messiah who came to begin the kingdom promised to David.

See: Save (Salvation, Saved from Sins); Heaven; Bless (Blessing); Messiah (Christ); Will of God; Covenant with David ; Reveal (Revelation)

What did the people think about Jesus?

[21:11]

The people thought Jesus was a prophet. However, they did not believe he was the messiah. They did not know that he was their king.

See: Prophet; Messiah (Christ)

See Map: Nazareth; Galilee

### 21:12-22

Why did Jesus make people leave the temple?

[21:11, 21:12]

Jesus made people leave the temple. These were people who sold things. He did not want people to try to make money in the temple. He only wanted people to go to the temple to worship God. People from every nation were to go to the temple

to pray (see: Isaiah 56:7). However, the Jews did not want other people to go to the temple to worship God. Instead, they used the area made for the Gentiles to worship God as a market to make money.

Jesus said the temple was made into a “den of robbers.” That is, a place where people who robbed other people lived (see: Jeremiah 7:11). Scholars think Jesus said the same thing Jeremiah wrote so everyone would know that the people did not honor God in the temple.

Earlier, Jesus also made people leave the temple (see: John 2:13-22).

See: Temple; Gentile; Worship; Pray (Prayer)

Why were the chief priests and scribes angry at Jesus?

[21:15]

The chief priests and scribes wanted to kill Jesus because of what he did. Some scholars think the chief priests and the scribes made money from the things sold in the temple. Jesus stopped them from making money in the temple. Other scholars think they were angry because the children said that Jesus was the messiah.

See: Temple; High Priest; Chief Priest; Scribe; Messiah (Christ)

Where did the Jewish leaders read this?

[21:16]

The Jewish leaders read the things Jesus said in Psalms (see: Psalms 8:2).

Where was Bethany?

[21:17]

See Map: Bethany

Why did Jesus curse the fig tree?

[21:19]

Jesus saw a fig tree. It did not have fruit. He cursed it. He did not do this because he was hungry or angry. It was a metaphor. In the same way a fig tree produced figs, so God wanted Israel to produce fruit. That is, he wanted Israel to serve and obey him. However, they did not do this. Therefore, they made themselves useless to God.

See: Curse; Fruit (Metaphor); Metaphor

Why did Jesus speak about a mountain?

[21:21]

Jesus spoke about a mountain to teach his disciples. This was a metaphor. He wanted to say they could do great things if they trusted in God, that is, Jesus wanted the disciples to pray with faith. They were not actually going to move a mountain. This was hyperbole. However, God did many miracles through these disciples after Jesus was made alive again.

See: Disciple; Metaphor; Miracle; Hyperbole; Pray (Prayer); Faith (Believe in)

## 21:23-32

Who were the elders?

[21:23]

The elders were the Jewish leaders who were older men.

See: Elder; Chief Priest

Why did the leaders want to know who gave Jesus permission to do the things he did?

[21:23]

The Jewish leaders asked Jesus who gave him permission to do the things he did. They did not think God gave him permission to do the things he did. They thought Satan gave him permission to do these things. Some scholars think the leaders really wanted to have Jesus say that God sent him. They thought that the Law of Moses said they could kill him if he did this. However, God sent Jesus.

See: Satan (The Devil); Law of Moses

Why did Jesus ask the leaders about the baptism of John?

[21:25]

Jesus asked the leaders about who gave John the Baptist permission to do the things he did. The people in Israel loved John the Baptist. They thought God sent him. John the Baptist said that Jesus was the messiah. The leaders were afraid of saying that God sent John because they would also have to say that God sent Jesus. However, the people would be angry with these leaders and reject them if they said that God did not send John.

See: Baptize (Baptism); Messiah (Christ)

Why did Jesus speak about two sons?

[21:28]

Jesus spoke about two sons. One son said no, but obeyed his father. The second son said yes to his father but did not obey him. This was a parable. He wanted the Jewish leaders to know that the people who sinned, but came to believe in him were like the first son. The Jewish leaders who said nice things to Jesus but did not believe in him were like the second son. The Jewish leaders rejected Jesus and rejected God who sent Jesus. The tax collectors and prostitutes believed in Jesus, therefore they obeyed God.

See: Parable; Tax (Tax Collector, Toll) ; Prostitute (Prostitution) ; Repent (Repentance); Will of God; Kingdom of God; Sin

## 21:33-46

Why did Jesus talk about a vineyard?

[21:33]

Jesus used a parable about a vineyard. He did this to talk about Israel. In the same way a farmer makes and protects a vineyard, so God made and protects the nation of Israel. God gave certain leaders permission to care for Israel. He sent prophets to Israel to help the Israelites obey God. However, they did not do what these prophets said to do. Finally, God sent Jesus. That is, he sent his son. Then the Jewish leaders had him killed.

See: Parable; Vine (Vineyard); Prophet; Son of God

Why did the owner of the vineyard send servants?

[21:34]

The owner of the vineyard sent his servants to get what they promised to the owner for using his land. They promised him a certain part of what they grew.

Why did the men beat the servants?

[21:35]

These men did not want to give the servant what they promised to give to the owner of the land. Therefore, they beat the servants. They wanted the owner to know they were not going to give him anything and that he should not send any more servants.

What was an inheritance?

[21:38]

See: Inherit (Inheritance, Heir)

From what scripture did Jesus quote?

[21:42]

See: Psalm 118:22-23

How would the kingdom of God be taken away from the Jewish leaders?

[21:43]

Jesus said the kingdom of God would be taken away from the Jewish leaders. He was rejecting them because they rejected him. They would not be a part of his kingdom. Jesus also said he would give it to another nation that produced fruit. That is, people who obey him and honor him will inherit the kingdom of God. This included Gentile people who obeyed and honored Jesus.

See: Kingdom of God; Fruit (Metaphor); Inherit (Inheritance, Heir); Gentile

Why did the Jewish leaders want to arrest Jesus?

[21:46]

The Jewish leaders wanted to arrest Jesus after they heard what he said. That is, they wanted to catch him so they could kill him. This is because they knew he was speaking about them. Jesus knew the Jewish leaders wanted to kill him.

Why were the Jewish leaders afraid of the crowd?

[21:46]

Matthew wrote that the Jewish leaders feared all the people there. Many people thought Jesus was a great man. However, Matthew wanted people to know that the Jewish leaders feared the people more than they feared God. They thought they were obeying God by killing Jesus. However, they were not obeying God.

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## Mateo

### 21

<sup>1</sup>Ulo Yesu na basambi bakwe bapalamine ku Yerusalemu kabili balifikile ku Betifage, ku Lupili lwa Miolife, nolu Yesu alitumine abasambi bakwe babili, <sup>2</sup>ukulanda kuli bena ati, "Kabiyeni mu mushi uukonkelepo, kabili ilyo linefye mukosanga punda alikakilwe palya, no musepela pamo nankwe. Mufikakule no kufileta kuli nebo. <sup>3</sup>Umfwa umo alanda ifili fyonse kuli mwebo palwa ifyo, mukolanda ati, 'Shikulu akofikabila,' kabili uyo muntu apopenefye akomupela mwise nafyo."<sup>4</sup>Nomba ifi fyonse fyalicitike mukufikilisha ifyalandilwe ukupitila muli kasesema, ukwebati, <sup>5</sup>"Eba umwana mwanakashi wa Sione, 'Mona, imfumu yobe ikoisa kuli webu, Iyakufuka kabili ilininine pali punda - na pa musepela, umwana wa mpunda.'"<sup>6</sup>Nolu abasambi balile no kucita ifyo Yesu abebele. <sup>7</sup>Baliletele impunda no musepela kabili balibikilepo amalaya yabo, kabili Yesu alinininepo no kwikala pa malaya. <sup>8</sup>Na bengi mwi bumba balyanshike amalaya yabo mu musebo, kabili bambi bakontwele imisambo ya fimuti no kwanshika mu musebo.<sup>9</sup>Nolu amabumba aya tangile pa ntanshi yakwa Yesu na abo abalikumukonka balikubilikisha ati, "Hosana kuli Mwana Dabidi! Wakupalwa uukoishila mwi shina lyakwa Shikulu! Hosana mu myulu mwa kusansama!"<sup>10</sup>Ulo Yesu afikile ku Yerusalemu, onse umusumba walisunkene kabili balilandile abati "Ninani uyu?"<sup>11</sup>Amabumba yalyaswiwe ati, "Uyu ni Yesu kasesema ukufuma ku Nasareti mu Galili."<sup>12</sup>Nolu Yesu alingile mwi tempele. Alitamfishe bonse abo abalikushitisha no kushita mwi tempele, no kupilibula amatebulo ya bakakabula wa ndalama ne fipuna fya balikushitisha inkunda. <sup>13</sup>Alilandile kuli bena ati,

"Calilembwa ati, 'Ing'anda yandi iketwa ing'anda ya mapepo,' lelo mwaicita ininga ya bapupu.'" <sup>14</sup>Nolu impofu na bakulemana balishile kuli ena mwi tempele, kabili alibondepe. <sup>15</sup>Lelo ulo bashimapepo bakalamba na bakalamba bamwene ifyakupapa ifyo acitile, kabili ulo baumfwile abaice bakopunda mwi tempele kabili bakolanda ati, "Hosana kuli Mwana Dabidi," balifulilwe sana. <sup>16</sup>Balilandile kuli ena ati, "Bushe ulyumfwile ifyo bakolanda?" Yesu alilandile kuli bena ati, "Ee! Lelo tamwabelenga ati, 'Ukufuma mutunwa twa twana utunono no tukoonka emo mwapekanishisha amalumbo?'" <sup>17</sup>Nolu Yesu alibashile no kufuma mu musumba ukuya ku Betani kabili alisendeme ubushiku kulya. <sup>18</sup>Nomba ulucelo ulo abwelelemo ku musumba, alyumfwile insala. <sup>19</sup>Pakumona icimuti ca mukunyu mu mbali ya musebo, alile kuli cena kabili tasangileko nangu cimo kanofye amabula. Alilandile kuli cena ati, "Kwikatala akuba ifisabo kuli weba nakabili," kabili apopenefye icimuti ca mukunyu calyumine. <sup>20</sup>Ulo abasambi bamwene ifi, balisungwike no kulanda abati, "Nga kanshi icimuti ca mukunyu cauma shani apapene?" <sup>21</sup>Yesu alibaswike no kulanda ati, "Mucine nkolanda kuli mwebo nati, umfwa mulikwete icicetekelo no kukana twishika, tamwakacite fye ici cacitika ku mukunyu, lelo mukalanda kuli ulu lupili, 'Sendwa no kuposwa muli bamba,' kabili fili no kucitwa. <sup>22</sup>Fyonse ifyo mwalomba mwipepo, mulicetekele, mukapokelela." <sup>23</sup>Ulo Yesu aingile mwi tempele, bashimapepo bakalamba na bakalamba ba bantu balishile kuli ena ulo alikusambilisha kabili balilandile ati, "Bushe ni kunsambu nshi ucitila ifi fintu, kabili ninani akupele ishi nsambu?" <sup>24</sup>Yesu alyaswike no kulanda kuli bena ati, "Nanebo nkomipusha ilipusho limo. Umfwa mwanjasuka, nkomweba mu nsambu ncitila ifi fintu. <sup>25</sup>Ulubatisho lwakwa Yohane - nikwi lwafumine ? Ni ku mulu nangu ni ku bantu?" Balilanshenye abene umo babebele, ukwebati, "Umfwa twalanda ati, 'Ni ku mulu,' alatweba ati, 'Ninshi tamwamusuminine?' <sup>26</sup>Lelo umfwa twalanda ati, 'Ni ku bantu,' tukotina ibumba, pantu bonse baishibe ati Yohane ni kasesema." <sup>27</sup>Nolu balyaswike Yesu no kulanda ati, "Tatwaishiba." Kabili alilandile kuli bena, "Nanebo nshamwebe mu nsambu ncitila ifi fintu. <sup>28</sup>Lelo mukotontonkanya shani? Umuntu alikwete abana baume babili. Alile ku wa kubalilapo no kulanda ati, "We mwana, kabiye kabombe ilelo mwi bala lya myangashi." <sup>29</sup>Umwana alyaswike no kulanda ati, 'Nshayeko,' lelo panuma alipilibwile itontontonkanyo lyakwe kabili alile. <sup>30</sup>"Nolu umuntu alile ku mwana wa cibili no kulanda ifintu fimo fine. Alyaswike no kulanda ati, emukwai nkoya,shikulu,' lelo taileko. <sup>31</sup>Bushe ninani pali aba abana baume babili uwacitile ubufwayo bwakwa wishu?" Balilandile ati, "Uwa kubalilapo." Yesu alilandile kuli bena ati, "Mucinefye nkolanda kuli mwebo nati, bakasonkesha bamisonko na banakashi bacilende bakamitangilila ukwingila mu bufumu bwakwa Lesa. <sup>32</sup>Pantu Yohane alishile kuli mwebo mu nshila ya bulungami, lelo tamwamucetekele. Lelo bakasonkesha ba misonko na banakashi bacilende balimucetekele. Lelo mwebo, nangu ulo mwamwene ifi, tamwalapile panuma no ku mucetekela. <sup>33</sup>"Kutiken ku mulumbe na umbi. Kwali umuntu, umwine wa mpanga. Alilimine ibala lya myangashi, alishingulwisheko ulubango, alimbilemo umwakukamina umwangashi, alikulile no lupungu lwakwa kalinda, kabili alilisekeshe ku balimi ba myangashi. Nolu alile ku calo cimbi. <sup>34</sup>Ulo inshita ya kusombola ifisabo yapaleme, alitumine ababomfi bakwe ku balimi ba myangashi ukuya kupokako ifisabo fyakwe. <sup>35</sup>Lelo abalimi ba myangashi balibulile ababomfi bakwe, balyuminepo umo, ukwipaya umbi, no kupola umbi amabwe. <sup>36</sup>Nakabili, umwine we bala alitumine na bambi ababomfi, abengi ukucila abapakubala, lelo abalimi bali bacitile cimo cine. <sup>37</sup>Panuma ya ifyo, umwine alitumine umwana mwaume wakwe kuli bena, ukwebati, 'bakamucindika umwana wandi.' <sup>38</sup>"Lelo ulo abalimi ba myangashi bamwene umwana, balilandile umo babebele ati, 'Uyu empyani. Iseni, natumwipaye no kupyana icabupyani cakwe.' <sup>39</sup>Eco balimusendele, balimufumishe kunse ye bala no kumwipaya. <sup>40</sup>Nomba ulo umwine we bala akesa, akabacita shani abalimi ba myangashi?" <sup>41</sup>Balilandile kuli ena ati, "Akabonaula cibi abo ababifi ba bantu, no kusekesha ibala ku balimi bambi, abantu abenga mupela icakaniko cakwe ica filimwa pa nshita ya busomboshi." <sup>42</sup>Yesu alilandile kuli bena ati, "Bushe tamwabelenga mu malembo, 'Ilibwe ilyo bakakula basulile elyaba umutwe wa pa cifutu. Ifi efyacita Shikulu, kabili ca kupapa mu menso yesu?' <sup>43</sup>Eco kanshi nkolanda kuli mwebo nati, ubufumu bwakwa Lesa bukapokwa kuli mwebo no kupelwa ku luko ulukotwala ifisabo fya luko. <sup>44</sup>Onse uukaponena pebwe ili akaputaulwa mutupimfya. Lelo uuli onse uo likaponena akashonaulwa." <sup>45</sup>Ulo bashimapepo bakalamba na baFarise baumfwile imilumbe iyi, balilwike ati akolanda pali bena, <sup>46</sup>Balifwaile ukumwikata, lelo balitinine ibumba, pantu abantu bamwishibile nga kasesema.

## Matthew 22

### 22:1-14

What was a parable?

[22:1]

See: Parable

Why did Jesus want this man to invite certain types of people to a dinner or a banquet?

[22:3]

Jesus wanted this man to invite certain types of people to a feast because Jesus wanted God to reward them in the kingdom of heaven. Jesus sent his servants to call those who had been invited to this feast. He was talking about the Jews. He wanted the Jews to believe in him, but they rejected him. When he spoke about the king, Jesus was speaking about himself. He also wanted to say that the Jews did evil things to the apostles. When he spoke about those who were not invited, he was speaking about the Gentiles. The Gentiles believed in Jesus and would be rewarded. When Jesus spoke about the man not wearing wedding clothes, he was speaking about someone who wanted to be rewarded by God, but who rejected Jesus. Jesus will punish this man.

See: Wedding; Reward; Kingdom of God; Apostle; Punish (Punishment)



What is the outer darkness?

[22:13]

Jesus spoke about the outer darkness. He was speaking about hell. This is a place where people will be punished for their sins.

See: Hell; Punish (Punishment); Sin

What did it mean that many people are called but few are chosen?

[22:14]

Jesus said that many people were called but few people were chosen. He wanted everyone to believe in him, but only a few people believed in him. Everyone could believe in him and be rewarded, but most people reject him.

See: Elect (Election); Call (Calling); Reward; Kingdom of God

## 22:15-22

What was a pharisee?

[22:15]

See: Pharisees

How did the Jewish leaders try to trap Jesus?

[22:15]

The Jewish leaders tried to trap Jesus. That is, they tried to get Jesus to say something that would cause someone to be angry with him. They wanted Jesus to speak against the leader of the Roman Empire. They did this by asking Jesus about paying taxes to the ruler of the Roman Empire. The Jewish leaders asked Jesus about paying taxes. The Romans made the Jews pay taxes to them every year. The Jews had to pay the Romans to rule them. The Jews did not like having to pay this tax. The Jews would have been angry if Jesus said that the Jews should pay this tax to the Romans. The Romans would be angry if Jesus said that the Jews should not pay this tax to the Romans.

See: Tax (Tax Collector, Toll); Rome (Roman Empire, Caesar)

What was a Herodian?

[22:16]

A Herodian was someone who served King Herod. He was the leader of the Jews and served the Romans.

See: King Herod

What was a hypocrite?

[22:18]

A hypocrite was a person who said one thing, but they did not believe it. Or they said something and did not do it.

See: Hypocrisy (Hypocrite)

What was a denarius?

[22:19]

See: Denarius

What were the things that belonged to Caesar?

[22:21]

The things that belonged to Caesar were all things that allowed him to govern Rome. This included taxes that must be paid to his government. The coins, at that time, had the face of Caesar imprinted on them.

See: Rome (Roman Empire, Caesar)

What were the things that belonged to God?

[22:21]

Scholars think Jesus was speaking about people's hearts when he spoke about the things that belonged to God. That is, a person should live according to faith. They should love, worship, and obey God. God is the creator of everything. He is rules everything. Therefore, all things belong to God.

See: Heart (Metaphor); Faith (Believe in)

## 22:23-33

What did the Sadducees think happened when people died?

[22:23]

The Sadducees did not think that people would be resurrected. That is, they did not think people would go to heaven or hell when they died. They did not believe in many things taught in the Bible.

See: Sadducees; Resurrect (Resurrection) ; Heaven; Hell

Why did the Sadducees ask Jesus this question?

[22:28]

The Sadducees tried to trap Jesus by asking this question. They wanted Jesus to say something that would make people angry. They thought their question proved that no one would be resurrected.

See: Law of Moses; Sadducees; Inherit (Inheritance, Heir); Resurrect (Resurrection)

Why did Jesus say to the Sadducees, "you do not know the scriptures or the power of God"?

[22:29]

When Jesus told the Sadducees they did not “know the scriptures or the power of God” he meant they had not understood the scriptures correctly. That is, they did not understand what the Bible taught about resurrection. They also did not understand God’s power to raise a person from the dead and give them a new body.

See: Sadducees; Heaven; Worship; Angel; Resurrect (Resurrection)

Why did Jesus speak about Abraham, Isaac, and Jacob?

[22:32]

See: Exodus 3:6

## 22:34-46

What was meant by the words, “on these two commandments depend the whole law and the prophets”?

[22:40]

Jesus told the lawyer that the two greatest commandments were to love God and to love other people. That is, if a person loved God and people the way the Bible told them to, then they obeyed all of the Law of Moses.

See: Scribe; Command (Commandment); Law of Moses

What are the Law and the prophets?

[22:40]

See: Old Testament (Law and Prophets)

What was meant by the words, “how then does David in the spirit call him Lord”?

[22:43]

Scholars think that Jesus wanted his listeners to know that the Holy Spirit told David what to say when he wrote Psalm 110:1.

See: Holy Spirit

What did David mean with the words, “the Lord said to my Lord”?

[22:44]

Scholars think that when David said, “the Lord said to my Lord” he was speaking about the messiah whom God sent. In other words, David said, “God (Yahweh) said to my Lord (Messiah).” David said that Jesus is God. God will also make the messiah’s enemies his footstool. That is, one day God will defeat all of the messiah’s enemies.

See: Lord; Yahweh (I am); Messiah (Christ); Trinity; Jesus is God

Why did people stop asking Jesus questions?

[22:46]

Matthew wrote that people stopped asking Jesus questions. This was because they knew they could not trap Jesus by asking him questions because of the way Jesus answered them.

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## Mateo

### 22

<sup>1</sup>Yesu alilandile kuli bena na kabili mu milumbe, ukwebati, <sup>2</sup>“Ubufumu bwa mu mulu bwaba kubati ni mfumu imo iyateyenye umutebeto wa bwinga bwa mwana wakwe umwaume. <sup>3</sup>Alitumine abasha bakwe mukwita abo abalalikwe ukwisa ku mutebeto wa bwinga, lelo tabaishile.” <sup>4</sup>Nakabili imfumu yalitumine abasha bambi, ukwebati, kebeni abalalikwe, “Moneni, ninteyanya umulalilo wandi. Ing’ombe shandi ishilume, ne ng’ombe ishaina shilipaiwe ne fintu fyonse filiteyanishiwe, Iseni ku mutebeto wa bwinga.” <sup>5</sup>“Lelo tabayangilweko kabili balifuminapo no kuya, umo kwi bala lyakwe, naumbi ku makwebo yakwe. <sup>6</sup>Elo bambi balikete abasha ba mfumu, ukubasebanya, no kubepaya. <sup>7</sup>Imfumu yalikalipe, kabili yalitumine abashilika baiko no konaula balya bantalamisoka no koca umusumba wabo. <sup>8</sup>Nolu alilandile kubasha bakwe ati, Ubwinga buliteyanishiwe lelo abo abalalikwe tabayene iyo. <sup>9</sup>Eco kabiyeni pa mampatu ya nshila no kwita abantu abengi ku mutebeto wa bwinga abo mukosanga.” <sup>10</sup>“Abasha balile pa mampatu ya nshila no kukolonganya pamo bonse abantu abo basangile, bonse ababi nabasuma, kanshi ing’anda ya bwinga yaiswilemo na beni.” <sup>11</sup>Lelo ulu mfumu yaishilemo ku kumona abeni, yalimwenemo umo uushafwele insalu sha bwinga. <sup>12</sup>Imfumu yalilandile kuli ena ati, ‘Cibusa, bushe wingile shani muno ukwabula ilaya lya bwinga?’ Lelo umwaume talandilepo. <sup>13</sup>Elyo imfumu yatile kubabomfi, kakileni uyu umuntu amaboko na makasa, no kumuposa kunse ku mfinshi, ukukaba ukulila no kusumanya ameno.’ <sup>14</sup>Pantu abaitwa bengi, lelo abasalwa banono.” <sup>15</sup>Nolu abaFarise balile no kupangana pafyo Yesu bengamuteya mukulanda kwakwe. <sup>16</sup>Nolu balitumine abasambi babo kuli ena, pamo na bena Herode. Balilandile kuli Yesu ati, “Kasambilisha, twalishiba ukwebati uli wa cishinka, kabili usambilisha inshila yakwa Lesa mu cine. Tausakamana itontontanyo lya uli onse, kabili tawakwata akapatulula pakati ka bantu. <sup>17</sup>Eco twebwe, ukotontontanyapo shani? Bushe calisuminishiwa ukupelako umusonko kuli Kaisare nangula iyo?” <sup>18</sup>Lelo Yesu alilwike ububifi bwabo no kulanda ati, “Nindo mukonjesesha, mwe babubi munda? <sup>19</sup>Ndangeni indalama ya musonko,” Elo baletete ndalama kuli ena. <sup>20</sup>Yesu alilandile kuli bena ati, “Cimpasho cakwa nani ici kabili lishina nshi ili?” <sup>21</sup>Balilandile kuli ena ati, “fyakwa Kaisare.” <sup>22</sup>Nolu Yesu alilandile kuli bena ati, “Ninshi peleni ifya kwa Kaisare kuli Kaisare, na kuli Lesa ifintu fya kwa Lesa.” <sup>23</sup>Ulo baumfwile ici, balipapwike. Nolu balimushile no kuya. <sup>24</sup>Pali bulya bushiku bamo aba Saduki, abalanda ati takwaba kubuka, balishile kuli ena. Balimwipwishe, <sup>25</sup>ukwebati, “Kasambilisha, Mose alilandile ati, umfwa umwaume afwa,

ukwabula abana, wabo afwile aupa umukashi wakwe no kufyalila wabo abana.<sup>125</sup> Kwaliko bamunyina cine-lubali. Uwakubalilapo alyupile na panuma alifwile. Tashilepo abana, alishile umukashi wakwe kuli wabo.<sup>26</sup> Elo wabo uwa bubili alicitile cimo cine, Elo no wa butatu, eflyo cali ifyo fine ukufikafye na kuli wabo wakulenga cine-lubali.<sup>27</sup> Panuma ya aba bonse, umwanakashi alifwile.<sup>28</sup> Nomba mukubushiwa, akesa kuba umukashi wakwa nani pali abo bamunyina cine-lubali? Pantu bonse balimupile.<sup>29</sup> Lelo Yesu alyaswike no kulanda kuli bena ati, "Mulilubile pantu tamwaishiba amalemba nangu amaka yakwa Lesa.<sup>30</sup> Pantu mukubushiwa tabakalekupa nangu ukupwa. Lelo, bakaba kubati ni bamalaika mu mulu.<sup>31</sup> Lelo palwa kubushiwa kwa bafwa, bushe tamwabelenga ifyo Lesa alandile kuli mwebo, ukwebati,<sup>32</sup> "Nine Lesa wakwa Abrahamu, Lesa wakwa Isaki, Lesa wakwa Yakobo"? Lesa te Lesa wa bafwa, lelo wa bamweo."<sup>33</sup> Ulo amabumba yaumfwile ifi, yalipapile pa kusambilisha kwakwe.<sup>34</sup> Lelo ulu abaFarise baumfwile ukwebati Yesu alitalalike aba Saduki, balikolonye bonse pamo.<sup>35</sup> Umo muli bena, incenshi ya malango, yalimwipwishe ilipusho, ku kumwesh-<sup>36</sup> "Kasambilisha, lifunde nshi ilikalamba mu malango?"<sup>37</sup> Yesu alilandile kuli ena, "Ulekutemwa Shikulu Lesa obe no mutima obe onse, no mweo obe onse, na mano yobe yonse."<sup>38</sup> Ili efunde ilikalamba kabili ilya ntanshi.<sup>39</sup> Kabili ifunde ilya bubili lyaba ifi- 'Ulekutemwa umwina mupalamano nga we mwine.'<sup>40</sup> Pali aya amafunde yabili emwashintilila amalango yonse na bakasesema.<sup>41</sup> Nomba ulu abaFarise balilongene pamo, Yesu alibepwishe ilipusho.<sup>42</sup> Alilandile ati, "Nindo mutontonkanya palwa kwa Kristu? Mwana wakwa nani?" Balilandile kuli ena ati, "Ni mwana Dabidi."<sup>43</sup> Yesu alilandile kuli bena ati, "Nindo kanshi Dabidi pakuba mu mupashi amukutula ati Shikulu, ukwebati,<sup>44</sup> Shikulu alilandile kuli Shikulu wandi ati, "Ikala ku kuboko kwandi ukwakulyo, mpaka nkalenge abalwani bobo icakunyantapo amakasa yobe"?<sup>45</sup> Kanshi Dabidi nga akuta Kristu 'Shikulu,' kuti aba shani mwana Dabidi?"<sup>46</sup> Takwali nangu umo uwamwaswike shiwi, kabili takwali umuntu uwaeshe ukumwipusha ilipusho ilili lyonse ukufuma pali bulya bushiku.

## Matthew 23

### 23:1-12

How did the scribes and pharisees sit in Moses's seat?

[23:2]

Jesus said that the Scribes and Pharisees sit in Moses' seat. This was a metaphor. He wanted to say they thought God gave them permission to do the things that Moses did. When Moses told people to do something in the Law of Moses, it was as if God told them to do it. The Scribes and Pharisees thought this was true when they taught people.

See: Scribe; Pharisees; Metaphor; Law of Moses

Why should people not imitate the deeds of the Scribes and Pharisees?

[23:3]

Jesus said that the people should not imitate the deeds of the Scribes and Pharisees. That is, they should not do the same types of things the Scribes and Pharisees did. This is because the Scribes and Pharisees did not do the things they taught. They taught good things, but they did not do these good things.

See: Scribe; Pharisees

What were phylacteries?

[23:5]

Phylacteries were leather bags or boxes in which pieces of parchment with portions of the Law of Moses written on them were placed. The Jewish leaders wore these on the forearms or fastened in some way onto their foreheads.

See: Deuteronomy 6:8, 11:18

Advice to translators: Parchment were pieces of leather and someone could write on them.

What did it mean for the Pharisees to "enlarge the edges of their garments"?

[23:5]

The Jews wore clothes with tassels on the edges or corners. These were to remind the people of the Law of Moses. The Pharisees purposefully wore the tassels on the edges of their garments extra long, so people would see them and want to honor them. They did not do this to honor God.

See: Law of Moses; Pharisees

See: Numbers 15:38-39

Why did Jesus not want people to be called "rabbi"?

[23:8]

Some scholars think Jesus did not want people to want to be called "rabbi" because people who did this thought they were greater than other people. Fewer scholars think Jesus was saying that there was truly only one "rabbi" or teacher God sent to men, and that was Jesus.

See: Rabbi

Why did Jesus not want people to be called "father"?

[23:9]

Jesus did not want people to call someone "father" in this way because there is only one who Jesus believed was the father, and that is God. God is the only father in this way and is the only one to be honored as father.

See: God the Father

What did Jesus want people to do?

[23:11, 23:12]

Jesus wanted people to serve one another. In the kingdom of God, those who are considered the greatest are those who serve others. They serve others because this honors God. If they do not do this, then God will humble them in some way.  
See: Kingdom of God

## 23:13-22

What was a woe?

[23:13]

See: Woe

What was a hypocrite?

[23:13]

A hypocrite was someone who said one thing and did something different.

See: Hypocrisy (Hypocrite)

How do the scribes and Pharisees shut the kingdom of heaven?

[23:13]

Jesus said that the Scribes and Pharisees shut the kingdom of heaven. Some scholars think the Pharisees did this by teaching false things about God. They did not want people to enter into the kingdom of heaven. They could not help people to be at peace with God because they were not at peace with God.

See: Scribe; Pharisees; Kingdom of God

What did Matthew write in verse 14?

[23:14]

Some ancient copies of the Greek New Testament include a verse 14 which says, "Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, while you make a show of long prayers. You will therefore receive greater condemnation." Other ancient copies of the Greek New Testament put these words after verse 12. More and older copies of Greek New Testament do not contain these words. Scholars do not think Matthew wrote these words.

See: Differences in the Ancient Copies of the Bible

What did Jesus mean by telling the Pharisees, "you go over sea and land to make one convert"?

[23:15]

When Jesus said the Scribes and Pharisees went over sea and land to make one convert he was using a figure of speech. That is, they worked very hard to get someone to worship God in the way they thought was right. However, when they do this, they taught them the wrong things. This made it harder for them to know the right things. People would not have peace with God even though the Pharisees promised them peace with God.

See: Scribe; Pharisees

What was a blind guide?

[23:16]

Jesus spoke about a blind guide. This was a metaphor. A guide was someone who helped people to know where to go or what to do. When he said they were blind, he wanted to say that they did not understand spiritual things.

See: Blind (Metaphor)

What did it mean for someone to "swear"?

[23:16]

he Pharisees were wrong with their teaching about swearing an oath. Jesus taught them that it was wrong to break any oath.

See: Swear (Oath)

Why did Jesus talk about a cup and a plate?

[23:25, 23:26]

When Jesus taught about the cup and the plate, he used a metaphor. Just as a person cleaned the outside of a cup, so Jesus was telling the Jewish leaders that they were only concerned about how they looked on the outside. That is, they were concerned with what people thought of them. Jesus taught the Jewish leaders that they should be more concerned about the things they thought and wanted to do. If they did that, they would do the right things.

See: Metaphor; Clean and Unclean

How were the Jewish leaders like whitewashed tombs?

[23:27]

When Jesus said the Jewish leaders were like whitewashed tombs he used a metaphor. Some scholars think Jesus was telling the Pharisees that they tried to make themselves look good on the outside, but on the inside was nothing but unclean thoughts and lives.

See: Tomb; Metaphor; Clean and Unclean

## 23:29-39

Why did Jesus talk about the prophets?

[23:29]

Jesus rebuked the Jewish leaders. These leaders thought they honored the prophets by decorating their tombs. They thought they would not have killed the prophets if they were alive when the prophets were alive. However, Jesus lived among the Pharisees and he was God's greatest prophet. The Pharisees wanted to kill Jesus. They would be punished and live forever in hell because they rejected Jesus.

See: Prophet; Pharisees; Punish (Punishment); Hell

Who did Jesus send?

[23:34]

Jesus talked about sending certain people. These were the prophets and apostles. He sent them to Israel to declare the truth about Jesus. He prophesied that the Jewish leaders would also reject the people Jesus sent. All people who followed the Jewish leaders will also be punished.

See: Prophet; Apostle; Prophecy (Prophecy) ; Synagogue; Crucify (Crucifixion); Punish (Punishment)

Who were Abel and Zechariah?

[23:35]

Abel and Zechariah were people who were killed because they obeyed God. In the Old Testament, Abel was the first person murdered, and Zechariah was the last person murdered.

See: Old Testament (Law and Prophets)

What did Jesus say to Jerusalem?

[23:37]

Jesus spoke to Jerusalem. He was speaking to the Jews. God sent prophets to the Jews so they would honor and obey God. However, they did not want to do these things. Because of this, God will punish the Jews. They will not see Jesus until he returns.

See: Psalm 118:26

See: Jesus' Return to Earth; Prophet; Punish (Punishment)

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## Mateo

### 23

<sup>1</sup>Nolu Yesu alilandile ku mabumba na ku basambi bakwe. <sup>2</sup>Alilandile ati, "bakalemba na baFarise bekala pa cipuna cakwa Mose. <sup>3</sup>Eco fyonse ifyo bamikonkomesha ukucita, citeni ifi fintu no kufibaka, Lelo mwikonkelesha ificitwa fyabo, pantu balalanda ifintu lelo tabaficita. 'Eee, balakaka ifisendo ifyafina ifyo ifyashupa ukusenda, no kufibika pa mabeya ya bantu. Lelo abene teti bekateko umunwe ukwebati basendeko. <sup>5</sup>Balacita ificitwa fyabo fyonse pakwebati ba bamone ku bantu. Pantu balapanga utupampa twa malembo, no kukusha ulutwe lwa mingila yabo. <sup>6</sup>Balitemwa ififulo fyabucindami pa matebeto ne fipuna fyabucindami muma synagoge, <sup>7</sup>no kubaposha ukwa mucinshi mufisankano, no kwitwa 'Rabbi' ku bantu. <sup>8</sup>Lelo tamufwile ukwitwa 'Rabbi,' pantu mwakwata fye kasambilisha umo, kabili bonse muli ba bwananyina. <sup>9</sup>Kabili mwikuta nangu umo pa calo ati shinwe, pantu mwakwatafye Shinwe umo, kabili aba mu mulu. <sup>10</sup>Namwebo tamufwile ukwitwa 'kasambilisha,' pantu mwakwatafye kasambilisha umo, uuli ni Kristu. <sup>11</sup>Lelo uyo uuli umukalamba pakati kenu akaba umubomfi wenu. <sup>12</sup>Onse uuisansabika bakamucefya, na onse uicefya umwine akasansabikwa. <sup>13</sup>Lelo akalanda kuli webo, bakalemba na baFarise, ba bubi-munda! Mulesalila abantu ubufumu bwa mu mulu. Pantu mwebo mwebene tamwingilamo, kabili tamusuminisha abakofwaya ukwingila ukucita ico. <sup>14</sup>Cabulanda kuli imwe, bakalemba na baFarise, ba bubi-munda! Pantu mulalya mu mayanda ya bamukamfwilwa nokupepa amapepo ayatali. <sup>15</sup>Akalanda kuli mwebo, bakalemba na baFarise, ba bubi-munda! Pantu mulabuka ba bamba ne fyalo ku kulenga umo aisansheko, kabili ulo aisanshako, mulamulenga aba umwana wa kumbo uwakucila pali mwebo imiku ibili. <sup>16</sup>"Akalanda kuli mwebo, mwe ntungulushi mpofu, mwe balanda ati, 'Onse uwalapa ukupitila mwi tempele, ninshi cafye. Lelo uwalapa pali golide we tempele, abo uwakukakwa kuli uyu mulapo.' <sup>17</sup>Mwe mpofu ishiwelewele! Nindo cakulapo, golide nangu itempele ililenga golide ukuba iya mushilo? <sup>18</sup>Kabili, 'Uyo onse uwalapa pa cipailo, cafye. Lelo uyo onse uwalapa pa cabupe icilipo, alikakwa ku mulapo wakwe.' <sup>19</sup>Mwe bantu impofu! Nindo yakulapo, pa cabupe nangula icipailo ico icipanga icabupe ukuba ica mushilo? <sup>20</sup>Eco, uyo onse uwalapa pa cipailo ninshi alapa pali cena na pali fyonse ifilipo. <sup>21</sup>Uyo onse uwalapa pe tempele alapa pali lyena na pali uyo uwaikalamo. <sup>22</sup>Kabili uyo uwalapa pa mulu alapa pa cipuna ca bufumu icakwa Lesa no waikalapo. <sup>23</sup>Akalanda kuli mwebo, bakalemba na baFarise, ba bubi-munda! Pantu mulapela ice kumi ca minti na dilu na kumini, Lelo mwalisha imilandu ya malango iyakufina iyo tamwacita - umulinganya no uluse ne cishinka. Lelo ifi efyo mwalingile ukucita no kukanasha fimbi ukwabula ukuficita. <sup>24</sup>Mwe ntungulushi mpofu, mwebafwisa akashishi no kumina ingamila. <sup>25</sup>"Akalanda kuli mwebo, bakalemba na baFarise, babubi-munda! Pantu musamfya ulukombo ne mbale kunse, lelo mukati mwaisula ubupupu no bukaka. <sup>26</sup>Mwe baFarise impofu! Samfyeni pakubala mukati ka lukombo ne mbale, pakwebati icakunse ciwamishiwe naco. <sup>27</sup>Akalanda kuli mwebo, mwe bakalemba na baFarise, babubi-munda! Pantu mwaba kubati ni nshishi ishasingulukwako impemba, isho kunse kwena shimoneka ishabusaka, lelo mukati shaisulamo amafupa ya bafwa ne fintu fyonse ifishawama. <sup>28</sup>Munshila imo ine, mu moneka abalungami ku bantu, lelo mukati kenu mwaisula bu bubi-munda no bupulumushi. <sup>29</sup>Akalanda kuli mwebo, bakalemba na baFarise, babubi-munda! Pantu mulakula Inshishi sha bakasesema no kuwaminisha inshishi sha balungami. <sup>30</sup>Mulanda amuti, 'Nga ekotwali mu

nshiku sha bashifwe, nga tatwabombele pamo nabo mu kusumya umulopa wa bakasesema.' <sup>31</sup>Eco mulaishinina mwebene ukwebati muli bana baume ba abo abaipeye bakasesema. <sup>32</sup>Namwebo isusheni umulingo wa bashinwe. <sup>33</sup>Mwe nsoka mwe, mwe bana ba mafwafwa mwe, mukapusuka shani ku bupingushi bwa kumbo? <sup>34</sup>Eco, moneni, nkomutumina bakasesema na ba mano na bakalemba. Bamo muli abo mukabepaya no ku batanika, kabili bamo mukabalopaila mu ma synagoge yenu no ku batamfya ukufuma mu musumba ukufika mu musumba. <sup>35</sup>Icikatumbukamo cakwebati pali mwebo epakesa umulopa onse uwa balungami uwa sumine pe sonde , ukufuma ku mulopa wakwa Abele umulungami, ukufika ku mulopa wakwa Sekaria umwana wakwa Berekia, uyo mwaipale pakati ka mwashila ne cipailo. <sup>36</sup>Mucinefye nkomweba ati, fyonse ifi fintu fikesa pa nkulo iyi. <sup>37</sup>We Yerusalemu, We Yerusalemu, weba wewipaya bakasesema no kupola amabwe abo abatamfya kuli weba! Miku shinga nafwaile ukulonganya abana bobwe capamo, ngefyo nankoko afukatila abana bakwe mu mapingo, lelo tawalikufwaya! <sup>38</sup>Mona, ing'anda yobe yashala iya pomonwa. <sup>39</sup>Pantu nkolanda kuli weba nati, tawakambonepo ukufuma pali nomba ukufika ne nshita ukalanda ati, "Alipalwa uyo uwishila mwishina lya kwa Shikulu."

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## Matthew 24

### 24:1-14

What did Jesus say about the temple buildings?

[24:1]

The disciples were amazed by the buildings that made the temple in Jerusalem. However, Jesus prophesied that the temple would be destroyed. The destruction of the temple happened about 40 years after Jesus returned to heaven. However, it was not completely destroyed at that time. There is one wall that still remains from the temple in Jerusalem.

See: Disciple; Temple; Prophecy (Prophesy) ; Heaven

See Map: Jerusalem; Mount of Olives

What was a sign?

[24:3]

See: Sign

What was meant by the words, "the end of the age"?

[24:3]

Scholars have different ideas about the end of the age.

The end of the age took place about 40 years after Jesus died when the Romans destroyed Jerusalem. The destruction of Jerusalem began the end of the age and it will end in the future. Jesus spoke about actual events that will occur.

See: Last Days

What did Jesus teach about the signs of the "end of the age"?

[24:4]

Jesus told his disciples about things that would happen at the end of the age. However, the disciples did not know when all these things were going to happen. Jesus did talk about certain things that must happen before he returns to the earth.

There will be many false Christs. That is, people who say they are messiah, but are false teachers. There will be wars and rumors of wars. That is, people will worry about wars and there will be many wars. There will be many earthquakes and famines. Jesus said these are "birth pains." This was a metaphor to say that difficult things that will happen are just the beginning of the difficult things to come. People who worship Jesus will be persecuted. Some people will make it so that certain Christians they know will be persecuted. There will be many false prophets. They will teach people the wrong things and people will obey them. People will do many evil things and because of this people will stop loving one another.

See: Last Days; Disciple; Jesus' Return to Earth; Messiah (Christ); Metaphor; Persecute (Persecution) ; Gospel; False Prophet; Worship

How are these things like the pain of having a child?

[24:8]

Jesus said that these things are like the pains of having a child. This was a metaphor. When a mother brings a child into the world, it hurts. However, something new is made. Jesus was warning the disciples that there would be difficult and painful things in the future. Those things would happen before Jesus returns.

See: Metaphor; Disciple; Jesus' Return to Earth; Persecute (Persecution)

What did Jesus mean when he said, "for my name's sake"?

[24:9]

When Jesus said, "for my name's sake" he meant that people were going to persecute the disciples and even kill them because they were loyal to him, and honored him as the messiah.

See: Name; Disciple; Persecute (Persecution) ; Messiah (Christ)

How will the person who "endures to the end" be saved?

[24:13]

Jesus said that the person who endures to the end when persecuted will be saved. Scholars think Jesus was talking about different things when he said these words.

Some scholars think Jesus was talking about a person who remains faithful, even when there is persecution. That is, Jesus will ultimately save them from persecution on earth by taking them to heaven. Other scholars think there will be people who say they are Christians, but reject Jesus when persecution comes. They prove that they were never truly Christians.

See: Persecute (Persecution) ; Save (Salvation, Saved from Sins); Heaven; Gospel; Kingdom of God; Preach (Preacher)

## 24:15-28

What is the abomination of desolation?

[24:15]

Jesus talked about an “abomination of desolation.” This was when someone who rejected God did something that greatly dishonored God. Daniel also wrote about this (see: Daniel 7:27; 11:31; 12:11). Some scholars think Daniel wrote about a Gentile leader who sacrificed an unclean animal on the altar in the temple. Some scholars think Jesus talked about a time when the antichrist would sacrifice something in the temple or claim to be God in the temple. Other scholars think Jesus spoke about a time when people would no longer go to the temple. Other scholars think it is some type of idolatry. Some scholars think Jesus spoke about a time 40 years after he returned to heaven. Other scholars think Jesus spoke about a time near to his return to the earth (see: Revelation 4-19).

See: Gentile; Sacrifice; Clean and Unclean; Altar; Temple; Antichrist; Idolatry (Idol); Heaven; Jesus' Return to Earth  
What did Jesus want people to do when they saw the abomination of desolation?

[24:16]

Jesus wanted people to flee and go away from Jerusalem when people saw the abomination of desolation. He wanted them to know that he will judge people at this time. He warned people by telling them that there would be great dangers at this time.

See: Daniel 9:27

See: Woe; Tribulation; Judge (Judgment)

How did Jesus want the people to pray?

[24:20]

When Jesus told the people to pray, he meant that they should pray continually. This is because it would be very difficult to live during these times. Winter weather made travel much more difficult. The Jewish Christians still followed the Sabbath according to the Law of Moses, so traveling on a Sabbath would also be difficult for them. He wanted them to pray that they would not have more difficult things in their life when they had to live through these difficult times.

See: Pray (Prayer); Sabbath; Law of Moses; Persecute (Persecution)

What is the great tribulation?

[24:21]

See: Tribulation

What was meant by the words, “unless those days are shortened”?

[24:22]

Jesus said that if God did not make this period of time short, then no flesh would be saved. That is, no one would live through it. Jesus warned people about a time of great tribulation. Scholars think that God's judgment will be so complete that all people would die. However, God will shorten the time of his judgment on earth so that his elect will be saved.

See: Elect (Election); Tribulation; Judge (Judgment)

Why should people not believe that Jesus returned?

[24:23]

Jesus warned about a time when many people would say they are the messiah or that they are Jesus who returned to earth. However, everyone will know that Jesus has returned to earth when he returns (see: Matthew 24:23-27). Therefore, people should not believe other people who say this even if they do miracles and signs. However, many Christians will believe these false messiahs and false prophets.

See: Messiah (Christ); Jesus' Return to Earth; False Prophet; Sign; Miracle; Son of Man

Why did Jesus speak about vultures?

[24:28]

Jesus spoke about vultures. They are birds that eat dead animals. They can see these dead animals from far away. When people saw vultures in the sky, they knew that there was a dead animal. This was a metaphor. He was speaking about how everyone will know when Jesus returns to the earth.

See: Metaphor

## 24:29-44

When are the days of tribulation?

[24:29]

Jesus spoke about certain days of tribulation or trouble. Some scholars think he spoke about the difficult times that happened soon after he returned to earth. Other scholars think he spoke about the time near his return to the earth.

See: Tribulation; Jesus' Return to Earth; Persecute (Persecution)

Why did Jesus talk about things that happen in the sky?

[24:29]

Jesus spoke about certain things people could see in the sky. Some scholars think these things will actually happen just before Jesus returns to the earth. Other scholars think this was a metaphor. Just as the stars will fall from the sky, so the rulers of the world will be destroyed. Jesus said these things to warn people.

See: Joel 2:10; 3:15; Ezekiel 32:7-8

See: Metaphor

What will people see?

[24:30]

The people will see sign of the Son of Man. That is, the sign itself will be Jesus coming to earth with glory. Scholars think Jesus will return to earth and everyone will know that he is God.

See: Sign; Son of Man; Glory (Glorify); Jesus is God; Jesus' Return to Earth; Heaven

What will Jesus do when he returns to the earth?

[24:30, 24:31]

When Jesus returns to the earth, he will bring angels who serve him. He will gather all Christians from all over the world and bring them to himself.

See: Jesus' Return to Earth; Angel; Elect (Election)

Why did Jesus talk about a fig tree?

[24:32]

Jesus talked about a fig tree to help people understand the things he said. This was a metaphor. When a fig tree does certain things, people know that the seasons are changing. He wanted people to know that he was going to return to the earth soon when the things he spoke about happened.

See: Metaphor; Jesus' Return to Earth; Hebrew Calendar (Seasons in Israel)

When will all these things happen?

[24:34]

Some scholars think that these things happened 40 years after Jesus prophesied these things. Other scholars think Jesus spoke about people in the future who lived when they saw the things he spoke about in this passage.

Jesus said that heaven and earth will end, but his words will not change. The apostle spoke about heaven and earth ending (see: Revelation 21). However, the things about which Jesus spoke must first happen.

Jesus said that he did not know when these things would happen. Only God the Father knew these things will happen.

See: Prophecy (Prophesy) ; Jesus' Return to Earth; Heaven; God the Father; Apostle

Why did Jesus speak about Noah?

[24:37]

When Noah lived, God punished the whole world with a flood. God warned people that he was going to punish them, but they did not listen to Noah, or repent. When the flood came, the people were not prepared and they could not escape the waters of the flood. This is also how it will be when Jesus returns. People will not believe the things Jesus said. They will be unprepared, that is, they will not repent of their sin. God will punish them and it will be too late for them to repent.

See: Repent (Repentance); Son of Man; Punish (Punishment); Sin

How will one person be taken and the other left behind?

[24:40]

Jesus warned that two people will be together. One of them will be taken and the other will be left behind. Some scholars think Jesus was speaking about the rapture. At this time, Christians will be taken from the earth and non-Christians will be left behind to endure the tribulation. Other scholars think Jesus was speaking about non-Christians being taken away to judgment and death.

See: Rapture; Kingdom of God; Tribulation; Judge (Judgment)

## 24:45-51

Why did Jesus talk about a master and a servant?

[24:45]

Jesus talked about a master and a servant. He wanted the Christians to encourage other Christians because they served him. He will reward the Christians who obey him. However, there are some people who do not obey Jesus and Jesus will reject them. Scholars think these are people who say they are Christians but who reject Jesus and do not serve him.

Because of this, Jesus will send them to be punished forever in hell.

See: Reward; Hell

What was a hypocrite?

[24:51]

A hypocrite was someone who said one thing and did something else.

See: Hypocrisy (Hypocrite)



What is weeping and grinding of teeth?

[24:51]

Jesus spoke about weeping and grinding teeth. This is what people would do when they were suffering. Scholars think people who are in great pain will grind their teeth and cry loudly. In the Bible, these words are used to talk about the things people do when they are being punished.

See: Punish (Punishment)

## Mateo

### 24

<sup>1</sup>Yesu alifumine mwi tempele kabili alikuya mu nshila yakwe. Abasambi bakwe balishile kuli ena no ku musontelela ku fikulwa fye tempele. <sup>2</sup>Lelo alibaswiike no kulanda kuli bena ati, "Bushe tamukomona ifi fintu fyonse? Mucinefye nkomweba nati, takulipo ibwe nangu limo ilikashala pa mulu wa linankwe ilishakapilibulwe."<sup>3</sup>Ulo aikele pa lupili lwa Miolife, abasambi balishile kuli ena ku mbali no kulanda ati, "Twebeni, ni lilali ifi fintu fikacitika? Fishibilo ndo ifya kwisa kwenu ne mpela ya nshita?" <sup>4</sup>Yesu alibaswiike no kulanda ati, "Mucenjele ukwebati umuntu uuli onse emilufya. <sup>5</sup>Pantu abengi bakeshila mwishina lyandi. Bakalanda ati, 'Nine Kristu,' kabili bakalufya abengi. <sup>6</sup>Mukomfwa inkondo na mangufu-ngufu ya nkondo. Mumone ukwebati tamusakamikwe, pantu ifi fintu fifwile ukucitika; lelo impela tailati kufika. <sup>7</sup>Pantu uluko lukemina uluko, no bufumu bukemina ubufumu. Kukaba icipowe ne finkukuma mu cende ishakulekana-lekana. <sup>8</sup>Lelo ifi fintu fyonse ni ntendekelofye ya bukali bwa pa kupapa. <sup>9</sup>Nolu bakamitwala ku kumicusha no kumipaya. Mukapatwa ku nko shonse pamulundu we shina lyandi. <sup>10</sup>Nolu abengi bakaipununa, no kuifutukila umo no munankwe no kupatana umo no munankwe. <sup>11</sup>Abengi bakasesema wa bufi bakema no kulufya abengi. <sup>12</sup>Pantu ubupulumushi bukafula, ne citemwiko mu bengi cikafubalishiwa. <sup>13</sup>Lelo uyo uukashipikisha ukufika ku mpela akapusuka. <sup>14</sup>Iyi mbila nsuma iya bufumu ikashimikilwa mu calo conse ngo bunte ku nko shonse. Elo impela ikesa. <sup>15</sup>Eco, ulo mwamona ica muselu ica kubongolola, icalandilwepo kuli Daniele kasesema, iminine mu ncende ya mushilo" (Ikeni uukobelenga eluke), <sup>16</sup>"Ikeni abo abali mu Yudea bafulumukile ku mpili, <sup>17</sup>Ikeni uuli pa mutenge wa ng'anda eseluka ukwebati asende akali konse ukufuma mu ng'anda yakwe, <sup>18</sup>Kabili mwileka uuli mwibala abwelelemo mukusenda umwingila wakwe. <sup>19</sup>Lelo akalanda kuli abo abali ne fumo na abo abakoonsha utunya muli isho nshiku! <sup>20</sup>Pepeni ukwebati ulwendo lwenu lwikaba mu mupepo nangu pe Sabata. <sup>21</sup>Pantu kukaba ubucushi ubukalamba, ubushatala bapo ukufuma mu kutendeka kwa calo ukufika na nomba, iyoo, nangu takwakatale akubapo nakabili. <sup>22</sup>Kanofye isho nshiku bashicefya, takuli umuntu uwinga pusuka. Lelo pamulandu wa basalwa isho nshiku shikacefeshiwa. <sup>23</sup>Nolu umfwa uuli onse amyeba ati, 'Lolesheni, Kristu uyu apa!' nangu, 'Kristu uyo palya!' Mwisumina ico. <sup>24</sup>Pantu ba Kristu ababufi na bakasesema ababufi bakema no kulangisha ifilangililo ifikalamba ne fipapwa, pakweba ati balufye abengi, nga cinganguka, pamo na basalwa. <sup>25</sup>Moneni, namwebela libela ulo inshita tailafika. <sup>26</sup>Eco kanshi, umfwa bamweba ati, 'Moneni, ali mu matololo,' mwikayako ku matololo. Nangula, 'Moneni, ali mu miputule ya mukati,' mwisumina ico. <sup>27</sup>Pantu ngefyo inkuba isanika ukufuma ku kabanga no kubyasha ukuyafye na ku masamba, efikaba no kwisa kwa Mwana wa Muntu. <sup>28</sup>Uko ukuli inama yakufwa, ekukolongana amakubi. <sup>29</sup>"Lelo panumafye ya bucushi bwa isho nshiku isho akasuba kakafita, umweshi tawakapele ulubuto lwauko, intanda shikawa ukufuma mu lwelele, na maka ya myulu ya kasunkanishiwa. <sup>30</sup>Nolu icishibilo ca Mwana wa Muntu cikamonekela mu lwelele, ne mitundu yonse iya pe sonde ikalosha. Bakamona Umwana wa Muntu akoisa mu makumbi ya mu lwelele na maka no bukata ubukalamba. <sup>31</sup>Akatuma bamalaika bakwe ne ciunda cikulu ice penga, kabili bakalonganika capamo abasalwa bakwe ukufuma ku myela ine, ukufuma ku mpela imo iya lwelele ukufika ku ibiye. <sup>32</sup>"Sambilileni isambililo ku cimuti ca mukunyu. Ulofye imisambo yaaluka iiteku no kupulula amabula ya uko, muleshiba ukwebati ulusuba lulipaleme. <sup>33</sup>Eco nemwe bene, ulo mwamona ifi fintu fyonse, mufwile ukwishiba ukwebati alipalamine, pali shilya shine impongolo. <sup>34</sup>Mucinefye nkolanda kuli mweba nati, iyi nkulo tayakapite mpakafye ifi ifintu fyonse fyacitika. <sup>35</sup>Umulu ne sonde fikapita, lelo ifyebo fyandi tanyakapite. <sup>36</sup>Lelo palwa bushiku bulya na kashita takwaba uwaishiba, nangufye ni bamalaika ba ku mulu, nangu Mwana, lelo kanofye Wishi. <sup>37</sup>Ngefyo inshiku shakwa Noa shali, efikaba no kwisa kwa Mwana wa Muntu. <sup>38</sup>Pantu ngefyo cali mu nshiku isho ulo ilyeshi talilaisa balikulya no kunwa, balikupa no kufya ukufika no bushiku ubo Noa aingile mu cibwato, <sup>39</sup>kabili tabaishibilepo akantu nangu kamo ukufika nelyo ilyeshi lyaishile no kudasenda bonse - efikaba no kwisa kwa Mwana wa Muntu. <sup>40</sup>Nolu abaume babili bakaba mwibala - umo akasendwa, na umbi akashala. <sup>41</sup>Abanakashi babili bakalapela ne mpelo - umo akasendwa, kabili umbi akashala. <sup>42</sup>Eco kanshi mube abakulola, pantu tamwaishiba ubushiku ubo Shikulu wenu akesa. <sup>43</sup>Lelo ishibeni ifi, ukwebati umfwa shikulu wa ng'anda alishibile libela mu nshita ya bushiku umupupu ali nokwisa, nga ali mubulinde kabili nga tasuminishe ing'anda yakwe ukusanswa. <sup>44</sup>Eco kanshi mufwile ukuba abaiteyanya, pantu Umwana wa Muntu akesa pa nsa tamukoenekele. <sup>45</sup>"Eco mubomfi nshi uwacishinka kabili uwa mano uo shikulu wakwe apeela amaka pa ng'anda yakwe uwakulabapela ifyakulya fyabo pa nshita yakulinga? <sup>46</sup>Uwakupalwa ni ulya umubomfi uo shikulu wakwe akasanga akocita ifyo ulo akesa. <sup>47</sup>Mucinefye nkolanda kuli mweba nati shikulu wakwe akamupela amaka pa fikwatwa fyakwe fyonse. <sup>48</sup>Lelo umfwa umubomfi umubifi alanda mu mutima wakwe ati, 'Shikulu wandi akokola,' <sup>49</sup>kabili atendeka ukuma ababomfi banankwe, no kulya no kunwa pamo na bacakolwa, <sup>50</sup>nolu shikulu wakwe akesa pa bushiku ubo

takoenekela na pa nshita iyo teshibe. <sup>51</sup>Shikulu wakwe akamuputaula mutupimfya no mukupela icende pamo na babubi-munda, uko ukukaba ukulila no kusumanya ameno.

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## Matthew 25

### 25:1-13

Why did Jesus talk about ten virgins?

[25:1]

Jesus spoke about ten virgins and the kingdom of heaven. This was a parable. In ancient Israel, a groom would go to the house of his bride's parents to get married. Then he would bring her to his house at night. There would be a feast at his house.

Jesus wanted people to be ready for him to return, even if it took longer for Jesus to return than they expected. Some scholars think Jesus was speaking about Jews who lived during the tribulation. Other scholars think Jesus was speaking about Christians.

The virgins who were not prepared for the groom to come were not allowed to be part of the wedding feast. Some scholars think this is because they rejected Jesus. They will be punished and live forever in hell. Other scholars think Jesus was speaking about Christians who would not be rewarded because they did not obey Jesus.

Advice to translators: A virgin was someone who has never had sex. A groom or bridegroom was what people called a man who was getting married. A bride was what people called a woman who was getting married.

See: Kingdom of God; Parable; Bride of Christ; Wedding; Tribulation; Jesus' Return to Earth; Punish (Punishment); Reward

### 25:14-30

Why did Jesus talk about the parable of the five talents?

[25:15]

Jesus told these people a parable about servants. Jesus is the master. He gave each of his servants talents. A talent was a very large sum of money. It would normally take a person 20 years to earn this much money. He wanted to say that Jesus gave people different abilities and trusted them to serve him in different ways. Two of the servants used their money. He wanted people to know that it pleased God when people used their abilities to serve God. The other man did not use the abilities God gave him. Overall, he wanted people to know that God would reward people who served and obeyed him. He would also entrust more to people who had been faithful to him.

When Jesus spoke about the evil servant, some scholars think he was speaking about the Jews. God had trusted them and told them about the messiah. However, they rejected the messiah and would be punished for it. Other scholars think that the evil servants were people who said they served God, but who were not at peace with God. They would be punished and sent to hell.

See: Parable; Reward; Punish (Punishment); Hell; Messiah (Christ)

What is the outer darkness?

[25:30]

When Jesus spoke about the outer darkness, he was speaking about hell.

See: Light and Darkness (Metaphor); Hell

What is weeping and grinding of teeth?

[25:30]

Jesus spoke about weeping and grinding teeth. This is what people would do when they were suffering. Scholars think people who are in great pain will grind their teeth and cry loudly. In the Bible, these words are used to talk about the things people do when they are being punished.

See: Punish (Punishment)

### 25:31-46

What will Jesus do when he returns to the earth?

[25:31]

When Jesus, the Son of man, returns to the earth, he will bring angels who serve him. He will gather all Christians from all over the world and bring them to himself. He will sit on his glorious throne. That is, he will rule the world.

Jesus will also separate the sheep from the goats. This is a metaphor. He will separate Christians from non-Christians.

Christians will inherit the kingdom of God. This is something that God prepared for them when he created the world. He rewards them because they served other people and when they served other people, they served God. He will punish those who did believe and obey God. They will be sent to hell to be punished.

See: Son of Man; Jesus' Return to Earth; Angel; Throne; Glory (Glorify); Metaphor; Inherit (Inheritance, Heir); Kingdom of God; Reward; Hell; Punish (Punishment); Righteous (Righteousness); Eternal Life

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## Mateo

<sup>1</sup>"Nolu ubufumu bwa mu mulu bukapashanishiwa kuli bana cisungu ikumi abasendele inyali shabo no kuya ku kumanya shibwanga. <sup>2</sup>Basano pali bena bali bawelewele na basano bali bamano. <sup>3</sup>Pantu ulo bana cisungu abawe-lewele basendele inyali shabo, tabasendelepo na yambi amafuta. <sup>4</sup>Lelo bana cisungu ba mano balisendele icikunkubiti ya mafuta pamo ne nyali shabo. <sup>5</sup>Nomba ulo shibwanga akokwele ukubwela, bonse balyumfwile utulo no kusendama. <sup>6</sup>Lelo pakati ka bushiku kwali ukubilikisha ati, "Moneni, shibwanga! Fumeni no kumukumunya." <sup>7</sup>Nolu balya bonse bana cisungu balibukile no kusanika inyali shabo. <sup>8</sup>Abawe-lewele balilandile ku bamano ati, "Tupeniko yamo amafuta yenu pantu inyali shesu shikoshibantukila." <sup>9</sup>"Lelo abamano balyaswike no kulanda ati, 'Apo tayakumane kuli mwebo na fwebo, kabiye ni fye kuli abo abashitisha no kuishitila mwebene.' <sup>10</sup>Ulo baile mukushita, shibwanga alishile, na abo abaipekenye balile nankwe ku matebeto ya bwanga, ne cibi caliselwe. <sup>11</sup>Panuma bambi bana cisungu nabo balishile no kulanda ati, 'Mwe shikulu, mwe shikulu, twiswileniko.' <sup>12</sup>"Lelo alibaswike no kulanda ati, 'Mucinefye nkomweba nati, Nshimwishibe.' <sup>13</sup>Eco kanshi loleni, pantu tamwaishiba ubushiku nangula akashita. <sup>14</sup>"Pantu caba kubati ni lulya umuntu ali pakuya ku calo cimbi. Alikutile ababomfi bakwe no kubapela ifikwatwa fyakwe mubulinde bwabo. <sup>15</sup>Kuli umo uwa muli bena amupele amatalanta yasano, kuli umbi amupele yabili, na kuli umbi amupele italanta limo. Cila umo apokelele umwabelele amaka yakwe, na ulya muntu alile pa bulendo bwakwe. <sup>16</sup>Uwa pokelele amatalanta yasano alile pa nshita ilya ine no kutendeka ukuyabomfya no kunonkelapo na yambi yasano. <sup>17</sup>Mu nshila imo ine, ulya uwapokelele amatalanta yabili alinonkelapo na yambi yabili. <sup>18</sup>Lelo umubomfi uwa pokelele italanta limo alile, alimbile icilindi mu mushili, no kufisa indalama yakwa shikulu wakwe. <sup>19</sup>Nomba panuma ya nshita ntali shikulu wa balya babomfi alibwelele no kulondola icuma cakwe kuli bena. <sup>20</sup>Umubomfi uwa pokelele amatalanta yasano alishile no kuletelapo na yambi yasano. Alilandile ati, "Shikulu, mwampele amatalanta yasano. Moneni, ndinonkelapo yasano amatalanta na yambi." <sup>21</sup>"Shikulu wakwe alilandile kuli ena ati, 'Mwabombeni, we mubomfi wabune kabili uwa cishinka! Wali uwa cishinka pa tuntu utunono. Nkakupela amaka pa fintu fingi. Ingila mu nsansa shakwa shikulu obe.' <sup>22</sup>Umubomfi uwapokelele amatalanta yabili alishile no kulanda ati, "Shikulu, mwampele amatalanta yabili. Moneni, ndinonkelapo yabili amatalanta na yambi." <sup>23</sup>"Shikulu wakwe alilandile kuli ena ati, 'Mwabombeni, we mubomfi wabune kabili uwa cishinka! Wali uwa cishinka patuntu utunono. Nkakupela amaka pa fintu fingi. Ingila mu nsansa shakwa shikulu obe.' <sup>24</sup>"Nolu umubomfi uwapokelele italanta limo alishile no kulanda ati, 'Shikulu, nalishiba ukwebati muli muntu wakushupa. Musepa apo mushatandile, no kusombola apo mushabyele. <sup>25</sup>Nalitinine, eco nalile kufisa italanta lyenu mu mushili. Moneni, icenu ici pano.' <sup>26</sup>"Lelo shikulu wakwe alyaswike no kumweba ati, we mubomfi wabubi kabili umunang'ani walishibe ukwebati nsepa apo nshatandile no kusombola apo nshabyele. <sup>27</sup>Eco nga walipele indalama yandi kuli ba kusunga, na pakwisa kwandi nga nali pokelele nemwine ishandi na kakulundwapo. <sup>28</sup>Eco kanshi pokeni italanta kuli ena no kulipela ku mubomfi uukwete amatalanta ikumi. <sup>29</sup>Pantu kuli onse uwakwata akalundilwapo na fimbi, kabili akakwata ifingi. Lelo kuli uyo uushakwata nangu kamo, nako akwata kakapokwa. <sup>30</sup>Poseni icinangwa ca mubomfi kunse ku mfimfi, uko ukukaba ukulila no kusumanya ameno.' <sup>31</sup>"Ulo Umwana wa Muntu akesa mubukata bwakwe na bamalaika bonse pamo nankwe, elo akekala pa cipuna ca bukata. <sup>32</sup>Kuli ena kukalongana inko shonse, kabili akapatula abantu ukufuma kuli umo no munankwe, ngefyo kacema apatula impanga ku mbushi. <sup>33</sup>Akabika impanga kukuboko kwakwe ukwa kulyo, lelo imbushi kukuso kwakwe. <sup>34</sup>Nolu imfumu ikalanda kuli abo abali ku kuboko kwa kulyo ati, 'Iseni, mwebo mwebapalwa na Tata, pyaneni ubufumu bwapekanishiwe kuli mwebo ukufuma kumufula wa calo. <sup>35</sup>Pantu nali ne nsala kabili mwalimpele icakulya; Nali ne cilaka kabili mwalimpele icakunwa; Nali umweni kabili mwali mpokelele; <sup>36</sup>Nali ubwamba kabili mwalimfwikile; Nalilwele kabili mwali nsakamene; Nali mu cifungo kabili mwalimpempwile.' <sup>37</sup>"Nolu abalungami bakasuka no kulanda ati, 'Mwe Shikulu, ni lilali twamimwene ne nsala no kumilisha? Nangu ne cilaka no kumipela icakunwa? <sup>38</sup>Ni lilali twamimwene abeni no kumipokelele? Nangu ubwamba no kumifwika? <sup>39</sup>Ni lilali twa mimwene abalwele nangula mu cifunga no kumipempula?' <sup>40</sup>"Nolu Imfumu ikasuka no kulanda kuli bena ati, 'Mucinefye nkomweba nati, ifyo mwacitile kuli umo pa bacepesha pali aba bamunyanane, mwacitile kuli nebo.' <sup>41</sup>Nolu akalanda kuli abo aba kukuboko kwakwe ukwa kuso ati, 'Fumeni kuli nebo, mweba kutipwa, kabiye ni mu mulilo wa muyayaya uo bapekanishisha kasebanya na bamalaika bakwe, <sup>42</sup>pantu nali ne nsala, lelo tamwampele icakulya, Nali ne cilaka, lelo tamwampele icakunwa, <sup>43</sup>Nali umweni, lelo tamwampokelele; nali ubwamba, lelo tamwamfwikile; umulwele kabili mucifungo, lelo tamwansakamene.' <sup>44</sup>"Nolu na bena bakasuka no kulanda ati, 'Mwe Shikulu, ni lilali twamimwene ne nsala, nangula ne cilaka, nangula abeni, nangula ubwamba, nangula abalwele, nangula mucifungo, kabili tatwa mitangete?' <sup>45</sup>"Nolu akabasuka no kulanda ati, 'Mucinefye nkomweba nati, filya mushacitile kuli umo muli aba abacepesha, tamwacitile kuli nebo.' <sup>46</sup>Aba bakaposwa mukulunguluka kwa muyayaya, lelo abalungami ku mweo wa muyayaya."

## Matthew 26

### 26:1-5

What was Passover?

[26:2]

See: Passover

How will the Son of Man be crucified?

[26:2]

Jesus prophesied that the Son of Man will be crucified. He told people that he was about to die by crucifixion. Jesus told his disciples that someone would help others to arrest Jesus. He was thinking about Judas helping the Jewish leaders to arrest and crucify Jesus.

See: Prophecy (Prophecy) ; Son of Man; Crucify (Crucifixion); Disciple

Who were the chief priests and elders?

[26:3]

When Jesus spoke about elders, he was speaking about certain Jewish leaders who were older men.

See: Chief Priest; Elder

What was the palace of the high priest?

[26:3]

The palace of the high priest was the place where the high priest lived. He also worked in this place.

See: High Priest

Why did the Jewish leaders plot to kill Jesus?

[26:4]

The Jewish leaders plotted to kill Jesus. That is, they made plans to arrest and kill Jesus. They believed that he broke the Law of Moses and should be killed. However, he did not break the Law of Moses. They had to plan to do this in secret, because many people loved Jesus and thought he was a prophet. They did not want people to see them arrest Jesus. They feared what people would be angry if they arrested Jesus.

See: Law of Moses; Prophet

## 26:6-16

Where was Bethany?

[26:6]

See Map: Bethany

What was a leper?

[26:6]

See: Leprosy (Leper)

Why was Jesus reclining at the table?

[26:7]

In ancient Israel, people ate by reclining at a table. Jesus reclined at a table because he had just eaten.

What did this woman have?

[26:7]

The woman had a jar with certain oil that smelled very good. Some people call this perfume. She opened this jar and poured it on Jesus head and feet to honor him. Jesus also said when she did this it was an anointing that prepared his body to be buried. In ancient Israel, people poured various ointments or oils on a dead person before they buried them.

See: John 12:3-7

See: Anoint (Anointing)

Why did the disciples not want this woman to do this?

[26:8, 26:9]

The disciples did not want this woman to pour this expensive oil on Jesus. This is because it would only smell good for a short time. However, if it was sold, it was worth about the same amount of money as someone would make in one year. This could be used to help many poor people. Jesus said they were wrong. This is because what she did was a symbol. She helped Jesus prepare to die so people could be at peace with God. This was greater than helping poor people.

See: Symbol; Disciple

What is the good news?

[26:13]

See: Gospel; Preach (Preacher)

Why did Judas go to the chief priests?

[26:14]

Judas went to the chief priests to help them arrest Jesus. Scholars do not agree why he did this. The priests gave Judas a large amount of money to help them.

See: Zechariah 11:12-13

See: Chief Priest

## 26:17-35

What was the first day of unleavened bread?

[26:17]

The first of unleavened bread was the first day of the Festival of Unleavened Bread. This was the day they sacrificed a lamb for the passover.

See: Exodus 12:14-20

See: Festival of Unleavened Bread; Offer (Offering); Sacrifice; Passover

What did it mean that the disciples needed to prepare for the passover meal?

[26:17]

The disciples needed to prepare for the passover meal. That is, they needed to become clean so they could eat this meal. They also needed to get certain foods ready to eat for this meal.

See: Disciple; Passover; Clean and Unclean

Why did Jesus say “my time is at hand”?

[26:18]

When Jesus said “my time is at hand,” he used a metaphor. He was saying that it was about time for him to die.

See: Metaphor

How did Jesus know that one of his disciples was going to betray him?

[26:21]

After travelling with these twelve disciples for three years, Jesus had one last meal with them. During this meal, he told them that one of the disciples would betray him. Scholars think that the Holy Spirit helped Jesus to know which disciple was going to betray him.

This man would be punished for what he did. He would live forever in hell and be punished there forever. This is why it would be better for him to have not been born than to be punished forever in hell.

See: Disciple; Holy Spirit; Hell; Son of Man; Woe; Punish (Punishment)

Why did Jesus say the things he did to the disciples?

[26:23, 26:24]

During this last meal, Jesus told the disciples certain things. Christians now celebrate the Lord's Supper to remember Jesus (see: 1 Corinthians 11:23-25). Scholars disagree about why Jesus wanted Christians to do this.

See: Lord's Supper; New Covenant; Kingdom of God

What was a hymn?

[26:30]

A hymn was a song that was sung to worship God.

See: Worship

Where was the Mount of Olives?

[26:30]

See Map: Mount of Olives

Why did Jesus say that “all of you will fall away”?

[26:31]

Jesus said that the disciples would fall away. He said this would fulfill what Zechariah prophesied (see: Zechariah 13:7).

This was a metaphor. Jesus was the shepherd and the disciples were the sheep. When Jesus died, the disciples would not want people to know they followed Jesus. However, this did not last for very long.

Peter said that he would never deny Jesus, that is, fall away. However, Peter denied Jesus three times that night.

See: Fall (Fall Away, Stand); Prophecy (Prophecy) ; Metaphor; Fulfill (Fulfillment); Shepherd

Where were these things written?

[26:31]

See: Zechariah 13:7

Where was Galilee?

[26:32]

See Map: Galilee

How will Peter deny Jesus?

[26:34]

Jesus said that Peter would deny him. That is, Peter would say that he did not know Jesus. Peter would deny knowing Jesus and being one of Jesus's disciples.

See: Disciple

## 26:36-46

Where was Gethsemane?

[26:36]

See Map: Gethsemane

What is a soul?

[26:38]

See: Soul

Why was Jesus sorrowful?

[26:38]

Jesus was sorrowful when he prayed. He knew he was about to die. He was not afraid to die because he knew why he had

to die. However, he was overwhelmed because he knew that he was about to be separated from God the Father in some way. He was also punished by God for the sins of all people.

See: Atonement (Atonement); Sin; Pray (Prayer)

Why did Jesus want the cup to pass?

[26:39]

Jesus asked God the Father if it was possible for the cup to pass. That is, he asked God the Father if he really had to die.

This is a metaphor. He wanted to not have to be punished for all people. However, he was willing to die to obey God.

See: God the Father; Metaphor; Punish (Punishment); Will of God

Why did Jesus want Peter to pray not to enter into temptation?

[26:41]

Jesus wanted Peter to pray. However, Peter could not pray for one hour without falling asleep. Jesus told Peter to pray and ask not to enter into temptation. That is, that he would not be tempted. Peter was about to be tempted to deny Jesus and he, in fact, did deny Jesus (see: 26:69-75).

See: Pray (Prayer); Tempt (Temptation)

What did Jesus mean when he said, the spirit is willing, but the flesh is weak?

[26:41]

Jesus said that the spirit was willing but the flesh was weak. People are weak, that is, they give up easily when they are suffering. They cannot do things that honor God without the help of the Holy Spirit. The Holy Spirit wanted to help Peter. He just needed to ask for help.

See: Spirit (Spiritual); Flesh; Holy Spirit

How has the hour at hand?

[26:45]

Jesus said the hour is at hand. That is, the things he talked about were about to happen.

Who were the sinners?

[26:45]

Jesus said that he was betrayed to sinners. These sinners were the Jewish leaders. They were supposed to help people worship God. Instead, they did evil. He knew Judas was coming to help them arrest Jesus, even before he could see or hear Judas. Jesus did not wait for Judas but went out to meet him.

See: Son of Man; Sin; Worship

## 26:47-56

Who were the chief priests and elders?

[26:47]

When Matthew wrote about the elders, he was speaking about certain Jewish leaders who were older men.

See: Chief Priest; Scribe; Elder

How did Judas kiss Jesus?

[26:48, 26:49]

Judas kissed Jesus on the cheek. In ancient Israel, people often greeted each other in this way. What was a rabbi?

See: Rabbi

Why did someone cut off this man's ear?

[26:51]

Someone who was with Jesus fought trying to defend Jesus. He did not want the Jewish leaders to arrest Jesus. When he did this, he cut off someone's ear in his fighting.

See: High Priest

How many angels were twelve legions?

[26:53]

Twelve legions of angels were 60,000 angels.

See: Angel

What scriptures does this fulfill?

[26:54]

Jesus said that when the Jewish leaders arrested him, this fulfilled certain prophecies. These were prophecies said by Isaiah (see: Isaiah 53) and Zechariah (see: Zechariah 13:7). The disciples forsook Jesus. That is, they rejected him in some way and ran away.

See: Prophecy (Prophecy) ; Fulfill (Fulfillment)

## 26:57-68

What was the courtyard of the high priest?

[26:58]

The courtyard was an open space around the palace of the high priest. The Jewish leaders took Jesus to the courtyard of the high priest. This was where Peter went and sat down and watched the trial of Jesus.

See: High Priest; Scribe; Elder; Chief Priest; Jewish Council (Sanhedrin)

What was testimony against Jesus?

[26:59]

The Jewish leaders wanted testimony against Jesus. That is, they wanted people to speak against Jesus. They wanted them to say that he broke the Law of Moses in a way that meant he needed to be put to death. However, Jesus never broke the Law of Moses.

See: Law of Moses

What was meant by the words, "I am able to destroy the temple of God and rebuild it in three days"?

[26:61]

Jesus' accusers claimed that he made the statement, "I am able to destroy the temple of God and rebuild it in three days"?

This was a false accusation. When Jesus spoke about the destroying of a temple, this was a metaphor. He was speaking about the temple of his own body, which was to be put to death, and then raised to life in three days (see: John 2:18-22).

See: Temple; Metaphor; Resurrect (Resurrection)

Why did the high priest ask Jesus if he was the Messiah, the Son of God?

[26:63]

The high priest asked Jesus if he was the Messiah, the Son of the blessed one because he wanted to accuse Jesus of blasphemy. When he asked Jesus this, he wanted to see if Jesus would plainly say that he is the Messiah and God.

See: Messiah (Christ); Son of God; High Priest; Blaspheme (Blasphemy); Jesus is God

How did Jesus answer the high priest?

[26:64]

Jesus answered in a way that said he was equal to God. The high priest will see Jesus again when he is next to God in heaven in a place of honor and power and when he comes to judge the world. He will also return to the earth on clouds and will rule the world (see: Daniel 7:13-14).

The high priest tore his clothes because he thought Jesus blasphemed God. This is what the high priest did when someone blasphemed. According to the Law of Moses, blasphemy was punished by killing the person who blasphemed. However, Jesus did not blaspheme God because he is God.

See: Son of Man; Right Hand; Blaspheme (Blasphemy); Jesus is God; Heaven; Judge (Judgment); Jesus' Return to Earth; Law of Moses

How did the people ask Jesus to prophesy?

[26:68]

Many people beat Jesus at the same time. Scholars think his eyes were covered and he could not see. They mocked Jesus by asking him to prophesy and tell them which of the people hit him.

See: Prophecy (Prophecy)

## 26:69-75

Why did Peter deny Jesus?

[26:70, 26:72]

When Jesus was arrested, Peter followed near to Jesus. However, he stayed far away so people would not know he was one of the people who followed Jesus. He feared getting arrested. Therefore, he did not want anyone to know that he was one of the disciples. This is why he denied knowing Jesus.

See: Disciple

See: Map: Galilee; Nazareth

Why did the people talk about the way Peter spoke?

[26:73]

The people in Jerusalem spoke in a different way than the people in Galilee. Because of this, the girl knew Peter was from Galilee, the same place where Jesus and his disciples lived.

See: Disciple

See Map: Galilee

Why did Peter begin to curse and swear?

[26:74]

Peter wanted this girl to think he was not a disciple of Jesus. After he told her that he was not a disciple, he put himself under curses and swore. That is, he said if he was lying, God should curse him. He swore to her in the same way someone would speak in front of a judge.

See: Disciple; Swear (Oath); Curse; Judge (Judgment)

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## Mateo

<sup>1</sup>Calishile kuba ukwebati ulo apwile ukulanda ifi fyebo fyonse, alilandile kubasambi bakwe ati, <sup>2</sup>"Mulishibe ukwebati panuma ya nshiku shibili kukaba Icacucilila, no Mwana wa Muntu akapelwa ku kutanikwa." <sup>3</sup>Nolu bashimapepo bakalamba na bakalamba ba bantu balilongene capamo mu lubansa lwakwa shimapepo mukalamba uwalikukutwa Kayafa. <sup>4</sup>Balipangane capamo ukwikata Yesu mubumfisololo no kumwipaya. <sup>5</sup>Pantu bali kulanda ati, "Tepa mutebeto iyoo, pakwebati tapemine intulubundi pakati kabantu." <sup>6</sup>Nomba ulo Yesu ali mu Betani mu ng'anda yakwa Simone uwa fibashi, <sup>7</sup>Ulo akuweme kwi tebulo, umwanakashi alishile kuli ena uwakwete umusashi wamafuta ayakununkila ayakuluma umutengo, kabili aliyapongolwelele pamutwe wakwe. <sup>8</sup>Lelo ulo abasambi bamwene ici, balifulilwe sana no kulanda ati; "Bonaushi bwa musango shani ubu?" <sup>9</sup>Pantu aya ngayalishitishiwe pa mutengo uukalamba no kupelwa ku babusu. <sup>10</sup>Lelo Yesu, pakwishiba ici, alilandile kuli bena ati, "Nindo mukocushisha uyu mwanakashi? Pantu alicitile icintu icabune kuli nebo. <sup>11</sup>Ababusu mwaba nabo lyonsefye, lelo tamwakabe nandi lyonse." <sup>12</sup>Pantu ulo apongolwelele aya mafuta pamubili wandi, acitile ku kuteyanya ukushikwa kwandi. <sup>13</sup>Mucinefye nkolanda kuli mwebo nati, konse uko iyi imbila nsuma ikabilwa mu calo conse, ifyo uyu mwanakashi acita nafyo fikalandwapo pa kumwibukisha." <sup>14</sup>Elo umo uwa pa bekumi na babili, uwalikwitwa ati Yuda Iscariote, alile kuli bashimapepo bakalamba no kulanda ati, <sup>15</sup>"Bushe nishinga muipeshe ukundipila pakwebati mupele kuli mwebo?" <sup>16</sup>Balipimine indalama sha silfere amakumi yatatu. <sup>17</sup>Ukufuma pali ilya nshita alikufwailikisha apakumupelela kuli bena. <sup>18</sup>Nomba pa bushiku bwa ntanshi ubwa mukate uushatutumuka abasambi balishile kuli Yesu no kulanda ati, "Nikwisa mukofwaya tuye kumipekanishisha icakulya Cakucilila?" <sup>19</sup>Alilandile ati, "Kabiyeni mu musumba ku muntu umo nokuya kumweba ati, 'Kasambilisha alanda ati, 'Inshita yandi ilipaleme. Nikwenu eko nkokwatila icakulya Cakucilila pamo na basambi bandi." <sup>20</sup>"Abasambi balicitile ukulingana nefyo Yesu abalangilile ukucita, balipekenye ne cakulya ca Cakucilila. <sup>21</sup>Ulo icungulo cafikile, alikele ku kulya na bekumi na babili. <sup>22</sup>Ulo balikulya, alilandile ati, "Mucinefye nkomweba nati umo pali mwebo akamfutuka." <sup>23</sup>Baliketwe ubulanda, kabili cila umo alitendeke ukumwipusha ati, "Icinefye tenebo, Mwe Shikulu?" <sup>24</sup>Alyaswike ati, "Uyo uo nktobela nankwe mwi bakuli ninshi eukomfutuka. <sup>25</sup>Umwana wa Muntu akaya, ukulingana nefyo calembwa. Lelo akalanda kuli uyo uwafutuka Umwana wa Muntu! Nga calimuwamine ulya muntu nga tafyelwe." <sup>26</sup>Yuda, uwali no kumufutukila alilandile ati, "Bushe ninebo, Rabbi?" <sup>27</sup>Alilandile kuli ena ati, "Ulilandile we mwine." <sup>28</sup>Ulo balikulya, Yesu alibulile umukate, aliupalile, no kuumokaula. Alipele ku basambi no kulanda ati, "Buleni, lyeni. Uyu emubili wandi." <sup>29</sup>Alibulile ulukombo no kutotela, kabili alipele kuli bena no kulanda ati, "Nweni, mwebo bonse. <sup>30</sup>Pantu uyu emulopa wandi uwa cipangano cipya uukopongolwelwa pa bengi ku kulekelelwa imembu. <sup>31</sup>Lelo nkolanda kuli mwebo nati, nshakanwepo nakabili ici cisabo ca mwangashi, ukufikafye na pa bushiku bulya ulo nkanwa icipya pamo na mwebo mu bufumu bwakwa Tata. <sup>32</sup>Ulo baimbile ulwimbi, balile ku lupili lwa Miolife. <sup>33</sup>Nolu Yesu alilandile ati, "Bonse mwebo mukoipununa bunobushiku pa mulandu wandi, pantu calilembwa ati, "Nkoma kacema no mukuni wa mpanga ukasalangana." <sup>34</sup>Lelo ulo nkabushiwa, Nkamitangilila ku Galili. <sup>35</sup>Lelo Petero alimwaswike ati, "Nangu bonse baipunune pa mulandu wenu, nebo nshakaipunune." <sup>36</sup>Yesu alilandile kuli ena ati, "Mucinefye nkolanda kuli weba nati, bunobwinefye ubushiku, ulo mukolwe talalila, ukonkana imiku itatu." <sup>37</sup>Petero alilandile kuli ena ati, "Nangu ningafwa na mwebo, nshamikane." <sup>38</sup>"Na basambi bonse balilandile cimo cine. <sup>39</sup>Nolu Yesu alile nabo ku cifulo citwa Getsemane no kulanda ku basambi bakwe ati, "Ikaleni apa ulo nebo nkoya kulya no kupepa." <sup>40</sup>Alipitile Petero na bana baume babili abakwa Sebede kabili alitendeke ukwikatwa ubulanda no kucushiwa. <sup>41</sup>Nolu alilandile kuli bena ati, "Umupashi wandi waikatwa ubulanda, ukufika na kumfwa. Shaleni pano no kulola na nebo." <sup>42</sup>Alile akatamukila, aliwile ubunkupeme, no kupepa. Alilandile ati, "Mwe Tata, umfwa cilyangwike, lekeni ulu lukombo lupite pali nebo. Lelo, tebufwayo bwandi, lelo bufwayo bwenu." <sup>43</sup>Alishile ku basambi kabili alisangile balisendeme, kabili alilandile kuli Petero ati, "Nishani, Tekuti mulole nandi pa nsafye imo? <sup>44</sup>Loleni no kupepa pakwebati mwiiwila mu matunko. Icine umupashi ukofwaya, lelo umubili ulinakile." <sup>45</sup>Alile na kabili umuku wa cibili no kupepa. Alilandile ati, "Mwe Tata, ulu ulukombo ngatalwingampita kano nwemo, ubufwayo bwenu bucitwe." <sup>46</sup>Alibwelele na kabili no kubansanga balisendeme, pantu amenso yabo yalilemene. <sup>47</sup>Eco pa kubasha na kabili, alile mukupepa umuku wa butatu, ukulanda amashiwi yamo yene. <sup>48</sup>Nolu Yesu alishile ku basambi no kulanda kuli bena ati, "Mucili mulisendeme no kutusha? Lolesheni, inshita ilipaleme, no Mwana wa Muntu akofutukilwa mu minwe ya babembu. <sup>49</sup>Imeni, natulekuya. Lolesheni, uukomfutukila ali mupepi." <sup>50</sup>Ulo acili akolanda, Yuda, umo uwa mu bekumi na babili, alishile. Ibumba ilikalamba lyalishile nankwe ukufuma kuli bashimapepo bakalamba na bakalamba ba bantu. Balishile na mapanga ne nkonto. <sup>51</sup>Nomba umuntu wali no kufutukila Yesu ninshi alibapele icishibilo, ukweba ati, "Umo uo nkomotomona. Mu mwikate." <sup>52</sup>Apopene alishile kuli Yesu no kulanda ati, "Mwapoleni, Rabbi!" kabili alimutomwene. <sup>53</sup>Yesu alilandile kuli ena ati, "Cibusa, cita ico wishile mukucita." <sup>54</sup>Nolu balishile, balibikile amaboko pali Yesu, no kumwikata. <sup>55</sup>Moneni, umo pa bali na Yesu alifungulwile ukuboko kwakwe, alisomwene ulupanga, no kukwempula ukutwi kwa mubomfi wakwa shimapepo mukalamba, no ku muputulako ukutwi. <sup>56</sup>Nolu Yesu alilandile kuli ena ati, "Bwekeshamo lupanga lobe umo lwikala, pantu abo bonse ababomfya ulupanga bakafwa ku lupanga. <sup>57</sup>Bushe ukotontontokanya ukwebati tekuti nkute Tata, naena kuti antumina amabumba ya bamalaika ukucila ikumi na yabili? <sup>58</sup>Lelo kuti yafikilishiwa shani amalembo, ukwebati ifi fifwile ukucitika?" <sup>59</sup>Pali kalya kashita Yesu alilandile kwi bumba ati, "Bushe mulishile na mapanga ne nkonto mukunjikata kubati kapondo? Cila bushiku nalikwikala nkosambilisha mwi Tempele, kabili tamwanjikete. <sup>60</sup>Lelo ifi fyonse fyacitika pakwebati amalembo yaba kasesema yafikilishiwe." <sup>61</sup>Nolu abasambi balimushile no kufulumuka. <sup>62</sup>Abo abaikele Yesu balimutwele kuli Kayafa shimapepo mukalamba, uko bakalemba na bakalamba balongene capamo. <sup>63</sup>Lelo Petero alikumukonka akatalamukila ukuya kufika ku lubansa lwakwa shimapepo mukalamba. Alile mukati no kwikala naba kalinda ku kumona ifikotumbukamo. <sup>64</sup>Nomba bashimapepo bakalamba ne



cilye conse balikufwailisha ubunte bwabufi pali Yesu pakwebati bamwipaye. <sup>60</sup>Tabasangilepo nangu cimo, nangu bakambone babufi abengi balishile kuntanshi. Panuma kwalishile babili <sup>61</sup>kabili balilandile ati, "Uyu muntu alilandile ati, "Ndikwete amaka yakutobolola itempele lyakwa Lesa no kulikula mu nshiku shitatu." <sup>62</sup>Shimapepo mukalamba alimine no kulanda kuli ena ati, "Taukwete ubwasuko? Ngefi finshi ifyo bakokushinina?" <sup>63</sup>Lelo Yesu ali fye tondolo. Shimapepo mukalamba alilandile kuli ena ati, "Nakukonkomesha muli Lesa wa mweo, twebwe nga niwe Kristu, Umwana wakwa Lesa." <sup>64</sup>Yesu alimwaswike ati, "Walanda we mwine. Lelo nkokweba nati, ukufuma nomba ukamona Umwana wa Muntu alikele ku kuboko kwa kulyo ukwa maka, kabili akoisa pa makumbi ya mu mulu." <sup>65</sup>Nolu shimapepo mukalamba alilepwile ifya kufwala fyakwe no kulanda ati, "Alanda ifya miponto! Nindo tukofwaila na bakambone? Lolesheni, nomba mwaumfwa imiponto. <sup>66</sup>Mukotontontanyapo shani?" Balyaswike no kulanda ati, "Alilingile ukufwa." <sup>67</sup>Nolu balimusakile amate pa menso no kumuma na makofi yabo, ulo bambi balimutobe amapi <sup>68</sup>no kulanda ati, "Tuseseme, we Kristu. Ninani wa kuma?" <sup>69</sup>Nomba Petero Alikele panse mu lubansa, no mubomfi umukashana alishile kuli ena no kulanda ati, "Nobe waciba na Yesu wa ku Galili." <sup>70</sup>Lelo alikene pa menso yabo bonse, ukwebati, "Nshishibile ifyo ukolandapo." <sup>71</sup>Ulo aile kwiminina pa mpongolo, na umbi umukashana umubomfi alimumwene no kulanda kuli abo abali palya ati, "Uyu muntu na ena ali na Yesu wa ku Nasareti." <sup>72</sup>Nakabili alikene no mulapo, "Nebo nshimwishibe uyu muntu!" <sup>73</sup>Panuma ya kashita akanono abo abaiminineko balishile no kulanda kuli Petero ati, "Icinefye nebo wine uli umo uwa muli bena, pantu imilandile yobe ikokushinina." <sup>74</sup>Nolu alitendeke ukutipa no kulapa ati, "Nshimwishibile uyu muntu," napopenefye mukolwe alililile. <sup>75</sup>Petero alibukishe amashiwi Yesu alandile ati, "Ulo mukolwe talalila ukonkana imiku itatu." Nolu alile panse kabili alilile apakalamba.

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## Matthew 27

### 27:1-10

Why did the Jewish leaders plot to kill Jesus?

[27:1]

The Jewish leaders plotted to kill Jesus because they believed that he broke the Law of Moses and should be killed. However, he did not break the Law of Moses.

See: Law of Moses; Chief Priest; Elder

Why did the Jewish leaders take Jesus to Pilate?

[27:2]

Pilate was the Roman governor in charge of the Jews. The Jews took Jesus to Pilate because they could not kill anyone without the Pilate giving them permission to do it. The Jews who were there wanted to kill Jesus.

See: Palace; Crucify (Crucifixion)

How was someone condemned?

[27:3]

See: Condemn (Condemnation)

Why did Judas repent?

[27:3, 27:4]

Judas saw that the Jewish leaders were trying to kill Jesus. Because of this, he repented of what he did. That is, he wished that he had not helped the Jewish leaders to capture Jesus. He tried to give them the money back that these leaders gave to him. He knew that he did something wrong and that Jesus would be killed even though Jesus did not do anything wrong.

See: Repent (Repentance); Blood

Why did the chief priest buy the field with the money?

[27:7]

The chief priests did not want the money back they gave to Judas. This is because the money had been used to help to kill Jesus. This was irony. That was because they had used the money, which was considered blood money that was given to Judas, to purchase a field that was known as the "field of blood."

See: Jeremiah 19:1-11; Zechariah 11:12-13

See: Irony; Chief Priest

Advice to translators: Blood money is money that someone made for killing someone else or helping to kill another person.

### 27:11-31

What was meant by Jesus' answer to Pilate, saying, "You say so"?

[27:11]

Jesus said, "You say so." Some scholars think this was a way of saying, "what you are saying is true." Other scholars think Jesus was saying that Pilate was correct in what he said, but that he did not truly understand the meaning of what he said.

Why did Jesus not say anything to Pilate about the charges against him?

Jesus did not say anything to Pilate because Jesus did not do anything wrong. Jesus also knew that Jesus needed to die for people's sins. This also fulfilled a prophecy of Isaiah (see: Isaiah 53:7). This made Pilate think that Jesus was not guilty of

the things the Jewish leaders accused him.

See: Sin; Atonement (Atonement); Fulfill (Fulfillment); Prophecy (Prophecy)

What was the feast about which Matthew spoke?

[27:15]

Matthew spoke about a feast known as the feast of the Passover.

See: Passover

Who did Pilate want the people to release from prison?

Pilate did not think Jesus was guilty. However, he did not want to anger the Jewish leaders. Therefore, he tried to get the people to set Jesus free. However, they did not want Jesus to live. Instead, they wanted Pilate to release a murderer. They told Pilate to kill Jesus.

What was the name of the prisoner?

[27:16]

In some ancient copies of the Greek New Testament, Matthew said the prisoner was named "Jesus Barabbas." In other ancient copies of the Greek New Testament, Matthew said the prisoner was named "Barabbas." Scholars think Matthew wrote "Jesus Barabbas."

See: Differences in the Ancient Copies of the Bible

Why were the Jewish leaders envious of Jesus?

Some scholars think the Jewish leaders were envious of Jesus because they wanted to be honored and loved by the people the way the people loved Jesus. Or perhaps they wanted to know as much about the Law of Moses as Jesus knew.

See: Law of Moses

Why was Jesus called the Christ?

[27:17]

Jesus was called the Christ because he was the Messiah.

See: Messiah (Christ)

What was a judgment seat?

[27:19]

Pilate's judgment seat was a seat on a raised platform from which he decided certain things. He could punish people or set them free.

See: Ancient Trials (Lawsuit); Punish (Punishment)

Why did Pilate release a prisoner?

[27:22, 27:23]

In ancient Israel, the Roman leader would release a prisoner during the Jewish passover festival. This helped there to be peace between the Romans and the Jews.

See: Passover

How was someone crucified?

[27:23]

See: Crucify (Crucifixion)

Why did Pilate wash his hands?

[27:24]

Pilate washed his hands. This was a symbol. He wanted them to know that they were the reason that Jesus was going to die. He wanted to tell them that he was not guilty of Jesus' death. The people were willing to be punished if they were wrong about Jesus because they wanted to see Jesus killed.

See: Symbol; Clean and Unclean; Blood; Punish (Punishment)

How many soldiers were in a company?

[27:27]

In a company, there were 600 soldiers.

Why did the soldiers dress Jesus the way they did?

[27:28]

The soldiers put a scarlet robe on Jesus. This is what a king would have worn. They put a crown on him. A king wore a crown. However, this crown was made of branches with thorns. It would have been painful to wear. Kings also had a staff. The soldiers did not think Jesus was a king. Instead, they insulted him and pretended that he was a king. They removed these pieces of clothes before they took him to be crucified.

See: Crucify (Crucifixion)

## 27:32-45

Where was Cyrene?

[27:32]

See Map: Cyrene

Why did Simon carry Jesus' cross?

[27:32]

The soldiers made a man named Simon carry Jesus' cross. This is because Jesus was not strong enough to carry it after he was beaten.

See: Cross

Where was Golgotha?

[27:33]

Golgotha was a place outside of the wall of the city of Jerusalem. In English, this place is often called "calvary." It was a mound that looked like a person's skull.

Why did the soldiers offer Jesus wine mixed with myrrh?

[27:34]

The soldiers offered Jesus something to drink. People thought that this would stop pain. However, he did not want to do this.

What was casting lots?

[27:35]

See: Cast Lots

Why did the soldiers make a sign?

[27:37]

The soldiers made a sign. This sign told people that he was killed for saying that he was the king of the Jews. When they did this, they mocked Jesus. However, they did not know that Jesus was the king of the Jews.

How did the people mock Jesus?

[29:39, 29:40]

People saw Jesus on the cross and they mocked him. Jesus prophesied that he would rebuild the temple in three days. They thought he was speaking about the temple in Jerusalem. This was a metaphor. He was speaking about dying and being resurrected. They told him to save himself. This was irony. He was dying to save them.

See: Cross; Prophecy (Prophesy) ; Temple; Resurrect (Resurrection) ; Save (Salvation, Saved from Sins); Irony; Atonement; Son of God; Metaphor

How did the Jewish leaders mock Jesus?

[27:41, 27:42]

The Jewish leaders mocked Jesus in the same way the people did. They wanted Jesus to do something to prove he was the Messiah. However, he did not do this. Perhaps this is because they would not have believed in Jesus even if he did this.

This was also an irony. They say he saved others, but he could not save himself. Jesus did save other people by dying for them. He saved those who believe in him by dying for their sins. They said God would save him if God sent him, but they did not know that God sent him to die. Jesus died obeying God.

See: Messiah (Christ); Irony; Save (Salvation, Saved from Sins); Atonement (Atonement)

## 27:45-56

When was the sixth hour?

[27:45]

The sixth hour was about noon.

When was the ninth hour?

[27:46]

The ninth hour was about 3pm.

Why did Jesus say the things he did?

[27:46]

As Jesus died, people's sins were put on him in some way. He was separated from God for the first time. This is why he said that God forsook him.

See: Sin; Atonement (Atonement)

Why did people think Jesus was calling for Elijah?

[27:47]

When Jesus said, "Eli," the people thought they heard Jesus calling to Elijah.

Why did someone try to give Jesus sour wine?

[27:48]

One soldier tried to give Jesus sour wine. Perhaps he thought this would help to Jesus not be in as much pain. He tried to help Jesus. However, the other soldiers wanted to make Jesus live longer so they could see if Elijah came to help him. He did this to mock Jesus.

How did Jesus give up his spirit?

[27:50]

When Matthew said Jesus gave up his spirit, he was saying that Jesus died.

See: Spirit (Spiritual)

Why was the curtain in the temple split into two pieces?

[27:52]

In the temple, there was a curtain that separated the holiest place from everything else. It was the place where the high priest went once a year offer a sacrifice to God. God was in this place in a certain way. The curtain was so big and thick that it could not be torn. When Jesus died, it tore. This was a metaphor. When the curtain tore, it showed there was no longer anything that separated people from God.

See: Most Holy Place (Holy of Holies); High Priest; Offer (Offering); Sacrifice; Metaphor; Temple; Presence of God

How were people resurrected?

[27:52]

Matthew wrote that there was an earthquake in Jerusalem. At this time, many dead people were resurrected. These were Jews who believed in God and were at peace with God. Some scholars think this happened to show that the death of Jesus broke the power of death itself.

See: Resurrect (Resurrection) ; Holy Ones

Why did the Roman soldier think that Jesus was the Son of God?

[27:54]

From the events that happened at Jesus' death, the Roman soldier believed Jesus was the Son of God. Some scholars think that the soldier declaring Jesus to be the Son of God showed Jesus' innocence and the guilt of the people. Other scholars think that he said that Jesus was a very great man whom God blessed. Matthew wanted people to think about how the Roman soldier believed the truth about Jesus and the Jewish leaders did not.

See: Son of God; Bless (Blessing)

Where was Galilee?

[27:55]

See Map: Galilee

Who were the sons of Zebedee?

[27:56]

See: Matthew 4:21

## 27:57-66

Where was Arimathea?

[27:57]

See Map: Arimathea

How was Joseph a disciple of Jesus?

[27:57]

Joseph was a pharisee and also a disciple of Jesus. That is, he believed in Jesus.

See: Disciple; Pharisees

Why did Joseph of Arimathea ask for Jesus' body?

[27:58]

Joseph of Arimathea asked Pilate for Jesus' body. He was a Jew. According to the Law of Moses, a dead body needed to be buried before the sun set, especially if the Sabbath was the next day.

See: Deuteronomy 21:23

See: Law of Moses; Sabbath

Why did Joseph wrap the body in clean linen cloth?

[27:59]

Joseph wrapped Jesus' body in clean linen cloth. He did this to prepare Jesus' body to be buried.

Why did Joseph put the body of Jesus in a new tomb?

[27:60]

Joseph put the body of Jesus in a new tomb because it honored Jesus. There was no odor of death or decay. Usually a tomb held several bodies. After a year, the bones were placed in a box.

See: Tomb

Who was the other Mary?

[27:61]

See: Matthew 27:56

What was the Day of Preparation?

[27:62]

The Day of Preparation was the time to prepare for the Sabbath. It was the day before the Sabbath. It began on Thursday evening and lasted until Friday evening. People cleaned houses, bought supplies, and cooked food so that they did no work on the Sabbath.

See: Sabbath

Who were the chief priests and pharisees?

[27:63]

See: Chief Priest; Pharisees

Who was the deceiver?

[27:63]

The Jewish leaders spoke about a deceiver. They were speaking about Jesus. They thought that Jesus deceived people.

That is, he lied to people. The Jewish leaders thought the disciples would also try to steal Jesus' body so they could deceive people.

How was someone raised from the dead?

[27:64]

See: Resurrect (Resurrection)

## Mateo

### 27

<sup>1</sup>Nomba ulo caishile kuba ulucelo, bonse bashi-mapepo bakalamba na bakalamba ba bantu balipangene palwa kwipaya Yesu. <sup>2</sup>Balimukakile, no kumusenda, kabili balimupele kuli Pilato cilolo. <sup>3</sup>Nolu ulo Yuda, uwa mufutwike, amwene ukwebati Yesu asekwana, alilapile kabili alibwekeshemo isha silfere amakumi yatatu kuli bashimapepo bakalamba na bakalamba, <sup>4</sup>no kulanda ati, "Ndibembwike pa kufutukila umulopa wa kaele." Lelo balilandile ati, "Nindo iyo kuli fwebo? Uimwene we mwine." <sup>5</sup>Nolu aliposele panshi isha silfere mwi tempele, kabili alifumineko, kabili alile kuikulika. <sup>6</sup>Bashimapepo bakalamba balibulile isha silfere no kulanda ati, "Tefunde ukubika ishi mucipao pantu mutengo wa mulopa." <sup>7</sup>Balilanshenye uyu mulandu bonse, kabili kuli isho indalama balishitilemo impanga ya kwa kabumba wa nongo umwakushika abeni. <sup>8</sup>Na pamulandu wa ici ilya mpanga ikutwa, "Impanga ya Mulopa" ukufika na lelo. <sup>9</sup>Nolu cilya icalandilwe na Yeremia kasesema cali fikilishiwe, ukwebati, "Balibulile isha silfere amakumi yatatu, umutengo uwabikilwe pali ena ku bana bakwa Israeli, <sup>10</sup>no kushipela ku mpanga ya kwa kabumba wa nongo, ngefyo Shikulu antungulwile." <sup>11</sup>Nomba Yesu aliminine pamulola wakwa cilolo, kabili cilolo alimwipwishe ati, "Bushe uli mfumu yaba Yuda?" Yesu alimwaswike ati, "Ulilandile ifyo fine." <sup>12</sup>Lelo ulo balikumutunganya kuli bashimapepo bakalamba na bakalamba, tabasukile nangu kamo. <sup>13</sup>Nolu Pilato alilandile kuli ena ati, "Bushe taukomfwa ifintu ubwingi ifyo bakokutunganya?" <sup>14</sup>Lelo ta-aswike ishiwi nangu limo, icakwebati cilolo calimupapwishe. <sup>15</sup>Nomba pa nshita ya mutebeto wali mutande wakwa cilolo ukulekako umufungwa umo uo ibumba lyalikusala. <sup>16</sup>Pali ilya nshita balikweteko umufungwa ntalamisoka uwali kwitwa Baraba. <sup>17</sup>Eco kanshi ulo bakolongene pamo, Pilato alilandile kuli bena ati, "Ninani mukofwaya mikakwileko? Baraba, nangu Yesu uukutwa Kristu?" <sup>18</sup>Alishibile ukwebati ni pamulandu wa kalumwa bapelele Yesu kuli ena. <sup>19</sup>Ulo ali alikele pa cipuna ca bupingushi, umukashi wakwe alitumine amashiwi kuli ena no kulanda ati, "Wibulamo ulubali muli uyo muntu wakaele. Pantu ndiculile sana lelo pamulandu wa ciloto nacikwata pali ena." <sup>20</sup>Nomba bashimapepo bakalamba na bakalamba bali sonsombe ibumba ukwebati balombe Baraba, no kwipaya Yesu. <sup>21</sup>Na cilolo alibepwishe ati, "Bushe ninani pali aba babili uomukofwaya nebo mikakwilepo?" Balilandile ati, "Baraba." <sup>22</sup>Pilato alilandile kuli bena ati, "Nindo nkocita na Yesu uwitwa Kristu?" Bonse balimwaswike ati, "Mutanikeni." <sup>23</sup>Nolu alilandile ati, "Nindo, bubi ndo acitile?" Lelo balicililemo ukubilikisha ati, "Mutanikeni." <sup>24</sup>Eco kanshi ulo Pilato amwene ukwebati tapali icikomwafwa, lelo intulubundi eyali ikotendeka, alibulile amensi, alisambile na kuminwe pamulola we bumba no kulanda ati, "Nebo ndi wakaele pa mulopa wa uyo muntu, Muimwene mwebene." <sup>25</sup>Abantu bonse balilandile ati, "Umulopa wakwe na ube pali fwebo na bana besu." <sup>26</sup>Nolu alibakakwilile Baraba, lelo alilopwele Yesu no kumupela mukutanikwa. <sup>27</sup>Nolu abashilika bakwa cilolo balitwele Yesu ku cipango cikamba ica buteko no kukolonganika impuka yonse iya ba shilika. <sup>28</sup>Balimufulile kabili balimufwikile umwingila wakukashika cee. <sup>29</sup>Balipikwile ne cilogwe ca myunga no kubika pa mutwe wakwe, kabili balibikile inkonto ku kuboko kwakwe ukwa ku kulyo. Balimufukamine no ku mupunika, ukwebati, "Mulopwe, we Mfumu yaba Yuda!" <sup>30</sup>Balimusakile amate, kabili balibulile inkoto noku muma kumutwe imiku ne miku. <sup>31</sup>Panuma ya kumupumya, balimufulile umwingila no ku mufwika amalaya yakwe kabili bali mutwele na mu ku mutanika. <sup>32</sup>Ulo bafumine kunse, balisangile umuntu uwafumine ku Kurene ishina lyakwe ni Simone, uo bapatikishe ukuya nabo pakwebati engamusendelako icapindama cakwe. <sup>33</sup>Balifikile kuncende iikutwa Gologota, icikopilibula ukwebati "Incende ya Cipanga." <sup>34</sup>Balimupele umwangashi wakukantuka uo basankenyemo indusha. Lelo ulo ausondele, alifililwe ukunwa. <sup>35</sup>Panuma ya kumutanika, balyakenye amalaya yakwe mukuteya icakupendula, <sup>36</sup>kabili balikele bakomulinda. <sup>37</sup>Pamulu wa mutwe wakwe balilembelepo umulandu wakwe, uwalikubelengwa ukwebati, "Uyu ni Yesu, imfumu yaba Yuda." <sup>38</sup>Utupondo tubili twalitanikilwe pamo nankwe, kamo ku kulyo kwakwe kambi ku kuso. <sup>39</sup>Nabo abali kupita bali mutukile, bakopukunya imitwe yabo <sup>40</sup>no kwebati, "Webo we wali no kubongolola itempele no kulikula mu nshiku shitatu, ipusushe wemwine! Umfwa uli Mwana wakwa Lesa, ikila pa capindama!" <sup>41</sup>Mu musango umo wine bashimapepo bakalamba bali kumupunika, pamo na bakalamba na bakalamba, no kulanda ati, <sup>42</sup>"Alipuswishe bambi, lelo tekuti aipusushe umwine. Ni Mfumu ya bena Israeli. Lekeneni ekile ukufuma pa capindama, elo tukosumina muli ena. <sup>43</sup>Alicetekela muli Lesa, lekeni Lesa amupusushe nomba, umfwa Lesa asuminisha ukumukakula. Pantu umwine alilanda ati, 'Ndi Mwana wakwa Lesa.'" <sup>44</sup>Mu musango umo wine utupondo utwatanikilwe pamo nankwe nato twine twalimutukile. <sup>45</sup>Nomba pa nsa yakulenga mutanda imfifi yalishile pe sonde ponse ukufika na pa nsa yakulenga pabula.

<sup>46</sup>Pa nsa yakulenga pabula, Yesu alipundile ne shiwi ilikalamba kabili alilandile ati, "Eloi, Eloi, lama sabakatani?" icikopilubula ati, "Lesa wandi, Lesa wandi, nindo mwandekesha?" <sup>47</sup>Ulo abo abaiminine palya baumfwile ifi, balilandile ati, "Akokuta Eliya." <sup>48</sup>Apopenefye umu pali bena alibutwike nokuya kubula umwepu, aliswishemo umwanganshi wakukantuka, no kubika ku nkonto yetete, no kumupa ukwebati anwe. <sup>49</sup>Na bashala bonse balilandile ati, "Mulekeni eka. Leken tumone umfwa Eliya akoisa kumupususha." <sup>50</sup>Nolu Yesu nakabili alipundile ne shiwi ilikalamba kabili alilekele umweo. <sup>51</sup>Moneni, icisalu ca mwi tempele calilepwike pabili ukufuma pa mulu ukufika na panshi, kabili umushili walisunkene na mabwe yalilekenemo pakati. <sup>52</sup>Inshishi shaliswike, kabili ne mibili ya bamushilo abalele utwa mfwa balibukile. <sup>53</sup>Balifuminemo munshishi panuma ya kubuka kwakwe, balingile mu musumba wa mushilo, kabili balimonekele na ku bengi. <sup>54</sup>Nomba ulo umukalamba wa bashilika nabo abali kulinda Yesu bamwene icinkukuma ne fintu fyacitike, balyumfwile umwenso sana kabili balilandile ati, "Mucinefye uyu ali Mwana wakwa Lesa." <sup>55</sup>Bana mayo abengi abali kukonka Yesu ukufuma ku Galili kukutangata ifya kukabila fyakwe balikutamba akatalamukila. <sup>56</sup>Pali abo pali Maria umwina Magadala, Maria nyina wakwa Yakobo na Yosefe, na nyina wa bana baume bakwa Sebede. <sup>57</sup>Ulo caba icungulo, kwalishile umuntu umukankala ukufuma ku Arimatea, uwe shina lya Yosefe, uwali nankwe musambi wakwa Yesu. <sup>58</sup>Alikumenye Pilato no kulomba umubili wakwa Yesu. Nolu Pilato alipele insambu ukwebati bamupele umubili. <sup>59</sup>Yosefe alisendele umubili, aliupombe mu nsalu ya busaka iya kolokondwe, <sup>60</sup>kabili aliulalike mu nshishi yakwe iipya iyo aimbile mwi libwe. Nolu alisunkilepo icilibwe icikalamba pa mwinshi wa nshishi no kuya. <sup>61</sup>Maria umwina Magadala na Maria umbi bali palya, balikele apalungatene ne nshishi. <sup>62</sup>Ubushiku ubwa konkelepo, ubwali bushiku panuma ya bushiku bwa kupekanya, bashimapepo bakalamba na baFarise balikolongene pamo na Pilato. <sup>63</sup>Balilandile ati, "We mfumu, tulibukishe ukwebati ulo ulya kabepa ali no mweo, alilandile ati, 'Panuma ya nshiku shitatu akabuka nakabili.'" <sup>64</sup>Eco peleni ikambisho ukwebati inshishi icingililwe ukufika ku nshiku shitatu, nga teifyo abasambi bakwe kuti baisa kumwiba no kulanda ku bantu ati, 'Alibukile ku bafwa,' kabili ukulufya kwakulekesha kukaba ukwabipisha ukucila ukwa ntanshi. <sup>65</sup>Pilato alilandile kuli bena ati, "Sendeni kalinda. Kabiyezi mucingilile ukulingana nefyo mwishibe." <sup>66</sup>Eco balile no kulenga inshishi ukulindwa, balishinkilepo icilibwe no kubikapo ba kalinda.

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## Matthew 28

### 28:1-10

What was the Sabbath?

[28:1]

See: Sabbath

What day was the first day of the week?

[28:1]

The Sabbath began on Friday at sunset and ended Saturday at sunset. The day after the Sabbath was the first day of the week. This day began on Saturday at sunset and ended on Sunday at sunset.

See: Sabbath

Why did the angel roll away the stone?

[28:2]

The angel rolled away the stone because it was very large.

See: Angel; Heaven

Why did the angel look the way he did?

[28:3]

The angel looked the way he did because he was holy. White was a symbol of someone or something being holy.

See: Angel; Holy (Holiness, Set Apart); White (symbol)

How was Jesus crucified?

[28:5]

See: Crucify (Crucifixion)

How was Jesus resurrected?

[28:5, 28:6]

The man in the tomb said that Jesus was risen. That is, Jesus was resurrected.

See: Resurrect (Resurrection)

Where was Galilee?

[28:7]

See Map: Galilee

What was worship?

[28:9]

See: Worship

### 28:11-20

Who were the chief priests and elders?

[28:11]

The chief priests and elders were Jewish leaders.

See: Chief Priest; Elder

Why did the Jewish leaders give money to the Roman soldiers?

[28:12]

The Jewish leaders gave money to the Roman soldiers to lie about what happened. They did not want people to know about what happened at the tomb.

Who were the eleven disciples?

[28:16]

Normally, there were twelve disciples. At this time, Judas was not a disciple anymore.

See: Disciple

What did God give to Jesus?

[28:18]

Jesus said that God gave him permission to do something. He gave him power to do things in heaven and on earth.

See: Heaven

How were the disciples to make disciples?

[28:19]

Jesus wanted the disciples to make other disciples. That is, he wanted them to tell people about Jesus and help them to believe in Jesus and to do things that honored God. They did this by going to different places, baptizing people who believed in Jesus, and teaching them how to live in a way that honored God.

See: Disciple; Baptize (Baptism)

How was Jesus with the disciples until the end of the age?

[28:20]

Jesus said that he would be with the disciples until the end of the age. Some scholars think Jesus would remain with them for a time on the earth after he was resurrected. He will help them to do the things he wanted them to do. Other scholars think Jesus wanted to say that he would be with every generation of Christians to help them do the things he wanted them to do.

See: Disciple; Resurrect (Resurrection) ; Generation

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## Mateo

### 28

<sup>1</sup>Nomba panuma ye Sabata, ulo cafikile ku maca pa bushiku bwakubalilapo ubwa mulungu, Maria Magadala na Maria umbi balishile mukumone nshishi. <sup>2</sup>Moneni, kwali icinkukuma icikalamba, pantu malaika wakwa Shikulu alikile ukufuma ku mulu, alishile ku nkulushyapo icilibwe, no kwikalapo. <sup>3</sup>Ali kumoneka kubati ni nkuba, ne fyakufwala fyakwe fyalibutile nge mfula ya bungululu. <sup>4</sup>Bakalinda balitutwime ku mwenso no kuba kubati bantu bafwile. <sup>5</sup>Malaika alilandile na banakashi no kulanda kuli bena ati, "Mwitina, pantu ndishibe ukwebati mukofwaya Yesu, uwatanikilwe. <sup>6</sup>Tali muno, lelo alibukile, ngefyo alandile. Iseni mumone apo shikulu alele. <sup>7</sup>Kabiyeni mukwangufyanya muye kweba abasambi bakwe ati, 'Alibukile kubafwa. Moneni, alimitangilile ku Galili. Kulya eko mukoya kumumona.' Moneni, namyeba. <sup>8</sup>Abanakashi balifumineko mukwangufyanya ku nshishi no mwenso ne nsansa ishing, balibutwike ukuya kweba abasambi bakwe. <sup>9</sup>Moneni, Yesu alibakumenye no kulanda ati, "Mwapoleni!" Banamayo balishile, balikete amakasa yakwe no ku mushinshimuna. <sup>10</sup>Nolu Yesu alilandile kuli bena ati, "Mwitina. Kabiyeni muyekweba ba munyinane baye ku Galili. Kulya eko bakaya kumbwena."<sup>11</sup>Nomba ulo abanakashi balikuya, moneni, bamo abapali bakalinda balile mu musumba no kuya kweba bashimapepo bakalamba ifintu fyonse ifyacitike. <sup>12</sup>Ulo bashimapepo bakalamba bakumene na bakalamba no kulanshanya nabo ulya mulandu, balipele indalama ishing ku bashilika <sup>13</sup>no kubeba ati, 'Mulande kuli bambi ati, 'Abasambi ba kwa Yesu bacisa ubushiku no kwiba umubili wakwe ulo twacisendama.'<sup>14</sup>Umfwa ii imbila yafika kuli cilolo, tukamunasha no kufumya amasakamiko ayali yonse kuli mwebo."<sup>15</sup>Eco kanshi abashilika balipokele indalama no kucita ifyo ba bebele. Imbila iyi yalisabankene monse mu ba Yuda kabili yalitwalilila ukufika na lelo.<sup>16</sup>Lelo abasambi ikumi na umo balile ku Galili, ku lupili ulo Yesu abasontelele. <sup>17</sup>Ulo bamumwene, bali munshishimwine, lelo bamo balitwishike.<sup>18</sup>Yesu alishile kuli bena kabili alilandile nabo ukwebati, "Amaka yonse yalipelwe kuli nevo mu mulu na pe sonde. <sup>19</sup>Eco kanshi kabiyeni no kuya kulenga aba nko shonse ukuba abasambi. Mulekubabatisha mwishina lyakwa Tata, ilya Mwana, ne Iya Mupashi wa Mushilo.<sup>20</sup>Mulekubasambilisha ukubaka fyonse ifyo na mikonkomeshe. Moneni, na kulaba na mwebo lyonse, mpaka na kumpela ya nshita."

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## Translation Words

Abel

Facts:

Abel was Adam and Eve's second son. He was Cain's younger brother.

Abel was a shepherd. Abel sacrificed some of his animals as an offering to God. God was pleased with Abel and his

offerings. Adam and Eve's firstborn son Cain murdered Abel.

(See also: [Cain](#), [sacrifice](#), [shepherd](#))

Bible References:

Genesis 04:02 Genesis 04:09 Hebrews 12:24 Luke 11:49-51 Matthew 23:35

Word Data:

Strong's: H1893, G6

Forms Found in the English ULB:

Abel, Abel's

**Abraham**

Related Words:

Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

The name "Abram" means "exalted father." "Abraham" means "father of many." God promised Abraham that he would have many descendants, who would become a great nation. Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan. Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(See also: [Canaan](#), [Chaldea](#), [Sarah](#), [Isaac](#))

Bible References:

Galatians 03:08 Genesis 11:29-30 Genesis 21:04 Genesis 22:02 James 02:23 Matthew 01:02

Word Data:

Strong's: H87, H85, G11

Forms Found in the English ULB:

Abraham, Abraham's, Abram

**Asa**

Facts:

Asa was a king who ruled over the kingdom of Judah for forty years, from 913 B.C. to 873 B.C.

King Asa was a good king who removed many idols of false gods and caused the Israelites to start worshiping Yahweh again. Yahweh gave King Asa success in his warfare against other nations. Later in his reign, however, King Asa stopped trusting Yahweh and became sick with a disease that eventually killed him.

Bible References:

1 Chronicles 09:14-16 1 Kings 15:7-8 2 Chronicles 14:03 Jeremiah 41:09 Matthew 01:07

Word Data:

Strong's: H609

Forms Found in the English ULB:

Asa, Asa's

**Babylon**

Related Words:

Babylonia, Babylonian

Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before. Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city. The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years. Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: [\[irc://en/ta/man/jit/figs-synecdoche\]](#)) In the New Testament, the term "Babylon" is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors. The phrase "Babylon the Great" or "great city of Babylon" refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: [Metaphor](#))

(See also: [Babel](#), [Chaldea](#), [Judah](#), [Nebuchadnezzar](#))

Bible References:

1 Chronicles 09:01 2 Kings 17:24-26 Acts 07:43 Daniel 01:02 Ezekiel 12:13 Matthew 01:11 Matthew 01:17

Word Data:

Strong's: H3778, H3779, H8152, H894, H895, H896, G897

Forms Found in the English ULB:

Babylon, Babylon's, Babylonia, Babylonian, Babylonians



## Bethlehem

### Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

Bethlehem has been called the "city of David," since King David was born there. The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah." Fulfilling that prophecy, Jesus was born in Bethlehem, many years later. The name "Bethlehem" means "house of bread" or "house of food."

(See also: [Caleb](#), [David](#), [Micah](#))

### Bible References:

Genesis 35:16 John 07:42 Matthew 02:06 Matthew 02:16 Ruth 01:02 Ruth 01:21

### Word Data:

Strong's: H672, H1035, G965

### Forms Found in the English ULB:

Bethlehem

## Dan

### Related Words:

Danite

### Facts:

Dan was the fifth son of Jacob and was one of the twelve tribes of Israel. The region settled by the tribe of Dan in the northern part of Canaan also was given this name.

During the time of Abram, there was a city named Dan located west of Jerusalem. Years later, during the time the nation of Israel entered the promised land, a different city named Dan was located about 60 miles north of Jerusalem. The term "Danites" refers to the descendants of Dan, who were also members of his clan.

(See also: [Canaan](#), [Jerusalem](#), [twelve tribes of Israel](#))

### Bible References:

1 Chronicles 12:35 1 Kings 04:25 Exodus 01:1-5 Genesis 14:14 Genesis 30:06

### Word Data:

Strong's: H1835, H1839, H2051

### Forms Found in the English ULB:

Dan, Dan's, Danite, Danites

## Daniel

### Facts:

Daniel was an Israelite prophet who as a young man was taken captive by the Babylonian king Nebuchadnezzar around 600 BC.

This was during the time that many other Israelites from Judah were held captive in Babylon for 70 years. Daniel was given the Babylonian name Belteshazzar. Daniel was an honorable and righteous young man who obeyed God. God enabled Daniel to interpret several dreams or visions for the Babylonian kings. Because of this ability and because of his honorable character, Daniel was given a high leadership position in the Babylonian empire. Many years later, Daniel's enemies tricked the Babylonian king Darius into making a law forbidding the worship of anyone except the king. Daniel continued to pray to God, so he was arrested and thrown into a den of lions. But God rescued him and he was not harmed at all.

(See also: [Babylon](#), [Nebuchadnezzar](#))

### Bible References:

Daniel 01:6-7 Daniel 05:29 Daniel 07:28 Ezekiel 14:12-14 Matthew 24:15

### Word Data:

Strong's: H1840, H1841, G1158

### Forms Found in the English ULB:

Daniel, Daniel's

## Eliakim

### Facts:

Eliakim was the name of two men in the Old Testament.

One man named Eliakim was the manager of the palace under King Hezekiah. Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh Necho. Necho changed Eliakim's name to Jehoiakim.

(See also: [Hezekiah](#), [Jehoiakim](#), [Josiah](#), [Pharaoh](#))

### Bible References:

2 Kings 18:18 2 Kings 18:26 2 Kings 18:37 2 Kings 23:34-35

### Word Data:

Strong's: H471, G1662

Forms Found in the English ULB:

Eliakim, Eliakim's

**Gad**

Related Words

Gadite

Facts:

Gad was one of the sons of Jacob. Jacob was also named Isreal.

Gad's family became one of the twelve tribes of Israel. Another man in the Bible named Gad was a prophet who confronted King David for his sin of taking a census of the Israelite people. The names of the cities Baalgad and Migdalgad are each two words in the original text and are sometimes written "Baal Gad" and "Migdal Gad." A Gadite was a person from the tribe of Gad.

(See also: [census](#), [prophet](#), [twelve tribes of Israel](#))

Bible References:

1 Chronicles 05:18 Exodus 01:1-5 Genesis 30:11 Joshua 01:12 Joshua 21:38

Word Data:

Strong's: H1410, H1425, G1045

Forms Found in the English ULB:

Gad, Gadite, Gadites, Gad's

**Israel**

Related Ideas:

Israelite

Facts:

The term "Israel" is the name that God gave to Jacob. It means "he struggles with God."

The descendants of Jacob became known as the "people of Israel" or the "nation of Israel" or the "Israelites." God formed his covenant with the people of Israel. They were his chosen people. The nation of Israel consisted of twelve tribes. Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called "Judah," and the northern kingdom, called "Israel." Often the term "Israel" can be translated as "the people of Israel" or "the nation of Israel," depending on the context.

(See also: [Jacob](#), [kingdom of Israel](#), [Judah](#), [nation](#), [twelve tribes of Israel](#))

Bible References:

1 Chronicles 10:01 1 Kings 08:02 Acts 02:36 Acts 07:24 Acts 13:23 John 01:49-51 Luke 24:21 Mark 12:29 Matthew 02:06

Matthew 27:09 Philippians 03:4-5

Word Data:

Strong's: H3478, H3479, H3481, H3482, G935, G2474, G2475

Forms Found in the English ULB:

Israel, Israel's, Israelite, Israelite's, Israelites, Israelites'

**Peter**

Related Words:

Cephas, Simon

Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

Before Jesus called him to be his disciple, Peter's name was Simon. Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language. God worked through Peter to heal people and to preach the good news about Jesus. Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(See also: [disciple](#), [apostle](#))

Bible References:

Acts 08:25 Galatians 02:6-8 Galatians 02:12 Luke 22:58 Mark 03:16 Matthew 04:18-20 Matthew 08:14 Matthew 14:30

Matthew 26:33-35

Word Data:

Strong's: G2786, G4074, G4613, G4826

Forms Found in the English ULB:

Peter, Simon Peter, Cephas, Simon son of Jonah, Simon, Simon's

**Rabbi**

Related Ideas:

Rabboni

Definition:

The term "Rabbi" literally means "my master" or "my teacher."

It was a title of respect that was used to address a man who was a Jewish religious teacher, especially a teacher of God's laws. Both John the Baptist and Jesus were sometimes called "Rabbi" by their disciples.

Translation Suggestions:

Ways to translate this term could include "My Master" or "My Teacher" or "Honorable Teacher" or "Religious Teacher." Some languages may capitalize a greeting like this, while others may not. The project language may also have a special way that teachers are normally addressed. Make sure the translation of this term does not indicate that Jesus was a schoolteacher. Also consider how "Rabbi" is translated in a Bible translation in a related language or a national language.

See:

(See also: [teacher](#))

Bible References:

John 01:49-51 John 06:24-25 Mark 14:43-46 Matthew 23:8-10

Word Data:

Strong's: G4461

Forms Found in the English ULB:

Rabbi, Rabboni

**Rahab**

Facts:

Rahab was a woman who lived in Jericho when Israel attacked the city. She was a prostitute.

Rahab hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp. Rahab became a believer in Yahweh. She and her family were spared when Jericho was destroyed. Then Rahab and her family lived with the Israelites.

(See also: [Israel](#), [Jericho](#), [prostitute](#))

Bible References:

Hebrews 11:29-31 James 02:25 Joshua 02:21 Joshua 06:17-19 Matthew 01:05

Word Data:

Strong's: H7343, G4460

Forms Found in the English ULB:

Rahab

**Rehoboam**

Facts:

Rehoboam was one of the sons of King Solomon, and he became the king of the nation of Israel after Solomon died.

At the beginning of his reign, Rehoboam was severe with his people, so ten of the tribes of Israel rebelled against him and formed the "kingdom of Israel" in the north. Rehoboam continued as king of the southern kingdom of Judah, which consisted of the remaining two tribes, Judah and Benjamin. Rehoboam was a wicked king who did not obey Yahweh, but worshiped false gods.

(See also: [kingdom of Israel](#), [Judah](#), [Solomon](#))

Bible References:

1 Chronicles 03:10 1 Kings 11:41-43 1 Kings 14:21 Matthew 01:07

Word Data:

Strong's: H7346, G4497

Forms Found in the English ULB:

Rehoboam, Rehoboam's

**Sidon**

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon. The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it. In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(See also: [Canaan](#), [Noah](#), [Phoenicia](#), [the sea](#), [Tyre](#))

Bible References:

Acts 12:20 Acts 27:3-6 Genesis 10:15-18 Genesis 10:19 Mark 03:7-8 Matthew 11:22 Matthew 15:22

Word Data:

Strong's: H6721, H6722, G4605, G4606

Forms Found in the English ULB:

Sidon, Sidonians

**Sodom**

Facts:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan. The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing. The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: [Canaan](#), [Gomorrah](#))

Bible References:

Genesis 10:19 Genesis 13:12 Matthew 10:15 Matthew 11:24

Word Data:

Strong's: H5467, G4670

Forms Found in the English ULB:

Sodom

Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth. Solomon is also well known for having a magnificent temple built in Jerusalem. Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods. Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(See also: [Bathsheba](#), [David](#), [Israel](#), [Judah](#), [kingdom of Israel](#), [temple](#))

Bible References:

Acts 07:47-50 Luke 12:27 Matthew 01:7-8 Matthew 06:29 Matthew 12:42

Word Data:

Strong's: H8010, G4672

Forms Found in the English ULB:

Solomon, Solomon's, King Solomon, King Solomon's

Tamar

Facts:

Tamar was the name of several women in the Old Testament. It was also the name of several cities or other places in the Old Testament.

Tamar was the daughter-in-law of Judah. She gave birth to Perez who was an ancestor of Jesus Christ. One of King David's daughters was named Tamar; she was the sister of Absalom. Her half-brother Amnon raped her and left her desolate. Absalom also had a daughter named Tamar. A city called "Hazezon Tamar" was the same as the city of Engedi on the western shore of the Salt Sea. There was also a place called "Baal Tamar," and general references to a place called "Tamar" which may have been different from the cities.

(See also: [Absalom](#), [ancestor](#), [Amnon](#), [David](#), [ancestor](#), [Judah](#), [Salt Sea](#))

Bible References:

1 Chronicles 02:04 2 Samuel 13:02 2 Samuel 14:25-27 Genesis 38:6-7 Genesis 38:24 Matthew 01:1-3

Word Data:

Strong's: H1193, H2688, H8559

Forms Found in the English ULB:

Tamar, Tamar's

Ur

Facts:

Ur was an important city along the Euphrates River in the ancient region of Chaldea, which was part of Mesopotamia. This region was located in what is now the modern-day country of Iraq.

Abraham was from the city of Ur and it was from there that God called him to leave to go to the land of Canaan. Haran, the brother of Abraham and father of Lot, died in Ur. This was probably a factor that influenced Lot to leave Ur with Abraham.

(See also: [Abraham](#), [Canaan](#), [Chaldea](#), [Euphrates River](#), [Haran](#), [Lot](#), [Mesopotamia](#))

Bible References:

Genesis 11:27-28 Genesis 11:31

Word Data:

Strong's: H218

Forms Found in the English ULB:

Ur

age

Related Ideas:

aged, from ancient times, old age

Definition:

The term "age" refers to the length of time a person has lived. The term "aged" describes a person who is very old. The term "age" is also used to refer generally to a time period.

Jesus refers to "this age" as the present time when evil, sin, and disobedience fill the earth. There will be a future age when righteousness will reign over a new heaven and a new earth. Other words used to express an extended period of time include "era" and "season." The phrase "ancient times" refers to times long ago.

Translation Suggestions:

Depending on the context, the term "age" could also be translated as "era" or "number of years old" or "time period" or "time." The phrase "at a very old age" could be translated as "when he was very old" or "when he had lived a very long time." The phrase "this present evil age" means "during this time right now when people are very evil."

Bible References:

1 Chronicles 29:28 1 Corinthians 02:07 Hebrews 06:05 Job 05:26

Word Data:

Strong's: H5769, H7872, G165, G166, G1074

Forms Found in the English ULB:

age, aged, ages, from ancient times, old age

amen

Related Ideas:

let it be so

Definition:

The term "amen" is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as "truly."

When used at the end of a prayer, "amen" communicates agreement with the prayer or expresses a desire that the prayer be fulfilled. In his teaching, Jesus used "amen" to emphasize the truth of what he said. He often followed that by "and I say to you" to introduce another teaching that related to the previous teaching. When Jesus uses "amen" this way, some English versions (and the ULB) translate this as "verily" or "truly."

Translation Suggestions:

Consider whether the target language has a special word or phrase that is used to emphasize something that has been said. When used at the end of a prayer or to confirm something, "amen" could be translated as "let it be so" or "may this happen" or "that is true." When Jesus says, "truly I tell you," this could also be translated as "Yes, I tell you sincerely" or "That is true, and I also tell you." The phrase "truly, truly I tell you" could be translated as "I tell you this very sincerely" or "I tell you this very earnestly" or "what I am telling you is true."

(See also: [fulfill](#), [true](#))

Bible References:

Deuteronomy 27:15 John 05:19 Jude 01:24-25 Matthew 26:33-35 Philemon 01:23-25 Revelation 22:20-21

Word Data:

Strong's: H543, G281

Forms Found in the English ULB:

amen, let it be so

ark

Related Ideas:

chest

Definition:

The term "ark" literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

In the English Bible, the word "ark" is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls. Ways to translate this term could include "very large boat" or "barge" or "cargo ship" or "large, box-shaped boat." The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as "basket." In the phrase "ark of the covenant," a different Hebrew word is used for "ark." This could be translated as "box" or "chest" or "container." When choosing a term to translate "ark," it is important in each context to consider what size it is and what it is being used for.

(See also: [ark of the covenant](#), [basket](#))

Bible References:

1 Peter 03:20 Exodus 16:33-36 Exodus 30:06 Genesis 08:4-5 Luke 17:27 Matthew 24:37-39

#### Word Data:

Strong's: H727, H8392, G2787

#### Forms Found in the English ULB:

ark, chest

ash

#### Related Ideas:

powder

#### Definitions:

The term "ash" or "ashes" refers to the grey powdery substance that is left behind after wood is burned. It is sometimes used figuratively to refer to something that is worthless or useless.

In the Bible sometimes the word "dust" is used when speaking about ashes. It can also refer to the fine, loose dirt that can form on dry ground. An "ash heap" is a pile of ashes. In ancient times, sitting in ashes was a sign of mourning or grieving. When grieving, it was the custom to wear rough, scratchy sackcloth and sit in ashes or sprinkle the ashes on the head. Putting ashes on the head was also a sign of humiliation or embarrassment. Striving for something worthless, is said to be like "feeding on ashes." When translating "ashes," use the word in the project language that refers to the burned-up remains after wood has burned. Note that an "ash tree" is a completely different term.

(See also: [fire](#), [sackcloth](#))

#### Bible References:

1 Kings 20:10 Jeremiah 06:26 Psalms 102:09 Psalms 113:07

#### Word Data:

Strong's: H80, H665, H6083, H6368, H7834, G2868, G4700, G5077, G5522

#### Forms Found in the English ULB:

ash, ashes, powder

awe

#### Related Ideas:

awesome

#### Definition:

The term "awe" refers to the sense of amazement and deep respect that comes from seeing something great, powerful, and magnificent.

The term "awesome" describes someone or something that inspires a feeling of awe. The visions of the glory of God seen by the prophet Ezekiel were "awesome" or "awe-inspiring." Typical human responses showing awe of God's presence include: fear, bowing or kneeling down, covering the face, and trembling.

(See also: [fear](#), [glory](#))

#### Bible References:

1 Chronicles 17:21 Genesis 28:16-17 Hebrews 12:28 Psalm 022:23 Psalms 147:4-5

#### Word Data:

Strong's: H366, H1481, H2865, H3372, H6206, H6342, H7227, G2124

#### Forms Found in the English ULB:

awe, awesome, awesome deeds

gate

#### Related Ideas:

doorkeeper, entrance, gate bars, gatekeeper, gateposts, gateway

#### Definition:

A "gate" is a hinged barrier at an access point in a fence or wall that surrounds a house or city.

A "gate bar" is a wooden or metal bar that can be moved into place to lock the gate. A "gatekeeper" was a person who was responsible to control who could go through the gateway. A city gate could be opened to allow people, animals, and cargo to travel in and out of the city. To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city. A city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

#### Translation Suggestions:

Depending on the context, other ways to translate "gate" could be "door" or "wall opening" or "barrier" or "entranceway." The phrase "bars of the gate" could be translated as "gate bolts" or "wooden beams to lock the gate" or "metal locking rods of the gate."

#### Bible References:

Acts 09:24 Acts 10:18 Deuteronomy 21:18-19 Genesis 19:01 Genesis 24:60 Matthew 07:13

#### Word Data:

Strong's: H1817, H5592, H6607, H8179, G2374, G4259, G4439, G4440, G2377

Forms Found in the English ULB:

entrance, gate, gate bars, gateposts, gates, gateway, gateways

**hail**

Related Ideas:

hailstones, hailstorm

Definitions:

This term usually refers to lumps of frozen water that fall from the sky. Although spelled the same way in English, a different word, "hail" is used in greeting someone and can mean, "hello" or "greetings to you."

Hail that comes down from the sky is in the form of balls or chunks of ice called "hailstones." Usually hailstones are small (only a few centimeters wide), but sometimes there are hailstones that are as big as 20 centimeters wide and that weigh over a kilogram. The book of Revelation in the New Testament describes enormous hailstones weighing 50 kilograms that God will cause to fall on earth when he judges people for their wickedness in the end times. The word "hail" that is a formal greeting in older English literally means "rejoice" and could be translated as "Greetings!" or "Hello!"

Bible References:

Matthew 27:29 Matthew 28:8-10 Psalms 078:48 Psalms 148:08 Revelation 08:07

Word Data:

Strong's: H68, H417, H1258, H1259, G5463, G5464

Forms Found in the English ULB:

hail, hails, hailstones, hailstorm

**hand**

Related Ideas:

handbreadth, handful, lay a hand on

Definition:

There are several figurative ways that "hand" is used in the Bible:

To "hand" something to someone means to put something into that person's hands.

The term "hand" is often used in reference to God's power and action, such as when God says "Has not my hand made all these things?"

Expressions such as "hand over to" or "deliver into the hands of" refer to causing someone to be under the control or power of someone else.

Some other figurative uses of "hand" include:

To "lay a hand on" means to "harm."

To "save from the hand of" means to stop someone from harming someone else.

The position of being "on the right hand" means "on the right side" or "to the right."

The expression "by the hand of" someone means "by" or "through" the action of that person. For example, "by the hand of the Lord" means that the Lord is the one who caused something to happen.

Placing hands on someone is often done while speaking a blessing over that person.

The term "laying on of hands" refers to placing a hand on a person in order to dedicate that person to God's service or to pray for healing.

When Paul says "written by my hand," it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above). The expression "handed him the scroll" could also be translated as "gave him the scroll" or "put the scroll in his hand." It was not given to him permanently, but just for the purpose of using it at that time. When "hand" refers to the person, such as in "the hand of God did this," it could be translated as "God did this." An expression such as "delivered them into the hands of their enemies" or "handed them over to their enemies," could be translated as, "allowed their enemies to conquer them" or "caused them to be captured by their enemies" or "empowered their enemies to gain control over them." To "die by the hand of" could be translated as "be killed by." The expression "on the right hand of" could be translated as "on the right side of." In regard to Jesus being "seated at the right hand of God," if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression with that meaning could be used. Or a short explanation could be added: "on the right side of God, in the position of highest authority."

(See also: [adversary](#), [bless](#), [captive](#), [honor](#), [power](#))

Bible References:

Acts 07:25 Acts 08:17 Acts 11:21 Genesis 09:05 Genesis 14:20 John 03:35 Mark 07:32 Matthew 06:03

Word Data:

Strong's: G710, G1188, G2176, G2902, G4084, G5495, G5496, G5497, H2026, H2651, H2947, H2948, H3027, H3028, H3231,



H3233, H3709, H7126, H7138, H8042, H8168

Forms Found in the English ULB:

by the hand of, fist, from the hand of, hand, handbreadth, handed, handful, handfuls, handing, hands, lay a hand on, lays his hand on

**lamb**

Related Ideas:

Lamb of God

Definition:

The term "lamb" refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins.

These animals are easily led astray and need protecting. God compares human beings to sheep. God instructed his people to sacrifice physically perfect sheep and lambs to him. Jesus is called the "Lamb of God" who was sacrificed to pay for people's sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

If sheep are known in the language area, the name for their young should be used to translate the terms "lamb" and "Lamb of God." "Lamb of God" could be translated as "God's (sacrificial) Lamb," or "Lamb sacrificed to God" or "(sacrificial) Lamb from God." If sheep are not known, this term could be translated as "a young sheep" with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away. Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See also: [sheep](#), [shepherd](#))

Bible References:

2 Samuel 12:03 Ezra 08:35-36 Isaiah 66:3 Jeremiah 11:19 John 01:29 John 01:36 Leviticus 14:21-23 Leviticus 17:1-4 Luke 10:03 Revelation 15:3-4

Word Data:

Strong's: H3532, H3535, H3733, H3775, H6251, H7716, G721, G2316

Forms Found in the English ULB:

Lamb, Lamb of God, lamb, lambs

**law**

Related Ideas:

lawbreaker, lawgiver, lawyer, principle

Definition:

A "law" is a legal rule that is usually written down and enforced by someone in authority. A "principle" is a guideline for decision-making and behavior.

Often the term "law" refers to the "law of Moses." This is the commands and instructions that God gave the Israelites. God is the lawgiver, the one who made the laws and commanded people to obey them. A "lawyer" is a person who studies the law and understands it well. Both "law" and "principle" can refer to a general rule or belief that guides a person's behavior. A person who "is principled" is a person who does what is good.

(See also: [law of Moses](#))

Bible References:

Deuteronomy 04:02 Esther 03:8-9 Exodus 12:12-14 Genesis 26:05 John 18:31 Romans 07:1

Word Data:

Strong's: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H5715, H7560, H7771, H8451, G1785, G3544, G3548, G3551, G3848, G4747

Forms Found in the English ULB:

law, lawbreaker, lawbreakers, lawgiver, laws, lawyer, principle, principled, principles

**life**

Related Ideas:

alive, come to life, conduct, exist, fresh, life-giving, lifetime, live, revive, survive, survivor

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by "physical life" and "spiritual life."

1. Physical life

Physical life is the presence of the spirit in the body. God breathed life into Adam's body, and he became a living being. A "life" can also refer to an individual person as in "a life was saved". Sometimes the word "life" refers to the experience of living as in, "his life was enjoyable." It can also refer to a person's lifespan, as in the expression, "the end of his life." The term "living" may refer to being physically alive, as in "my mother is still living." It may also refer to dwelling somewhere as in, "they were living in the city." In the Bible, the concept of "life" is often contrasted with the concept of "death." To



"revive" is for someone who is dead or almost dead to live again, or to take something or someone who is dead or almost dead and make him live again. A person who "survives" has almost died for some reason but is still alive. The same Hebrew words can be translated "fresh" water or "living" water. Things that are "lifeless" either have never been alive or were once alive but are now dead. The way a person "conducts" himself or his life is the way he lives his life, most importantly the morally good or bad things he does.

## 2. Spiritual life

A person has spiritual life when he believes in Jesus. God gives that person a transformed life with the Holy Spirit living in him. This life is also called "eternal life" to indicate that it does not end. The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

### Translation Suggestions:

Depending on the context, "life" can be translated as "existence" or "person" or "soul" or "being" or "experience." Depending on the context, the term "live" could be translated by "dwell" or "reside" or "exist." The expression "end of his life" could be translated as "when he stopped living." The expression "spared their lives" could be translated as "allowed them to live" or "did not kill them." The expression "they risked their lives" could be translated as "they put themselves in danger" or "they did something that could have killed them." Depending on the context, the expression "give life" could also be translated as "cause to live" or "give eternal life" or "cause to live eternally." The word "life-giving" can be translated as "something that causes to live" or "something that gives life."

(See also: [death](#), [everlasting](#))

### Bible References:

2 Peter 01:03 Acts 10:42 Genesis 02:07 Genesis 07:22 Hebrews 10:20 Jeremiah 44:02 John 01:04 Judges 02:18 Luke 12:23 Matthew 07:14

### Word Data:

Strong's: H2416, H2417, H2418, H2421, H2425, H2465, H2673, H3351, H3824, H3885, H4241, H5315, H5397, H5564, H6106, H7611, H8141, H8300, G326, G386, G390, G895, G979, G980, G981, G982, G1127, G1236, G1514, G2198, G2222, G2225, G2227, G2450, G3118, G4176, G4684, G4748, G4763, G4800, G4806, G5171, G5225, G5590

### Forms Found in the English ULB:

alive, come to life, conduct, conducted, existed, fresh, keep ... alive, life, life-giving, lifeless, lifetime, live, lived, lives, living, revive, revived, survive, survived, survivor, survivors

### like

### Related Ideas:

according to, alike, as, as if, compare, in the same way, just as, liken, likeness, likewise, resemble, similar, similarly, unlike

### Definition:

The terms "like" and "likeness" refer to something being the same as, or similar to, something else.

To "compare" two things is to look at how they are the same or how they are different. The word "like" is also often used in a figurative expressions called a "simile" in which something is compared to something else, usually highlighting a shared characteristic. For example, "his clothes shined like the sun" and "the voice boomed like thunder." To "be like" or "sound like" or "look like" something or someone means to have qualities that are similar to the thing or person being compared to. People were created in God's "likeness," that is, in his "image." It means that they have qualities or characteristics that are "like" or "similar to" qualities that God has, such as the ability to think, feel, and communicate. To have "the likeness of" something or someone means to have characteristics that look like that thing or person. The word "likewise" means "in the same way," referring to something that the speaker has just said. The word "unlike" means "not like."

### Translation Suggestions

In some contexts, the expression "the likeness of" could be translated as "what looked like" or "what appeared to be." The expression "in the likeness of his death" could be translated as "sharing in the experience of his death" or "as if experiencing his death with him." The expression "in the likeness of sinful flesh" could be translated as "being like a sinful human being" or to "be a human being." Make sure the translation of this expression does not sound like Jesus was sinful. "In his own likeness" could also be translated as to "be like him" or "having many of the same qualities that he has." The expression "the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things" could be translated as "idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things."

(See also: [beast](#), [flesh](#), [image of God](#), [image](#), [perish](#))

### Bible References:

Ezekiel 01:05 Mark 08:24 Matthew 17:02 Matthew 18:03 Psalms 073:05 Revelation 01:12-13

### Word Data:

Strong's: H1819, H1823, H3644, H4915, H7737, H8403, H8544, G1503, G1504, G2509, G2531, G3664, G3665, G3666, G3667, G3668, G3669, G3697, G4793, G4833, G5108, G5615, G5616, G5618, G5619

### Forms Found in the English ULB:

according to, alike, as, as if, be ... like, become ... like, compare, in the same way, is ... like, just as, like, liken, likeness, likenesses, likewise, resemble, resembled, similar to, similarly, the same, the same way, unlike

## pit

Related Ideas:

pitfall, quarry

Definition:

A "pit" is a deep hole that has been dug in the ground. A "pitfall" is a trap made of a pit that is hidden with a cover. A "quarry" is a pit from which people take valuable stones.

People dig pits for the purpose of trapping animals or finding water. A pit can also be used as a temporary place to hold a prisoner. Sometimes the phrase "the pit" refers to the grave or to hell. Other times it may refer to "the abyss." The term "pit" is also used figuratively in phrases such as, "pit of destruction" which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: [abyss](#), [hell](#), [prison](#))

Bible References:

Genesis 37:21-22 Job 33:18 Luke 06:39 Proverbs 01:12

Word Data:

Strong's: H875, H953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G12, G999, G5421

Forms Found in the English ULB:

pit, pitfall, pits, quarry

## push

Definition:

The term "push" literally means to physically move something away using force. There are also several figurative meanings of this term.

The expression "push away" can mean "reject" or "refuse to help." To "push down" can mean to "oppress" or "persecute" or "defeat." To "push someone out" can mean to get rid of someone or send someone away. The expression "push ahead" means to persevere or to continue doing something without really making sure it is right or safe.

(See also: [oppress](#), [persecute](#), [reject](#))

Bible References:

Word Data:

Strong's: H1556, H1760, H1920, H3276, H3423, H5055, H5186, H5493, G683, G4261

Forms Found in the English ULB:

push, push ... away, pushed, pushed ... away, pushed ... down, pushing

## rod

Related Ideas:

measuring rod

Definition:

The term "rod" refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the flock. In Psalm 23, King David used the terms "rod" and "staff" as metaphors to refer to God's guidance and discipline for his people. A shepherd's rod was also used to count the sheep as they passed under it. Another metaphorical expression, "rod of iron," refers to God's punishment for people who rebel against him and do evil things. In the Bible, a wooden rod was also referred to as an instrument to discipline children. In ancient times, measuring rods made of metal, wood, or stone were used to measure the length of a building or object.

(See also: [staff](#), [sheep](#), [shepherd](#))

Bible References:

1 Corinthians 04:21 1 Samuel 14:43-44 Acts 16:23 Exodus 27:9-10 Revelation 11:01

Word Data:

Strong's: H2415, H4294, H4731, H7626, G2563, G4463, G4464

Forms Found in the English ULB:

measuring rod, rod, rods

## send

Definition:

To "send" is to cause someone or something to go somewhere. To "send out" someone is to tell that person to go on an errand or a mission.

Often a person who is "sent out" has been appointed to do a specific task. Phrases like "send rain" or "send disaster" mean to "cause rain to come" or "cause a disaster to come." This type of expression is usually used in reference to God causing these things to happen. The term "send" is also used in expressions such as "send word" or "send a message," which means to give someone a message to tell someone else. To "send" someone "with" something can mean to "give" that thing

"to" someone else, usually moving it some distance in order for the person to receive it. To "send someone on his way" or "help someone on his way" is to give him what he needs for his journey. Jesus frequently used the phrase "the one who sent me" to refer to God the Father, who "sent" him to earth to redeem and save people. This could also be translated as "the one who commissioned me."

(See also: [appoint](#), [redeem](#))

Bible References:

Acts 07:33-34 Acts 08:14-17 John 20:21-23 Matthew 09:37-38 Matthew 10:05 Matthew 10:40 Matthew 21:1-3

Word Data:

Strong's: H1540, H1980, H2199, H2904, H3318, H3474, H4916, H4917, H5130, H5375, H5414, H5674, H6963, H7368, H7964, H7971, H7972, H7993, H8421, H8446, G782, G375, G630, G649, G652, G1026, G1544, G1599, G1821, G3333, G3343, G3936, G3992, G4311, G4341, G4369, G4842, G4882

Forms Found in the English ULB:

send, send ... away, send ... on ... way, send out, sending, sending out, sends, sends out, sent, sent ... away, sent out shame

Related Ideas:

ashamed, shameful, shameless, unashamed

Definition:

The term "shame" refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

Something that is "shameful" is "improper" or "dishonorable." The term "ashamed" describes how a person feels when he has done something shameful. The phrase "put to shame" means to cause someone to feel ashamed. It might be expose their sin or by defeating them. The prophet Isaiah said that those who make and worship idols will be put to shame. God can bring shame to a person who does not repent by exposing that person's sin and causing him to be humiliated. A person that is "unashamed" does not feel shame. A person is "shameless" if he does something shameful but does not feel ashamed. A "shameless act" is something a person should feel ashamed about doing, but he does not feel ashamed. Sometimes the word "shame" is used figuratively to refer to a person's nakedness or private parts.

(See also: [false god](#), [humble](#), [humiliate](#), [Isaiah](#), [repent](#), [sin](#), [worship](#))

Bible References:

1 Peter 03:15-17 2 Kings 02:17 2 Samuel 13:13 Luke 20:11 Mark 08:38 Mark 12:4-5

Word Data:

Strong's: H937, H954, H955, H1317, H1322, H5949, H2616, H2659, H2781, H3001, H3637, H3639, H3640, H7022, H7036, H8103, G149, G152, G153, G422, G808, G818, G819, G821, G1788, G1791, G1870, G2617, G3681, G3856, G5195

Forms Found in the English ULB:

ashamed, make ... ashamed, put ... to shame, shame, shamed, shameful, shamefully, shameless, shamelessly, shames, unashamed

sin

Related Ideas:

sinful, sinner

Definition:

The term "sin" refers to actions, thoughts, and words that are against God's will and laws. Sin can also refer to not doing something that God wants us to do.

Sin includes anything we do that does not obey or please God, even things that other people don't know about. Thoughts and actions that disobey God's will are called "sinful." Because Adam sinned, all human beings are born with a "sinful nature," a nature that that controls them and causes them to sin. A "sinner" is someone who sins, so every human being is a sinner. Sometimes the word "sinners" was used by religious people like the Pharisees to refer to people who didn't keep the law as well as the Pharisees thought they should. The term "sinner" was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

The term "sin" could be translated with a word or phrase that means "disobedience to God" or "going against God's will" or "evil behavior and thoughts" or "wrongdoing." To "sin" could also be translated as to "disobey God" or to "do wrong." Depending on the context "sinful" could be translated as "full of wrongdoing" or "wicked" or "immoral" or "evil" or "rebellious against God." Depending on the context the term "sinner" could be translated with a word or phrase that means, "person who sins" or "person who does wrong things" or "person who disobeys God" or "person who disobeys the law." The term "sinners" could be translated by a word or phrase that means "very sinful people" or "people considered to be very sinful" or "immoral people." Ways to translate "tax collectors and sinners" could include "people who collect money for the government, and other very sinful people" or "very sinful people, including (even) tax collectors." In expressions like "slaves to sin" or "ruled by sin," the term "sin" could be translated as "disobedience" or "evil desires and actions." Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don't see or know about. The term "sin" should be general, and different from the terms for "wickedness" and "evil."

(See also: [disobey](#), [evil](#), [flesh](#), [tax collector](#))

Bible References:

1 Chronicles 09:1-3 1 John 01:10 1 John 02:02 2 Samuel 07:12-14 Acts 03:19 Daniel 09:24 Genesis 04:07 Hebrews 12:02  
Isaiah 53:11 Jeremiah 18:23 Leviticus 04:14 Luke 15:18 Matthew 12:31 Romans 06:23 Romans 08:04

Word Data:

Strong's: H817, H819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H6588, H7683, H7686, G93, G264, G265,  
G266, G268, G361, G3781, G3900, G4258

Forms Found in the English ULB:

sin, sinful, sinned, sinner, sinners, sinning, sins

son

Definition:

The male offspring of a man and a woman is called their "son" for his entire life. He is also called a son of that man and a son of that woman. An "adopted son" is a male who has been legally placed into the position of being a son.

"Son" was often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson. The term "son" can also be used as a polite form of address to a boy or man who is younger than the speaker. Sometimes "sons of God" was used in the New Testament to refer to believers in Christ. God called Israel his "firstborn son." This refers to God's choosing of the nation of Israel to be his special people. It is through them that God's message of redemption and salvation came, with the result that many other people have become his spiritual children. The phrase "son of" often has the figurative meaning "person having the characteristics of." Examples of this include "sons of the light," "sons of disobedience," "a son of peace," and "sons of thunder." The phrase "son of" is also used to tell who a person's father is. This phrase is used in genealogies and many other places. Using "son of" to give the name of the father frequently helps distinguish people who have the same name. For example, "Azariah son of Zadok" and "Azariah son of Nathan" in 1 Kings 4, and "Azariah son of Amaziah" in 2 Kings 15 are three different men.

Translation Suggestions:

In most occurrences of this term, it is best to translate "son" by the literal term in the language that is used to refer to a son. When translating the term "Son of God," the project language's common term for "son" should be used. When used to refer to a descendant rather than a direct son, the term "descendant" could be used, as in referring to Jesus as the "descendant of David" or in genealogies where sometimes "son" referred to a male descendant who was not an actual son. Sometimes "sons" can be translated as "children," when both males and females are being referred to. For example, "sons of God" could be translated as "children of God" since this expression also includes girls and women. The figurative expression "son of" could also be translated as "someone who has the characteristics of" or "someone who is like" or "someone who has" or "someone who acts like."

(See also: [Azariah](#), [descendant](#), [ancestor](#), [firstborn](#), [Son of God](#), [sons of God](#))

Bible References:

1 Chronicles 18:15 1 Kings 13:02 1 Thessalonians 05:05 Galatians 04:07 Hosea 11:01 Isaiah 09:06 Matthew 03:17 Matthew 05:09 Matthew 08:12 Nehemiah 10:28

Word Data:

Strong's: H1060, H1121, H1123, H1247, H1248, H3173, H3206, H3211, H5209, H5220, G3816, G5043, G5207

Forms Found in the English ULB:

son, son's, sons

SOW

Related Ideas:

plant, plantation, transplanted

Definition:

A "plant" is generally something that grows and is attached to the ground. To "plant" something is to put it in the ground so that it can grow. To "sow" is to scatter seeds on the ground so they can go into the ground and grow. A "sower" is a person who sows seeds.

Sometimes people plant seeds or plants by making holes in the soil and placing seeds or a plant in each hole. When someone plants seeds by sowing, he takes handfuls of seeds and scatters them on the ground. The term "sow" can be used figuratively, as in "a person will reap what he sows." This means that if a person does something evil, he will receive a negative result, and if a person does good, he will receive a positive result. A "plantation" is a large field where people plant crops. To "transplant" something is to move it from one place and plant it in another place.

Translations Suggestions

The term "sow" could be translated as "plant" if that word can include planting seeds by scattering them. The term "sower" could be translated as "planter" or "farmer" or "person who scatters seeds." The expression "a person reaps what he sows" could be translated as "just as a certain kind of seed produces a certain kind of plant, a person's good actions bring good results and a person's evil actions bring evil results."

(See also: [evil](#), [good](#), [reap](#))

Bible References:

Galatians 06:08 Luke 08:05 Matthew 06:25-26 Matthew 13:04 Matthew 13:19 Matthew 25:24

Word Data:

Strong's: H2221, H2232, H2233, H2236, H3759, H4218, H4302, H5193, H7971, H8362, G4687, G4703, G5452

Forms Found in the English ULB:

place ... planted, plant, plantation, planted, planting, plants, replanted, sow, sowed, sowing, sown, sows, transplanted  
tent

Related Ideas:

camp, encamp, tentmaker

Definition:

A tent is a portable shelter made of sturdy fabric that is draped over a structure of poles and attached to them.

Tents can be small, with just enough space for a few people to sleep in, or they can be very large, with space for an entire family to sleep, cook, and live in. For many people, tents are used as permanent dwelling places. For example, during most of the time that Abraham's family lived in the land of Canaan, they dwelled in large tents constructed from sturdy cloth made of goat hair. The Israelites also lived in tents during their forty-year wanderings through the desert of Sinai. The tabernacle building was a kind of very large tent, with thick walls made of cloth curtains. When the apostle Paul traveled to different cities to share the gospel, he supported himself by making tents. The term "tents" is sometimes used figuratively to refer generally to where people live. This could also be translated as "homes" or "dwellings" or "houses" or even "bodies." To "camp" is to sleep in tents or other temporary shelters. To "encamp" is for an army to set up camp near a place they will attack.

(See also: [Abraham](#), [Canaan](#), [curtain](#), [Paul](#), [Sinai](#), [tabernacle](#), [tent of meeting](#))

Bible References:

1 Chronicles 05:10 Daniel 11:45 Exodus 16:18 Genesis 12:09

Word Data:

Strong's: H167, H168, H2918, H3407, H4908, H6898, G3925, G4633, G4636

Forms Found in the English ULB:

camp, camped, camping, camps, encamp, encamped, encampments, encamps, tent, tentmakers, tents  
wine

Related Ideas:

new wine, wineskin

Definition:

In the Bible, the term "wine" refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in "wineskins," which were containers made out of animal skin.

The term "new wine" referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term "wine" also referred to unfermented grape juice. To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it. In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has. Before wine was served for a meal, it was often mixed with water. A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.

Translation Suggestions:

If wine is unknown in your culture, it could be translated as "fermented grape juice" or "fermented drink made from a fruit called grapes" or "fermented fruit juice." Ways to translate "wineskin" could include "bag for wine" or "animal skin wine bag" or "animal skin container for wine."

(See also: [grape](#), [vine](#), [vineyard](#), [winepress](#))

Bible References:

1 Timothy 05:23 Genesis 09:21 Genesis 49:12 John 02:3-5 John 02:10 Matthew 09:17 Matthew 11:18

smashed

Word Data:

Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G1098, G3631, G3820, G3943

Forms Found in the English ULB:

new wine, wine, wines, wineskin, wineskins

wise

Related Ideas:

wisdom, wisely, wiser, wisest

Definition:

The term "wise" describes someone who understands what is the right and moral thing to do and then does that.

"Wisdom" is the understanding and practice of what is true and morally right.

Being wise includes the ability to make good decisions, especially choosing to do what pleases God. People become wise by listening to God and humbly obeying his will. A wise person will show the fruits of the Holy Spirit in his life, such as

joy, kindness, love, and patience. "Sound wisdom" is wisdom that enables people who have it to succeed in doing good. In the Bible, the phrase "worldly wisdom" refers to what people in this world think is wise, but which is actually foolish.

Translation Suggestions:

Depending on the context, other ways to translate "wise" could include "obedient to God" or "sensible and obedient" or "God-fearing." "Wisdom" could be translated by a word or phrase that means "wise living" or "sensible and obedient living" or "good judgment." It is best to translate "wise" and "wisdom" in such a way that they are different terms from other key terms like righteous or obedient.

(See also: [obey](#), [fruit](#))

Bible References:

Acts 06:03 Colossians 03:15-17 Exodus 31:06 Genesis 03:06 Isaiah 19:12 Jeremiah 18:18 Matthew 07:24

Word Data:

Strong's: H998, H1350, H1847, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3925 H6195, H7919, H7922, H8454, G4678, G4679, G4680, G4920, G5428, G5429

Forms Found in the English ULB:

sound wisdom, wisdom, wise, wisely, wiser, wisest

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