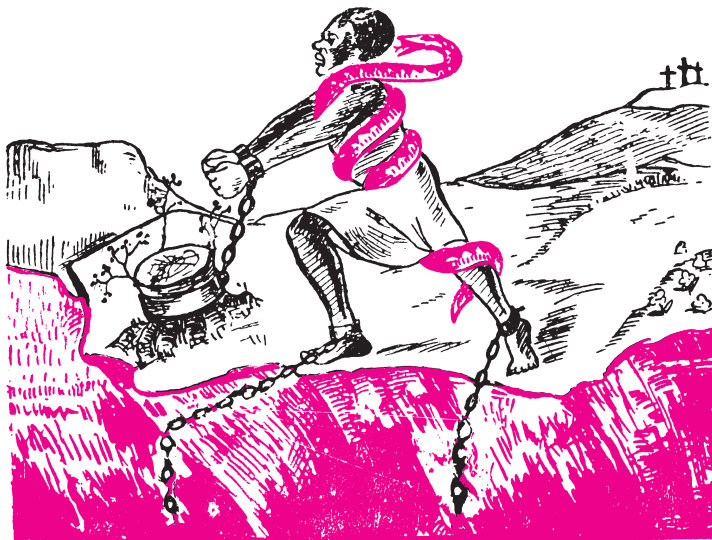


KA AN NAN A YIMAMA ?

Adua ugen m lu pasen Loho u Dedoo hen ya u tor ugen shin tar u Lesotho. Ikpilaior, tor man kwaseya na ve kohol ijiir imôm u ungwani mkaanem ma Aôndo. Mkaanem ma Aôndo ma umav, ma ma lu a tahav man ma ese ma hembe sankel u ase akur ahar la, ma pev shin atô u asema a ior.

Er m lu pasen mkaanem ma Aôndo zan yô, kwase ya u zege tor, torkwase, ngor mliam vaa tsuung. Mliam lu ndôhôr un sha ashe haan inya, a mogh a tile sha a genger imo, “Ka an nan a yimama? We a rummun yô wasem, ishima yam gba awambe, m ngu kwase u i saan mo iyol ga man msaa ishe yô. Ka an nan a wasema? Ka an nan yimam sha ikyev i mkange u isholibo? Ka nyi je me ere? Ne cii ne fam, m ngu kwaseya u tor (torkwase) man shi m ngu môm ken kasev mba eren msen.

KA AN NAN A YIMAMA ?



Or u nan eren isholibo yô, ka ken diabolo nan dugh ye. 1 Yoh. 3:8.

M za adua hembra anyom ikyundu je, kpa kwagh ne cii wasem ga, a fatyô u pasen mo tuhwan kpaa ga, isholibo kangem ikyôr kende inya. M ngu kwase u hunden msôrom man wuan ior. Ave am ndôhôr ishima man a vihi sha u eren msôrom ma yuan – msôrom ma i we ma ifan ! Isholibo kangem ave man angahar, i wuhem ken pulusu u Hade !”

Shi a seer vaan tsuung maa a tema inya, kpa de ga shi genger imo taveraa er: “Wasem ! Wasem ! Ka an nan a yimama ? Ka an nan a yimam sha ikyangenev mbi isholibo nee ? Aôndo doom ishima, kpa ish-olibo ya tor ken a mo, isholibo ngi ulugh mo yemen a mi shin berusu. Iyange m wua wan wam u nomso u hiihii, iyange m lu hunden msôrom shie u m kange un ken ijime, man ken m lu u hunden msôrom la m gba inya m viligh m hembé ityoghg ki wan wam u kiriki u a dooshima la, maa kpe. We a rumun yô, wasem, yimam sha ikyev i ku ne ! Aeren a ityô yam wasem ga. Kwaghaôndo wasem ga. Ka an nan a wasema ? Ka an nan a yimama ?”

M na mrumun mer: “De cie ga. De vôron ishima ga. Mzayol wou ka mzayol u hanmaor. **Icighan Bibilo na mrumun sha mliam ma ken ishima you la. A ôr avese er isholibo ya tor sha uma asev kpa Or Ngu u nan a fatyô u yiman se yô.**”

Kwagh u m eren kpaa m fa un ga, gadia kwagh u a sare m yô, m eren un ga, ka kwagh u a sare m ga la je m eren ye. ... Nahan m mase zuan a tindi ne ken a mo: Ka a sare m mo u eren kwagh u dedoo yô, kwaghbo kpaa a lu a mo her. Or u a lu ken atô wam la rumun atindi a Aôndo saan saan je. Kpa m ngu nengen a tindi u gen ken alesh am kpaa ngu nongon num a tindi u ken mhen wam, ngu kôron mo yemen a mi uikyangen sha ifev i tindi u isholibo u a lu ken alesh am la.” (Mbaroma 7:15-25). Hegen shin ken hemen mliam maa iv ken atô ishima u hanmaor – **“Ka nyiinja orsaanshe m lu ! Ka an nan a yimama ?”**

IKYARI NAN

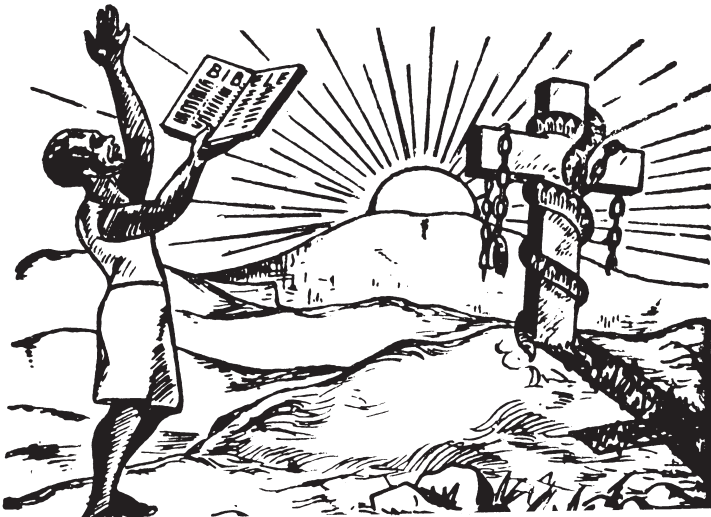
“Nahan yô, aluer Wan un a pase ne A tuhwa yô, i pase ne i tuhwa mimi je.” (Yoh. 8:36).

Yesu ka ikyar u nan sha hanma mbampin asev cii: ikyar u nan sha m pin wou yô. “Man shi myom ngu ken ma or ugen kpaa ga saa ken iti i Yesu.” (Acts 4:12). Ka Yesu tseegh Un a yima se sha asorabo ase ye. Ka awambe Na aa haa sha kon la tseegh ka a ôô asorabo ase ye. Ka ortwer ga, ka icigh ga, ka ormbatsav ga, ka or ga, ka or pasen kwaghaôndo shin pasetô ga, iyou adua imôm i a fatyô u yiman we sha isholibo ga. Ka Yesu tseegh Wan lyôngo u Aôndo u a tôô sholibo i tar la, Un a fatyô u yiman we sha awambe Na, man sha tahav mbu Jijingi Na.

Yesu wan u Aôndo va shin tar ne “sha u bughun mbaapisashe ashe, u saghen mbakwarev agbe, man u dughun mba ken gaadi ken ime

kerá.” (Yes. 42:7). Yesu kaa er: “kanmaor u nan eren isholibo yô, nan ngu kpan u isholibo je. ... Nahan aluer Wan Una pase ne a tuhwa yô, i pase ne i tuhwa mimi je.” (Yoh. 8:34-36). Yesu u a lu mimi ne, A pase u a tuhwa.

Yesu wan u Aôndo tôte asorabo ase ken iyol Na sha terankon. Asorabo ou cii A mande sha terankon. “Mimi je, ka angev asev a tee sha iyol na ye. ... Kpa ikuma Un sha ci u akaabo ase, i vihi un iyol sha ci u aferakaa ase; mtsaha u van se a bem la gema lu sha a Na; ka sha igbidiv nav man i wanger se ye.” (Yes. 53:3-7).



Nahan yô, aluer Wan (Yesu) un a pase ne A tuhwa yô, i pase ne i tuhwa mimi je. (Yoh. 3:36).

Baraba u lu orsholibo man orwuanor la, i ôr un ijir i kure u wuan un. Iyange gba ape a mande un sha terankon, kpa Yesu tôte ian na la man a tôte terankon u iyange ma i mande Baraba shami la. I mande Yesu, wan u Aôndo sha terankon sha ian i Baraba, sha ian you man ian yam, orwuanior la war sha ci u orgen kpe ku na la. We man mo se mba Baraba la. Injar isholibo ka ku, kpa iyua i Aôndo ka uma u tsôron ken Yesu Kristu. Aluer u kenger aa jighjigh u nan sha terankon u Kristu man u na iyol you man isholibo you la i mande sha terankon. Yesu tôte ian you sha terankon sha er u lu uma gbem sha won yô. Sha ci uAôndo soo u kpishi je a na wan na u Môm la, sha ci u we u de kpeen ga, kpa u zua a uma tu tsôron yô.

Er kwaseya u tor ungwa mkaanem man yô, a na jighjigh ken Yesu man a na un ishima na kpaá. A na Aôndo ishima na i isholibo la man Aôndo di gema na un ishima i he man a iv un a lcighan Jijingi Na kpaá. A de un a asorabo cica tseegh ga, a yima un sha tahav mbu isholibo. Hii hen shie la anyom kar kpishi je, aa lu uma la, lu eren a kaa a dedoo ken uma u mhembe la. A kera ma msôrom ga cii, a ma ishigari ga shin taav u ahenga ga, a er uma u mlu u waang man ishiada u tsembelee sha mimi er, "Nahan yô, aluer or nan ngu ken Kristu yô, i gba nan hegh je ve, akaa atse kar kera, nenge a hingir a he." (2 Kor. 5:17).

We, u u lu ôron takeda ne kpa, u fatyô u zuan a mpase tuhwa aluer u na jighjigh ken Yesu Kristu yô. Yesu kaa er, "Van nen hen a Mo, ne mba i ver ne iyol cii, icyav mbi yoho ne kpaá, Mo Me na ne mmem." Va hen Yesu er u lu la man ape u lu la. Ôr un kwagh u asorabo a ou man mbaazayol ou cii. Un a zenda u ga, aluer u va hen a na a iyol hidden a mi ijime man ishima i nan jighjigh yô. Alaghga u ngu ilyegh ki iyou adua, man isholibo kange u kende inya. Va hen Yesu. Un a pase u a tuhwa fefa je, er a bee mbaamandev angev man a bugh mbaapisashe nahan. Yesu ngu a gema ga, ngu been mba asema a yen ve la man pasen mbakwarev tuwhan. Ngu den se cii asorabo man been hanma angev asev kpaá. (Upas. 103:3).

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