

Tehe Klowil Kem Tau Dyu Ekni



Tboli

Yem Kmoen Bè Tehe Klowil Kem Tau Dyu Ekni

How It Was Formerly The Life Of The Jews

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Preface

The purpose of this book is to provide a brief description and explanation of some of the titles of those in authority and other groups mentioned in the New Testament, along with the major centers of worship.

Scripture references have been cited throughout the text and optional study suggestions follow each major section.

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Yem Kmoen Bè Tehe Klowil Kem Tau Dyu Ekni

Loken

Bè kul kbut yó kem Dyu, tngón le ne hentahu le yem tahu Dwata. Yem kmò kehtahu le bè Dwata yó kem tau Dyu, bud yó se gfan bè klowil le ket kdaw. Yem kehtahu le yó lemwót bè yem hlau Dwata tehe hlanen bè Musis, kogoi yem deng kewót le gu bè Idyif ne yem keghesek le ditu. Yó kem Dyu gunù galak bè kehtahu, tey mget ktolok le yó kem tau, abay se lemwót bè alì kul ketngón ne kesetngón ke Dwata. Yó kem Dyu gunù galak bè Udél Dwata, bud lu se mogot benwu.

Yem tehe yu ekni, yó kem tau Dyu sal le gel sbung, yem sotu kmuleng gomong du kem téméen, kem mà le, kem mà dĩ le, ngà le logi

ne kem towu le libun, tódô gotu sloni gunù
le. Ngang le mból efet le baling ebè kem dè
benwu lemnek. Ni kem tau ni, hlò le sdumu là
olohen du bè ksotu litô le bede lemwót bè
keslai le. Yó kem tuha logi, kul gunù kmulu
yó kem ket kmuleng tau, bud lu se mogot benwu
bélê le.

Ne bè yem tehe yu ekni tey dè ni kem
benwu lemnek ni gotu lenibut labat botu. Ni
kem labat botu ni, sal dè bak tikeben gunu
kem tau gel mlan. Ne tey dè mu le du ni kem
tau menwu ni yem bak tikeb. Wen nmò le du
gunù ebemli ne gunù ehembalù, duhen gunù mò
udél swa yó kem lusaem du. Wen kem tau móyô
mò nmò, duhen mebel yó kem tau hmò le nmò
gotu stifun bè yó.



Bè seblà yem hol bótóng bak tikeb yem
benwu yó, gunu le gel myón kmukum yó kem tuha
logi. Ton ni kem ni bè Dyénésis 19:1,
23:17-18, ne bè Hdot 4:1-10, ne bè Nmò Yó Kem
Hógów Dyisas 9:24.

Nim bok ni hetngón ðu kut, kmò yó kem
tagod Dwata, ne yó kem gel demsù ebè Dwata
ekni. Dalang se yó kem Fedisi, ne yó kem gel
tmolok hlau Dwata, ne yó kem Sadyusi, ne yem
kmò kkukum. Bud bè yó kem lumbuk tau lem
sulat Dwata stólóng nmò le, ne yó kem dê kay
gunù gel stifun tmaba Dwata gomong du.

Yó Kem Tau Genlal Lem Sulat Dwata

(Titles)

Kem Tugod Dwata (Prophets)

Tehe yu ekni, wen sota kay but tau nélék Dwata, boluyen Dyu. Sdaél boluy yem kul benwu. Ni kem Dyu ni, tau hogot Dwata yó kem kun udin. Kóyô Dwata ke hol nimón le yem kun hlau, ne du tendo hendem le ne genléd nawa le. Okóm mom gel klifót le yem fasad le ke Dwata ne tendo le gemsalà béléen bè kehtahu le bè yó kem dwata lennged, ne dê kem dumu sidek nmò le.

Tey kbong nawa Dwata kul. Yó nmoen, wen kem tau néléken mò mit udél ebélê le. Boluy yó kem tau yó, Tugod Dwata. Tey le bong wen. Deng gel gungol tekuy boluy kem dumu, lumun le Isikyél, Isaya, Yedimaya, Hosiya, Danyél, Dyuna, Malakay, Mika ne wen he kem dumu le.

Yó gel udél nwit yó kem tugod Dwata, non le, hyu ke kdéen tau hol mimón ke Dwata ne hol nmò le yem kun knóyô. Yem udél hwit Dwata ebélê le mò tendo hegbel du bè nawa le ke wen gunu le là mimón ne kmifót ke Dwata. Yó sotu gel nmò ni kem dók Dwata ni, tulón le bè tau yem là kili nawa Dwata ebélê le.

Yó hol tahu tugod Dwata yem tau tendo gel hlóni béléen ne tendo nangat le yem udél hwit Dwata kul ebè yó kem tau. Tey dê lanen gefet ebélê le yem udél lemwót gu bè Dwata. Wen se gunun hekna du kul Dwata yem knóyô hmoen kul. Wen se gunun tódô mudél ebélê le. Yó gunun mon, sok le gel mudél yó kem tugod Dwata, yó se gel mon le, 'Ni udél Amo.' aní hol hnungol yó kem tau abay se udél Dwata.

Wen se kem dumu tugod Dwata, malù sen-gil



le tmulón du yem udél hwit Dwata kul, lumun
le Yedimaya ne Dyuna, okóm kogolen bè yó bud
nimón le Dwata.

Yó sotu gel tulón yó kem tugod Dwata, yó
kem angat hesut bè hulin kdaw. Lumun yem le
eles ktulón le kul yó kem Dyu, lemwót bè yem

là kimón le angat wen dumu tau mied yem benwu
le ne angat gotu nmò le lu hesek. Ne bud mon
kem tugod Dwata, ke tebel le yó kem salà le
ne bud le beklil ebè Dwata angat bud knodu
Dwata lu he. Tahu se, kéng duem du.

Gu laanen tehe là deng sut te tonok
Dyisas ekni, deng eles tódô tulón yó ne kem
tugod Dwata yem ksuten. Lel le tehe mon du
angate sut bè yem sawang libun bè Bitlihim.
Yem tehe kmon le du hol kéng duem du. Ton ni
kem ni bè Isaya 7:14, Mika 5:2, Isaya 9:6-7,
53, Malakay 3:1.

Tehe yu ekni sal gel hlan Dwata bè yó kem
tugoden yem kudélen ebè yó kem kun tau, okóm
ni kmoen ni, hlan Dwata bè yem Ngaen Dyisas
yem kudélen ebélê tekuy. Ton nim ni bè Hiblu
1:1-2.

Kem Tau Gel Demsù Bè Dwata (Priests)

Yem tau gel demsù bè Dwata bè Sdaél,
tembong gu bè Libay, sotu ngà yem tehe
Dyakub. Yó kul gel nmò yó kem tau yó, nwit le
smimba yó kem tau, ne yó kem dumu hmò Dwata
kul demsù le ebéléén.

Yó gel nmò yó kem kun tbong lówó Libay,
wen kul snolu bè yem gunù tmaba Dwata bè gel
kwit le du mógów, lu gel semgifà du.

Ni kem gel demsù ebè Dwata ni, ne ni kem
tbong Libay ni, là kô le gemfun tonok kul ne
là se getbahu le bè tonok. Yó udél Dwata
monen, bong yó kem dumu Dyu hol gel blay le
dumu yem gel guta le anì wen se kul klowil ni
kem tau ni.





Wen sotu tau mò geta bè yó kem gel demsù ebè Dwata ne wen óntóng nmoen. Du mò fen gel blóng ebè Dwata ne tau gemsalà. Yem tau geta yó, na suléken gel demsù ebè Dwata bè yó kem tau bè yem sfalay. Gel demsù bè yem dfél hetfing le bè Dwata, laen dù ðumu gusek elemen. Adon yem hol tanay geta bè yó kem gel demsù bè Dwata. Ton nim ni bè Hiblu 5:1-4.

Yem tau geta bè demsù tey knuun nes
leseken. Deng eles tulón Dwata ke Musis yem
kay nes mò hesek ke Adon. Yem sotu nes
leseken, tahà soongen lemwót bè yem sotu kay
nes segkay. Ne wen se nes ginggung, tahà,
leseken lafin taken, hlò tloyong téwéng gu bè
kililen, ne tey dê segkay kluunen. Ne yó
hiletén yem tey knuun hilet newel. Ton nim ni
bè Éksódus 28-29.

Ni kmoen ni, wen se kut geta bè kem demsù
boluyen Dyisas Kdays. Du fen kitay tau ebè
Dwata. Du semblóng tekuy. Du tles yó kem gna
geta bè kem gel demsù teganay ne du ne hol
són geta laen tul sónen. Ton nim ni bè Hibliu
4:14-16, 7:23-8:6.

Kem Fedisi (Pharisees)

Yó kem Fedisi hiò kem tau lembang gunu le galak bè kehtahu bè Dwata yó kem Dyu. Hotu le gel le lemolò yem kun hlau Dwata ne kentihen adat yó kem Dyu kkólen bè keneken. Hentahu le se kul yem angkat kkukum Dwata yó kem tau bè kogol katay, ke botedu mò hol klolò le yem udin. Yó gel nmò yó kem Fedisi, gel tennù le yem udin anì hol mget klolò le du yó kem tau.

Tey le heklabak ni kem Fedisi ni. Gel mon le sòn lu kun alì hulung lemolò yem udin Dwata. Gel nmò le yem gunu le hegfan yem alì kegdidif klolò le yó kem udin. Mò hlingun te du, yó deng mon Dwata bè yó kem tauhen, yake gel lesele le yem nes wen hlumfunge, ne wen kem bkes bè sigel ne tólóng kem bkes uyó le. Yó gunu le mò du yó anì tendo gbel bè nawa le



kun yem hlau Dwata kul. Gel nmò le se kul yó kem dumu Dyu alì hendem ke Dwata, okóm alì mom gulé le kul kmò du yó kem Fedisi. Deng mom alì glomboy yem hlumfung nes le.

Yó hendem le, hol lu kun alì mólós bè kdéen tau, abay se sôn lu alì hulung lemold yem hlau Dwata. Ne là se kô le móyô segbool bè yó kem tau là Fedisi le kul. Ne lel le là móyô mken bè yó kem dumu Dyu. Ne sotun, hendem le ke gogot yó kem tau là Fedisihen yem nes le, baling là bud le mólós.

Là se kem senkuya Dyisas du yem kul kmò kloldò yem hlau. Sôn alì hnulówen yem alì kehegmón le. Yó tolok Dyisas, là lemwóten bè hol kegdidif kloldò le yó kem hlau yem hol tahu kimón le ke Dwata.

Kem Tau Gel Tmolok Yem Hlau Dwata (Scribes)

Wen se yó kem tau fen gel tmolok yem hlau
Dwata bè yó kem Dyu. Alì dê se bélê le kem



Fedisi. Són tendo hennagî le klawi le tau són yem hlau Dwata. Kkólen bè yó kem snulat dumu tau lemwót bè yem hlau Dwata sana gotu kehnagî le du. Omin le bud tmlók du bè yó kem tau. Yó hol knóyô le ke hol lolò tau yó kem hlau Dwata. Okóm tey dê se uđin là gabay tau lemólò du.

Mon Dyisas, ni kem tau ni, són mò le temnú mò uđin deng mom klifót le yó dum hol tahu hlau Dwata kul. Là hol getnef le du hol mò kimón le yem hlau Dwata. Mon Dyisas, nadat ye lu se yó kem tmlók yó ne hol hnungol ye lu, okóm bê ye lolò yem kul kmò abay se là sem lolò le du yem gel tolok le. Là knuunen ke lu tô ilô bè tau lemólò ke Dwata. Ton nim ni bè Matyu 23:1-3.

Kem Sadyusi (Sadducees)

Yó kem Sadyusi, sotu lumbuk tau hemtahu
bè Dwata. Dê bélê le tembong bè tau kwasa,
lamang tonok le ne tey dê se tau gel demsû bè
Dwata bélê le. Okóm là mkélen bè kadat le yó
kem Fedisi yem kadat le kul yó kem tau, balû
yem kdengen yem kul kmò ktau.



Ni kem Sadyusi stólong kul kehtahu bè yó kem Fedisi. Yó kul kmò yó kem Fedisi alí lolò le yem hlau Dwata deng nù bélé le ne tey dê bud gel tnù le du. Yó kul hentahu ni kem Sadyusi tek són yem limu bok tehe snulat Musis hol lolò le. Boluy ni kem bok ni, Dyénésis, Éksódus, Lebitikus, Nembels ne Dutelonomi.

Gel hentahu kem Fedisi kul, yó kem hógów Dwata ne kem dumu tulus, ne hentahu le se kul yem là katay yem balu tau. Yó kul hentahu yó kem Sadyusi, són Dwata yem wen tulusen ne laen dù dumu tulus. Là hentahu le du ke wen bud btik gu lem hatay. Ne là se hentahu le du kul kem Sadyusi ke wen kdawen bud kól yem hol geta bè kem Dyu. Ton ni kem ni bè Nmò Yó Kem Hógów Dyisas 23:6-8, ne bè Malk 12:18-27.

Kmukum Bè Kem Dyu - Sanhidin (Sanhedrin)

Ket benwu bè Sdaél sal gel wen tau
kmukum, boluy yem lumbuk mukum yó, Sanhidin.
Mon bélê te, mò mukum. Yó mu yem Sanhidin yó,
mò mukum yó kem mulé kiteb kem Dyu. Ket ne 23
tau gel mukum, hlò kem tau gunu le galak yó
kem Dyu bè kehtahu le ne kem tuha genlal bè
yem benwu yó.



Yem benwu hol gunun kmulu bè kehtahu yó kem Dyu bè Sdaél, ditu bè Yusalim. Ditu gunun nù yem hol gunù mukum bong. Yó funen yó kem Dyu. Boluy le du Sanhidin Bong. Hitu foldò tau mukum lemen. Wen se kem tau tmolok hiau Dwata, ne kem gel demsù bè Dwata, wen se Fedisihen ne kem Sadyusi gotu genlal lemen. Ne wen se kem dumu tuha tau genlal gotu kwen le. Yem hol geta bélê le yem geta bè yó kem gel demsù bè Dwata.

Balù yem kegnù le lem kukum yó kem tau bè Hdom yó kem Dyu, ewenem sana tolo kadat le kul ne tódô bayà le kul kmukum mlan bè kul adat. Mlan bè yem kukum yó kem Dyu gunu le gel kemfô yó kem Dyu ne gunu le mukum kul. Okóm ke tô hnatay le yem tau gemsalà na le hlan bè kul kiteb yó kem tau Hdom mò gunu le hemdeng du. Lumun yó se tehe kmò le ke



Dyisas, na le hlan bê yem kukum kem Dyu bê
Yusalim. Omin le hemwit ke Dyisas ebê Pontius
Faylét, tau gebenoi bê Hdom, abay se hol
knóyô yó kem Dyu ke hnatay. Ton ni kem ni bê
Matvu 5:22, 19:17, ne bê Malk 13:9, 14:55.

Yem benwu hol gunun kmulu bè kehtahu yó kem Dyu bè Sdaél, ditu bè Yusalim. Ditu gunun nù yem hol gunù mukum bong. Yó funen yó kem Dyu. Boluy le du Sanhidin Bong. Hitu foldò tau mukum lemen. Wen se kem tau tmllok hlau Dwata, ne kem gel demsù bè Dwata, wen se Fedisihen ne kem Sadyusi gotu genlal lemen. Ne wen se kem ðumu tuha tau genlal gotu kwen le. Yem hol geta bélê le yem geta bè yó kem gel demsù bè Dwata.

Balù yem kegnù le lem kukum yó kem tau bè Hdom yó kem Dyu, ewenem sana tolo kadat le kul ne tódô bayâ le kul kmukum mlan bè kul adat. Mlan bè yem kukum yó kem Dyu gunu le gel kemfô yó kem Dyu ne gunu le mukum kul. Okóm ke tô hnatay le yem tau gemsalâ na le hlan bè kul kiteb yó kem tau Hdom mò gunu le hemdeng du. Lumun yó se tehe kmò le ke



Dyisas, na le hlan bê yem kukum kem Dyu bê
Yusalim. Omin le hemwit ke Dyisas ebê Pontius
Faylét, tau gebenol bê Hdom, abay se hol
knóyô yó kem Dyu ke hnatay. Ton ni kem ni bê
Matyu 5:22, 19:17, ne bê Malk 13:9, 14:55.

Ni Mò Hennagiem:

1. Balù yó se kul tey ketngón yó kem tau
tmolok hlau ne yó kem Fedisi ne yó kem
Sadyusi, ne tey góilô se kul ktau, ewenem
sana kehled Dyisas kul ne gotu benkas
Dyisas yem là ktedeng yem nmò le.

Senfalahem Matyu 23:1-7.

- 1) Tedu se udél Dyisas gbak ebè yó kem
tmolok hlau ne kem Fedisi?
- 2) Là temngón le kô kul ni kem tau gel
malak ni? Tenngelem bè verse 2.
- 3) Tedu lewót gunun lembut kul Dyisas?
Tenngelem bè verse 3 kól bè 7 ne bè
verse 23 ne 24.
- 4) Wen boluy Dyisas kul! Tedu tabahen
kul? Tenngelem bè verse 13 kól bè 26.
- 5) Mò kmò kehedem le ebè Dyisas se ni
kem tmolok hlau ne ni kem Fedisi ni?
Tedu tô kmò le ke Dyisas? Tenngelem
bè Malk 3:1-6 dun bè Luk 11:53-54.

6) Wen se bè yó kem Fedisi, timbow
gungol le yem kudél Dyisas, deng le
mom baling swè du. Senfalahem bè yem
tau bnoluy le Nikudimus bè Dyan
3:1-2. Tedu se mon Nikudimus ebè
Dyisas?

2. Deng dô tngónem se kóó mò kewóten nim mon
le kukum ni. Yó kewóten bè yem tehe kalak
Musis yó kem tau Sdaél. Hendem Musis
yake tau smugung béléen wen mò tmóbóng
du, ne mon Dwata mò du, Méléki hitu folò
tuha tau mò tmóbóng kóm.

Tehe knukum le Dyisas mlan bè yem kukum kem
Dyu bè Yusalim, omin le tméwéng tmutuk du
bè kdos yó kem tau Hdom. Senfalahem yem
mò kmoen bè Matyu 27, duhen bè Dyan
18-19.

3. Méléki bè ni kem bok snulat fi laan nii
mahi du dumu nóyô senfalahem gbak ebè yó
kem tau tmolok hlau, bè yó kem Fedisi ne
bè yó kem Sadyusi.

Matyu 16:1-12 ne 21, 21:14-15, 22:23-40,
26:3-4.

Malk 2:14-17, 7:1-13, 12:38-40, 14:43-44 ne
53-55.

Luk 2:46, 11:43-52, 18:9-14, 22:66.

Tonem yem gbak ebè Sanhidin bè ni kem bok
snulat fi laan nii.

Malk 14:43-46 ne 55.

Dyan 18:12-13 ne 19 ne 24 ne 28, 19:1-7 ne
16-18.

Nmò Yó Kem Hógów Dyisas 4:5-7 ne 13-21,
5:17-42.

Luk 22:66-23:24.

4. Senfalahem ni kem deng snulat ni, ne
méléki yem balaen lem yó kem udél hol fi
laan. Snulatem bè yem kulés yem lemilu
yem balaen tódô.

_____ Sal gel lemwót bè Dwata yem hetngón le
ebè kem tau.

_____ Tembong le gu bè Adon ne kwen Libay.

_____ Són du olo gusek bè yem dfél hetfing ebè
Dwata.

_____ Segkay kesek le yó kem gel dilô klold le
hlau Dwata anî wen dmóyón kul.

_____ Kem tau nélék Dwata mò gei mit yem kun
udél bè kem tau.

_____ Tau du gunû Dyisas emon du, là knuun le
ke lu tô mò jlô bè tau lemold ke Dwata.

_____ Isaya, Yedimaya, Dyuna ne kem dumu le.

_____ Dê bélé le mdongen okóm là sengeden bè
yó kem Fedisi kadat le kul kem tau.

_____ Dyisas se yem kun.

_____ Gel le demsù bè Dwata.

_____ Hendem le, lu se yem laen belenen bè
kdéen tau.

_____ Lesek le yem nes hlau Dwata ke Musis.

_____ Són olo lolò le kem bok snulat Musis.

1. Kem Fedisi
2. Kem Tugod Dwata
3. Kem Sadyusi
4. Kem Tau Gel Tmolok Hlau Dwata
5. Kem Gel Demsù Bè Dwata
6. Geta Bè Yó Kem Demsù Bè Dwata

Yó Kem Lumbuk Tau Lem Sulat Dwata

(Groups)

Yó Kem Gel Lemolò ne Yó Kem Gel Hógów Dyisas

(Disciples ne Apostles)

Yem tau gel lemolò, du yem tau gel mung bè yem tau tmolok du. Yó kem tau lemolò ne dmalang bè yem Dyan gel bmabtays, hlò kem tau lemolò du. Ton nim ni bè Matyu 9:14.

Yó kem tau gel mung ke Dyisas ne gel dmalang yem toloken, hlò kem tau lemolò du. Ton nim ni bè Matyu 4:18-22.

Balù yem alì kgenged yó kem tau gel lemolò ke Dyisas, tek sfoldò lewu tau néléken mò hol gel hógówen. Ni kem sfoldò lewu néléken ni, tendo le gel mung du mógów, hmungol ke wen toloken ne ton le kem nmoen. Ton ni kem ni bè Luk 6:12-18, 22:14, ne bè Matyu 4:18-22 ne 5-7.



Kogol yem ktolok Dyisas kul ni kem gel
lemolò du ni, ominen hewót kul nee tmlak ne
hkó des yó kem tau. Yó se yem tendo kun gel
nmò Dyisas. Ton ni kem ni bè Luk 9:1-6 ne 10,
ne bè Malk 6:6-13, ne bè Matyu 10.

Timbow deng haway ebè longit Dyisas,
tebel yó kem gel lemoldò du mò nból ebè
klamang benwu yem tulón hyu gbak ebè Jesus.
Tódò nmò le yem hmò Dyisas kul ne lu gunun
mbut yem gel ksimba. Ton nim ni bè Matyu
28:18-20.

Kem Dyintayl - Tau Sundu Dyu Du (Gentiles)

Yó kem benwu ne tau là Dyuhén boluyen
Dyintayl. Yó kem gna lemoldò ke Dyisas hlò kem
tau Dyu, hentahu le yem kdók Dwata ke Dyisas.
Timbow sentahen bè yó, gomong le hentahu se
kul yó kem Dyintayl. Senfalahem ni kem ni bè
Nmò Yó Kem Hógów Dyisas 10:21-45, ne bè Hdom
1:16 ne bè Kulasi 3:11 anì tngónem kmò yó kem
Dyintayl hentahu bè Dwata.

Yó Kem Mtuk Yem dê Hbayad (Publicans)

Lu se kem tau gel mtuk kem đumu le Dyu yó kem dê hbayad yem tau geta bè Hđom. Ke senfala tekuy bè udél Dwata ni kem tau gel mtuk ni, là kóen hol hyu kehedem le ebélê le yó kem đumu le Dyu. Gel delem le kul, mon le, kem tau lemugi kem đumu le tau, ne són yó gunu le mowil bè yem kul ktuk yó kem dê



hbayad yem geta bè Hdom. Ne tahu se, tey dê
bélê le ni kem tau gel mtuk ni, gel lemugi bè
yem ktuk le.

Yó kem Dyu alî megdidif klolò le yó kem
hlau Dwata, gel mon du là mólós le ni kem tau
gel mtuk ni, lan le gel mò nmò bè yó kem tau
là Dyuhén. Lemwót bè yó, yó gunu le là mýô
mung mken bélê le. Balù Dyisas sana keslón
le du lanen slomong bélê le. Ton ni kem ni bè
Matyu 9:10-11 ne bè Malk 2:16 ne bè Luk
5:29-30.

Wen sotu bè yó kem gel lemólò ke Dyisas
boluyen Matyu. Du sotu tehe gel mtuk yó kem
dê hbayad yem tau hol geta bè Hdom yó kem
Dyu, ne deng mom kenbê kem dumun Dyu. Ton ni
kem ni bè Matyu 9:9. Yem tau bnoluy Matyu ni,
du se smulat yem bok Matyu lem sulat Dwata.

Yó Kem Mtuk Yem dê Hbayad (Publicans)

Lu se kem tau gel mtuk kem dumu le Dyu yó kem dê hbayad yem tau geta bè Hdom. Ke senfala tekuy bê udél Dwata ni kem tau gel mtuk ni, là kóen hol hyu kehedem le ebélê le yó kem dumu le Dyu. Gel delem le kul, mon le, kem tau lemugi kem dumu le tau, ne són yó gunu le mowil bè yem kul ktuk yó kem dê



hbayad yem geta bê Hdom. Ne tahu se, tey dê
bélê le ni kem tau gel mtuk ni, gel lemugi bê
yem ktuk le.

Yó kem Dyu alî megdidif klolò le yó kem
hlau Dwata, gel mon du là mólós le ni kem tau
gel mtuk ni, lan le gel mò nmò bê yó kem tau
là Dyuhên. Lemwót bê yó, yó gunu le là mýô
mung mken bélê le. Balù Dyisas sana keslón
le du lanen slomong bélê le. Ton ni kem ni bê
Matyu 9:10-11 ne bê Malk 2:16 ne bê Luk
5:29-30.

Wen sotu bê yó kem gel lemólò ke Dyisas
boluyen Matyu. Du sotu tehe gel mtuk yó kem
dê hbayad yem tau hol geta bê Hdom yó kem
Dyu, ne deng mom kenbê kem dumun Dyu. Ton ni
kem ni bê Matyu 9:9. Yem tau bnoluy Matyu ni,
du se smulat yem bok Matyu lem sulat Dwata.

Kem Silot (Zealots)

Ni kem tau bnoluy le Silot ni, là kem tau le tmlók udéi Dwata, ne là se mò le kiteb kul. Lu sotu lumbuk tau lembut abay se nogot yem gebenu bè Hdom yem kul tonok bè Sdaél. Gel hebel le lan le semfatay yó kem Hdoman, ne là kô le mayad ke ntuk le lu lemwót bè yem geta bè Hdom. Senfatay le kbenwu le. Kóyô le ke tódô Dyisas ne yem malak kul.

Sotu bè yó kem gel lemólô ke Dyisas, Silot se kun. Ke senfalahem bè Luk 6:15 ðun bè Nmò Yó Kem Hógów Dyisas 1:13, tonem bè yó ðu bnoluy le Simyun yem Silot.

Kem Hidódiyan (Herodians)

Yó kem tau bnoluy le Hidódiyan, sotu lumbuk kem Dyu gel knóyô le sotu kay kwit benwu. Knóyô le kul ke wen Dyu mò geta bélê le. Kenbê le ke wen Hduman tô mkem kul. Bud kenbê le Dyisas se kun ni kem Hidódiyan ni. Là hol klet tonem kul boluy lem yem sulat Dwata. Ke wen gunum gemsfala du, ni kul gel nmò ni kem tau ni, gel le mebel lan le tô smukat ke Dyisas. Kóyô le ke gel tô hnatay le Dyisas. Senfalahem yem tô angka le ke Dyisas yó kem tau yó bè Malk 3:6 ne 12:13-17, ne bud bè Matyu 22:15-22.

Ni mò hennagiem:

1. Yem gbak ebè kem lemòlò ne kem hògów

Dyisas:

1) Senfalahem bè Luk 6:12-16. Tedu boluy
le yó kem sfolò lewu tehe nélék
Dyisas mò gel hògówen?

2) Tedu kul gel nmò yó kem fat gel hògów
Dyisas? Ton nim ni bè Matyu 4:18-22.

3) Gel nmò le se kô yó kem gel hògów
Dyisas yó kem gel hmoen kul?
Senfalahem ni kem ni bè Maik 6:12-13
dun bè Luk 9:6.

4) Senfalahem bè I Kudin 1:1 ne bè
15:1-11. Foi se sotu tehe nélék
Dyisas mò gel hògówen. Tedu se kun
kmon òu Foi yem tulón hyu lemwót bè
Dyisas?

2. Yem gbak ebè yó kem tau mtuk bayad:

- 1) Senfalahem yem kwit Dyisas swè bè yem sotu tau gel mtuk bè Luk 5:27-32 òun bè Matyu 9:9-13.
- 2) Tedu snólók yó kem Fedisi bè yó kem gel lemólò ke Dyisas? Tedu se balà Dyisas kul?
- 3) Senfalahem bè Luk 18:9-14 yem hlingun tulón Dyisas lemwót bè yem Fedisi ne yem tau gel mtuk. Tedu kmò kehedemen bè yem knihen bè Dwata yem Fedisi yó? Tedu se udélen? Mò kmoen bè knihen bè Dwata se kun yem tau gel mtuk? Bè kun kmon du Dyisas, mahil du bè ni kem lewu tau ni yem tedeng kton Dwata du? Moen ðe?

3. Snulatem bè yem kulés yem lemilu yem

balaen tódô tonem hol fi laan.

_____ Tau ne banwu là Dyuhén.

_____ Lumbuk kenbê gebenu bè Hdom ne knóyô le

ke gewâ le bè yem kogot Hdom kul.

_____ Tau lemólô nmò yem mesetluhen.

_____ Gel le mtuk bè kem ðumu le Dyu lemwót bè

yem tau geta bè Hdom.

_____ Kem sfolò lewu deng nêlék Dyisas.

_____ Kem lumbuk Dyu knóyô le ke ðumu le Dyu

yem geta bélé le. Tô snukat le Dyisas.

1. Gel lemólô ke Dyisas

2. Gel hógów Dyisas

3. Dyintayl

4. Tau gel mtuk yem hbayad yem tau geta bè

Hdom

5. Kem Silot

6. Kem Hidódiyan

Boluy Yó Kem Gunù Tmaba Dwata

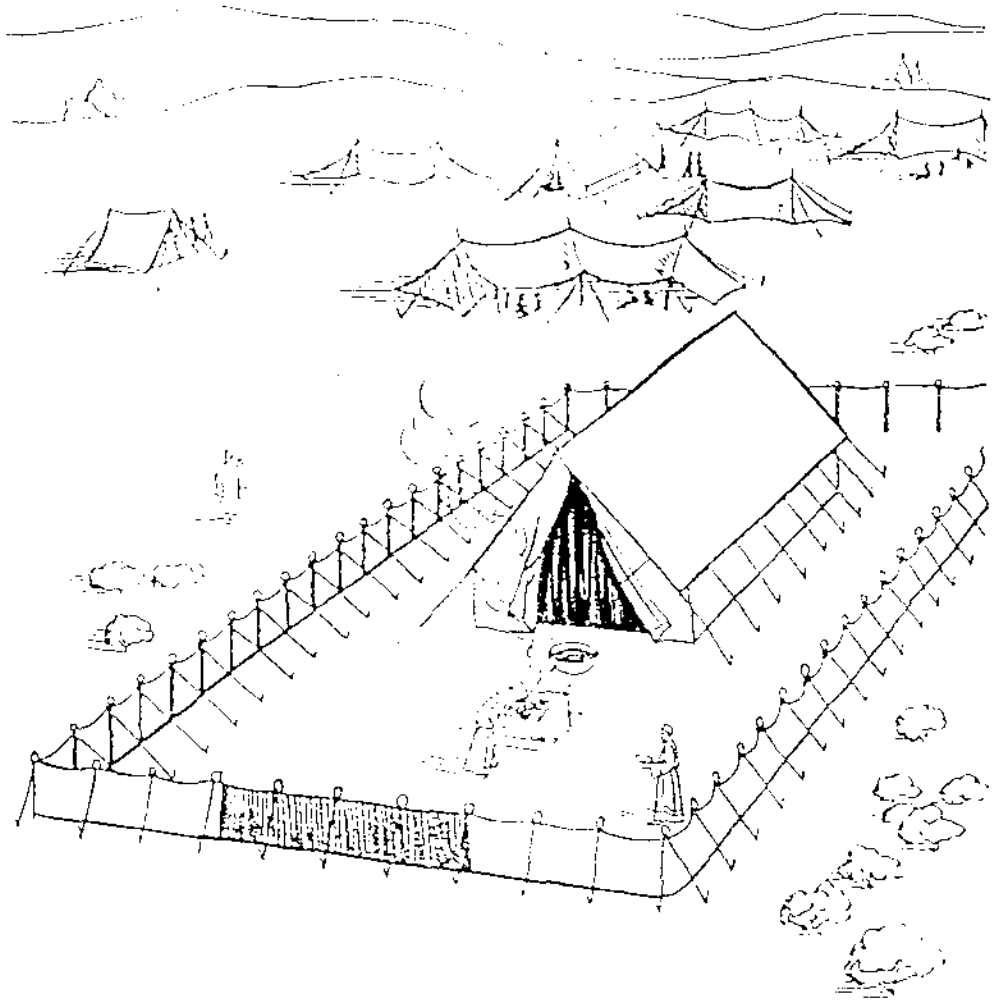
(Places of Worship)

Yem Gunù Tmaba Dwata Gel Nit Mógów

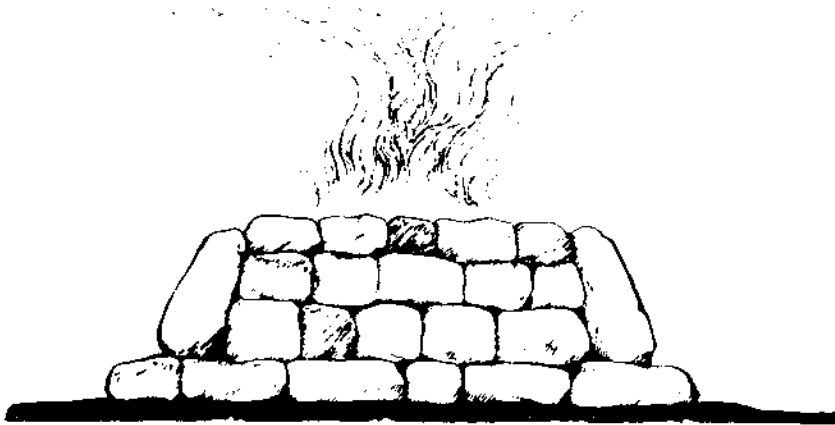
(Tabernacle)

Yó lanen yem gunù tmaba Dwata get nit mógów, yem gunù gunun ston kem tauhen Dwata. Bè yem tehe kwit Musis yó kem tau Dyu lemwót gu bè Idyif ebè yem benwu deng fasad Dwata kul boluyen Kanan, deng tulón Dwata ke Musis yem kehmoen du gunù mò kun gunù Dwata. Bong nim gunù ni, gbek se mit du mógów.

Tahu se, nimón Musis ne yó kem dumuhen Dyu yem hlau Dwata kul, nmò le yem gunù tmaba Dwata gel nit le mógów. Yó kbongen, 10 difu ktahaen ne 3 difu kegetahen, nebeng ne knetef nes ne kulit ógóf, ne wen gunù demsuen ta yem botu sensodò te klósól seblà bè bak dólen. Lewu dfél lemen. Boluy yem sotu dfél, laen



belenen, ne yem gewuhen, boluyen ðfél hetfing
ebè Dwata. Tey nadat yó kem Dyu yó kem kdéen
deng hetfing ebè Dwata.



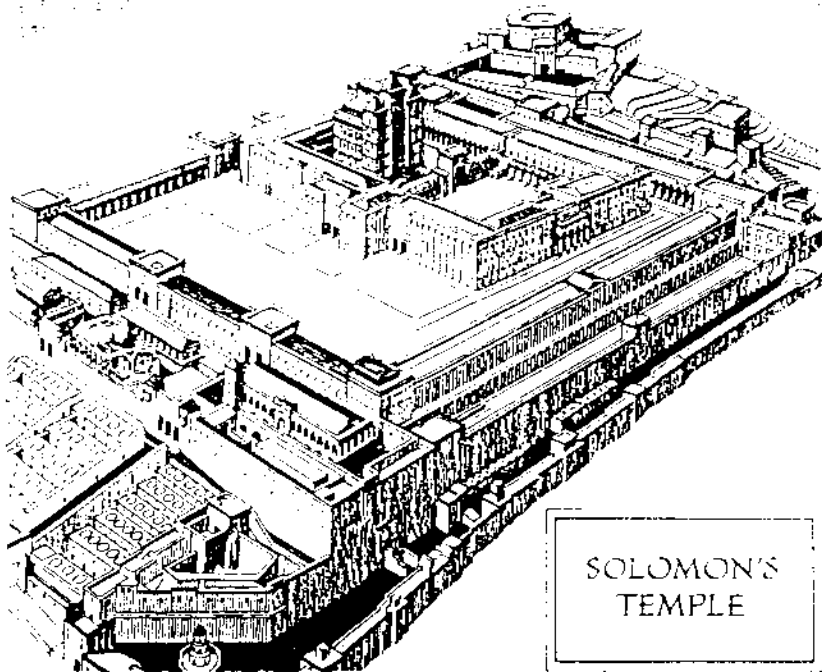
Tey lamang lósólen yem gunù tmaba Dwata nmò le yó. Són labat le du nes newel. Bè ket gunu le e bud mili sal gel le semlung hilolen yó kem gel demsù ebè Dwata ne yó kem dumu tau.

Yem gunù Dwata yó, gunù laen belenen alì nadat yó kem tau Dyu, abay se bè yó gunu le e gel semlong ke Dwata. Yó se kdaw kdeng yem kmò le du, yó se nen e knù du Dwata. Ton nim ni bè Éksódus 40:34. Yó gunu Dwata hmò du kul ne tendo hwit du kul kihu gunu le e bud mógów, anì tendo gtulón bè nawa le yem tendo knuen lem blóng le.

Timbow deng dê ne latu halayen bè yó, wen
ne tlesen yem gunù tmaba Dwata gel nit mógów,
duhen yem gunù tmaba Dwata bong hdà le ditu
bè Yusalim.

Yem Gunù Dwata Bong (Temple)

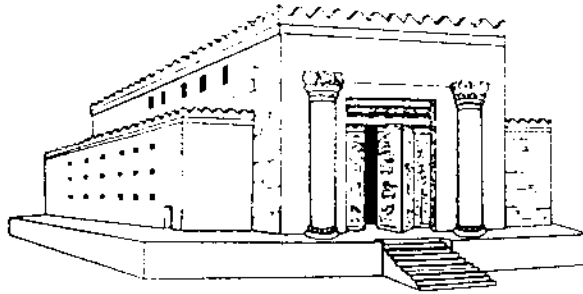
Tehe yu ekni yem deng knù le bè Kanan yó
kem tau Dyu, Selumun yem ngà Dabid, yem tehe



tau geta bà Sdaél yem hol tanay hemdà yem
gunù tmaba Dwata bè Yusalim. Hlò botu ngomen,
là bud nes ne kulit ógóf du, okóm ket botù
botu lemen sal bud knofì koyu taheh. Yem koyu
klofì le du yó bud bentulà blówón.

Ni kmoen ni, balù udì ke wen bud tô tonem
bè yem tehe gunù tmaba Dwata hdà Selumun,
abay se deng gotu genbà yó kem hohon Sdaél
kem sendalu Datù Knisel. Deng tey dê latu
halayen ni ne kegbà le du, botong 587 halayen
gu laanen là deng sut Dyisas.

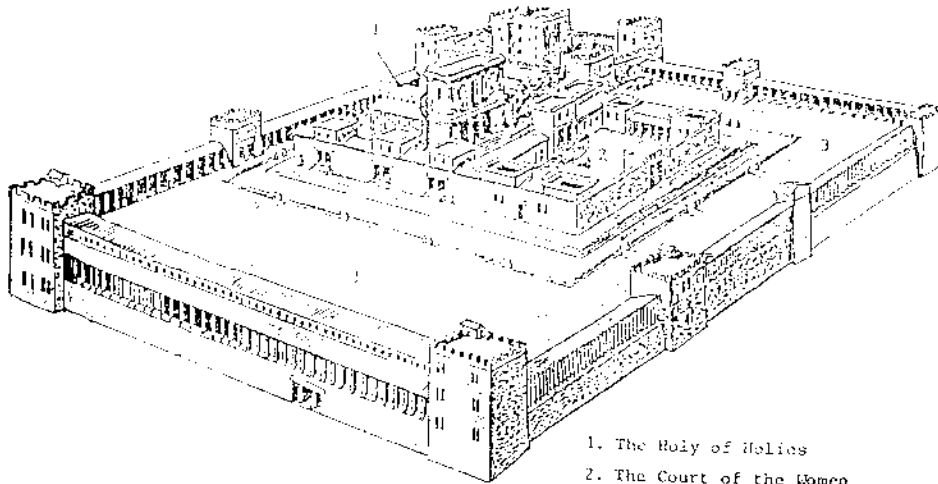
Bud wen gunù tmaba Dwata bong bud hdà le
kogol yem kegbà le yem kun hdà Selumun, okóm
bud genbà yó kem hohon yó kem Dyu. Okóm
kogolen bè yó wen sotu tau geta boluyen Hidod
Alì Mfasang, bud hemdà yem tey gunù tmaba
Dwata bong ditu bè Yusalim. Tey dê halayen
kegen le mò du, ominen deng.



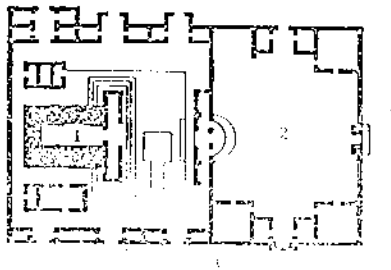
Lumun yem tehe gunù Dwata gel nit le mógów, kmoen yem gunù tmaba Dwata bong ni, lewu dfélen benlóng yem tey nes mfól. Yem dfél fi lemen boluy le du yem dfél hetfing ebè Dwata. Tek sòn yem geta bè yó kem gel demsù ebè Dwata gusek elem yem dfél htólóng le bè Dwata yó. Tek suléken husek elemen bè sfalay. Bè yem kguseken elemen bè sfalay gel nwiten elemen litô yem ógóf gel dsù le, ominen hmasut du gu lem yem dfél yó. Igoen mò du igoen mni anì hnifót Dwata salà kem tau. Nù bè yó se ke Dwata lem yem dfél yó.

Yem sotu dfél lem yem gunù tmaba Dwata yó boluyen laen belenen. Sòn yó kem gel demsù bè Dwata gusek elemen.

Bè lewà yó kem lewu dfél yó, wen fat ólól
yem lósól lem labaten. Són kem Dyu gusek elem
yem gunù Dwata yó ne gógów gu hmilolen lem
yem labaten. Gbek le gusek elemen se kul kem
libun, bede olohen bè yem bnoluy le lósól
libun, okóm là gógów le elem yem dfél laen
belenen kul.



1. The Holy of Holies
2. The Court of the Women
3. The Court of the Gentiles



Ke gusek elem yem gunù tmaba Dwata yó,
yem tau là Dyuhén sal hnatay le, abay se kul
gunù deng hetfing ebè Dwata yó kem Dyu yem
yó. Són kul gunù e gusek yó kem tau là Dyuhén
yem lósól bong te kwang beng lem labat,
bnoluy le lósól tau là Dyuhén. Wen kem tau là
Dyuhén gbek le slomong smimba bè yó kem Dyu,
okóm là hyu khusek le elem yem kul hol gunù
stifun yó kem Dyu.

Bè yem gunù Dwata yó, tey lamang seelen,
wen lewu hehek bong sembalà yem lan gunu le
gel husek. Tey labat botu mfól ne geta hmilol
lósól yem gunù Dwata yó. Lem yem labat mfól
yó, wen kem dfél lemnek nmò le ðu mò gunu le
gel hemyu.

Ket halay ket Dyu logi sal na suléken
husek elem yem gunù Dwata yó, nan e gel demsù
ne dóyónen Dwata. Hanà là dengén hol bong

logi he Dyisas yem tanay nen e klauy lem yem
gunù Dwata yó. Nbuten bè yó ket kiwólen nógów
edu, gel le slomong yó kem tuhahen. Ton nim
ni bè Luk 2:4-17, ne bè Malk 2:22-24.

Sulék Dyisas lembut, lanen mton yó kem
tau là madat yem gunù Dwata. Tonen klingko yó
kem tau hembalù ógóf gel dsù ne smambì filak
bè yó kem Dyu gel smimba bè yó. Bè yem kebut
Dyisas gotu lugoden kem lemisa le ne gotu
lohen yó kem ógóf ne le e hbalù bè yó. Ton ni
kem ni bè Dyan 2:13-17, ne bè Matyu 21:12-17.

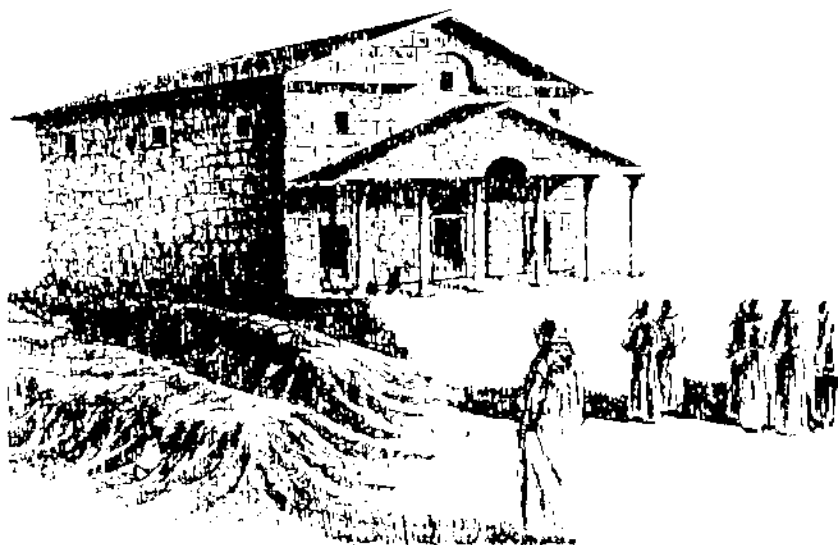
Tey tilob yem gunu le gel demsù nù lem
yem gunù Dwata yó. Yó kem lemisa tey knuun
mton du. Yem gunu le hemyón solok sal blówón.
Ne yó kem koyu ngomen sal lenbeng botu molung
segkay beteken.

Lemwót bè yem tehe kun hanà klowil yem

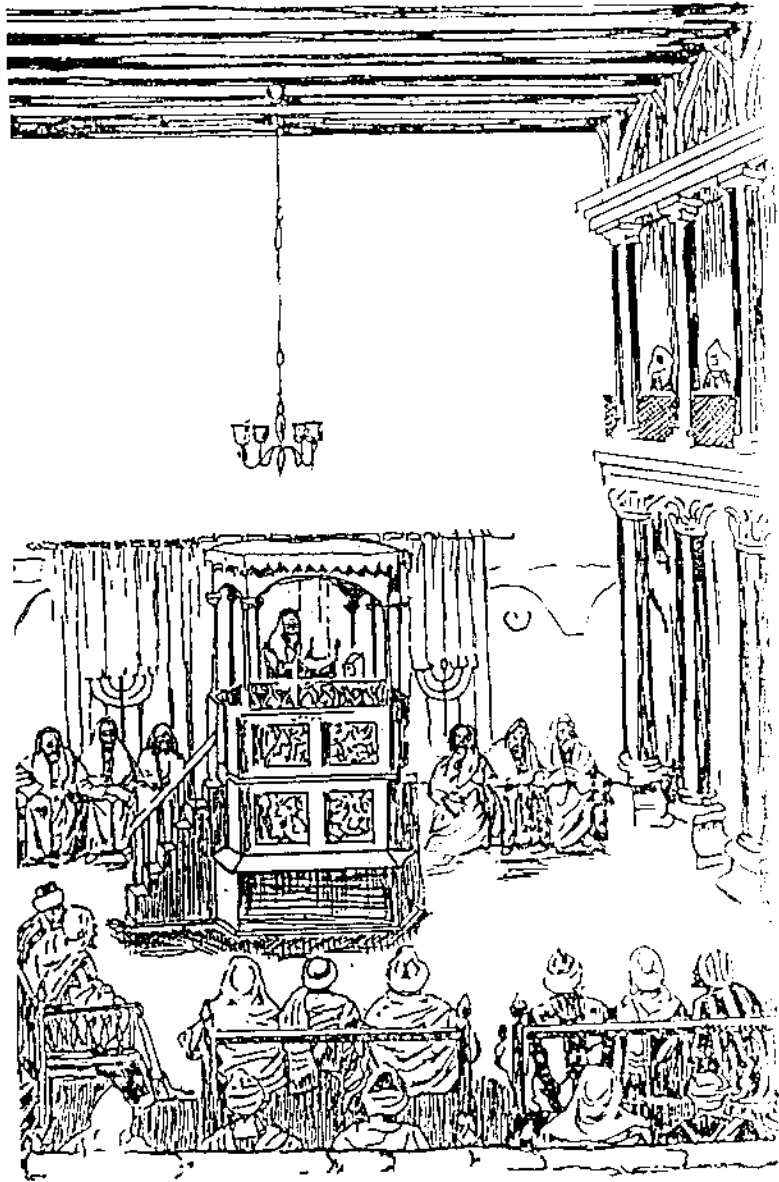
tau geta boluyen Selumun, efet kól bè yem kun knù te tonok Dyisas, deng tlu ne gunù Dwata sentufi hà le bè Yusalim. Yó kem gunù Dwata yó, sal gel genbà yó kem tau gel mled yem benwu Sdaél. Yem gunù Dwata kun hà Hidod, hol sónen. Deng dô 70 halayen kegenen haway Dyisas, kegba le du yó kem sendalu lemwót bè Hdom. Gotu genbà le yem gunù Dwata gomong du yem labat hotu mfól hilolen, ne gotu nuku le ebè benwu le yó kem ngom mehtes nù lemen. Ni kmoen ni, sana ktonem du he bè Yusalim yó kem ubang labaten gtebel bè yem gunù Dwata yó.

Sinagog (Synagogue)

Tek sotu gunù Dwata bong mdà bè Yusalim, okóm bè ket benwu lemnek yó kem Dyu wen se kul hà gunu le e gel sbung, boluyen sinagog. Yem sinagog yó, kul gunù e gel stifun ne tmaba Dwata yó kem Dyu, ne bè yó se gunu le



gel stifun hemnagì yó kem hlau Dwata. Yó se
sotu mu le du mò gunu le mnagì. Bè yó gun e
gel dmalang semfala ne smulat kem ngà logi
le, ne gel hennagì le yem udin kem Dyu ne gel
hennagì le yem tehe kmò kem tau gnan. Ne bud
bè yó se gunu le e gel stifun yó kem tau mit
benwu le. Ne bè yó gunu le e gel mukum yó kem
Dyu mulé udin. Balù ni kmoen ni, kdê kem Dyu
bè klamangen benwu sal bè sinagog snéen kul
gunù gel stifun tmaba Dwata.



Malù wen keskélen bè yem gunù Dwata bong
yem sinagog, okóm malù ndi kun. Hlò logi yem
hol malak bè yem gel kiting le. Sal gel
stólóng kul gunù myón yó kem libun ne yó kem
ngà.

Ke wen yó kem Dyu wen glal le mauy bè yó,
sal gel htolok le lu bè yem gel kestifun le.
Yem tehe khusek Dyisas bè sinagog, bud htolok
le snéen kun. Dalang se ke Fol, bud tehe
htolok le snéen kun.

Són olo là gmò le du lem yem gunù le gel
stifun yó, ke demsù le. Són bè yem gunù tmaba
Dwata bong bè Yusalim gunu le gel demsù.

Gunù Tmaba Dwata dun ke Simbahan

(Church)

Ni kmoen ni, yem gunù tmaba Dwata duhen ke yem gel mon te simbahan, yó tendoken yem gunù gunu le gel stifun yó kem tau ne e gel ðmóyón ne mni bè Dwata. Okóm yó tehe lanen bè surat Dwata, yó kem lumbuk yó kem tau hemtahu bè Dyisas. Sundu yó lanen ke yem gunù.

Ditu bè Yusalim gunun mbut yem gunù tmaba Dwata, yem deng kogol Dyisas haway ebè longit. Yó hol tanay stifun yó kem tau tehe gel lemolò ke Dyisas ne yó kem gel hógówen. Són moen tendo minut mból ebè kem dumu tau yem kehtahu le yó, igò le tendo tmolok yem udél Dwata, gel le hkó yó kem des ne gel le bmabtays lumun yem tehe kehlau Dyisas du kul. Ton ni kem ni bè Matyu 10:1-8, ne bè 28:16-20.

Yó lewót gunu le gel stifun yó kem tau tehe gna hentahu bè yem kehtahu le ke Dyisas, ðu yem hol tahu ðók Dwata sòn mò hendón le. Hentahu le se yem deng kebtik Dwata ke Dyisas gu lem hatay kogol yem deng keglayamen hewà tau lem salà. Ton nim ni bè I Kudin 15.

Ngang le mból yó kem tau hematahu bè Dyisas, efet le deng baling wen. Ton nim ni bè Nmò Yó Kem Hógów Dyisas 21:20. Wen se bè yó kem demsù bè gunù Dwata kkólen bè yó kem Fedisi gotu gbót hentahu. Ton nim ni bè Nmò Yó Kem Hógów Dyisas 6:7 ne bè 15:5. Sòn moen mból yem kehtahu le ke Dyisas efet tfengen dumu benwu gunu le e mit yem udél Dwata. Lemwót ke Filif, mógów ebè Smadiya ne tfengen ebè Sesediya. Ne lemwót se ke Fitel kun, tmolok bè yó kem tau là Dyuhén aní hol lolò le Dyisas. Tey ðé se benwu gotu kun nógów

Fol, tfengen bè Hdom, yem benwu tehe gmuta
yem benwu Sdaél.

Balù ni kmoen ni, yó kem gel lemólò ke
Dyisas sana tendo kehlel le mit yem udél
Dwata ebè yó kem benwu là deng temngón du, yó
gunun tendo temnú yem tau hemtahu bè Dyisas.

Ni mò bud hennagiem

1. Senfalahem bè Éksódus 25-27 ne 35-40, aní
hol bud tngónem kmò yem tehe gunù Dwata
gel nit le mógów.
2. Senfalahem bè Dyan 2:13-17 dun bè Matyu
21:12-17. Tulónen yem kebut Dyisas ktonen
yó kem tau hembalù ógóf, kem tau sluluk
filak talak lósól yem gunù Dwata bong bè
Yusalim. Là kò nadat le du yem gunù Dwata
bong yó.

Tedu boluy Dyisas du yem gunu le gel
sbung yó?

Tedu se mò kmoen kul yó kem tau hembalê
bè yó yó?

3. Senfalahem bè Matyu 27:45-53 dun bè Malk
15:33-38.

Mò kmò yem nes gel téwéng le bè gunù
Dwata?

Tedu lanen hélê tekuy kem tau hentaahu bè
Dyisas, yem keksê yem nes gel téwéng
le yó?

4. Senfalahem bè Nmò Yó Kem Hógów Dyisas
2:1, ne 22-47. Tulón Fitel Dyisas bè yó
kem tey tau sbung.

Tedu mò ktulón Fitel ke Dyisas bè verse
24-32 ne bè verse 36-42?

Tedu se hmò Fitel yó kem tau bè verse
41-42 ne bè verse 46-47?

5. Snulatem hê yem kulés yem lemilu yem
tonem fi laan yem segtón ebê yem tulónen.
____ Gunu le stifun kem tau hemtahu hê Dyisas
____ Gunu le gel stifun kem Dyu
____ Gunû tmaba Dwata bong hlò botu
____ Gunû tmaba Dwata tehe gel nit mógów

1. Gunû tmaba Dwata tehe gel nit mógów
2. Gunû Dwata Bong
3. Sinagog
4. Gunû Tmaba Dwata

1. Priests

Both the priests and the Levites were descendants of Levi. Only Aaron's descendants were priests. The rest (descendants of Kohath, Gershon and Merari) were Levites who assisted the priests by taking care of the tabernacle but they never did priestly duties.

The title to this section only refers to the priests. You may want to call the sections - Descendants of Levi

a) Priests: i) descendants of Levi through Aaron. (There's no mention of Aaron in the BT but he is mentioned in the third study question, not Jacob. So he should be mentioned.)

ii) Always offered sacrifices to God etc.

b) Other descendants of Levi: through Kohath, Gershon and Merari. Responsible for the tabernacle etc.

2. "they were responsible for the tabernacle in their always taking it with them as they travelled"

What kind of place/building do the Tboli understand the tabernacle to be? How is it they can take it with them as they travelled? Suggest including a "see page # for information on the tabernacle" so that the readers know they can find out more about it.

3. Pharisees

"all big people who guide/lead the Jews"

Is it understood that the Pharisees are also Jews?

4. Sanhedran

The reference in Matthew should be 10:17 and not 19:17

Titles (Those with Authority in God's Letter)

Prophets (Extenders of God)

Long ago (formerly before now), there was a race/tribe (beginning) of people that God chose called Jews. Israel is the name of their country/place. These Jews, were people God committed/put-in-charge-of his laws. It was God's desire that they really obey his instructions/laws, and that it is him they continually think of and trust/depend-on. But instead they always forgot their promise to God and they continually sinned against him in their worshiping idols, and many were the other evil things they did.

Great was God's love for them. That which he did, there were people that he chose to bring his message (word) to them. The name of those people there, was *Prophets*. There were very many of them. We have always heard the names of some of them like Ezekiel, Isaiah, Jeremiah, Hosea, Daniel, Jonah, Malachi, Micah, and there are yet others of them.

The message God's prophets always brought, they said, "Good-if all the people really obey God and they really do what he desires." The message God sent to them was to continually remind them if/when there was a place they did not obey and forgot God. Another thing these messengers of God did, they told the people of God's unchanging love (broath) to them. The true prophet of God was the person who continually got near to him and they continually waited for the message God would send to the people. There were many ways they received (it reached to them) the message from God. There were times God caused it to come to them in dreams that which he wanted them to do. There were times he just spoke to them. That's why, when the prophets of God spoke, they always said, "This is the word of the Lord." so that the people would listen [and obey] because it was the word of God.

There were some prophets of God who tried to get out of telling it, the message God sent by them. Like Jeremiah and Jonah, but afterwards they obeyed God.

Another thing the prophets of God always told [about] were the things that would come/arrive in the future (later days). Like that their saying to the Jews, because of their wickedness, in the future there would be other people who would capture their place and would make them to be slaves. But the prophets also said, "If they left their sins and again turned toward God, again God would pity [and forgive] them yet." And it was true, it happened just as it was said to them.

Before the birth of Jesus on earth long ago, already beforehand the prophets of God had told of his arriving. At-the-same-time they had said he would be born to a young (unmarried) girl in Bethlehem. That which they had said happened just as it had been said. Isaiah 7:14, and 9:6-7, 53, Micah 5:2 and Malachi 3:1.

Formerly God always caused to-path through his prophets his message to his people, but now God causes to path through his offspring Jesus his message to us. Hebrews 1:1-2.

Priests (People who always sacrifice to God)

The person who always sacrifices to God in Israel, descended from Levi, one of the offspring of the former Jacob. That their work those people there, they brought (encouraged) people to worship, and the other thing that God had them do was they sacrificed to him.

That which the descendants of Levi always did, they were responsible for the tabernacle (place of calling on God) in their always taking it with them as they traveled, they [were the ones] who always cared for it.

Those who always sacrificed to God, and the descendants of Levi, they did not own land as for them, and they also did not work the land. The word of God he said, "It's for the other Jews to always give some of what they always get so that there is for their living these people here (Levites)."

There was one person to be the high one [chief/high priest] of those who always sacrificed to God, and he had a specific job. He was the one to always be-the-go-between God and the person who sinned. That high one, he sacrificed to God once a year for the people. He sacrificed in the room they put aside for God, no one else was able/allowed to enter here. Aaron was the very first high one of those who always sacrificed to God. Hebrews 5:1-4

The high priest wore very fitting/becoming (nice and appropriate) clothing. God had beforehand told Moses the kind of cloth Aaron was to wear. The one cloth he wore was long sleeved from a certain kind of superior [expensive] cloth. And there was also a long blue cloth he wore on top with bells hanging from the bottom edges, and very many superior [expensive] things adorning it. And his belt was a very appropriate woven belt. Exodus 28-29.

Now at this time, you & I have a high priest named Jesus Christ. He is the one to bridge people to God. He is our mediator. He replaces the former high priests who always sacrificed from the beginning and he is the very last high priest who has no ending (will last forever). Hebrews 4:14-16, 7:23-8:6.

The Pharisees

The Pharisees are all big people {big names that is} who guide/lead the Jews in their faith in God. They use all their strength to follow the law/commandments of God and every custom/tradition of the Jews even in little things.

They believe as for them that God will judge the people after death, in/by how much (well) they have followed the rules/laws. What the Pharisees are doing, they always add to the rules/laws so that the people really strictly follow them.

These Pharisees are really proud. They always say that it is only them who really know-how to follow the law of God. They always do things to show off that they are really strict in following the laws. For example, God had said to his people that they should always wear clothes with fringe/tassel, and there is that which hangs from their arms and different yet that which is tied onto their foreheads. The reason why they do that is so that according to them, they are always reminded of God's law for them. The Jews who really (wanted to be) close to God also do this but the Pharisees overdo it. The tassels on their clothes are already too long.

They think, that they are the ones who are really blameless of all the people, because they are the only ones who really know-how to follow the law of God. And they don't even want to mingle with those people who are not Pharisees themselves. And at-the-same-time they don't even want to eat with other Jews. And another thing, they think that if others who are not Pharisees even touch their clothes they become unclean/unholy.

Jesus did not bother to argue with them how they follow the law. What he really is annoyed with is their being so proud/boastful. What Jesus taught is, that their true obedience to God is not from their strictly following/obeying the laws.

Scribes (People who teach the laws of God)

There are those people who specifically teach the law of God to the Jews. Very many of them are Pharisees. Only the law of God is what they study about their whole lives (the length of their lives), even including what is written by other people about the law of God, they study all of it. And then they teach it to the people. What they really want is that the people really follow the laws of God. But there are so many laws/rules that the people are no longer able to follow them all. Jesus said, these people here, all they do is keep adding to the laws and instead they have already forgotten the true instruction/law of God to them. They cannot understand how to really obey the law of God. Jesus said to respect them those teachers there, and really listen to them but do not follow their ways because they are not following what they are teaching. It is not fitting/becoming if they are the mark/example of a follower of God. *Maty. 23:1-3.*

The Sadduces

The Sadduces are a group of people believing in God. Many of them descended from rich/wealthy people, their land is wide, and so many of them are the people who offer sacrifices to God. But people's respect for them is not the same with how they respect the Pharisees despite their being so well established.

The faith of the Sadducees is different from that of the Pharisees. What the Pharisees are doing, they really follow the law of God that they had and it's very many {things} that they add to it. The Sadducees only believe in the five books formerly written by Moses and they really follow it. The names of these books are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The Pharisees believe as for them, in angels and other spirits, and they also believe as for them that the soul of a person does not die. What the Sadducees believe is that only God has a spirit and that there are no other spirits. They don't believe if there is a resurrection/rising from death. And the Sadducees don't also believe that there'll be a day that he'll come again the king of the Jews. Acts 23:6-8, Mark 12:18-27.

Sanhedrin (The Judge of the Jews)

Every place in Israel has people to judge, the name of the group who judges is Sanhedrin. We call them judges. The purpose of that Sanhedrin, is to judge those who transgress the law of the Jews. There are 23 people who always judge, all people who lead/guide the Jews in their faith and old {ones} with authority in that place.

There in Jerusalem is really the head place of faith of the Jews in Israel. It is there where the real big court is located. The owners are the Jews. They call it Big Sanhedrin. There are seventy judges in it. There are people who teach the law, there are people who sacrifice to God, there are Pharisees and Sadducees who all have authority in it. And there are other people with authority also included with them. The high one of them all is the high one of those who sacrifice to God.

Even though the Jews are under the rule of Rome, even so they {the Romans} respect them and just leave them to judge according to their Jewish customs. It passes through the Jewish court where they are caught and where they are judged. But if they would kill a person who was guilty they had to pass it through the court of the Romans to finish it. It was like that which they did to Jesus, they first passed it through the Jewish court in Jerusalem. Then they sent Jesus to Pontius Pilate, the governor of Rome, because the Jews really wanted Jesus to be killed. Matt. 5:27, 19:17. Mark 13:9, 14:55.

This is for you to study

1. Even though they were really intelligent those who taught the law and the Pharisees and the Sadducees, and it was evident their status (personage), even so Jesus still scolded them and Jesus exposed all the crooked things they did. Read Matt. 23:1-7.

1) What did Jesus say about those who teach the law and those Pharisees?

- 2) Weren't these leaders knowledgeable? See vs. 2.
- 3) What was the cause of Jesus' anger at them? See vs. 3-7, 23,24.
- 4) Jesus had a name for them! What did he call them? See vs. 13-26.
- 5) What was their thinking toward Jesus those who teach the law and the Pharisees? What did they want to do to Jesus? See Mark 3:1-6 or Luke 11:53-54.
- 6) There were some of the Pharisees, when they heard Jesus speaking, they became friends to him. Read about Nicodemus in John 3:1-2. What did Nicodemus say to Jesus?

2. You might already know how this that they call court started. It started with the former leading of Moses of the people of Israel. **Moses thought good-if there was {someone} to help {him}, and God said to him, "You choose seventy old men to help you."**

They formerly judged Jesus according to the court of the Jews in Jerusalem, then they hung him nailing him to a cross the Romans. Read how it was in the book of Matthew in 27, or in the book of John in 18-19.

3. Read these that are written here, and choose the answer from down at the bottom. Write on the line the number of the correct answer.

- ___ It's always from God what they made known to the people.
- ___ They descended from Aaron and from Levi.
- ___ Only he can enter into the room set-aside for God.
- ___ It was overdone their wearing that which evidenced their following God so that they would be praised.
- ___ Those chosen by God to bring his word to people.
- ___ People whom Jesus said are not worthy(unbecoming)if they would be the sign/example of following God.
- ___ Isaiah, Jeremiah, Jonah, and their other companions.
- ___ Many of them are wealthy but not the same with that of the Pharisees the people's respect for them.

... Jesus is ours.

... They offer sacrifices to God.

... They think, they are the ones who are blameless (holy) of all people.

... They wore the clothes that God instructed Moses that they were to wear.

... It's only the books written by Moses that they follow

1. The pharisees
2. The Prophets of God
3. The Sadduces
4. The people teaching the law of God
5. Those who sacrifice to God
6. High one of those who sacrifice to God

4. Choose which you want to read concerning those who taught the law, the Pharisees, and the Sadduces of these here.

Matt. 16:1-12 and 21, 21:14-15, 22:23-40, 26:3-4.

Mark 2:14-17, 7:1-13, 12:38-40, 14:43-44 and 53-55.

Luke 2:46, 11:43-52, 18:9-14, 22:66.

You will find that concerning the Sanhedron in these.

Mark 14:43-46 and 55.

John 18:12-13, 19, 24, and 28, 19:1-7 and 16-18.

Acts 4:5-7 and 13-21, 5:17-42.

Luke 22:55-23:24.

Groups of People in God's Word

The Followers and Messengers of Jesus (Disciples & Apostles)

The one to follow- the one always accompanying the person who teaches him. The followers and learners of John the Baptist, were all his followers. Matt. 9:14. Those who accompanied Jesus and learned from/of his teaching, were all his followers. Matt. 4:18-22.

Even though very many were the followers of Jesus, it was only twelve ordinary people that he chose to be his messengers (apostles). Luke 8:12-16 and Matt. 4:18-22.

These twelve here, were all near/close to him, they continually accompanied him, listened when/if he taught, and they saw the things he did. Luke 6:17-18, 22:14, Matt. 5-7.

After Jesus taught them these his followers, then he sent them to teach and to heal (cause-to-be-removed) those experiencing pain/sickness. That is what Jesus always did. Luke 9:1-6 and 10, Mark 6:6-13, Matt. 10.

When Jesus had already ascended toward heaven, his followers were left behind to spread the good news about Jesus to the whole world (wide place). Matt. 28:18-20. They just did that which Jesus had them do, and they started that always churching.

Dyintayl- People who are not Jews (Gentiles)

The places and people not Jewish are called Dyintayl. The first followers of Jesus were all Jews who believed that God had ordered Jesus (to come here). After that, they too believed as for them the Gentiles. Read Acts 10:21-45, Rom. 1:16 and Col. 3:11 so that you'll know how the Gentiles believed in God.

Those who collected land payments (Publicans)

They are those people who dun their fellow Jews for the taxes (the many things he causes-to-be-paid) of the high one in Rome. If we (incl) read in God's Word, these people here, they were not very well thought of as for them by their companion Jews. They always accused them, they said, "People who cheat their fellowmen, and it's only their work of dunning the many taxes that they live by." There were many of these dunner/collectors, that did cheat through their collecting.

The Jews who were strict (very detailed) in their following the law of God, always said they were not clean these people who collected the land payment, because they mingled with those who were not Jews. Because of that that's why they would not sit down to eat with them. Even Jesus they criticized him because he mingled with them. You look at Matt. 9:10-11 or Mark 2:16 and Luke 5:29-30.

There was one of Jesus' followers named Matthew. He was formerly one of those who dunned the many payments from the Jews of the high one of Rome, and he was rejected by his fellow Jews, he just followed Jesus. Look at Matt. 9:9. After that, this person here he was the one to write the book we call Matthew.

The Sillots (Zealots)

These people called Sillot, were not people who taught the word of God, and they also did not make any laws as for them. They are a group of angry people because the governor of Rome ruled their land of Israel. They always looked for a way to fight the Romans, and they also did not pay that which they dunned them for the high one of Rome. They did not pay. They fought for their place. They wanted Jesus to just lead/rule them.

One of the followers of Jesus was a Sillot as for him. If you read Luke 6:15 or Acts 1:13, you will see there he was the one they called Simeon the Sillot.

The Hid'odiyans (Herodians)

The people they call Herodians, are one group of Jews who always wanted as for them, if there was a Jew as their high one. They rejected if there was a Roman to rule (grasp in hand) them. They also rejected Jesus as for him these Herodians. It is not often you see their name in God's letter. If there is a place you read it, this their work these people here. they are always looking for a way to deceive Jesus. They wanted if they might kill him. You read that which they would deceive/trick Jesus there in Mark 3:6 and 12:13-17 or Matt. 22:15-22.

this is for you to study

1. Concerning the followers and messengers of Jesus.

- 1) Read Luke 6:12-16. What are their names those twelve that Jesus formerly chose to be his messengers?
- 2) What was their work four of those messengers of Jesus? Matt. 4:18-22.
- 3) Did they do it those messengers of Jesus that which he had them do? Read Mark 6:12-13 or Luke 9:6.
- 4) Read I Cor. 1:1 and 15:1-11. Pol (Paul) was one formerly chosen by Jesus to be his messenger. What did Paul say as for him about the good news about Jesus?

2. Concerning the tax collectors.

- 1) Read about Jesus' bringing to be friends (recip.) that one land tax collector in Luke 5:27-32 or Matt. 9:9-13.

2. What did the Pharisees ask Jesus' followers about the tax collectors? What did he answer?
3. Read in Luke 18:9-14 the parable Jesus told about (from) the Pharisee and the tax collector. How was his thinking in his praying to God that Pharisee? What did he say? How was his praying to God as for him the tax collector? Which of these two people as for his saying it Jesus was straight God's seeing him? Why?

3. Write on the line the number of the right answer you see below.

- People and place not Jewish
- Group who reject the governor of Rome and who want to be free from Rome ruling them
- Person who follows the work of his teacher
- They always dun fellow Jews from/because of the high one of Rome
- Twelve chosen by Jesus
- Group of Jews wanting their fellow Jews to rule them. they tried to deceive Jesus.

1. Disciples (followers of Jesus)
2. Jesus' messengers
3. Gentiles
4. tax collectors
5. Zealots
6. Herodians