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OKHOLE NO OSO ORIA

O

ONO OKHOLE ORION NU UGHEGBE

(Edudu Igbe ribhọr na re muijemi)

One ebe na otọle France ada gbonlen bhe eke ikpe 1732, ada fiole egbe denegbe, gbo kie gbonlen na re temole Osenobulua bho Otọ omanekwi, ohenlen J.R. Gschwend bhi ikpe 1929, aki gbonlen dagbare bhe eke urolo negbera 250 bho obe ene to ene to one emonlen Osenobulua, elea atiole (All Nations Gospel Publishers) eki ghale bhiya ebholo no bunse 127 bhu ukpe edenelena uro ebholo, ukanle erio, bi ene reoghọ Osenebulua gbo khie mien ewanlen bi emie orion Ose-emuata bi elele na mien bhu uhomuje no Osenobulua jele bhu unu Ezikiel no Ohenlen bhe eke ikpe 586 akwe bi Ijesu. "Iye ri orion osogbon rie bi okhole osogbon, eni bha da kien eria no ose me. Ime kikion Osenebulua no se bha Ezek. 36:26-28.

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ISBN 1 - 874934 -25 - 8

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P.O. Box 2191, PRETORIA, 0001, R.S.A.

(A Gospel Literature Mission financed by donations)

(Reg. No. 1961/001798/08)

OKHOLE NO OSO ORIA

UKOJUWO OSOENOBULUA O UWA NO OJU DA WENA
(1 Jn. 3:4-10)

Bejuwe tiọ oneba nan, len bhọr okhole, ghe, inia odia bo onoria ru ghegbe ghe egbe. Sade uwe re yo otue O oyo otue we khin, ono bha rebhi ljesu O onọ weghe bhi ljesu, uwe de daghe egbea bejo Osenobulua daghe olele. Uko-okhun egbe malen ne eria daghe, Osenobulua ekọ okhole oghe (1 Sam. 16:7). Osenobulua wo daghe malen bejiman khin.

Oju ole aba ebhahogholi, ole oje ebiuki bi ebor ose onagbona no re egbe no osole khọ khọ ehi no ose orukpa no ri ikpia bi ikhuo lu olukhorlo. Bhe enen eghe na, bheghe ne egbera eseli ohogholi wo bun ne ha regbe khokhor ohelen no osi ljesu. Ona damien, oju tobole daha hie ebholo ghe ehe osi efua olele khin (2 Cor. 11:13-14). Oju ne ebor sonagbona da mune ebholo gba bha agbon ebuiki ne he daghe Osenobulua O-huemonle, ghe ljesu oyu mi no mie manle fan (2 Cor. 4:4).

Eluemikholor re bhe bi ene bha reobhi ljesu eyu uyumi onon edaye rue elolo bhe ejo Osenobulua ye. Oje elimebe re ele khian (Eph. 2:1-2) okpano elolo no osele de tugiea nea da len egiele ye, uwe de agberanle ededemide ole khian. Ono oria no vole ole bha lue emiebe ohie egborle. Ramude ona ole omo no oso Osenobulua da vae no da ria wena oju ebhea (Jn. 3:8). Ramude ona ze egbe obọ no Osenobulua, khuo oju fia, ode negbe, sike Osenobulua be ejoda sike (James 4:7-8).

Bhe ejuwea datio one ebe na, uki tiọ one edudu no ribhor, eni we da daghe okhorle no ose. Jeo orukpa no Oso-Osenobulua da guano wo okhorle.

Pebhor Oluemeabe we khi, Eye yole imen bha lui emikholor, emo Osenobulua datale iman hayole iman mon emeabe, imanle hie egbe manlen bi emuata nemanlen. Iman ha ko ozi man Osenobulua, ode roobor rekhanlen ebor tale no re lue ebe diale. Ode re emiebe manlen humanmalen bi ukpekha bhe

ẹkẹ emiebe rebhe (Jn. 1:1-10). Aranlen nọ ọsi ljesu nọ ọmọ kpemakhia bhe ẹkẹ emiebe rebhe. Oju rekhian Ọ Osenobulua rekhian? Cbhi emiebe we khin Ọ obhio Osenobulua. Emiebe ha re khian, khe sionlen, vie buo Osenobulua re. Ọde mien fan bhu uwede nọsi ljesu nọ vae bhọ ọnan agbona dọ mien eluemikhọlọr fan, nọ re fani iri ọsi oju bi ọsi emeabe si man bhe egbe re. Ọle Ọ mien manfan.

Iyalo nọ ọsọ Osenobulua nọ khiale uwe ye, nọ lenlen elekhoknọ re bhe, ebe rimanlen bhe ọkhọrle bi ebi manlen re luemili ye bi ebi mankhi reko nọ Osenobulua, Osenobulua ọle manmanlen ehọr, ọle ye hehor? Ọle manmanle elolo - Ọle ye daghe (Ps. 94:4) Ukpelolo nosi Osenobulua daghe ọnọagbona rebhe, nọ re rahu nene diegbe rebhe, bi ọkhọle nọ sele yianlen (2 Chron. 16:9).

Ọi daghe oranwen nọ ọrebhe ze, ebiuki rebhọr nọan-so - nọ Osenobulua da daghe eluimikhọlọr (Job. 34:21-22).

Ijesu bha wo ze egbe nọ ọsọle obo nele, ramude ọlenle rebhe (Jn. 2:24). Ramude ọna, egbhonghọn ọse enan re emiebe rebhe human bi enan daghe emiebe nọ sele. Eromon ọse ene riani nọ Osenobulua bha hane guezọr, emiebe nọ ọsele bi ene nilen bhe ẹkẹ eku. (Matt. 11:28-30).

Eba Re Eni Ẹdudu Ta

EDUDU NI HENHEN

Ọne ẹdudu na, tọkhole re nọ ọsi ọnọ bha len ljesu, ọluemebe nọ okpia bi ọnọ khuo, ọni emọ Osenobulua tiọle eluemiebe, ọni ọnọ ọria nọ oju rekhian bhọ ọna gbonna, bi ọne efua egbe re khian bi elolo bhọr nọ ọsọ ọria. Ọna ọni ẹdude ẹmoata nọ ọse ọkhọrle be ejo Osenobulua daghe ọlele. Ukpelolo nọ gian nọ yie yie re, ole re khọkhọr ọdeyon gbe. Prov. 23:29-33. Remanmen ọnọ ọria ni nọ deyon gbe, nọ ye gbo gwanọ ọbhe nọ ada, ni mien ye man ọnọ ọria ne ewanlen ki yulu, bi nọ ri bhe eke iluakhie, isusu ọkpa ebọ re khian bi izaka zuyon. Aranlen ọkpavunle elolo bi iti te. Ejo eyon damien, ọhare kha



1. ONOR OKHORLE NOR LUE EMIEBE

me bhe elolo, oha re ha me bhunu, oda re me bhu urulu. Ede haki we uki dia bo one eyien solo.

Elo ki gbogbanlian, ewanlen ki yuluole, aye len ebo ta. Elo oto onu uhumon no oso oria edudu gbo re bho, ekeokhorle no so oria elanmen ki ke vuonlen, no kio orema ose emiebe keke, bi ejo okhorle kien edese, bi eje emiebe da jere. Osenobulua nan bhu onu nose ohenlen Jeremiah tamanmalen ghe oria bha sabo len okhorle no oso oria. Abha mie be re ehie khian serio, omanman khomon na re egbe danlan. (Jer. 17:9).

Ijesu tobole tale, ghe ekeokhole no osi oria emiebe da giere no ro oria lu okukholor, ugbele, Igbo oghelē, ilegbe bi emiebe ne kele, eku, ibhakhia, elolobho, irukpe gbe, ihianbheghe, ilueme uhiuki, ene milien na re bhe eke okhorle eda vae – no ro oria khinibha khia (Mark 7:21-23).

1. TONOTONO: Be ejo ose nōsi tonotono ye orebhe, ena okhorle oria ye, ona re tare olukholor osi ituegbe khulun. Oje elimiegbe, nore kien ehi nōsi orukpa nōsi Osenobulua, da mue ejele no osole fia bhu uwede itue egbe khulun, ramude ona oda kie oghian Osenobulua – no oje eli miebe. (Isa. 14:9-17; Eze. 28:12-17).

Itue egbe khulun edese uwa eranle ona vae, oda jobo, jo oranwen. Eso re efe hio, eso ri ime yi sikulu hio, ukpon no ghanle hio nan ada daghe egbe-ene ekhorle ye lo, Eki muni ivie, ekan bi okpolika bho obo be gia gbonlele bhe ebe no si Isai. 3:16-24. Eso re ebe bia aba ele hio, ebholo ne nan vae, eba re luemiliye bhi ise, unē ne sabo rie, Eki yelia ghe Osenobulua oguanō ituen egbe okhulun, ukpokpano ono de egbere, Osenobulua ki tuenlen okhulun – 1 Pt. 5:5. Osenobulua guane ehio bi enetie egbe okpa emili (Prov. 8:13) Ehio udumian ole rere ihiabhe egbe muo oria guoghōa.

2. AWA – ona mudian ne ebe efuelu egbe guanō, ibhakhia, igboghelē. Emiebe na tale bhe ena gbo kie bun bhe eke ona agbi itanloloa na ki ye, na re te-emoata imanle de rebho bhe ebi Ijesu kata bhe ekei ikpe – ne gbera, bhi ikpede ne kikeke

de dia bhe eghe Sodom bi Gomorah. Oyi ghe eni emiebe gbo okpia bi okhwo iri okpa, oki ye nabhe eke uwa no ose ene yo otue, uwa ebe ne kokhulu, uwa ebe bi eji ibhokhan isukulu dia, oni wenan okholo ye ye me bhe elolo, khere khere ore na eria bho okhorle bhu uwade edudu na fghe, eji ikpia bi ikhuo da re egbe hualo, ebe ne muno edudu okhobhe elolo bi uwede ne bububu, eni Osenobulua tiote emiebe ole ona gbona tiote ebeme. Agbon na sabo ka, isen ikpia bi ikhuo elele ne mien bhe eke ene milina, edudu na feghe bi ebe ulukholo, eki do ke egbe ele re bhe ekokpokpo, iwene ekhole bi iluakhie. Okhobhe elolo bi eno obo bha ye yanle ikpia bi ikhuo, eki tie egbele okakulo bho ona agbi itaneloloa na. Uwa na da gbikhelen ye, eni okhobhelolo da giere. Ekakulo nosi Osenobulua bi Joseph no khiele (Gen. 39) bi ebhebhe ebholo ye re ena mujjeme. Bhe agbonedele bho oto Zulu ne bha lemo Osenobulua, Ebo gbo okpea bi okhuo ne gbo oghela, enan bho ki manmale ne bho yole entan "eloloa emiesili, eni lomom bho la ye ne manlen guzor ukpede ibhuohien. Osenobulua tamanmalen ni manlen eye ro olukholo ghenlen, okpanor rieobobhore. Olukholor obhe bhe no oria re lu ogborle egbe, ukpokpanor ono gboghele rauhi bhe egbe no osole, iman bha kuelen ghe imanle ukojuwo no ose ahuelimi no khiale no yenlen bhi imanlen no Osenobulua rei manle. Oyi manlen yanle egbe manlen, okpanor Osenobulua yanlen manlen" (1 Cor. 6:18-19) Ono kire khi no ria ukujukhuo no osi Osenobulua, Osenobulua ki riala, Ramude Oikhiami, okpanor iman bhor oni ukujukhuo. (1 Cor. 3:17).

3. ONE ESI tagie Olukholor osi ideyongbe bi ohule. Elanme no gbi iton, khona no guanor emirebhe nga sololo bhu uwade no osole, okhiale, oi gbiton, onu uwede nan oleor okhole olue emiebe da zilolo ne gbiton, otanebhagha, edudu nebha gba, itiabe ne bha gba bi emi ne bulun. One gbe naha kien ukujukhuo nosi Osenobulua no yenlen aki da ro kien ejie gbiton bhe ebale ne men bi ilolo ne gbiton be ejono sisiga ye, ene nei itaba bhu unu, ene sie ebe no ria oria uhomua, ne liikpiukhumu ne muoria. Ene bhola ne sisi ga na bi ebe ne ria oria uhomua eki gbanor ikpia bi ikhuo urulu bo onan bha se ka mieghe. Ahu no osi Osenobulua okpa la tan eneriani ne ki kien ene sisi ga bi eguomadia no osi ojeelimiebe.

Eri ukpunu go Osenobulua eso ribhɔr ne srsi ga bhe eke uwa otuɛ, ramude awa no gio Osenobulua ukɔpkano ebhɔ se ye siɔ le ramude ele bhɔr bha lense ghe ele bho onu kojukhuo no osi Osenobulua. Bhe emuata uwe lemi Apostle Paul tale ghe imanle bhɔr onu ukokjukhuo nɔsi Osenobulua bi orion nɔsi Osonobulua nbhi manlen. Ramunde ɔna, ɔno ria ɔni ukokjukhuo non Osenobulua ki ria ɔnɔ ɔria (1 Cor. 3:16-17; 6:18-19).

Oria nɔ mɔn ohule ɔmenanle, oye emili so so bhi iyalo Osenobulua. Imhanle le ebale ni iman yienlen, iman wo yienlen ni iman hale ebale. Ono ohanmen gbe ale ebale ɔki khon, ɔkpanɔr ɔna nɔ mɔn ohule evie okpa vie, remen remen. Ohule gbo khon, ogbo vuon. Be eje ebe nedele tale, uhi nɔsi ohule bi edeyon gbe udolo udolo are gbonelia. (Deut. 21:18-21). Edeyon gbe bi ene hule obogbele eyunoo.

Aha miɛ owe bi ebale Okpa uwe yo ye ude ke rue esomikpon Prov. 28:7, yere ɔnɔ fele Oso, Ohule Bieguomandia noie be yole, ɔdayu kegbɔle bha gberalen bi Obalo. Emiebe nɔ ribhi ideyon ike tale. Akewo len ahoje ekiriɔle fiɔr. Osenobulua tamamanlen bhe ehe emolen nɔ ɔsole ghe ɔdeyon gbe ribhɔr nɔa nabhe eguale nɔ ɔsi Osenobulua. Eyon ye ebale, uda mi adale, ɔi ro ozughu khian, oye gbɔr ɔkhole, ramude ɔna ene da lue emili uhuki. Eluemi kholor egbugbele, eye gbone egbeno-selea ne he lue sade ewanle gba nele. Ideyon gbe ro ɔria tanɛ emolen i uhuki. Ewobi ɔkpa deyongbe (Prov. 20:1).

Ene khien eyon bi ene lue eyon Nokakale era uhi nɔ ɔsi Osenobulua; Osenobulua tale, uwe dumuan ekakulo ese eyon na ekɔ ego. Ewanlan bhele bhele bi ofenmuele se lue eyon. (Isa. 5:22). Ude guoghoa su re eyon nɔ obolue da, uki a renele da okuɛɛ edagbe (Hab. 2:15). Bhu uwede emoata oluemiholor khien eguale nɔsi Osenobulua. Ibha gi malen hiɛ egbemanlen, eria ne bha khia bi enege ebɔr bi ene gbo oghɛɛ bi ene ho egbele bi oyi bi ene monlen ohule bi ene deyon gbe bi ene runu ria eria bi ene ra oyi enan so so da ye eguale nɔsi Osenobulua. (1 Cor. 6:9-10).

Olukholor nɔ ribhe egbe eria, oyi ma bha len. Eso bhe enu

usun khenan, Ɔkholor rebhe, ibha khia bi ene ekhole yelo, ene gebor bi enu nu lela awa. Ebho kien okhian egbele bi eye khon khon ikholen, ihien elolo yie bhe emili nosi osi oria. Okho ekele, eba da sabolu ekiatale. Eki ha nabho bholo bi ogbakha ki ke. Eki ha hien elolo yie bhe emili, idagbe, efuegbe ki awena, eki ha lue enemili na rebhe. Ene lue enemili na rebhe gian eda nabhe eguale nosi Osenobulua (Gal. 5:19-21). E hkion odayon gbe no ria oria, nare merio jo orion nosi ahuelimi no khiale wuon (Eph. 5:18).

Ijesu tie ebholo rebhe no ohamen emien onon gbe Ono rekhi no bhamen gbe bumere nu do muamen (Jhn. 7:37,38). Vae ono obhamen gbe gha amen, vae uwe no moigbo do oka nu le. Vae de emili nosi orion eyon bi amiyienle uda re igho de (Isa. 55:1). Ono kire khono no muon ona amen nan, obha amen gbo kie gbole. Amen nina re nele wuon de kien okpede noha ra amen uyielen na eria uyielemi noi molen ofoghe. (Jn. 4:4).

4. ONE EI tare odimenlolo, aisasa nare lue eba tamon oria bi azen. Izeudu ohan dia ba azen (1 Sam. 15:23). Okpia no molen odimelolo noi holo no wena egbole kpa odo gbea, ebo ria egherebhe ole ebo khokor noha monlen (Prov. 21:25-26). I Joshua da tamen ibho-khi Israelites, ibha ehe mudian bhe enan hoho, ejeje! Ibha khien ekele khonmoto! (Judg. 18:9). Efun egbe wowena bhe ekeo odimelolo bi oisasa no re mie emili bho obo Osenobulua. Ijesu tale khankon re nabhor re nabhor uwede ekhu no dia khien (Luk. 13:24). Ono rekhi no guanle dei mienmi (Mat. 7:8). Eguale nosi Osenobulua ki loya no kakale bi eria no kakale kholen miolen (Matt. 11:12). Uyumi ededemide amien bhor. Oi giamlen da ne eromon. Oi gimanlen da guanor emi elekhokho nosi Osenobulua. Oi jima da mien emili efe no oso-Osenobulua! Uguoghoa amien bhor. Osenobulua hanea talor, nu uwe reokhole nalen bhe elenan, Oju ki atiea ewie, O eghe ni ki re miobor na bhor amie ghe one ghe ni bha vae, eni uwe ada yu bhe eke abha ni, bi onoi bhalen Ijesu. Osenobulua tale, ua hu urulunosi Osenobulua elana, eha monlen akan ehor be je ene biemanlen vade re monlen akan ehor jo Osenobulua (Heb. 3:7-8). Eke se yuno bhe

eke orion, ne denn Iwena eni isiola okhulu bhi ikpede nonso oto ghe?

Ukpede ne ewie bho yo ose. Ukoko ei, ene ebo ro weni iwena azen, ona reji olukholor nare mudu bhi iwena azen, ene mimianlo ne eria, ene zi iduna bi enekele, nere mudu bhi Osenobulua no yielen, Bhe eghe edamen bi ekkomon, iloya bi iluakhie, oli taman manlen ni malen khuele tiq Osenobulea no yielen, no muegbe no re himi, no oria reha damen ehi nomen bi ehi noimen, ranmude Osenobulua gbelolo ghe oria bhu uwede no rekhanlen (Ps. 37:23). Imiq onq khonmon? Ole da tie enewanlen bhe eke otue, ne ne eromon nalen bi eke isebhili ole bhu uhonmon bhe eke elili nosi ljesu. One eromon na nale bhe eke urebhor dei re egbe danlan onq khomon, Osenobulual ki ro ofure nanlen, olukholor no relu oki rebole. Ramude ona ko ozi ma iboloe ane eromon ni iboloe bi eje egbe da danlen. (James 5:14-16). Osenobulua ji ibhokhi Isrealites oda tale, ibha ha muni imon se bha kuobhe eke eranlen bhe eji bha da lue obo, ibha he ji ibhokhanbha ha ro orion noi men mi imialo, O neha guanor ebe onq eghe ki taye O eki afini ikhumu O ekia guanor bho obq nosi ono rahu oju mimianlo eyq jele aguano ahu bhe egbi tolinmi. (be je ebo nera ahu nosi ene yulu wena) Osenobulua khoekele Ose lue enan" (Deut. 18:10-12) bho olele (eguale okhunlu) Onan agbe bhola ne sibhu uwede re bi ene rahu nosi oju lui iduma, ibha khia rebhe bi egbugbele, ene gebor bi ene bha ohogholi bhe eke ota bi iwena" (Rev. 22:15).

Eguano ibhude bho obe ene riani ne ra ahu eneyulu bor. Uha luq ona, uwe ki kion onq bha khia bhi iluq oboh. Ime Osenobulua nosq bha (Lev. 19:31).

Ebhola deha tamaien nu we ha guano uhonmujie bho obe ene so Oseli ohogholi Edq tale ime okpa kweno ebhola guano uhonmujie bho obe ene yulu bi obe enian elimi eki ze eneyienlen obq. Uwe ki waniqlen ne ele, ibha ka ehq ebe emonlen nosi Osenobulua tale, lbhe eika ehq ene rahu elimebe wena, ebea tamaien da kiemiesili je (Isa. 8:19-29).

Be juwe tiq onu ukpebbie ebe na, Osenobulua ne talq, otie

nu riobosibhi iluemikholor re, ua ru uyielemi nō ose nalen, oni orion ose ei, no rie bhe keokhōle zilolo nemen maien nuwe he rebhor, oki ha ro ofenmuwe bhōr ekeokhōrle. Eebhōr uwa mēn, imōle men bi eria ebhe bhe aki taye sade imen kien ogo Osenobulua bhe ekeata Bebhōr laki sunu sade imien ye yi ikhenlen, ejada hoalo bi eja gbonan da lue ebesabō. Nire hadaghe one efe nōsi ljesu, ohanlolo nai eke ofure, Eghoghō nō ota sabōr oriri nosi ole, uyienlemi ededemi-de ne eghoghōn ye, ena uwe da daghe emirebhe nu uwe eleobōr bi nu we da rie elolo kle, sade uwe ki gene ji ljesu vae bhi uyienlemi nōse, bejo ofemu nōsi oria bi uyumi re rō oria kie eguomadia nosi oju. ljesu vae do mie eneria ni fan nere kie igbōn nosi oju bha agbon nosi sele rebhe ramude ofun yumi no muele (Heb. 2:14-15). Ono orion nō rō oria luemili odimelolo nai re reō bhē emonosi Osenobulua oki re uwe monle izeudu ohan nō rō okhōle nōr ose dia bi ikeke ei.

5. EBERIA EBE de muemili rialia non bi enme non khōekele eghe rebhe. Ikhoেকেle, iriaemilian bi ekele non khōlō oria egherebhe ru uyiemi okhōrle nosi okpia khian bhe eke uwede eso oria ki gbu gbele. Uwe de ha zakhuakhua, uku ha mue egbe bho onuwedena nure ha de yieyie onō okhōle eberia nan nō ose, isukpa ua mien isusu vae. Odiami nore yōle orie bhe eke okhōle, bhi ljesu no miefan. Eki woh mie okhōrle eberia ki re khian, isusu kpa orō oria mie (Psm. 37:8). Okhōle eberia ukpubi non bi arialia (Prov. 27:4).

Alue emili bho oleghe. Emili uhuki non sō oria rie emo obo ole gbano bhō okhōle (Eccl. 7:9). Sibhe eke ikhoেকেle re (Col. 3:8). Ene ofemu eso eso Ze egbele udu nere re emoebe ne manmalen se bi nere soikhili, ukpokpanor oi dia be eyon nosi bhi obi nosi eyie re (Deut. 32:33). Isoikhili woembho obōh jō oluemoebe, okpanor Osenobulua de ha olue emiebe osa. ljesu tale, hue emon oboe be juwe re huemon egbe nose (Mark. 12:31) Huemon iyaie (Mat. 5:44). Osenobulua vole bhi ive ghe ode reboi ene lue emiebe sade imanlen rebor ene lu manlen ele (Mat. 6:12). Ukpubi bi orion nare guinezō Osenobulua guano.

Aranlen bi okhonlen ri ele bhe ekio okhole ramude onan ofure la ka jere bhe ekio okhole sade odei tomi.

6. ONE EYIEN hie eve bhe eke ono obhiogba na tirole eden no ria ikolu bi omole nele bi Osenobulua kolua. Oju wo ha hielolo yie bhe egba Adamu bi Eve, be jo daghe eki oje onangbona, Eyilen bhe ekio okugbe bi jo Osenobulua dibhe ejo ghe kea. Bhe eke ihienlolo yie oju da manman uria dale, oda gene raelia bhe eke ikokhian bi omole nere no Osenobulua ye. Oni hienlolo yie nan nosi oju bi osemen kpa oda me no ye ri oria bhor okhorle ogbe eghoghon sie ebholo bho okhole re sade edaghe eria ghongho eyielen uyiemi ofure. Ihienlolo yien bhe emili si eria noi me re bhor okhole no re ria eghoghon no se eria no si ugbele re. I kewo mionan bhu uyienmi nosi ene rio okhuo. Qodo oria no hienlolo yie bhe emili kaka ne ono khomekele, oala soikhili oki ria emilian. (Prov. 6:34). Bhe eke idueki be jo uwedo uyiemirebhe dia oi shi iloya nai sabo tare bi eghilian. Ene wena no Osenobulua, etemon Osenobulua bi ena khase bha ye khia bhi ihienlolo ze bhe mili so Osenobulua ro mon no sole wena gbera osoa. Ede ha bhe egbe egherebhe, ihue emongbe no khiale no si Osenobulua ki voun len no Osenobulua bire kuo manlen bhe eke okhole bhu uwede ahue elimi no khiale (Rom. 5:5). Oiujiro emiesili ne khi glo osenobulua bi uhumuje na jele le oki ria ramude ihienlolo yien bhe emili no rio oria bhe egbe.

7. ONA AKILE are rekhokhor emiebe ohule bi ihue moegbe nosi igho no kien agiotor nosi iwena oso oju rebhe. (1 Tim. 6:10) Akile eso re bho oto congo neha la ahihi okuese eda vea bhe ekele yu. Oriya no mon ohule oholo no tan oboi nosaleia re mie kpa ona abor gbele oi ono monlen. Owoh zakhuakhua egbererebhe bhu uwede no diale bi ono bha dia nore ha mon uku ne bunlu ose ona gbona. Ijesu tale, eha sie efe koko bhe eke ona gbona, bhe ejo efen bi ododo da riaemilian, bi ozigan da gbe ekhua ra. Ramude onan re efe no ose ya bhe eguale Osenobulua bhe eje no oyi, bi ododo bi efen sabose. Okhorle no ose de ha rebhe eje efe no ose ye. (Matt. 6:19-21). Achan bi uwa no osole idolo are gbonele ramude ehue mon ivie bi ekan bi ikpon (Joshua 7). Judas Iscariot no obhokhi

Ijesu toborle riuri bhu urulu nosole ramude ihuemegbe nosi igho oda khie Ijesu ne ebiananlen. Oye noi igho olukholor bi oni ivie ukpokpano oni ihuemo igho no rebhe ekeokhorle no qosq oria. Ebholo nai sabo ka bhi ikpia bi ikhuo ukanle eria rebhe agbae bhola keke wo yienlen bhu uwede okwa keke eki a guane efe bhu uwede noi re khi efio onolo e ru uwa bi akasi riu une. Nare wo fee bhe eke abha mieson gbe sie ebholo bhi oyi bi oghele ole ye re ebholo riuri re hoa. Ihuemo egbe nosi igho bi ohule woh mon ibhio ne mama bun, ihu-mon otiti, ahu, aki sabor ha re ebholo khian, nare fe aki ha deyie yie obhio uguale, nere ha mon ahu nere ha khokho oso Osenobulua, akiwo mu elili nosi otue he bhu uhonmon gbera Osenobulua no oje eki are elolo gbi ibhio Osenobulua ne ho ne gene re emouata re khian Ijesu ne bha mu elili ene otue na bhu uhonmon. (Mark. 9:38). Ijesu tale mue egbe tan eloloa eje orion ohule vae bhi iyienlen nose, ramude oyi ebor oria monlen are tiola oria, eboi re fe ye (Luk. 12:15). Okha no osi onon fele khona: Onon fele nan da ha ribhor no mon otot esili nada kemili Oda ha zilolo egbole, ibhe ye mie ejea munon ene ebale nou. Bi mien ki luye llen ebi luye, oda tamai egbole iye woh kie bhia ba one eru men na, bhe ji nei iyan bi oka, I ki taman okhole me ehie wo men, uwo mon emiesili rebhe nu guano bhe eke ikpe ne bunlun. Ayielen bono bono ale, ada eyon, ahoalo. Eni Osenobulua da non talor, uwe nu uhuki! Onon asuna uyielemi nose ude rie me, onoa ki yan ene efe ne ese nan adi lemi. Iyan oa ye dia je ene enani ne fele ne bha len Osenobulua (Luk 12:16-21). Ahare mie oria monlen onagbonarebhe bhe elele oda mu uyielemi nosole fia Ona da me bhe elele. (Mark. 8:36). Ramude onan I tanmaen nu he ye zaka zuyo ebua da bi ebua le, ukpon nua re yor nare mierior je emili uguale nosi Osenobulua setua, ode re emirebhe nu guanor rie... Ramude okhole no ose di ari bhe eje efe no ose ye (Luk 12:22-34).

8. OJU aba ohogholi bi reje ene bha ohogholi rebhe. Ole onon ze malen udu na re lue emiebe, ole ro okhole khian. Ijesu tale, imo no osi aba bha bha khi, ono oju, ebe ria aba bha bhor okhole bha ye lu. Nare moun ona gbona hen ogbugbele owoh khi abha seka mie emoata bhu unu no osole, ramude

emuanta riọ ọle bhu unu. Oha bha ohoghohi ebe khi woh lu rio ramude obha ohoghohi okhi, abe ebha ohoghohi rebhe (Jn. 8:44). Ukpebhio ohoghohi bi udedeole okpakhien. Ohoghohi rebhor na runu ta, onan ru ugben gben ribhor, ona ye lu dagbare ye ribhor. Ono muan adima bhe egbe obha ohoghohi non oi hianbale ota ta. Osenobulua bha ohoghohi obhio Osenobulua bha ohoghohi (Titus 1:2). Aha ki mierior imanlen ki yole ikoyan non semanlen okhi, imanlen daye rebhe eke ebiuki imanlen ki bha ohogohi unu bi osi iwena (1 Jn. 1:6). Ukpokpanor olele ke (eguale okhulu) ene agbe ebholo ne lue emiebe bi ene ra ahu oju ziduna, ene luo-okholor rebhe bi ene gbugbele rebhe ene gebor bi ene bha ohoghohi bhe ota bi iwena (Rev. 22:15). Osenobulua kho ekele ono soseri ohoghohi (Prov. 6:19).

9. OMA AHLEN HIEN tagie okhole nosi oria no sor oseli nalen Ghole bhe ena, ogbitun bi iweno oju oi ye gbo mie uyumi ramude ebor mie bi olukholor nor lu egherebhe, oi ruelolo bi emiebe okpa lu, bhe ekeo ona bhi ye sabor bhuo ohien iwena no sole. Ono okholo oseli, sabor bhuo hien egbe so, igbo ye mie ori bhe ekpokpo. Ono oria quezor nore ai de ba ono oria, oi de baoria no re ha no oria quezor. I gbo mie oyulu egheso, ahare mu elomon no khua tonlen oi ye hon, oki dia bi ewanle yuluofoi ye rie eria ramude oye mon uriqbhor. Osele ohoghohi oki ka le ehor, okier hare khalen ebe elimiebe ta, oikiye lueleba ohoghohi (1 Tim. 4:1,2; Heb. 10:22).

10. ONU UKPELOLO nosi Osenobulua daghe emili rebhe ne nebhe ekeo okhole. Emili sabo reko non onu kpelolo no olen-meeranlen, ramude ona oi len emirebhe bi odaghe emirebhe, no oria ria bi ebor holo non lu bhe ekeo okhole. Uwe hare luo olukhorior bhe eke ebuiki, bhe eke ukpe gbo, bhe eke uhio ne rele, ejore ha khi, Osenobulua daghe erebhe. One elolo no ribhor one ebe edudu nan qiye wo diabor ebe elolo no oso oria dia.

11. ONU KPOBHIO OLEMEN ne eranle non viu ugba naga ono okhole tare ihue emoegbe no osi Osenobulua nor naga orion nosi oluemikholor. Osenobulua guane emiebe, okpanor

oholo emọ ọria, ọye mọnle elele bhu uyumi nọsi elue emiebe, ukpokpanọr ọki fie egbe denegbe si bhe ekeo okhọlọr re nọr da yielen (2 Pt. 3:9). Ijesu vae dọr mien elue emiebe rebhe fan. Eghonghọn rebhe eguale Ose, sọr ọlue emiebe okpa sibhe emiebe re. (Luk. 15:7). Onu kpebhio olemen ye rekhorkhọr ọnan aranleni nọr ọsi Ijesu Christy, obhio ohuan nọr oso Osenobulua nọ dọr gbo olukhọlọr ọse ọna gbona kua (Jn. 1:29).

12. ỌNE ẸHI muoian bhu uwede emọnlen nọsi Osenobulua Osenobulua guanọr nọr ne eneria ni talọr, no oju hiele ne ki muni iluemikhọlọr he, be ejea da sibhi uwede emiebe re, no orukpa bi ihuemoegbe nọ ọsi Osenobulua da vae bhe ekeokhọle nọn ọsele.

13. AFIANMEN IDULU ọle ijiemin nọ ọsi ahuelimi nọn khiale, ọne elimi nor tare eba Osenobulua diaye, ebo olukhọlọr khi bi ebe diale, bi ebi ibhuo ohien nọr ọsi Osenobulua diaye (John 15:26). Ọnọ ahuelimi nọr khiale ukokun egbe ada rọ ọle man. Oda sabọr yielen bhe eje emiebe da kien oje.

Ahamien be jọr ọne edudu naye, ọle okhọlae ye, vie buọ ebi-anlen, tuje okhọlea nalen, jọ ono orukpa emọnien nọ ọsọ le bhala bhe ekeole, reobhi Ijesu ne ebianlen, ukimiẹn eni (Act. 16:31). Ọri Osenobulua bhọr okhọle, emuanta nọn ọtale ghe ọle de fimanlen okhọrle de nọr, ọki riọ okhọrie ọsọ ogbon bi udu ọsọ ogbon rię (Ezek. 11:19). Ifre onan muiejemi bhe edudu nọr ọzeva.

ỌNE ẸDUDU NỌR ỌZEVA

Ọne edudu nan kiholo nọan fidenọr bhe ekeokhọrle eni ọda muhien guanọr Osenobulua. Ọne ehi muo opolo mọnlen, ọne emọnlen Osenobulua nọr yienlen nọr wena, omu no opolo nọr mọn unu eva, owo gia emilan bho obọ veva bhe ejọr okhọle bi oriọn da mie egbe, eji igue bi efunlu da jię kugbe. Ebọr ọria ria bhe okhọrle bi ebọr holo nọr lu ọbhue ole ohien (Heb. 4:12). Emọnlen Osenobulua yie ọlere ghe elele olukhọlọr uyumi nọn (Rom. 6:23) ghe ọrebhe gian de yumi, ibhuo ohien kue vae bho obo Osenobulua. (Heb. 9:27) Uwa ne ene bha



2. ỌNỌ ỌKHORLE NỌR KI LEN GHE ỌLE LUE EMIEBE

rebh̄or bi ene bha len ljesu khian dia, uhio ne eranlen da bhala na ku ugbe kuor (Rev. 21:8).

ONOR OKHORLE NOR KI REQBHOR OLE LUE EMIEBE

Bhe eke ono obor no zeva na, ehi da mu uhomon olimi monlen. Ona yie olue emiebe re ghe imanlen de yumi. One egbe nan ni manlen wo mama hole emolen, rukpon ruien, re ebale nan, nan huo e ose, nan tete, ni manlen kale eh̄or bejor bejor ada mien eb̄or guanor aki riernalen, odei yumi oki wea, ekhorle ki rialia, ahu bi orion ki a yielen ededemide odei ye mudian ukpede okpa bhi iyalo no si ljesu non bhu ole hien (2 Cor. 5:10).

Ene oki da muo oluemikholor elolo kuere one emonlen Osenobulua, oki feke a tan okhorle nore ahu em̄o Osenobulua. Ahu elimi nor khiale ki a bhala bhe eke ebuiki bi okhorle olue emiebe. Ono orukpa no osi Osenobulua ki bhala bhe eke onon okhorle khune ebuiki kua. Orukpa no osi Osenobulua aki vae bhe ekeole ebuiki ki kpanor, olukholor nan re elame kike da muijemi ki negbe. Ramude ona, omole nor tie ebe, ji ljesu no orukpa oso onagbona vae bhe ekeokhorle nor ose beji ebuiki bi eni iwena ekhorle rebhe nosi ebuiki ada sie bh̄or okhore re be ja ror ole le ma bh̄or one edudu na. ljesu tale, ime orukpa no osi agbona, onorekhi nor rekhamen di a monlen orukpa osi uyielemi bi oida kie khian bhe eke ebuiki (Jn. 8:12). Uwe sabor kwi emiebe sibhi uyienlemi nor se re bhe-ek̄e ahu nor ose, bhe eke ewanlen nose bi ewanle nosi eriabhebe. Onorekene, nor mene, nor lekhe ne, nor wo mama men, ole uki ji ljesu no orukpa vae bhe ekeole, ebuiki nor okholor ki ne egbe. Uki bi ahienhien sabor miekpamanle bhe eke ason, ohenlen aki zere ebuiki bi oni ukpebhe efua ki negbe. ljesu ole ono ohenlen nor khiale. Eghe nor re nabhi eke otue bhi Jerusalem, oda khu ne ebholo ne ha dueki kua. Oda sani tebulu elolo ru nosi ene na dueki ni, ene ha khin igbenekuku. Oda tale, igbonle bhe eke ebe emonle Osenobulua ghe uwa nosi Osenobulua eromon ole anan bh̄or okpanor bha kin role kien Ejo oyi da reko (Mat. 21:13). Okhorle nor osebha are manlen nor kien uwa no si Osenobulua, ukujukhuo no

osi Osenobulua. Oṛe holo nṛ a vienlen bhor, ọki huo ọle ose, orukpa ki wonlen, ihuẹmọegbe, eghoghbon. Ijesu bha vae dṛ re emiebe ọkpa human manlen ọi ye vae dṛ miemanlen fan, tanṛ manlen sibhi ighan nṛi oju re. Aha mie ọnon omọ (Ijesu) fan aẹ fia uki wo ni ọse ẹkiata (Jn. 8:36).

ONẸ ẸDUDU NOR OZEA

Onẹ ẹdudu na rema ebṛ ọkhorle diaye nṛi ọlue emiebe nṛ fidenṛ Oki tobole daghe ukponomi bi ẹkholomi nṛ haribho olukholṛ ni Ijesu da miolen fan bhu ukorun uwuwe. Bejṛ daghe ọni oran uwuwe no one ehi, emolen nṛi Osenobulua, remalen, ọki jeje ọle bhe ẹkeokhorle, ọki manman bale bhe egbe lue akhie bi eviẹ bhe emiebe nṛ le lulu. Bejṛ daghe ọni ihuẹmọegbe nṛ kponole nṛ Osenobulua reman bhu ukegbi Ijesu, ọni ihuẹmogbe ki lonle bhṛ ọkhorle, bejṛ ki manman re riale, Ijesu Christy no bhio Osenobulua ọi vae dṛ mue emiebe nṛ ọsọle ne bunbunbun, nṛ re dṛ yu bhẹ ejole bhṛ ha re da yu bhṛ ukhunlun kṛsi.

Nare gene mie a ra asan gbi Ijesu, su ukperu nṛi ọkhuekhuen nalen, ai rio ikpise khanlen ọbṛ bi oranwen ọd ayu bhu okorun nṛi bhe emiebe nṛ ọsemalen, ọrebhe daghe a moulen re bhu uwa nṛe ha kiẹ egbe bhe emiebe, ọda wo fio, ọkhorle nṛ ọsọle bi uyielenmi egbe dene egbe. Ohoa tie ebe nṛi Osenobulua bhe jṛ da daghe egbe nṛ sṛle bhu ughe egbe, ọki gbo ayesore nṛ ọle re gene yulua, rahiẹ Osenobulua. Egbe ki wo wole nṛe luakhie a so sore, bejṛ kire tṛ ọkṛle rebhe ma Osenobulua evie ki wo ha siẹle bhe ẹlolo re, evie ẹjejele Ijesu ki siẹle ke egbe. Oni ihue emọegbe nṛ ọsi Osenobulua bi ofure oki nale bhe ẹkeokhorle bejṛ ọiki a zilolo "Onan aranle nṛi Ijesu: nṛ omọ kpe marebhe kiah bhe emiebe" (1 Jhn. 1:7). Jimen ha mon ọkhorle nṛ khiale, Osenobulua, ke imili ọsogbon bi orion nṛ moi degbere men. (Psm 51:10). Emonle nṛi Osenobulua da tale, Imen wo debai ene eriani ghoghon ne monlen ide egbere bi ufidenṛ, onṛ nei ofeme, bi nṛ re ehṛ bhi emonle nṛi men. (Isa. 66:2). Onan ahuẹlimi nṛ ọkhiale ki rṛ ọne emonlen nṛi Ijesu muonle elolo kuere, izegbe, obhi men no okpia (ono okhuo). Olukholṛ nṛ



3. NKHOLE NKI FIDENR

q̄sēbha iki reb̄or bha (Matt. 9:2). Be ej̄or sēȳe gho okh̄ui kr̄osi bi aranlen n̄or q̄si ljesu nor gien kua bhi kr̄osi, q̄monlen q̄nu reb̄hor ghe q̄le aluq̄ onan na, q̄ki fēke m̄onle bh̄or q̄khorle q̄ni ihe q̄lukh̄or̄ ki siq̄le bhe egbe re, ramude ljesu ki ziegbe l̄or ono oya ni manlen hale, ramude emiebe manlen oda kuanlen, gb̄orle ramue q̄kh̄or̄ ni manlen lulu, one ebianlen da lonoya manlen (Isa. 53).

Ahuelimi khiale q̄le ki r̄or q̄n̄or q̄khole n̄or khiale khian. Bejor rebhi ljesu, q̄ki lenmi olukh̄or̄ aki reb̄orle, q̄ki m̄onlen ighodalo bh̄o q̄khorle n̄osi q̄le ghe aranle ljesu, n̄or q̄m̄o n̄osi Osenobulua ki kp̄ole khia bh̄e ēke enoiebe rebhe. (1 Jn. 1:7). Q̄le ki m̄onlen bhu reb̄hor q̄rebhe n̄or ki len ljesu q̄sē emuata gbokie yu (or̄ion) q̄kia m̄onlen uyielemi ēdēdēmid̄e (Jn. 3:16). Ramude uyumi ni ljesu yu malen ki nimi, q̄le ghe emiebe manlen aki reb̄hor manlen. (Eph. 1:7). Ebe efunlun egbe guan̄or ki sie egbe chie re wena nanlen, n̄on ka hūe emonle manlen (1 Jn. 4:19). N̄on hare hole ēm̄on ona-gbona bi emili n̄osi agbona q̄da hole ēm̄o n̄osi Osenobulua bi emili n̄osi q̄le. Bh̄e ēke q̄ne ēdudu na, manlen da ke ene elanmen r̄e na r̄e khokh̄or emiebe, eye reb̄hor ēkeq̄ q̄khorle. Q̄rēkhien, oju bha honor sibhe uwa ejor ka ye re, q̄kia ghi ikeke fēghe sōi gbo mui uwede na kie akhian. Ona zele ni ljesu da maman gbu uhi malen ni manlen abh̄e egbe aghe rebhe bi ine eromon, ni manlen re rezi bejo oju ada negbe sibhe eji manlen ye re (James 4:7).

Q̄NE ĒDUDU N̄OR OZE ENEN

Q̄ne ēdudu nan tagie orgo Osenobulua nor ki miq̄ ofure bi ēni q̄sē ēdēdēmid̄e n̄or nu uyumi n̄or q̄si ebianlen bi omien mafam, ljesu Kristy, ramude onan ea re emili de ēgbor, q̄nu koran uwuwe n̄osi Kristy bhu ukorun uwuwe kpa emili onan eke gbona da yu bhi iyalo manlen, imanle ye yu bhi iyalo emili q̄na gbona (Gal. 6:14). ljesu yuq̄ bhu ki Kr̄osi ni manlen daȳe mīe manlen ki ye bhe eje emiebe ye da ha yielen bhe eke ikhiale (1 Pt. 2:24) oq̄o Osenobulua n̄or yu bhe emili n̄o ribeh ēke q̄na agbona. I sekha manlen ni manlen gio or̄ion ha re manlen khian ebe efua egbe guan̄or ni manlen ērenale. (Gal 5:16,25).

ONORDEBA IJESU
YU.
(Rom. 6:6)

UWE KI YUMI,
OYIELEM NOSE
AKI RIE YA BHO
OBOR IJESU BHE
EKFO
OSENOLUBUA
(Col. 3:3)



4. ONOR DEBA IJESU YU
20

Onu ukpo kpagbua na gbe ebialen ni ljesu mu eghe ne kire banor li ikpon, o zi ze gbe re bhe eke onor edudu okhorle na, bi ikpa asan ne ene khorle ekole re ha gborle, ai roya nale bhe emiebe ni manlen lulu ramude imanlen mie egbe nor danlen bhe eke oya nor lele. (Isa. 53:5). Herod bi eyekulo ne esole kpole, bha ahoje, eki gborle asan foh, eda su ukperu okhuen kuen rie ru ole, ne are ru ukperu ejele ruole, eda riu ukporan ole bho obo, ne re luoboje ahoje, eda ha tale, ua tor ubuele oje nsi Jews. Eje eselen ole bhe egbe, eda mio olor ukporan no rie monlen, eda gbemili ole bhu uhomon. Eki luo li ilonmon Ezuozuo bi okhorle bhe egbe foh, eda riote khian eje ada gborlea. (Mat. 27:27-31). Ene yote otue ele yo eso ne ne eromon, le ebale nor khiale eye swilolo bho otue, bhi iwena emiebe ne wena, ele ekhan ljesu bho orun uwu we gbo kie (Heb. 6:6). Oyo orebhe ne tie men ebialen ebialen la na bhe eguale nose Osenobulua ukpanor ene eria nine lue eba aba me nor noho odo ukhun ye ele ne ku (Mat. 7:21-27).

Bhe eke one edudu na, manye ke ikpi igho re nsi Judas nor khi ljesu bhi ikpi gho esan ogban, ramude ihue emon egbe nsi igho ki mama nale bhe eke okhorle, onan okpa wo zebhilolo. Ono orukpo obor bi ighan ene eyokulo role weni iwena onighan bhu uke egbi ljesu bhor osason. Onu ukpe bare fio onolo nor ye rebhor eni eyokulo re due eki ikpon nsi ljesu. Eda ri ikpon men fio onolo eda ghale (Psm. 22:18). Ede ne ljesu ebormonben rebhe, ole bhor tobhorle, eda muolen fio bhe egborlken, eda ha tale imanlen guanor nor ono okpia na kio oje manlen.

Ebholo rebhe gian guanor emiesili bho obo Osenobulua, amen bi ovonlen nor ze, ukpokpanor ehola ne zegbe obor no Osenobulua ne ebialen bi oga manlen re wena. Reje ene bunlun, Osenobulua wo mamam men bhe eghe omien kpa bhe ekpokpo bi abhaye le eba kiluye. Opolo ene eyokulo re hale efean bi udu "Onor eghe ni arandle bi amen re gbe kua" (Jn. 19:33-37). Nor okpa ki re vie, Peter da tale igbaea ghe ole bha len ljesu, aki re zenbue oda luakhiye fidenor (Mat. 26:69-75). Iwoh atie bhi iyalo ebholo uwe i ze okhorle bor ni ljesu

Kristy, bhu uwede bhe ebu tale bi iwena? Ekhorle bhor lue nure tama ebholo? Ijesu tale, one yorle oseme ole khi bhe ewele ebholo, iriyor iare yole ime ye len bhi iyalo aba men nor ribhi eguale nor osorle. Onor yole ole bha len me bhe ewe ebholo, iki ye re elolo gborela bhi iyalo aba men bhe eguale nosio le. (Mat. 10:32-33).

Ijesu ye tale, onor kire khi nor bha mui krosi nor sole nor rekhan ejimen zo oran wen bha sese odibo nor osorle. Eghonghon ose ene ria ni ne reko bhor onu udo, Ijesu Kristy.

Udo nor yela rebhor, tau unua men jimen reko bhe eke lea. Jo onan amen bi onan aranle onor nabhi egbefen dagbare. Jor degue emiebe men re egbe danmen bi ahu nosorle.

ONE EDUDU NOR OZI SEN

One edudu reman Ose bi ukhiami nor oso okhorle nor se olue emiebe nor ki ni bhe eke osele bi itohan nosi Osenobulua bi omo, bi ahue elimi nor khiale, beji evie ni Ijesu Kristy ne ebianle viele. Onor rekhi nor hole emonlemen dei re ehor men bhu uhi Aba men ki hole emonlen, Imen bi Aba men ki bulorlere a nor yienlen. (Jn. 14:23). Osenobulua mue ekpen, ne eronmon bi otuo oria okhulu bhu uwede Ijesu Kristy. (Luk. 1:52).

Onor okhorle nor ki gene kien ukujukhuo nosi Osenobulua. Olukhoror ki sibhe ekele re. Na re mien ene elanmewe no oju rekhan, aba ibhahogholi, imanlen ki daghe onan ahue limi nor khiale, oriog emuata, yienlen bhe ekeokhorle. Nor hare kien ejo olukhoror da biere onor okhorle ki mon ose, be ihue emo ngbe, eghoghon, ofure, idegbere, iziegbe, ifuekele, ilueminorsen, ite emuata, oleghe, bi ene kele ne ye Osenobulua bi oria. (Gal. 5:22-23).

Okie kion oran nor ki mi irulu nosi oran nor dajabor – Ijesu Kristy ne ebianle manlen. Ebe rorle ha mi irulu ole uku gbe nor monlen bhi Ijesu; bi Ijesu bi emonlen nor osorle (Jn. 15:1-10). Bejor ki vuon bi ok mianmen nosi ahue elimi nor khiale, oki ye muo ahu nor ki re ne efue egbe dan bi eboi

IHUE EMOEGBE
EGHOGHON
OFURE
IRE EKEOLOR
(Gal. 5:22-25)

IFUE EKELE
ILUE MINOSEN
IZIEGBE
IDEGBERE
OLEGHE



5. UKO JUWO NOSI OSENOBULUA

guanor rebhe, oki mune ele gbone elea. (Gal. 5:24). Orion nokhiale ki ru uyienlemi nor sorle khian oye ye ebe efunlue egbe guanor ore lu (Gal. 5:16). Oye ebodaghe oye re yienlen, hon bi ebor riale, ukpokponor urebho – ramude ikhontuobor ni manlen mienlen bhu okor onangbona bhe eke urebhor nor Osemianlen (1 Jn. 5:4). Oki yienlenmi bhe eke onor lebo orlu bi ighodalo bi oki monlen izeudu bhe ikua elologhe bhu uvade nosi Ijesu Kristy.

Oki yienlen mi bhe ihue emogegbe nosi Osenobulua, nor ki rebhor re na khian. Eghogbon ose onor khiale bho okhorle, ele la daghe Osenobulua. (Matt. 5:8). David no oje, ore mama fe bi ikhontuobor nor monlen bhu ukegbe ighianlen, olemi okhonlen nor kakane ekeokhorle nor osorle oda hasunu, oda ha yere emili orion nole hagianor, eromon: Jime ha monlen okhorle nor men, Osenobulua, gbor emili osogbon bi ide egbere nosi orion men bhor okhorle. (Psm. 51:10). Oria ribhor no sabo kpor okhorle nosorle khian, bi nore gbor orion nor khiale, uwede ufidenor okpa oda sabor buo Osenobulua re beji David lulu, nor daha bhi Osenobulua nor ror okhorle osogbon nalen. Osenobulua guanor nor lue emili osogbon bhu yielemi nor ose. Oki donor ejo soloa, ikpon ne ki soloa bhe eke emili esili bi evie ohogholi bi diegbe yan, da jor okhorle dakien ujukhuo nosi Osenobulua. Orebhor ye woo guanor nor mie kpa, ramude oki vorle bhi ive, Ide fiamen amen nor khiale kuo, bi ike re kpekha bhe eke igebor ne bulun bi emili rebhe ne ze ubha khia. Ide ror okhorle bi udu osogbon rie. Iki rea onor okhorle udo nuwe re amonle kie, iki ri okhorle nor he ehor rie ike ri orion nor osemen rie, ikiye ha rekhan bhe eke uhi nor osemen bi uwede nor ose men (Ezek. 36:25-27). Onan onu uhomuje nosi okoven osogbon no Osenobulua nabhi obor nosi Ijesu Kristy nor omon rie gimanlen. Bhe eke one edudu nan imanle ye daghe one ehi kie ze egbere "Ehi ene gbe elolo ghe ene muekpen ne ebialen norye ahimiele bhe eke ekpokpo" (Psm. 37:7; 91:11; Dan. 6:22; Matt. 2:13; 13:39; 18:10; Acts 5:19; 12:7-10).

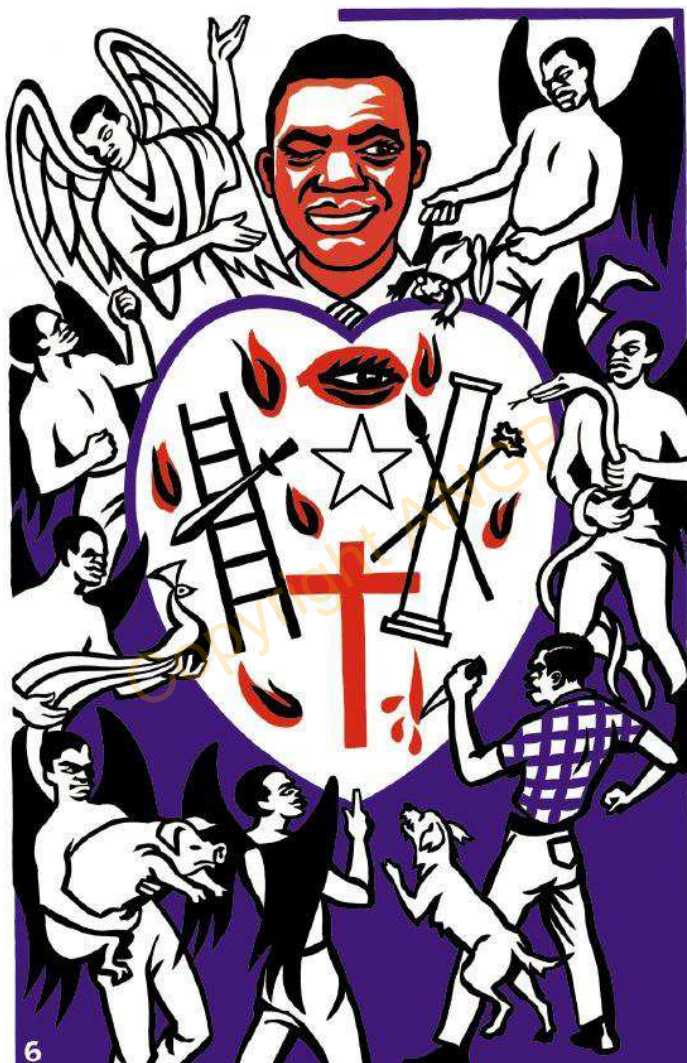
Oju ye rebhor eke one edudu na, omudian sike onor okhorle, bejor gbo guanor uwede nore gbo nabhe ekeole nu

uwa ne edele. Ramude onan Igbuhi manlen ni manlen abhe egbe, Mudian nosen oghian no oju feke gbe nega bo oguo guogho no ve nor guanor oria noa gbele (1 Pt. 5:8). Eghere bhe ore dia be ehi orukpa, okia damen imone osi Osenobulua ne diegbe le bhu uwede enemili ne re bhe eke onan gbona, dame, uwede eku nere hie ene Osenobuua toborle ze. Imaha mudian nosen odi negbe (James 4:7).

ONE EDUDU NOR OZE EHAN

Onan one edudu nor osi iluakhie jor onor lurie keke. Elolo okpa ki sigugu, nore tare oki dia ba amen ni didenlen bi oki ye we bhu uwede igo Osenobulua nor qosorle bejor onu ukpelolo norkele ye lue emili ekhorle guanor ihue emogbe nosi onan agbona. Ono orukpa nai ekeole ki sike otor bi one edudu nor riote bhe ekeokhorle seye tare oi muegbe nore deba ljesu loya oki dere obha ye mudian nosen. Ekpokpo ki jie negale nor kidadere nore muzeze, nore aka Osenobulua ehor, oju oki feke kale ehor bhe eku bi iwenwen ne sorle. Qsabor re ye ha yo otue, ilomon nor lu oki feke reko, oki seye mue ewegbe nosi oyo otue yor, ihue emogbe nosi Osenobulua ki dere, bhor okhorle nor qosorle. Obha ye len ebhor ki luye, ikpuwede eva oki da mudian. Emilien oso onagbhona oki rekhalen, oki yea luemilien bor onor huemon Osenobulua. Onor ahie hien nor riote bhor okhorle ni nor gbhor oria asan ki lue emili rikeke. Oye mui krosi bhe egbhoghon. Oki sie elolo dien, oki khuami. Urebhor ki be eve va, oye deba Osenobulua ne eronmon, oye mama riote bhu uriemili bi okhorle dia bhor ye satue oia, oki feke mu ugha no oju no wo mudian ha kheole bho olele. Enon mien oki rekhan khian gbera enimon nosi Osenobulua.

Oni tonotono, mudiani ehio, oki gbo aguanor uwede. Amien oki yelea ghe bhe eke esele ohe ole karu mie eni, kion ogo Osenobulua or ki hio. Isie eyon okikhian riote, emie okan emili nelu bhor one eghele nan, isiria eluemikholor ni imuole, ole la ki kien ike, oweghea, nan yole ibhalen emili, oju ki tamalen onan bha mie ebhor sabor luote li igo Osenobulua ye, ebe bhakhia bi ilolo ne men kia ze negbere oki muhen atorta ne bhe gba, oha gbo ghe ogbo ghe edudu ne eda lue emili ekhorle



6. ONOR MIE EDAMEN BI OKHORLE NOR KI SEVA

okí ghe, imuḡle ne mien nḡḡ khain ki wo tiḡle bhḡr, oki yi uwa ikhenlen, emili rebhe oki lu, okia lue mili rebhe nḡ oju tamanlen ghe ḡnan gbḡna manlen se ye ye, oyo olukhḡḡr kpa nan la rḡrle lue emiebe.

Emuata, imanle dasabḡr mie kpale se ene afianmen newolo nei muni ilol ne men bhḡ eḡḡ eria nimanlen ria gbera uhonmon manlen, imanlen rauhi simanlen gie-ene eriana ha re manle khian bi seki ku-ukuekili manlen bhḡ eḡḡokhḡrle, eki neni ha bien olukhḡḡr dagbare. Imaneln hari ukpobḡr okpa no olu oki miemanle obḡr reghe, sio, ḡno orion bi okhḡrle khi uwa eraneln – Ramude ḡnan, Osenobulua mana gbu uhi, imanlen rio obḡr sibhi ebe efulun guanḡr re, heye ro olughḡḡr khenlen, uwede nḡn rere vae, rune bui ljesu re oḡḡ no ogbe bi ḡḡ okhḡ okhonlen.

Ono okpia nudaghe bhe eke ḡḡḡ edudu na nor muo oghale re suḡ ḡni okhḡrle, reje ene kpe ego Osenobulua bha ahoje bi iso odan. Oḡḡmen ohogholi bi ikpunu ḡsi ahoje eki kuan so opolo ego Osenobulua bhḡr okhḡrle, okhonlen okhḡrle nḡr ghalua sabor doni Ofḡ eria ki muḡlen no Osenobulua ramude ebe eria lu bi ebea ata eni oda kien eguomadian nḡ ḡse eria, nḡr rḡrle sibhi igo Osenobulua relkhoe ekele bi usihienmi ki ze egbe re ramude oki mie ekpokpo bi ehiele okia rahu guanḡr uwede. Oju ne eyien nosi ihienlolo yie bhe emili, nor wo zegbere saki miesun foo ne ha le emie okor, oki feke kun-na bhe ekeole, iha reghe nanlen khere oki tugie uwḡ eḡḡ-khḡḡr bi ihianbhegbea.

Owoh mama lekhe ni ihue emogbe nḡsi igho re nabhe eke-okhorle manlen sokpan ima ka ehḡr uhumuje ni ljesu ne ebianlen giele ghe, “Abhe egbe bi ha ne erḡmon nuhe defiohhe eḡḡ ekpokpo bi edamen.” (Mat. 26:41). Ono khḡrkḡr ḡle mudian nḡn se mama rie ewanlen nor ne dere (1 Cor. 10:12). Imanle de mu egboki nḡsi Osenobulua nḡr remanlen yor beji manlen ada sabḡr khḡn oju bhe eke eku nosḡrle. (Eph. 6:11-18). ḡḡḡ edudu nan ki reman ebe iyienlen ḡnḡr ki weghe bhḡr okhḡrle okpia, nḡr ka ha rebhe eḡḡ orukpa nosi Osenobulua bi ḡnḡr ka damen orenan nḡr nabhe erioba bi ḡnḡr ye ka mien

ahue elimi n̄r khiale oda mu oreb̄h̄r n̄rsole fia (Heb. 6:4). Ona ye rema ɔn̄r bha se fi iyienl̄n n̄rsole den̄r n̄r bha seye zi iyienl̄n n̄rsole ob̄r no Osenobulua, are kien atie onen uhonmuje emuata na tīle uhonmuje esili “aki role lue esele imanlen bi arele man. Ono okpia n̄r m̄n akan eh̄r sade Osenobulua re n̄le tal̄r, uria bi uria okpa wo mien ohare adiegbe mudian. Ijesu tob̄rle kh̄kh̄r ɔn̄r lurieeke bhu uwede n̄r datale, ahamien orīn oju sie oria bhi iyienle re, okia khien ebholo n̄r rele no okale ye nor da feke reko, oha mien ob̄ha mie egīdia, oki tob̄rle ne egb̄rle tal̄r, i de hakhi uwa ni ka navae. Oha ki dībh̄r ɔnuwa n̄r kere ikui reb̄h̄r oikhia khia. Eni ɔda dagbare ne oju ihilon ne kaka norle, eke vae d̄r ha yienlen bhe eni. Eaki lū ɔna fo, iyienlen ɔs̄r ɔn̄r ria ki khogh̄lolo gbere ej̄r ka ha ye” (Luk. 11:24-26). Ebea ki ruan jiele ki tare ɔni itani emuata gene nor; Awa gbo d̄r ha le ekpa n̄r kpale bi Esi na kh̄a n̄r ki m̄n ose gbo d̄r ha ghulu bhe eke ep̄rt̄r p̄rt̄r. (2 Pt. 2:22).

One edudu wo manai ikeke bi ebe ɔn̄r bha se fi ɔkh̄rle den̄r. Olukh̄r̄l̄r bhe eke eku bi iwenwen gbo kie vae d̄r hare ɔle ɔkh̄rle khian. ɔn̄ ɔdudu wo mama reman ebe iyienl̄n ɔs̄r ɔn̄r lurie ikeke bi ɔn̄r bha se fi ɔkh̄rle den̄r. Olukh̄r̄l̄r bhe eke eku bi iwenwen gbo kie vae dor hare ɔle okhorle khian. Iwoh dagh̄r lele bhe elolo, bhu uwede ke, eb̄r ɔkh̄rle ye diaye. ɔn̄r ahue limi nor khiale, oni ududu n̄r muekpen, ehi khuele sibhi okhorle re, olukh̄r̄l̄r bi ahuelimi n̄r khiale sabor kodia. Idasabor mien ukjukhuo n̄si Osenobulua kiyie kien ejo oju da reko. ɔn̄n ehi, onen emonlen Osenobulua, kikpanor bhe eke iluakhie, oki seye aghi ikeke, okpia riale ɔn̄ okpia bi ɔn̄ owoh dei fidenor bor ɔm̄n n̄r yulua, ɔkuere riale ɔde de bae esi ali iku, ibha mī ɔria n̄r re ebale nanlen le. Okikeke ewanlen re būlere. Eni oda tale, i dei ki kpanor abui Aba m̄n, iki taman Aba men, ime lū Osenobulua olukh̄r̄l̄r bi uwe lmen bha ye se ɔnan ye tio ɔle ɔmon (Luk. 15:16-20). Onan Aba le ki daghe iluakhie n̄r ɔs̄r ɔn̄r ɔm̄n, ɔda rehumanlen mie ɔle bhe egbe bhe eke egh̄n̄h̄n̄.

ONE EDUDU NOZI IHILON

Onor okhorle nor ribne edudu nan bha dia bor onor fidenor, obha buo Osenobulua re, obha guaror orehuman bhe oranwen nosi Ijesu. Okhorle dia bor anan sidien nor ki nienhien. Obhor monle ehor ore hon utiemi ni Ijesu tirole. Omonlen elole oye redaghe uhio norbha mie egior sele nu uwa eranlen nor tugie unua bhe elegen lon. Ekhorle ye luole nore ha gua bhe eke olukhorlor. Oju ki do le ejele yienten ha ror ole okhorle khian. Osabor ye ha degbor ghe ole ye wo khia bi oye mon ose, oki diabe ene yo otue, bi idin nan re ere nor ofua ralor no wo mon ose bhololele okpakpanor igue olimi rebhor bi olimi nor ki wea bhe ekeole. (Mat. 23:27).

Onan Aba ebhahogholi rebhe ki dibhi eje orion emuata rea ayea. Elanmen rebhe, emiebe ki ke monlen oju no re khian bi orion oju ki dirole bhor okhorle. Ole bhor ye wo holo nor ole do ni bhor obor ene elimiebe ne gbanoren eloloa, eki seyie muolen gba. Onor kire khi nor gbo obor rauhi nosi Moses uyumi ola mie bhor itohan rebhor sale bhu ole ohien se etue eva bi etue ea ki so oseri bhor foh. Bebhor ola ki mien so oria rahie onor omon nosi Osenobulua Nor ghore be emili nor lolo aranlen okoven no oso Osenobulua nor ere kpemanlen sibhi emiebe re. Oki zuozi orion eseleghere Uwe wo ariale iloya be onor oriani aki mie (Heb. 10:28,29; 2 Pt. 2:1-14).

Ahamie one edudu nan bi okhorle nor ose okpanor, omo le, vie buo Osenobulua re e jeje, bhe eke okhorle rebhe. Odei saba himi, bhe ajayenan bi egbherebhe, nor re mie ene buo Osenobulua re bho obor nor osole. (Heb. 7:25). Odei sabormi bi oi de ye rehuman bhe eke emiebe rebhe, sade uru okhorle esili buo ole re. Oi sabor ye oju bi ibhokhan nesole oserio oki khunele sirole bhe eke okhorle re, sade uwe gaunomi nor nae loole, Vae bor onor khomi ibhe mu nor bui Ijesu re nor tale, sade uwe guaror nu luole uwe sabor kpe mienkhia. Ijesu daha monli itohan oda nien oboa ror ole suole, i dei luole oda wanian olele, egbe nor danle kiose (Mark. 1:40-41). Aha ki mie usiyere monlen izeudu ohan bi ihue emoegbe ose agbon ebuiki gbere orukpa, uyie monelen



7. ҶОҶОР ЛУРІЕ КЕКЕ О ҶОҶОРЛЕ УДОҲ

ighodalo, olie kpa rie bh̄or, ramude uyumi uwe zele nure zu uyienlemi – elele olukh̄or ọle uyumi (Rom. 6:23).

ONE EDUDU NOR OZI ELELEN

Enan manl̄en da kor ọnor ọluemikh̄or ni no wobh̄or ọkh̄orle, no mui ed̄ena gbe ed̄ena ọnare r̄ebhi ljesu, oki fek̄e sike uyumi, asab̄or mie egbe n̄o s̄orle kia abale, ofemu n̄osi uyumi ki vuolen ọkh̄orle. Uyumi (ọni igue) sab̄or vae bhe egbe n̄or bha re zew̄e muegbe bi egbele noi re guanorle, ene efe imamalolo ni n̄osi emiebe ki gbanoan, ọkh̄orbhe elolo ki zie egbere elele nan mie bh̄o olukh̄orl̄or ọrki ale. Ọbal̄or nauo uwa eranl̄en ki kien ẹnuata j̄ole. Ọha kere ha guan̄or n̄oha ne erom̄on, ọkid̄or kere ọye sab̄or no Osenobulua tal̄or n̄or ọle bha guan̄or ihue em̄ogbe n̄or s̄orle bhe eghe n̄orki bue. Ofen ki mui im̄orle nere sikele bhe ej̄odanowe bhi ibedi, ebe kire ha tamanl̄en ȳe kh̄onl̄en be ej̄or ki ye. Efe nes̄orle da sab̄or sīo ọle edagb̄on ukhulun, n̄onre mīo ọle oreghe fan, n̄or hiansi bhi il̄oya no oreghe n̄or ọs̄orle kile. Ọye sab̄or mudian bhe iyalo Osenobulua ramude oju bha ȳe ror ọni uwede ni nanl̄en n̄or re luirior.

Emilimrebhe n̄or r̄e ka ha yele n̄or yienlen na, eki tiahoje ọle bhe egbe bi en̄or ọrle bha ka diegbe yan, imienenohenlen ne bha ye ni, ohenle bi ene ro otue khian ye sabor himi m̄onlen bhe ej̄or ki ye nan, bej̄or ọka re eh̄or ye eki oya n̄or kheko-le oki le. Ọki muolen elolo kuere ghe omaman bal̄or n̄or ọria re defiorbhi obi ibhuohien nosi Osenobula n̄or yienlen (Heb. 10:31). Ọr̄e kh̄or kh̄ormi ọlea zi iyienlen n̄osi ole – Ob̄or no Osenobulua bhe eghe n̄or yie ole bi sole kikhian yu bhu uki ukhukhuo, bhe ejaye na eghele ȳe ribh̄or. Ebho lo nai sab̄or ka wo yuno gauguako, iye, miator r̄ebuo Osenobulua re bhu uki ukhukkuo yumi. Oi mama dia nar̄e buo Osenobulua re bej̄or sesikea. Nure ha hun ibhude bi ọta eni n̄osi Osenobulua, ọnor lue emiebe n̄on bha mie oreb̄or bhe egbe bi ihue moegbe n̄osi Osenobulua bhe ejaye na ọde hun ukpurulu ibhuohie, ọnor himimalen n̄o bha mie bhe egbe ki atale, sibhe enare uwe no



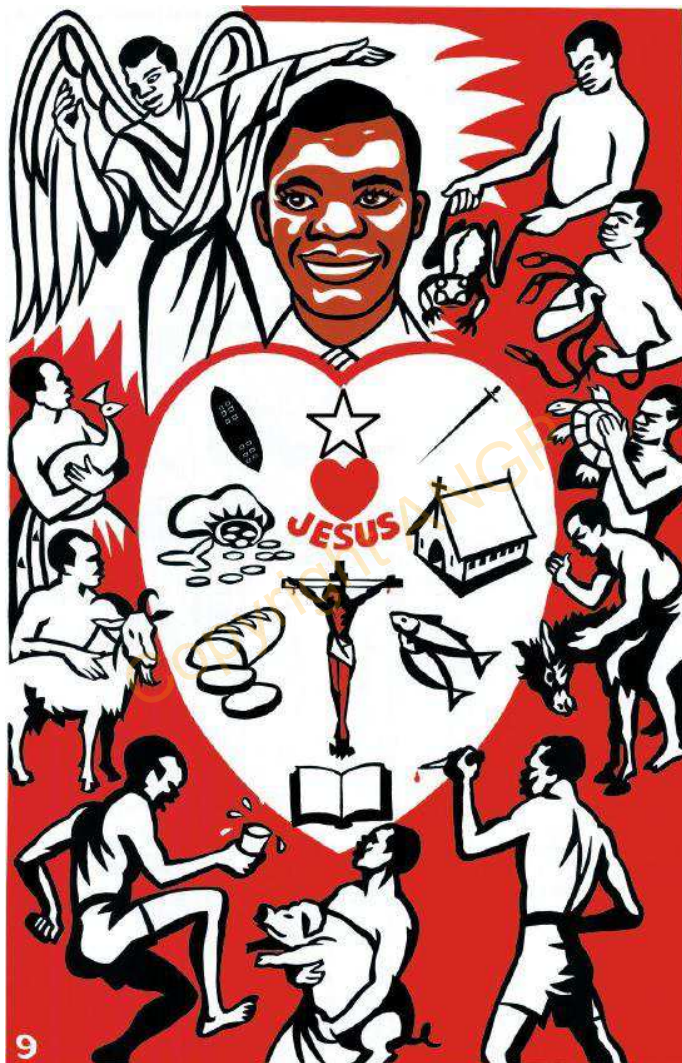
8. IBHUO OHIEN NỌ SI ỌLUE EMIENBE

Osenobulua fiḡlunu Akhi uwa eranle nosi ededemide na hian khe oju bi ehi nesorle. (Mat. 25:41). Orebhe de yumi ukpede okpa, oni oki foh ibhuohien nosi Osenobulua. (Heb. 9:27).

ONE EDUDU NOR OZI ISILIN

One edudu na rekhorkhor ogo Osenobulua no monli ire ekeolor nor khon tuo obor nan damenlen bhe eke ekpokpo ne bulun, Beju aki damenlen bhe egbe rebhe, oda seye muzeze khon onokhonle sotor, oda kion okakulo nor no obi ljesu Kristy. Qyor oki nabhe uwede nosiego Osenobulua, ukpokpanor oki rekhanlen khian, rune bhe eke iziegbe he, oda wo muen elolo nosiole bhi ljesu nu ureobhor nor Osemanfen diegbe yan nare muhien rorle so otor (Heb. 12:1-2).

Oju bi ehi nesorle nega onor okhole nor mon ureobhor, ne fiḡlu uhmon bho ofonlen don ukpokpanor ehiḡle okpa ewo mien. Ihianbhe egbe, ihue emoegbe nosi igbo, ebe bha khia, bi enekele aye rorle muijemi. Beji eberia dia, mayie daghe akasi nor munihe bhe eghe rebhe, emiebe re buili imanlen re bhu uwede keke, oki reko bhu uwede keke bi elinli ne bulun. Ogo Osenobulua nor bhe egbe olenmi ghe olukhorlor khon na sora nabhu uwede igo Osenobulua vae, bi ehi ne re egbe khorkhor orukpa ramude emon Osenobulua bi ahue elimi nor khiale de rorle khia bhue emuata. Okpia nor ye mui ukoke eyon monlen bho obor okpa, gbikhenlen nega onor yo otue okia guanor nor ha rebe enan gbona tiḡle owobor danmonlen. Ukpokpanor omonlen ebora lue oni oyo otue nor muzeze le be ejo ki ka rorle tor bai ljesu bhu uwede emiebe bi emili osora nagbona. Ono okpia nor oze eva, opolo kpa re sojo oyo otue, ezuzuo, iru kpe gbe, ahoje bi owama nor no obor ene bha len ljesu vae, abhor ye mie eyo otue bhor, edede ere ro opolo hanor onor gene yo otue nosen udua. Ukpokpanor oka ehor ebe ta ukpokphanor ebo Osenobulua tale oka le ehor. Owoh yiere emonle ni ljesu tale, eghoghon ose sa zuozuo bi ebholo ki gbea, tane emonle oju nor bha ohogholi we bhe egbe ramude uwe rekhian men. Aha ghonghon bi mam agono ramude elele nosie noribho eguale ukhulu kpornormi (Mat. 5:11-12).



9. OKHOLE NQR KHONLEN TUON OBOR

Egbe Olukholor mon osemanlen bi oju, wo ko wena kugbe ehgeregbe nere ghae eneyotue sibhe ekei ihuemongbe nosi Osenobulua re. Bhe eke eghonghon no kponole bi ire ekeleoa asabor tale, ola, onor oriani non ghalemanlien sibhe eke ihuemon egbe nosi Ijesu re. Ekpokpo dei sabor luole, imiere lue emili, iloya no, ukhumu, abogbele bi ebe kakale bi uyumi (Rom. 8:35). Heye, bhe eke enemili narebhe imanlen monlen ikhontuogor bho obi Ijesu no hoe emomanlen. (Rom. 8:37). Bhe eke ejor daki mue one egboki no osi Osenobulua yo, okide sabor rezi bhi idolo rebhe no oju fino, bhe egbhe ekpokpo, ohaki khonlen ono okhonlen foh, oki seye muze ze bhe eke Ijesu Kristy, no ka khonlen tuobo bhe eke ekepokpo bi edamen rebhe gian, bhe eke ole imanlen, khonlen tuon obor bi ekperu ejele no fafa. (Eph. 6:10-18; 1 Pt. 5:4).

ONI UKPA HIEN HIEN noribhe okhole nosole role khiakhia bi imose. Ekeokhole nosole urebho bi ahuelimi nokhiale vuonlen. Onen ehi ole emolen Osenobulua, oyeole re efe no bunbun bun nore nele ne khontuogor bi owo ribho re hakhian. Ene eriani nekhontuogor iarena enmrulu nosi onor orani no jere bhe eke ogba nosi Osenobulua. Ene khonlen tuogbor gbokie yu uyumi no ozeva. Enekhonlen tuogbor iki ro one ebale norebhe elekho-kho nele. Iki ye reni ode ode nofua na gbe elili osogbon. Re je ene khonlen tuogbor ne lui ilomon niyele iye rahu nele ni imen mien bho obo aba me. Ene khonlen tuogbor iye riekpon hiele nor diabe nor fua bi idagbo elili nosele sibhi ebe uyielemi re. Iyalo Aba men bi ehi ne esole iki tale dagbare ghe esemen ena khi. Iye re ene khontuogbor kien orokpo, bhe eguale nosi Aba me, odia kie sibhe nire. Enekhontuogbor iye ra ahu nele nere nemen diotoa bhu uku ejele nosi men, bi ejimen re khontuogbor ni imen kire deba Aba diotoa bhu uke ejele nosole ole. (Rev. 2:7,11,17,26; 3:5,12,21).

ONE EKPI IGHO NA TUGIEA ki tare oyo okhole nosole okpa, ukpokpano igho nosole osi Osenobulua ve no. Nore ha ria igho no osolea, oki re ne ena abo gbele, okpa bhe eke igbe (okpa bhi igbe bhu uku nosole) iriesibho obore bi ebore monlen rebhe reji Osenobulua, okia re emirebhe khian bhe eke uyi gio Osenobulua.

ONE EKALA BI EHENLEN re tare ọyielen uyiemi nọ khiale bi agbo oleghe. Ọbha ria-agbonlian bhu uwedi eyon nọ muo ọria bi ilebale nọ bha khia. (Act. 15:20). Ọbha kion omo nọfuonku bi okia ria egbo – lea (nọ kien ukojuwo nọsi Osenobulua) bhi uwedi ebanon bi itaba na siobhi uwede noi re khi, ọida kion onọ ri ikpikhumu wena bi ene ikhumu nei men ukpokpano okia le ebe mama mien, nokhiale, ebale nọ re egbe fiemomo. Okhole nọ ọsole ki kiu uwa eromon. Oye yo otue egherebhe bi imuekpen bhe egbe bhe eke ebemili re dia ye. Eromon yieo le, bhe eke otue bi uwa nọ ọsole ohare kien ugha nosole ramude olen mi oyo otue dia sabo wanre hane eromon re no Osenobulua atalo.

ONE EBE NA TUGIE tare one emolen nọsi Osenobulua na tanloan manlen, ofeole ghe, otiole edede, ewanlen bi ahu omiebhọ, uyielen bi orukpa bi efe naisabo ka. Oki kio orukpa nọrole khian bi opolo nọ re gbo oju fia. Ole ebale ukpede kpede nokhiale nọsi okhole nọ ọsole amen nọ re kpe khia, bi ughegbe nọ re ghe egbe. Oghonghon nore muikrosi, ramude olenmi ghe elele ribho sade amui krosi. Bejo ki len ole ki debai ljesu kpano bhi idin uyielen ọsogbon ole oki ye, okhole, emili eguale Osenobulua oki ye, owo muokhole bhe ene emili nọ ribie eni, oye emili nọsi agbona (Col. 3:1-2). Oki muegbe nore miọ Osenobulua, oki dia bo onọ orana kole bhe egbe ede nọ mirulu bhe eghe nore khi (Ps. 1:3). Ukpoboran nọgene fimuo oran nọ wo mama mirulu. Ofun uyumi muolen, ramude ihuemogbe nọsi Osenobulua nọle mielen bho ode nọsi ahuelimi nokhiale nọ vuon ole okhole.

ONE EDUDU NO OZI GBE

ljesu tale, ole onoyulu nọ kpano bi uyielemi. Ono reo bhi imen de yielemi sore yu, onọ kikhino yielen no reqbhi imen kie yu. (Jn. 11:25-26). Ono ki khi no hemon me bi oki rebhi ono jeme dia monlen uyielemi ededemide. Ada bhuole ohien okpokpano okinabhu uyumi vae bhu uyielemi (Jn. 5:24). Uyumi yesabo ro ofen bi iloya no oyotue. Aki gbi uyumia, ikhontuon obo ki gbami. Ejuyumi ye ikhonluo abo ye. Uyumi ahu nose kibho? Ekhuemem osi Osenobulua nori ikhontuon obo re bho



10. QNO OSE TIELE BHE EGHONGHON

obi ljesu Kristy. (1 Cor. 15:54-57). Oria no yielen bi nono no Osenobulua khian gbo ye neofu uyumi. One eghele ase nole re yu, okia khian bhe eke eghonghon bejo ote emon Osenobulua ni Apostle gbonlele. Imen guano ni men sibho ono agbonare nia rebhe eji ljesu ye, nobho mama mene (Phil. 1:23).

Ogo Osenobulua guano no mi ljesu elelo, no yu nalen no haosi emiebe nosole bhu okori uwuwe. Ahue elimi nokhiale yieole re emonlen nos ljesu, iye kpokpo egbe eria oso obe. Rebhi Osenobulua uye rebhi imen. Ugha wo bun bhi isa Aba me, igbokie vade ni do riera vae bhe ejimeye, nu uwe ejime ye (1 Jn. 14:1-4). Abga se mio ono daghole bi ono honlen, abha mio ono lelen osiabo suunu, oni bho onemili no Osenobulua rekhe ene huemolen (1 Cor. 2:9). Urolo ribho bho otee onagbona no oria re sabo tare bi oki rekhokho ohi noribhi eguale nosi Osenobulua nolukhe ene rekhan uwede nosi ljesu Kristy bhe ekeonagbnoa. No ofen iguolimi re hamu (uyumi) one ehi bi eguamadia no osi Osenobulua olea adaghe bho one edudu no bikeke. Owo mudian nore mui ono okhole nokhiale jo Osenobulua. Okhole bi orion ki sibhi ighan no ose efuegbe, oda ha khiokhulu bhe eke uwede no tueje ha khien eguale nosi ljesu no hole emonlen no ye yunale bhu uki krosi. Iwo mama miolen bhe egbe bhi iyalo nosi Osenobulua bhe eje ebianlen adaha tuole bi oga bhe eke okia genolen bhe ekeo ota. Obi ilomo, ono men bi eguomadian no wena nosen. Va bhe eke ena do de bamen aghonghon (Mat. 25:21). Oju ye moahu bhu uke egbole, ona bogbele yulu ene ehi damuolen khien eje Abrahamu ye bhe eguale Osenobulua (Luk 16:22). Eni men da hu ukpurulu no okhulu sodagbare, gbona bho oto. Eghonghon osi eneriani rene elena reakhian na yu bhe ekei iwena nosi Osenobulua, Emuata gene no, one elimi datale. Ede mie elele bhe eson nokakale ne mielen, ramude elele eson ne mienle rekhan ele khian. (Rev. 14:13).

IBHUDE NỌ KIKEKE

Uwe nọ tie, Osenobulua miekpae nure rọ ọkhọle nọse nale no hue emonlen, ramude ọne talọ ghe bulu, mere re bhe ekeokeo-

khole n̄ṣe (Deut. 30:2). Eje egbe da wolea muni Ijesu, okhole ne ekpokpo ye, ode re ọkh̄le ọsoghon rie bi egbe osogbon, ejo okhole nose n̄ mie ehiele bi emirebhe no guano ramude ekeokhole nosi oria ne eria ne men da vae norole lue emili kholo (Mark 7:21). Sibho olukh̄lo re nuha lue emili esili ramude ulukh̄lo monle elele n̄ṣole (uyumi) orena nosi Osenobulua ededemide bho ọkugbe bhi Ijesu ne ebianle (Rom. 6:23).

Uwe no ki ru uyielemi n̄ṣe ni Osenobulua, muonemuata monlen ni manle ele, no kie ijemi bi nua rebhe eke urebho bi ihuemoegbe no kion Osemalen bhe eke okugbe bi Ijesu Kristy (2 Tim. 1:13). Ramude ena polu dagbonlen bhe ebe nosi (2 Tim. 1:12) Imen len oni men mudu yan bi imen yerebho ọde sabo gbe elolo ghe ene mili n̄ṣen ọkuese oni ukpede bhe emili n̄ muo mebhobo, mue egbe zeze bhe eke urebhi Osenobulua, ọne eromon bhe eke ahuelimi no khiale aribhe eke ihuemoegbe nosi Osenobulua, wo aghi Ijesu nu uwede, ne emoata, bi uyielemi, ebianlen manlen noa ke do he imon nesole – oje no no oje ebianlen no ne ebianlen (1 Tim. 6:15).

Rejele n̄a sabo muemonlen nuhe dere, bi okire kion ọni n̄nli iton bi ọno ghonghon bhi iyalo oriri n̄ṣole reje osenobulua n̄ miemafan, bho obi Ijesu Kristy n̄ ebialen, eghongho, ugenmi, ukponomi, bi ahurebhe, reha ade bhi ikpe ne bun bun bi ejayena reha khial Ise (Jude 24:25).

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UMA PALAVRA ESPECIAL DA ANGP

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A Gospel Literature Mission financed by donations
Une Mission de litterature evangelique financee de dons
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