

Tamazight

UL N UMDAN.



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UL N UMDAN.

NEY.

MIRROR N UL RUHANI.

(Ittwaqeddem deg mraw n tugniwin.)

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Adlis-a yeffey-d seg Fřansa deg 1732. Yettwasseqdec yerna yettwaru-d i yigran n tmiřkiwin n Tefriqt syur Reverend J.R. Gschwend deg 1929. Sakkin, yettwassuqel yerna yettwassuqel s lqanun n Copyright deg ugar n 538 n tutlayin tiyel nawin syur All Nations Gospel Publishers. Ttřeggimen-tt yerna ttferqent-tt deg 127 n tmura n tmiřunin. Imdanen n yal tutlayt, n yal tayult d yal ddin ttwađefren s wedlis-agi akken ad sfehmen tidet n řruř lqayen d lmeena n yizen n Rebbi i yemdanen akken i t-id-yenna n nbi Hızqiyal 586 iseggasen uqbel Lmasih. “Ad awem wcey ul amaynut d lbal amaynut xenni ad tilim d agdud inu, u necc ad iliy d Arebbi nnek!”

Hızqiyal 36:26-28.

UL N UMDAN.

TAZZADT n AREBBI,

NEY ASELMED N CCIṬAN.

(1 Yuḥenna 3:4-10)

Akken ara teyreḍ adlis- agi, εawed ḥṣu belli am lemri ideg ara tzemreḍ aṭ- ṭwaliḍ iman- ik. Ama d aεdaw ney d amasiḥi, d win ur numin ara s Lmasiḥ, ney d win ur nesei ara liman-is di Rebbi, ad twaliḍ iman-ik akken i k-iwala Rebbi. “Amdan iṭmuqul yer ṣṣifa n berra, ma d Sidi Rebbi iṭmuqul yer wul.” (1 n Camwil 16:7). Rebbi yettwali-yay akken nella s tidet.

Cciṭan d bab n lekdeb merṛa. Netta d agellid n ṭṭlam d arebbi n ddunit-a. Yetṭarra iman- is d lmelk n tafat akken ad yawi irgazen d tlawin ad ḍefren abrid n diri. Ussan-agi, am zik-nni, llan aṭas n yemceggεen n lekdeb i gxeddmn iman-nsen, ttarran iman-nsen d imceggεen n Lmasiḥ. Ur yelli d lmuḥal, axaṭer Cciṭan s yiman-is yettbeddil iman-is d lmelk n tafat. (2 lkurintiyen 11:13-14). Cciṭan, arebbi n ddunit-agi, iḥerrek imdanen di ṭṭlam iwakken ur ṭwalin ara belli Rebbi iḥemmel-iten ney belli Eisa yemmut iwakken a ten-isellek. (2 lkurintiyen 4:4). Marra imednuben, d wid ur numin ara, mmuten s rruḥ, d ideryalen yef

Rebbi. Ttwaḥekmen s yir n ddunit-agi. (Ifasus 2:1-2).
Ma yella ur ldint ara wallen-nsen s kra n tyawsa yef
tegnit-nsen i s-d-yeylin, ttruhun yer tmeyra n lebda.
Amdan i d- yeqqaren: “Ur ddnubey ara”, yetḥkellix
iman- is. Minzi “Mmi-s n Arebbi iban-d i man aya,
Pima ad issenger min igga iblis.” (1 Yuḥenna 3:8). “Ihi,
ḍeefet i Sidi Ṛebbi. Qbel ccitan, ad yerwel fell-awen.
Qarrbem-dd yar AREBBI, netta ad yarwem-d iqarreb.”
(Yeεqub 4:7-8)

Akken ara teyreḍ adlis- agi yerna aṭ- ṭeyreḍ tugniwin-
is, aṭ- ṭwaliḍ ul- ik. Eḡḡ tafat n Rebbi ad ak-d-tessken
lḥala n wul-ik s timmad-ik. Ḥemmel ddnubat-ik yerna
ur tnekkar ara tilin-nsen. Awal n Rebbi yenna-yay-d
belli “Ma nenna-d belli ur nesci ara ddnub, nessexḍae
iman-nney, ur telli ara deg-ney tidet. Maca maḥa
necḥem ddnub nney i Arebbi, netta ad iṭṭef deg waεḥ
nnes uca ad igg min iḡan: Netta ad aney iεfar ddnub
nney uca ad aney issizdeg zi marra ḥear nney.”
“Idammen n Eisa, Mmi-s, ssizdigen-ay seg yal
ddnub”. (1 Yuḥenna 1:1-10).

Teṭṭekkem fell-ak ama d Ccitan ney d Rebbi. Kečč d
akli n ddnub ney d aqeddac n Ṛebbi. Ma yella ddnub
iḥekkem tudert-ik, ur t-nekreḍ ara, lamecna ssut i

Rebbi. A kkun-isellek s Eisa Lmasih. Eisa yusa-d yer ddunit-agi iwakken ad isellek imednuben, yerna ad yerz tazmert n Cciṭan d ddnub fell-ay. Netta d Amsellek-nney. Telliḍ zdat n Yillu AQEDDAS yessnen akk Ibaḍnat. Yessen tiktiwin d lecyal yeffren n tudert-ik. D Imuḥal ad teffreḍ iman-ik d lecyal-ik yef Rebbi. “Arebbi ixleq-ay-d imezzuyen-nney - ur yezmir ara ad isel? Yexdem allen-nney - ur yezmir ara ad iḥer ?” (Ahellil 94:9).

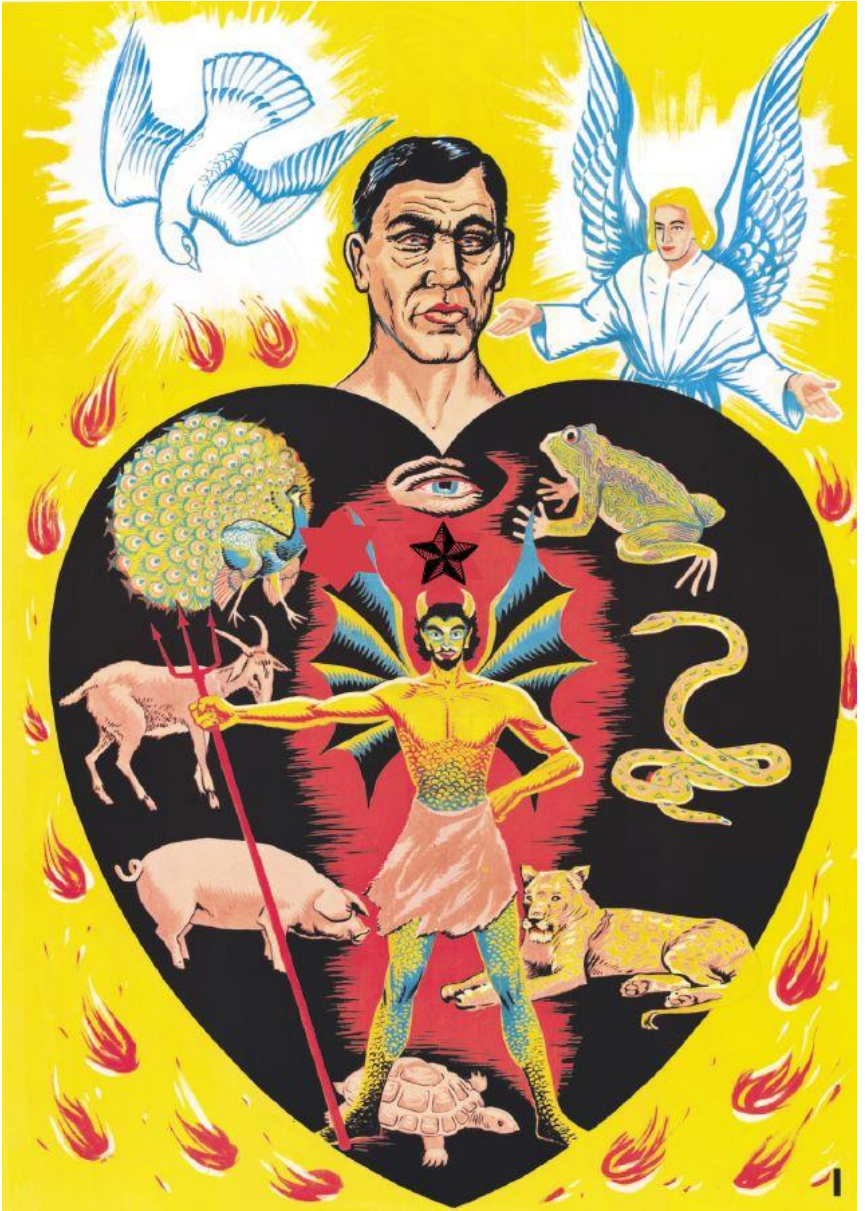
“Sidi Rebbi yettḥadar yef ddunit merṛa akken ad yefk lḡehd i wid yesṣan ulawen- nsen d iḥeqqiyen.” (2 Imezruyen 16:9).

« Yettwali yal asurif ay d-ttawin yergazen. Ur yelli ara tṭlam d tṭlam ara yeffren amednub zdat Rebbi.” (Ayub 34:21-22).

“Maca Yeccu war ittkel ca x yixef nnes, minzi netta issen iten marra.” (Yuḥenna 2:24).

Ihi “d iseḍdiyen wid iwumi ttwaḍfan ddnubat-nsen, iwumi ttwaḍfan Ibaṭel-nsen. Sseḍ n wergaz ur t-iḥemmel ara Sidi Rebbi belli ixeddem Ibaṭel yerna ur yelli ara d ilelli seg marra Ibaṭel.” (Ahellil 32:1-2).

1. UL N UMEDNUB.



Tugna-yagi tettbeggin-d ul n yiwen wergaz ney tameɛtut n ddunit n ddnub, i d-yettwasfehmen deg Wedlis lqedsen d amednub. Amednub d win yettwahekmen s lxiir n ddunit-agi d lebyi d lh̄ir n

tgemmi n wemdan. Tugna-agi d tugna n tidett n wul akken i t-yettwali Rebbi. Allen- nni tizegzawin n idammen tmeslayent- d yef tissit akken i d- qqaren Lemtul 23:29-33: “Sken- iyi- d win yesswen atas, ilaq ad yeereḍ kra n tissit tamaynut, nekk ad ak- d- ssekney win i ghemmlen iman- is, i d- ittawin dima lhif . yerna dima yettcetki. Allen-is ččurent d idammen, yerna yesea iyebtan ay izemren ad ttwahebsen. Ur ttaḡḡa ara crab ad k-iereḍ, yas akken d azeggay s lxir, yas akken yettfeḡḡiḡ deg lqahwa, yerna yetthaz s lhif. Azekka-nni taṣebhit ad thulfud amzun yečča-k uzrem yesan ssem. Ad d- ffyent zdat wallen- ik tmuyliwin n lxir, yerna ur tezmireḍ ara aṭ- txemmimeḍ ney aṭ- temmeslayeḍ akken ilaq.”

Ddaw n uqerruy deg tugna-agi, nezmer ad nwali ul n umdan ttfen-t yiyersiwen yemgaraden. Iyersiwen ttmeslayen yef waṭas n ddnubat yemgaraden yellan deg wul n wemdan, imi ul d netta ay d lqaesa d wemkan n tmeyra n ddnubat-nney. Rebbi yenna-yay-d s yimi n nnbi-ines Irmiya, belli “Ulaç win izemren ad yefhem ul n wemdan. Ulaç ayen nniden i d-ikellxen akka; yuḍan atas ur yezmir ara ad yeḥlu.” (Irmiya 17:9)

Eisa s timmad-is yessebgen-d ayagi s wawal-agi: “Axaṭer seg daxel, seg wul n wemdan, ttasen-d yir

tiktiwin i t-yettawin ad ixeddem lbaṭel; ad kksen, ad nyen, ad zznun, ad ḥemmlen, ad xedmen kullec n cceṛ ; lbaṭel, lbaṭel, tismīn, lbaṭel, lḥeṛma, d lbaṭel - akk lxir-agi tṭasen-d seg daxel n wemdan yerna tṭaḡḡan-t ad yili d aeeqli.” (Marqus 7:21-23)



Tafruxt: Ma yella ccbaha n tafruxt tṭhemmlen-tt yal yiwen, dagi deg wul n wemdan, tettmeslay-d yeḥ ddnub n tmeqbert. Lucifer, yellan zik d lmelk n tafat n Rebbi igerrzen, yeyli-d deg umkan-is s lferḥ yerna akka i yuyal d aedaw n Rebbi – cceṛ. (lccaya 14:9-17; Ḥizqiyal 28:12-17).

Taquerḥit tekka-d seg tlemmast n lḡennet, yerna tettban-d s waṭas n tyawsiwin. Kra n yemdanen tṭfehimen s lbaḍna- nsen, s lqima n leqraya- nsen; lqecc n lmudda s wayes ttbegginen lḡeṭṭa-nsen s lḥeṛma ur nesci lḥeṛma; lqecc n tmeṣyanin, n tmeṣyanin, n tmeṣyanin, atg., akken i d-yettwabder s

Ibaɗna di Iceaya 3:16-24. Kra ṭtueɛgben s lejdud-nsen, s tmurt-nsen, s yedles-nsen, s waddal-nsen, atg. (1 Buṭrus 5:5). Rebbi ikreh ḷherma d ḷheqq n yiman (Lemtul 8:13). “Aɛeqli yettawi yer ḷherma, ma d ḷherma tettawi yer ḷherma.” (Lemtul 16:18).



Tayaɗt-nni tettgensis-d lebyi n ḷgetta, lbaṭel d zzna. Ddnubat i d-nebder dagi rnan deg wussan-agi imaynuten, maca ineggura, armi d asmi ilaq a neqbel tidet n wawalen n Sidna isa qrib 2 000 iseggasen aya. Yenna-d belli ussan ineggura ad ilin am wussan n temdint n Sudum akk-d Gumur. Mačči kan d abrid-a n tudert n ddnub ay yettef irgazen ed tlawin yerna yusa-d yer yexxamen n yemdanen n ddnin ed tesdawayin, yer yiyerbazen ed yer yiyerbazen n yilemziyen (hostels), wanag lbaṭel-a yekcem war ḷherma ed s webrid n tyawsiwin n tyawsiwin n medden. Tekcem s ssinima, s umezgun, s tsekla n lbaṭel, s waṭas n tyawsiwin nniɗen, armi d ayen umi isemma Rebbi ddnub,

ttwalin-t d lḥeqq atrar. Imelyan n yilemziyen ttgen-d tiki-n sen n tudert ideal seg ssinima d wungalen, ala akken ad d-afen iman-n sen deg wuguren, deg lḥeq d lḥeq. Isegbaren d yisegbaren ur nesēi ara lḥeqq yerna ttiyimin d inazuren d yigensasen n tsuta tamezyant. Tizeywa n ccḍeh, ula d nutenti, llant s waṭas d imukan n usnerni n lbaṭel. Iqeddacen n Rebbi n tezdeg, am Yusef (Laṣel n ddunit 39) d wiyad, ur ttwaṭṭfen ara d imedyaten. Ula d ijeḥbuben iqburen n Yizuluyen, ara yenḡen win ay d-yezni n ney d win ay d-yezni, zemren ad sselmedn tamsirt i tsuta-n ney ay yeḡaren d tayerfant (civilisation) yerna ad d-bedden mgal-n ney s ccḗe deg wass n lḥisab. Rebbi yenna-yay-d ur ilaq ara aṭ-ṭurar s lbaṭel, meḡna a nḥareb fell-as. “Ddnub nniḍen ara yexdem wemdan ur iḥuza ara lḡeṭṭa- s; Maca argaz i gxeddem ddnub x arrimet nnes. Ur tezriḍ ara belli lḡeṭṭa-k d lḡameḡ n Rruh iqedsen, i gezdey deg-k yerna d win i wen-d-yefka Rebbi? Ur tellim ara d ayla n yiman-nwen, meḡna d ayla n Sidi Rebbi.” (1 Ikurintiyen 6:18,19); “Xenni maḡa ca n yijjen ad isseḥbes taddart n AREBBI, ad t isseḥbes AREBBI. Minzi taddart n Arebbi d tamqeddast uca kenniw d taddart nnes.” (1 Ikurintiyen 3:17).



Ilef yettmeslay-d yef ddnubat n tissit d tmeyra. D ayersiw ixemjen yetthulfun s lhir s wayen akk yellan deg ubrid-is, zeddig ney ixemjen. Ul n ddnub yettdurru yal asumer, awal, tugna, tasekla, atg. Tafekka, i d-yettwawehhan ad tili d lgameε n Rebbi yeddren, tettwaxdam s wučči ixuşšen d leadat n lxir am tmes ney s tmezzuyt n ttaba, aseqdec n l'opium d lherğ d tfelwiyin ixuşšen atg. ddwawi tettef irgazen d tlawin am zik. Ala tazmert n Rebbi i izemren ad tessufey imeynasen-agi n ttaba d aklan n ccer. Ma yella amur ameqran seg yemdanen ay yesεan lhir yef ddin ur ttaggaden ad snuzun deg lebni n tmezgida, yerna ttwalin-t qrib d aetteb yef Rebbi, d acu kan, ur sεin ara ccek deg ussehres s tzegwa-a ay d-yettawin lhir, d tin ay yellan s tidet d lhebs n Rebbi, dya d tifekkansen. "S tidett tezram" i d-yenna Bulus Amceggee, "belli kunwi d lgameε n Sidi Rebbi yerna Rruh n Sidi Rebbi izdey deg-wen! Ihi, ma yella win ara iherrmen

lğameε n Sidi R̄ebbi, ad t-iherrek Sidi R̄ebbi.” (1 Ikurintiyen 3:16,17; 6:18,19).

Amdan iħemmlen lħerma ney ur yesεi ara lqima zdat Rebbi. Nettett akken ad nedder; Ur nettidir ara akken ad nečč. Laḡ yezmer ad yettwasfeḡ s wučči n lqut yelhan, maca lħerma ad tettu dima: “Efk, efk!”

Tamezzuyt ur tettcewwil ara, ur tettcewwil ara. Yef leħsab n lqanun n Lεahd Aqdim, ilaq ad t-id-sbedden s wedyay alamma yemmut (Asmekti 21:18-21). « Wid yesswen aḡas d yiwen n wemdan yettdurrun ad sneqsen lħif. Ma yella ayen akk ara txedmeḡ d lqut d yiḡes, ur tεetleḡ ara ad telseḡ lqecc.” (Lemtul 23:21). Cfu belli yiwen wergaz amerkanti, d aεeqli yerna d akli n lebyi-s, yemmut, yufa iman-is di lğennet s lħif ameqqran. Lxir n tissit ur ilaq ara ad d-nebder. Yettwassen kan s waḡas akken ad yettwaḡtef s tfekka. Rebbi yenna-yay-d s lbaḡna deg wawal-is belli ulac win ara yesεun tageldit n Rebbi. Lbirra mačči d lqut, d tissit i icewwlen yerna iħuzan allay, s waya wid i tt-yeswen xeddmen d aεewwiq. Uyalen d icewwiqen yerna ttnayen yerna ttnayen gar-asen d ayen ur t-xeddmen ara ma yella ur t-xeddmen ara. “Ma tesweḡ aḡas, ad k-terr s ššut εlayen yerna d aεewwiq. D aεewwiq ad teswiḡ.” (Lemtul 20:1).



Tafruxt tettmeslay-d yef tmezzuyt, yef tmezzuyt n tmezzuyt d tmezzuyt. Tanekra d yir am tmeṭṭut (1 Camwil 15:23). “Argaz n tmeṭṭut yugin ad ixeddem, d ayen kan i yenyan iman-is, ayen akk ixeddem d axemmem yef wayen yebya ad yesɛu.” (Lemtul 21:25-26). Ilaq-as ad yini Yacusa i wat Israyil: “Ur qqimet ara dagi war tcedmem acemma; Yiwlet! Kimmel ad tkecmed, ad t-tetṭfed!” (Iḥekkam 18:9). Agama n wemdan d aɛewwiq aṭas yerna d aɛewwiq akken ad d-yawi tiyawsiwin n Rebbi. Eisa yenna-yas: “Xdem ayen iwumi tzemrem akken ad tkecmem s tewwurt zṣayen.” (Luqa 13:24). “Win yettnadin ad yaf.” (Matta 7:8). “Tageldit n igenwan tetṭuḥettem fell-as ad tt- ṭṭfen.” (Matta 11:12)

Aḥezzeb yef leslak d lxir n rruḥ n yiruḥaniyen-nney yettawi yer lmut n lebda. Teṭṭettim- ay ur netṣalla ara, ur nettnadi ara yef tyawsiwin lqayen n Rebbi yerna ur neqbel ara leɣdat n Rebbi igerrzen. Yettawi yer

nnger. Mi ara k-d-yemmeslay Rebbi, ad k-iḥettem ad as-tefkeḍ ul-ik ass-a, cceḗ ad ak-d-yini ad t-txedmeḍ azekka. Yezmer ad ak-yini ad t-txedmeḍ kra n wass nniden iwulmen, i s lḥif, ahat ur d-yettili ara; yerna ad temteḍ mebla leslak d mebla Lmasiḥ. Arebbi inna: “Maḗa tesḗid ass-a i tmijja n Arebbi, war ttegg ixef nnes am mammec tuya řejdud nnek umi ggen AREBBI.” (Iḗebraniyen 3:7-8). Aḗal n yemdanen i yemmuten s řruḥ s usbeddi n leslak i kra n wass igerrzen ugar ur d-yusi ara? Ass n uzekka maḗči d ayla-k.

Taqcict n tfekka n tfekka sseqdacen-tt s waḗas yimejjayen n tmeḗtut i lmend n uxeddim n tmeḗtut. Tettbeggin-d dagi ddnub n tmeḗtut n tmeḗtut d tmeḗtut n tmeḗtut, ney n tmeḗtut n tmeḗtut, ney n tmeḗtut n tmeḗtut, ney n tmeḗtut n tmeḗtut, deg wemkan n tmeḗtut n tmeḗtut yeddren. Ladya di lweqt n lḥebs d waḗtan, n lḥif d lḥif, qqaren-aḡ-d ad n-ḗawed i Rebbi yeddren, yellan d win i d-iheggan ad neiwen, deg wemkan n tmuyli n lxiḗ ney n lxiḗ. “Sidi Rebbi iḗḗawi- d amdan deg ubrid i glaḡ ad iddu.” (Ahellil 37:23). « Yella win yuḗnen? Ilaḡ ad issekk imeqqranen n tmezgida, nitni ad as zḗallen uca ad xas ssewḗen zzit n uzemmur s yisem n Sidi Rebbi. Taḗallit-agi i gxeddmn s liman ad tesseḥlu win yuḗnen. Ad t-id-yerr Sidi Rebbi yer tezmert, ad ttwaeḡfun ddnubat i yexdem. Iḥi steeḡfet s

ddnubat-nwen wway gar-awen, z̄z̄alem wway gar-awen iwakken aṭ-ṭeḥlum.” (Yaεqub 5:14-16). Yumur AREBBI i ayt n Israil, inna: “War tteggem ca tarwa nwem d tayarṣt di tmessi x iεaltaren nwem. yerna ur ṭṭaḡḡa ara agdud- ik ad ixeddem lḥirfa, ney ad inadi yef lberḥanat, ney ad iseqdec lḥirfat ney lḥirfat, ney ad steqsın wid i d- itṭaken lḥirfat. Ur ten- ṭṭaḡḡa ara ad steqsın lḡeṭṭa n lmeḡtin, am lḡennet. SIDI, AREBBI nnek, icarḥ iwdan nni itteggem timegga-ya n jjeεet.” (Asmekti 18:10-12). “Berra n temdint (n igenwan) llan wid i gxeddmen ṣḥur, wid i gxeddmen lbaṭel d wid ineqqen, wid iεebbden lmeṣnuεat d wid ikeddaben ama s wawal ama s lecyal.” (Aweḥḥi 22:15)

“Ur ṭruḥu ara yer yemdanen i geṭṭeṭṭawin rruḥat n lmeḡtin. Maṛa teggid aya, ad tiṛim texmej s řεebbaḍ. Necc d SIDI, AREBBI nwem.” (llawiyen 19:31). « Maca ad ak-d-inin medden ad tessutreḍ izen seg yimesnallunen ed yimesnallunen, ay d-yettqerriben yerna ttmuqulen. Ad inin: ‘Axater, ittxeṣṣa iwdan ad ssutren tiyriwin zi řaryaḥat u ad steqsın imettinen s yisem n yenni iddren.’ Ad asen tarrem: ‘Sřem i min i kenniw isselmed SIDI! Ur sliḍ ara i yimezṣyanen -

ayen ara wen-d-inin ur k-d-yettak ara lfayda.’”(Icɛaya 8:19-20).

Mi teqqareḍ adlis-agi ameḍyan, Rebbi yettmeslay-ak-d, yessawal-ak-d akken ad tbeddled seg ddnubat-ik, ad as-tefkeḍ tudert-ik. Rruh n tfekka, yellan deg wul-ik, yettak-ak-d akk ṣṣenf n lewṣayat akken ad tesbedded lḥeqq-agi, yerna yettɛerrid ad yeččar ul-ik s tugdi. “Acu ara d- inin twacult- iw, imdukal- iw akk- d yemdanen nniḍen, ma uḡaley d amasiḥi n ṣṣeḥ? D acu ara d-yedrun ma yella ur zmireḡ ara ad ttekeyḡ deg ccḍeḥ, deg tmeyriwin d tmeyriwin n ddunit s waṣas ?” Deg wemkan n tmuyli n lbaḍna tameqqrant yellan di Lmasiḥ Eisa, talwit-is igerrzen, lferḥ-is ur zmiren ara ad t-id-smektin wawalen, aɛuḡi-s, tudert n lebda yeččuren d lferḥ akka, tebdid tzerred akk tiyawsiwin i tzemred ad t-texsed. Twalid tiyawsiwin ilaq ad tent-teḡḡed mi ara teḡḡed Lmasiḥ ad d-yas deg wul-ik. Tigdi n wemdan am wakken tella tugdi n lmut tettaḡḡa-k d akli n ccer. Maca Lmasiḥ yusa-d ḥima ad isellek inni tuya d isemyan marra tudart nsen zi ssibbet n tuggdi nsen n lmut. (Iɛebraniyen 2:14-15). Rruh n tmezzuyt akken ad tdefred awal la k-yettgen d aɛewwiq armi ul-ik ad yili d aɛewwiq am tfekka n tmezzuyt.



Ilef d ayersiw iqeshen atas. Akerh, lyida d yir lhir hekmen s watas ul n wemdan yerna atas n tikkal ay d-yettawin yer tmenyiw. Tzemred ad tæred yerna ad tessawded ula ad thekmed yir lhir-ik-nni, alamma d asmi ara d-yeffey s lhir-is merra. Yif-it ma tqebel belli deg wul-ik, tessutred i Eisa ad k-isellek. “Ur t’ettak ara lyida; yettawi- d kan yer wuguren.” (Ahellil 37:8). “Ayebbar d æewwiq yerna d aheqrani.” (Lemtul 27:4). “Hrez lhir- ik; d æeqli ma therzed lherma.” (Amusnaw 7:9), “Kkes lyida.” (Ikulusiyen 3:8)

Atas n yiqjan i gettessen akken ad sbeden iman-nen akken ad xedmen kra n lxedma n diri ney ad rren tar, lameena ayagi “amzun d ccrab i d- itwaxedmen ssem n yizerman.” (Asmekti 32:33). Nneq zidet i wul n ddnub, maca d Rebbi i d-iaqben akk lbatel. Eisa yenna-d: “Hemmel amdakkel-ik akken i themmed iman-ik” (Marqus 12:31) d “Hemmel ccer-ik.” (Matta 5:44). Iæuhed Rebbi ad yessufey lbatel i nexdem, ma

nessuref i wiyad lbatel i y-xedmen. (Matta 6:12). Rruh ihemmlen, ihemmlen, ihemmel-it Rebbi. Lebyi n tmeyra n idamen ed yimenyi yella deg wul n wemdan, dya yef waya ay yessefk ad d-tili talwit n tidet deg wul ma yella ad teqqim.



Azrem-nni iseqlad Hewwa di lğennet n Eidin, yerna yeqceε lemhadra d lemhadra zident akk-d Rebbi. Cciṭan ihemmel atas Adam d Hewwa asmi i ten-iwala d imḍebbren n ddunit, ddren di tdukli tkemmel akk-d Rebbi, tṭfen amkan-is. S tismn Cciṭan ixeddem ahil n tmeyra-n sen, yerna yessawed ad ihebbes lemhadra-n sen d tudert-n sen igerrzen akk-d Rebbi. Tismn d tismn n cceṛ yellan deg wul n wemdan, ttḍurrunt lferḥ deg ulawen n kra mi ara walin wiyad tferḥen yerna ddren s lxir. Tismn tettawi-d yir tikiwin deg wul akken ad tessenger sseed n wiyad, yerna tezmer ad tessiwed ula yer tmenyiwt. Aya ladya di kra n tudert n zzwağ. “Argaz ur yetthulfu ara s lyaḍa ugar n wasmi

ara iħemmel; ttar-is ur yessin ara lħedd.” (Lemtul 6:34). Deg tdamsa am wakken di wakk timnađin nniden n tudert tessekcam-d lħif d lħeq ur nesei lmeena. Ula d ixeddamen imasiħiyen, iberraħen d iqeddacen ur llin ara d ilelliyen seg tismn ma yella Rebbi ad yesseqdec wayeđ seg iqeddacen-is ugar n yiman-nsen. Ilaq ad ilin dima tħadaren, yerna ad ččuren s tayri zeddigen n Sidi Rebbi i d-yessers deg ulawen-nney s Rruh iqedsen. (Iřumyen 5:5). Ma ulac, nnfee-nsen i Rebbi d leqdic-nsen ad t-texřer tmezřuyt n tismn.



Aqcic-nni yettmeslay-d dagi yef ddnubat n tmezřuyt d tayri n yedrimen yellan d aybalu n wayen n diri merřa. (1 Timuti 6:10). Kra n yiřersiwen deg Kongo ttetten iřersiwen s tmiđiyin armi ay tffeggiđen yerna mmuten. Amdan iħemmlen ur iħemmel ara ad yeldi afus-is akken ad ieiwen imeyban d wid ixuřřen. Ttæerriđen s

yal ttawil, s şşfa d lbaţel, akken ad seun ugar n lbađna n ddunit- agi. Sidna Eisa s yiman-is yenna-d: “Ur ssexdam ara ayla i yiman-nwen dagi di ddunit, anda i t-tečča tmezżuyin d lħemla, yerna imeksawen ttkeččmen, ttaken. Meena, snejmaeet ayla-nwen deg igenwan, anda ur zmiren ara yibeεεac d şşdiđ ad t-nyen, yerna imakaren ur zmiren ara ad kecmen ad akren. Minzi ul nnek ad yili dima mani iga wagra nnek.” (Matta 6:19-21). Eaxan t-ťwacult-is twarejmen axater iħemmel ddheb d lfeťta akk-d lqec. (Yacua 7). Yudas Isxariyut, anelmad n Sidna isa, yessers iman-is axater leħmala n yedrimen i t-yeğğan ad ixeddem Sidi-s d Uselmad-is. Mačči d idrimen i d lıxir, mačči d urey, maca d tayri n yedrimen i d-yeffren deg wul n wemdan.

D luluf n yergazen ed tlawin n wakk tiybula ed wakk lğens ay la yessefsayen tudert-nsen ed tudert n twacult-nsen s lebyi-nsen ixuşşen akken ad d-afen lbađna tameqrant yerna s tyawla. Ttgen-t s ttawil n lqumar ed tmerniwin n yedrimen imeqranen deg temsizzelt n yiysan ed yiqjan, atg.

Lebyi ad yuyal d amerkanti mebla aţas n wuguren yettawi yer tuckerđa d tmenyiwt am wakken i d-yettawi yer tmenyiwt. Tayri n yedrimen d lħerma seant aţas n

yemdukal, am tayri n ccbaḥa ney n tezmert. Yezmer ad yili d tazmert tasertant akken ad teḥkem yef wiyad, d tazmert n tedrimt akken ad teḥkem yef yimeynasen ney ula d tazmert n ddin. Tthulfun ugar s yisem n tudsa n tmezgida wala s Rebbi, ur qbilen ara yal mmi-s n Rebbi yesεan tabyest ad idfer Lmasih mebla ma yella di tmezgida-ines s timmad-is. (Marqus 9:38). Eisa yenna-d: “Ḥadret iman-nwen seg yal ṣṣenf n lḥerma axaṭer tudert n tidet n wemdan ur telli ara seg wayen yesεa, akken yebyu yili lḥal.” (Luqa 12:15). Tamacahut n wergaz-nni amerkanti tettwaḥka-d akka : « Yella yiwen wass yiwen wergaz amerkanti yesεa akal i d-yettaken lyella yelhan. Yebda yettxemmim deg yiman-is: ‘Ur seiy anda ara ḥerzey akk lyella-w. D acu zemrey ad xedmey? D aya ara xedmey,’ i d-yenna i yiman-is; ‘Ad rḥey iyerruba-inu yerna ad bnuy iyerruba imeqranen anda ara ḥerzey imendi-inu d lḥaḡa-inu nniden meṛra. Syin ad iniy i yiman-iw, Argaz n lxir ! Tesciḍ akk lxir i teḥwaḡeḍ aṭas n yiseggasen. Sseḥḥus, ecc, su, sferḥ!’ Maca AREBBI inna as: ‘A aεeqli! Iḍ-agi kan ad tesεuḍ ad tefkeḍ tudert-ik; ihi, anwa ara d-yawin akk ayen-agi i teḥḍiḍ i yiman-ik?’ Am wakken i d-yedra d wid i d-yesnejmaεen lbaḍna i yiman-nsen, meεna ur llin ara d imerkantiyen zdat Sidi Rebbi.” (Luqa 12:16-21). “D acu n lfayda ara yawi

bnadem ma yella irbeḥ ddunit meḥḥa, maca ixṣer tudert-is? (Marqus 8:36). “U akka i k-qqarey ur tḥeqqeq ara yef wučči i tḥwaḡeq akken ad teqqimed tedred, ney yef lqec i tḥwaḡeq i tfekka-k. Deg wemkan-is, ḥemmel Tageldit-is, ad wen-d-yefk lḥaḡa-yagi. Minzi ul nnek ad yili dima mani iga wagra nnek.” (Luqa 12:22-34).



Cciṭan, baba-s n lekdeb meḥḥa d wid i d-iqqaren lekdeb, d netta i y-iqebilen ad nexdem ddnub, d netta i d agellid n wul. Inna Yeccu: “Kenniw d arraw n babatwem, cciṭan, uca texsem ad teḍfarem lebyi n babatwem. Si tazwara yella d aqettal yerna werḡin yella yer tama n tidet, acku ulac deg-s tidet. Mi ara d-yini lekdeb, ixeddem kan ayen yellan d lbaḍna, axaṭer d akeddab yerna d baba-s n lekdeb meḥḥa.” (Yuḥenna 8:44). Lekdeb ameḡyan d yir am lekdeb ameqqran. Llan tkerkas i d-yettwameslayan, i d-yettwarun ney i d-yettwaxedmen s tigawin-nney. Amnafeq d akeddab

imi di tilawt yettgen iman-is d ayen ur nelli ara. Rabbi ur yezmir ara ad yesker - ula d amasihi ur yezmir ara (Titus 1:2). “Ma yella, ihi, nenna-d belli nesεa tadukli yid-es, maca di lweqt-nni kan nella nettidir di tɫlam, nekni neskaddeb ama deg wawalen-nney ama deg lecyal-nney.” (1 Yuhenna 1:6). “Maca berra i tendint (n igenwan) llan wid ixeddmn ssehṛat d wid ixeddmn šhur, wid ur nesεi lḥeqq d wid ineqqen, wid iεebbden lmešnuεat d wid ikeddaben ama s wawal ama s lecyal.” (Aweḥḥi 22:15). Rabbi yekṛeh inigi i d-yeqqaren lekdeb deffir wayeḍ. (Imtul 6:16,19).



Itri yettmeslay-d yef tnefsit yellan deg wul n yal amdan. Dagi d ayen ixussen yerna d yir, ahat yemmut s ddnub ikemlen yerna s lqedd. Tettwaderyel yerna d ddnub, dya ur tezmir ara ad teḥkem yef tigawin-is. Tanemmast-agi n diri tezmer tikwal ad tessusem, tikwal ad tetḥulfu s lḥir. Tettcetki melmi ilaq ad

tessuter, yerna tettcetki melmi ilaq ad tessuter. Yezmer lhal yemmut, amzun yečča s wuzzal yeħman, yerna ssawđen ad sneqsen akk lħeqq d tħulfa. Tedra- d s uħbas n liman d lħeqq n rħuħat n lekdeb. D ađfar n uselmed n cciħan, d usliđ i uselmed i d-sbeeden wid ikeddaben ixeddaeen. (1 Timuti 4:1-2; lsebraniyen 10:22).



Tiħ n Rebbi tettwali ayen akk iđerrun deg wul. Ulac ayen izemren ad yeffer ef wallen-is i d-yesfedđen, dya yef waya i yežra yerna yettwali akk tikiwin d lebyi n wul i d-yeffyen s lbađna. Ama tgiđ yir lecyal-ik deg yiđ n tlemmast, di težgi n tlemmast, deg tyeryert lqayen ney anda ma yella, Rebbi yettwali-t. (Allen yellan deg tugniwin-agi msefhament dayen d tmuyli yellan deg wudem n wergaz-nni).



Iles n tmes imezyanen i d-yezzin i wul sseknen-d tayri n Rabbi i d-yezzin i wul n ddnub. Ma yella Rabbi yekreh ddnub iħemmel amdan. Ur yebyi ara lmut n umednub, meena ad ieqleđ ddnubat-is, ad yidir (2 Buṭrus 3:9). Eisa yusa-d iwakken ad isellek imednuben. Tella lferħ d ameqqran deg igenwan yef yiwen n umednub ara d-iεebben. (Luqa 15:7). IIsawen imecħaħ n tmes ttmeslayen dayen yef idammen n Eisa Lmasiħ, “Izimer n Sidi Rħbbi, win ikksen ddnub n ddunit.” (Yuħenna 1:29).



Lmelk yettmertil-ed Awal n Rabbi. Rabbi yebya ad immeslay i wid i gyelden yerna ttawin-d lħeqq n ddnub. Yebya ad uyalen seg iberdan-nsen n ddnub, ad ġġen tafat d tayri n Rabbi ad d-kecment deg ulawen-nsen.



Tamettut d Iberhan n Rruh iqedsen, d Rruh i d-yesbanen tidett yef Rabbi, yef ddnub d wayen yelhan, d lħeqq n Rabbi. (Yuħenna 15:26). Rruh iqedsen yettwasken-d dagi berra n wul n wemdan. Ur yezmir ara ad yidir anda yeħkem ddnub.

Ma yella tugna n wul-agi ad tili am lħala n wul-ik, ssut i Sidi, Idi-yas ul-ik. Ejj tafat n wawal-is ad teffe\$ deg wul-ik. "Amen s Sidna Eisa, ad tettwaselkem." (Lecyal n Irumyen 16:31). Rabbi yebya, ih, iħuhed ad ibeddel ul-ik, ad ak-d-yefk ul amaynut d lbal amaynut.

(Hizqiyal 11:19). Aya yettwasefhem-d deg tugna tis
snat.

2. UL YETTWAQNEN YEF ddnub.



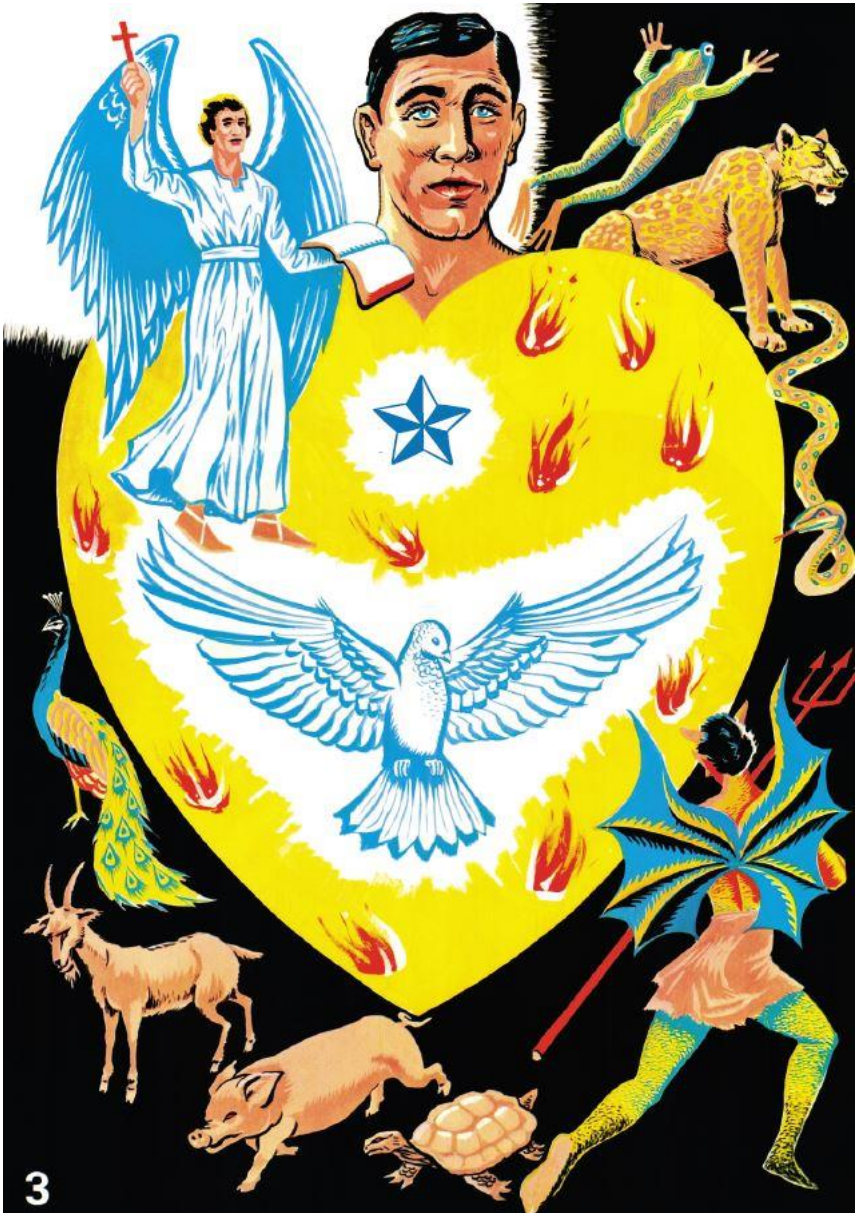
Tugna-agi tettbeggin-d ul yettubben, yebda yettnadi ef Rebbi. Lmelk- nni yettef ssif, Awal n Sidi Rebbi, yellan “yedder yerna ixeddem, iherrek ugar n ssif yescan sin yiyil. Tegzem abrid akk, ar wanda mlalen

ṛruḥ d ṛruḥ, ar wanda msefhamen yiyes d tfekka. Teḥkem yef lebyi d tmuyliwin n wul n wemdan.” (Iḥebraniyen 4:12). Awal n Rebbi yesmektay-it-id belli “ddnub ixelleṣ Imizan-is - Imut” (Iṛumyen 6:23) yerna “yal yiwen ilaq ad yemmet yiwet n tikkelt, syen ad t-iḥaseb Rebbi.” (Iḥebraniyen 9:27). Amkan n umednub d win ur numin ara ad yili deg lebḥer iceelen s tmes d uksum.” (Aweḥḥi 21:8).

Deg ufus-is nniḍen Imelk-nni yetṭef aqerruy. Aya iwakken ad d-nesmekti i umednub belli ad nemmet akk. Tafekka-nney i nḥemmel aṭas, nessewway-itt, nessečča-tt yerna nessemras-itt, nettaf-as lḥir d lbal am wa akken ad nessemyer lebyi-s d tḥemla-s, ad temmet ad teyli, yerna ad tt-sneqsen yiwersiwen ma d ṛruḥ-nney d ṛruḥ-nney ad ddren i lebda . . Ad d-tban yiwen wass zdat Lmasiḥ, ad tt-iḥaseb. (2 Ikurintiyen. 5:10). Dagi nettwali amednub yebda yettaf azal i yizen n Rebbi yerna yeldi ul-is i tayri n Rebbi. Rruh iqedsen yebda yettfeḡḡid deg wul n tlemmast d ddnub. Tafat n Rebbi tekcem-d deg wul-is akken ad tessufe\$ akk ṭṭlam. Mi ara tekcem tafat n Rebbi, ilaq ad teddu ṭṭlam. Ddnub, i d-sfehmen dagi akk iyersiwten yemgaraden, ilaq ad iruḥ. Ihi, ay ameyri ezizen, eḡḡ Eisa, Tafat n ddunit, ad yekcem deg wul-ik, yerna ṭṭlam d yir lecyal n ṭṭlam ilaq ad ffyen seg wul, akken i d-tettban di

tugniwin-agi. Yeccu inna: “Necc d tifawt n ddunect. Win ara yi-d-itebɛen ad yesɛu tafat n tudert, ur iteddu ara di tɛlam.” (Yuḥenna 8:12). Ur tessawdeɣ ara ad tessufyeɣ ddnub seg wul-ik s lḡehd-ik, s tmusni-inek neɣ s tmusni n yemdanen. Abrid isehlen, iɛemnen, i d-yettawin s tyawla yerna d abrid kan, d akken ad t-teḡḡeɣ ad yekcem Eisa, Tafat. Tayect, yellan d ddnub, ilaq ad teffey. Ayyur d yitran zemren ad ay-d-fken kra n lemɛawna deg yiɣ n tlemmast, maca mi ara d-yeffey yitij, imiren tɛlam am wakken ara ffyent tafawin timeɣyanin. Eisa d Itij n lḡeqq. Mi gekcem yer lḡameɛ iqedsen di temdint n Lquds, issufey-d akk wid yellan dinna snuzun d wid yeznuzun. Yeqlɛb tɛwabel n wid ittbeddilen idrimen d ikersiyen n wid yeznuzun itbiren. Yenna- yasen: “Yuran di Tira lqedsen belli Sidi Rebbi yenna- d: ‘Axxam n tɛallit- iw ad yili d axxam n tɛallit.’ Ma d kunwi tgiɣ- t d amkan n uɗar i imakaren!” (Matta 21:13). Ul-ik yettwaxdem akken ad yili d axxam n Rebbi, d lḡameɛ n Rebbi. Yebya ad yidir deg-s, ad tt-yecbeḡ, ad tt-yeččar d tafat, d tayri d lferḡ. Eisa ur d-yusi ara kan akken ad ay-yessuref ddnubat-nney, maca yusa-d akken ad ay-d-isellek yerna ad ay-d-yessufey seg tezmert d lḡekma n ddnub. “Ma yella Mmi- s (Eisa) yessufey- ik- ik, ihi ad tiliɣ d ilellyen s tidet.” (Yuḥenna 8:36).

3. UL YETTWATUBEN.



Tugna-yagi tessken-ay-d lħala n wul n yiwen n umednub i d-yettuben s tidet. Yettwali tura tameqqrant d lxuf n ddnubat-is n waṭas i yef yemmut Eisa yef ṣṣalib. Akken iwala ṣṣalib i s-d-yesban lmelk,

Awal n Rebbi, yettqerrib ul-is i għzen tura. Yeṭṭhussu s lħif d lħif d lqayen, seg wul, yef waṭas n ddnubat- is. Akken i yettwali tayri tameqqrant n Rebbi i d-yesbanen di Lmasih isa, tayri-yagi tesfeḍ ul-is, ladya mi yebda yettfehhim belli isa Lmasih, Mmi-s n Rebbi, yusa-d ad as-yekkes aṭas n ddnubat-is. Yella yeqbel ad yemmet deg wemkan-is ef umidag.

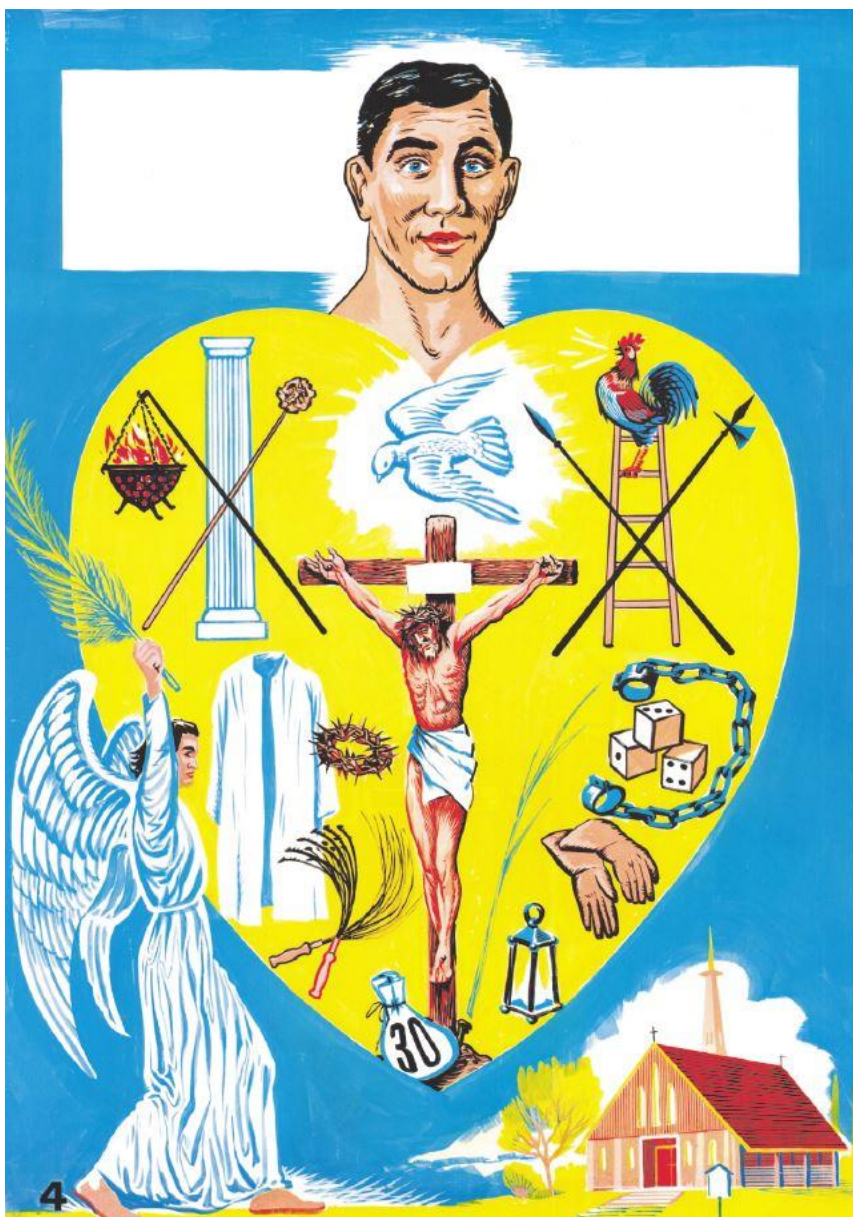
Tadyant n Sidna isa yettwawten, s tmeqbert n isennanen, s tmeqbert n tmeqbert s ifassen-is d yidarren-is yerna yemmut yef ṣṣalib yef ddnubat-nney, tettwakkes-d s axxam s lbaḍna d lqaea i umednub-nni yettuben, tbeddel akk ul-is d tudert-is. Akken yeqqar Awal n Rebbi ideg yezmer ad iwali iman-is amzun di lemri, yettħulfu s waṭas aḥal i t-id-yesbedd Rebbi yerna ur yedfer ara lewṣayat-is. Yettwayleb s tħulfa n lħif d lħif ameqqran, yerna akken i d-yessufuy ul-is zdat Rebbi s imeṭṭawen d lħir, Eisa i qerreb-d yur-s. Tayri d lehna n Rebbi kecment deg wul-is akken yebda yettfehhim belli “idamen n Sidna isa, Mmi-s, ssizdigen-a\$ seg yal ddnub.” (1 Yuḥenna 1:7). “Xleq-d dayi ijj n wuř zeddigen, a AREBBI, uca ssars dayi ijj n řarruħ d jdid d amdiq.” (Ahellil 51:10). I tikkelt nniden, Awal n Rebbi yenna- d: “Nekk ħemmley wid i għeṣṣren yerna tħuben, wid i yi- iṭṭaggaden yerna tħayen- iyi awal.” (lceaya 66:2). Rruh iqedsen ibeggen-

as-d awal n Sidna isa, “Tabyest, a mmi (yelli)! Ddnubat-ik ttwaefan.” (Matta 9:2). Mazal yettmuqul er lmeqrura akk-d idamen n Sidna isa i d-yeffyen ef lmejhud, yumen belli kullec yexdem fell-as, yebda yettwali belli lħebs n ddnub yettwakkes, axater Sidna isa yesædda leqriħ . . llaq ad yili d ayla-nney. “Yef ddemma n ddnubat-nney yettwajerħem, yettwawet yef ddemma n cceř i nexdem,” yerna “Sidi Rħebbi igga fell-as lħebs.” (lceaya 53).

Arruħ iqedsen d tayri n Rebbi tħfen lħekma n wul yettwasfeđen. Akken yumen s Sidna isa, yefhem belli ddnubat-is ttwasemfan-as, s wakka i d-yufa lqedd deg wul-is belli idammen n Sidna isa, Mmi-s n Rebbi, ssizdgen-t seg ddnub meôôa. (1 Yuħenna 1:7). Yettwali tura belli yal yiwen ara yammen s Yasue ur yettmettat ara (s rruħ), meena ad yeseu tudert n dayem. (Yuħenna 3:16). “Minzi s řmewt n Lmasiħ d asyarf, aqa nettwaseħħar, aqa ddnub nney ttwaefaren.” (lfasus 1:7). Lebyi n ddnub n tfekka n wemdan fkan-d tura amkan i lebyi lqayen n tudert i Rebbi d lxedma n win “i ħ-iħemmlen d amezwaru.” (1 Yuħenna 4:19). Deg wemkan n leħmala n ddunit d wayen yellan di ddunit, iħemmel Rebbi d wayen n Rebbi.

Di tugna-agi ihi, ad naf belli i\$ersiwēn i d-yemmalen ddnub, llan tura berra n wul-is. Ÿas akken Ccitan ur yebyi ara ad yeffey seg wexxam-is aqdim, yettmuqul yer deffir yerna yessaram ad yaf tikkelt nniḍen abrid n ukcem. D ayagi i Ÿ-d-iḥettem Sidna Eisa akken a neqqim netthadar yerna a nezzall; ad nqabel ccitan akken ad yerwel fell-ay. (Yeεqub 4:7).

4. AMMETT AKED LMASIH.



Tugna-yagi tettmeslay-ed ef umasiêi i d-yufan lehna ikemlen d leslak n lebda s lmut n Sidi-nne d Amsellek, Sidna isa Lmasih, s wayagi ur yettfehhim ara s kra nniven anagar “ala ef lmeïïel n Sidna isa Lmasih. S

şşalib-is, ddunit temmut i neccin, neccin nemmut i ddunit.” (Igalatiyen 6:14). Eisa yemmut yef şşalib iwakken ula d nekni, “ad nemmet i ddhub, ad nedder i lħeqq”; amasihi yemmuten i ddunit. (1 Buṭrus 2:24). Nettwaæreḍ: “eğğ Rruh ad iħekkem tudert-nney, yerna ur netṭaf ara lebyi n tfekka n wemdan.” (Igalatiyen 5:16,25).

Aækkaz i wumi qqnen Sidna Eisa deffir ma kksen-as lqecc-is, yettwasken-d di tugna-agi n wul, am wakken i d-ttwaseknen lħebs-nni s wayes t-wten s lbaṭel. Yettwaaqeb yef ddhubat-nney axaṭer “nettwaħla s lħebs i s-d-yefka.” (Icaya 53:5). Hirudus d iserdasen nnes ssehzanen t, umi t wten s lqecc, ssersen as taækkazt n isennanen x uzeLlif nnes. Deg wemkan n tmeqbert n wurey, ssersen-as lħebs deg ufus-is ayeffus - deg wemkan n lħebs n ugellid. Nitni qqimen zzat i wudem nnes uca stehzan t, nnan: “Ad yiddar ujeğid n Wudayen!” Ssuḍen-as, kksen-as taækkazt, wtin-t deg uqerruy-is. Mi t-sḍehren s lħerma d lħerma, wwin-t akken ad t-şemmren yef şşalib. (Matta 27:27-31).

Llan aṭas n wid umi qqaren imasihiyen i yettzallan, ttekkayen deg Isakrament n tmeyra n tmeyra, ttcennun tizlatin n Rebbi yerna yas akken, s tigawin-

nsen n ddnub, tkemmilen ttşelliben Mmi-s n Rebbi tikkelt nniden. (Iæbraniyen 6:6). “Mačči kullec win i yid-yessawalen ‘A Sidi, a Sidi’ ara ikecmen yer Tgeldit n igenwan, meena ala wid ixeddmen ayen yebya Baba yellan deg igenwan.” (Matta 7:21-27).

Di tteswiřa-yagi a naf dayen taqcict-nni n yedrimen yellan d ayla n Yudas. Yexđa i Sidna Eisa, yeznuzu-t s tlatin n yidrimen n lfeřta, axařer tayri n yedrimen tetřtef ul-is yerna d aya kan i s-d-yefka. Lfenřa, snasel, atg., sseqdacen-ten læesker i d-yetřfen Eisa d amehbus deg yiđ. Iđarren-nni, sseqdacen ařas i lqumar, sseqdacen-ten yiserdasen mi ara ttqumar yef lqecc-is. “Qumar yef lqecc-iw yerna bđan-ten gar- asen.” (Ahellil 22:18). Kksen-d kullec seg Sidna isa, maca Netta s timmad-is rran-t, nnan-as “Ur nebyi ara ad yili wergaz-agi d agellid-nney.”

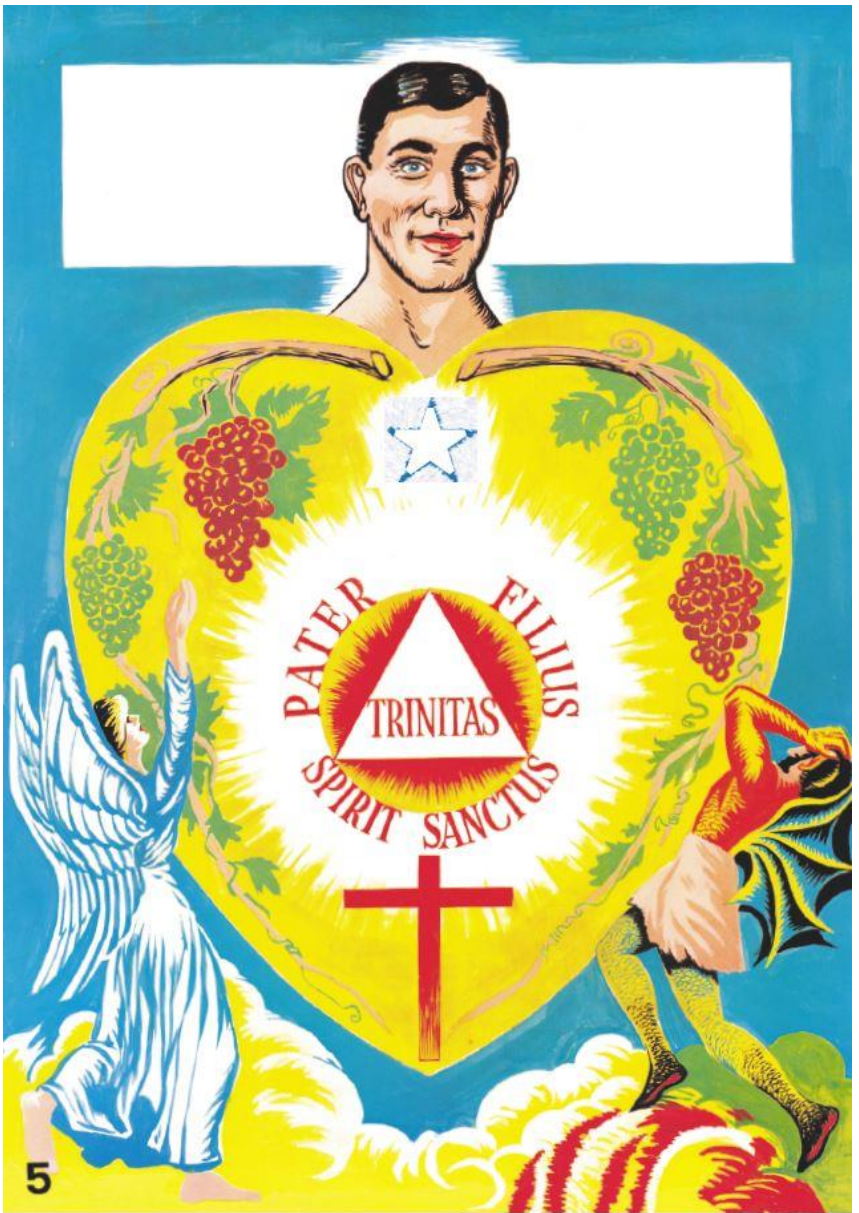
Imdanen s umata byan ad třfen akk lxir n Rebbi, akk ageffur d akk itij, maca ur byin ara ad sqedcen iman- nsen akken ad sqedcen Rebbi am Sidi-nsen d Mass- nsen. I wařas, Rebbi d ayen yelhan kan akken ad ieiwen di lweqt n lřif d lřif.

“S Imus, læesker- nni sqeeden- t deg yidis- is, s kra n lweqt, ffyen- d idammen d waman.” (Yuřenna 19:33- 37). Uqbel ad yessuy uyaziđ, Buřrus yenna- d tlata

tikkal belli ur yessin ara Eisa, meena mbeed yenbed, iṭru s lḥif. (Matta 26:69-75). Ma tbeġned s lbaḍna belli tefkiḍ ul-ik i Eisa Lmasiḥ, s wayen i d-tenniḍ d wayen txedmed? Ney tessedḥiḍ aṭ- ṭeġġeḍ wiyad ad zren? Inna Yeccu: “Maṛa ca n yijjen i ya ibarren aqa netta d ayla inu, ad as ggey ammu zzat i Baba i iġan deg ijenwan. Maca maṛa ca n yijjen ad ayi inekkar zzat i lyaci, necc ad t nekcey zzat i Baba yellan deg igenwan.” (Matta 10:32-33).

Eisa yenna-d dayen: “Win ur netṭif ara sṣalib-is, ur neḍfer ara idarren-iw, ur ilaq ara ad yili d anelmad-iw.” (Matta 10:38). D iseḍdiyen wid i d- yufan lḥeṛma di Uzru, Eisa Lmasiḥ!

5. TAZIMIT N AREBBI.



Tugna-yagi tettbeggin-d ul zeddigen yerna yessezdeg n umednub i d-isellken s nnif d rrehma n Rebbi tameqqrant. Tuyał d lğamee n Rebbi s tidet, d axxam n Rebbi, n Baba, n Mmi d Rruh iqedsen. Aqa ełahsab

Iwaed n Sidi Yeccu Lmasih: “Wenni d ayi ittexsen, ad iεraε aselmed inu. Baba ad t ix s u necc d Baba ad Vares nas uca ad kis neddar.” (Yuħenna 14:23). Rebbi yettqadar, yettbarek yerna yessalay amdan s Eisa Lmasih. (Luqa 1:52).

Ul yuƷal tura d lƷameε n Rebbi s tidet. Ddnub yettwadegger. Deg wemkan n yiyersiwen yemgaraden i għekmen Cciħan, baba-s n lekdeb, nettwali Rruh iqedsen, Rruh n Tidet, yezdeƷ deg wul. Deg wemkan n tmeyra n ddnub, ul yuƷal d asekluney d lƷennet icebħen, i d-yettaken lfayda, i d-yettaken lfayda n Rruh. D am tayri, lferħ, talwit, lħeqq, sħber, lƷir, lƷir, lħeqq d lħeqq n yiman d wiyad i d-iqeblen yerna iεgħben i Rebbi d wemdan. (Igalatiyen 5:22-23). YuƷal tura d aferdis n tƷegwa n tidett i d-yettaken lfayda - Sidna Eisa Lmasih. Lbaħna n lfayda-agi d akken ad yeqqim yeddukkel d Lmasih, yerna Lmasih d wawalen-is qqimen deg-s. (Yuħenna 15:1-10). Akken i t-yeččur yerna yettwaydes s Rruh iqedsen, yesca tazmert akken ad iyleb lħeqq n wemdan d lebyi-s, yerna ad t-ineƷ. (Igalatiyen 5:24). Rruh iqedsen i gesselħuyen tudert-is, yerna ur yettqadar ara lebyi n sħifa n wemdan. (Igalatiyen 5:16). Ur yeqqim ara yettidir s wayen yettwali, yesla d wayen iħulfa, maca s liman - axaħer “s liman-nney nerbeħ rrbeħ Ʒef

ddunit.” (1 Yuḥenna 5:4). Yettidir s lḥeqq d usirem yerna yettwaḡhed s tmuyli n tuyalin n Sidna Eisa Lmasiḥ i d-iqerben. Yettidir yettḥulfu s tayri n Rebbi, i d-yeqqimen i lebda.

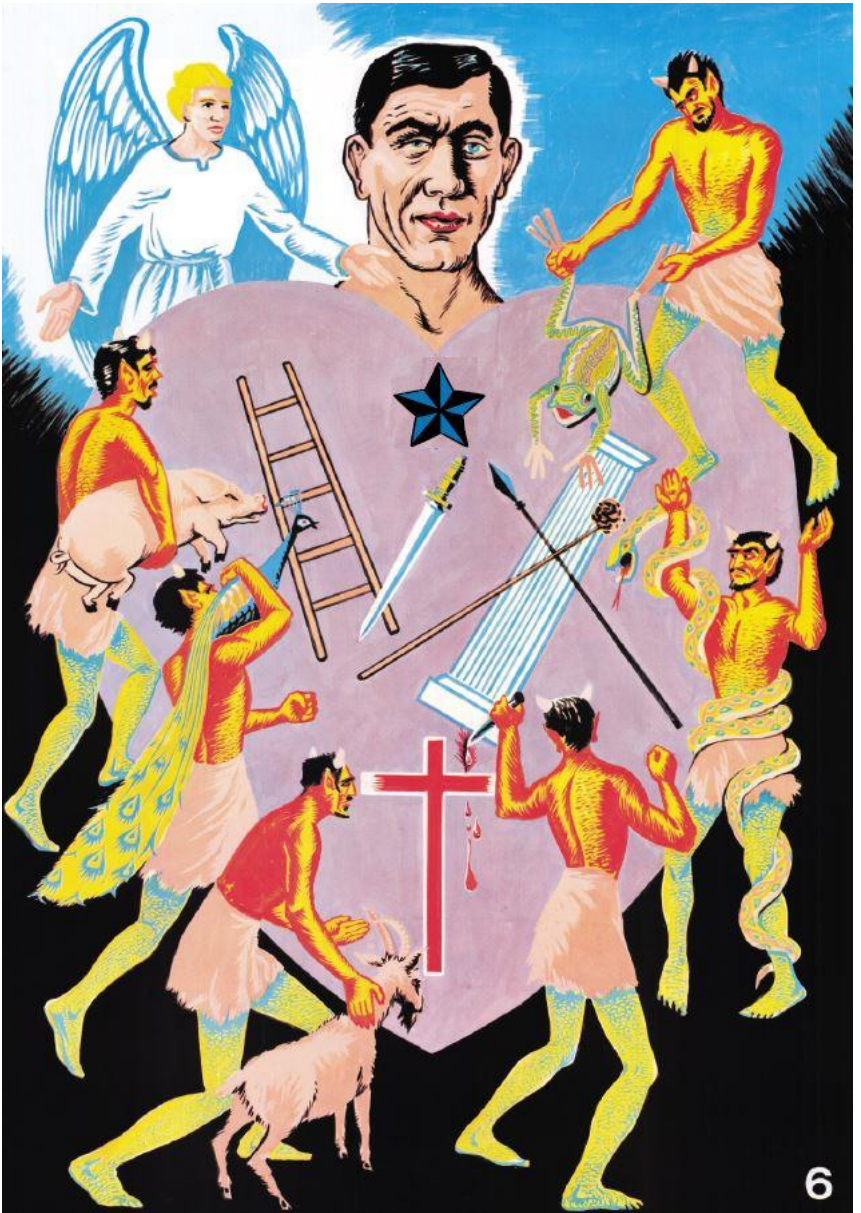
“D iseediyen wid yesεan ul zeddigen; ad walin Rebbi!” (Matta 5:8). Agellid Dawed yeḡra belli Igirra tameqqrant teḡra-d deg wul-is, ḡas akken yesεa akk ayla-s d rreḡ-is ḡef cceḡ-is. Yeeqel belli ilaq- as aḡas n rḡuḡ, dḡa yeḡḡall: “Sxelq- iyi- d ul zeddigen, a Rebbi, sers- iyi- d rḡuḡ amaynut yerna d adiq.” (Ahellil 51:10). Ulac win izemren ad yessizdeg ul-is, neḡ ad ixleq ul zeddigen, ma yella s tbuciḡant n tidett ur d-yusi ara ḡer Rebbi am Dawed, yessuter seg Rebbi ad ixleq deg-s ul zeddigen. Rebbi yeḡa ad yexdem ayen amaynut di tudert-ik. Asseggem n lqecc iceryen n lxir-ik s leεqudat n lekdeb d lḥeqq, ur yettaḡḡa ara ul-ik ad yili d amkan n tmeyra yuklalen i Rebbi. Netta yeḡa kan ad k-iεiwen, axaḡer iεuhed-d: “Ad k-sfeḡḡey aman zeddigen u ad k-ssizdigey seg marra lmeḡnuεat-ik d wayen akk i k-yesxeḡren. Ad awem wceḡ ij n wuḡ n jdid d ij n ḡeεeḡ n jdid. Necc ad kksey ul nnek n weḡru iqeḡen, ad ac wceḡ ul itḡaεen. Necc ad dayek ssarseḡ Arruḡ inu uca ad ḡḡam maḡend ad teḡfared izerfan inu u ad teḡḡid marra tiweḡḡa i d ac wciḡ.”

(Hizqiyal 36:25-27). D wagi i d izen n Leahd Ajdid i y-
d-yefka Sidi Rēbbi s Mmi-s Eisa Lmasih.

Di tugna-agi nezra dayen Imelk-nni i d-yuyalen iban-
d. Lmalayekkat t̄tusemmant akken ad “ḥadren wid i
gḥemmlen Sidi Rēbbi, ad ten- sselken seg lḥers.”
(Ahellil 34:7; 91:11; Danyil 6:22; Matta 2:13; 13:39;
18:10; Lecyal n Irumyen 5:19; 12:7-10).

Yettwazer dayen cciṭan deg tugna-agi, ibedd qrib yer
wul, amzun yettmuqul tagnit akken ad yuyal ad
yekcem yer wexxam-is aqbur. Yef ssebba-yagi,
neṭwaeqli-yay akken a “ṭḥadar, aṭ- ṭeṭḥadar! Aedaw-
nwen Cciṭan, yetṭeddu am yizem yetteeggiden,
yetṭnadi win ara yečč.” (1 Buṭrus 5:8). Aṭas n tikkal
yettwasbedd am Imelk n tafat, yetteerriḍ arraw n
Rebbi ur nessi lḥeqq s lebyi n ddunit-agi, yetteerriḍ, s
ṭḥerci-ines, ad iyeḍḍem ula d agdud i d-yefren Rebbi.
Acu kan, ma neṭqabel cceṛ, ad yerwel fell- aney.
(Yeεqub 4:7).

6. UL YETTWAJERREN YETTWABÐDEN.



Tagi d tugna n lħif n umdan yettdurrun, d ađar. Yiwet n tiđ tebda tettqerrib, tettbeggin-d belli yebda yettnerni usemmiđ d yiđes di tudert-is tamasihit, ma d tayeđ tettmuqul war lħeq, tettħemmil ddunit. Tafat yellan

daxel texsi, yerna tugniwin yellan deg wul-is, i d-yeskanayen aheggi-ines akken ad iɛeṭṭel akk-d Lmasiḥ, ylint yerna ur qqiment ara s lḥeqq. Yettwaḍḍef s lḥeṛs i s-d-yeṭṭaken cwiṭ cwiṭ deg wemkan n tmuyli-ines. Deg wemkan n usliḍ i tmesliwt n Rebbi yebda tura yesliḍ i tmuyliwin n cceṛ n tḥerci d leɛqudat n lekdeb. Yaas akken yezmer lḥal mazal-it d aɛeggal n tmezgida, yeffer lebyi-s yef tyawsiwin n ddunit ddaw n ṣṣenf n ddiin, tayri n Rebbi tessemḍel deg wul-is. Yuḡal ur yeqbil ara, ibedd gar sin yiberdan. Yebda yetturar s tyawsiwin n ddunit, yerna yettgen kan amzun iḥemmel Rebbi. Itri yellan deg wul-is, tmemmast, yettnerni. Ur yettwaeṭṭel ara ṣṣalib s tmezẓuyt, maca yuḡal d aɛeqqa ur nesɛi lmeɛna, d aɛeqqa ẓẓayen. Liman-is yebda yettnerni, yeḥbes ameslay d Rebbi s tẓallit, yuḡal ur yettḥulfu ara yerna ur yettḥulfu ara s lḥala n wul-is yerna s tyawla yettak amkan i cceṛ i t-yetraḡun berra n wul-is. Yesɛa lfeṛḥ s tdukli n yemdanen n ddnub ugar n tdukli n warraw n Rebbi n tidet.

lyersiwen, i d-yemmalen lfeṛḥ, yebda yettnadi abrid n ukcem tikkelt nniḍen. Ahat yettu belli s nnif kan i d-isellek, yuḡal d amasiḥi yettfehhimen. Lebyi n tissit n ccrab yettqerrib yer tewwurt yerna yebya ad yekcem, yezmer ad yili deg yiwet n tegnit igerrzen. Ahat di

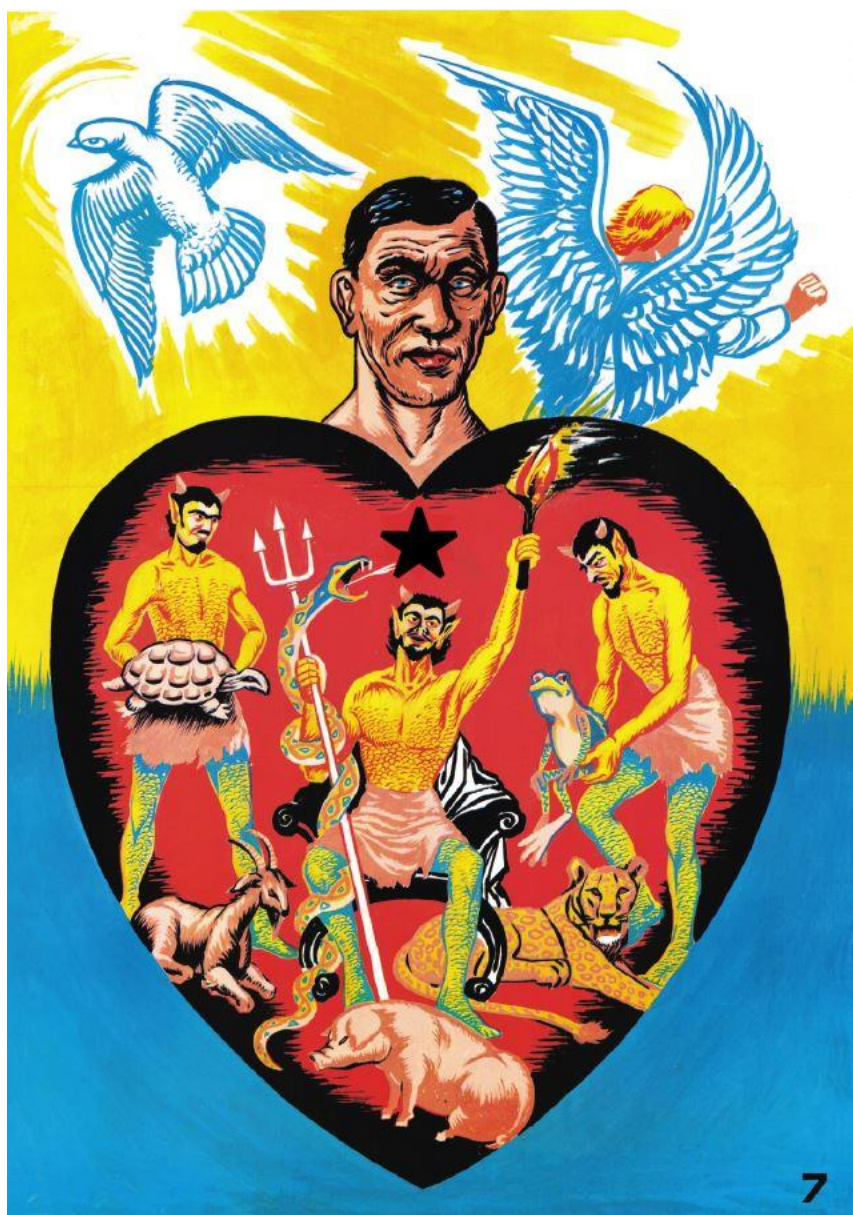
tdukli n yemdukal n ddnub, anda i gessedha ad t-
hesben d amdan yemgaraden, d aewwiq, ney d
aewwiq, i s-d-yenna ccer belli tagnit-agi kan ur t-
teddef ara tudert-is taruhanit. Axemmem d lebyi ur
nelli ara d rruḥ ṭhulfun i yiman- nsen. Ahat yebda
yetthemmil lḥeq n lxiṛ. Yettmuqul tikkelt yef tikkelt s
lferḥ tugniwin ur nesi lqima, yerna yetthulfu s tdukli
ur nelli ara d tin yelhan. Yatteddu yer tzeywa n ccdeh,
yer tmeṛiwin n ddunit n diri, yettdeggie deg wul-is
isumar n ddnub n ccer i s-d-yeqqaren belli aya d ṣṣifa
n wemdan yerna yiwen n ddnub ur yelli ara d ayen ur
nelli ara d ayen yelhan s tidet.

D tidet, ur nezmir ara ad t-neṛiwen ma yella igdaḍ n
tzegwa n lxiṛ d yir tiktiwin tffeggiḍen yef yiqerra-nney,
maca nekni d iewwiqen ma neḡḡa-ten ad ay-ḥekmen
yerna ad xedmen iyerruba-nsen deg ulawen-nney, ad
d-ssufyen yir lecyal-nsen. Ma nefka i ccer aḍad-nney
ameṛyan, s tidet ad yettef afus akk, ad ijebbed rruḥ d
rruḥ yer lḡennet n lebda. Ihi aeeyyen n Rebbi s lḡehd
yur-ney, d akken ad nḥareb yef lḥirfat n temzi yerna ur
netturar ara s ddnub, akken yebṛu yili lḥal. Tazla yer
Eisa, amḥaddi d umḥaddi.

Argaz-nni yettwazren deg tugna-agi yettdeggie ul s
tmezzuyt, yettmeslay-d yef wid yettdurrun yerna

ttqadaren tamasihit. S yiles-n sen n lekdeb ed yiyes-
nsen n tmeḥqranit ttqerriben yerna ttjerḥen ulawen n
Yimasihiyen - d inetḥden ay yef ur yezmir ara ad
yeqqim ul yebḥan. Yebda yettugad imdanen ugar n
Rebbi yerna s lxuf n wayen ara d-yini wemdan d
wayen ara yexdem, yual d akli n yemdanen, yerna
yettbeddilen seg Rebbi. Lyiḥa d yir lḥir ttbanen-d deg
tallit n wuguren d lqella n tmussni, yerna ttḥettmen
abrid-n sen ad kecmen. Azrem-nni n diri n tismen, i d-
yettbanen mi ara ssawḥen wiyad ad sfaydin ugar
yerna ad sfaydin, ad yekcem war ma yella-d lḥeqq.
Ma yettunefk-as uzgen n teswiḥ, ad yeldi tawwurt i
lkerh d zzux.

Ssehlen aḥas i tayri n yedrimen ad t-id-tessufey deg
ulawen-nney ma yella ur neḥfer ara lewṣayat n Sidna
Eisa mi d-yenna: “Ḥadret iman-nwen, zḥallem
iwakken ur teyliḥ ara deg lḥebs.” (Matta 26:41). “Win i
gxemmimen belli ibedd s lḡehd, yif-it ad iḥader iman-
is akken ur iyelli ara.” (1 Ikurintiyen 10:12). Ilaq a nels
akk lḥerḡ i y-d-yefka Rebbi, iwakken a nezmir a nbedd
mgal yir lḥerḥma n cceḥ. (Ifasus 6:11-18).



Tugna-yagi tettbeggin-d lħala n wul n wemdan i d-
yeffyen yer deffir, deffir ma yella yiwet n tikkelt di tafat
n Rebbi yerna yečča tikci n igenwan yerna yewwi-d
amur-is n Rruh iqedsen, yeğğa liman-is. (Išebraniyen

6:4). Tesskanay-d dayen lħala n wemdan ur nettub ara ney ur nefki ara tudert-is i Rebbi, ƣas akken tidet n Linjil, iwumi qqaren “Lexbař n Lxir”, tettwaqeddem-as yerna tettwabeggen-as-d. Argaz i d-yesbedden aqerruy-is mi ara s-d-yemmeslay Rebbi, ad yennerni s lxir ƣas akken ur yesei ara lfayda akken ad ibeddel iman-is.

Eisa s timmad-is yessefhem-d lħala n wid i d-yeffyen ƣer deffir mi d-yenna: “Ma d-yeffey yiwen n řruħ n diri seg wemdan, ad ieeddi ƣef tmurt iqrħen, ad inadi amkan anda ara yesteefu. Ma yella ur tufi ara yiwen, ad tini i yiman-is: ‘Ad uƣaley ƣer wexxam-iw.’ Ihi, ad tuƣal, ad taf axxam-nni yeřfa yerna yeřfa. Mbeed ařteffey, ař- řawi- d sebēa lerwaħ nniđen yugaren iman-is, ad řasen ad zedyen dinna. Ihi, mi ara yekfu kullec, amdan- nni ad yili deg tagnit n lxir ugar n tin aydeg yella di tazwara.” (Luqa 11:24-26). “Ayen yeđran yidsen yesskanay-d d akken timseeraq d tidet; ‘Aqjun ad yuƣal ƣer wayen i s-d-yessufey’ d ‘llef i d-yessiriden ad yuƣal ad iēggeđ deg lqaea.’ (2 Buřrus 2:22).

lđrisen- agi ssefhamen- ed s lbađna lħala n wul n win i d- iřřuđefren ney n win ur neřřub ara. Ddnub s tkerkas-is merřa yusa-d tikkelt nniđen akken ad yeqqim ad iħkem ul. Ula d udem-is yettban-d, s kra n

tmuyli, lħala n wul-is. Rruh iqedsen, lbaġel-nni n tmeġġut, yettwaħettem ad yeffey seg wul, am wakken ddnub d Rruh iqedsen ur zmiren ara ad ddren akk. Ur yezmir ara ad yili wul d lġameġ n Rebbi yerna di lweqt-nni kan d amkan n tfekka n Cciġan. Lmelk, Awal n Rebbi, ilaq ad yeffey s lħif. Mazal-it yettmuqul yer deffir, yessaram ad yili mazal-it yettub am mmi-s ay yeylin, ay « yessaram ad yeċċar iman-nnes s tyawsiwin n lfakya ay ċċan yilefġan, maca ulac win ay as-d-yefkan kra ara yeċċ. Di taggara, yuġal-ed yer leċqel-is, yenna-yas: 'Ad kkrey ad ruħey yer baba, ad as-iniy: A baba, ddnubey zdat Rebbi d keċċ. Ur zmirey ara ad iliy d mmi-k.' (Luqa 15:16-20). Ababat, mi iwala mmi-s yehzen, yessufey-it, yerfed-it s lferħ.

Ul yellan di tugna-yagi ur d-yesban ara lbeġhan n ttuba n tidet, ur d-yezzi ara er Rebbi, ur yettnadi ara ssmāe zdat iġarren n Sidna isa. Nefs-is amzun yessery-it s wuzzal yehman, yessusem. Yesēa imezżuyen maca ur yezmir ara ad isel i ššut n Eisa i d-iġeggiden. Yesēa allen maca ur yezmir ara ad iħer ayerrabu n lġennet ur nesei lqaea yeldin s lqedd zdat yidarren-is. Ur yettħulfu ara s lħerħma ad ikemmel di ddnubat- is. Cciġan yusa- d ad iħkem deg wul- is yerna yeqqim d agellid yef lħekma- s. Yezmer lħal mazal- it yettħemmil belli s berħa yella d aħeqqi yerna

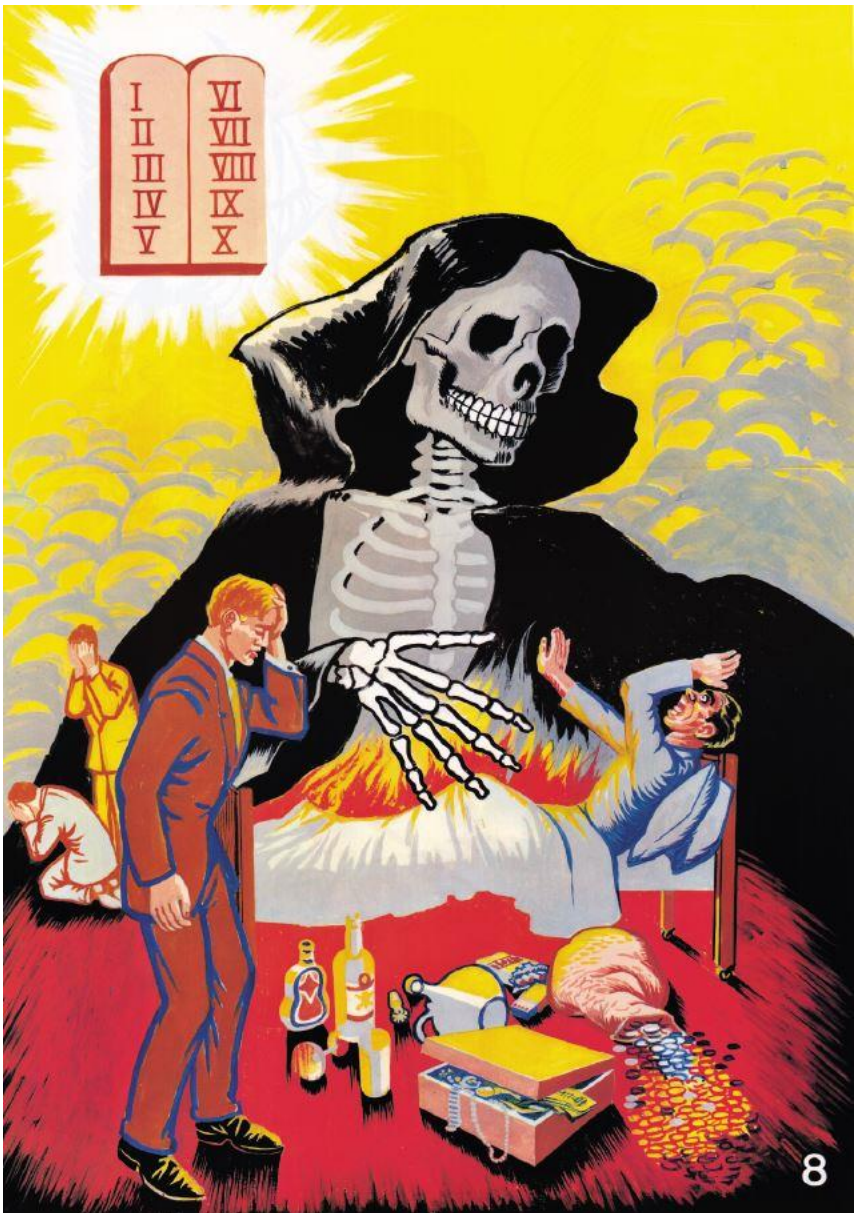
yettwaqader, belli yesεa şşifa n ddin, am użekka i d- iṭwaşeggmen s lḥemla “i d- yettbanen d akken d ayen yelhan seg beṛra, ma d daxel yeččur d iysan d lğeṭṭa i d- iṭwaεeqlen.” (Matta 23:27).

Baba n lekdeb yettef amkan n Rruh n Tidet. Yal ayersiw, yal ddnub iteddu afus deg ufus d cciṭan d yir rruḥ igerrzen yerna yettaṭṭaf ul-is. Yaş akken yebya ad yessufey iman-is seg yiεewwiqen-agi n diri, tṭherriqen-t. “Kuř ijwenni war iḍan ccaria n Musa, ad itwaney s řḥeqq n tnayen niy ktar n inigan. Acu ara d-tiniḍ ihi yef wemdan iḥeqren Mmi-s n Rebbi? Amdan i gḥesben idammen n leεqed n Rebbi i t-yessizdgen seg ddnub, amzun d ayen rxisen? Amdan-nni i d-iḥeqren Rruh n nnif? Xemmem kan ačal yugar lḥebs ara yuklal!” (Iεebraniyen 10:28-29; 2 Buṭrus 2:1-14).

Ma yella tugna-agi teqbel lḥala n wul-ik, a mmi εzizen, ssuter yer Rebbi mebla ma tteṭṭileḍ, seg lqaε n wul-ik. “Yezmer, tura d lebda, ad isellek wid i d-ittasen s yur-s yer Rebbi”. (Iεebraniyen 7:25). Netta dayen yezmer yerna yebya ad yessufey ddnubat meṛra, ma yella tusiḍ-d s ttuba n tidet. Yezmer ad iḥbes cceṛ d cciṭan-is meṛra, ad ten-yessufey seg wul-ik, ma yella tebyiḍ kan ad t-teğgeḍ ad yexdem akka. As-d am win yesεan lbers i d-yusan yer Yeccu, inna-yas: ‘Ma

tebyid, tzeṛred ad ayi tessizdeged.' Yeccu yeččur d rreḥma, isswižzed afus-is, iḥuza-t. 'Byiy,' i s-d-yerra. 'lli-k d azeddig!' (Marqus 1:40-41). Maca ma tkemled ṭhemmed ṭṭlam wala tafat, ulac asirem, ulac lemɛawna, axaṭer tettferneḍ lmut deg wemkan n tudert - "ddnub ixelleṣ lḥeqq-is - lmut." (Iṛumyen 6:23).

8. LEĦKAM N UMEDNUB.



Dagi ad naf amednub-nni s lqedd i d-yesbedden lqanun akken ad iḍeffar Lmasiḥ. Yeqreb yer lmut; tafekka-s tezmer ad teččur d leqriḥ yerna rruḥ-is yeččur d tugdi n lmut. Lmut (tayect) tusa-d deg wakud

ur nettwaεjib ara yerna ur nebyi ara. Iferdisen n lekdeb n ddnub ssawden ad ffyen, yerna ilaq tura ad nqabel tidett n lxiir n lqima n ddnub ɣlayen yerna tessewham. lyeblan n lğennet tɣimin-as-d d tidet. Ʉas akken tura yetthulfu s tɣallit, yufa-d ur yezmir ara ad imeslay d Rebbi i yugi tayri-s aṭas aya. Imdukalis ugaden ad bedden ɣer tama n wusu-s, yerna awalen-n sen n tmezzuyt n tmezzuyt ur zmiren ara ad t-εiwnen tura. Ayla-s ur yezmir ara ad yesseyzef tudert-is, ur yezmir ara ad isellek rruḥ-is, ur yezmir ara ad yessenqes lhif n rruḥ-is. Yufa ur yezmir ara ad iḥrez lbal-is ɣef Rebbi imi cceɣ ur as-d-yefki ara tagnit ad yexdem akka.

Yal ayen iḥemmel zik yerna yedder fell-as, amzun yettdeggie-it. Ula d aqeddac-is ur nessi ara laman, ahat ur yettwasselak ara, lmuqeddem neɣ imdebbber n tmezgida ur yezmir ara ad t-εiwen tura, imi yugi tayri n Rebbi yerna yusa-d ddaw lḥisab-is. Yebda yehṣi belli “d lḥaḡa yessewhamen ma teɣliɣ ger ifassen n Rebbi yeddren!” (lεebraniyen 10:31). Yella yessaram ad yefk tudert-is i Rebbi asmi ara s-εεḡb, neɣ deg usgunfu-ines n lmut, maca tura yufa-d d akken yewweɣ-d lawan. D luluf n yemdanen i yettmettaten s tyawla, mebla ma scan tagnit ad rren ɣer Rebbi deg wusu-n sen n lmut. lhi ilaq ad nbedd er Rebbi ma yella qrib. Deg wemkan n tmesliwt n wawalen n Rebbi i d-

yesfedḥen yerna i d-isellken, amednub-agi yettmettaten i yugin ssmah d tayri n Rebbi di tudert-is, ilaq-as tura ad yesli i tmesliwt n Lqadi-ines. D Amsellek i yugi i d-yennan: “Sbeedet fell-i, kunwi yellan ddaw n lḥeqq n Rebbi! Ruḥem yar tnessi n řebda tenni itwassewjden i cciṭan d lmalakat nnes!” (Matta 25:41). “Kul ijjen ad immet ict n twařa, awarni as ad t iḥkem AREBBI.” (Iebranien 9:27).

irebhen s Eisa Lmasih. Ur yekcim ara kan di temsizzelt tamasihit, lameena ikemmel deg-s, yettazzal s lqedd, “yetmuqul allen-is yer Eisa, win yef icudd liman-nney si tazwara alamma d taggara.” (Iebraniyen 12:1-2).

Cciṭan s cciṭan-is merṛa yezzi-d yef wul n Imumen, yetterriḍ mebla ma yessawed ad yawi mmi-s n Rebbi yer webrid ur nelli ara d abrid yelhan. Ula d lqerb, leḥmala n yedrimen, lbaṭel d wayen nniḍen, ṭṭusemlen- d dayen. Deg wemkan n lbaṣ, tura nettwali ayyul, axaṭer s waṭas ddnub yettas-d yur-ney s tyawsa nniḍen, yerna teffer iman-is s talya ney s yisem nniḍen. Maca amasihi yettharaben yezra d ddnub ula ma d-yusa s ṣṣifa n ddnin, ney am lmelk n tafat, axaṭer awal n Rebbi d Rruh iqedsen ttawin-t yer tidet. Yiwen wergaz, yettef deg yiwen ufus lqahwa n ccrab, yettcedhi yef umasihi, yetterriḍ ad t-iēerḍ s lferḥ n lekdeb n ddunit. Acu kan, ur tessi ara lḥeqq yef umasihi i d-yefkan iman-is, imi yettwaqdeε akk-d Lmasih deg wayen icudden yer ddnub d lebyi n ddunit. Argaz wis sin di tugna, yettdeggie amasihi s tmezzuyt. lḥeqraniyen, lḥeq, lḥeq ed theqranit syur wid ur nelli d imumen - yerna s waṭas syur wid umi qqaren Imumen - ttqerriben dima yer wul n Imumen n tidet. Lameena ur yetḥessis ara i wayen i d-qqaren yemdanen yerna

yeṭṭebbiṛ kan yeṭ wayen i d-yeqqar Rebbi. Yecfa yeṭ wawalen n Eisa. “Sseed-nwen m’ara kkun-ḥeqren, m’ara kkun-ḥeqren, m’ara kkun-ḥeqren, m’ara wen-d-inin kul lekdeb n diri, axaṭer kunwi d wid i yi-d-itebæen. Ilit d lferḥ d lferḥ, axaṭer deg igenni i wen-d-iḥrez Ixir ameqqran.” (Matta 5:11-12).

Tagnit-nney n ddnub d cceṛ, ttnadin dima s wayen umi zemren akken ad bdun amasiḥi d tayri n Rebbi. Maca s lferḥ d lettkal d ameqqran yezmer ad yini s tidett: “Anwa ihi i gzemren a y-ifaraq yeṭ tayri n Lmasiḥ? Ma yezmer ad t-yexdem lḥif, ney lḥif ney lḥeq, ney laḥ, lḥif, ney lḥers ney lmut?” (Iṛumyen 8:35). “Ala, di marra man aya nesca rreḥ s lekmal-is s wenni d ay-iḥemmlen!” (Iṛumyen 8:37). Imi yelsa akk lḥerḡ n Rebbi, yezmer ad iqabel lḥerḡ n cceṛ, mi ara d-yas wass n Ixir, yerna deffir ma yennuy armi d taggara. Mazal ad yeṭṭef deg umkan-is s Eisa Lmasiḥ, win i d-irebḥen rreḥ yeṭ yal sḥenf n lḥirfat d lḥirfat. S yur-s ilaq ad nerbeḥ rreḥ yerna ad netṭef taekemt n ccbaha ur nḥebbes ara lḥir-is. (Ifasusiyen 6:10-18; 1 Buṭrus 5:4).

ITRAN n tmemmast-is iban yerna yettfeḡḡiḡ. Ul-is yeččur d liman yerna yeččur d Rruh iqedsen. Lmelk,

am wawal n Rabbi, yesmektay-it s Ibarakat timeqqrarin i d-yettunefken i wid irebhen rrbeḥ yerna ttkemmilen armi d taggara. “I wid ara irebhen ad wcey azref ad ččen lyiḡet n tcejart n tudart i d-yefrurxen di Ğennet n Arebbi.” “Wid ara irebhen rrbeḥ ur tenttduḥru ara lmut tis snat.” “I yenni i ya irebhen ad wcey ca zi manna innuffaren. Ad wcey εawed i kuř ijjen zzaysen ijj n weḥru d acemmař i xas yuri isem n jdid.” “I wid ara irebhen, ara ikemlen alamma d taggara ad xedmen ayen byiy, ad fkey tazmert-nni i d-wwiy syur Baba.” “Wid i ya irebhen ad ttwarsen ammu s lqecc d acemmař, war tteksey ismawen nsen zeg wedlis n wid iddaren. Zdat i Baba d lmalakat nnes ad iniV s batah belli nitni d ayla inu.” “Necc ad ggey wenni i ya irebhen d aεeqqa di zzawect n AREBBI inu uca war zzayes itteffey εemmarř.” “I wid ara irebhen ad fkey azref ad qqimen zdat-i yef lkursi-inu, am mammec lliy rebḥey, tura qqimey yer tama-w yef lkursi-ines.” (Aweḥḥi 2:7,11,17,26; 3:5,12,21).

TAQBURT YELDIN N YIDRIMEN tettbeggin-ed belli mačči kan d ul-is, meεna ula d idrimen-is ttwaqeddmen i Rabbi. Deg wemkan n tkerkas n yedrimen-is, yella yettεawan imeynasen, yettak-d

Ixeḍra-s (amur wis mraw n tedrimt-is) d tikciwin ney ula d ayen akk yesεa, i Rebbi, yesseqdac kullec i lfayda n Rebbi.

TAYERYERT N WEYRUM AKED- ISLEM t̄begginen-d belli yeḥḍici tudert yeḥfan yerna yeḥḥadar iman- is. War issexsed tudart nnes s ccrab ijehden niV s wucca n macca ixemjen. (Lecyal n Irumyen 15:20). Ur yettḍurru idrimen-nnes, yerna ur yettḍurru tafekkanes (ay yellan d lḡameε n Yillu), s tmezḥuyt ney s tmezḥuyt n ttabayt s kra n talya, yerna ur yesseqdac ara ddwawi ney ddwawi ay yettḍurrun. Yettett lqut yelhan, zeddigen, yeḥḍeggiden. Ul-is s timmad-is yuyal d axxam n tḥallit. Yetteddu dayen yer tmeyriwin n tmezgida s lqedd yerna s leqder, deg yal ḥḥenf n tagnawt d yal tallit. lḥemmel tazallit, ama di tmezgida ney d twacult-is, ney di texxamt-is, imi yeḥra belli amasiḥi ur yezmir ara ad yemyur mebla ma yettmeslay d Rebbi s tḥallit.

ADLIS YELDIN yesskanay-ed belli Adlis lqedsen d adlis yeldin yur-es, yerna yeqqar-it yerna yeqqar-it yal ass, yufa-d deg-s leεqel d tezmert, tudert d tafat, d lbaḍna ur nessi lḥisab. Tuyal d lfetḥa ara t-id-

yesselhun d ssif s wayes ara iyleb ccer. D lqut n rruḥ n yal ass i rruḥ-is, d aman ara yekksen lhif-is, d aεummu ideg ara yessired iman-is, d lemri ideg ara iwali iman-is.

lḥemmel ad yawi ṣṣalib-is, axater yeḗra belli ur d-tettili ara lxir mebla ṣṣalib. Akken yeḗra belli yeḥya-d akk-d Lmasiḥ iwakken ad yidir tudert tamaynut, yessers ul-is yef wayen yellan deg igenni, yettḥadar lbal-is yef wayen yellan dinna, mačči yef wayen yellan dagi di lqaea. (Ikulusiyen 3:1-2). Yewjed ad yemlil d Rḗbbi, am ttejra i d-yemyin yer tama n wasif ; i d-yettaken lfayda di lweqt iwulmen. (Ahellil 1:3). Neṭṭa am yiwen n ufurk n tzemmut n ṣṣeḥ, i d-yettaken aṭas n lfakya. Ur yessin ara tugdi n lmut, axater leḥmala n Sidi Rḗbbi ikemlen, i d-yewwi s Rruḥ iqedsen, teččur ul-is.

10. TAYEWSA TAYELNAWT.



Yeccu inna “Necc d tanukra d tudert. Kra n win yumnen yis-i ad yidir ɣas yemmut ; win yeddren, yumen yis-i, ur yetmeɣtat ara.” (Yuhenna 11:25-26).
“Wenni i ɣa isɣan i wawaɣen inu uca yumen deg wenni

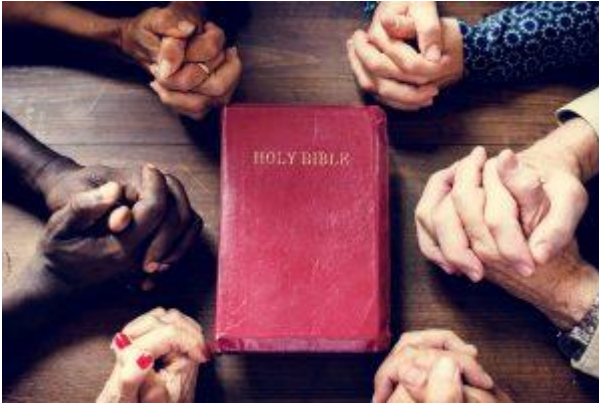
d ayi-d issekken, yares tudart n lebda. Ur iṭṭuḥaseb ara, lameɛna iɛedda yakan si lmut yer tudert.” (Yuḥenna 5:24). Lmut ur tessei ara tugdi ney aɛaqeb i umasiḥi. “Lmut tettwakkes; rrbeḥ-nni ikemmel! A lmut, anda-tt rrbeḥ-ik? Lmut, anda tella tezmert-ik akken ad tḍurreḍ? Tanemmirt i Sidi Rḥbbi i d ay-d-yefkan rrbeḥ s Sidna Eisa Lmasiḥ!” (1 Ikurintiyen 15:54-57)

Amdan yeddren yerna yedda d Rḥbbi ur yettagad ara lmut. Mi ara d-yaweḍ lweqt n lmut-is, ad iruḥ s lferḥ, akken i d-yenna Bulus amceggeɛ: “Byiy aṭas ad ḡḡey tudert-agi, ad iliy d Lmasiḥ, d ayen igerrzen aṭas.” (Ifilibiyen 1:23)

Amasiḥi yettḥulfu ad iḗer udem n Eisa, win yemmuten fell-as yerna ixelleḥ ssuma n ddnubat-is yef ṣṣalib. Rruh iqedsen yesmektay-it-id dayen s wawalen n Eisa: “Ur tṭṭeqriḍ ara, ur tṭṭeqriḍ ara. Amnet s Sidi Rḥbbi, amnet dayen yis-i. Llan aṭas n yixxamen di taddart n Baba... Ad uḡaley ad k-awiy yur-i, ḥima ad tiliḍ anda lliy necc.” (Yuḥenna 14: 1-4). “Ayen ur iwala ney ur yesli yiwen, ayen ur ixemmem yiwen belli yezmer ad d-yedru, d ayen i d-ihegga Rḥbbi i wid i t-iḥemmlen.” (1 Ikurintiyen 2:9). Ur telli tutlayt di ddunit s wacu ara d-yesfehmem ney ad d-yesmekti ccan n

temdint n igenwan i d-yettwaheggan i wid iteddun deg idarren n Sidna Eisa Lmasih dagi di ddunit.

Deg wemkan n tfekka n tugdi (Imut), Imelk ney amazan n Rabbi yettwazer di tugna-agi taneggarut. Yettraḡu ad yawi rruḡ zeddigen yer Rabbi. Rruḡ d rruḡ ttwaserḡen seg lḡebs n tfekka n lḡeṭṭa ara yemten, u ṭṭalin s tewwura yeldin n igenni yer Eisa i t-iḡemmlen yerna yemmut fell-as yef ṣṣalib. Aeiwed n lferḡ yettraḡu-t zdat Rabbi anda i t-id-isellem Sidi-s d Mass-is s wawalen-agi n usnemmi, “Azul, a amdan yelhan yerna d adiq! Kcem-d ad t-tebḡuḡ s lferḡ-iw!” (Matta 25:21). Cciṭan ur yesci ara lḡekma fell- as, axaṭer “Ameybun- nni yemmut, rran- t lmalayekkat akken ad yeqqim yer tama n Ibrahim di tmeyra deg igenni.” (Luqa 16:22). “Xenni sriy ict n tmijja zeg ujenna teqqar: ‘Aru aya: Sseed n yinni i ya mmten zi řexxu d tsawent di řxedmet n Sidi Rḡebbi!’ ‘Ih, s tidett!’ inna Arruḡ. ‘Ad sgunfun seg uxeddin- nsen, axaṭer lfayda n leqdic- nsen teddu yid- sen.’” (Aweḡḡi 14:13).



A meyrî ezizen, ad k-iɛiwen Rebbi ad tefkeɖ ul-ik i Win i k-iɬemmlen, axaɬer Netta yettmeslay-ak-d tura yenna-yak, “uɣal-d ɣur-i s wul-ik meɣra.” (Asmekti 30:2). Efk-as i Ɛisa ul-ik iɛeɥɥlen, iɛeɥɥlen, i ɣɥuza, ad ak-d-yefk ul amaynut d lbal amaynut. Ur t-iɥɥeyli ara wul-ik n tkerkas ney ur tɛdeffer ara lebyi-s, axaɬer “seg wul n wemdan i d-ttasen yir tikiwin i t-yettawin ad ixeddem lbaɬel...” (Marqus 7:21). Ɔbes ddnubat-ik, ɥɥef deg wayen yelhan, “axaɬer ddnub ixelleɣ lɬeqq-is - lmut; maca tikci n Sidi Rebbi d tudert n dayem di tdukli akk-d Ɛisa Lmasiɬ, Ssid-nney.” (Iɣumyen 6:23)

U keɕɕini i d-yefkan tudert-ik i Sidi Rebbi, “ɥɥef deg wawalen n tidett i kkun-slemdey, d amedya ara tɛdefren, qqimet di liman d tayri i ɣ-d-yefkan di Lmasiɬ Ɛisa.” (2 Timuti 1:13). Ɔef ssebba-yagi i d-yura Bulus

di 2 Timuti 1:12: "Ssney win i yef ssersey laman-iw. Qnesey belli Sidi Rēbbi yesēa tazmert akken ad iḥareb yef wayen i s-d-yefka laman-iw alamma d ass-nni." Bnu iman-ik di liman-ik di Rebbi, zḥall s tezmert n Rruh iqedsen, ḥrez iman-ik di tayri n Rebbi, ḥrez allen-ik s Eisa. Netta d abrid, d tidett d tudert, d Sidi-nney ara d-yuyalen s lqerb akken ad d-yawi arraw-is - "Agellid n igelliden d Sidi n imawlan." (1 Timuti 6:15)

"I wenni izemmaren ad kenniw iḥḍar zeg uyelluy u ad kenniw yawi s řeib d řferřet zzat i wudem nnes n ueuđi - yar Arebbi weḥd, amsenjem nney, s Yeccu Lmasiḥ Siditney. I Netta ad yili ueuđi d řeezz d řḥukm zi marra řweqt n zik d tura u i řebda d řebda! Amin." (Yahuda 24-25).

Adlis-agi "UI n wemdan" yella deg ugar n 538 n tutlayin d tentalyin yettwasqedcen deg umaḍal. (Tafriqt, Asya, Agmuḍ Alemmas, Marikan n Wenzul, Urupa, atg.) Adlis n Wul-nney yella tura dayen deg tilifun n ufus, deg tablettes, atg. seg www.angp-hb.co.za.

tugniwin n wul yellan deg udlis-a llant dayen s talya n tfelwiyin timeqranin n tugniwin s yini (86 cm x 61 cm) yettwaqqnent deg yiwet n tmezgunt n 10 n tugniwin. "Ikarḍa-agi n Wul" zemren ad ten-id-tafeḍ s tyawsiwin n Urupa ney n Tefriqt yerna ttwaqbalen ladya akken ad ttwaseqdacen s tdukli d Udlis n Wul i uselmed n tyuri, i usselmed n tmesbaniyin s tyawla atg.



Txil-k, ssiwḍ-ay-d ma yella tzemreḍ ad ay-teiwneḍ s tsuqqilin nniḍen n tsekla-nney n Linjil tilelliyin, s tyawla, s tutlayt i tzemreḍ ad tessuqleḍ tasekla-yagi n Linjil. Tallalt-nwen ad tt-neeḡeb.

Ma yella tufiḍ asfel di Lmasih, ney tbarked s tyawsiwin
nniden s tsekla-nney n Linjil, sawed-ay-d. Neḃa ad
nesnemmer Rebbi yid-wen, yerna ad k-nemmeki
ugar di tḗallit-nney.

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