

Exhortation

02/15/2026

Brother Abdallah Emedi

Greetings to all brothers and sisters in the name of Jesus Christ,

Also the peace of God the Father and the love and fellowship of the Holy Spirit be with you. Today, Sunday and always, I would also like to express my gratitude to the leadership and the entire Ecclesia. This is because I have been given the opportunity to meet together and be able to read the Holy Scriptures, to admonish (or warn) us in a few things as God continues to guide us.

Today we will go to examine (or study) the Holy Scriptures from two of our books, which are: Mark and Psalms. We will begin with the Gospel of Saint Mark, which is our lesson for today.

The title of our lesson says: '**The Triumphal Entry.**'

Let me welcome you with joy, we who have received the opportunity to meet again today here in Jerusalem. And this is our Jerusalem.

The Scriptures say that Jesus, together with the apostles and the disciples and His followers, when they came near Jerusalem, near Bethphage and Bethany, facing the Mount of Olives; when they saw it face to face, He sent two of His disciples. And He said to them, 'Go to the village that is before us (or facing us).'

And when you enter it, you will find a young donkey tied up, one that no person has yet ridden. Untie it and bring it. And if anyone asks you, 'Why are you doing this?' say, 'The Lord needs it,' and immediately he will send it back here. The young donkey that has not yet been ridden is a great sign, just like a bridegroom who has not been touched or used.

All this happened through faith and by the power and strength of God, which they had through teaching and prayer, in which they continued faithfully. They went and found a young donkey tied at a doorway, outside on the main road. Jerusalem is a city within Israel — an ancient city and a historic one, where King Solomon once built a temple for the Lord. The inhabitants of that city were Jews. When they arrived, the two disciples untied the young donkey, and some of the people standing there asked them, "Why are you untying the colt?"

Onyo

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Ndugu Abdallah Emedi

Hawasalimu nyote ndugu na dada katika jina la Yesu Kristo,

Pia amani ya Mungu Baba na upendo na ushirika wa Roho mtakatifu ukae nanyi. Jumapili ya leo na siku zote, pia nitowe shukrani zangu kwa uongozi na Ecclesia nzima. Ili kupata fursa ya kukutana na kuweza kusoma mahendiko mtakatifu, ilikuonya na Machache kadiri Mungu anavyo tuongoza.

Leo tutakwenda kuchambua maandiko mtakatifu kutoka vitabu vyetu viwili (2), ambavyo ni: Marko na Zaburi. Iliyo tutanzia na injili ya mtakatifu Marko, ambalo ndilo somo letu laleo.

Kichwa cha somo letu linasema; "**Kuingia kwa Shangwe**". acha niwakaribishe kwa shangwe sisi tulipata nafasi ya kukutana tena leo hapa Yerusalem. Na hii ndiyo Yerusalem yetu.

Maandiko yanasema, Yesu pamoja na mitume na wanafunzi na wafuasi wake, walipo karibia Yerusalem karibu na Bethfage na Bethania, kukabili mlima wa Mizeituni; apo wakiuhonu, ana kwa ana, aliwatumwa wawili katika wanafunzi wake. Akawambia akisema, Nendeni mpaka kile kijiji kinacho tukabili.

Na katika kuingia ndani yake, mtaona mwanapunda amefungwa asiyeh pandwa na mtu bado. Mfungweni kamleteni na mtu akiwaambia mbona mnafanya hivi? semeni, Bwana anamuhitaji; na mara atamrudisha tena apo. Mwanapunda asiyeh pandwa na mtu bado nishara kubwa kamavile Bwana arusi asiyeh kuwa nataka wala dawa.

Yote ya lifanyika kwa imani na uwezo wa nguvu za Mungu alizo kuwa nazo kuitia Mafundisho na Maombi waliokuwa wa kidumu ndani yake. Wakaenda zao wakaona mwanapunda amefungwa penye mlango, inji katika njia kuu. Yerusalemu nimju mdogo uliondani ya Israeli, ni miji kongwe tena nimji wa kihistoria, Naniapo Mfalme Sulemani aliendoka ku mjengea Bwana hekalu, na wenyeji wa mji huo walikuwa wayaudi, walipofika, kati ya wale wanafunzi wawili, wakamfungua, baadhi ya watu waliosimama huko wakawaambia mnafanya nini kumfungua mwana punda?

They answered them just as the Lord had instructed. So they let them go, and they brought Jesus a colt and spread their garments on it. Jesus sat on it. Many people spread their garments on the road, and others spread branches they had cut in the fields.

Those who went ahead and those who followed behind raised their voices, singing songs of joy and saying: "Blessed is He who comes in the name of the Lord! Hosanna, hosanna! Blessed is the coming kingdom of our father David! Hosanna in the highest!"

In this way, the crowd believed that Christ would restore Israel as a nation and rule over other nations — politically. Therefore, the people failed to understand the reason the Messiah had explained about His coming into the world. They looked only at their physical interests, expecting to become members of parliament, ministers, and so on. And it is the same even today in the churches. Instead of following Christ and the Word of God, they follow miracles.

They can forget that when we read the Holy Scriptures and follow them, it is a miracle that heals us and also protects us—shielding us from what we can see and also what we cannot see.

When he entered Jerusalem, he went right into the temple. And after he had looked at everything all around, since it was already evening, he went out and went to Bethany with the twelve.

When they left Bethany, he was hungry. From a distance he saw a fig tree with leaves, and he went to see if he could find anything on it. But when he came up to it, he found only leaves, because it was not the season for figs. He said to it, "From today and forever, may no one ever eat fruit from you again." And the disciples heard it.

At that point, what did Jesus want to illustrate through that tree? It is a teaching that tells us that we ought to have hunger and thirst for the Word of God as we follow Jesus, who is the Tree of Life.

Proverbs 3:17-18 -

17 Her ways are ways of pleasantness, and all her paths are peace.

18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

Wakawajibu kama Bwana alivyo waagiza. Hao wakawaruhusu, wakamletea Yesu mwana punda, wakatandika mavazi yao juu yake. Yesu akaketi juu yake watu wengi wakatandia za mavazi yao njiani, na wengine matawi walipoyakata mashambani.

Hao watu waliotangulia na wale waliofufata wakapaza sauti wakiimba nyimbo za shangwe na kusema; "ndiye mbarikiwa ajaye kwa jina la Bwana Hosana hosana. Umebarikiwa na ufalme ujao wa Baba yetu Daudi, Hosana juu mbinguni."

Ivyo umati uliamini kwamba Kristo angerejesha Israeli kama Taifa na kuyatawala maitaifa – kisiasa. Ivyo watu walishindwa kuelewa ile sababu ambayo Masihi alielezea kuhusu kuja kwake ulimwenguni.

Walitizama tu masilai yao ya Kimwili, wa kiitarajia wawe mabunge mawaziri na kadhalika. Nandivyo ilivyo hataleo makanisani. Kuliko kumfuata Kristo na Neno la Mungu, wao ufuata miujiza.

Wanasahau kwamba tukisoma Maandiko matakatifu na kuyafuata, iyo nimihujiza ambayo inatuponya nakutulinda pia kutukinga na tunayo yaona natusiyo ya hona.

Alipoingia Yerusalemakoenda hata ndani ya hekalu. Na alipokwisha kutazama yote pande zote, Na kwa kuwa ni wakati wa jioni akatoka akaenda Bethania pamoja na wale thenashara.

Walipotoka Bethania aliona njaa, na kwa mbali akaona mtini wenye majani, akaenda ili aone kitu juu yake, na alipoufikia hakuona kitu iloi majani maana siwakati wa tini. Akajibu akauambia tangu leo hata milele mtu asile matunda kwako. Wanafunzi wakasikia.

Apo yesu alipenda kumahanisha nini kwenye uho mti; iyo ni mafundisho ambayo inatwambia kwamba inotakiwa tuwe na njaa na kihu ya Neno la Mungu ukutukimfuata Yesu ambaye yeye ni mti wa uzima.

MITHALI 3:17-18 -

17 Njia zake ni njia za kupendeza sana, Na mapito yake yote ni amani.

18 Yeye ni mti wa uzima kwao wamshikao sana, na heri kila kwa kila mtu ashikamanaye naye.

When he returned and arrived in Jerusalem, he entered the temple and began to drive out those who were buying and selling there. He overturned the tables of the money changers and the seats of those selling doves. And he did not allow anyone to carry goods through the temple.

Then he began to teach them, saying, “Is it not written, ‘My house shall be called a house of prayer for all nations’?”

“But you have made it a den of robbers. The act of Christ driving out those who were buying and selling in the temple shows his great zeal for prayer and true holiness among those who claim to worship God.”

Let us read Isaiah 56:7 -

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

At that point Jesus makes it clear that the house of God was intended to be a house of prayer — a place where God's people would meet with him for spiritual worship, prayer, and adoration. The house of God must not be defiled by turning it into a place for social development activities, business, entertainment, or personal benefit.

And that is why, when we look at our book of Psalm 79:1, it says:

1 O god, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

Here King David, who is the writer of the Psalm, asked God to forgive the Israelites for their waywardness and to punish the nations that had destroyed Jerusalem and the temple of God.

The city of Jerusalem was destroyed by the Chaldeans, so that the pagan nations were instruments of the wrath of God. But what they did against Israel they did out of hatred toward God and toward the people who are His chosen ones.

Alipo rudi na kutifika Yerusalem, naye akaingia ndani ya hekalu, akawafukuza wale waliokuwa wakiiza na kununua ndani ya hekalu, akazipindua meza za wabadili fedha na vitu vyao wauzaa njiwa, Na wale haikuwacha mtu achukue chombo kati ya hekalu.

Akaanza kuwafundisha akisema, je haikuandikwa nyumba yangu itaitwa nyumba ya sala kwa mataifa yote?

Bali nyinyi mmeifanya kuwa pango la wanyang'anyi. Kitendo cha Kristo kuwafukuza inje wale waliokuwa wakinunua na kuuza hekaluni. Inaonesha ari yake kubwa ya maombi na utakatifu wa kweli kwa wale wanaodai wanamwabudu Mungu.

Tusome ISAYA 56:7 -

7 Nitawaleta hao nao hata mlima wangu mtakatifu, na kuwafurahisha katika nyumba yangu ya sala; makafara yao na dhabihu zao zitakubaliwa juu ya madhabahu zangu; kwa maana nyumba yangu itaitwa nyumba ya sala kwa mataifa yote.

Apo Yesu anaweka wazi kwamba nyumba ya Mungu ilikusudiwa kuwa nyumba ya sala, mahali ambapo watu wa Mungu wangekutana naye kwa ibada za kiroho, maombi na kuabudu. Nyumba ya Mungu haitakiwi inajisiwe kwa kuigeuza mahali pa mambo ya maendeleo ya jamii, Biashara, mahali pa burudani na kujitunza kwa watu.

Nandiomaana tukiangalia kitabu chetu cha Zaburi 79:1 inasema:

1 Ee Mungu, mataifa wameingia katika urithi wako, Wamelinajisi hekalu lako takatifu. Wamefanya Yerusalem chungu chungu.

Apa Mfalme Daudi ambaye nimuandishi wa zaburi, alimuomba Mungu awasamehe waisraeli kwa ukengeufu wao na kuyaadhibu mataifa yale yaliyoharibu Yerusalem na hekalu la Mungu.

Mji wa Yerusalem uliharibiwa na wakaldayo ivyo kwamba mataifa ya kipagani yalikuwa vyombo vyaya hasira ya Mungu, lakini yale waliyoyafanya dhidi ya israeli walitenda kwa chuki kwa Mungu na kwa watu ambao ni wateule wake.

Isaiah 10:5-6 says:

5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

Further in Psalm 79, reading up to verse 11, David is compelled to care about the glory of God and for His name to be exalted among the unbelieving nations.

Above all, we too can care about the glory of God and lift up His name among unbelievers. If we do that, we will have abundant blessings and have favor with God. And whatever we ask for in prayer, we have received it, and it will be ours.

Mark 11:24:

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Thank you, and may our God bless us. Amen.

Isaya 10:5-6:

5 Ole wake Ashuru! Fimbo ya hasira yangu, ambaye gongo lililo mkononi mwake ni ghadhabu yangu!

6 Nitamtuma juu ya taifa lenye kukufuru, nitampa maagizo juu ya watu wa ghadhabu yangu, atekte nyara, na kuchukua mateka, na kuwakanyaga kama matope ya njiani.

Tunaweza kusumo adi 11, Daudi anasukumwa na kujali utukufu wa Mungu na kuinuliwa kwa jina lake kati ya Mataifa ya siyo amini.

Zidi ya yote, nasi tuweza kujali utukufu wa- Mungu na kuliinuwa jina lake kwa wa siyo hamini tukifanyaivyo tutakuwa na Baraka tele na ya kuwa na kibali kwa Mungu. Na yote tutakayo yaomba kwa kusali, tumeipokea nayatakuwa yetu.

MARKO 11:24:

24 Kwa sababu hiyo nawaambia, Yo yote myaombayo mkisali, aminini ya kwamba mnayapokea, nayo yatakuwa yenu.

Asanteni na Mungu wetu atubariki Amen.