

ADHOLA – “Who will deliver me?”

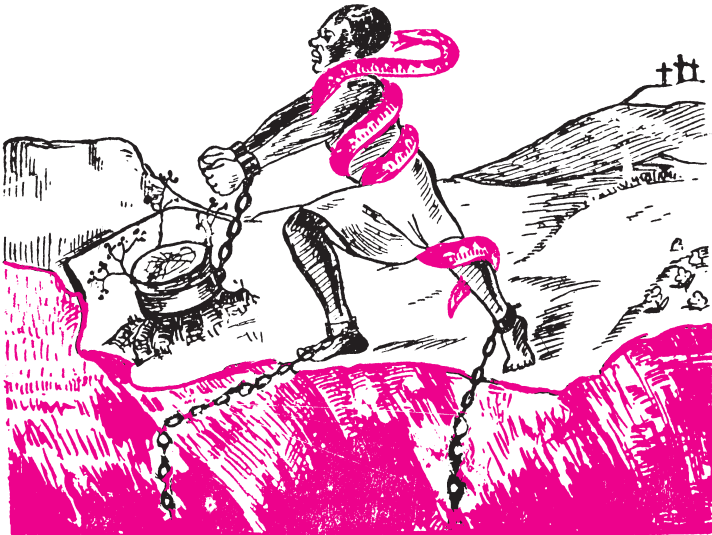
NGA MALA GONYANI ?

Obedo Sabiti achiel oyido atito njiri madimeni magiraura ichalo ma pa kere ipinyi ma Lesotho. Kitipa madwongi, kanya chiel kodi kere gi dhako pere, oyido jochokere kanyachiel winjo wachi mapa Were. Wachi makwo, madigimeni akabithi loyo abori manya lewe ario aka chilo ilutho tekiteki iyadundo ma pa ji.

Munyo fwodi atito njiri, chipa kere madwongi, dheno kwini, to chako ywaki swa. Gipigi wange munyo loro ipinde, to go aayi malo to koko ilokoro pere, “nga mugonyani? Jowotani konyawini adundo parani nitye adholaa, awinjo malithi aka angoye konyi. Nga munyali konyani? Nga mala ngonyani woki itweyiroki marecho me? Atim ango? Wijo jie wingeyani paka abedo chipa kere (kwini) aka abedo achiel kwongi moni majo kwayo swa.

Makalo o’oro pyero ario, atieko kidho imigami pa Were, me jie fuodi kokonyani, kiweyani thwolo, fwodi atyere gi recho. Abedo jamero kodi janeki. Chingani opong recho aka kochi rupir adwoyo medho – mathi

NGA MUNGONYANI ?



Ngato meno ma timo recho obedo apajwogi. (1 Yowana 3:8).

mulami Recho otyeyo chingani kodi tyendani, abedo jatwechi ma machi makitho.”

Chipa rwothi to medere giywaki munyo obedo piny tokoko malo swa “Konya-wini! Konya-wini! Nga mala ngonyani? Nga mungonyani iteyiroki marecho me jie? Amaro Were To recho thumani, recho terani piny imachi makitho. Aneko nyathi parani marapena manyichwo, oyido ameri munyo atingo go idye ngeyani, aka imero ma oyido anitye iye, apodho to awire to adiyi wichi nyathi parani to tho. Mondo konyani wini, konyawini woki kwongi tho me. Timi manono parani kinyali konyani, Dini kinyali konyani. Nga manyalo konyani? Nga mu ngonyani?”

To adwoko go to awacho rigo ama: “Ikiri bedi gi lworo. Ikiri dewi. Dinyo perini obedo dinyo pakisi dhono moro jie. **Baibuli miyo wani radwoki iywaki maradundo perini. Wacho ri wani ni recho thumo kwo mawani to nitye ngata achiel ma gonyo waniwoko.**”

“Angeyo ni ongoye gima beri mani gine, ikwo marecho mani iye. Anitye gi maro matimo gima beri, to akinyali timopaka mitere. Gima atimo, ka gima beri oyido atimi. Be, recho makiyenyi timo meno ama timo... iwango ni atyeko turo chiki no: Kamito timo gima beri, inwango gim-arachi nitye iani woni. Ichunyani koro, asyemere ichiki ma pa Were, to aneno chiki mani iya dechi madeli kwongani kunyo lwenyo kodi kodi chiki ma paro machunyani kanyo inwango ni alokere jatwechi iluwo chiki madeli parani.” (Joroma 7:15-25). Yeyi kosa kweri ni ywaki me latundo ikisi iyadundo pakisi dhano moro jie – konyo wacho ama: “Ani adhano maja recho! Nga mala gonyani?”

RADWOKI

“Kineni wodi dhano ogonyini, ila bedo mugonyere adyeri.”

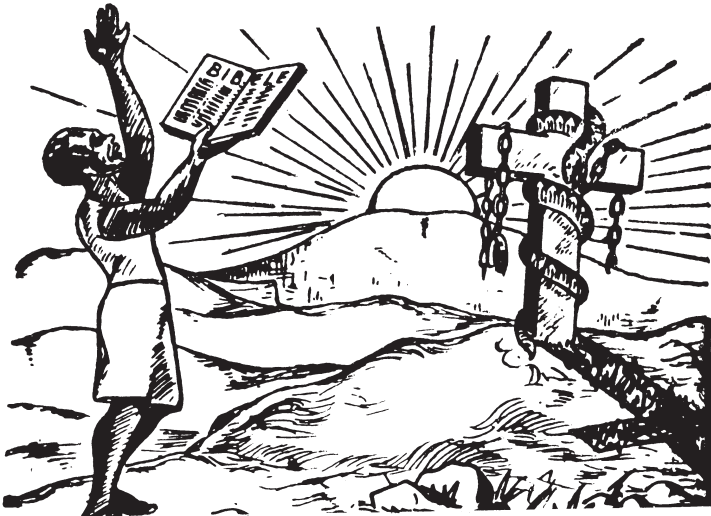
Yowana 8:36.

Yesu aradwoki ma penji mawani jie: radwoki mapenji perini. Ongye both inyingi nyatoro moro jie, kwanyo woko Yesu Kristo kende. (Timi pajuma o’ri 4:12). Yesu kende ama nyalo botho wani igima recho mawani. Remo pere kende mago ooyo iwiyi musalaba kende ama nyalo lwoko wani kwongi recho jie. Ongoye jamusawo, ongoye yathi, kosa jathieti, kosa dhano moro jie, kosa jatiti kosa fatha, kosa kanisa moro jie, kinyali botho wani kwongi recho. Kende Yesu, nyarombo Were makwanyo recho mawani ipinyi ka, nyalo bothini giremo pere, kodi meni mapa Chunyi Malengi.

Yesu wodi pa Were obino ipinyi ka, “Yawo wangi juma otho, gonyo joma

oyido jo nitye itwechi kodi gonyo jono ma oyido jo nitye icholo.” (Isaya 42:7). Yesu owacho ni “Ngato matimo recho, obedo jago mapa recho... to kineni wodi padhano ogonyini, ilagonyere adyeri.” (Yowana 8:34-36). Yesu mobedo adyeri, go gonyini nono.

Yesu wodi pa Were, otingo recho mawani jie ideli pere iwimusalaba. Recho perin jie oguri iwimusalaba. “Iyadyeri go otingo nyapo mawani kodi litho mawani jie... to go ochwowi ri recho mawani, Oneki go ri kochi mawani, kirachula munyalo kelo riwani syemi obedo iwiyi go, aka iya dhola pere, wa limo bothi.” (Isaya 53:3-7).



*Kineni wodi dhano ongonyini, ila bedo mugonyere adyeri.
Yowana 8:36.*

Banabbasi ma oyido obedo jarecho aka janeki, oyido othumi rigo banja ma tho. Oyido oripere ga gura, to Yesu Kristo tero kifo pere to tingo musalaba pa Banabbasi ma go nuango du otho iye. Yesu wodi pa Were, oguri ikifo pa Banabbasi, ikifo perini kodi aparani, janeki oweyi go rupiri ngati mani otyeko tho ikifo pere. Ini kodani, wabedo Banabbasi no.

Kemba pa recho obedo tho, to michi pa Were, obedo kwo makirumi iYesu Kristo. Kineni ini giyeo mamusalaba ma pa Kristo, ilanenere kodi recho perini jie kanyo oguri iwiyi musalaba. Yesu otyeko tero kifo perini imusalaba ngeyi inyali kwo ma chili gichili. Go o'oyo remo pere ma chwako recho perin jie. Were paka omarini tekiteki to nyalo miyo wode

ga achiel ningeyi ikiri tho to inyali limo makirumi.

Munyo chipa kere otyeko winjo wachi me, go oyeyo iYesu to miyo adundo pere rigo. To miyo adundo pere ma recho ri Were, aka Were omiyo go adundo manyeni to pongo go gichunyi pere malengi. Go kunyalo chwako recho pere jie kende, to onyalo gonyo go kwongi meni marecho. looro malachi woki ndelo no, dheni oyido kwo maberi kodi kwo maloyo. Go kimadhi mathi morojie doko ingeri moro jie, go kimadhi tawa kosa sigara to kwo maberi aka magira nena iyadyeri ni “Kineni dhano moro jie nitye iKristo, go bedo chwechi manyeni, neni timi machoni okadho aka manyeni obino.” (2 Jokoritho 5:17).

Ini bende jakisoma wachi me, ibende inyalo gonyere iluwo yeyo iKristo Yesu. “Yesu owacho ni: Biye wini bongani wijojie ma wi ooli aka winitye gi mugugu ala miyo wini ywomiroki.” Biye bongi Yesu paka initye kosa kama initye iye. Wachi rigo mamako kwongi recho kodi teko perini jie. Go kila ryemini woko, kineni inubini bongi kodi mwolo kodi kigonda mayeyo machunyini. Poyi ibedo achiel kwongi jukwachi makanisa, to itwere irecho, biye bongi Yesu. Go lagonyini piyo piyo, ingeri achiel ma go onyalo botho ja bingenge to botho ngata wange otho. Yesu fwodi go kuwire aka go botho juma chunyi jo ongedhere aka gonyo juma otwere nono. Go chwako recho mawani jie aka botho mawani jie. (Zabruu 103:3).

Kineni ityeko miyo adundo perini ri Yesu, wachi rijuma odongi ingeri mago ogonyini iye. Wani bende wamito winjo woki bongini.

J.R. Gschwend.

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