

*ENKIPANKATA (ENKIPIRTA)
ENKAI O ESIAI ANG TAATA
(The Mission of God and Our Work Today)*

*TOO LTUNG'ANA POOKI OOIYEU
NEYIOLOU ENAIPIRTA ENKIPANKATA
ENKAI NESUJ SII TE NKISHUI ENYE
(For everyone who wants to know about the mission of
God and follow it in their lives)*

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Ntayia*

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ILARETOK

Cosmas Lemein, Ikulikae lalashera ootii entumo oolarikok to Lkoroi, o Angela Highfield natoosho ina pisha natii olchoni le siadi ena buku. (Cosmas Lemein, and other brothers who were at the meeting at Olkoroi, and Angela Highfield who took the picture on the back of this book.)

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IMBAA NIKISOM TENA BUKU

(OUTLINE OF THIS BOOK)

ENKIBALUNOTO ENA BUKU O ENASHE – Ing'orai enkardasi e 8-11 (*Introduction to this book and thanks.*) (*Ore pee idol numba tembata e kuna kisomaritin abori tayiolo ajo kelimu ajo kaa kardasi etii ina kisoma tena buku.*)

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ENKIBALUNOTO ENA BUKU O ENASHE

(Introduction to this book and thanks)

Ore ena buku naa embuku naitobirakaki Sukuuluni naaipirta Bibilia naa keipirta sii iltung'ana pooki ooyieu neyiolou enaipirta enkipankata Enkai (aashu te Kingeresa "The Mission of God.") nesuj sii te nkishui enye *(This book has been prepared for Bible schools and also for all those who want to know about the plan or Mission of God and follow it in their lives.)*

Keeta tipat oleng ena kisoma. Neaku, ina pee kijo keishiakino pee kipik ena kisoma tiatua empolos oo nkisomaritin naatae too sukuuluni e Bibilia. *(This study is very important. So, this is the reason we think it is appropriate to put this study in the core courses of Bible schools.)*

Kang'as ashukoki Enkai enashe amu ninye naaisho nanu engolon o enduaata pee aiger ena buku. Kaata enashe oleng tenkaraki Cosmas Lemein amu aataretuo oleng ninye arerioo ena buku. Naata sii enashe tenkaraki ilalashera lang pooki ootii Olkoroi laataretutuo aarerioo ena buku. Naata sii enashe anaake te nkitok ai naji Pam aashu Nadung'uenkop te Kimaa-sai aashu Ng'oto Malaika. Amu, anoto enkitagoloto inkatitin kumok oleng tenkaraki esiai o rorei lenyena. Ore ninye naa enkitok sidai oleng nanyor oleng. *(I want to first thank God because He is the one who has given me power and vision to write this book. I am thankful for Cosmas Lemein because he has helped me very much in correcting this book. I also have thanks for our brothers at Olkoroi who helped me correct this book. I am always thankful for my wife, Pam, (Nadung'uenkop in Maasai or Ng'oto Malaika). I have been encouraged many times because of her work and words. She is a great wife, whom I love very much.)*

Kayieu nikidamu inyamalaritin nikiata eton eitu alimu enkipirta ena buku. Ore enedukuya ekiata olkep. Ore inkulie katitin,

nikidamu aajo ekira iltung'ana le tipat alang ilkulikae. Ebaiki nikidamu aajo eisidai olkuak lang alang ilkuaki loo lkulikae. Naa ore ina bae keyau Ilarrabali kumok. Ore ai nyamali naa inchere eton eitu kisipu aajo keeta olairukoni pooki tipat oleng te nkipankata Enkai. Keya nikisininuo oleng amu kijo meeta tipat esiai ang tiatua enkipankata Enkai. Netii ai nyamali naa inchere mikidolita enkipankata Enkai sapuk te dunia pooki. Ebaiki nikijo keipirta iyiook ake aashu enkop ang ake. Nikintoki aata ai nyamali amu kiyieu emayianata Enkai kake ore inkulie katitin mikiomon pee eretu Enkai iyiook pee kiaku emayianata too lkulikae. Ore enabayie naa inchere kidamu aajo ore enkipankata nikiata naa keeta tipat oleng alang inkulie kipankat pooki. Nikidamu aajo kidol imbaa te nkoitoi naibala. Kake ore te sipata kidolita imbaa naataana ake nimikidolita imbaa naalakua aashu imbaa sapukin telulung'ata. Neaku, ore tena buku katem awal nena kikilikuanat pee kipuo dukuya tengolon Olaitoriani nikidol enkipankata Enkai te nkoitoi naibala pee kitum engolon tiatua iltauja lang nikitum sii enkirowuaj te nkipankata Enkai. *(I want us to think of the problems we have before I tell you the purpose of this book. The first thing is that we have prejudice. Sometimes, we think that we are the most important people and that our culture is the most important culture. This kind of thinking brings a lot conflict. Also, sometimes we do not realize that every Christian and his work has meaning in the plan of God, and because of this we get discouraged. In addition, sometimes we do not understand the plan of God for the whole world. Sometimes, we say it is all about us and our location. Also, sometimes we want blessings from God, but sometimes we do not pray that God will make us a blessing to others. The last problem is that we say our plan is more important than other plans. We say that we see things clearly, but, in reality, we are only looking at things that are close. We do not see the whole picture. So, in this book I will attempt to answer these questions so we can go forward in the strength of God, see His plan clearly, and have a passion for the plan of God.)*

Ore tinikidamu te ndorropu enkipirta nalimu tipat ena buku naa ore te nanu naa ena: Keyieu nemayian Enkai iltung'ana pee eitoki ninche aaku emayianata too lkulikae. Nenyor Enkai pooki ng'ae

terisoroto neyieu ninye nejeu pooki. Nemeishiakino tinikiata olkep tialo ilkulikae lemetiu anaa iyiook. Neisho iyiook ilairukok ina siai naipirta elikioroto ororei le Nkai pee kimayian ilkulikae, aa taa pooki ng'ae tenkop, ilng'ejepa pooki, iloshon pooki, iloreren pooki te nkisisa Enkai. Metaa kining enkipirta ang tiatua enkipankata enye nikitum enkirowuaj te siai enye. Neaku, ore mision Enkai aashu enkipankata enye naa pee emayian pooki ng'ae anaa pee eisho ninye erishata pee eiruk ninche ninye, neisis ninche enkarna enye nemayian sii ninche ilkulikae. Netum enkishui naiputakine tena kop netum sii enkishui oo ntarasi tenakata o teneshukunye sii Yesu. Nikidol sii te Bibilia aajo keiteru ina kishui oo ntarasi teneiruk neibatisai oltung'ani neaku sii olasujani le Yesu (Yohana le dukuya 5: 13; Iasat 2: 38; Iroma 6: 4). *(As we consider the purpose of this book in a nutshell, let's remember that God wants to bless people so they can then become a blessing to others. God loves all people equally and He wants all to be saved. It is not appropriate if we have prejudice toward others who are not like us. God has given Christians the work of telling the gospel so that we can bless others; that is, all people in the whole world, every tongue, tribe and nation to the glory of God. So, then we will feel our purpose in God's plan and, in turn, this will help us have a passion for his work. It is then God's mission to bless people, give them time to believe, praise his name, bless others, find fullness in this life and also to receive eternal life now and in the life to come. We also see in the Bible that this eternal life starts when one believes, is baptized and becomes a follower of Jesus -- in 1 John 5: 13; Acts 2: 38; Romans 6: 4.)*

Ore pee iasishore ena kisoma pee inteng'en iltung'ana te skuul naje tadamu pee intobir inkikilikuanat niasishore too ntemat naaipirta kuna baa. Etaa esiai inyi pee iasiasa ina. Kake tisipu ajo keibung ninche ina kipirta naata tipat oleng inchere keyieu Enkai nemayian iltung'ana lenyena pee emayian sii ninche ilkulikae tung'ana loo mpukunot pooki. Metaa keyieu Enkai netum pooki ng'ae enkishui naata enkiputakinoto tena kop netum sii enkishui nemeiting oo ntarasi (Yohana 10: 10; 3: 15). *(When you use this study to teach those in school remember to prepare questions which you can*

use for the test about these things. This is your work. But be sure they grasp the main point, that God wants to bless his people so that they can bless others of all races. God wants all to find fullness of life now and eternal life – John 10: 10; 3: 15).

Metamayiana intae Enkai ipuoitoto dukuya aaisom ena buku pee iakuku intae emayianata too lkulikae. Metaa ilairukok kumok anaa ilakir le keper o osinyai tembata enaiposha. *(May God bless you as you study this lesson and make you a blessing to others, so that that there will be many Christians, as many as the stars in the heaven and the sand on the seashore.)*

OLKITAMANYUNOTO LENA BUKU)

(THE FOUNDATION OF THIS COURSE/BOOK)

Ainyoo pee kiyieu nikiulokino ena kisoma naipirta Enkipankata Enkai. *(Why do we want to focus on The Mission of God.)*

Keeta tipat oleng pee kisom enaipirta "Enkipankata Enkai" te Bibilia amu, ore te sipata, keipirta Bibilia pooki "Enkipankata Enkai." Ore ena kisoma naa keisho iyiook embolet nikibolie tipat e Bibilia te lulung'ata. *(It is important to study the Mission of God in the Bible because, in reality, the whole Bible is about the Mission of God. This study will give us the key to unlocking the meaning and purpose of the whole Bible.)*

Keeta sii tipat amu ore pee kiyiolou aajo ore Bibilia telulung'ata naa keipirta "Enkipankata Enkai" naa ekiindim aatisip ina (aashu ekiindim aaiuloki) pee kijing atua ina kipankata tenebo Enkai, amu eloito dukuya ina kipankata o taata. Ore ti ai oitoi ekiindim aatejo keretu iyiook pee kiaku iltung'ana oodamu anaake enikinko pee kiliki iltung'ana ororei le Nkai. Keeta Kingeresa ororei obo olimu ina bae naa keji "missional." *(It is also important because when we understand that the main focus of the Bible is about the Mission of God we can make it our main priority to join God in His mission, which is still going on today. This then can become the central theme of everything we do as Christians in our daily activities and as we work and plan in our churches. In other words, it will help us to become missional in our thinking.)*

Ore ai bae naa inchere, ore pee kisipu "Enkipankata Enkai" naa keretu iyiook pee mikiimin tenkaraki imbaa o nkipankat nemeeta tipat amu ore te dukuya etiu anaa keeta tipat oleng kake ore te sipata meeta tipat. *(In addition, if we understand the Mission of God, it will help us not get bogged down in peripheral issues and programs that may seem important at first, but are not the best.)*

Keretu iyiook ena kisoma pee mikiaku modook tenkaraki kigira aaiuloki imbaa naaipirta enkishui ang ake. Ekidol enkatini sapuk o imbaa sapukin alang inkishui ang ake. Ore enkatini sapuk naa inchere kenyor Enkai enkop pooki neyieu iloshon, ilng'ejepa, oltung'ana o loreren pooki neyiolou ninye neisis enkarna enye. Keyieu Enkai nemayian iltung'ana pooki neyieu sii neitaa ninche emayianata too lkulikae. Ore sii enkatini sapuk naa inchere kirisio too nkonyek Enkai metaa meishiakino tenetii olkep aashu iltung'ana oojo keeta ninche tipat aalang ilkulikae. *(This study will also help us not be so near-sighted just focusing on only the matters concerning our lives. We will see the big picture. The big picture is that God loves the whole world and wants every tongue, tribe and nation to know Him and glorify His name. God wants to bless all people and, in turn, He wants them to become a blessing to others. The big picture is also that we are all equal in God's sight, and, because of this, there should be no prejudice or feelings of superiority.)*

Kaisilig sii ajo keretu iyiook ena kisoma pee kimir enkuretisho ang nikitum enkitieunoto pee kipuo enetii iltung'ana oopaasha, nikisipu sii aajo meipirta imbaa ang ake aa taa kuna baa ake naitiship iyiook. Keipirta enkisisa Enkai, enkitoria enye o enikinko pee kiliki iltung'ana kumok anaa enikiindim ilomon supati le Yesu, ata tenaa ore inkulie katitin kining emion nikinyamalu oleng. *(I hope also that this study will help us to overcome our fears and have courage to reach out to others who are different from us, and to realize that it is not all about our preferences and what makes us feel good. It is about the glory of God, His kingdom, and doing everything we can to reach all those we can with the gospel of Jesus; even if, at times, we feel uncomfortable and stretched to our limits.)*

Indamunot e dukuya inchere kainyioo Enkipankata Enkai aashu kaji eikununo tinikimbalunye ina Kipankata? *(First thoughts about what the Mission of God is or how we should define it.*

Ore enedukuya, kenare nikinkilikuanu aajo ainyioo pee eitayio Enkai ena kop pooki? Nejo oltung'ani obo inchere, "Eitayio Enkai enkop pooki (universe) pee eitodolu enyorrata te nkisisa enye. Neyieu intokitin pooki naaishu neng'arie esipata, esupatisho o sidano enye naa teina kisisa neitayio Enkai nena tokitin pooki. [We must first ask why God created the world. One writer says, "The universe was created by God as an expression of love for his glory. All God's creatures were meant to share in his truth, goodness and beauty — this is the glory for which God created them" (Catechism of the Catholic Church 319).¹]

Nejo likae aigeroni inchere, "Keitayio Enkai intokitin tenkaraki enkipirta nabo: pee eng'ar enchipai enye, pee eponari, nemeeta enkiting'oto, ewang'an Enkai pee edol enchipai toltau lenye eibalunye sii tiatua iyiook." (Another writer says, "God creates with one purpose: to share his joy, to multiply, without end, the divine delight, to see the joy that resides at his core reflected in us."²)

Ore ai oitoi pee kisipu ina kikilikuanata naa inchere eitayio Enkai oltung'ani te nkitanyaanyukoto enye pee eaku ninye entoki e dukuya oo ntokitin pooki naitayio Enkai pee eibalakinyieki ilkulikai ina kitanyaanyukoto. Neitayio sii inkulie tokitin pooki tena kop o to loing'ang'e pee eitore oltung'ani ninche, neitobir neesishore tenchipai enye (Enkiterunoto 1: 26-30). Tisipu amu etejo kulo kererin inchere eitayio sii Enkai enkitok tenkitanyaanyukoto enye. Metaa kerisio olee o enkitok toonkonyek Enkai. (Another way to look at this question is that God created man in his image to be the crown of creation so that He could be the reflection of this image of God to others. He also created the rest of the things on the earth and the whole universe for man to rule over, subdue and enjoy - Genesis 1: 26-30. Notice that God created both the man and the woman in his image. So, they are equal in God's eyes. - Genesis 1: 26-30.³)

Najo ekiindim sii aatejo meishiakino teneinyial iltung'ana ina kitoria o engolon naitoreyie ena kop o loing'ang'e pooki kake pee

eramat neyanyit aitobiraki (Enkiterunoto 2: 15). *(I think we can also say that it is not appropriate for men to use this authority over the earth and sky in a bad way. They need to respect it and use it properly.)*

Ekidol aajo etabatate iltung'ana neinyial enkitanyaanyukoto Enkai tiatua ate. Kake eewuo Yesu aaku enkitanyaanyukoto Enkai te lulung'ata. Ore kulo pooki ootii atua Yesu naa keng'ar ina kitanyaanyukoto (Ilkolosai 1: 15; 2: 9). *(We will see that man fell and marred the image of God in himself. But Jesus became the perfect image of God and all of those who are in Christ share in this - Colossians 1: 15; 2: 9.)*

Maing'urai ilkulikae kererin ootaiyioo iyiook aajo ainyioo pee eitayio Enkai enkop o ltung'ani. Eitayio Enkai Enkop pee emanyi. Matejo pee etii enchula. Neitu eitobir enkop pesho pee eaku olmuaate ake (Isaya 45: 18). Neibalunyie sii eyieu-noto enye to ltung'ani, naa ore ina oitoi nemetiu anaa inkulie naaji nkaitin o inkitanyaanyukot (Isaya 45: 19). Ore tiatua kulo kererin ekidol aajo ore Yerusalem naa ketii tina rishata olmuaate tenkaraki eidaikie Babilon ninye. Kake keyieu neisho Enkai iltung'ana lenyena osiligi inchere keibeleyen ninye imbaa amu meishiakino pee etiu neijia apa tenkiterunoto - Isaya 44: 26; 14: 1-23. *(Let's look at a few more verses in the Bible that help us understand why God created man and the world. God created the world to be inhabited (for fellowship) and for a purpose, but not for chaos (Isaiah 45: 18). He has clearly revealed His will for man, unlike the other so called gods and idols (Isaiah 45: 19; 44: 6-20). In the context of these verses we see that Jerusalem was in ruins because Babylon had destroyed it. But God was trying to give His people hope that He would change this because this was not the way things were supposed to be from the beginning - Isaiah 44: 26; Isaiah 14: 1-23.)*

Ore tiatua embuku o Lkolosai 1: 16, 17 ekidol aajo ore pooki toki naitayioki naa te Kristo, tiatua Kristo, neipirta Kristo, neitabayioki tiatua Kristo, neitashe aashu netumokino tenkaraki engolon e Kristo. Nikidol sii tiatua olkereri le 19 - 23 ajo keibung'akino enkitobirata enkop o enkordunoto. Etaasishore Enkai Yesu pee esaru aashu pee ekordu oltung'ani amu etaa apa pee

ebatata ileeiking'a tialo Enkai (Ilkolosai 1: 21). Ore sii iyiook pooki kira ileeiking'a tialo Enkai eton eitu kiruk ninye. *(In Colossians 1: 16, 17 we see that creation is for Christ, in Christ, about Christ, fulfilled through Christ and held together by Christ. Then as we see in verses 19-23, creation and redemption go together.⁴ God used Christ to save or redeem man from his alienated state after the fall - Colossians 1: 2. Today we are also all alienated from Christ before we believe in Him.)*

Ore enkikilikuanata e are nanare nikinkilikuanu naa inchere, "Kainyioo eyieu Enkai tialo oltung'ani naa kainyioo eyieu Enkai neas ninye aa oltung'ani." Kitodua aajo keyieu Enkai neitodolu oltung'ani enkisisa enye. Nikidol sii aajo keyieu Enkai neiput iltung'ana enkop pooki amu etejo, **"Entoisho entoponari emputa enkop nintorere."** Neaku, ore te dukuya keeta Enkai enkipankata pee etii iltung'ana lenyena pooki wueji. Kake kidol te mbuku e Nkiterunoto 11:4 inchere eewuo erishata pee eyieu iltung'ana neshet Oltalet pee etoni ninche te wueji nebo nemeidapasha, neaku meyieu ninche nesuj enatejo Enkai. Keyieu netoni te wueji enye. Kake kejo Enk. 11: 6, **"Metaa eidapashaka Olaitoriani ninche oriong enkop pooki teine, nepal enchetata e nkanasa."** Neaku, meyieu ninche enkoittoi Enkai kake enoto Enkai enkoittoi pee eas eyieunoto enye pooki kata. Keyieu sii Enkai neitore oltung'ani enkop. Neitore sii intokitin pooki naaishu tena kop (Enkiterunoto 1: 28). Nikintoki aadol aajo keyieu Enkai neas oltung'ani esiai anaa enikidol te Enkiterunoto 2: 15. Neyieu sii Enkai neisho oltung'ani elakunoto oleng kake ketii sii enkipimoto teina lakunoto metaa eishoo Enkai oltung'ani enkitanapata pee meas entoki naje (Enk. 2: 16, 17). Neaku, keyieu Enkai nening neyanyit oltung'ani ninye. Neyieu sii neeta oltung'ani enkaretoni (Enk. 2: 18). Nikidol aajo keyieu Enkai enchula tenebo oltung'ani anaa enajo Enkiterunoto 3: 8 pee eimaki Enkai nagira aloolo tiatua enkurma. Etiu anaa kegira Enkai aloolo airorie oltung'ani tiatua ina rishata te nchula nalulung'a eton eitu ebatata oltung'ani *(The second question we must ask is, "What does God want for man and what does He want him to do?" We have already understood in this study that God wants man to*

reflect his image and glory. In Genesis 1: 28 we see that God wants man to fill the earth being fruitful and multiplying. Not only should they fill the earth, but they should also "subdue" it and rule over every living thing. God also wants man to work, as we see from Genesis 2: 15. Further, God wants to give man a lot of freedom, but He limits this freedom by giving a command not to do something - Gen. 2: 16, 17. So, God wants obedience from man. God also wants man to have a helper - Gen. 2: 18. We see that God wants fellowship with man as implied in Genesis 3: 8 where the Bible refers to God walking in the garden. It seems that God was walking and talking with man in complete fellowship during this time before the fall.)

Ore pee eyama olupayian o esiankiki, keyieu Enkai neing'uaa ninche ng'otonye o menye lenye neibung'are enkitok olupayian lenye aashu olupayian enkitok enye neaku osesen obo (Enkiterunoto 2: 23, 24). Ore pee ejo "eorore" mme lasima pee egira aimaki pee elakuaniki intoiwuo enye neme lasima pee egira aimaki ajo meishiakino tenenya ilomon neimaki inyamalaritin tenebo nening sii ninche enkitok o ntoiwuo enye. Kake ore tipat naa inchere meishiakino teneiturukie imbaa o ntoiwuo enye aitalang imbaa olupayian lenye aashu enkitok enye. Tisipu sii ajo ore tenkiterunoto keeta olupayian enkitok nabo ake. Ore ina naa enkipankata Enkai tenkiterunoto. Ore pee eimaki "osesen obo" naa kegira aimaki entaani o naboisho nanare neata olee o nkitok enye, netii sii emboita. Eimaka sii Yesu o Paulo ina naboisho -- Matayo 19: 5; 1 Ilkor. 6: 16; Efeso 5: 31. *(When a man or woman gets married, God wants them to leave their mother and father and be united with their wife or husband and become "one flesh" -- Genesis 2: 23, 24. When it says leave, it does not necessarily mean that they have to be a long physical distance from them nor does it mean that they will not continue to relate to and be influenced by them. It simply means that they no longer put their parent's wants and needs above their husband's or wife's. Notice that in the beginning man only had one wife. This was God's original intention for marriage. The "one flesh" refers to the closeness and oneness the man and woman should have, including sexual union. Jesus and Paul also talked about this oneness (Matthew 19: 5; 1 Cor. 6: 16; Ephesians 5: 31.)*

Ore eton eitu kipuo dukuya matadamu ai bae naa inchere Enkai naitayio pooki toki neeta pooki toki tipat, eisulaki oltung'ani. Naa Enkai naitore intokitin pooki. Neaku, ore kipuoito dukuya matadamu aajo keeta iltung'ana pooki tipat too nkonyek Enkai naa ketii pooki abori enkitoria enye. Ore sii pee eitayu Enkai intokitin nejo ninye eisidain pooki. Nikidol aajo einyiala oltung'ani imbaa nelotu enyamali enkop pooki. Kake eton eeta Enkai enkipankata enye. *(Before we go forward, let's remember another thing, and that is, that God made everything, and everything has a purpose, especially man. Also, God is the ruler over everything. So, as we go forward, let's remember that all people have meaning and purpose in God's eyes and we are all under his rule. In addition, when God made everything, He said it was good. We see that man ruined things and a big problem came into the world. Even so, God still had His plan.)*

Embatatata oltung'ani o enkipankata Enkai

(The Fall of Man and the Mission of God)

Keyieu Enkai neeta oltung'ani enchula sidai tenebo ninye nemetii mang'atisho. Neyieu Enkai nesuj oltung'ani inkitanapat enyena. Neyieu Enkai neaku oltung'ani enkitanyaanyukoto sidai naitodolu enkisisa Enkai. Neyieu neas esiai tenchipai. Neyieu netii naboisho nagut atua enkiyama. Neyieu sii Enkai neramat oltung'ani intokitin pooki aitobiraki tena kop aa ng'uesin aashu enkop kewon. *(God wants man to have intimate fellowship with Him without enmity, to follow His commandments, to reflect his image, and show his glory. He wants man to do his work with joy and He wants there to be a deep unity in marriage. He wants man to take care of everything properly like the animals and the world (and land) itself.*

Kake etabatate oltung'ani anaa enajo Enkiterunoto ematua e 3 nelotu eoro tiatua enkop. Nelotu sii enchalan sapuk oleng tiatua oltung'ani. Ore tenkaraki ina keshal oleng oltung'ani naa kelelek oleng pee edoiki atua ng'ok. Ore pee elotu enkata eyiolounoto oo ng'ok, naa ina kata enare neirridu ng'ok amu etaa olaing'okoni

odede. Ore pooki ng'ae ooas ng'ok (naa keas pooki ng'ok) neaku olaing'okoni anaa Adam o Hawa (Iroma 3: 21-26). Naa kesipa sii ajo kepong'ori pooki ng'ae aiteru apa kira kutiti oleng (Olkerempe 51: 5). *(But man fell, according to Genesis 3, and alienation came into the world. This was not a complete alienation, but it was very significant. Because of this, man became very weak and it was very easy for him to fall into sin. When one begins to understand sin, it is at this time appropriate for them to repent, because they have become a true sinner. Then everyone who sins - and all sin - is a sinner like Adam and Eve - Romans 3: 21-26. It is also true that everyone goes wrong from the time they are little - Psalm 51: 5).*

Ore tenkaraki embatatata oltung'ani, nelotu eoro tialo oltung'ani o Enkai, nelotu sii enyamali tiatua oltau loltung'ani amu etijing'a ng'ok oltau lenye tenguton neaku meyieu nesuj enkoitoi Enkai. Nelotu sii eoro tialo ilkulikae, ing'uesin, o enkop pooki. Kake eton eata Enkai enkipankata pee eshuku oltung'ani meeu enetii ninye metaa keata ninche enchula sidai nagut netii sii olmabarishoi. Neyieu sii neshuku enkitanyaanyukoto enye atua oltung'ani (2 Ilkorintio 3: 18). Ekidol isapipiyeti oitodolu enkipankata Enkai pee eitobir ninye inkilani meishopo Adam o Hawa. Amu eibukoyie osarge pee eitoip enkurruna enye (Enkiterunoto 3: 21). Keitadamu ina bae iyiook ajo kelotu erishata pee eibukoo Yesu osarge lenye tenkaraki enkop pooki - Matayo 26: 27; Yohana 3: 16. Ekidol sii isapipiyeti leina bae tiatua Enkiterunoto 3: 15 pee ejo, **"Ekapik olo mang'ati erishata ino o enkitok. Neijia sii etiu erishata eishoi ino o eishoi enye. Ekepurd ninye elukunya ino, ore iyie niony entutunyo enye."** Ore pee ejo "Ekepurd ninye" naa kegira aimaki Yesu anaa enkitanyaanyukoto oltung'ana pooki o anaa enkerai nara oinoti le Hawa. Eewuo Yesu pee epurd shetani to salaba lenye -- Ilhebrania 2: 14. Kake etonyo sii shetani entutunyo e Yesu pee easishore Ilyahudi o Lroma metasho ninye. Eimme entoki enking'asia ina amu ore ina toki nayieu neesishore shetani pee emir Yesu neesishore sii Yesu pee emir shetani? Amu, ore pee elusoo inkolong'i uni nepiu Yesu aing'uaa ilootuata. Keitodolu sii ina aibon inchere kelo dukuya mang'atisho tialo iltung'ana o shetani --

1 Petero 5: 8; Efeso 6: 12. Kesipa sii keipirta ajo ketii mang'atisho tialo olasurai kewon o ltung'ana kake keeta ina bae tipat nagut alang ina. Ore tenkiting'oto kepurd Enkai shetani katukul anaa enajo kulo kererin --Iroma 16: 20; Embolunoto 20: 10). *(Because of the fall of man, man became alienated from God, himself, others, animals, and the world. But God still had a plan to bring him back into fellowship by the shedding of blood. We see a glimpse of this when God prepared clothes for Adam and Eve because blood was shed to cover their shame - Gen. 3: 21. This reminds us of the blood of Jesus which would be shed for the sins of the world - Matthew 26: 27; John 3: 16. We also see glimpses of this when the Bible says "And I will put enmity between you and the woman, and between your offspring and hers; He will crush your head and you will strike his heel" - Genesis 3: 15. When it says "He" it is referring to Jesus as the representative and ideal child of Eve. He came to crush the devil by his death on the cross- Hebrews 2: 14, but the devil also struck Jesus' heel by convincing the Jews and the Romans to put Him to death on the cross. Isn't it ironic that the very thing the devil wanted to use to defeat Jesus was the way Jesus defeated the devil? Because, after three days, He rose from the dead. In addition, this prophecy predicts that the devil and man will be enemies - 1 Peter 5: 8, 9; Ephesians 6: 12. It is also true about the literal physical snake, but in a deeper way it refers to the devil. In the end, the devil will ultimately be crushed by God according to Romans 16: 20; Rev. 20: 10.)*

Ketii imbaa kumok naaipirta osarge tiatua Bibilia. Ore osarge naa keipirta enjeunoto, olasar, o enkordunoto. Ing'orai kulo kererin oopirta Osarge: Adam o Hawa - Enkiterunoto 3: 21 tenebo Ilhebrania 9: 7; Cain o Abel – Enk. 4: 2-5 tenebo Ilhebrania 9: 22; Noah – Enk. 8: 20, 21; Abraham – Enk. 12: 1-3; 22: 2, 7, 12-13; Yohana 1: 29; Musa – Enaidurra 12: 7,13; 31: 18; 24: 8; Ilawi 17: 11; Ilheb. 10: 4; 10: 19; Eimaka Yesu te Yohana 6: 53-56; Ing'orai sii Yohana 1: 12; Iasat 16: 31; Iroma 5: 10; 1 Yohana 1:7; Enaipirta endaa Olaitoriani – Matayo 26: 27,28; 1 Ilkorintio 11: 23-26; Ilkulikae kererin too Sotua Ng'ejuk oopirta osarge – Iroma 3: 24, 25; 5: 9; 1 Ilkor. 10: 16; Ilgalatia 6: 14; Efeso 1: 7; 2: 13; Ilkolosai 1: 20; Ilheb. 9: 12, 14; 10: 19; 12: 24; 13: 12, 13, 20; 1 Petero 1: 2, 18-19; 1 Yohana 1: 7; Embolunoto 1: 5; 5: 8-9; 7: 14; 12:11. *(Blood*

has a lot of significance in the Bible. Blood is about salvation, sacrifice, and redemption. Look at all these verses about blood: Adam and Eve – Gen. 3: 21 with Heb. 9: 7; Cain and Abel – Gen. 4: 2-5 with Heb. 9: 22; Noah – Gen. 8: 20, 21; Abraham – Gen 12: 1-3; 22: 2, 7, 12-13; John 1: 29; Moses – Exodus 12: 7, 13; 31: 18; 24: 8; Lev. 17: 11; Heb. 10: 4; 10: 19; John talks about Jesus in John 6: 53-56; Look also at John 1: 12; Acts 16: 31; Romans 5: 10; 1 John 1: 7; Concerning the Lord's Supper look at Mat. 26: 27, 28; 1 Cor. 11: 23-26; Then other verses in the New Testament – Romans 3: 24, 25; 5: 9; 1 Cor. 10: 16; Gal. 6: 14; Ephesians 1: 7; 2: 13; Col. 1: 20; Heb. 9: 12, 14; 10: 19; 12: 24; 13: 12, 13, 20; 1 Peter 1: 2, 18-19; 1 John 1: 7; Rev. 1: 5; 5: 8-9; 7: 14; 12: 11.)

Matadamu sii eneikununo Adam pee etiu anaa Yesu o enepaashare sii (Iroma 5: 14). Ore Adam o Yesu eetuo enkop te nkoitoi enking'asia te ngolon Enkai. Eetuo pokira are meata ng'ok. Ore pokira are naa inkitanyaanyukot te iyiook naaipirta impukunot ooltung'ana. Ore iltung'ana ooas ing'ok naa etiu anaa inkera e Adam; ore iltung'ana oosuj enkoitoi sidai naa etiu anaa inkera e Yesu. *(Let's remember how Adam is like, and unlike, Jesus (Romans 5: 14). Both Adam and Jesus came to the world in an amazing way through the power of God. They both came without sin. They are both an example of the nature of man. Those who follow the way of sin are the children of Adam. Those who follow the right way are the children of Jesus.)*

Ore tenkaraki Adam ekitum emutata tenkaraki ing'ok ang kake ore tenkaraki Yesu keidimayu pee kitum enjeunoto te-nkaraki ninye amu etua te msalaba tenkaraki ing'ok ang. Neaku, ore pee kigelu enkoitoi e Adam nikitum enkeeya o emutata. Kake ore pee kigelu enkoitoi e Yesu ekitum enkishui nemeish (Iroma 5: 18; Yohana 3: 16). *(Because of Adam we are condemned because of our sins, but because of Jesus we can receive salvation because He died on the cross for us. So, if we choose the way of Adam, we are choosing the way of death and destruction, but when we choose the way of Jesus, we are choosing the way of everlasting life (Romans 5: 18; John 3: 16).*

Keatai enkeeya sidai neatai enkeeya nemesidai – Ore enkeeya torrongo naa enkeeya naipirta enkishui ang tenkaraki ng'ok

nikitaasa, aashu matejo ore ina keeya naa olekoisiayio loo ng'ok ang (Iroma 6: 23). Naa ore ina keeya keipirta Adam (Iroma 5: 12). Kake ore enkeeya sidai naa tinikiye tialo ng'ok. Keasayu ina tinikiruk nikirridu tesipata neibatisai iyiook (Iroma 6: 2-4). Ore ina keeya naa keipirta enkeeya ang tialo ng'ok o nkishui tiatua Yesu. *(There is a good kind of death and a bad kind of death. The bad kind of death is about our sins. Or in other words, it is the wages of our sin -- Romans 6: 23. This death is about Adam - Romans 5: 12. But the good death is when we die to our sins. This happens when we believe , truly repent, and are baptized -- Romans 6: 2-4. This death is about life in Jesus.)*

Ore embae naata tipat oleng naa pee king'uaa enkoitoi e Adam nikijing atua Yesu. Amu keliki iyiook Paulo ajo ore imayianat pooki sidain naa ketii atua Yesu Kristo (Efeso 1: 3, 7, 11, 13, 14). Ore enkilikuanata sidai oleng naa inchere, Kaji kinko pee kijing atua Yesu metaa keimulumul iyiook nikitii atua ninye tenguton? Kejo Efeso 1: 13 etoning'o lelo tung'ana ootii Efeso ilomon supati neuruk nejing atua Yesu Kristo. Ore apa pee eiruk ninche neibatisai sii. Neaku ina pee etejo sii Paulo ore pee eibatisai iyiook nikijing (aashu kimbung'are) atua Yesu (Iroma 6: 3, 4). Neaku kening oltung'ani, neuruk, neibatisai pee ejing atua Yesu. Ore pee kias ina nikitum sii Enkiyang'et Sinyati nemishiri iyiook teina Kiyang'et (Efeso 1: 13). Tadamu sii ajo kenare netii sii enkirridunoto (Iasat 2: 38). Tisipu kulo kererin tenguton: Roma 5: 1-21; 1 Ilkor. 15: 22, 45-47; Iroma 6: 1-4. *(What is of most importance, is that we leave the way of Adam and enter the way of Jesus. Because Paul tells us that all blessings are in Jesus Christ -- Ephesians 1: 3, 7, 11, 13, 14. So, the question is, How do we enter into Jesus so that He covers us and we are really deep into Him? Ephesians 1: 13 says that the Ephesians heard the good news, believed and entered into Jesus Christ. When they believed they were also baptized. This is the reason Paul said that when we are baptized we enter into Jesus (Romans 6: 3, 4). So, a person should hear, believe, and be baptized to enter into Jesus. When we do this, we receive the Holy Spirit and are sealed with that Spirit -- Ephesians 1: 13. Remember that one should also repent according to Acts 2: 38. Think*

also about these verses deeply - Romans 5: 1-21; 1 Cor. 15: 22, 45-47; Romans 6: 1-4.)

Neaku, ekidol enkiterunoto enkipankata Enkai te nena baa pooki nikitejo. Neyieu Enkai nesuj iltung'ana pooki enkoitoi sidai e Yesu neme enkoitoi e Adam. *(So, we see the beginning of God's plan in all these things we have said. God wants all people to follow the good way of Jesus and not the way of Adam.)*

Matadamu aajo ore enkatini e Bibilia naa keipirta enkipankata Enkai pee eshuk iltung'ana enetii Ninye neisis pooki tung'ani enkarna enye neliki sii ninche ilkulikae enaipirta enyorrata Enkai o enkoitoi enjeunoto enye. Aashu matejo pee ekordu Enkai iltung'ana pee epuo aitajeu ilkulikae to lomom supati. Enoto sii Enkai enkoitoi pee eyietu iltung'ana enetii ninye pee etum enchula tenebo. *(Let's remember that the story of the Bible is about God's plan (or mission) to bring people back to Himself so they can then praise His name and tell others about His love and His plan of salvation. He wants to redeem man so they can go and save others through the gospel. God is also drawing people to Himself so they will have fellowship with Him.)*

Orrekie le Kain o Seti tiatua enkipankata Enkai

(The line of Cain and Seth in the Mission of God)

Ore pee kidol orrekie le **Kain** kidol engoro, olwuasa, o enkarruoisho. Ore enedukuya, etara Kain Abel tenkaraki en-goro olom lenye (Enkiterunoto 4: 2-16). Neitoki ayam Lamek inkituak are, near oltung'ani metua, newuasare ina bae anaa oltung'ani leitu eas entoki torrongo (Enk. 4: 19-24). Ekidol tene oltung'ani etemita aishu enkishui enye anaa meetai Enkai katukul metaa kesujita eng'eno enye ake. Ore pee easayu ina mepuo aikata imbaa dukuya aitobiraki. Kerruoyo imbaa oleng aaku torrok katukul anaa enajo kulo kererin: Enkiterunoto 6: 5, 11, *"Nedol Olaitoriani enkarrueisho e tung'ani ajo etaa sapuk te nkop oleng, naa ore emusunoto endamunoto enye pooki e atua oltau naa entorrone*

ake eponaa." Olkereri le 11 o le 12, "***Etarruoyie apa enkop oleng too nkonyek Enkai, neiputa ninye olarrabal. Nedol Enkai enkop ajo etarruoyie oleng. Amu ore iseseni pooki neitarruoitie inkoitoi enye te nkop.***" (When we look at the line of Cain we see anger, pride, and corruption. First of all, Cain killed Abel out of anger and jealousy (Gen. 4: 2-16). Then Lamech married two wives, killed a man, and then bragged about it as if he had not even done anything wrong - Gen. 4: 19-24. We see here man's attempt to live his life apart from God and according to his own wisdom and understanding. When this happens it never goes well. Things always deteriorate from bad to worse like these verses tell us: Genesis 6:5,11,12, "***The Lord saw how great man's wickedness on the earth had become and that every inclination of the thoughts of his heart was only evil all the time.***" Verses 11, 12 "***Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.***")

Ketii likae rrekie naa orrekie le **Seti** (Enk. 4: 25). Ore anaa enikiyiolo, eyamate ninye o enkitok nabo ake nepuku sii ninye Noa aa oltung'ani "***oitashe too sipat***" (Enk. 5: 28, 29) Ore tina rishata e Seti nejo Bibilia, "***Ore ina kata eiterutua iltung'-ana aaipot enkarna Olaitoriani***" (Enk. 4: 26). Ore enaipirta Noa nejo Bibilia, "***Ore apa Noa naa oltung'ani oitashe too sipat, nemeeta entioto to lporror lenye***" (Enk. 6:9). (There was another family and that was the line of Seth - Gen. 4: 25). As far as we know, Seth only married one wife and from Seth came the righteous Noah - Gen. 5: 28, 29). At the time of Seth the Bible says, "At that time men began to call on the name of the Lord" - Gen. 4: 26. About Noah the Bible says, "Noah was a righteous man, blameless among the people of his time, and he walked with God" - Gen. 6: 9.)

Ore anaa enikipoito dukuya aadol enkipankata Enkai te nkop, ekidol aajo ketii inkatitin pooki iltung'ana oogira aaing'oru enkoitoi Enkai netii ilkulikae ooyieu nesuj enkoitoi enye ake. Kake kesipa sii ajo ata iltung'ana laiyo Noa eton mera ninche bayaroti metaa eton era ninche ilaing'okok oopong'ori. Neaku, ore enkipankata Enkai te umata naa pee eilejilej iltauja loo ltung'ana metusuja

enkoitoi e Seti o Noa neme enkoitoi e Kain. Kake meidim oltung'ani ataasa ina tengolon enye make-won. Kejo Bibilia inchere, "*eiriamariyie Noa Enkai*" (Enk. 6: 9). Neaku, kegira ninye aigarakino Enkai te ngolon enye. Nikidol sii te mbuku o Lhebrania 11: 7 ajo keeta ninye enkirukoto neaku ninye "olajung'oni le supatisho natumi te nkirukoto." (*As we go forward in seeing the Mission of God in the world, we will see that there are always those who seek after God's way and those who want to do it their own way. Yet, it is also true that even those like Noah who seek to follow God's way are not perfect. They are still sinners and make mistakes. The Mission of God, in general, is to influence people to follow the way of Seth and Noah, not the way of Cain. But man cannot do this on his own power. Noah "walked with God," so he was depending on God for strength to do what was right - Genesis 6: 9. We also see in Hebrews 11:7 that he was a man of faith and he became the "heir of the righteousness that comes by faith."*)

Enkiguena Enkai o enkisiligata (The Judgment of God and hope)

Nelotu enkata Oloirrag le nkare te nkata e Noa. Keasita iltung'ana imbaa torrok ake nemeata indamunot sidain kake atua enkarruoisho etii oleng tenguton (Enk. 6:5). Nejo Enkai kemut iltung'ana pooki tenkaraki enkarruoisho enye (6: 13). Kake etusuja Noa enaitanapa Enkai ninye neshet Esafina pee meya enkare ninye olmarei lenye. Nejing Noa olmarei lenye esafina aanyu enchan. Nelotu enchan sapuk, kake eitajeuo Enkai ninche. Nikidol sii ajo etolikio Noa iltung'ana enaipirta enkiguena nalotu (2 Petero 2:5) kake eitu ening ninye. Nelotu enkiting'oto enye. Ore ina atini naa enkitanyaanyukoto naipirta enjeunoto te iyiook ilairukok anaa enikidol tiatua kulo kererin (1 Petero 3: 20, 21; Ilhebrania 11: 7). (*Then came the time of the flood. People were continually doing evil and their thoughts were also evil. They were just bad - Genesis 6: 5. God decided He would destroy the people because of their corruption - 6: 13. But Noah followed the commandment of God and built an ark so that he and his family could be saved from the flood. Noah and his family then*

entered the ark and waited on the rain. Then it rained like crazy, but God saved Noah and his family. We also see that during this time Noah told the people about the judgment to come - 2 Peter 2: 5, but they did not listen to him. So, the end came for them. This story is an example for us about salvation as we see in 1 Peter 3: 20, 21 and Hebrews 11: 7.)

Ore embae naata tipat oleng naipirta ina atini naipirta oloirrag le nkare naa inchere ketii enkiguena netii sii enjeunoto tiatua enkipankata Enkai. Ore lelo tung'ana ootumutate naa enkitanyaanyukoto naipirta iltung'ana torrok inkatitin pooki (2 Petero 2: 1-10; 3: 3-7). Naa keyieu Enkai nesuj iltung'ana pooki enkoitoi enye pee metum enkiguena anaa enajo 2 Petero 3:9, **"Meimutie Olaitoriani eitu eitabaya enkisiligata enye anaa enadamu kulikae enkimutioto, kake keng'iri te intae amu meyieu obo oimin, kake pee ebaiki pooki ng'ae enkirridunoto."** (The main idea of the story of the flood is that there is judgment and also salvation or blessing in the plan of God or Mission of God. Those who were destroyed are an illustration of evil people during any point of history (2 Peter 2: 1-10; 3: 3-7). In reality, God wants all people to follow his way so they will not be condemned like Peter says in 2 Peter 3: 9, **"The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance."**)

Ekidol sii empiris Enkai tiatua ina atini amu eitu emut Enkai iltung'ana pooki. Ore pee epuku Noa tenebo Olmarei lenye te safina nemayian Enkai ninche neitanapa ninche metoisho te nkop aaponari (Enk. 9: 1). Neitayu sii Enkai olning'o tenebo ninche inchere meitoki aikata amut **"iseseni pooki to loirrag le nkare.."** (Enk. 9: 11). Neaku, keibala ajo eton eyieu Enkai shoruetisho tenebo iltung'ana. Ore tiatua enkipankata Enkai kidol aajo keiba ninye ng'ok kake ketii sii empiris. Nikidol sii aajo kelotu enkata metaa meitoki Enkai aata eng'iriata tialo ng'ok tinikipuo dukuya aatiki nimikiyieu nikipal; katukul. Neaku kenare nikisuj enkoitoi Enkai eton kiata erishata. (We also see the grace of God in this story because God did not kill all the people. When Noah and his family came out of the ark God blessed them and commanded them to be fruitful and

increase - Gen. 9: 1. God also made a covenant with them that He would no longer destroy all men by a flood (Gen. 9: 11). By this we can see that God still wants fellowship with man. In the Mission of God we see that God hates sin but He still has grace. We also see that a time will come when He will no longer have patience with sin if we go forward in willful sin and do not want to stop. So, we should follow the way of God while we still have time.)

Matadamu sii ajo eitobira Enkai olning'o tenebo Noa inche-re meitoki Enkai amut enkop te nkare nepik olokirrai atua enkatampoi pee eaku olmonekie "losotua" lenye (Enkiterunoto 9: 11-13). *(Let's remember that God made a covenant with Noah that He would never again destroy the earth by water and then He put a rainbow in the clouds as a sign of His covenant – Genesis 9: 11-13.)*

Enkipankata Enkai pee eiput iltung'ana enkop pooki *(The plan or Mission of God for people to fill the earth)*

Matadamu aajo keyieu Enkai neibulaa iltung'ana lenyena aaiput enkop pooki (Enk. 1: 28; 9: 1, 19). Neigil aitanap sii Noa ina (Enk. 9: 1) Kake ore anaa enikidolita te Enkiterunoto ematua 11 meyieu ninche neas ina. Kenare nikiyiolou aajo kegira ematua e 11 aibalunyie ajo kaji eikununo pee eatai inkutukie kumok anaa enajo ematua e 10. Keeta tipat oleng te nkipankata Enkai pee eibulaa iltung'ana lenyena aaiput enkop pooki. Kenare neasayu ina pee ebaya enkipankata Enkai naipirta enkop pooki pee emanyi neitore sii iltung'ana enkop o ntokitin naatii enkop. Kake ore te matua e 11 kidol aajo etapong'ori iltung'ana neitu esuj enkitanapata Enkai neyieu netoni te wueji nebo, neyieu neitaiki ate enkarna, netoni metaa meibulaa aaiput enkop (Enkiterunoto 11: 4). Ore te matua e tomon kidol iltung'ana egira aabulaa enkop pooki kake eitu easayu ina eton eitu eisimaki Enkai ninche meibulaa. *(Let's remember that God wanted people to scatter throughout all the earth and fill it - Genesis 1: 28; 9: 1, 19. However, as we see in Genesis chapter 11, they did not want to do this. It is important to realize that, in reality, chapter eleven is explaining how the many languages in chapter ten came*

to be.⁵ *It is crucial in God's mission that people spread out all over the earth. This was to fulfill God's purpose for all the earth so that it would be inhabited and people would "subdue" it, but in Genesis chapter 11, we see how the people were disobedient to God, and wanted to stay in one place, make a name for themselves, and not be scattered over the "face of the whole earth" - Gen. 11: 4. In Genesis chapter 10 we see that people were spread out all over the world, but this only happened because God made it happen.)*

Mme torrono tenetii naboisho amu keyieu Enkai naboisho (Efeso 4: 3-5), kake ore pee kiarare oleng pee kirrip naboisho o metabana neeku nimikipuo aaretu ilkulikae tenkop ang aashu tenkop pooki, naa keaku ina naboisho entoki torrono nagil enkitanapata Enkai. Ore inkulie katitin kepong'ori kanisa amu kerrip naboisho oleng alang enaishiakino. Neaku, melo aas isiaitin Enkai tiatua iltung'ana anaa enaishiakino neaku kanisa nagira adamu kewon ake. Kake ore enkipankata Enkai naa pee kibulaa aapuo enkop pooki (Matayo 28: 18-20). *(Being unified in itself is not wrong, but if we seek to preserve this unity at all cost so much that we do not reach out beyond us, this unity can become stagnant and be in direct opposition to God's will for His people. Sometimes the church is too overly concerned with preserving its unity and strength. As a result, it does not engage the world like it should and becomes too isolated. God's mission is that we spread out and go to all the nations -- Matthew 28: 18-20.)*⁶

EMPOLOS E NKITERUNOTO ENKIPANKATA ENKAI

(The Core of the Mission of God)

Abraham o ishoi enye – Empolos e nkipan-kata e Nkai pee emayian iltung'ana neshuk ninche enetii ninye metaa keeta shoruetisho tenebo ninye, netum enjeunoto, pee eaku sii ninche emayianata too lkulikae. *(Abraham and his descendents - the core of the plan of God is to bless His people and bring them back into a state of friendship with Him. He wants them to receive salvation, and become a blessing to others.)*

Nepuku oltung'ani obo tiatua lelo tung'ana ooidapashate (Enkiterunoto ematua 11) oji Abraham. Neipot Enkai Abraham pee emayian ninye aita ninye olosho sapuk. Neeta sii Enkai enkipankata pee emayian Abraham o eishoi enye ilkulikae tung'ana (Enk. 12: 1-3). Nebulaa eishoi enye. Neiu ninye Isaak neiu Isaak Yakobo neiu Yakobo ilayiok tomon are. Neibelekeny Enkai enkarna e Yakobo metaa Israel (Enk. 35: 10). Neaku eishoi enye iltung'ana kumok oleng. Naa keji ninche pooki tenebo Israel. *(A man named Abraham came from the people who were spread out (Gen. 11). God called him to bless him and make him a great nation. God also had a plan that Abraham would become a blessing to others (Gen. 12: 1-3). His descendants grew, he became the father of Isaac and Isaac became the father of Jacob and Jacob became the father to twelve sons. God then changed Jacob's name to Israel – Genesis 35: 10.)*

Neigil Enkai inkatitin kumok alimu ajo keaku Abraham o eishoi enye olosho sapuk nemayian Enkai ninye neeku sii ninche emayianata too lkulikae. Neitayu sii Enkai osotua aashu olning'o tenebo Abraham o nkera enyena te naipirta ina bae (Enkiterunoto 15: 1-21). Matisipu aajo eigila Enkai ina kisiligata inkatitin imiet

naaibala oleng inchere kemayian Abram o ishoi enye. (*God said many times that Abraham and his descendants would become a great nation, God would bless them, and they would become a blessing to others. God also made a covenant with him and his sons about this plan (Genesis 15: 1-21). Let's remember that God repeated this promise five clear times that He would bless Abraham and his descendents.*)

- (1) Enkiterunoto 12: 1-3 - Eipoto Enkai Abraham – (*Gen. 12: 1-3 – God called Abraham.*)
- (2) Enkiterunoto 18: 18 - Neigil Enkai ina bae - (*God repeated the promise in Gen. 18: 18.*)
- (3) Enkiterunoto 22: 15-18 - Neigil Enkai aliki Abraham (*Gen. 22: 15-18 – repeated.*)
- (4) Enkiterunoto 26: 4 - Neigil aliki sii Isaak - (*Genesis 26:4 - repeated to Isaac.*)
- (5) Enkiterunoto 28: 14 - Neigil aliki sii Yakobo – (*Genesis 28: 14 - repeated to Jacob.*)

Kelimu Bibilia ina bae too nkoitoi kumok tiatua ilkulikae kererin te Bibilia. Tisipu kulo kererin: Enk. 13: 14-17; 15: 5; 17: 2; 18: 16-19; 22: 15-18; 26: 1-6; 28: 2-5, 10-15; 32: 12; 35: 9-15; 46: 3,4; 48: 3; 48: 16, 19; Enaidurra 32: 11-14; Enkigilata oo Nkitanapat 1: 9-13; 13: 17, 18; 26: 5; Yoshua 14: 2-4; 1 Ilaiguanak 4: 20; 1 Intepen 27: 23-24; Nehemia 9: 23; Olkerempe le Nkai 46: 10; 47: 9; 67: 1-7; 72: 17; 87: 1-6; 107: 37, 38; Isaya 10: 22; 49: 6; 26: 12, 18 (Eitu eas Israeli anaa enayieu Enkai); 51: 2; 54: 3; Yeremia 1: 5; 4: 1, 2; 33: 19-22). Neaku, keeta Enkai enkipankata te dukuya pee emayian iltung'ana lenyena neaku sii ninche emayanata too ilkulikae. Neaku sii ninche eoroti e Israeli. Ore taata kemayian Enkai iyiook too nkoitoi kumok neisulaki ena inchere keisho iyiook enkishui oo ntarasi. Neyieu Enkai pee kimayian iyiook ilkulikae. Ekiretu iltung'ana too nkoitoi kumok eisulaki kiliki ilomon supati le Yesu pee etum sii ninche enkishui oo ntarasi. Neaku sii ninche eoroti e kanisa aashu matejo iltung'ana le Nkai teneiruk. (*The Bible speaks of God's plan in many places and*

in various ways in all these verses: Genesis (see above); Exodus 32:11-14; Deuteronomy (see above); Joshua 14: 2-4; 1 Kings 4: 20; 1 Chronicles 27: 23, 24; Nehemiah 9: 23; Psalms (see above); Isaiah (see above); Jeremiah (see above). So, God had a plan at first to bless his people and for them to also become a blessing to others. The others – the nations - would then become part of Israel. Today God blesses us in many ways, especially by giving us eternal life. Then God wants us to be a blessing to others. We help others in many ways, especially when we tell the good news of Jesus, so that they can also receive eternal life. Then they will become a part of the church, or the people of God, when they believe.)

Ore pee kisipu iltung'ana le Nkai (Israeli) tiatua Osotua Musana ekidol aajo etaasishore Enkai ninche pee emayian ilkulikae tung'ana leme Ilyahudi. Kake kidol sii aajo eitu eitabaya pooki anaa enayieu Enkai te ninche. *(When we look at the people of God in the Old Testament (Israel) we see that God used them to bless others who were not Jews. But we also see that they did not fulfill this totally in the way God wanted.)*

ESHOMO DUKUYA ENKIPANKATA ENKAI *(The plan of God goes forward.)*

Matisipu kulo tung'ana pee kidol ina kipankata Enkai
(Let's look at these people and see how this plays out.)

(1) Abraham o Sarai te Misiri. Eitu emayian Abraham lelo tung'ana le Misiri anaa enaishiakino. Kake eteleja Abraham iltung'ana anaa Farao netum enyamali (Enk. 12: 10-20). Neaku ore tina rishata eitu eaku Abraham emayianata te Farao. Etapong'ori amu eton eshal ninye te nkirukoto enye. Amu entoki enchalan oleng tinincho oltung'ani enkitok ino tenkaraki enkuretisho ino. *(Abraham and Sarah in Egypt - Abraham did not bless the people of Egypt as he should have. He lied to Pharaoh and this led to a problem (Gen. 12: 10-20). So, this time Abraham did not become a blessing to Pharaoh. He made a mistake because he was weak in his faith. It is a very immature thing if you give your wife to someone else because of fear.)*

(2) Etoomonoko Abraham Sodom oling'ur - Enkiterunoto 18: 16-33. Ekidol aajo keeta Abraham oltau sidai amu keyieu neomonoki Sodom pee meye pooki tenkaraki enkiguena e Nkai. Kake ore enyamali naa inchere eitorrok lelo tung'ana oleng. Neaku ore pee epuo ilmalaika oare Sodom netum ninche Lot, o enkitok enye tenebo intoyie enye are naara sinyati. Neaku, ore inkulie katitin ata tinikiyieu nikimayian ilkulikae ebaiki nemedupayu ina mayianata tenkaraki enkarrueisho oo ltung'ana. Amu, meyieu neibeleyenya katukul. *(Abraham prayed for grace for Sodom - Genesis 18: 16-33 - We see in this story that Abraham had a good heart because he wanted to pray for Sodom so the people would not die because of the judgment of God. The problem was that these people were very bad. So, when the Angel went to Sodom they found that Lot, his wife and his two daughters were the only righteous ones. So, sometimes even though we want to bless others, the blessing may not be effective because of the wickedness of the people.)*

(3) Abraham o Abimelek - Enkiterunoto 20: 1-18 - Ore tena atini nikintoki aadol ajo eitu eaku Abraham olomayiana anaa enaishiakino. Ore tenkaraki ina etarerio Enkai ina bae pee etum Abimelek emayianata te Abraham pooki kata. Ore Abimelek naa olaiguanani loo Lfilisti. Neaku, keyieu Enkai nemayian ilkulikae te iyiook kake eton kishal anaa Abraham. Matisipu kuna baa. *(Abraham and Abimelech Genesis 20: 1-18 - In this story we see again that Abraham did not become the blessing that he should have been. Because of this, God intervened so that Abimelek could receive a blessing from Abraham, despite the problem in the beginning. Abimelech was a king of the Philistines. God wants to bless others through us, but at times we are still very weak like Abraham. Let's understand these points.)*

Ore tena atini kidol elejare e Abraham nikidol sii ajo eewuo enyamali tenkaraki ina lejare (Ing'orai sii Ilgatia 6: 7-10). Ekidol sii enkuretisho e Abraham amu eitobira ina lejare apa eton eitu elo iwuejitin. Kesipa ketii enkiti sipata tiatua elejare enye kake enoto enyamali pooki kata (Enk. 20: 12). Neaku, ore pee mikilimu esipata eji neeku ekisudoo embata naata tipat aashu naitapong'oo iltung'ana, naa ketii enyamali sapuk oleng tina oitoi. Ekidol sii enchalan e Abraham amu ore te matua e 12 eina buku ake etaasa Abraham embae nanyaanyukie ena. Anaata etayiolo ajo mesidai tinilej iltung'ana.⁷ Nikidol sii aajo ebaiki neeta Abraham olwuasa amu ore pee ewaliki Abimelek nejoki, "**Ataasa amu atadamua ajo, metii ene euriata e Nkai katukul, naa kaari enkaraki enkitok ai**" (20: 11). Etiu anaa Abraham oata enyamali alang Abimelek (Ing'orai sii Matayo 7: 4).⁸ Nikidol sii ajo etorikine Abraham enkisiligata Enkai amu eisiligie ninye ajo ketum eishoi sapuk te Sara kake eishoo Sara metijjing'a atua Ifilisti. Ore inkulie katitin nikinauru nerikino iyiook enkipankata Enkai te iyiook nikias imbaa nemeishiakino tenkaraki mikiata osiligi aashu enkisiligata.⁹ *(In this story we see the lying of Abraham and we see that a problem came because of his lying - see Galatians 6: 7-10. We also see the fear of Abraham because he planned this lie out before he went to these places. There is some truth to what he said, but it became a problem anyway*

(Genesis 20: 12). When we do not tell the truth but hide something that is really important, it can cause many people to fall. Following this way is a big problem. We also see the weakness of Abraham because in chapter 12 we see that he did this same thing as before. He should have learned that it was not good to lie to people. We also see that Abraham may have had some pride because when he answered Abimelech he said, "I said to myself, 'There is surely no fear of God in this place....'" - Genesis 20: 11. It is like Abraham had a greater problem than Abimelek - See Matthew 7: 4. We see also that Abraham forgot the promise of God because God promised He would bless him and make him into a great nation, but he gave Sarah to the Philistines. At times we forget God's promises and do things that we should not because of our lack of hope or trust.)

Ekidol sii olng'ur le Nkai amu etodua ajo keeta Abimelek oltau sidai pee eya Sarai enkaji enye (Enk. 20: 6, 7). Ore pee eomonoki Abraham Abimelek neishiunyie Enkai ninye. Nikidol sii enkitoria Enkai tiatua ina bae. Anaata enoto Abraham enyamali sapuk oleng kake etasarua Enkai ninye.¹⁰ *(We also see the compassion of God because He saw that Abimelech had a good heart when he took Sarai to be his wife (Gen. 20: 6, 7). Then when Abraham prayed for Abimelech, God healed him. We also see the sovereignty of God in this because Abraham should have been in even more trouble, but God saved him.)*

Ekidol sii esidano e Abimelek amu eshomo airorie Abraham tenkoitoi sidai aikilikuan ninye enaipirta ina bae. Neikilikuan ninye o metaba anaa netum esipata. Neaku, kenare nikirorie sii iyiook iltung'ana tenaa ketii imbaa nemeibala te iyiook. Neata sii Abimelek olng'ur tenebo enkaminino amu eishoo ninche intokitin kumok. Neomonoki Abraham ninye neishiunyie Enkai ninche (20:17). Ore tina rishata etiu anaa keeta Abimelek enkirukoto alang Abraham. Ore tenkiting'oto ekidol aajo etaasishore Enkai Abraham ata tenaa keshal amu etoomonoko ninye Abimelek neisho sii Abimelek ninye imasaa.¹¹ *Netaa Abrahamu olomayiana ata hoo eitu enyok ninye oleng neshal sii. (In addition, we see the goodness of Abimelech because he went and talked to Abraham in a nice way and asked him about this matter. He asked him questions until he found the answer. We should also talk with people when there is something that is*

not clear. Abimelech also had compassion and generosity because he gave Abraham and his family many things. Abraham then prayed for him and God healed him (20: 17). At this time it is as if Abimelech had more faith than Abraham. In the end, we see that God did use Abraham to bless Abimelech because Abraham prayed for him and then God blessed Abraham through Abimelech giving him a lot of possessions. Abraham became a blessing even though he did not try his best and was very weak.)

(4) Isaak o Abimelek - Enkiterunoto 26: 1-31 - Ekidol aajo etamayiana sii Enkai Isaak nedol sii ilkulikae ajo kegira Enkai amayian ninye. Amu etejo Abimelek to lkereri le 28, "***Kidolita metii olng'ash aajo etii Olaitoriani tenebo iyie metaa kitejo, inchoo maitayu olmumai terishata ino o iyiook naa maitayu sii olning'o o iyie.***" Neaku, kidol aajo enoto lelo tung'ana emayianata te siadi tenkaraki Isaak. Metaa kidol aajo keloito dukuya ina kisiligata natejo Enkai apa inchere kemayian iltung'ana lenyena neaku sii ninche emayianata too lkulikae. Kake kidol aajo etaasishore sii Isaak elejare anaa papai lenye nemesidai ina too nkonyek Enkai. Neaku, kesipa keyieu Enkai nemayian iyiook kake ore pee kiasishore elejare pee kitum emayianata oolkulikae tenkaraki enkuretisho nemesidai katukul. *(Isaac and Abimelech - Genesis 26: 1-31 - We see that God blessed Isaac and that others saw God blessing him. Abimelech said in verse 28, "We saw clearly that the Lord was with you; so we said, "There ought to be a sworn agreement between us - between us and you." We see then that these people, in the end, were blessed because of Isaac. It is clear that the plan of God was going forward, that He would bless his people, and in turn they would become a blessing to others. But we see that Isaac also used lying like his father, and this was not pleasing to God. It is true that God wants to bless us, but when we use lies because of our fears to get a blessing from others, this is not good.)*

(5) Yakobo - Enkiterunoto ematua 27 o metabaiki ematua e 30 - Etamayiana sii Enkai Yakobo netum sii ilkulikae tung'ana loo loreren emayianata tenkaraki ninye kake ketii sii inyamalaritin. Kelejisho Yakobo oleng. Nelej olalashe lenye nelej sii Laban.

Kake eing'urrie Enkai ninye neitoki alotu enkata pee eiteng'en Enkai Yakobo enkisoma nagut oleng naipirita kewon (Enk. 32: 22-32). Neaku, matayiolu aajo kenare nikipuo dukuya aas imbaa Enkai ata tenaa mikira bayarot. Ore pee kias ina naa kaata osiligi ajo ketum ilkulikae emayianata. Kake ore pee kidol inkitapong'ot ang kenare nikirerioo nena kitapong'ot pooki amu ore pee mikias ina keidimayu pee kiaku oldeket too Ikulikae neme emayianata. *(Jacob - Genesis 27 through 30. God blessed Jacob, and others from different people groups received a blessing because of him, but there were problems. Jacob was a bad liar and cheater. He cheated his brother and also Laban. But God had compassion on him and then one day God taught him a deep lesson about himself (Genesis 32: 22-32). So, we need to remember to go forward and do the will of God even if we are not perfect and, in the process, others will be blessed. When we see our mistakes and short-comings, we need to correct these because, if we do not, it is possible that we will become a curse to others instead of a blessing.)*

Ing'orai Enk. 28: 14 pee idol ajo eigila Enkai enkisiligata te Yakobo. *(Look at Genesis 28: 14 so you will see that God repeated the promise to Jacob.)*

(6) Yosef - Enkiterunoto ematua 37-50 - Etamayiana Enkai Yosef oleng neaku ninye emayianata too kulikae tung'ana kumok le me Ilyahudi. Kesipa enoto sii ninye inkisililot kumok kake ore tiatua enkipankata Enkai keesishore Enkai nena baa naagol pooki pee eiteng'en oltung'ani pee etumoki atamayiana ilkulikae oleng. Ing'orai Enk. 39: 5, 20,21 pee idol ajo ketii Enkai tenebo Yoseph negira amayian sii ilkulikae tenkaraki ninye. *(Joseph - Genesis chapters 37-50 - God blessed Joseph very much and he became a blessing to many others who were not Jews. He did go through many trials, but in God's plan, He uses these difficult things to teach His people so they can become a great blessing to others. Look at Genesis 39: 5, 20, 21 to see that God was with Joseph and God was blessing others because of him.)*

(7) Musa o Yoshua - Enaidurra, Enkikena, o embuku e Yoshua
 - Etamayiana Enkai ninche neaku sii ninche emayia-nata too
 lkulikae lalashera lenyena o tenebo sii ilkulikae loo loreren anaa
 Yesero (olapolosani le Midian - Enaidurra ema-tua e 18) o Rahabu
 (enkitok e Kanaan - Yoshua ematua e 2 o ematua e 6). Neiger sii
 Musa imbaa kumok naipirta ilomon aashu matejo lelo tung'ana
 leme Ilyahudi (Enaidurra 22: 21; 23:9; Ilawi 19: 33, 34; 24: 22;
 Enkikena 15: 14, 15; Enkigilata oo Nkitanapat 1: 16; 24: 17, 18;
 31: 12). Neaku, idolita enkipankata Enkai pee emayian iltung'ana
 lenyena neaku sii ninche emayianata too lkulikae oopaasha. (*Moses
 and Joshua - Exodus, Numbers and the book of Joshua - God blessed
 these two men very much and they became a blessing to their brothers
 and to others who were not of Israel like Jethro, the priest of Midian -
 Exodus chapter 18 - and Rahab who was a Canaanite - Joshua chapters
 2 and 6. Moses also wrote many things about foreigners like those who
 were not born as Israelites - Ex. 22:21; 23:9; Lev. 19: 33, 34; 24: 22;
 Numbers 15: 14, 15; Deut. 1: 16; 24: 17, 18; 31: 12. So, again you see
 the plan of God to bless his people and make them a blessing to others
 who were different.*)

Enaidurra 12: 38 - Kejo ilo kereri, "***Nelo sii olorora oshula
 tenebo ninche, o nkishu kumok oleng; o nkerrai o nchoo.***" Ore
 pee epuku Israeli te Misiri netii ilkulikae tung'ana tenebo ninche.
 Ebaiki iltung'ana le Misiri ooiruko sii ninche. Neaku, ebaiki etodua
 imbaa naataasa Enkai neiruk sii ninche aajo era ninye Olaitoriani.
 Nedol sii aajo keeta Enkai nasipa engolon alang inkaitin enyena.
 Neaku, ore tenkaraki shakenisho engolon Enkai neiruk iltung'ana
 leme Israeli. Nesuj ninche enkoitoi Enkai nasipa. Etiu sii anaa
 etang'amutua Israel ninche tiatua enchula enye. Neaku, ore taata
 ebaiki nedol oltung'ani leme Olmaasani imbaa enking'asia Enkai
 tiatua enchula oolairukok neiruk ninye tenkaraki ina shakenisho.
 Metaa anaata king'amu ninche tiatua enchula ang. (*Exodus 12: 38,
 "Many other people went up with them, as well as large droves of
 livestock, both flocks and herds." When Israel came out of Egypt there
 were other people with them – maybe some Egyptians who believed.
 Maybe they saw what God did and believed that He was Lord. They also*

saw that the true God had more power than their gods. Because of the witness of God's power, people who were not from Israel believed and followed the way of the true God. It seems that Israel accepted them also into their fellowship. Today someone who is not a Maasai might see something amazing among the Maasai Christians and believe because of this witness, and when they do, we should receive them into our fellowship.)

Enaidurra 19: 6 – Keeku ninche pooki ilapolosak. - Nejo, "**Ore naa taata tinining'ining'i oltoilo lai nimbung'ubung'u nkitanapat o sotua lai, niaakuku iltung'ana laainei tukul tiatua iltung'ana pooki; amu ore enkop pooki naa enaai, naa iakuku intae te nanu enkitoria oo lapolosak o losho osinya. Kulo ninche irorei lilo ajoki nkera e Israel.**" Keeta Enkai enkipankata te Israel pee eaku ninche olorere osinya pee emayian ninche neaku sii ninche emayianata o shakenisho too lkulikae. Keimaki sii Petero ina bae ti ai oitoi te 1 Petero 2: 9. Neibalunye katukul ajo keipirta ina bae ilairukok metaa keaku olorere osinya pee einosaki inkiasin e Nkai enking'asia. Neaku, ore tedukuya keipirta Israeli ake kake ore tesiadi keipirta ilairukok le Yesu pooki. (*Exodus 19: 6 – They were all to become priests. It says, "Now if you obey me fully and keep my covenant, then out of all the nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation." God had a plan for Israel to become a Holy people and He would bless them. They then would become a blessing and witness to others. Peter talks about this in another way in 1 Peter 2: 9. He makes it clear that this is about Christians and that they would become a holy people and tell of the incredible works of God. So, at first, it was about Israel, but then it was about all Christian believers.*)

(8) Naomi - Rusi ematua e dukuya - Ore Rusi naa enkitok oo Lmoabu. Neaku, mera ninye oltung'ani le Israel. Ore Naomi naa oltung'ani le Israel. Neaku Naomi emayianata te Rusi neme ene Israel. Amu etonyorra Rusi pee eisis Enkai nasipa tenebo Naomi (Rusi 1: 16). Neaku, ore Naomi naa enkitok e dukuya nataasishore Enkai (aiuloki oleng) te nkipankata enye pee emayian ilkulikae. Neaku, matisipu ina bae tenguton amu keeta sii inkituaak tipat

oleng te nkipankata Enkai. Ore sii Rusi kewon naa ketii ninye atua entipat e Yesu anaa enikidol te Matayo 1: 5. *(Naomi - the first chapter of Ruth - Ruth was a Moabitess. So, she was not of Israel. Naomi was a Jew. Naomi then became a blessing to Ruth, a non-Jew. Ruth agreed to go with Naomi and worship the one true God (Ruth 1: 16). Naomi was then the first woman God used directly in his plan to bless others. So, let's really consider this because this shows that women also have a great place in the plan (or mission) of God. Ruth herself is recorded in the genealogy of Jesus (Matthew 1: 5).*

(9) Daudi - Oltung'ani leitu emayian iltung'ana tenkoitoi naitoriori anaake. Neretu nemayian lelo tung'ana ooji Ilgibioni neme iloo ltung'ana le Israel (2 Samuel 21: 1-14). Kake etaasa sii embae suuji oleng tialo oltung'ani oji Uria oltung'ani le Hiti. Etara ninye metua nepurroo enkitok enye (2 Samuel 11: 1-27; 12: 1-23).¹² *(David - A man who did not bless people in a consistent manner. He helped and blessed the Gibeonites who were not Israelites (2 Samuel 21: 1-14), but he also did a terrible thing concerning a man named Uriah the Hittite. He murdered him (had him murdered) and stole his wife (2 Samuel 11: 1-27; 12: 1-23).*

(10) Solomon - Ata Solomon etamayiana iltung'ana kake eitu emayian sii ninye iltung'ana tenkoitoi naitoriori anaake. Keliki iyiook 1 Ilaiguanak 4: 32-34 o ematua e 10: 24 ajo eetuo iltung'ana ooing'uaa iloreren aainining eng'eno enye. Neaku, etamayiana ninche tina oitoi. Ore sii pee eshet enkaji Enkai neomonoki iloreren pee etum sii ninche ewueji neomonie Enkai (2 Intepen 6: 32, 33). Nelotu sii enkaiguanani e Sheba abaiki Solomon netum sii ninye emayianata tenkaraki ina baikinoto neisis sii ninye Enkai tenkaraki etodua ajo etamayiana Enkai Solomon oleng (1 Ilaiguanak 10: 1-13). Kake ore pee emoruao ninye nepong'ori neitu esuj Enkai to ltau lenye anaa enaishiakino neisis inkulie aaitin neyam sii ninye inkituak kumok oo loreren (1 Ilaiguanak 11: 4-8). Neitaa sii iltung'ana loo loreren irrindiki le nkisiaayiare enye (1 Ilaiguanak 9: 21).¹³ *(Solomon - Even Solomon did not bless people in a consistent manner. We are told in 2 Kings 4: 32-34 and 10: 24 that*

people from other nations came to hear his wisdom. So, he blessed them in this way. When he built the temple he prayed that the nations who came to the temple would find a place to worship God - 2 Chronicles 6: 32, 33. The queen of Sheba also came to visit Solomon and when she did she was also blessed by her visit because she saw that God had blessed Solomon very much -1 Kings 10: 1-13. But when Solomon became old he did not follow God with all his heart like he should have and he worshipped other gods and married many foreign women -1 Kings 11: 4-8. He also made many foreigners slaves to do his work -1 Kings 9: 21.)

(11) Yona - Ore te dukuya meyieu Yona nelu Ninawi aliki iltung'ana ororei le Nkai. Neisik ninye alo ewueji neji Tarshishi (Yona 1: 1, 2). Kake ore te siadi nelu ninye aas anaa enatiaka Olaitoriani ninye pee eas. Neirridu lelu tung'ana ootii Ninawi neing'urrie Enkai ninche neitu eidaikie enkanasa enye. Neaku, etaa ninye emayianata te siadi ata hoo tenetanya elo te dukuya. Ore inkulie katitin ebaiki kegol oleng pee kisuj enkitanapata Enkai tenkaraki olwuasa lang, olkep lang aashu engoro ang, kake ore pee kisuj nikitum iyiook emayianata netum sii ilkulikae emayianata. (Jonah - At first Jonah did not want to go to Nineveh to tell them the Word of God. So he fled and went to Tarshish (Jonah 1: 1-3). But later he went and obeyed what God had told him to do. The people of Nineveh repented so God had compassion on them and did not destroy their city. So, Jonah became a blessing to them even though he did not want to in the beginning. Sometimes it is very difficult to follow the command of God because of our pride, prejudice, or anger, but when we do, we receive a blessing and others are blessed also.)

(12) Elija - Nemayian ninye enkoliai te Serafat. Ore te dukuya nemayian ina kitok Elijah aisho endaa neitoki amayian Elijah ninye pee meishunye endaa te nkata naado. Ore sii pee emoiyu enkayioni enye neitoki aye neishiunye Elijah ninye (1 Ilaiguanak 17: 7-24). (Elijah - He blessed the widow of Zarephath. At first the widow blessed him and gave him food. Then Elijah blessed her by performing a miracle on the food so that it would last a long time. Then when her child got sick and died, he healed him - 1 Kings 17: 7-24.)

(13) Elisha - Nemayian ninye enkitok karsis naing'uaa Shunem. Neibonu ajo ketum enkayioni. Nenutayu neiu enkayioni. Ore tesiadi ina neye enkayioni enye neitopiu Elisha ninye. Neaku enoto emayianata oleng te ninye (2 Ilaiguanak 4: 8-37). Ore tesiadi ina nemayian Elisha oltung'ani oji Naaman pee eishiunye ninye (2 Ilaiguanak 5: 1-27). Nemayian sii Elisha iljeshi lo laiguanani le Siria neitu ejo pee eari ninche metuata (2 Ilaiguanak 6: 8-23). Nemayian sii entito e Israel Naaman pee elimu enaipirta Elisha (2 Ilaiguanak 5: 2, 3) (*Elisha - He blessed a rich woman from Shunem by telling her she would bear a son. She became pregnant and gave birth to a son. Later the boy died and Elisha raised him from the dead. So, she was blessed by him - 2 Kings 4: 8-37. After this Elisha blessed a man named Naaman by healing him - 2 Kings 5: 1-27. Elisha also blessed the army of the king of Syria by not having them killed - 2 Kings 6: 8-23. An Israelite girl blessed Naaman by speaking about Elisha - 2 Kings 5: 2, 3*).

Ore te **Luka 4: 25-27** neimaki Yesu Elijah o Elisha nerrep ninche tenkaraki olng'ur lenye. Naa kegira sii Yesu aimaki embae nabo nagut oleng inchere kemayian Yesu iltung'ana ooata iltauja sidain oong'amu ninye. Ore pee egolong'u Israeli nemetum emayianata nemayian Enkai ilkulikae ooata iltauja sidain. (*In Luke 4: 25-27 Jesus complimented both Elijah and Elisha for their kindness or compassion. Jesus is also talking about a deep thing here and that is that Jesus will bless those who have good hearts and receive Him. When Israel had hard hearts they did not get the blessing so God blessed others who had good hearts.*)¹⁴

(14) Esekiel - Etejo Esekiel te mbuku enye ematua 22: 29, "**Etaasa iltung'ana lena kop entorrano, netaasa inenkikonya; eironya ninche ilaisinak o lomena, netaasa ina mesipa too ldokunot eitu ejurru enyamali enye.**" Neaku, kegira ninye adamu ilkulikae tung'ana le me Israeli teneimaki "ildokunot." Megira Israeli amayian ninche anaa enaishiakino neaku ina pee egira Esekiel aisikong ninche. Ore pee eeta lelo tung'ana iltauja sidain neponu enetii Israeli neyieu Enkai nemayian ninche. Ore ilkulikae ooiba

Israeli neiba sii Enkai naa keitame Enkai ninche (Ing'orai Ematua 25, 26, 27, 28, 29, 30, 32, 35). Kegol sii oleng pee eaku Israeli emayianata to lkulikae oshon tenaa kepuo sii ninche aasis inkaitin enye. Kenare netoni ninche tenebo Enkai neisis ninye pee etum engolon Olaitoriani pee eretu ilkulikae. Kake ore pee eshalu Israeli nemeitoki aata ninche engolon pee emayian ilkulikae aitobiraki. Etiu anaa oltung'ani oti engumoto natii esarn'g'ab sapuk. Nelotu likae tung'ani nejing sii ninye atua engumoto netum pokira are enyamali. Amu meekure eata ilo tung'ani liare engolon pee eretu o likae. Kake ore pee enang'aki ninye ilo oti engumoto olgosoi pee eilepu te ngumoto naa keikash ina oitoi. Etejo Esekiel 23: 29, 30 enaipirta ng'ok oo Israeli, **"Ore olng'uarra lino tenebo enkiborra ino oo nkonyek ninye nayaua ena shumata iyie, amu itaasa enkiborra oo nkonyek tenebo iloreren, nindurukie ate too nkitanyaanyukot enye oo nkaitin."** Ore pee epong'ori Israeli neidapash Enkai ninche meshomo enetii iloreren kake ore pee epuo neitu eaku emayianata anaa enaishiakino amu eshomo aisarkionie enkarna Enkai (Esekiel 36: 19, 20). Kake keeta Enkai enkipan-kata pooki kata pee eitodol enkitoo enye neaku eipanka Enkai pee eshuk Israeli enkop enye pee edol iloreren engolon Enkai neisis enkarna enye (Esekiel 36: 22-38). *(Ezekiel 22: 29, "The people of the land practice extortion and commit robbery; they oppress the poor and needy and mistreat the alien, denying them justice." When Ezekiel talks about the alien he is talking about others who are not of Israel. Israel was not blessing them as they should, so Ezekiel rebuked them. When these aliens had good hearts they came to Israel and God blessed them. But hated and punished those who hated Israel. Look at chapters 25-30 and 32 and 35. It was very difficult for Israel to become a blessing to others when they were worshipping other gods. They should have stayed with God and praised Him so they could be strong and help others. But when they become weak, they no longer had strength to properly bless others. It is like a man who is in a hole with a lot of mud in it. Then, another man comes and gets into the mud with him and they both have a problem. Because the man who came second no longer has the strength to help the first man. But if the second man comes along and throws a rope down to the other man in the hole and helps him up, this is the better way. Ezekiel 23: 29b, 30 says about the sins of Israel, "Your lewdness and*

promiscuity have brought this upon you, because you lusted after the nations and defiled yourself with their idol." When Israel sinned God scattered them to the nations, but when they went they did not become the blessing God wanted them to because they defiled the name of God - Ezekiel 36: 19, 20. But God had a plan to show his glory. God planned to bring Israel back to their land so that the nations would see God's power and praise his name - Ezekiel 36: 22-38).

(15) Daniel - Keeta Enkai enkipankata pee emayian Daniel aisho ninye eng'eno pee eitodol enkitoo enye. Ore pee ewal Daniel enkidetid e Nebukadnesa neing'asia neisis Enkai nejo, ***"Esipa ore Enkai ino naa Enkai oo nkaitin naa Olaitoriani loo laiguanak, naa olaitodolunoni loo nkisudorot, amu indima iyie atabolu ena kisudoroto"*** (Daniel 2: 47). Ore sii pee eitajeu Enkai Shadrak o Meshak o Abednego te nkima neitoki aing'asia Nebukadnesa nejo, ***"Meisisi Enkai e Shadrak o Meshak o Abednego, nairriwua ninye olmalaika lenye netokordua isinkan lenyena, lelo ooisiliga ninye, neitu eitaa toki enkitanapata o laiguanani, neitayu iseseni lenye alang te neisiaai neserem ae neme ina Ai enye maate..... Amu meetae ai Ai naidim atokordu tena pukunoto"*** (Daniel 3: 28, 29). Neaku, keyieu Enkai nedol pooki ng'ai enkitoo enye o engolon enye neisis ninye. Netii inkulie atinin naipirta Nebukadnesa, Olaiguanani oji Belshasa, o likae oji Darias tiatua Daniel ematua e 5, 6, 7. Ore enayieu Enkai te ninche pooki naa pee eisis enkarna enye. Neasishore Enkai Daniel pee eiteng'en ninche metaasa ina. *(Daniel - God had a plan to show his glory by giving Daniel wisdom. When Daniel answered the dream of Nebuchadnezzar, Nebuchadnezzar was amazed and praised God saying, "Surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery" (Daniel 2: 47). Also, when God saved Shadrach, Meshach and Abednego from the fire, Nebuchadnezzar was amazed again and said, "Praise be to the God of Shadrach, Meshach and Abednego, who has sent his angel and rescued his servants! They trusted in him and defied the king's command and were willing to give up their lives rather than serve or worship any god except their own God.... for no other god can save in this way" (Daniel 3: 28, 29). So, God wanted everyone to see his glory and his power and praise Him.*

There are other stories about Nebuchadnezzar, another king called Belshazzar, and another named Darius in Daniel chapters 5, 6, and 7. What God wanted from them was for them to praise his name. God used Daniel to help teach them to do this.)

Daniel 7: 13, 14 - Ore kulo kererin naa keipirta Enkai o Yesu. Etejo Daniel kelotu enkata pee etum Yesu enkidimata pooki neisis ninye iltung'ana pooki, iloreren pooki. Matadamu sii enatejo Yesu te Matayo 28: 18, "**Aaishooki enkidimata pooki te shumata o te nkop.**" Neimaki sii Paulo enkata nalotu pee egil pooki ng'ae kung aisis Yesu (Ilfilipi 2: 10). *(Daniel 7: 13, 14 - These verses are about God and Jesus. Daniel said that a time would come when Jesus would receive all authority and all people (all nations) would praise Him. Let's remember also what Jesus said in Matthew 28:18, "All authority in heaven and on earth has been given to me." Paul also talks about a time coming when everyone will bow their knees to Jesus (Philippians 2: 10).*

(16) Esra - King'as aadol Enkai egira arem oltau le Sairos pee eisho Israeli elakunoto pee epuo ninche aashet aitoki enkaji Enkai te Yerusalem (Esra 1: 1-11). Neaku, etaasishore Enkai oltung'ani leme Olyahudi pee eas eyieunoto enye. Etiu anaa eibelekenya Enkai imbaa metaa kemayian oltung'ani leme Olyahudi pee emayian ninye Israel. Ore ina naa embae en-king'asia naa keitodolu ajo keas Enkai eyieunoto enye ata tenaa keesishore ilkulikae tung'ana leme Israeli. Naa neijia etiu sii too lkulikae kinkii ooji Darias, o Artaseses. Nejo Esra te matua 7: 27, 28, "**Meisisi Olaitoriani, Enkai oo loo papa, laa ninye otipika embae naikununo nji atua oltau lo laiguanani, pee eitisidan enkaji e Nkai natii Yerusalem, naa ninye laaitabaikia nanu enyorrata enye nauno te dukuya olaiguanani, o lautarok lenyena. O te dukuya iltung'ana pooki magil loo laiguanani. Naagolu nanu oshoke amu etii enkaina o Laitoriani Enkai ai Shumata nanu, naiturrur nanu iltung'ana ooisul Israeli pee aapuo aairiamariyie.**" *(In Ezra we first see that God is convicting Cyrus' heart to give the people of Israel freedom to go and rebuild God's house in Jerusalem -- Ezra 1: 1-11. So, God used a man that was not a Jew to*

do his will. It is like God changed things around and blessed a non-Jew so that this non-Jew could bless Israel. This is an amazing thing and it shows that God will do his will even if He has to use others who are not of Israel. This is true also of other kings like Darius and Artaxerxes. Ezra gave a song of praise about what God did in the heart of Artaxerxes and said, "Praise be to the Lord, the God of our fathers, who has put it into the king's heart to bring honor to the house of the Lord in Jerusalem in this way and who has extended his good favor to me before the king and his advisers and all the king's powerful officials. Because the hand of the Lord my God was on me, I took courage and gathered leading men from Israel to go up with me" - Ezra 7: 27, 28).

(17) Nehemia - Ore sii tena buku nerem Enkai oltau le Artaseses pee eretu Nehemia (Nehemia ematua e 2). Kidol embae naipirta iloreren te matua e 5: 9. Kegira embata oo ltung'ana loo Siraeli aitalak iltung'ana iropiyiani alang enaishiakino tenkaraki isilen. Neisikong Nehemia ninche amu etejo, ***"Kaae najo nanu, 'Ore ina bae niaasitata intae neme sidai. Aimeishiaakino intae nipuopuo te uriata e Nkai ang, pee imbooyoyo nkinyalat e lelo oshon mang'ati lang? Ore ake sii nanu o lalashera laainei nikisilenoki ninche mpesai o entapa. Matung'uai iyiook ena dupoto."*** Neaku, kegira aadamu ilkulikae tung'ana le me Israeli oodol ina bae. Metaa kegira adamu shakenisho enye pee merruoyo te dukuya ilkulikae leme Ilyahudi. Ore sii tenkaraki enataasa Enkai tiatua Israeli pee eshet isunta e Yerusalem nejo iloreren, ***"Ore pee ening Ilmang'ati lang pooki ina, neirut iloshon pooki oomanita iyiook, neibung oloputukunyi kitok amu etumusutuo aajo etaasaki ena siai te retoto e Nkai ang"*** (Nehemia 6: 16). *(Nehemiah - In this book we see that God convicted Artaxerxes to help Nehemiah - Nehemiah chapter 2. We see some-thing concerning the nations (non-Jews) in chapter 5:9. Some of the people of Israel were charging exorbitant interest on debts. Nehemiah rebuked them and said, "What you are doing is not right. Shouldn't you walk in the fear of our God to avoid the reproach of your Gentile enemies? I and my brothers and my men are also lending the people money and grain. But let the exacting of usury stop!" Nehemiah was concerned for Israel that they would not ruin their witness before the nations. When the walls of Jerusalem were rebuilt Nehemiah said,*

"When all our enemies heard about this, all the surrounding nations were afraid and lost their self-confidence, because they realized that this work had been done with the help of our God" - Nehemiah 6: 16).

(18) Esta - Ore tena buku kidol Enkai egira aasisho te Esta pee esaru nemayian iltung'ana lenyena. Ore pee easayu ina neliki iyiook ematua 8: 17 inchere, ***"Ore ilkumok te lelo tung'ana leina kop neibalunye ate aaitaa ate Ilyahudi amu eiputa enkuretisho oo Lyahudi atua ninche."*** Neaku, ore tenkaraki enataasa Enkai te Esta o Mordekai neaku iltung'ana Ilyahudi netum sii ninche emayianata. Ore lelo tung'ana oogira aarare Ilyahudi anaa Haman netum ninche oldeket. Eibelekenya Enkai imbaa nepiki Haman ilo shata ogorishoreki neye ninye. *(Ester - In this book we see God using Ester to save and bless His people. When this all happened, chapter 8: 17 says, "And many people of other nationalities became Jews because fear of the Jews had seized them." Because of what God did through Ester and Mordekai many people became Jews and received a blessing. Those who were fighting against the Jews like Haman received a curse. God reversed things and Haman himself was hanged on the gallows.)*

**ENAJO ILKULIKAE KERERIN TIATUA
BIBILIA ENAIPIRTA ILOREREN, AASHU
OLOMONI, ARASHU OLDOKUNOTI, O
ENEIKO ENKAI PEE EASISHORE ISRAELI
O KANISA E DUKUYA PEE ELO DUKUYA
ENKISILIGATA AASHU OLNING'O
OISHOO ENKAI ABRAHAMU. NIKISIPU
SII ENKEEYA O MPIUNOTO E YESU
TIATUA ENKIPANKATA ENKAI** (*Let's see*

what other verses in the Bible say about the nations and how God used Israel and the first church to help further the promise or covenant God made with Abraham. We will also look at the death and resurrection of Jesus in the plan of God.)

OSOTUA MUSANA (Old Testament)

ENAI DURRA (Exodus) **tenebo Lawi** (with Leviticus)

7: 5 – Etaasa Enkai imbaa enking'asia tiatua iltung'ana le Misiri pee eyiolou aajo era Enkai Olaitoriani. Nejo ilo kereri, “**Neyiolou Ilmisiri aajo ara nanu Olaitoriani te naitorioo enkaina ai te shumata Misiri naitayu iltung'ana loo Siraeli metupuku tiatua ninche.**” (*God did amazing things in the land of the Egyptians so that they would know God was Lord. This verse says, "And the Egyptians will know that I am the Lord when I stretch out my hand against Egypt and bring the Israelites out of it."*)

9: 16; 10: 1; 18: 11 – Keyieu Enkai neiteng'en Farao enaipirta engolon o enkarna enye. Neaku, ina pee etaasa nena baa

enking'asia pooki. (*God wanted to teach Pharaoh about his power and name so this was the reason He did all these amazing things.*)

12 : 37, 38 – *“Nepuo iltung’ana loo “Siraeli te Rameses o metabaiki Sukot, ilewa oobaya nkalifuni ile too nkejek, metii nkituaak o nkeru. Nelo sii olorora oshula tenebo ninche, o nkishu kumok oleng; o nkerrai o nchoo.”* Neaku, ore pee ejo “olorora” naa kegira aimaki ilkulikae tung’ana leme Siraeli, naa kajo kulo tung’ana le Misiri. (*Exodus 12: 37, 38 - “The Israelites journeyed from Rameses to Succoth. There were about six hundred thousand men on foot, besides women and children. Many other people went up with them, as well as large droves of livestock, both flocks and herds.”* When this verse speaks of “other people” they are talking about others who are not Israelites, and it was probably the people of Egypt.)

19: 5, 6 – Ata Israel era ninche erubata nabo oo loreren. Kake etegelua Enkai ninche pee eaku **“enkitoria oo lapolosak o losho osinya.”** Neaku, ore inkulie katitin teneimaki “iloreren” naa kegira aimaki ilkulikae le me Israel. Ore Israel naa keaku ninche ilapolosak loo loreren. Keimaki Petero ina bae inchere kira ilairukok pooki ilapolosak le Nkai (1 Petero 2: 9). (*Exodus 19: 5, 6 – Even Israel was part of the nations, but God selected them to become a “kingdom of priests and a holy nation.” Israel was supposed to become priests for the nations. Peter says we, as Christians, are all priests of God (1 Peter 2: 9.)*

Keitadamu Enkai Israel ajo era ninche apa ilomon tiatua Misiri neaku anaata eramat ilomon ootii atua ninche tina kata. Kelimu kulo kererin enaipirta ina bae. Enaidurra 22: 21 – **“Eminyal olomoni arashu imbooki ninye enkop, amu irara sii apa intae ilomon te nkop e Misiri.”** Enaidurra 23: 9 - **“Misoruru olomoni, iyiololo oltau lo lomoni, amu irara apa intae ilomon te nkop e Misiri.”** Ilawi 19: 33, 34 – Naa kejo kulo kererin, **“Teneidurru oltung’ani omoni alotu amany enkop ino mintaas ninye entorrano. Ore ilo omoni likindurraka naa keyooki atiu anaa oinoti tiatua intae, naa tonyorra naa ninye anaa kawan. Amu**

irara sii apa intae ilomon te nkop e Misiri: Ara nanu Olaitoriani Enkai inyi.” Ing’orai sii 1 Petero 2: 11 pee idol ajo ekira sii iyiook ilairukok *ilomon* tena kop. Ilawi 23: 22 – **“Naa tenisampumpu intae nkurman inyi nimisampumpu aaitabaiki nkiting’ot, nimisotisoto ina kurma nitudung’o te nkisampuare entung’uai ninche tenkaraki olaisinani o lomoni: Ara nanu Olaitoriani Enkai inyi.”** Ilawi 24:22 – **“Embung’a intae enkitanapata nabo to lomoni o to inoti; amu ara nanu Olaitoriani Enkai inyi.”** Ing’orai sii Enkikena 9: 14; 15: 13-16; 19: 10. (God reminded Israel that they were strangers in Egypt and so, because of this, they should take care of the strangers in their midst at that time. These verses tell about this matter. Exodus 22: 21 – “Do not mistreat an alien or oppress him, for you were aliens in Egypt.” Exodus 23: 9 – “Do not oppress an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt.” Leviticus 19: 33, 34 – “When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the Lord your God.” Look also at 1 Peter 2: 11 and see that we as Christians are aliens in this world. Leviticus 23: 22 – “When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and the alien. I am the Lord your God. Leviticus 24: 22 – “You are to have the same law for the alien and the native-born. I am the Lord your God.”)

Neitadamu sii Enkai ninche pee edamu olalashe lenye anaa enadamu oshi olomoni. Ilawi 25: 35 – **“Naa teneaku olalashe lino aisinani, neaku meidim ataretu kewan tenebo iyie, taretu iyie ninye, anaa olomoni anaa olamutanani likiewuo ashulare.”** (God also reminded them to remember their fellow Israelite just like they remembered the alien. Leviticus 25: 35 – “If one of your countrymen becomes poor and is unable to support himself among you, help him as you would an alien or a temporary resident, so he can continue to live among you.”)

Neitadamu pee eretu sii olomoni menoto enkiguena sidai te sipata - Enkigilata oo Nkitanapat 1: 16 – **“Naitanap apa nanu ilarishak linyi teina kata, ajoki ‘Entoning nkiguanat oo lalashera**

linyi entirish ninche, nidung'udung'u enkiguana te sipata te rishata o ltung'ani o lalasho lenye, aashu ilo likae otii tenebo ninye." (Moses commanded them to also help the visitor or alien so they could find good and truthful judgment. Deuteronomy 1: 16, "And I charged your judges at that time: Hear the disputes between your brothers and judge fairly, whether the case is between brother Israelites or between one of them and an alien.")

ENKIGILATA OO NKITANAPAT (Deuteronomy)

10: 18, 19 – *“Keiguanare ninye te sipata olokishi o enkoliai, nenyor ninye ilo omoni, neisho ninye endaa o nkilani. Tonyorra naa ilo ora omoni: amu irara sii apa intae omon te nkop e Misiri.”* (Deuteronomy 10: 18, 19, "He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for your yourselves were aliens in Egypt.")

23: 7 – *“Mimena a ilo tung'ani le Edom amu olalasho lino; nimimena a oltung'ani le Misiri amu ira apa iyie olomoni te nkop enye.”* ("Do not abhor an Edomite, for he is your brother. Do not abhor an Egyptian, because you lived as an alien in his country.")

26:12 – *“Ore tenindip aitayu e matua pooki e tomon oo nkishorunot inono enkisampware to lari li okuni, aa ninye olari oitayunyeki e matua e tomon eishori Olawi, o lomoni, o lokishi, o enkoliai pee etum ninche aainosa tiatua nkang'itie inyi neraposhu...”* ("When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe, you shall give it to the Levite, the alien, the fatherless and the widow, so that they may eat in your towns and be satisfied.")

27: 19 – *“Etediaki ilo oibelekeny esipata tialo oltung'ani omoni, o lokishi, o enkoliai.”* ("Cursed is the man who withholds justice from the alien, the fatherless or the widow.")

28: 9, 10 - Kejo kulo kererin, *"Keitubul intae Olaitoriani pee iakuku iltung'ana sinyat tenkaraki kewan enye, anaa apa enainosa olmumai te intae, tenimbang'ubung'u nkitanapat o Laitoriani Enkai inyi, nipuopuo too nkoitoy enyena. Ore iltung'ana le nkop pooki nedol inchere eipotoki intae te nkarna o Laitoriani; naa keureyu ninche intae."* Kegira Musa aikok iltung'ana le Israel. Nejo ore pee eibung ninche inkitanapat Olaitoriani nedol iloreren aajo inkera Enkai ninche inchere kegira ninche aashakenoo enkisisa Enkai. Neaku, enkipankata Enkai pee eaku ninche shakenisho too lkulikae te nkop pooki. Kake kidol to lkereri le 15 o metabaiki 68 ajo ore pee mesuj ninche inkitanapat Olaitoriani neaku ninche shakenisho torrongo nearare sii Enkai ninche (28: 25, 36, 49, 64, 65). Ore taata keyieu sii Enkai neesishore iyiook pee kiaku shakenisho sidai too lkulikae tung'ana pooki lena kop paa ore pee edol ajo kisujita enkoitoy Enkai negira Enkai amayian iyiook, neyanyitu ninche iyiook. Keyanyitu iyiook amu keyiolo aajo kitii enchoto Enkai. Nejo Paulo te Roma te matua e 8: 31, *"Kaa naa kijo tena? Amaa tenetii Enkai enkalo ang, kalo oidim atigilunore iyiook?"* Kake ore pee mikisuj enkoitoy Enkai nedol iltung'ana iyiook neaku shakenisho ang torrongo oleng. Nearare Enkai iyiook pee kirridu. *(In Deuteronomy 28: 9, 10 Moses said, "The Lord will establish you as his holy people, as He promised you on oath, if you keep the commands of the Lord your God and walk in his ways. Then all the peoples on earth will see that you are called by the name of the Lord, and they will fear you." Moses is advising the people of Israel in these verses. He says that when they obey the commands of the Lord, the people will see that they are children of God and are witnessing to the praise of God. God planned that they would become a witness to all the other people in the world. But Moses prophesied to them in verses 15 through 68 that when they chose to not follow the commands of the Lord, they would become a bad witness and even God would fight against them (28: 25, 36, 49, 64, 65). Today God wants to use us so that we will become a good witness to others in the world so that when they see we are following the way of God and He is blessing us, they will fear or respect us. They will fear or respect us because they know that we are on the side of God. Paul says in Romans 8: 31, "What, then, shall we say in response to this? If God is for us, who can be*

against us?" *But if we do not follow the way of God, others will see and our witness will be bad, and even God may start fighting against us so that we will repent.*)

Enkigilata oo nkitanapat 31: 12, 13 – “Nturrurro iltung’ana ilewa o nkituak o elelero, o ilo tung’ani omoni otii atua nkang’itie inyi, pee etum ninche aatayiolo neureyu Olaitoriani Enkai, neing’or pee eas lelo rorei pooki loo nkitanapat, paa ore nena kera enye nemeyiolo ena kitanapata, netum aatoning, neyiolou aatureita Olaitoriani Enkai, tenkata naba anaa eninchu teina kop nilo alang’aki te lido kekun le Yordan alo aya.” *(Deuteronomy 31: 12, 13 – "Assemble the people – men, women, and children, and the aliens living in your towns – so they can listen and learn to fear the Lord your God and follow carefully all the words of the law. Their children, who do not know the law, must hear it and learn to fear the Lord your God as long as you live in the land you are crossing the Jordan to possess.")*

YOSHUA (Joshua)

4: 14, 24 - Kegira ele kereri aimaki ina olong pee elang Israel Yordan tengolon Olaitoriani. Neiper Enkai enkare netoyu enkop nelang ninche Yordan. Kejo Bibilia etaasa Enkai ina bae tenkaraki imbaa are. Ore enedukuya naa pee edol Israel ajo ketii Enkai tenebo Yoshua (4: 7, 14). Ore ai bae naa pee edol iltung'ana pooki leina kop aajo keeta Enkai engolon oleng naa pee eureyu sii ninche Enkai. Neaku, eitu eas Enkai nena baa tiatua Israel pesho. Etaasa ninche te nkipirta. Ore taata keidimayu pee eas Enkai imbaa enking'asia tiatua iyiook neilepie iyiook. Kake kenare nikisilig Enkai temberron naa ore pee eyieu neas ina, neasayu. Kake ore pee kisimaki ina bae tolwuasa nikibatata. Ore pee eas Enkai ina bae tiatua iyiook nedol sii ilkulikae neing'asia sii ninche. Etiu anaa oltung'ani obo lagira adamu tenkop Olmaasai ora apa oltung'ani ookisho oleng neitu eyanyiti iltung'ana ninye. Kake ore pee eirridu ninye temberron nepal enaisho neibatisai neaku ninye oltung'ani oisiligayu. Neilepie Enkai ninye metaa keisiligi ninye neyanyiti te

dukuya iltung'ana. Ing'orai sii Yoshua 5: 1 pee idol ajo enoto iloreren enkuretisho tenkaraki enataasa Enkai. (*Joshua 4: 14, 24 - This verse is about when Israel crossed the Jordan river by the power of the Lord. God divided the water and the land dried up and Israel passed through. The Bible says God did this for two reasons. The first was so Israel would see that God was with Joshua - Joshua 4: 7, 14. The other reason was so the other people of the land would see that God has power and, as a result, also begin to fear Him. So, God did not just do these things for nothing. He did them with a purpose. Today God might do powerful things for us and lift us up, but we need to trust God and his timing in humility. But, if we force things in pride, we will fall. When God does a mighty thing for us, others will see and be amazed. It is like someone I know in Maasai land who used to be a drunkard and others did not respect him. But when he repented in humility, stopped drinking and was baptized, he became a trustworthy man. God lifted him up and now he is a trusted and respected man. Also look at Joshua 5: 1 to see how the people were afraid when they heard of what God did.*)

SAMUEL

1 Samuel 17: 45-46 – Eishoo Enkai Daudi engolon pee ear Goliat pee eyiolou “enkop pooki” inchere etii Enkai Olaitoriani atua Israel. (*1 Samuel 17: 45,46 – God gave David the strength to defeat Goliath so that the whole world would know that God, the Lord, is in Israel.*)

ILAIGUANAK (Kings)

1 Ilaiguanak 8: 41-43 - Ore pee eidip Solomon enkaji Enkai, neomon Solomon Enkai nejo imbaa kumok sidain kake kayieu nikiuloki imbaa naatejo ninye naaipirta iloreren. Nejo Solomon, *"Ore tenebo nena, tenelotu oltung'ani loo loreren, leme o loo ltung'ana linono Israeli, oing'uaa enkop nalakua, nelotu tenkaraki enkarna ino, amu kening'oo ninche enkarna ino kitok, o enkarna ino magilani, o enkaina ino naitoriori, tenelotu ninye neomon eing'or ena aji, toning'o iyie te keper, teina manyisho ino, niaas te risoroto e nena naaomonu ilo tung'ani loo loreren*

te iyie; pee etum iloreren pooki le nkop aataiyiolo enkarna ino nikiureyu iyie, anaa enatiu iltung'ana linono loo Siraeli, netum sii aataiyiolo inchere ore ena aji natesheta nanu naa enkarna ino eipotieki." Neaku, keeta apa Enkai enkipankata pee eitoomon Israeli iloreren apa tina rishata. Neyieu Enkai neasisho tiatua Israeli pee edol ilkulikae enkitoo enye neponu aasis ninye. Neaku, ore ina kipankata e Nkai naipirta Israel naa keipirta sii "iloreren pooki le nkop." Meeta Enkai nkipankat kumok. Keeta ina kipankata nabo naa keipirta pooki ng'ae. Keipirta iloorok pooki neipirta ilashumpa neipirta sii ilkulikae pooki te nkop. Amu, etejo sii Solomon ***"Pee etum iloreren pooki le nkop aatayiolu enkarna ino nikiureyu iyie, anaa enatiu iltung'ana linono loo Siraeli. (1 Kings 8: 41-43 - When they finished building the house of God or temple, Solomon prayed to God and said many good things, but I want to focus on what he said about the nations - non-Jews. Solomon said, "As for the foreigner who does not belong to your people Israel, but has come from a distant land because of your name -- for men will hear of your great name and your hand and your outstretched arm -- when he comes and prays toward this temple, then hear from heaven, your dwelling place, and do whatever the foreigner asks of you, so that all the people of the earth may know your name and fear you, as do your own people Israel, and may know that this house I have built bears your Name." So, God had a plan that Israel would welcome the nations at this time to the temple. God wanted to work in Israel so that others would see this and come and worship Him. This plan of God or Missio dei - Latin for Mission of God - was about all the peoples of the world. God does not have many plans. He has this one plan and it is about all the people of the world. It is about the black people, white people and all the rest throughout the world. Because Solomon said, "...so that all the peoples of the earth may know your name and fear you, as do your own people Israel..."***)

1 Ilaiguanak 10: 23, 24 – “Kaae nelusoo olaiguanani Solomon too laiguanak pooki le nkop; te karsisisho o te ng’eno. Neing’oru enkop pooki enetii Solomon pee epuonu aaning eng’eno enye, natipika Enkai atua endukuya enye.” Neaku, idolita ajo etaasishore Enkai eng’eno e Solomon pee eitodolu enkitoo enye te

nkop pooki. Etodua iltung'ana pooki ajo Enkai naishoo ninye ina ng'eno. (*1 Kings 10: 23, 24* – “*King Solomon was greater in riches and wisdom than all the other kings of the earth. The whole world sought audience with Solomon to hear the wisdom God had put in his heart.*” So, you see that God used the wisdom of Solomon to show his wisdom and glory to all the world.)

INTEPEN (*Chronicles*)

1 Intepen 16: 7-36 - Ore pee eyau osanduku losotua lo Laitoriani ashuk enkanasa e Daudi nerany Daudi ele sinkolio. Neimaki iloreren. Nejo olkereri le 8, "*Enchoo Olaitoriani enashe, empoto enkarna enye, embalie nkiaasin enyena tiatua iloreren!*. Neitoki ajo, "*Taranyaki Olaitoriani ena kop pooki, Mbalunye enjeunoto enye nkolong'i pooki. Mbalunye enkitoo e nkisisa enye too nkuapi pooki, o nena siaaitin enyena e nking'asia too loreren pooki! Amu aikitok Olaitoriani, naa keisisi ninye oleng, naa keyanyituni ninye aaitulusoo too nkaitin pooki. Amu ore nkaitin pooki oo loreren naa nkitanyaanyukot kake Olaitoriani oitobira ke-per*" (Olkereri le 23-26). Nejo sii, "*Enchoo Olaitoriani enkitoo too Imareita pooki loo loreren, enchoo Olaitoriani enkitoo o engolon!*"(Olkereri le 28). Nelo dukuya ajo, "*Nkirikirayu te dukuya ninye ena kop pooki; ee, eitashe enkop pooki aitirring'a, nemeigusugusieki aikata. Nchoo eshipayu keper, neng'idayu enkop, naa nchoo ninche ejo tiatua iloshon, 'Olaitoriani oitoreisho!'*" (Olkereri le 30, 31). Ore embae naibala oleng tiatua kulo kererin naa inchere kenare neishakenoo iltung'ana le Nkai enkisisa Olaitoriani aaliki pooki ng'ae. Ore pee eimaki Daudi iloreren naa kegira aimaki iloshon kumok oleng neme Israeli. Neaku, matonyok aapuo dukuya nikiomon Enkai pee kitum induaat pee kiliki pooki ng'ae naipirta imbaa enking'asia naataasa Enkai. (*1 Chronicles 16: 7-36* - *When they brought the ark of God back to Jerusalem David sang this song. He talks about the nations several times. Verse 8 says, "Give thanks to the Lord, call on his name; make known among the nations what he has done." Then in verses 23-26 he says, "Sing to the Lord, all the earth; proclaim his salvation day after*

day. Declare his glory among the nations, his marvelous deeds among all peoples. For great is the Lord and most worthy of praise; He is to be feared above all gods, for all the gods of the nations are idols, but the Lord made the heavens." What is clear in these verses is that the people of God should witness the glory of God to all people. When David talks about the nations he is talking about the many nations besides Israel. So, let's do our best to go forward and pray to God so that we can get a vision to tell all people about the wonderful things God has done.)

OLKEREMPE LE NKAI (Psalms)

Olkerempe le Nkai 2: 1-12 – Kegira kulo kererin aaimaki olkinki kake kegira sii aaimaki Yesu aa Messia. Neaku, keitaa Enkai iloreren enjung'ore e Yesu metaa keiruk ninye neaku inkera enyena. Neitoki ajo keitaa Enkai ineeiting'ie enkop iwuejitin enyena. Ing'orai sii Olkerempe 82: 8. (*Psalm 2: 1-12 - These verses are talking about the king in that day, but they are also talking about Jesus, the Messiah. So, God will make the nations the inheritance of Jesus; that is, that they will believe and become His children. It also says that you will make all the places of the earth the inheritance of Jesus, the Messiah. Look also at Psalm 82: 8.*)

9:11, "Entaranyaki enkisisa Olaitoriani, ilo oton te Sion! Entolikioki tiatua loreren nkiaasin enyena!" (*Psalm 9: 11, "Sing praises to the Lord, enthroned in Zion; proclaim among the nations what he has done."*)

9: 17, "Kepuo lelo torrok aajing enemeneng'a, lelo oshon pooki lemedamu Enkai." (*"The wicked return to the grave, all the nations that forget God."*)

9: 20, "Tipika ninche atua enkuretisho, Olaitoriani! Nchoo iloreren eyiolou aajo iltung'ana ake ninche!" (*"Strike them with terror, O Lord; let the nations know they are but men."*)

18: 49 - Etejo Daudi, "Ore tenkaraki ena kaarrep nanu iyie, Olaitoriani tiatua iloreren narany arrep enkarna ino." (*"Therefore*

I will praise you among the nations, O Lord; I will sing praises to your name.")

22: 27 - Ore pee ening ilkulikae tung'ana enaipirta enkisisa tiatua Israeli o imayianat naanoto ninche tenkaraki Enkai neas anaa enajo ele kereri, ***"Kepuo aadamu ineeting'ie enkop pooki, neiblekenyakino Olaitoriani; neserem ilmareita pooki loo loshon te dukuya ninye."*** (Psalm 22: 27 - *When other people hear about the glory in Israel and the blessings they have because of God, they will do as this verse says, "All the ends of the earth will remember and turn to the Lord, and all the families of the nations will bow down before him."*)

33: 10, 12 - Ore lelo loo loreren lemeyieu enkoitai Enkai naa kearare Enkai ninche amu kejo ele kereri, ***"Eitaa Olaitoriani nkiguanat oo loshon pesho; neitukurru ninye nkitobirat oo loreren.... Emayiana ilo osho laa Enkai Olaitoriani lenye, ilo orere otegelua ninye aitaa enjung'ore enye!"*** (Psalm 33: 10, 12 – *God will fight against those nations who do not want the way of God because this verse says, "The Lord foils the plans of the nations; he thwarts the purposes of the peoples...Blessed is the nation whose God is the Lord, the people he chose for his inheritance."*)

39: 12 – ***"Toning'o enkomono ai Olaitoriani, nining olkiyioi lai migirare ilkiyio laainei! Amu ara nanu olomoni lino olo, nara olalotoni anaa loo papa pooki."*** (Psalm 39: 12, *"Hear my prayer, O Lord, listen to my cry for help; be not deaf to my weeping. For I dwell with you as an alien, a stranger, as all my fathers were."*)

45: 17 - Ore pee eisis iltung'ana le Nkai Enkai nening ilkulikae neisis sii ninche ninye anaa enajo ele kerere, ***"Kaisho nanu enkarna ino metoning'oyu too iishoritin pooki, metaa eikisis iyie iloreren ntarasi o ntarasi."*** (Psalm 45:17 - *When the people of God worship God, others will hear and worship Him like this verse says, "I will perpetuate your memory through all generations; therefore the nations will praise you for ever and ever."*)

46: 10 - Keyieu Enkai neilepieki enkarna enye tiatua iloreren. Kelimu ele kereri ajo ina, amu kejo, "*Ntirring'ayu, niyiolou inchere nanu Enkai; ara nanu kitok tiatua iloshon, aaitaaki nanu kitok te nkop!*" (Psalm 46:10 - God wants his name to be exalted among the nations. This verse says this will happen, "*Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.*")

47: 8, 9 - Kegira kulo kererin aimaki inchere kelotu enkata naisisie ilkituaak loo loreren Enkai anaa Israeli iltung'ana le Nkai. Nejo ele kereri, "*Enkai naitoreisho loo loreren; etonita Enkai to lorika lenye le nkitoo sinyati. Eiturrurrote ilkituaak loo loreren anaa iltung'ana le Nkai e Abraham. Amu ine Nkai ilong'oi pooki e nkop; neishori ninye enkitoo sapuk!* Ore pee eimaki "ilong'oi" naa kajo kegira aimaki ilkinki aashu engolon enye. Neaku ore enkipankata Enkai naa pee eaku sii iltung'ana pooki le nkop iltung'ana lenyena aashu matejo iltung'ana le Nkai e Abraham. Ing'orai sii Olkerempe 113:4; 66: 7. (Psalm 47: 8,9 - These verses are talking about a time coming when the important people will praise God just like God's people. These verses say, "*God reigns over the nations; God is seated on his holy throne. The nobles of the nations assemble as the people of the God of Abraham, for the kings of the earth belong to God; he is greatly exalted.*" When it talks about shields it is talking about kings or their power. So, it is God's plan that all people become His people or people of God and of Abraham. Look also at Psalm 113: 4; 66: 7.)

57: 9 - Etejo Daudi, "*Ekaaisho nanu iyie enashe, iyie Olaitoriani, tiatua iloshon; kaaranyaki nanu iyie enkisisa tiatua iloreren.*" Ore embae nayie u nikidol tene naa inchere keesishore Enkai iltung'ana lenyena pee eliki ilkulikae ororei le Nkai. Etejo Daudi keisis ninye Enkai tiatua iloreren. Metaa kelikioo enkisisa Olaitoriani tiatua iltung'ana lemeyiolo Enkai. Neaku, maibung'a enkomono naijo ena, Enkai taretu iyiook pee kilikioo enkisisa ino tiatua lelo tung'ana leitu ening o tiatua lelo tung'ana leme olosho lang. Ing'orai sii Olkerempe 96: 2-10; 99: 2. Keliki sii iyiook

Olkerempe 105: 1 embae naijo ina. Tisipu sii Olkerempe 108: 1-5. (Psalm 57: 9 - David said, "**I will praise you, O Lord, among the nations; I will sing of you among the peoples.**" What I want us to see here is that God uses his people to tell others his word. David said he would praise God among the nations. So, he is telling of the glory of God among people who do not know God. So, let's follow a prayer like this. God help us so that we will tell of your glory among those people who have not heard and of those who are not of our tribe. Look also at Psalm 96: 2-10; 99: 2. Psalm 105: 1 tells us something similar to this. Also, look at 108: 1-5.)

67: 1-5 - Ore kulo kererin naa keimaki imayianat te nkoitoi naibala anaa enatejo Enkai te Enkiterunoto 12: 1, 2 pee eimaki Abraham metaa kemayian ninye neitaa sii ninye emayianata too lkulikae. Kejo, "**Meing'urrie iyiook Enkai nemayian iyiook neitawang'aki iyiook te nkomom enye, pee etumi aatayiolo enkoitoi ino te nkop pooki, neyioulouni ina golon ino naitajeusho too loshon pooki. Nchoo mikisisa iyie iltung'ana, na Ai; nchoo loreren pooki mikisisa iyie! Nchoo meting'idata loshon nerany te ng'ida, amuguanare iyie te nkaraki entorroni nirikoo iloshon ootii oriong enkop. Nchoo loreren mikisisa iyie, na Ai, nchoo loreren pooki mikisisa iyie! Etoponayie enkop ilng'anayio lenyena; Ore Enkai, Enkai ang etamayiana iyiook. Etamayiana iyiook Enkai; nchoo ineeiting'ie enkop pooki metureita ninye!** Neaku kegira aomon Enkai pee emayian Enkai Israel pee edol iloreren ina mayianata neitoki aaisis sii ninche Enkai. Keishiakino teneaku sii ina omono enaang. (Psalm 67: 1-5- These verses are talking about blessings like God said in Genesis 12: 1, 2 when He talked about blessing Abraham and making him a blessing to others. It says, "**May God be gracious to us and bless us and make his face shine upon us, that your ways may be known on earth, your salvation among all nations. May the peoples praise you, O God; may all the peoples praise you. May the nations be glad and sing for joy, for you rule the peoples justly and guide the nations of the earth.**" He is praying that God might bless Israel so the nations would see this blessing and would then in turn praise God. It is fitting that this also becomes our prayer today.)

72: 17 - Kegira ele kereri aimaki olkinki le ntalipa e Daudi kake kegira aimaki sii olkinki odupa oleng metaa ore te nkiting'oto kegira aimaki Messia aa Kristo. Nejo ele kereri, "**Metobikoi enkarna enye ntarasi, metaa ning'oti enkarna enye anaa engolong! Nchoo Metamayiana iltung'ana ate te ninye, neipot iloshon pooki ninye aajo olomayiana!**" Neaku, keyieu neesishore Enkai ninye pee emayian iloshon pooki. Neata sii Enkai enkipankata pee emayiani iloshon pooki tiatua Yesu. (*Psalm 72:17 - This verse is talking about a king of the line of David, but it is also talking about the ideal king, so in the end, it is talking about Jesus, the Messiah. It says, "May his name endure forever; may it continue as long as the sun. All the nations will be blessed through him, and they will call him blessed." So, God wants to use Him to bless all the nations. God also has a plan that all nations will be blessed through Jesus.*)

77: 14 – “**Iyie Enkai naas ine nking’asia, naa iyie oibalunye emagilanisho ino tiatua iloreren. Iyie otokordua iltung’ana te nkaina ino...**”

79: 9, 10 - Ore kulo kererin naa enkomono naata iltung'ana le Nkai pee eitodol Enkai enkitoo enye o engolon enye. Amu etii apa ninche ina kata atua eyararoto. Neaku, kegira aomon eretoto o empalakinoto oo ng'ok o enkordunoto pee eibalayu ajo keeta Enkai nasipa engolon. Nedol iloreren engolon Enkai neisis ninye. Kejo, "**Taretu iyiook, Na Ai enjeunoto ang, tenkaraki enkitoo e nkarna ino; tokordu iyiook, nipalaki iyiook ing'ok ang, tenkaraki enkarna ino! Kainyoo pee ejo iloshon, 'Koree Enkai enye?'** Nchoo ina lap, **apa enkibukoroto o sarge loo sinkan linono metayiolouni too loшон pooki te dukuya nkonyek ang!**" Ing'orai sii Olkerempe 102: 12-17. (*Psalm 79: 9, 10 - These verses are a prayer of the people of God for God to show his glory and power. Because at this time they were in bondage. They are praying to God for help and forgiveness of sin and redemption so that it will be clear that the true God has power. The nations will then see the power of God and praise Him. It says, "Help us, O God our Savior, for the glory of your name; deliver us and forgive our sins for your name's sake. Why should the*

nations say, 'Where is their God?' Before our eyes, make known among the nations that you avenge the outpoured blood of your servants." Also, look at Psalm 102: 12-17.)

86: 9, 10 – Keyieu Enkai neisis iloreren pooki ninye. Neaku, kenare nikimbung eyieunoto Enkai tenguton tiatua iltauja lang nikinyok oleng pee kitii tenebo Enkai tenkipankata enye pee eitajeu iltung'ana pooki. Kejo kulo kererin, ***“Ore lelo oreren pooki lintobira iyie naa kepuonu, neirrugo te dukuya iyie, Olaitoriani, naa keisis ninche enkarna ino. Amu ira iyie kitok nias mbaa e nking'asia, iyie ake openy Enkai.”*** Ing'orai sii Olkerempe 117: 1, 2; 68: 28-33; 99: 1- 3; 148: 11; Ilfilipi 2: 9-11. (*Psalm 86: 9, 10 - God wants all the nations to worship Him. So, we should hold on to the will of God in our hearts and work hard to be with God in His plan to save all the people. These verses say, "All the nations you have made will come and worship before you, O Lord; they will bring glory to your name. For you are great and do marvelous deeds; you alone are God." Also, notice Psalm 117: 1, 2; 68: 28-33; 99: 1-3; 148: 11; Philippians 2: 9-11.)*

87: 1-7 – Kegira kulo kererin aaimaki iloreren oaku ninche iltung'ana onyorraa Enkai nasipa neaku ninche ilairukok ooserem Enkai anaa Israel. Naa etiu anaa etoiwuoki ninche aagil. Ore tiatua osotua ng'ejuk neliki iyiook Yohana 3: 5 enkipirta ina inoto. Ore kulo tung'ana oomaki kulo kererin tiatua ina buku Olkerempe naa iltung'ana lemeyiolo apa Enkai katukul. Naa ilmang'ati sii loo Siraeli. Kake ore tenkaraki engolon Enkai o shakenisho e Israel netaa sii ninche ilairukok. Ore pee ejo “Rahabu” naa kegira aimaki Misiri aa taa “Egypt” te Kingeresa (Isaya 30: 7; 51:9; 36: 6). (*These verses are talking about the nations who will themselves become people who love the true God and become believers who worship God like Israel. It is as if they have been born again. In the New Testament John 3: 5 tells us about this birth. The people that these verses in Psalms speak about were people who did not know God at all. They were also enemies of Israel. But because of the power of God and the witness of Israel they became believers. When it says "Rahab" it is speaking of Egypt - Is. 30: 7; 51:9; 36: 6.)*

94: 6, 7 – “Near ninche metua enkoliai o ilo tung’ani omoni, nesesekuan ilo okishi; nejo ninche, ‘Medol Olaitoriani; memusu Enkai e Yakobo.’ Kegira aimaki ele kereri iltung’ana torrok metaa kegira ninche aas imbaa kumok torrok. Kegira aar ilomon pesho. Nejo medol Enkai aashu etiu anaa kejoito meeta enyamali te Nkai. Etiu ina bae tenejo Ilmaasai mme torrono teneat oltung’ani leme Olmaasani kake ore pee ear Olmaasani naa torrono oleng. Kake ore te sipata kedol Enkai imbaa pooki naa keiba sii teneat oltung’ani likae tung’ani ata tenaa era ninye ole likae orere. Neaku, keibala sii ajo kenyor Enkai ilomon aashu iloreren pooki terisioroto. Amu, ata Ilmaasai era sii ninche erubata o loreren anaa sii Ilmusunku. Kenare nikidamu aajo kira pooki sii ilomon neaku anaata kiyanyit ilomon ootii atua iyiook. (*Psalm 94: 6, 7* – “They slay the widow and the alien; they murder the fatherless. They say, ‘The Lord does not see; the God of Jacob pays no heed.’” This verse is talking about evil people. They are doing many evil things. They are killing the widows and visitors for nothing. They say that God does not see or it is like they are saying what they are doing is no problem with God. It is like when the Maasai say that it is not bad if you kill someone who is not a Maasai, but if you kill a Maasai, it is really bad. The truth is, God sees everything and so He sees and hates it when a person kills another person, even if he is of another tribe. So, it is clear that God loves the stranger and the nations all the same. Even the Maasai are part of the nations just as the white people are. We need to remember that we are all strangers and so we need to treat the strangers among us with respect.)

94: 10 - Nejo, "Amaa, ilo oitame iloshon, ae meitameisho ninye? Keitame Enkai iloshon pee eyanyit ninye. Amu, meitame ninche pesho. Keyieu Enkai neisis iloshon pooki ninye kake ketii iltung'ana ooata olwuasa sapuk oleng neaku meng'amun enkitoria Enkai o metabana anaa neitame Enkai ninche. (*Psalm 94: 10* - This verse says, "Does he who disciplines nations not punish?" God punishes the nations so they will fear Him. He does not punish them for nothing. God wants all the nations to praise Him, but there are people

who have so much pride they will not receive the kingdom of God until He punishes them.)

96: 2-10 - Ing'orai enatejo enaipirta 57: 9 amu keipirta embae nabo. *(Psalm 96: 2-10 - Look at what I said about Psalm 57: 9 because this is about the same thing.)*

98: 1-3 - Eibalakinyie Enkai iloshon enjeunoto enye te esiai enye tiatua Israel. Neaku, ore kulo kererin keiuloki enkipankata Enkai katukul. Nejo, *"Entaranyaki Olaitoriani osinkolio ng'ejuk, amu etaasa ninye mbaa enking'asia! Ore ina aina enye e tatene, o ina aina enye sinyati netimirishe. Eibalunye Olaitoriani enkisulata enye, eibalunye ninye enkitoo te dukuya iloreren pooki. Etadamua ninye ina nyorrata enye nauno o esupatisho enye te nkaji e Israel. Ore enkiting'oto enkop pooki netoduua enkisulata e Nkai ang."* *(Psalm 98:1-3 - God has made known His salvation to the nations through His work in Israel. So, these verses speak clearly about God's plan. "Sing to the Lord a new song for he has done marvelous things; his right hand and his holy arm have worked salvation for him. The Lord has made his salvation known and revealed his righteousness to the nations. He has remembered his love and his faithfulness to the house of Israel; all the ends of the earth have seen the salvation of our God.")*

102: 21, 22 - Ore pee epuonu iloreren Yerusalem aasis Enkai tenebo Israel nerrepi enkarna Olaitoriani. Ore sii taata tenepuonu iltung'ana oora apa ilmang'ati aaku tenebo te kanisa nerrepi enkarna Olaitoriani. Ore apa naa kearaa iloshon loo Lmaa, kake ore taata tenkaraki kanisa etaa ketumo iloshon pooki tenebo te kanisa nenyor sii olikae olikae. Neuroo Yesu ina suntai narish Ilmaasai. Matadamu ina kiba naata Ilgiriki tenebo o Israel. Kake etaara sii Yesu ina kiba pee eye ninye te msalaba (Efeso 2: 14-22). *(When the nations come to Jerusalem together with the people of Israel the name of God will be declared and respected. Also, today if people who were enemies before come together in the church, the name of God will be praised. In the past the sub-tribes of the Maasai fought a lot, but today, because of the church, many sub-tribes can come together in church*

showing their love for one another. Jesus tore this wall down among the Maasai. Let's remember the hate that the Greeks and the Jews had for one another. But Jesus broke down this wall of hate by the cross - Ephesians 2: 14-22).

108: 3-5 - Nejo kulo kererin, *"Kaaisho nanu iyie enashe Olaitoriani, tiatua olorere, kaaranyaki nanu iyie enkisisa tiatua nkuapi. Amu ore enyorrata ino nauno naa eikitok te keper, nebaiki isipat inono keper. Nchoo kirrepi iyie, Iyie Enkai, te keper! Nchoo enkitoo ino meeu shumata enkop pooki!"* Ebaiki naa Daudi otaranya ilo sinkolio. *(Psalm 108: 3-5 - These verses say, "I will praise you, O Lord, among the nations; I will sing of you among the peoples. For great is your love, higher than the heavens; your faithfulness reaches to the skies. Be exalted, O God, above the heavens, and let your glory be over all the earth." This may be a Psalm of David.)*

Olkerempe le Nkai - 117: 1,2 - Nejo, *"Esisa Olaitoriani iloreren pooki! Esisa ninye intae iltung'ana pooki! Amu eikitok enyorrata enye nauno tialo iyiook; ore esipata o Laitoriani nebikoo ntarasi. Meisisi Olaitoriani."* *(Psalm 117: 1, 2, "Praise the Lord, all you nations; extol him, all you peoples. For great is his love toward us, and the faithfulness of the Lord endures forever. Praise the Lord.")*

126: 1-3 - Ore pee eshuko Israel enkop enye eing'uaa ninche eyararoto neshipa oleng netum sii osiligi ajo ore pee edol iloreren ina bae neing'asia sii ninche. Neaku, ore ina naa enkipankata Enkai pee eitodolu enkisisa enye te nkop pooki. Kejo kulo kererin, *"Ore apa pee errinyu Olaitoriani lelo ootaarayioki le Sion, nikituu iyiook anaa ilooidetidet. Neitoki enkuenia aiput nkutukie ang, neiput ilng'ejepa lang mbuakunot e ng'ida; nejo ninche tiatua nkuapi, 'Etaasa Olaitoriani mbaa sapuki te nkaraki ninche. Etaasa Olaitoriani mbaa sapuki te nkaraki iyiook; kitishipate iyiook."* *(Psalm 126: 1-3 - When Israel went back to their land from captivity they were very happy and they thought that maybe when the nations saw this they would be amazed. So this is the plan of God -- to*

show His glory to the whole world. The writer says, "When the Lord brought back the captives to Zion, we were like men who dreamed. Our mouths were filled with laughter, our tongues with songs of joy. Then it was said among the nations, 'The Lord has done great things for us, and we are filled with joy.' ")

146: 9 – *“Errip Olaitoriani ilo omoni, neibung ninye enkoliai o ilo lemeeta menyé, kake ore enkoitói e ilo torrono neyau ninye enkidaata.”* Kedamu Enkai lelo tung'ana ooshal anaa inkolia olomon. Nenare sii nikidamu iyiook ninche pee kitiu anaa Enkai. (*“The Lord watches over the alien and sustains the fatherless and the widow, but he frustrates the ways of the wicked.” God remembers those people who are weak like the widows and the strangers. So it is appropriate that we remember them as God does.*)

ISAYA (Isaiah)

Isaya 2: 1-5 - Ore tiatua kulo kererin ekidol eyieunoto Enkai pee eponu iltung'ana ewueji Olaitoriani pee ening ororei le Nkai. Naa ore pee ening neibung nepuo aalikioo metaa keasayu enajo Isaiah, *“Amu Sion ninye epukunye enkitanapata, nelo ororei lo Laitoriani eing'uaa Yerusalem.”* Ore tina Bibilia te Kimaasai kejo “nelotu” kake anaata ejo “nelo.” (*In these verses we see that the will of God is that people come to the place of the Lord to hear God's word. When they come they will grasp it and then go and tell the news so that what Isaiah said will happen, "The law will go out from Zion, the word of the Lord from Jerusalem" – Isaiah 2: 1-5. In the Maasai Bible it says “it will come” but it should say, “it will go.”*)

Ore pee eas ina nelotu eseriani amu eeta ninche pooki oltau obo. Neaku, Meitokini aata olarrabal tiatua ninche. Naa kegira kulo kererin (Isaya 2: 1-5) aaimaki Israel o lkulikae tung'ana pooki te nkop. Keipirta kulo kererin ina kisiligata e Abrahamu pee ejo Enkai kemayian Israel pee eaku sii ninche iltung'ana (Enk. 12: 3). (*When they do this, peace will come because they have one heart and there will no longer be war between them. These verses are talking about Israel and all the other nations in the world. Theses verses are also*

about the promise given to Abraham when God said He would bless Israel so they could be a blessing to others - Gen. 12: 3).

Kake ore te sipata tiatua kulo kererin mikidolita Israel egira aamayian ilkulikae. Kegira ninche aponu ewueji Enkai anaa ilkulikae tung'ana. Eitu elotu sii eseriani, meteleku nkuti rishat, te nkata e Israel. *(But, in reality, in these verses, we do not see that Israel blessed others. They were coming to the place of God just like the other people. Also, peace did not come in the time of Israel, except for a short time.)*

Ore tenkolong e Pentekoste (Iasat 2:5) neponu iltung'ana kumok oleng Yerusalem nening ororei le Nkai oipirta Yesu. Eibonuo Yesu ina bae te mbuku e Luka 24: 47 pee ejo, ***"Naa te nkarna enye elikiori enkirridunoto o empalakinoto oo ng'ok too loreren pooki, Neiteruni te Yerusalem."*** Nejing sii naboisho atua ninche aa Ilyahudi aashu Olgiriki tenkaraki Yesu. Kake eitu elotu naboisho nabo kata. Keya erishata pee eishunye olkep. *(On the day of Pentecost (Acts 2: 5) many people came to Jerusalem and heard the word of God about Jesus. Jesus prophesied this in Luke 24: 47 when He said, "And repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem." Unity came to both the Jews and the Greeks because of Jesus. But it did not come all at once. It took a long time for the prejudice to cease.)*

Eton kiarare ina bae o taata tenkaraki enchan e tung'anisho kake ore tenkaraki osalaba le Yesu osarge lenye netijing'a eseriani wuejitin kumok tenkop neetii apa olarrabal (Efeso 2: 14-18). Neaku, ore esiai ang taata kira kanisa naa pee kilikioo ororei le Nkai le seriani te pooki wueji pee kiasisho tenebo Enkai aayau osotua enkop pooki. Amu, ore entoki nayau osotua ogut naa enkibelekenyata oo ltauja loo ltung'ana. Ore eton eng'or ina kelo dukuya olarrabal tena kop. Neaku, maibung'a sii iyiook enatolikio Isaiah Yakobo pee ejo, ***"Iyie na aji e Yakobo, wou, maape iyiook tiatua ewang'an o Laitoriani"*** (Is. 2: 5). Ore pee kipuoyie ewang'an Olaitoriani naa keeku ekiata sii osiligi le seriani. *(We are*

*still struggling with this even today because of our human weakness, but because of the cross of Jesus with his blood, peace has come to many places in the world where there used to be war - Ephesians 2: 14-18. Our work today, as a church, is to tell the word of God (of peace) in every place so we can work with God to bring peace to the world. Because the thing that will really brings true peace is when there is a change of heart in people. Before this happens, wars and fighting will continue. Let's hold on to what Isaiah told the tribe of Jacob when he said, "**Come, O house of Jacob let us walk in the light of the Lord.**" When we follow this light of the Lord we will have hope and peace.)*

Ore tenkiting'oto pee eshukunye Yesu nelotu eseriani nalu-lung'a. Kake ore eton eng'or ina rishata keidimayu pee elotu sii eseriani tinikimbung ewang'an e Yesu niking'or pooki osalaba lenye. Tisipu sii kulo kererin: Isaya 65: 17-25; 66: 22-24; Embolunoto 21: 1-22; 2 Pet. 3: 10-13. *(In the end when Jesus comes back total peace will come. Yet, even before this time, it is possible that peace can come if we hold onto the light of Jesus and we all look to His cross. Look also at these verses: Is. 65: 17-25; 66: 22-24; Rev. 21: 1-22; 2 Peter 3: 10-13.)*

Ore eton eitu kipuo dukuya kenare nikidamu embae nabo naa inchere keyieu Enkai nemayian Israel apa kake ore pee mesuj enkoittoi Enkai neitame sii Enkai ninche. Neibalakin-yieki ninche ildeketa ooponu tenemesuj enkoittoi enye (Enkigi-lata oo Nkitanapat ematua e 28). *(Before we go forward we need to remember one thing; and that is, that God wanted to bless Israel, but if they refused to follow His way, they would be punished by Him. It was made clear to them that if they did not follow the way of God, curses would come on them, according to Deuteronomy chapter 28.)*

Isaya 9: 1 – Ata tenemerrep iltung'ana Galilaya tenkaraki ketii iloreren naa kerrep Enkai amu eewuo Yesu ine wueji nemayian tenkiteng'enare enye (Matayo 4: 12-15). *(Even if people did not appreciate Galilee because it was the place of the Gentiles, God*

appreciated it because Jesus came from there and taught there – Matthew 4: 12-15.)

Isaya 12: 4 - Ore anaa enikindipa aatejo keeta Enkai enkipankata enye kake keesishore iyiook, neaku ore tiatua ilo sinkolio ekidol aajo keyieu Enkai nelikioo Israel tiatua iloreren enataasa Enkai, nejo, *"Nilo iyie ajo teina olong: 'Enchoo Olaitoriani enashe, empoto enkarna enye, embalunye nkiaasin enyena too loreren, embalunye inchere eikitok enkarna enye."* Neaku, kenare nikias sii iyiook ina inchere kenare nikiliki lelo tung'ana lemetiu anaa iyiook ororei le Nkai. *(Isaiah 12: 4 - Like we have already said, God has his plan, but he also uses us. So in this song we see that God wants Israel to proclaim to the nations what he has done. This verses says, "In that day you will say: 'Give thanks to the Lord, call on his name; make known among the nations what he has done, and proclaim that his name is exalted." So, we should do the same and tell the nations the word of God.)*

Isaya 25: 1-12 - Keyieu Enkai neiteng'en iloreren. Neaku, ore pee eidaikie Enkai enkanasa, aa taa Yerusalem, enye neas ina pee eibalayu engolon enye. Ore pee edol iltung'ana oogol ina neisis Enkai amu etodua engolon enye. Ore inkulie katitin keesishore Enkai Israel pee eidaikie ilkulikae. Ore ti ai rishata neesishore iloreren pee earare ilkulikae oreren. Ore tiatua kulo kererin kidol iloreren tenebo Israel etii oldoinyo le Nkai etii osirua. Ore ilo sirua naa keipirta enchipai o enkisisa tiatua Enkai te lelo tung'ana ooiruk ninye. Netum pooki enchipai tenebo. *(Isaiah 25: 1-12 - God wanted to teach the nations so when He destroyed Jerusalem He did this to demonstrate His power. When the powerful people saw this they praised God because they saw **His** power. At times He would use Israel to destroy people; at other times He would use the nations to destroy other nations. In these verses we see the nations with Israel at the mountain of the Lord at a feast. This feast, which was for those people who believed in Him, was about happiness and worship of God. They all were happy together.)*

Ore pee easayu ina neitayu Enkai ina karasha naitamodoo lelo pooki inchere enkuretisho naipirta enkeeya o emodai enye naipirta empukunoto Enkai. Kejo olkereri le 7, 8 ***"Naa kelo ninye aidaikie tele doinyo ina kimulumulet apa natanang'akaki shumata iloreren pooki, ilo karasha apa oidapashakaki shumata iloshon pooki. Neijoo ninye keeya intarasi, nejutoo Olaitoriani Enkai ilkiyio too nkomomi pooki, ore ina sulare oo ltung'ana lenyena neiwuang'ie ninye te nkop pooki; amu Olaitoriani oiroro."*** Keimaki Paulo ina bae to Lkorintio ledukuya 15: 54 pee ejo, ***"Etoijoyioki keeya tiatua olkishuroto."*** (When this happened, God took the sheet away that blinded them. The sheet was their fear of death and their foolishness about who God was. This verse in Isaiah 25: 7, 8 says, "On this mountain he will destroy the shroud that enfolds all peoples, the sheet that covers all nations; he will swallow up death forever. The Sovereign Lord will wipe away the tears from all faces; he will remove the disgrace of his people from all the earth. The Lord has spoken." Paul talks about this in 1 Cor. 15: 54 when he says, "Death has been swallowed up in victory.")

Ore pee elotu ina rishata neshipa iltung'ana aajo eisiliga ninche Enkai. Kake ore ilkulikai tung'ana leitu eisilig Enkai netum enyamali sapuk anaa Moab. Kake megira aimaki Moab ake, kegira aimaki iltung'ana pooki lemesuj enkoitoi Enkai. Ketii ninche atua enyamali sapuk oleng anaa tenetii oltung'ani atua olokidong'oi oshal oleng o metaa meidim ashomo katukul. Ore pee eyieu nepuku tina nyamali neikilikuan Enkai eretoto netum eretoto, kake ore pee earare iloshon openy nelaikino katukul. Ina pee ejo, ***"Naa kelo ninye aitorioo nkaik enyena teneitorit ninye, anaa enaitorioo nkaik o ltung'ani oisompira te nkare, kake kelo Olaitoriani airragie ilo wuasa lenye tenebo ina arriyiano oo nkaik enyena"*** (Isaya 25: 11). (When this time came they were glad that they were trusting God, but other people who did not trust Him had a big problem like Moab. However, it is not just talking about Moab. It is talking about all people who do not follow the way of God. It is like someone being in cow manure and he cannot get out. When they want to get out of the

problem they could ask God for help and He would give it, but when they fight on their own, they are defeated.)

Neaku, ore lelo oreren oosuj enkoitoi Enkai netum emayianata tenebo Iltung'ana le Nkai kake ore lelo lemenyor Enkai katukul neyieu nearare iltung'ana le Nkai netum ninche enyamali. Kake ore entoki torrongo oleng toonkonyek Enkai naa olwuasa. *(So, the nations who follow God's way will receive a blessing with the people of God, but those who do not love God and want to fight against the people of God will have problems.)*

Neaku, kenare nikisilig Enkai nikisuj nkoitoi enyena nikinkok sii ilkulikae pooki metusuja enkoitoi enye. Amu, ore pee kitii enchoto Enkai nikitum enchipai, neisho Enkai iyiook osiligi tiatua enkeeya nejut ilkiyio lang. Kake ore pee kisuj enkoitoi olwuasa nikitum enkidaata torrongo oleng. *(We should trust God, follow His ways, and teach others to follow His ways. Because, when we are following the way of God, we will receive joy and God will give us hope in death and wipe away our tears. But when we follow the way of pride, we will be totally destroyed.)*

Isaya 26: 17, 18 - Eishoo Enkai Israel esiai pee eliki ilkulikae tung'ana enaipirta enkisisa Olaitoriani. Kake eitu eas ina anaa enayieu Enkai amu keasita sii ninche ng'ok neaku, megira ninche aaitodolu sinyatisho Enkai. Kejo ilo kereri, ***"Ore anaa entuaa natashala, neyietu aishir te mion e saisai, neijia iyiook kituu tenkaraki iyie, Olaitoriani; kitunutate apa iyiook, kitasaisayia, kitotiutuo anaa eikitoiutuo enkijape. Mikiaata enkordunoto nikiyautua enkop, ore lelo oomanya enkop neitu ebatata."*** *(Isaiah 26: 17, 18 – God gave Israel the work of telling others about the glory of the Lord. But they did not do this as God wanted them to because they themselves were committing sins so they were not showing the holiness of God. This verse says, “Like a woman with child, who writhes and cries out in her pangs, when she is near her time, so were we because of thee, O Lord; we were with child, we writhed, we have as it were brought forth wind. We have wrought no deliverance in the earth, and the inhabitants of the world have not fallen” - RSV).*

Enoto Israel emion oleng anaa enkitok natashala nagira asaisai. Kake ore tenkaraki ng'ok enye, netii sii atua sinkaisho, neaku eitu eyau eseriani aashu enkordunoto anaa enaishiakino. Ebaiki kegira ninche aadamu imbaa e oriong tele kereri kake ore tenguton kiyiolo aajo ore esiai enye naa pee eyietu iltung'ana enetii Enkai pee esuj ninche ninye o nkitanapat enyena. Kake kaji eiko pee eliki ilkulikae inkitanapat Enkai tenemesujita ninche? *(Israel was in much pain like a pregnant woman having birth pains. But, because of Israel's sins and the fact that they were in bondage, they did not bring peace or deliverance as they should have. Maybe they were thinking about outward things in this verse, but in reality, we know that their job was to draw people to God so they would follow Him and His commandments. But how could they tell others God's commandments if they were not following God's laws themselves?)*

Ore pee ejo, "**Neitu ebatata**" naa ebaiki negira aimaki ilkituaak loo loreren oopoito dukuya tolwuasa lenye. Eton etii ninche atua erikore neeta enkitoo. Eitu emir Israel ninche. Ore ilkulikae ang'eni naa kejo kegira ilo kereri aimaki einoto oo lkulikae tung'ana loo Siraeli. Metaa eitu ninche eretu enkop amu era iltung'ana kuti oleng tenkaraki sinkaisho enye. Neaku, eitu eponari eishoi oltung'ana loo Israeli te nkop anaa enayieu apa ninche. *(When it says they did not fall it might be talking about the mighty people of the nations who were going forward in their pride. They were still in leadership and they still had their glory. Israel did not defeat them. Others say this verse is talking about the birth of more Israelites. So they did not help others because they were so few and in bondage. The population of Israelites did not increase by birth like they wanted.)*

Isaya 41: 2, 25; 45: 1, 13; 46: 11 - Ore kulo kererin pooki naa keimaki olkinki oji Sairos. Naa mme olo Lyahudi ninye kake enoto Enkai enkipankata pee easishore ninye te nkipankata enye anaa osinka lenye. Keesishore Enkai ninye pee emir Babilon neitoki aisho ninye Israel elakunoto metushukoto enkop enye. Neaku, matadamu aajo eisapuk oleng enkipankata Enkai metaa keidim

ataasishore iloreren pee errumoo enkipankata enye. Ata ilkituaak torrok keidim Enkai ataasa-shore ninche. Kejo ninche keeta engolon oleng enye maate nemedamu Enkai kake eton ake aa Enkai Olaitoriani le nkop. *(Isaiah 41: 2, 25; 45: 1, 13; 46: 11 – All these verses talk about Cyrus the king. He was not a Jew, but God had a plan to use him as his servant. God would use him to defeat Babylon and give Israel freedom to go back to their land from captivity. So, let's remember the plan or mission of God and that He can even use the nations to further His plan. God can even use bad leaders in His plan. They think they have power and they don't think of God that much, but God is still Lord of the earth.)*

Isaya 41: 8; 43: 10; 44: 1; 49: 3 - Ore Israel naa osinka ogeluno to Laitoriani. Kake ore anaa enikitejo, eitu esuj Israel inkitanapat anaa enayieu Enkai. Neaku, keeta Enkai enkipankata pee eipotu osinka lenye pee eaku ninye oltung'ani sinyati oleng lemeeta entibili nesuj inkitanapat Enkai pooki. Keimaki sii Isayah ilo tung'ani aa Messia te kulo kererin - 42:1-9; 49: 5-6; 52: 13-15; 53: 1-12; 61: 1, 2. Keimaki sii Isaya ajo keaku esupatisho enye "ewang'an too ltung'ana" (Isaya 51: 4). Neimaki Isaya osinka tenguton oleng te matua 52: 13-15 o ematua 53: 1-12. Nejo keaku olasar loo ltung'ana pooki. Ore enayieu Enkai naa keyieu nepuonu pooki ng'ai enetii osinka lenye oji Yesu pee etum empalakinoto oong'ok. *(Isaiah 41: 8; 43: 10; 44: 1; 49: 3 – Israel was the chosen servant of the Lord. But, as we have said, Israel did not follow the commands like God wanted. So, God had a plan to call his servant to become a holy man who had not sinned and would follow all His commands. Isaiah talks of this person as the Messiah in these verses – 42: 1-9; 49: 5, 6; 52: 13-15; 53: 1-12; 61: 1, 2. Isaiah also says that His righteousness will become a light to the people – Is. 51: 4. Isaiah speaks in depth of the servant in Isaiah 52: 13-15 and 53: 1-12. Isaiah said he will become a sacrifice for all the people. God wants all people to come to his servant, Jesus, so that they will find forgiveness of sins.)*

Keyieu Enkai nedol iloreren engolon enye o ewang'an enye- Isaya 52: 10; 60: 2, 3. *(God wants the nations to see His power and His light – Isaiah 52: 10; 60: 2, 3.)*

Keyieu Enkai neponu iloreren enetii ninye neyieu Enkai neing'oru ninche ninye neirridu sii. (Isaya 55: 5-8). *(God wants the nations to come to Him, look for Him and repent – Isaiah 55: 5-8.)*

Keyieu nelo dukuya ororei lenye naa tenelo nemeshekunye erok (Isaya 55: 10, 11). *(God wants His word to go forth and the promise is that when it goes it will not be for nothing – Isaiah 55: 10, 11.)*

Ore lelo tung'ana pooki ooyieu nesuj Enkai nemeiboori pee eponu enkaji Enkai. Metaa keyieu Enkai nejeu pooki ng'ai aa taa iltung'ana loompukunot pooki (Isaya 56: 1-8). Amu, keyieu neaku enkaji enye enkaji enkomono too loreren pooki (Isaya 56: 7). *(All those people who want to follow God will not be prevented from coming to His house. In other words, God wants everyone of all races to be saved – Is. 56: 1-8. Because, He wants His house to become a house for the nations – Is. 56: 7.)*

Ekidol enayieu Enkai oleng te Isaya 61: 1-2. Ore te Luka 4: 16-21 kidol Yesu egira aimaki kulo kererin. Netejo kegira aimaki kulo kererin ninye kewon. Ore esiai enye naimaka tiatua kulo kererin naa keipirta ilairukok pooki. Nejo keas imbaa imiet.

- (1) Keyaki "ilomon supati lelo aisinak..."
- (2) Pee elo "aruburub lelo ootigilate iltauja,"
- (3) Pee eibalunye "elakunoto te lelo ooena,"
- (4) "emboloroto te lelo ooikenoro te korokoroni,
- (5) Pee eibalunye "ajo etabaua olari lo Laitoriani.

(We see what God really wants in Isaiah 61: 1-2. In Luke 4: 16-21 Jesus talks about these verses and He says that they are about Him. His work that He talks about here is also the work of all Christians. He said He would do five things. 1. He would bring the good news to the poor. 2. He would bind up those who have broken hearts. 3. He would bring freedom for those who were captive. 4. He would bring release for those in prison. 5. He would proclaim the year of the Lord's favor.)

Matisipu embae nabo sapuk naa inchere kidol tiatua kulo kererin inchere keyieu Enkai neret iltung'ana too mbaa naaipirta iseseni lenye neyieu sii neretu ninche too imbaa naaipirta enkiyang'et - imbaa tioriong o mbaa tiatua. Neaku, kenare nikisuj sii iyiook ina oitoi. Ekiretu iltung'ana too mbaa naaipirta ena kishui nikiretu sii ninche too naaipirta imbaa naaipirta iltauja lenye. Eisdai pokira are kake meyieu nikiuloki nabo ake. Ore pee kiuloki ororei le Nkai ake ebaiki nejo iltung'ana mesipa kulo rorei amu megira adamu inyamalaritin ang tena kop. Kake ore pee kidamu imbaa osesen ti oriong ake nikipong'ori sii tina oitoi amu kainyioo tipat teneata oltung'ani biotisho osesen kake keeta oltau torriono nemeata enkishui e Yesu? *(Let's think deeply about this one thing -- that God wants to help people both physically and spiritually – outside and inside. So, we need to follow this way. We will help people concerning things of this life here on earth and we will help them with matters concerning the heart. They are both important, but we should not just focus on one aspect only. If we focus only on the word of God, people might say our words are not true because we are not thinking about their problems. But, if we focus on the outward things only, this is also a problem. What benefit is it for a man to have physical health and yet have an evil heart and not have the true life of Jesus.)*

Keyieu sii Enkai nemayian inkera enyena pee edol ilkulikai imayianat enyena nenyorraa aajo Enkai nataasa ena (Isaya 61: 9, 10). Ore pee eas ina netii osiligi sapuk ajo keng'amu enkoitoi Enkai nesuj sii ninche Enkai (Is. 61: 11). Ing'orai sii Isaya 62: 1-5. *(God wants also to bless His children so that others will see His blessings and agree that it was God who did this - Isaiah 61: 9, 10. When God does this, there is hope that they will receive God and follow Him - Is. 61: 11).*

Ore tenkiting'oto keyieu Enkai neitobir "**oloing'ang'e ng'ejuk o enkop ng'ejuk; nemeitokini aadamu ntokitin e apa musan, nemeitoki aajing ilukuny**" (Isaya 65: 17). *(In the end God wants to make "new heavens and a new earth. The former things will not be remembered, nor will they come to mind" – Isaiah 65:17.)*

Isaya 66: 19-20 - Keyieu Enkai nening iloreren enaipirta enkisisa enye. Ore tiatua kulo kererin kidol iltung'ana oopoito anaa ilalikiorok pee eliki iltung'ana leitu ening. Ore tiatua Osotua Ng'ejuk kidol sii ilkipaareta le Yesu oopoito elikioroto o rorei le Nkai. Keyieu Enkai neponu iltung'ana pooki aaserem ninye anaa enajo Isaya 66: 23. *(Isaiah 66: 19-20 – God wants the nations to hear about His glory. In these verses we see people going as proclaimers to tell those who have not heard. In the New Testament we see the disciples of Jesus going to proclaim the word. God wants all people to come and worship Him like Isaiah 66: 23 says.)*

YEREMIA (*Jeremiah*)

Ore Yeremia kewon naa oloiboni le Nkai too loreren o nkitoriat (Yer. 1: 10). Etii sii ninche Israeli atua ina siana. Kake keeta Enkai indamunot naaipirta ilkulikae tung'ana neme iltung'ana lenyena ake aa Israeli. Neeta Yeremia enkitolonyata inchere era olbarnoti ake kake keeta Enkai ewalata. Nejo, **"Mijo iyie, 'Kara olbarnoti'; amu ore lelo pooki laairriwaki iyie naa ilo. Ore pooki naba anaa enaaitanap iyie naa ilo airo. Miureyu iye ninche, amu atii nanu tenebo iyie pee aakordu iyie, Olaitoriani ojo"** (Yer. 1: 6-8). *(Jeremiah himself was a prophet of God to the nations and kingdoms - Jer. 1: 10. Also, Israel was part of the nations Jeremiah was to prophesy to. But God had thoughts and plans about other people who were not of His people Israel. Jeremiah gave an excuse that he was young but God had an answer. He said, "Do not say, I am only a child. You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you, declares the Lord." Jeremiah 1: 6-8).*

Neaku, ore pee kipuo aas esiai Olaitoriani netii ninye tenebo iyiook. Kesipa ekitum inkisilisolot kake eton aa ketii ninye tenebo iyiook. Amu, ore pee kisoma embuku e Yeremia pooki ekidol aajo enoto ninye inkisilisolot kumok kake eton etii Enkai tenebo ninye (Yer. 1: 19). *(So, when we go and do the work of the Lord He is with us. It is true that we will go through many trials, but He is still with us.*

Because when we study the book of Jeremiah as a whole, we see that Jeremiah was persecuted a lot, but God was still with him – Jer. 1: 19.)

Yeremia 3: 17 - Naa kejo, *"Ore teina kata Yerusalem neaku keji olorika le nkitoo lo Laitoriani, neiturrurrokino nkuapi pooki ninye, ine netii Olaitoriani te Yerusalem, nemeitoki aikata aasuj te ngolong'u enye oltau lenye torrano."* Ebaiki negira aimaki ina kata pee eshuko Israel Yerusalem aing'uaa ninche te yararoto. Kake etejo olang'eni obo keipirta sii kanisa metaa ore pee elotu enkolong e kanisa nejing iloreren kumok netii tenebo Enkai atua entii enye. Mme lasima taata pee kiata osanduku lo Laitoriani amu ketii Enkiyang'et Sinyati tenebo iyiook.¹⁵ *(Jer. 3:17 – This says, "At that time they will call Jerusalem The Throne of the Lord, and all nations will gather in Jerusalem to honor the name of the Lord." This may be talking about the time when Israel went back to Jerusalem after the captivity. But one writer said it is also about the church when many nations entered it and they were with God in His presence. Today it is not necessary to have the ark of God because the Holy Spirit is with us.)*

Matisipu **Yeremia 4: 1, 2** amu eji ore pee eirridu Israel nemayian Enkai iloreren. Egira aimaki ina mayianata naaimaki Enkai tembuku Enkiterunoto ematua e 12: 1-3. Neaku, etiu anaa ore ng'ok e Israel naa keibokito emayianata Enkai. Neaku, ore sii ninche iyiook ore pee kisuj enkoitoo oo ng'ok keidimayu pee eibok emayianata Enkai. Tenkitanyaanyukoto, ore kisujita enkoitoo oo ng'ok nedol ilkulikae tung'ana nejo kira isunkuro. Ore sii pee kiyieu nikiliki ninche ororei le Nkai nemening amu mikisujita iyiook enikijoito. Naa keidimayu pee eiba iltung'ana ororei le Nkai tenkaraki iyiook amu mikisujita te sipata. Ing'orai sii Yeremia 7: 10-11 pee idol esunkureisho e Israel. Tisipu sii Yeremia 22: 9 pee idol enajo iloreren tenemesuj iltung'ana le Nkai inkitanapat enyena. Keimaki sii Yeremia 29: 18 ina bae. Kelimu sii Yeremia 44: 9-11 ina bae inchere ore pee eisis Israel inkulie aitin nedol iloreren neaku Israel oldeket o enkurruna tiatua iloreren pooki. *(Let's understand Jeremiah 4: 1, 2 because it says that when Israel repents God will bless the nations. He is referring to the blessing that God talked*

about in Genesis 12:1-3. It is like the sins of Israel are preventing the blessing of God. So, when we follow the way of sin it is possible that it can prevent the blessing of God. For example, when we are following the way of sin others will see us and say we are hypocrites. Also, when we want to tell them the word of God they will not listen because we are not following what we are teaching. It is even possible that people can hate the word of God because we are not following it in truth. Look at Jeremiah 7: 10-11 and see the hypocrisy of Israel. Look also at Jeremiah 22: 9 so you can see what the nations said when God's people were not following his laws. Jeremiah 29: 18 also talks about this. Jeremiah 44: 9-11 says that when Israel worshipped other gods the nations saw it and Israel became a curse and shame to all the nations.)

Ore enayieu Enkai tenkipankata enye naa enkibelekenyata ooltauja loo ltung'ana. Keyieu neirridu Israel neyieu neirridu ilkulikae oreren pooki. Keimaki Yeremia 9: 25-26 ina bae aa inchere emurata ooltauja. Keipirta enkirridunoto tenguton. Keimaki Paulo ina murata ooltauja too Lkolosai 2: 11, 12. Naa Kristo oas ina tiatua enkibatisa. Kake keibung'akino sii enkirridunoto ang. Tisipu sii Yeremia 18: 1-12 amu keipirta sii ina bae aa inchere enkirridunoto. (*What God plans is for people to have changed hearts. He wants Israel and the nations to repent. Jeremiah 9: 25, 26 talks about circumcision of the heart. It is about deep repentance. Paul also talks about this circumcision of the heart in Colossians 2: 11, 12, and it is Christ who does this through baptism. This is also connected with our repentance. Look also at Jeremiah 18: 10-12 because it is about repentance.*)

Yeremia 7: 6, 7 – “...tenimimbookiki enkop ilo omoni, ilo lemeeta menye arashu enkoliai arashu imbukoo osarge leilo lemeeta entioto tene wueji, nimintokiki aasujaa kulie aitin te nkitamioto inyi, naa kaisho nanu intae entobik tene wueji, tiatua ena kop apa naishoo nanu lo papaai linyi ntarasi.” (“...if you do not oppress the alien, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm, then I will let you live in this place, in the land I gave your forefathers for ever and ever.”)

Yeremia 16: 19, *"Olaitoriani, engolon ai naa osempewuet, naa esarunoto ai te nkolong e enyamali enitii iyie epuonu iloreren. Eing'uaa ineeting'ie enkop nepuonu aajo: 'Eitu ejung loo papaai toki neme elejare, o ntokitin e pesho nemeeta dupoto."* Kegira adamu Yeremia erishata nalotu pee eponu iloreren enetii Enkai nenyorra aajo meeta tipat inkaitin enye. Etaasishore apa Enkai Israel pee eibalayu ina bae. Ore taata keas Enkai imbaa kumok pee edol iltung'ana aajo meeta inkaitin enye engolon. Neesishore sii iyiook anaa pee kinteng'en ninche esipata. (*Jeremiah 16: 19, "O Lord, my strength and my fortress, my refuge in time of distress, to you the nations will come from the ends of the earth and say, 'Our fathers possessed nothing but false gods, worthless idols that did them no good.'"* Jeremiah is thinking of a time when the nations will come to God and agree that their gods are nothing. God used Israel to make this clear. Today God does many things to make it clear that their gods do not have power. He also uses us in this process as we teach people the truth.)

Yeremia 22: 3 – *"Nji ejo Olaitoriani: Taasa esipata o esupatisho, intayu te nkaina e ilo oitorogonyisho ilo oitorogonyaki. Niminyalinyala aashu iariara olomoni, o lokishi, o enkoliai, aashu imbukoo osarge lemetii entioto tene wueji."* (*Jeremiah 22: 3, "This is what the Lord says: Do what is just and right. Rescue from the hand of his oppressor the one who has been robbed. Do no wrong or violence to the alien, the fatherless or the widow, and do not shed innocent blood in this place."*)

Yeremia 29: 7 - Ore pee epuo Israel eyararoto neitanap Enkai ninche inchere, *"Kake eng'oru olmabarishoi leina anasa apa naterewa intae te yararoto, niomonono Olaitoriani te rishata enye, tialo ninye amu ore tiatua olmabarishoi lenye nitumutumu intae olmabarishoi linyi."* Neaku, idolita ajo keyieu Enkai neaku iltung'ana lenyena emayianata to lkulikae ata tenaa etii ninche atua ewueji oo nkisilisilot. Neaku, ore pooki wueji nikipuo nenare nikiaku emayianata too lkulikae. King'oru enkoitoi pee kiomonoki iltung'ana niking'oru olmabarishoi te ninche. (*Jeremiah 29: 7, "Also,*

seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper." You see that God wants His people to become a blessing to others even if they are in a time of persecution. So, every place we go we should become a blessing to others. We look for a way to pray for people and we look out for their welfare.)

Yeremia 31: 10 - Keshuk Enkai Israeli Yerusalem pee edol iloreren aajo eton enyor Enkai ninche. Neaku etamio ninche kake enoto olng'ur neshuk ninche enkop enye. Eton eyieu nedol iloreren engolon enye o enkisisa enye te Israeli. Nejo sii Yeremia 33: 6-9 embae nanyaanyukie ina bae. Metaa ore pee edol iloreren eneikona Enkai pee emayian Israel neing'asia, neureishoyu ninche amu kejo olkereri lioudo, **"...neikirikira tenkaraki ina pooki sidai o karsisisho pooki naisho nanu ninye."** Keyieu sii Enkai nemayian iyiook pee edol ilkulikae netum sii ninche indamunot pee eisis Enkai. *(Jer. 31:10 – God brought Israel back from captivity to show the nations that He still loved Israel. So, God punished them but He still had compassion on them and brought them back to their land. God still wanted the nations to see his power and glory in Israel. Jeremiah 33: 6-9 says something similar to this. When the nations saw how God blessed Israel, they were amazed and afraid because verse 9 says, "...and they will be in awe and will tremble at the abundant prosperity and peace I provide for it" (33:9). God wants to bless us so that others will see and they will begin to think about God and praise Him.)*

ESEKIEL (*Ezekiel*)

5: 5, 6 - Etipika Enkai Yerusalem (Israeli) tempolos oo loreren pee eaku ninche shakenisho te ninche kake kidol tiatua kulo kererin inchere eitu esuj ninche inkitanapat Enkai. Nejo Enkai keitame ninche tedukuya iloreren pee edol ninche. Neaku, keyieu Enkai neesishore sii iyiook pee kinchakenoki ilkulikae enkisisa enye kake ore pee mikisuj ninye neitame iyiook te-dukuya ileitu eiruk pee edol aajo meeta tipat ina oitoi. Neibalayu esupatisho Enkai. *(Ezekiel 5: 5, 6 – God put Israel out in the nations so that they would become a witness to them, but we see in these verses that they did not*

follow the commands of God. God then said He would punish them in front of the nations so they would see. So, God wants to use us to be witnesses of His glory in the middle of those around us, but when we do not follow God, He will punish us in front of the unbelievers so they will see that the way we are following has no meaning. Then the goodness and righteousness of God will be made visible.)

11: 12 - "Niyiolou ajo ara nanu Olaitoriani; amu eitu imbung alotie nkitanapat aainei, arashu isujaa nkiguanat aainei, kake itaasa anaa enatiu nkitanapat oo loшон lelo likimanita iyie."

Eibelekenyate imbaa katukul. Ore enayieu Enkai naa pee eaku ilarikok lenyena loo Israeli shakenisho too lkulikae oshon kake etashala ninche nesuj olkuak torrongo loo lkulikae. Neaku, tinimikirrip ate ore pee kipuo enetii iloreren naa kelelek pee kibatata sii iyiook nikisuj olkuak torrongo loo lkulikae. Ore pee aa sidai olkuak lenye naa mme torrongo tinikisuj kake ore pee earare olkuak lenye ororei le Nkai kenare nikisuj enkoitai Enkai nikipal olkuak lemesidai. Ing'orai sii Esekiel 20: 32. (*Ezek. 11: 12 – “And you will know that I am the Lord, for you have not followed my decrees or kept my laws but have conformed to the standards of the nations around you.” Things have been totally changed around. God wanted his leaders in Israel to become a witness to other nations, but they were weak and followed the evil ways of those around them. So, if we do not watch ourselves when we go to the nations, it will be easy for us to follow their evil ways and fall. If certain parts of their culture are good, then it is okay for us to follow, but when their culture goes against the word of God, we should follow the way of God and not follow the wrong cultural ways. Look also at Ezekiel 20: 32.*)

Esekiel 20: 14, 22 - Ore pee eas Israeli ng'ok neitame Enkai ninche kake meyieu neishie ninche katukul amu teneas ebaiki nemeyanyit iloreren enkarna enye. Tisipu sii ematua 20: 41-44. Keitupuku sii Enkai ninche aitung'uaa sinkaisho tenkaraki enkarna enye -Esek. 36: 19-38; 39:23, 28. (*When Israel sinned God punished them but He did not want to totally destroy them because, if He did, the nations might not respect His name. Look at chapter 20: 41-44. God brought them out of bondage because of His name – Ezekiel 36: 19-38; 39: 23, 28.*)

Ezekiel 22: 7 – *“Ore papa o yieyio neitaasaki inolmena tiatua iyie; ore olomoni otii atua iyie neisimaki te rishata ino; ore nkokishin o nkolia tiatua iyie neinyalaki.”* Ore ele kereri naa kegira aimaki Yerusalem aa inchere etaasaki nena baa torrok tiatua enkanasa e Yerusalem. (Ezekiel 22: 7 – *“In you they have treated father and mother with contempt; in you they have oppressed the alien and mistreated the fatherless and the widow.”* This verse is talking about how all these bad things were done in Jerusalem.)

22: 29 – *“Etaasa iltung’ana lena kop entorrono, netaasa inenkikonya; eironya ninche ilaisinak o lomona, netaasa ine mesipa too Idokunot eitu ejurru enyamali enye.”* (“The people of the land practice extortion and commit robbery; they oppress the poor and needy and mistreat the alien, denying them justice.”)

38: 16 – *“Ore too nkolong’i naasuju naa kayau intae entaarare enkop ai, peyie aatum iloreren aatayiolo nanu, aa te iyie Enkai aitoduaaya nanu esinyatisho ai te dukuya ninche.”* **38: 23** - *“Metaa kaitodolu nanu enkitoo ai tenebo esinyatisho ai, naitayiolo kewan te dukuya inkonyek oo loreren kumok. Ina peyie eyiolou ninche aajo ara nanu Olaitoriani.”* Tisipu sii 39: 21-24, 25-29. Ore ina atini naa keipirta olaiguanani oji Gog. Keeta Enkai enkipankata pee easishore ninye pee eitodolu enkitoo enye. Neipirta sii Enkai pee eshuk Israel enkop enye. Matisipu embae nabo sapuk aa inchere keesishore Enkai nena oitoi pooki pee eitodolu iltung'-ana enkitoo enye, engolon enye o tenkaraki enkarna enye. Keyieu Enkai neyietu iloreren enetii ninye neyieu sii neyiolou ninche ninye aajo era ninye Enkai nasipa. Nemeeta tipat inku-lie aitin. (Ezekiel 38: 16 – *“In days to come, O Gog, I will bring you against my land, so that the nations may know me when I show myself holy through you before their eyes.”* 38: 23 – *“And so I will show my greatness and my holiness, and I will make myself known in the sight of many nations. Then they will know that I am the Lord.”* Also look at 39: 21-24, 25-29. This story is about a king named Gog. God had a plan to use him to show His glory. It is also about God’s plan to bring Israel

back from bondage. Let's understand one point clearly and deeply, and that is, that God uses all these ways to show other people his glory, his power, in accordance with the glory of His name. God wants to draw the nations to Himself and He wants them to know Him; that He is the real and true God, and that other gods are worthless.)

47: 21- 23 – “Neaku iorioro ena kop tiatua intae te risioroto oo loшон le Israel. Idung’okiki ate metaa enjung’ore te ntae o tenebo ilomon oomanya atua intae netoiutuo nkera tiatua intae. Keaku ninche te intae olayioni oino loo layiok le Israel; ore tenebo intae naa keishori enjung’ore tiatua iloshon le Israel. Ore te pooki ake ninye osho omanya ilo omoni, neaku teine idung’okiki ninye enjung’ore enye, ejo Olaitoriani Enkai.” Kigira aaimaki aajo keeta Enkai indamunot naaipirta iloreren pee eitajeu ninche neyiolou ninche ninye te sipata. Kake kedamu sii Enkai naipirta imbaa natii ena kop aa inchere keyieu neishori ninche ewueji enye pee emany neas esiai enye. Amu ore enkop naa keipirta emayianata aa inchere ore pee etum ewueji enye keng’amu anaa emayianata Enkai. Naa ore te sipata ore enkop pooki naa ene Nkai (Olkerempe 24: 1; Enaidurra 9: 29). (47: 21-23, “ ‘You are to distribute this land among yourselves according to the tribes of Israel. You are to allot it as an inheritance for yourselves and for the aliens who have settled among you and who have children. You are to consider them as native-born Israelites; along with you they are to be allotted an inheritance among the tribes of Israel. In whatever tribe the alien settles, there you are to give him his inheritance’, declares the Sovereign Lord.” We are saying that God is concerned about the nations. He wants to save them and He wants them to truly know Him. But God also is concerned with the matters of this world so He wanted to give these aliens some land to live on and work. This land is about a blessing. When the alien receives the land he receives it as a blessing from God. It is very true that the land is God’s land – Psalm 24: 1; Exodus 9: 29.)

DANIEL

Dan. 2: 47; 4: 1, 2 - Ore pee ewal Daniel enkidetidet olaigua-nani neing'asia olaiguanani nejo, **"Esipa ore Enkai ino naa Enkai oo nkaitin naa Olaitoriani loo laiguanak, naa olaitodolunoni loo nkisudorot, amu indima iyie atabolu ena kisudoroto."** Neaku, idolita enataasa Enkai tiatua Daniel. Neesishore Enkai ninye pee eiteng'en oltung'ani lemetii atua Israel. Neaku, ore pee kinyorraa enkoitoi Enkai nikincho ninye iltauja lang telulung'ata anaa Daniel (6: 4) naa keesishore sii Enkai iyiook tenkoitoi enking'asia pee edol ilkulikae enkitoo enye. Ore pee eitajeu Enkai Shadrak o Meshak o Abednego neiger olaiguanani oji Nebukadnesa em-palai aigeroki iltung'ana pooki **"o loreren, o lng'ejepa oomanya enkop pooki..."** pee elimu imbaa enking'asia naataasa Enkai (Dan. 4: 1, 2). Neaku, idolita eneiko Enkai pee eyiolou iltung'ana pooki engolon o enkisisa enye. Neesishore oltung'ani leme Olyahudi pee eibalunye enkisisa enye. *(Daniel 2: 47; 4: 1, 2 – When Daniel interpreted the dream the king was amazed and said, “Surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery.” So you see what God did through Daniel. God used him to teach a person who was not part of Israel. When we agree to follow the way of God and give him our whole heart like Daniel (6: 4) God can use us in an amazing way so that others can see His glory. When God saved Shadrach, Meshach and Abednego king Nebuchadnezzar wrote a letter to all the nations which said, “To the peoples, nations and men of every language, who live in all the world...” This was to tell them of the amazing things God had done – Dan. 4: 1, 2. See what God did so that the nations would know His power and glory! He used a man that was not a Jew to make known His praise and glory.)*

Ore te **Daniel 6: 25-27** kidol aajo eibelekenye sii likae aiguanani aisis Enkai tenkaraki etodua embae enking'asia tiatua enkishui e Daniel. Amu, ore pee epik olaiguanani Daniel atua eululu oo lng'atunyo neitu enya ilng'atunyo ninye neing'asia ilo aiguanani neisis Enkai. Neigeroki sii ilo aguanani iltung'ana pooki

enaipirta Enkai nasipa naata engolon. *(In Daniel 6: 25-27 we see that another king changed and praised God because of the amazing things he saw through Daniel. When he put Daniel in the lions den and the lions did not eat him, the king was amazed and he praised God. This king also wrote a letter to all the people about the power of the true God.)*

Dan. 7: 13, 14 - Eidetideta Daniel enaipirta "enkerai e tung'ani" aa Yesu Kristo anaa olaiguanani olotu. Nejo, "**Neishori ninye enkitoria enkitoo o enkitoria, pee etum iltung'ana pooki, o nkuapi, o lng'ejepa aasiaayia ninye.**" Etiu anaa enajo Paulo te mbuku o Lfilipi 2: 10, 11, "...neaku ore te nkarna e Yesu naa kegil pooki ng'ae kung, te shumata o te nkop o ti abori enkop, neibalunye pooki ng'ejep inchere Yesu Kristo ninye **Olaitoriani, te nkitoo e Enkai Papa.**" Matadamu sii aajo keesishore Enkai iyiook anaa ilchakenini pee kinchakenoki enkisisa enye too nkuapi pooki. *(Daniel 7: 13, 14 – Daniel had a vision about the “Son of man,” which was referring to Jesus as the king to come. Daniel said about this person, “He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.” It is like when Paul said, “... that at the name of Jesus every knee should bow, in heaven and on earth and under the earth and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” – Philippians 2: 10, 11. Let’s remember that God will use us as His witnesses to give witness to His glory to all the world.)*

YOEL (Joel)

2: 17 - Kegira Yoel aitanap ilapolosak pee eomon Enkai pee meaku Israeli enkurruna tiatua iloreren. Ore pee mesuj inkitanapat Enkai meaku ninche emayianata kake keaku ninche enkurruna te ninche nejo, "Koree Enkai enye." Neaku, ore taata keaku ilairukok le Yesu enkurruna too lkulikae tenemesuj enkoitoi Enkai. Kedol ninche ilairukok nejo kainyioo tipat naata ina oitoi amu megira ninche ayanyit metaa ainyoo enare nikiyanyit iyiook? Neaku, matoomon Enkai pee mikiaku enkurruna too lkulikae tenkaraki

mikisujita enkoitoi Enkai. (Joel 2: 17 – Joel is commanding the priests to pray to God that Israel will not become a shame among the nations. When they do not follow the way of God they will not become a blessing, but they will become a shame and the people will say, **“Where is their God?”** Even today Christians will become a shame to others if they do not follow the way of God. They will see the Christians and, since the Christians are not respecting the way of God, they will say there is no significance in following the way of God and then refuse it. Let’s pray to God then that we do not become a shame to others because we are not following the way of God.)

AMOS

9: 12 - "Pee etum ninche aawaita olupisiai le Edom o lelo oreren pooki oopoti te nkarna ai,' Olaitoriani ilo oas ena ..." Ore tele kereri kidol aajo keaku ketii iloshon oosuj Enkai. Keipot enkarna enye metaa kesuj ninye tooltauja lenye pooki. Kegira aimaki ina kata e Messia. Matoomon pee etii iloshon (nations) kumok oleng ooiteru aaipot enkarna e Yesu metaa keng'amu ninye anaa Olaitoriani. Ore ina naa enkitabaroto eina apa kisiligata naishoo Enkai Abrahamu. (Amos 9: 12 – **“..so that they may possess the remnant of Edom and all the nations that bear my name, declares the Lord, who will do these things.”** In this verse we see that there will be nations that follow God. They will call on his name and follow Him with all their hearts. It is talking about the time of the Messiah. Let's pray that there will be many nations who begin to call on the name of Jesus receiving Him as Lord. This will be the fulfillment of the promise God gave to Abraham.)

YONA (Jonah)

Ore ena buku pooki naa keipirta oltau le Nkai oipirta iloreren (Yona 4: 11). Amu ore Ninawi naa enkanasa oo loreren. Meyieu Yona nelo aliki ninche ilomon amu ore ninche naa ilmang'ati loo Siraeli neyiolo sii Yona oltau le Nkai anaa enajo Yona 4: 1-3. Kake kenyor Enkai pooki ng'ai terisioroto neyieu neirridu anaa enajo 2 Petero 3: 9. Naa kidol tena atini aajo keeta Enkai enkoitoi pee elo

dukuya enkipankata enye ata tinikiany iyiook. Keing'oru enkoittoi pee eiteng'en iyiook o metabaa anaa nikidol aajo kenare nikipuo aaliki iltung'ana enaipirta Enkai. Matadamu sii aajo ore pee eisik Yona eton easishore Enkai ninye pee eishakenoki enkisisa Enkai (1: 9-16). Neaku, kegol oleng pee mikisuj enkitanapata Enkai. Ata tinikisik keidimayu pee eibelekenya imbaa neesishore iyiook pee kinchakenoki enkisisa enye. Kake kelotu erishata nanare nikirridu katukul nikiaas anaa enatejo Olaitoriani anaa enataasa Yona (Yona 3: 3). *(Jonah – This book is about God's heart for the nations – Jonah 4: 11. Nineveh was a city of the nations. Jonah did not want to go and tell them the news because they were enemies of Israel and Jonah knew the heart of God – Jonah 4: 1-3. But God loves all people the same and wants them to repent as Peter says in 2 Peter 3: 9. We see in this story also that God has a way for His plan to go forward even if we refuse to cooperate. God will look for a way to teach us until we see that we should go tell people about God. Remember also that even when Jonah ran away God used him to be a witness for His glory. The time will come for us to totally repent and follow God's command like Jonah finally did – Jonah 3:3.)*

MIKA (*Micah*)

4: 1-3 - Ing'orai imbaa nikitejo naaipirta Isaiah 2: 2-4 amu kenyaanyuk o kuna baa naatii atua kulo kererin. *(MICAH – Look at what we said about Isaiah 2: 2-4 because these verses are the same.)*

HABAKUKI (*Habakkuk*)

2: 14 - "Amu keyookini aaiput enkop, te ng'eno e nkitoo o Laitoriani, anaa enaibulua enkare enaiposha." Ore pee emir Enkai Ilkaldayo nedol enkop pooki eng'eno o Laitoriani. Kesipa keesishore Enkai ninche pee eitame Israel kake ore pee eidip ina neitoki aitame ninche amu etaasa imbaa kumok oleng torrok neeta sii olwuasa sapuk oleng (1: 5, 6; 2: 4). Neaku, keeta Enkai enkoittoi enye pee eitodol enkop pooki enkitoo enye. Naa

keesishore sii iyiook pee edol enkop enkitoo enye. Amu, ore pee eiruk iltung'ana kumok nelotu eseriani, neing'asia sii iltung'ana. (*Habakkuk 2: 14 - "For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea." When God defeated the Babylonians the whole world saw the wisdom of God. It is true that God used them to punish Israel, but when He was finished He also punished the Babylonians because of their pride and the many bad things they did - 1: 5, 6: 2: 4. So, God has His way to show the world His glory. He also uses us to manifest His glory, because when many people believe and peace comes, people are amazed.*)

SEFANIA (*Zephaniah*)

2: 11 - "Kegilunore Olaitoriani ninche; keishie ninye nkaitin pooki e nkop, neaku ninye eirrugokinoini, pooki ake te wueji enye, nkuapi pooki oo loreren." Kegira Enkai aimaki Moab tenebo Amon. Ore pee emir Enkai inkaitin pooki nedol iloreren ina neisis Enkai kewon. Neaku, keeta Enkai enkipirta pee eas ina bae. Keyieu Enkai neisis pooki ng'ai ninye. (*Zephaniah 2: 11 - "The Lord will be awesome to them when he destroys all the gods of the land. The nations on every shore will worship Him every one in his own land." He is referring to Moab and Ammon. He is saying that when God defeats their gods the nations will see and praise God. God has a purpose in doing this. He wants all people to praise Him.*)

3: 9 - "Ee, teina kata kenya aibelekeny nanu nkirorot oo ltung'ana, aitaa nkirorot sidain, pee etum ninche pooki aaipoto enkarna o Laitoriani, neisiaai ninye to ltau obo." Keeta Enkai enkipankata pee eitame iloshon pee eibelekenya (3: 8) pee eisis ninye. Keeta enkitamioto enye enkipirta. (*"Then will I purify the lips of the peoples, that all of them may call on the name of the Lord and serve him shoulder to shoulder." God had a plan to punish the nations so they would repent (3:8) and praise him. This was the purpose of the punishment.*)

3: 17 - Keitame Enkai Israel neitame sii iloshon pee eyiolou esipata pee mesuj enkoitoo o lwuasa. Kake keyiolo sii Enkai eneiko pee

eilejilej sii iltung'ana lenyena. Amu, kejo ele kereri te naipirta Yerusalem eidipa Enkai enkitamioto enye, **"Olaitoriani, Enkai ino, oti empolos ino, olmurrani oishoru enkishuroto; eikishipakino ninye iyie te nchipai, eikintang'ejuk ninye iyie te nyorrata enye, kepik ninye shumata iyie embakunoto o sinkolio anaa te nkolong o sirua. Kaiwuang'ie nanu osina te iyie, pee mitum iyie esulare te ninye."** Neaku, matayiolo aajo ore pee kipu dukuya aas esiai Olaitoriani ebaiki ore inkulie katitin keitame Enkai iyiook pee kirridu. Kake ore pee kirridu nikishukokino Enkai neilejilej iyiook. Neitang'ejuk iyiook. Neisho iyiook enkishuroto. Nejo sii 3: 20 keisho sii Enkai ninche errepet tiatua loreren. Amu, kedol iloreren aajo keeta Enkai olong'ur tenepalaki ninche ng'ok enye. Neaku, ore pee kisuj enkoitoi Enkai nikirridu neibalayu esupatisho ang nedol ilkulikae tung'ana nerrep iyiook. *(God punished Israel and the nations so they would know the truth and not follow the way of pride. But God also knows how to comfort His people. Because this verse is about Jerusalem and implies that the punishment is over, "The Lord your God is with you, he is mighty to save. He will take great delight in you, he will quiet you with his love, he will rejoice over you with singing." So, let's remember that as we go forward doing the will of God, He might discipline us so we will repent. When we repent and turn back to God He will comfort us. He will make us new. He will give us victory. Chapter three verse twenty says God will give them honor among the nations. The nations will see that God has compassion when He forgives their sins. So, when we follow the way of God and repent, our righteousness becomes visible and others will see this and respect us..)*

SAKARIA (Zechariah)

2: 11 - Ore pee eshuk Enkai Israel Yerusalem neponu sii iloreren netii ninche tenebo Israel. Neaku, sii ninche iltung'ana le Nkai. Amu kejo ele kereri, **"Naa keibung'are iloreren kumok Olaitoriani teina olong, naa keaku ninche iltung'ana laainei; naa katon nanu tiatua intae, niyioulouu aajo Olaitoriani loo**

lororani laairriwua nanu atua intae." Ore ina naa entoki enking'asia amu ore iloreren naa ilmang'ati loo Siraeli. Kake kenyor Enkai iltung'ana pooki metaa ore pee eirridu oltung'ani keidimayu pee eaku ninye oltung'ani le Nkai. Ing'orai sii Sakaria 8: 22, 23. Matoomon Enkai pee kiaku iyiook kanisa nayietu iltung'ana. Metaa kisuj enkoitai Enkai te sipata nedol iltung'ana nejo kanisa nasipa ina. *(When God brought Israel back to Jerusalem the nations came with them and they also became the people of God. Because this verse says, "Many nations will be joined with the Lord in that day and will become my people. I will live among you and you will know that the Lord Almighty has sent me to you." This is an amazing thing because the nations were the enemies of Israel. But God loves all people. When someone repents he can become a man of God. Look at Zechariah 8: 22, 23. Let's pray to God that we become a church that draws people. So, that when we truly follow the ways of God people will see this and say that our church is a true church.)*

7:10 – "...mimbooki enkop enkoliai anaa oltung'ani okishi anaa olomoni, midamu intorrok to ltau lino tenkaraki olalashelino." *("Do not oppress the widow or the fatherless, the alien or the poor. In your hearts do not think evil of each other.")*

8: 13 - Etejo Enkai keibelekenya imbaa. Ore tenkaraki ng'ok enye neidapash Enkai Israel meshomo enetii iloreren too wuejitin pooki. Kake keibelekeny Enkai imbaa metaa kelotu erishata pee eitaa Enkai Israel emayianata kake kenare neirridu ninche katukul (8: 16). Tadamu Abrahamu olning'o le Nkai tenebo ninye te Nkiterunoto 12. *(God said things will change. Because of their sins God scattered Israel among the nations in many places. But God said He would change things because a time would come when He would make Israel a blessing when they completely repented – 8: 16. Remember the covenant God made with Abraham in Genesis 12.)*

8: 22, 23 - Nejo, *"Ore iloshon kumok o loreren oogol naa kepuonu aaserem Olaitoriani loo lororani te Yerusalem, neomonu omom to Laitoriani. Inji ejo Olaitoriani loo lororani; ore te nena olong'i, keibung iltung'ana tomon ooing'uaa iloreren*

le pooki ng'ejep olkila lo Lyahudi, ejoki, 'Maape tenebo aairiamari, amu kitoning'o aajo etii Enkai tenebo iyie.' " Nebaya ine tenkolong e Pentekoste pee eponu iltung'ana kumok aainining ororei le Nkai (Iasat 2). Ore sii pee edol iltung'ana engolon Enkai nedol shakenisho o lairukok neponu aashulare ninche. Neaku, kenare nikiata shakenisho sidai pee eyieu iltung'ana kanisa. Keeta iltung'ana inkitolonyat kumok kake ore pee edol iyiook kisujita iroruat e Yesu too ltauja lang pooki neponu kanisa. Tisipu sii Isaya 2: 2-3. (*"And many peoples and powerful nations will come to Jerusalem to seek the Lord Almighty and to entreat Him. This is what the Lord Almighty says: In those days ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'" This came to pass on the day of Pentecost when many people came to Jerusalem to hear the word of God (Acts 2). Also, when people saw the power of God and the witness of the Christians they came to be with them. We need to have a good witness so that people will want to come to church. People have many excuses but when they see us following the way of Jesus with all our hearts they will come to church. Look at Isaiah 2: 2-3.*)

Sakaria 9: 9, 10 - Keipirta kulo kererin Messia olotu. Kejo, **"...naa keitobir olaiguanani lino osotua o loreren; ore enkitoo enye neiteru te naiposha o metabaiki enaiposha. Neiteru to Lkeju o metabaiki ineeiting'ie enkop."** Etejo Paulo ore Yesu kewon naa eseriani ang. Ore tenkaraki Yesu kelotu osotua o seriani atua iltung'ana (Efeso 2: 14-18). (*Zechariah 9: 9, 10 – These verses are about the Messiah who is to come. They say, "He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth."* Paul said that Jesus is our peace. *Because of Jesus, peace comes to people – Ephesians 2: 14-18.*)

MALAKI (*Malachi*)

1: 11 - Ore pee edol iloreren eneiko Enkai pee eitame Edom (1: 4, 5) neaku kitok enkarna e Nkai tiatua ninche. (*When the nations saw how God punished Edom (1: 4, 5) His name became great among them.*)

3: 5 – *“Natum taa atinyikaki intae te nkiguana, aaku olchakeni osieku agilunore ilkuyandik, nagilunore ilooloroito, nagilunore lelo oonya ilmuma le lejare, nagilunore lelo ootorogonyisho too laakinot enye, tenebo inkolia o nkera okishin, nagilunore lelo ooinyal ilomon nemaure ninche nanu; ojo Olaitoriani loo lororani.”* (“*So I will come near to you for judgment. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive aliens of justice, but do not fear me, says the Lord Almighty.*”)

Enkitoo oo Laitoriani (*The Glory of the Lord*)

Ore eton eitu kipuo dukuya kayieue nikisipu imbaa naaipirta “enkitoo” Olaitoriani. Amu, ore pee kiliki iltung’ana ororei le Nkai neiruk naa kiasita te nkitoo Enkai. Kigira aaisho ninye enkisisa te nkitoo enye. Naa ore pee eiruk neisis sii ninche Enkai te nkitoo enye anaa enajo Roma 15: 9, “...o pee etum sii ninche Loreren aaisisa Enkai te nkaraki olng’ur lenye.” Ore pee meiruk iltung’ana Enkai nemesuj ninche inkitanapat enyena megira aisho Enkai enkisisa aashu enkitoo anaa enaishiakino, amu kejo Iroma 1: 21 enaipirta ninche, “...amu ore hoo neyiolo Enkai, eitu eyanyit aaitaa ninye Enkai aashu eisho ninye enashe, kake eirriirrana too ndamunot enye neirriirrana nkorroki enye nemisimisu.” Keitanap Petero iyiook pee kinchu enkishui sidai pee tenedol ilkulikae leitu eiruk iasat ang neisis Enkai aisho ninye enkitoo (1 Petero 2: 12). (*Before we go forward I want us to understand about the glory of the Lord. Because when we tell people the word of God and they believe we are doing this to the glory of God. We are giving God praise to His glory. When they believe they will praise God to His glory*)

like Paul said in Romans 15: 9, “...so that the Gentiles may glorify God for his mercy.” When people do not believe and do not follow his commandments, they are not giving God the praise and glory that is appropriate because Romans 1: 21 says, “For although they knew God, they neither glorified Him as God nor gave thanks to Him, but their thinking became futile and their foolish hearts were darkened.” Peter commands us to live a good life so that when others who have not believed see our works they will praise God and give Him glory - 1 Peter 2: 12).

Ore sii to Sotua Musana kidol aajo keiteng’en Enkai iltung’ana pee eiruk aisho ninye enkitoo aashu enkisisa – Daniel 4: 34; 6: 25-28; Enaidurra 15: 4. Ore enayieu Enkai naa pee eisis ninye pooki ng’ae anaa enajo 1 Intepen 16: 28, 29 pee ejo, “**Enchoo Olaitoriani enkitoo to lmareita pooki loo loreren, enchoo Olaitoriani enkitoo o engolon! Enchoo Olaitoriani enkitoo naishiakino enkarna enye; eyau enkishoroto nipuonunu dukuya ninye! Enteserem Olaitoriani te seremata sinyati.**” Ing’orai sii Olkerempe 29: 1,2; 8:1; Enaidurra 15: 11. (Also in the Old Testament we see that God teaches people to believe and give Him praise – Daniel 4: 34; 6: 25-28; Exodus 15: 4. God wants everyone to praise Him as 1 Chronicles 16: 28, 29 says, “Ascribe to the Lord, O families of nations, ascribe to the Lord glory and strength, ascribe to the Lord the glory due his name. Bring an offering and come before him; worship the Lord in the splendor of his holiness.” Look also at Psalms 29: 1, 2; 8: 1; Exodus 15: 11.)

OSOTUA NG'EJUK

MATAYO (*Matthew*)

1: 1- 16 - Entipat e Yesu Kristo – Ketii Ilgiriki okuni oloo Lhiti obo tiatua entipat e Yesu. Neaku, entoki enking'asia ina amu menyor oshi Israel ilkulikae tung'ana naa ketii atua entipat e Yesu Ilgiriki naa inkituaak sii ninche. Keitodolu ajo meeta Enkai olkep. Naa keesishore iltung'ana pooki pee easayu eyieunoto enye. (*The genealogy of Jesus – There are three Greeks and one Philistine in the genealogy of Jesus. This is an amazing thing because the people of Israel did not love these other people. But they are in the genealogy of Jesus and they are also women. This shows that God does not have prejudice. Also, it shows that He uses all kinds of people to get His will done.*)

2: 1-12 - "Ilang'eni ooing'uaa oloosaen" - Ore ninche naa iltung'ana loo loreren neme Ilyahudi. Neaku, ore te dukuya neponu Ilgiriki aaserem Enkai. Neesishore Enkai ninche pee elikioo ilomon oopirta Yesu. Ebaiki neyiolo ninche imbaa naaing'uaa Osotua Musana amu etejo olang'eni obo enaipirta ina bae, "Ore iloreren (aashu Ilgiriki) too loosen naa ketum oshi enkiteng'enare naing'uaa Osotua Musana aa iloibonok le Nkai o nkulie kiteng'emat."¹⁶ Neaku, kidol oltau le Nkai tene inchere kegira adamu ninye sii ilkulikae tung'ana leme Ilyahudi ake. Naa kenare niking'oru sii enkoitoi pee kiretu iloreren pee eserem Enkai anaa lelo ang'eni oing'uaa oloosaen. Neesishore sii enkoitoi neitu eiteiki Ilyahudi pee elimu ilomon supati oipirta Yesu amu etaasishore Ilgiriki. (*The visit of the Magi – These were people from the nations. In other words, they were not Jews. So, from the very first Greeks or non-Jews came to worship God. God then used them to spread the news about Jesus. They may have known some things from the Old Testament because one scholar said, "The Greeks or non-Jews from the east would sometimes get teaching from the Old Testament, especially the prophets and other teachings." So, we see the heart of God here because He is thinking of others who are not Jews. We should also look for ways to help the people of the nations to worship God like these Magi or wise*)

men from the east. God also used a way to get the good news out that the Jews did not expect, because He used Greeks, or non-Jews).

4: 13-16; 4: 23-25 - (Ing'orai sii Isaya 9: 1-2) Kidol aajo eshomo Yesu Kapernaum natii Galilaya pee eas esiai enye. Ore Kapernaum naa metaaniki Yerusalem neaku ketii Ilgiriki teine. Eitu eton Yesu te Yerusalem negira sii apa aadamu Ilyahudi aajo kelotu Messia ashet enkitoria enye te Yerusalem. Kake keeta Yesu ai kipankata. Neaku, idolita ajo kegira Enkai adamu ewueji netii Ilgiriki pee etum sii ninche ewang'an. Keiteng'en Yesu Ilyahudi teine wueji kake keiteng'en sii Ilgiriki. Nejo, **"...etoduaa ewang'an kitok olorere otonita tiatua enaimin, ore lelo otonita te nkop o to loip lee keeya, ekenyikia ewang'an"** (Mat. 4: 16). Ore lelo tung'ana leitu eng'amu Yesu naa ketii atua enaimin aa Ilyahudi aashu Ilgiriki. Kesipa etang'asa aibok Yesu ilkipaareta lenyena pee mepuo enetii Ilgiriki (Mat. 10: 6) kake keeta ninye enkipan-kata pee ening sii Ilgiriki ilomon supati. Tisipu Matayo 8: 5-13 o ematua 15: 21-28 pee etumore Ilgiriki. Ing'orai sii Matayo 28: 19, 20 pee eitanap Yesu ilkipaareta lenyena meshomo enkop pooki. (*Matthew 4:13-16; 4: 23-25 – Look also at Isaiah 9: 1-2. We see that Jesus went to Capernaum of Galilee to do his ministry. Capernaum was not close to Jerusalem so Greeks were there. Jesus did not stay in Jerusalem and part of the reason may have been because the Jews were thinking that the Messiah would come and build his kingdom in Jerusalem. But Jesus had another plan. So, you see that God was thinking of a place where there were Greeks so that they could also have a chance to receive the light. Jesus did teach some Jews in this place, but He also taught Greeks. It is true that Jesus first prevented his apostles from going to the Greeks - Mat. 10: 6 – but He also had a plan for the Greeks to hear the good news. Look at Matt. 8: 5-13 and 15: 21-28 where He met with Greeks. Also look at Matthew 28: 19, 20 where Jesus commanded his disciples to go to the whole world.*)

Keimaki Matayo 4: 25 ine wueji neji "Dekapoli." Ore tiatua Dekapoli naa ketii inkanas tomon oo Lgiriki. Neaku, idolita ajo kegira Yesu aishiunye iltung'ana leme Ilyahudi ake. (*Matthew talks*

about the place called Decapolis and at this place there were ten Greek cities. So, you see that Jesus was healing people who were not Jews.)

Mat. 5: 13 - “Irara intae emunyan e nkop; kake te netuyiatuyu emunyan, ainyoo eshukokinyeki enkisuisho? Meitoki aata tipat katukul, kake kenang’ari boo meitunyoii iltung’ana too nkejek.” Ekira iyiook emunyan enkop inchere ore pee kisuj enkoitoo ewang’an neikashu enkop amu kedol ewang’an ang nesuj. Naa ore shumpi aashu emunyan neas esiai enye nejing iwuejitin pooki nebelekeny endaa neishamu esidai nebiik sii nemesioki arruoyo. Kake kegira Yesu aimaki eneiko ilairukok pee eibelekeny enkop. Neaku, etejo Yesu keidimayu pee eibelekenya ena kop tenkaraki ilairukok tinikusuj enkoitoo e Yesu. Kake ore pee kishalu metaa meekure eishamu enkishui ang toki meeta enikias. Meibelekenya enkop. Kelo enkop dukuya aas imbaa pooki torrok nimikidol enkibelekenyata. Ore pee mikipaasha o enkop meibelekenya enkop aikata. Kedol iyiook kiasita enaasita ninche neaku kejo meeta tipat te ninche pee eibelekenya. *(Mat. 5: 13 – “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.” We are the salt of the earth and this means that when we follow the ways of light the earth will become better because people will see our light and follow it. Salt does its work by penetrating every place and changing the food to taste better. It also helps the food to last and not go bad quickly. But Jesus is talking about the way Christians can change the world. So, He is saying that the world can be changed by Christians if we follow His way. But if we get weak and our lives do not have taste there is nothing that we can do. The world will not change. The world will go forward and do bad things and we will not see change. If we are not different from the world, the world will not change. They will see that we are doing what they are doing and think there is no reason to change.)*

Mat. 5: 14-16 – “Irara intae ewang’an enkop. Meisudoroyu enkanasa natii oldoinyo. Nemeinok sii iltung’ana oltaa nepising to ltoo, kake eiteleiki olperere; neitawang’aki pooki ootii aji. Neijia sii enchoo ewang’an inyi metawang’a te dukuya

iltung'ana pee edol iasat inyi supati, pee eyanyituni Papa linyi otii shumata.” Menare nikiure tenedol ilkulikae iasat ang sidain tinikias temberron nikincho sii Enkai enkisisa pooki. Kake kidol sii te Matayo 6: 1 inchere kenare nikirrip ate oleng pee mikias imbaa supati to lwuasa pee edol ilkulikae tung'ana. (*Matthew 5: 14-16 – “You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.” We should not be afraid for others to see our good works if we do them in humility and give God all the praise. But we see from Matthew 6: 1 that we should guard ourselves so that we do not do our good deeds in pride wanting others to see.*)

Eimaka apa Isaya osinka oaku ewang'an too loшон (Is. 42:6; 49: 6). Kajo kegira aimaki Yesu Kristo olotu. Naa ore Yesu naa ewang'an enkop (Yohana 8: 12). Etaa sii ilkipaareta le Yesu ewang'an enkop. Neaku, kenare nikisuj enkoitoi e Yesu nikiaku sii iyiook ewang'an enkop. (*Isaiah talked about the servant who would become the light of the nations – Is. 42: 6; 49: 6. I think he was talking about Jesus who would come later. But the followers of Jesus are also the light of the world. So, we should follow the way of Jesus and become the light of the world.*)

Keeta tipat oleng pee kisipu aajo meishiakino tinikipuo iyiook ilairukok aaisudori. Ore te sipata keeta isipat e Yesu engolon naiblekenyie enkop. Kake keesishore Enkai iyiook pee easayu ina. Ekiboitare iltung'ana metaa kipuo aas isiaitin te enkop tenebo ilkulikae tung'ana. Ore kiasita ina keesishore Enkai iyiook pee kimbelekenty iltung'ana. Amu, keeta ororei le Nkai engolon neeta sii shakenisho oltung'ani osujita enkoitoi Enkai te sipata engolon. Amu ore pee edol iltung'ana shakenisho enye sidai keidim aiblekenya inkoitoi enye torrok. (*It is very important that we understand that we as Christians should not hide. It is so true that the truth that Jesus teaches us has power to change the world, but God uses us to make this happen. We need to be with others and work with them and while we are doing this, God will use us to change people. The word*

of God has power, and the witness of the one who is following the word of God has power. When people see a person's witness they may be convicted to change their evil ways.)

Mat. 8: 5-12 (Lk. 13: 29) - Ing'orai sii Enkiterunoto 28: 14 - Ore tiatua Matayo 8: 5-12 kidol Yesu egira airorie oltung'ani leme Olyahudi. Era ninye oltung'ani oing'uaa iloreren. Nera ninye Olgiriki. Neing'asia Yesu tenkirukoto eilo tung'ani. *(Look also at Genesis 28: 14 – In Matthew 8: 5-12 we see Jesus speaking with a man who was not a Jew. He was from the nations. He was a Greek. Jesus marveled at the faith of this man.)*

Ore olkereri le tomon obo o tomon are keipirta Ilgiriki o Lyahudi. Amu, etiu anaa etii Ilyahudi pooki enkitoria Enkai kake ore te sipata metii. Neaku keponu kulikae lemedol iltung'ana toonkonyek enye anaa ketii enkitoria Enkai aajing alang lelo ooji ketii oshiake ninche. Ore ninche naa iltung'ana oing'uaa iloreren. *(Verses eleven and twelve are about Greeks and Jews. It is as if all the Jews are in the kingdom; but, in reality, they are not. Many will come whom others think are not in the kingdom of God and enter before those who are thought to be in the kingdom of God. These will be people from the nations.)*

Neaku, matonyok pee kiliki iltung'ana lemetiu anaa iyiook ororei le Nkai amu keidimayu pee elotu erishata metaa kejing ninche enkitoria Enkai eton eitu kijing iyiook te sipata. Amu, ebaiki netum Enkai ai oitoi pee ening ninche negiroo ninche iyiook te nkirukoto. Neaku, enkurruna te iyiook nemeitiship Enkai tinikitori ake nimikipuo aalikioo ilomon supati nikiun inkanisani pee ening pooki ng'ai ororei le Nkai. *(So, let's try very hard to tell people who are not like us the word of God because a time could come when they enter the kingdom before we do. God may find another way for them to hear the word of God and in the process might surpass us in faith. It would be a shame, and would not please God if we just sit and don't tell others the good news and do not plant churches enabling all the world to hear the word of God.)*

Matayo 8: 28-34 - (Marko 5: 1-20; Luka 8: 26-39) - Ore ine wueji netii Yesu eina kata naa ewueji oo Lgiriki. Amu, ore pee eimaki ilbitiro naa keitodolu ajo ewueji netii Ilgiriki amu keiba Ilyahudi ilbitiro. Neaku, ebaiki ore ilo tung'ani oishiunye Yesu naa Olgiriki kewon. (*Matthew 8: 28-34; Mark 5: 1-20; Luke 8: 26-39 – The place where Jesus was at this time was a Greek area. When the text talks about pigs this shows that it was a place where Greeks were because the Jews hated pigs. So, it is possible that the person that Jesus healed was also a Greek.*)

Mat. 10: 5 - Neliki Yesu ilkipaareta lenyena pee mepuo enetii Iloreren. Kake kidol tolkereri le 18 aajo ore tenkiti rishata nepuo enetii iloreren. Amu, kejo, "**Naa keriki intae dukuya ilbalosini o laiguanak te nkaraki nanu, pee iakuku shakeni te ninche too Loreren.**" Ketii oltung'ani obo olimu ajo ainyoo pee eitanapa Yesu ilkipaareta lenyena pee eng'as aapuo enetii Ilyahudi. Nejo, "Keyieu Yesu nedol enkop pooki ajo enoto Ilyahudi erishata pee ening ororei le Nkai."¹⁷ Ore te Matayo 28: 19, 20 kidol aajo eitanapa Yesu ilkipaareta lenyena pee epuo aaliki iltung'ana pooki. Neaku, ore ina kitanapata tiatua Matayo 10: 5 naa e neina kiti rishata apa ake. Nelimu sii Iasat 1: 8 ajo keishiakino pee ening pooki ng'ai ilomon supati "**...o metabaiki ineeiting'ie enkop.**" (*Matthew 10: 5 – Jesus told his disciples not to go to the Greeks (non-Jews). But we see in verse 18 that in a short while they would be going to the non-Jews. Because this verse says, “On my account you will be brought before governors and kings as witnesses to them and to the Gentiles.” Someone pointed out that, “Jesus wanted the whole world to see that the Jews were given plenty of time and opportunity to hear the word of God.” In Matthew 28: 19, 20 we see that Jesus commanded his disciples to go and tell all people. So, the command in Matthew 10: 5 was for that short time only. Also, Acts 1: 8 shows that it is appropriate that everyone should hear the good news because it says “...and to the ends of the earth.”*)

Ketii ai bae nabo naipirta ele kereri naa inchere kidol Yesu etii tenebo iloreren kake kidol tene eitanapa Yesu ilkipaareta lenyena pee mepuo enetii ninche. Neaku, ebaiki nemeyieu Yesu nepuo

ilkipaareta lenyena enetii iloreren amu eton melu-lung'a eng'eno naipirta enkipankata Enkai. Neaku, ebaiki nepuo ninche apong'ori oleng. Neaku, matisipu sii iyiook pee mikirriwaa iltung'ana lemeyiolo toki meshomo aalikioo ororei le Nkai. Amu, ebaiki nepong'ori neitapong'oo iltung'ana. *(There is another thing about this verse and that is that Jesus is with the Greeks and yet He commanded his disciples not to go and teach the Greeks. Maybe Jesus did not want his disciples to go to the nations because they still did not know enough about God's plan. So, if they went, they might go and make many mistakes. So, let's be careful not to send people out who do not know the word of God. Because they may make many mistakes and lead the people astray.)*

Mat. 12: 18-21 - (Is. 42: 1-4) - Kelimu kulo kererin te nkoitoti naibala oleng ajo ore esiai e Yesu naa pee edung'oki "**loreren enkiguana.**" Kegira aimaki inchere keliki Yesu ninche esipata. Kake kelotu aliki iltung'ana ilomon le Nkai temberron metaa te nkarna enye "**eyooki Loreren aaisilig.**" Kenare nikisuj sii iroruat e Yesu. Kilimu esipata kake kilimu temberron nikipuo dukuya te ngolon Enkiyang'et Sinyati o metaba anaa nening pooki ng'ai ilomon supati. *(Matthew 12: 18-21; Isaiah 42: 1-4 – These verses say very clearly that judging the nations is part of Jesus' work. It is talking about how truth will be told to them. But Jesus would come and tell people the good news of God in humility so that the nations would trust in his name. We should follow the steps of Jesus. We should tell the truth, but we tell it in gentleness and we go forward in the power of the Holy Spirit until everyone hears the good news.)*

Matayo 14: 13-21 (Mark 6: 32-44) tenebo Matayo 15: 29-39 (Mark 7: 31-37) - Ore ina kata edukuya pee eitoti Yesu iltung'ana naa ore eseshata ooltung'ana naa Ilyahudi kake ore ina kata eare naa ketii sii Ilgiriki. Amu keimaki Marko ine wueji netii ninye ina kata eare naa keji Dekapoli (Mark 7: 31). Naa ore anaa enikitodua ore Dekapoli naa ewueji netii inkanas tomon oo Lgiriki. Neaku, ebaiki naa ore eseshata oo ltung'ana oototio Yesu tine wueji naa Ilgiriki. Neaku, kidol Yesu egira amayian Ilyahudi negira amayian

sii Ilgiriki. (*Matthew 14: 13-21; Mark 6: 32-44; Matt. 15: 29-39; Mark 7: 31-37 – The first time Jesus fed the people most of them were Jews, but the second time He fed Greeks as well. The second time Mark talks about the name of the area, which was the Decapolis - 7: 31. As we have seen, the Decapolis is a place where there are ten Greek cities. So, maybe most of the people that Jesus fed in this place were Greeks. We see then that Jesus blessed both Jews and Gentiles.*)

Mat. 15: 21-28 - Matisipu kulo kererin oleng amu keeta tipat nagut naipirta ena kisoma. Ore nene wuejitin neeji Turo o Sidon naa iwuejitin neemanya Ilgiriki. Tadamu ajo keibaro Ilyahudi o Lgiriki. Nera sii Yesu o ilkipaareta lenyena Ilyahudi pooki. Neaku, ore ina kitok naa Engiriki sii ninye. (*Matthew 15: 21-28 – Let's think of these verses deeply because they relate to this lesson in a deep way. These places called Tyre and Sidon are places where the Greeks lived. Remember that the Jews and Greeks hated one another and Jesus and his apostles were all Jews. This woman was also a Greek.*)

Ore eniare naa inchere keyieu Yesu neiteng'en ina kitok neyieu sii neiteng'en ilkipaareta lenyena. Ore anaa enikitodua keeta Yesu enkipankata pee eng'as aaning Ilyahudi ilomon le Yesu anaa enajo Matayo 10: 6, kake keeta sii Enkai enkipankata pee ening pooki ng'ai. (*In the second place, Jesus wanted to teach this woman and teach his disciples. Like we have seen, Jesus had a plan for the Jews to first hear the good news as Matthew 10: 6 says, but God had a plan that everyone would eventually hear.*)

Kindipa aaimaki Isaya 49: 1-6. Keimaki Messia aa inchere Yesu pee eaku ninye "ewang'an too loreren." Ore te Matayo 1: 2-6 kidol inkituak ong'uan naara ninche ingiriki tiatua entipat e Yesu aa inchere Tamar, Rahabu, Ruti, tenebo Betsheba enkitok e Uria. Neaku, kidol aajo keeta sii Yesu kewon osarge lo Lgiriki. Metaa keeta sii ninye indamunot naagut naaipirta Ilgiriki. (*We have finished talking about Isaiah 49: 1-6. It talks about Jesus becoming the "light for the nations." In Matthew 1: 2-6 we see in the genealogy of Jesus four women who were Greeks, and those were: Tamar, Rahab, Ruth, and Bathsheba, the wife of Uriah. So, we see that Jesus Himself*

had the blood of Greeks. No wonder that Jesus had deep thoughts about the Greeks.)

Kiimakita Matayo 2: 1 pee eimaki ilang'eni "**ooing'uua oloosaen**" oetuo aabaiki Yesu amu era sii ninche Ilgiriki. Keimaki Ilgiriki te Matayo 4: 15 (Ing'orai sii Is. 9: 1, 2). Ebaiki netii sii Ilgiriki tiatua kulo tung'ana oimaka Matayo te matua 4: 24-25. Nikidol aajo etaretuo Yesu Olkitok le sikari ora Olgiriki oata olaisiaayiani omuei (Matayo 8: 5-13). Ore te Matayo 8: 28-34 kitodua ilkulikai Giriki ootaretuo Yesu. Tadamu sii kulo kererin: Mat. 21: 43; 24: 14; 26: 13; 28: 19; Luka 4: 24-27; 10: 30-37; 17: 11-19; Yohana 4: 4-42 pee kidol imbaa naaipirta Yesu o Lgiriki. Neaku, ore enkipankata e Yesu te lalai naa pee ening iltung'ana pooki ilomon supati. *(We talked about Matthew 2: 1 when we talked about the wise men or Magi from the east who came to visit Jesus and saw that they were Greeks. Matthew talks about Greeks in chapter 4: 15. Look also at Isaiah 9: 1, 2. There may have also been Greeks among those that Matthew talked about in chapter 4: 24-25. We see that Jesus helped a Greek soldier who had a servant who was sick – Matthew 8: 5-13. We see also in Matthew 8: 28-34 other Greeks that Jesus helped. Remember all these verses also: Matthew 21: 43; 24: 14; 26: 13; 28: 19; Luke 4: 24-27; 10: 30-37; 17: 11-19; John 4: 4-42, because they are all about Jesus and the Greeks. Jesus' big plan was that all hear the good news.)*

Nelotu Enkitok enetii Yesu nejo, "**Lo kitok, ng'urrieki, ara Daudi, eitanyamalita enkerai ai oloirirua**" (Mat. 15: 22). Keibala ajo keyiolo ina kitok Yesu neyiolo sii ajo era ninye oltung'ani oata olng'ur. Neaku, eshomo te mpijan enetii Yesu aomon eretoto. Neaku, keeta osiligi ajo ketum eretoto te ninye. Ore pee ejo "ara Daudi" naa kegira aashore enkarna naipirta Messia o Lyahudi. Neaku, keyiolo sii imbaa naaipirta olkuak loo Lyahudi.¹⁸ Ebaiki netaashore ina arna pee eitiship Yesu pee eing'urrie ninye entito enye.¹⁹ *(The woman came to Jesus and said, "Lord, Son of David, have mercy on me! My daughter is suffering terribly from demon-possession" – Matthew 15: 22. It is clear that this woman knew Jesus*

and that He was a man of compassion. So, she went with to Jesus with courage to ask for help. She had hope that she would get some help from Him. When she said "Son of David" she used a name that related to the Jewish Messiah. She also knew some things about the Jewish culture. She may have used this name to make Jesus happy so He would heal her daughter.)

Kejo Mat. 15: 23, "**Kake eitu hoo eng'amaa.**" Ebaiki neing'asia ina kitok aashu keidimayu sii pee edol ninye enkomom e Yesu neyiolo ajo kegira adalare ninye. Mikiyiolo tesipata. Keidimayu sii pee egira atem Yesu ninye pee eyiolou eneba enkirukoto enye. Amu, ore oshi pee metum iltung'ana ewalata aasioki naing'ua Enkai nenauro nepal enkomono. (*Matthew 15: 23, "Jesus did not answer a word." Maybe the woman was amazed or, it is possible, that when she looked at the face of Jesus, she knew that Jesus was just joking with her. We do not know for sure. It is also possible that Jesus was testing her to see how great her faith was. Usually when people do not get a quick answer from God they get tired and stop praying.*)

Kake keyieu Enkai niking'iri nikipuo dukuya aomon pee kitum entoki naishiakino iyiook o eyieunoto Enkai. Kake keidimayu sii pee egira Yesu aitaakuno anaa oltung'ani oata olkep pee eiteng'en ilkipaareta lenyena metayioloitoo olkep lenye. Amu, meyieu ninche nenyikaki Ilgiriki. Neaku, ebaiki nenyor oleng ilkipaareta le Yesu enataasa Yesu metaa ina pee eponu ninche aikilikuan Yesu pee eisho ina kitok meshomo (Mat. 15: 23). Kegira sii ilkipaareta le Yesu aanyamalu tenkaraki ina kitok. Kejo ninche meeta tipat pee eretu ina kitok. Kajo kegira ninche aadamu imbaa sapukin naaipirta enkitoria e Nkai neaku meeta erishata pee eretu ina kitok. (*But God wants us to be patient and go forward in prayer so that we will receive what is appropriate for us and is within the will of God. It is also possible that Jesus is pretending to be someone with prejudice so that He could teach his apostles about their own prejudice, because they did not want to come close to the Greeks - Gentiles. So, maybe the apostles really loved what Jesus did and this is why they came and asked Him to send the woman away – Matthew 15: 23. Also, the apostles were*

disturbed by this woman. They were thinking there was no reason to help her. They were probably thinking about the “big things” about the kingdom of God so they did not have time to help this woman.)

Nelo Yesu dukuya ajo, "**Ntare kiminat ake e nkaji e Siraeli aairriwakaki**" (Mat. 15: 24). Kitodua aajo kesipa ina kake kesipa sii eewuo ninye pee eitajeuo iltung'ana pooki. Neaku, ebaiki eton egira atem Yesu ina kitok o lkipaareta lenyena. Anaata eshomo ina kitok kake eeta ninye enkirukoto tenebo osiligi. Neaku eshomo dukuya aomonu eretoto. Ore inkulie katitin ore pee mikitum enikiyieu tedukuya nikipal nikishalu. Kake keyieu Enkai nikipuo dukuya te nkirukoto amu kiyiolo te sipata ajo keata ninye olng'ur oleng. (*Jesus went on to say, “I was sent only to the lost sheep of Israel” – Matthew 15: 24. We saw earlier that this is true, but it is also true that Jesus came to save all people. So, Jesus may still have been testing the woman and the apostles. The woman should have gone away, but she had faith and hope. So, she kept on asking for help. Sometimes when we do not get what we want at first we become weak and quit. God wants us to go forward in faith trusting that He is a God of compassion.*)

Ore tenakata ebaiki neshipa oleng ilkipaareta le Yesu amu kenyoraa sii ninche enatejo Yesu. Neaku, kajo keeta osiligi aajo kepal sii Yesu ina kitok neisho meshomo. (*At this time the apostles may have been very happy because they agreed with Jesus. They were hoping that Jesus would get tired of this lady and let her go.*)

Nelotu ina kitok neserem ninye nejoki, "**Lo Kitok, taretuoki**" (Mat. 15: 25). Nelotu ninye eeta emborron oleng neikilikuan Yesu pee eretu ninye. Ore too ndamunot ang ebaiki nikijo anaata etaretuo Yesu ninye tenkaraki enatejo. Kake eton egira Yesu atem ninye o lkipaareta lenyena. (*The woman then came and worshipped Jesus and said, “Lord, help me!” – Matthew 15: 25. She came with much humility and asked Jesus to help her. We might think that Jesus should have helped her because of what she said, but Jesus was still testing her and the apostles.*)

Kake etejo Yesu, "***Meishiaakino te nenang'akini ildiein endaa oo nkerá***" (Mat. 15: 26). Kegol oleng ina kiroroto amu kegira Yesu aipot ninye ajo oldia. Amu, ore to Lyahudi ore Ilgiriki naa ildiein aa mesinya. Kake eton egira Yesu atem ina kitok tenebo ilkipaareta lenyena. Kajo keshipa ilkipaareta le Yesu tenkaraki ina kiroroto amu eton eeta ninche olkep. Kajo keeta ina kitok enkirukoto oleng amu enkata e uni pee etem Yesu ninye. Anaata eshomo ina kitok katukul. Kake keeta enkirukoto sapuk. Ore pee eimaki Yesu "inkera" naa kegira aimaki Ilyahudi aa Israel. *(Jesus said, "It is not right to take the children's bread and toss it to their dogs." This was a very hard saying because Jesus was calling her a dog. To the Jews the Greeks were like dogs, unholy. But Jesus was still testing her and the apostles. I think that the apostles were happy with what Jesus said because they still had prejudice. I think this lady had a lot of faith because this was the third time Jesus tested her. At this point the lady should have left. But she had great faith. When Jesus talked about "children" He was talking about the Jews or Israel.)*

Newal ina kitok teng'eno oleng, "***Edede, Lo Kitok; kake einos sii ildiein inaadoyio te mesa oo ilkituaak lenye***" (Mat. 15: 27). Kejoito kesipa ara Engiriki, nemaashiakino olng'ur te yie amu ira Olyahudi. Paa metii enkiti olng'ur naatelekaka nanu? Emetii ilekat te nanu? Ore te sipata meishiakino sii iyiook pee kitum olng'ur le Yesu amu kira ilaing'okok. Kake eisapuk oleng olng'ur le Nkai neaku ekiata sii iyiook osiligi ajo keing'urrie iyiook tinikipuo dukuya enetii ninye te nkirukoto. Etiu anaa kegira ina kitok aomonu erishata nalotu pee etum sii Ilgiriki pooki olng'ur te Nkai. Amu ore te Matayo 28: 18, 20 eitanapa Yesu ilkipaareta lenyena pee epuo aaliki iltung'ana pooki ilomon supati. *(The woman answered with wisdom and said, "Yes, Lord, but even the dogs eat the crumbs that fall from their masters' table" - Matthew 15: 27. She said, yes, it is true that I am a Greek and it is not appropriate that I receive compassion from you because you are a Jew. But is not there a little compassion left for me? Are there not some leftovers for me? The truth is that it is not appropriate that any of us receive compassion from Jesus because we are all sinners. But the compassion of God is great, so we have hope that if we go to Him in faith He will have compassion on us. It*

is like the woman was praying about the time to come when Gentiles or Greeks would also receive the mercy of God. Because in Matthew 28: 18, 20 Jesus commanded his disciples to go and tell all nations the good news.)

Ore pee ening Yesu ina neing'asia nejoki, ***"Na kitok, aisapuk enkirukoto ino, metotiwuo te iyie anaa ina niyieu;' neishiu entito enye teina kata"*** (Mat. 15: 28). Eima ina kitok entemata. Nelo dukuya tenkirukoto ata tenaa etiu anaa mening'isho Yesu. Neaku, ore enkirukoto naa tinikipuo dukuya ata tenaa melioo ewalata o metaba anaa newal Enkai te rishata enye. *(When Jesus heard this He was amazed and said, "Woman, you have great faith! Your request is granted" -- Matthew 15: 28. The woman passed the test. She went forward in faith even though it was as if Jesus was not listening. So, to have faith is to go forward, even if the answer is not clear, until God answers in His time.)*

Kajo kegira ilkipaareta le Yesu aaing'asia. Ebaiki netodua aajo keeta ninche olkep, olwuasa, nemeeta olng'ur. Etaa Yesu kiok (enking'uret) te ninche pee edol ate. Anaata eeta ninche enkirukoto anaa ina kitok. *(I think the apostles of Jesus were amazed. Maybe now they saw that they had pride, prejudice and did not have compassion. Jesus was a mirror to them so they could see themselves. They should have had faith like this woman.)*

Amu, ore pee elotu erishata nagol nepuo ninche aaidapasha. Kake matadamu sii aajo kegira Yesu atem ilkipaareta lenyena pee eiteng'en ninche enaipirta olkep. Eitu eimaa ninche ina temata. Etabatatate katukul. *(Because when the hard times came they fled and scattered. But let's remember that Jesus was teaching the apostles about prejudice. They did not pass this test. They completely failed.)*

Amaa, ketii iltung'ana taata likimba? Ekiata sa olkep anaa ilkipaareta le Yesu? Matadamu aajo keyieu Enkai nejeu pooki ng'ai. *(Are there people whom you hate? Do we have preju-dice like the apostles of Jesus? Let's remember that God wants all people to be saved.)*

Mat. 21: 12, 13 - Ore enayieu nikidol tene naa inchiere ore ine wueji "enkaji E Nkai" naa ewueji oo Lgiriki aa inchiere ine wueji tialo ewueji o Lyahudi (outer court). Neaku, kegira Yesu aisimaki ninche amu kegira ainyial ine wueji oo Lgiriki metaa meeta Ilgiriki erishata pee eisis Enkai amu kebare ilamirak. Ekidol tene enyorrata e Yesu tialo Ilgiriki. Amu, keliki iyiook Marko 11: 17 ajo eitadamua Yesu ninche enatejo Isaya te matua 56: 7, "**... amu kepuoi aajo enkaji ai enkaji enkomono too loreren pooki.**" Neaku kesipa enatejo oltung'-ani obo inchiere, "Kegira lelo tung'ana (lelo oogira aamir intokitin te nkaji Enkai) aaibooyo emayianata Enkai pee memayian iloreren."²⁰ (*Matthew 21: 12, 13 – What I want us to see here is that this place, called the temple, was the place of the Gentiles; that is, the outer court outside the place of the Jews. So, Jesus rebuked them because they were ruining the place of the Greeks. In other words, the Greeks did not have a place to worship God because it was full of merchants. We see here the love of Jesus for the Greeks. Because Mark 11: 17 tell us that Jesus reminded them of what Isaiah 56:7 said, "...for my house will be called a house of prayer for all nations."* So, it is true what one person said, "These people who were selling things in the house of God were preventing God from blessing the nations.")

Mat. 21: 33-43- Ilaisiaayiak ooisilenokoki enkurma oo lng'anayio - Ore ena kitanyaanyukoto naa keipirta sii Israeli aashu matejo Ilfarisayo, Sadukayo, o laiteng'enak loo nkitanapat. Amu, eetuo iloibonok le Nkai kumok kake eitu eng'amu Israeli ninche (1 Ilaiguanak 18: 4; Yeremia 20: 1-2; Matayo 23: 33-36). Ore te nkiting'oto neirriwaki Enkai ninche Enkerai enye Yesu kake eitu eng'amu ninche ninye (Matayo 10: 40-41; 11: 27; 15: 24; 17: 5). Neaku, ata hoo tenaa ore ninche naa iltung'ana ootii atua Ilyahudi aa iltung'ana le Nkai, mejing enkitoria Enkai amu eitu eng'amu ninche Yesu nemeyieu neirridu. Naa **keipirta sii Ilgiriki aashu matejo Iloreren**. Amu ore pee eimaki "**ilkulikae aturok**" naa kegira aimaki iltung'ana ooata iltauja sidain aa Ilgiriki aashu Ilyahudi. Naa neijia etiu sii to Ikereri le 43 pee ejo "**Olorere oiki ilng'anayio.**" Kegira aimaki iltung'ana ooata enduaata nalala

naipirta enkitoria Enkai metaa meeta olkep oipirta ilkulikae tung'ana lemetiu anaa ninche. Etonyorraitie katukul aajo keyieu Enkai nemayian pooki ng'ai pee emayian sii ninche ilkulikae. Neaku, matonyok pee kiaku sii iyiook iltung'ana ooata iltauja sidain lemetii olkep pee kias esiai Olaitoriani tenyorrata sidai natiu anaa enyorrata enye. *(Matthew 21: 33-43 – The Parable of the Tenants – This parable is about Israel, the Pharisees, Sadducees, and the teachers of the law. As we see from the Old Testament, many prophets came but Israel did not receive them -- 1 Kings 18: 4; Jeremiah 20: 1-2; Matthew 23: 33-36. In the end God sent them His son Jesus, but they did not receive Him either – Matthew 10: 40-41; 11: 27; 15: 24; 17: 5. So, even if they were the “people” of God, they would not be able to enter the kingdom of God because they did not receive Jesus and did not want to repent. This parable is also about the Greeks or the nations. Because when He talks about “other tenants” He is talking about those who have good hearts whether Jews or Greeks. He is talking about the same people when He talks about people “who will produce its fruit” in verse 43. He is talking about people who have a broad vision about the kingdom of God so that they do not have prejudice about others who are not like them. They have agreed that God wants to bless all people so that in turn they can bless others. So, let’s try very hard to become people who have good hearts that do not have prejudice so that we can do the work of God with a pure love like His.)*

Mat. 22: 34-40 - Ore tene kayieu nikidol aajo eitanapa Yesu iyiook pee kinyor ilkulikae tung'ana anaa enikinyor oshi ate. Pee kisipu ajo kaing'ai ole latia ang matisipu Luka 10: 29-37. Keibala tina atini inchere ore ilo tung'ani oata olng'ur to lkulikae tung'ana ata tenaa ole likae orere naa ninye otaa ole latia. Neaku, kenare nikinyor iltung'ana pooki terisoroto. Metaa meishiakino sii tinikijo ekinyor Enkai kake keibala ajo mikinyor iltung'ana pooki terisoroto. *(Matthew 22: 34-40 – Here I want us to see that Jesus commanded us to love others like we usually love ourselves. So that we can understand who our neighbor is, let’s think about Luke 10: 29-37. It is clear in this parable that the one who had compassion on the other, even though he was of a different race, was the neighbor. So, we should*

love all people equally. It is not appropriate to say we love God when it is clear that we do not love all people equally.)

Mat. 24: 14 - Matisipu tenguton ele kereri le Matayo. Matadamu aajo keeta tipat nena kisilililot pooki naaimaki Matayo te Matayo 24: 1-13 amu keipirta ilomon supati. Lasima pee eponu kake ore tiatua nena baa pooki keng'amaa iltung'ana kumok ororei le Nkai nebulu enkitoria Enkai. Naa kelikiori ilomon supati too loreren. Eitu ejo ebaiki kake etejo keasi. Keitore Enkai ina bae pee easayu kake keasishore iyiook. Ore pee maas nanu keing'oru Enkai likae tung'ani. Neaku, ore ina siai naa enenye mme enaang. Metaa anaata kijing atua esiai enye pee easishore Enkai iyiook tenkisisa enye. Nimikitum olwuasa anaa iyiook ooitore ina siai. *(Matthew 24: 14 – Let’s really look deeply at this verse in Matthew. Let’s remember that all these persecutions Matthew 24: 1-13 talks about have significance because they are about the good news. These persecutions must come, but in the middle of all these things, people will receive the word of God and the kingdom of God will grow. The news will also be told to the nations. It does not say maybe, but it says that it will be done. God is in control of this, but He also uses us in the process. If I don’t do it, God will look for someone else who will. This work is really His not ours. So, we should enter into His work so that God can use us to His glory. And we will not – or should not – have pride as if we are in charge of this work).*

Etejo kelikiori te nkop pooki. Ore apa tenkata e Paulo nening enkop pooki ilomon supati (Iroma 1: 8; 10: 18; 16: 26; Ilkolosai 1: 6, 23; 1 Iلسsalonike 1: 8). Kake keidimayu sii pee egira aimaki erishata tenaalo enkidaaroto e Yerusalem. Keing'-oru Enkai enkoitoi pee ening enkop pooki ilomon supati, aa inkulie kuapi anaa Amerika o China o nkulie wuejitin pooki. Metii apa ilairukok enkop oo loorok kake ore taata ketii milioni 335.²¹ Kake etaasishore Enkai iltung'ana lenyena pee eas ina. Naa eton ake etii esiai sapuk enkop. *(It says that it – the good news – will be told to the whole world. At the time of Paul the whole world heard the good news – Romans 1: 8; 10: 18; 16: 26; Colossians 1: 6, 23; 1 Thessalonians 1: 8. But it is also possible that it is talking about the time after the destruction*

of Jerusalem. God will find a way so that every one will hear the good news. When we say everyone we are talking about America, Africa, China and all other places in the world. At this time there were no Christian people in Africa but now there are at least 335 million. It is also true that God used his people to make this happen. There is still a lot of work to be done in this world.)

Neaku, maishoo Enkai enkishui ang pee ening ilkulikae tung'ana leitu ening. Matoomon anaake pee kitum erishata pee kiliki iltung'ana ororei le Nkai. Amu, keyiolo Enkai iltauja lang neaku keisho iyiook erishata. Ore esiai ang naa pee kirretena pee kiliki iltung'ana ororei le Nkai tena rishata naishoo Enkai iyiook. Matadamu sii pee kiomonoki iltung'ana aipot inkarn enye pee eiruk Yesu. Neaku, kidol aajo lasima pee etum kanisa, aa inchere ilairukok, inkisililot kumok kake meye kanisa. Kelo dukuya o metaba anaa neibulaa te nkop pooki. Neitoki alotu enkiting'oto. *(So, let's give God our lives so that those who have never heard can hear. Let's pray that we can constantly find opportunities to tell others the word of God. Because God knows our hearts and will give us these opportunities. Our job is to be ready to share the word of God when He gives us the chance. Let's remember also to pray for people by name to believe in Jesus. So, we see that the church must face many persecutions, but it will not die. The church will go forward until the whole world has heard. Then the end will come.)*

Matadamu aajo ata tenaa kegilunore iltung'ana kumok oleng imbaa e Nkai eton ake epuo dukuya ilomon supati. Measishore intioli kake keasishore engolon naing'uaa Enkiyang'et Sinyati. Neasishore imasaa naaing'uaa Enkai naagilunore isempewueti anaa enalimu 2 Ilkorintio 10: 4, 5. *(Let's remember that even if many people go against the things of God, the good news will still spread. He will not use guns, but He will use the power of the Holy Spirit. He will use His weapons that break demolish strongholds like 2 Cor. 10: 4, 5 tells us.)*

Ore tele kereri ekidol sii oltau le Nkai tenaipirta iloreren. Ekidol aajo keyieu nening pooki ng'ai ilomon supati metaa ketum pooki emayianata Enkai neitoki aamayian ninche ilkulikae. Nebaya

enatejo Enkai apa pee eirorie Abrahamu te Nkiterunoto ematua e 12. *(In this verse we see also the heart of God for the nations. We see that He wants all people hear the gospel, and receive a blessing from God and in turn become a blessing to others. Then the promise will come to pass that God made with Abraham in Genesis 12.)*

Mat. 25: 31-33 - Matadamu aajo ata tenaa kesipa keitajeu Enkai iyiook te mpiris enye, eton enare niking'amu Yesu anaa Olaitoriani o Laitajeunoni lang, nikiruk ninye, nikirridu neibatisai iyiook; eeta sii tipat oleng tinikinyor ilkulikae. Neaku, ore kigira aaiteng'en iloreren matadamu pee kinteng'en ninche pee enyor iltung'ana pooki neing'urrie ninche anaa enatejo Yesu tiatua kulo kererin. Amu, ore pee eng'amu oltung'ani Yesu te nkirukoto, enkirridunoto o enkibatisa kake meeta enyorrata too lkulikae, keaku enyamali sapuk oleng te ninye te nkolong enkiting'oto. Naa ore enkoitoi nikinteng'en ninche te sipata naa tinikinyor sii iyiook too ltauja oowang lemeeta olkep. Ore pee kisuj ina oitoi matadamu aajo Yesu kisiaita. Kesipa sii ajo kenare nikinyor pooki ng'ai anaa enajo Paulo to Lgalatia 6: 10. *(Matthew 25: 31-33 – Let's remember that even if God saves us by grace, it is still fitting that we should receive Jesus as our Lord and Savior, believe in Him, repent of our sins and be baptized. It is also important that we love others. So, when we are teaching the nations let's remember to teach them to love all people and have compassion on them like Jesus said in these verses. Because even if a person receives Jesus in faith, repentance, and baptism but does not have love for others, this will become a problem for him in the last day. The way we can teach them in truth is if we love others with a pure heart that does not have prejudice. When we follow this way let's remember that it is Jesus we are serving. It is true also that we should love everyone like Paul said in Galatians 6: 10.)*

Enkeeya e Yesu *(The death of Jesus)*

Ore enkeeya o mpiunoto e Yesu naa ketii empolos enki-pankata e Nkai. Amu, etua ninye tenkaraki enkop pooki pee etum iltung'ana pooki enjeunoto teneiruk neirridu neibatisai. Nepiu sii

pee eibalayu ajo kesipa nena baa naatejo ninye. Etimira sii Yesu keeya neaku keeta iltung'ana pooki osiligi tenkaraki ina teneiruk ninche ninye. Ore pee meetae enkeeya o mpiunoto e Yesu anaata mikiata osiligi katukul anaa enatejo Paulo te mbuku o Lkorintio le dukuya 15: 14-17. Matadamu kuna baa naaipirta osalaba o empiunoto e Yesu. *(The death and the resurrection of Jesus is in the middle of the plan of God. He died for the whole world so that all people could be saved if they believe, repent and are baptized. He rose from the dead also so that it would be clear that the things He said were true. Jesus defeated death so all people can have hope if they believe in Him. If there was no death and resurrection of Jesus, we would have no hope as Paul says in 1 Corinthians 15: 14-17. Let's think about these points concerning the death and resurrection of Jesus.)*

Keeta iltung'ana enyamali amu keata ng'ok nemeata engolon pee eitajeu ate. Nejo ororei le Nkai, ***“..etaasa pooki ng'ok neitong'oro enkitoo e Nkai”*** (Iroma 3: 23). Nelo Paulo dukuya ajo, ***“..neikenakini esupatisho te mpiris enye metaa enkishorunoto e pesho, te lakunoto natii atua Kristo Yesu, ilo oishorua Enkai metaa Olkipoket to sarge lenye, ong'amaroyu te nkoitoi e nkirukoto. Ore apa ena naa enaitodolu esipata e Nkai, amu ore teng'iriata e Aisho enye, netogiroyie ninye ing'ok naatulusoitie; pee etum aaitadedeyie makewan neitusupat sii ilo oota enkirukoto tiatua Yesu”*** (Iroma 3: 24-26). Ore tenkaraki ng'ok ang ekiata esile naa lasima pee etii elakunoto. Neata sii Enkai engoro tenkaraki ng'ok (Iroma 1: 18). Nemeidimayu pee kilak iyiook amu mikira bayarot. *(People have a problem because they have sins and they do not have the strength to save themselves. The Bible says, “ ...for all have sinned and fall short of the glory of God...” (Romans 3: 23). Paul goes forward and says, “...and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed before-hand unpunished – he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus” – Romans 3: 24-26. Because of our sin we have a debt and the debt must be paid. God also has wrath because of our sins*

– *Romans 1: 18. It is not possible for us to pay the debt because we are not perfect.*)

Neaku, eirriwaka Enkai iyook Enkerai enye nemeeta ng'ok (2 Ilkorintio 5: 21; Ilhebrania 4: 15; 7: 26; 1 Petero 2: 22; 1 Yohana 3: 5) pee elaaki iyook. Tisipu ajo Enkai naata engoro naa Enkai natalaa esile te Nkerai enye. Neaku, ore ina naa entoki enking'asia amu ebaiki ore likae tung'ani anaa olaiguenani aashu olkinki nemeas ina katukul. Ore pee kiata ng'ok te ninye naa lasima pee kilak. *(So, God sent His sinless Son to us so that He could pay the debt for us - 2 Corinthians 5:21; Hebrews 4: 15; 7:26; 1 Peter 2: 22; 1 John 3: 5. Notice that it was God who had wrath and God who paid the debt through his Son, and when we have sins before God we must pay. This is an amazing thing because probably someone else like a chief or king would not do this at all.)*

Kake ore embae enking'asia naa inchere kelak Enkai esile ang tinikiruk enkerai enye. Neata sii Enkai engoro tenkaraki ng'ok neitobir ninye kewon ina goro to lasar lenye Yesu Kristo enkerai enye (Ing'orai sii 1 Yhn. 1: 7; 2: 2; 4: 1). Naa kesipa etaasa Enkai ina pesho kake kenare nikidamu aajo kainyioo eyieu ninye te iyook. Keyieu nikiruk toltauja lang pooki nikirridu ng'ok ang neibatisai iyook nikipuo dukuya aaisilig ninye anaake. *(But the amazing thing is that God pays the debt if we believe in His Son. Also, God has wrath because of sin and then He Himself takes care of this wrath through the sacrifice of His Son – 1 John 1: 7; 2:2; 4: 1. It is true that God did this freely but we need to remember what He wants from us. He wants us to believe with all our hearts, repent of our sins, be baptized and go forward trusting Him every day.)*

Nikipuo dukuya te sinyatisho. Nikiomon Enkai anaake pee eibalakinyie iyook ng'ok nikiata pee kupal (11 Pet. 3: 11; Ilheb. 10: 14; 12: 14; 1 Pet. 1: 15,16; Tito 1: 8; 2 Tim. 1: 9; 1 IIs. 4: 7; Iasat 2: 38; 1 Pet. 3: 21; Luka 13: 3; Ilgal. 3: 27; Tito 2: 14). Ore apa eton eitu elotu Yesu etogiroyie Enkai embata oong'ok (Iasat 17: 30) kake lasima pee elotu enkata elaata. Neaku, ore pee elotu erishata e

Yesu nelak Enkai esile te Yesu. Nelak sii apa Yesu ing'ok ang. *(We then should go forward in holiness. We should pray every day that God will reveal to us the sins we have so that we can stop them – 2 Peter 3: 11; Hebrews 10: 14; 12: 14; 1 Peter 1: 15,16; Titus 1: 8; 2 Timothy 1: 9; 1 Thessalonians 4: 7; Acts 2: 38; 1 Peter 3: 21; Luke 13: 3; Galatians 3: 27; Titus 2: 14. Before Jesus came God looked over some sin (Acts 17: 30). But a time came when the price had to be paid. So, when the time of Jesus came, God paid the debt through Jesus. Jesus paid for our sins.)*

Etanapa Yesu ng'ok ang te shumata osalaba (1 Pet. 2: 24; Is. 53: 4-6; 2 Ilkor. 5: 21; Yhn. 1: 29; 1 Ilkor. 5: 7; 1 Pet. 2: 24). **Era ninye olkipoket lang** – Iroma 3: 25. *(Jesus carried our sins on the cross – 1 Peter 2: 24; Isaiah 53: 4-6; 2 Corinthians 5: 21; John 1: 29; 1 Corinthians 5:7; 1 Peter 2: 24. He is also our expiation or sacrifice of atonement – Rom. 3: 25.)*

Kitum esupatisho tenkaraki osarge lenye (Iroma 5:9). Etalakuaki iyiook to sarge lenye (1 Pet. 1: 18; Tito 2: 14; Ilkol. 1: 13, 14). Amu, kiata esile tenkaraki ng'ok ang. Nesaru iyiook pee meitoki atii oldeket shumata iyiook (Ilgal. 3: 13). Ore tosotua Musana ketii sii embae naipirta ina kordunoto naa keipirta Olayioni botor. Lasima pee elaku ninye tooropiyiani (Enkikena 18: 14-16). Neliki sii iyiook Osotua Ng'ejuk ajo kiata enkordunoto tenkaraki osarge le Yesu (Efeso 1: 7). Matisipu sii oleng 1 Petero 1: 18. *(We receive righteousness because of Jesus' blood – Romans 5: 9. Jesus set us free by his blood – 1 Peter 1: 18; Titus 2: 14; Colossians 1: 13, 14. We have a debt because of our sins. He saved us so that we would no longer be under a curse – Galatians 3: 13. In the Old Testament there is something about redemption and it is about the older son. He had to be redeemed with money – Numbers 18: 14-16. The New Testament says we have redemption through the blood of Jesus – Ephesians 1: 7. Let's understand deeply also 1 Peter 1: 18.)*

Ore osalaba naa keipirta esupatisho Enkai – Iroma 3: 25, 26. Amu, ore pee meitame Enkai iltung'ana tenkaraki imbaa torrok naataasa ninche, mera ninye supat. Kake ore pee meidim

oltung'ani atalaa esile enye tenkaraki ng'ok netum Enkai enkoitoi pee elak ninye pee etum ilo tung'ani enkoitoi natumie elakunoto. *(The cross is about the righteousness of God – Romans 3: 25, 26. If God did not punish people because of the bad they did, God would not be righteous. Because man cannot pay his own debt, God provided a way to pay it so that man would have a way to find freedom.)*

Ore osalaba naa keipirta enyorrata e Yesu. Neiteng'en osalaba iyiook ajo kainyio enyorrata – 1 Yhn 3: 16; Yohana 3: 16; 1 Yohana 4: 7-12; Iroma 5: 8. **Ekidol enyor-rata tenebo esupatisho Enkai to salaba** - Iroma 3: 25, 26; 1 Yohana 3: 16; Yohana 3: 16; 4: 7-12. *(The cross is about the love of Jesus. The cross teaches us about the nature of love – 1 John 3: 16; John 3: 16; 1 John 4: 7-12; Romans 5: 8. So, we see the love and righteousness of God on the cross – Romans 3: 25, 26; 1 John 3: 16; John 3: 16; 4: 7-12.)*

Keipirta inchere etua Yesu te rishata ang – Iroma 5: 25; 1 Pet. 3: 18; Ephes. 5: 25; Ilheb. 1: 3; Titus 2: 14; Mat. 21: 28; Iroma 5: 8; 2 Cor. 5: 21. **Era ninye oltung'ani ojing erishata ooltung'ana kumok aa olmishire loo ltung'ana pooki** – Iroma 5: 18, 19. **Etua tenkaraki iyiook** – Iroma 5: 8. **Etua pee esaru iyiook te ngoro Enkai** – Iroma 5: 9; 1 John 2: 2. *(The cross is about the fact that Jesus died in our place – Romans 5: 25; 1 Peter 3: 18; Ephesians 5: 25; Hebrews 1: 3; Titus 2: 14; Matthew 21: 28; Romans 5: 8; 2 Corinthians 5: 21. Jesus is the representative of many people – Romans 5: 18, 19. Jesus died for us – Romans 5: 8. Jesus died to save us from the wrath of God – Romans 5: 9; 1 John 2: 2.)*

Etalakuaki iyiook (etokordua) te nkishui nemeata tipat – 1 Pet. 1: 18, 19; Emb. 1: 5, 6; Tito 2: 14; Iroma 3: 24; Ilgal. 4: 1-7; Ilkol. 1: 14. **Etalakua iyiook too nkitanapat** – Ilgal. 5: 1; Iroma 7: 4. *(We have been saved from a life that has no meaning – 1 Peter 1: 18, 19. Revelation 1: 5, 6; Titus 2: 14; Romans 3: 24; Galatians 4: 1-7; Colossians 1: 14. Jesus saved us from the condemnation of the law – Galatians 5: 1; Romans 7: 4.)*

Eitoning’oki iyiook o Enkai tenkeeya enye – Iroma 5: 10; 2 Ilkor. 5: 18; Efeso 2: 16. **Kidol enkisulata tenkaraki osalaba** – Ilkol. 2: 15; Efeso 1: 19-23; 2: 14-18; Ilfil. 2: 9, 10; Ilkol. 2: 9, 10. **Keibung’akino osalaba o mpiunoto** - 1 Ilkorintio 15: 3-8. **Ore tenkaraki osalaba nenare nikinap sii osalaba lang** – Marko 8: 34; **Etara Enkai mang’atisho to salaba** – Efeso 2: 16; Ilkol. 1: 19, 20. *(We are reconciled with God through the death of Jesus – Romans 5: 10; 2 Corinthians 5: 18; Ephesians 2: 16. We see victory because of the cross – Colossians 2: 9, 10, 15; Ephesians 1: 19-23; 2: 14-18; Philippians 2: 9, 10. The cross and the resurrection go together – 1 Corinthians 15: 3-8. Because of the cross we should also carry our crosses – Mark 8: 34. God destroyed hostility at the cross – Ephesians 2: 16; Colossians 1: 19, 20.)*

Kiata osiligi tenkaraki osalaba amu ketii enkiguana tenkaraki ng’ok ang - Ilkol. 2: 13-15. **Anaata kiata emborron tenkaraki osalaba le Yesu** - Ilfilipi 2: 1-11. **Keiteng'en osalaba iyiook ajo kainyio enyorrata** - 1 Yohana 3: 16; 4: 7-12. **Keiteng'en osalaba iyiook pee kinyor ilkulikae** - 1 Yohana 3: 16; 4: 7-12; 19-21. **Keiteng'en osalaba iyiook ajo keasisho Enkai tiatua enchalan ang aibelekeny metaa engolon** -- 2 Cor. 13: 4; 1 Ilkor. 1: 27, 28. *(We have hope in the face of judgment about our sins because of the cross – Colossians 2: 13-15. We should have humility because of the cross – Philippians 2: 1-11. The cross teaches us about the true nature of love – 1 John 3: 16; 4: 7-12. The cross teaches us to love one another – 1 John 3: 16; 4: 7-12; 19-21. The cross teaches us that God works through weakness and changes it to strength – 2 Corinthians 13: 4; 1 Corinthians 1: 27, 28.)*

Embae emodai osalaba te mbata e lelo lemeyiolo Yesu - 1 Ilkor. 1: 22- 25. **Kake engolon te lelo ootii enkoitoi e Yesu** 1: 18. **Etasarua iyiook to ldekot** - Ilgal. 3: 13. **Keiteng'en osalaba iyiook pee kiyiolou tipat oo nksilililot ang** - Ilfilipi 3: 10; 2 Ilkor. 1: 5; 4: 10; Iroma 8: 17; Ilgalatia 6: 17; Ilkolosai 1: 24; 1 Petero 4: 12, 13. *(The cross is foolishness to those who do not know Jesus – 1 Corinthians 1: 22-25. But it is the power of God for those who are in the way of Jesus – 1 Cor. 1: 18. Jesus saved us from a curse – Galatians 3:*

13. *The cross teaches us to understand the meaning of our suffering – Philippians 3: 10; 2 Corinthians 1: 5; 4: 10; Romans 8: 17; Galatians 6: 17; Colossians 1: 24; 1 Peter 4: 12, 13.)*

Ore pee king'or osalaba kidol olning'o le Yesu Ilfilipi 2: 8; Ilheb. 5: 8. Metaa kenare nikisuj iroruat enyena - Ilheb. 5: 9; 1 Petero 2: 21. **Era Yesu olkituket loo ng'ok ang** - 1 Yohana 2: 2. **Keyau osalaba osotua ng'ejuk** - Ilhebrania 9: 15-22. (*When we look at the cross we see the obedience of Jesus – Phil. 2: 8; Heb. 5: 8. We should then follow in his steps – Heb. 5: 9; 1 Pet. 2: 21. Jesus is also the atoning sacrifice for our sins – 1 John 2: 2. The cross brings the New Covenant – Heb. 9: 15-22.)*)

Keyau osarge le Yesu empalakinoto oo ng'ok - Ilheb. 9: 14; 10: 4. **Kiata osiligi te naipirta enkiguana** – Ilkol. 2: 13-15. **Ore tenkaraki osalaba anaata kiata emborron to likae o likae** – Ilfilipi 2: 1-11. (*The blood of Jesus brings forgiveness – Heb. 9: 14; 10: 4. We have hope in the face of judgment – Col. 2: 13-15. Because of the cross we should have humility as we relate to others – Phil. 2: 1-11.)*)

Empiunoto e Yesu (The Resurrection of Jesus)

Etunukayioki Yesu kake etopiuo (Mat. 27: 57-66; Mk. 15: 42-47; 16: 1-8; Lk. 23: 50-56; 24: 1-49). Kipuo dukuya aaimaki empiunoto e Yesu amu keibung'akino o nena baa naaipirta enkeeya enye amu tenaa ketua Yesu kake eitu epiu anaata mesipa ina oitoi nikigira aaimaki (1 Ilkor. 15: 14). Idamu ajo etejo Yesu tedukuya inchere keye nepiu (Mat. 16: 21). Nejo ilo Malaika, **“Metii ene amu etopiwuo anaa enatejo ninye”** (Mat. 28:6). Neaku etaase enatejo ninye. Etopiuo tengolon Enkai. Eibelekenya Enkai ina apa shalan metaa engolon. Ore apa eshal Yesu te rishata oo nkisilisilot etiu anaa metii osiligi kake keyiolo Enkai pooki toki naa keasishore Enkai enkoitoi nashal pee elotu engolon (2 Ilkorintio 13: 4). (*Jesus was buried but He rose from the dead – Matthew 27: 57-66; Mark 15: 42-47; 16: 1-8; Luke 23: 50-56; 24: 1-49. We will go forward and talk*

about the resurrection of Jesus because it is connected to the things concerning Jesus' death. Because if Jesus died, but did not rise from the dead, then the way we are talking about would not be true – 1 Corinthians 15: 14. If you remember, Jesus said before that He would die and rise from the dead – Matthew 16: 21. The Angel said, "He is not here; he has risen, just as he said" – Matthew 28: 6. So, it happened just as He said. He was raised by the power of God. God changed the former weakness into strength. At first Jesus was weak in the time of his suffering. It was as if there was no hope, but God knows everything and He used a weak way to show or bring about His power – 2 Corinthians 13: 4.)

Ore tenkaraki empiunoto enye nikiyiolo aajo kesipa imbaa enyena. Kake tenaa keitu apa epiu anaata mikiata osiligi nimikiyiolo tesipata aajo kesipa imbaa enyena. *(Because of his resurrection we know that the things concerning Him are true. But, if there was no resurrection, we would have no hope; neither would we know if the things said concerning Him were true.)*

Ore taata kilikioo nena baa anaa enatejo Bibilia te mbuku e dukuya Olkorintio 15: 3-8, ***"Aitarasaka intae naiturukie ina natang'amua sii nanu: inchere etua Kristo tenkaraki ng'ok ang anaa enajo Lkigerot, netunukayioki ninye, neitopiwuoki te nkolong e uni anaa enajo Lkigerot, neipang'aka Kefa, neitoki lelo Tomon o Aare; Ore te siadi ina neipang'aki nabo kata lalashera oolusoo te iip imiet, neton eishu ilkumok lelelo o taata, kake etuata kulikae; ore te siadi ina neipang'aki Yakobo, neitoki ilkipaareta pooki; ore olobayie te pooki, naaipang'aki sii ninye nanu, atiu anaa ilo oini te nkata neme enenye."*** Neaku, ore ilomon supati naa keipirta enkeeya e Yesu, enukaroto enye, o empiunoto enye. Amu, etua terishata ang pee mikitum enkeeya tenkaraki ng'ok nepiu tengolon Enkai pee kitum iyiook enkishui o empiunoto sidai sii iyiook (Iroma 3: 25; 6: 1-4; 8: 11; 1 Petero 2: 24, 25). Neaku ilomon supati te iyiook amu kira pooki ilaing'okok naa meidimayu pee kintajeu ate. Kake keitajeu Enkai iyiook.

(Today we preach what the Bible says in 1 Corinthians 15: 3-8, "For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born." So, the good news is about the death, burial, and resurrection of Jesus. He died in our place so that we would not receive death because of our sins, and then He rose from the dead by the power of God so that we could receive resurrection life – Romans 3: 25; 6: 1-4; 8: 11; 1 Peter 2: 24, 25. This is good news to us because we are sinners and we cannot save ourselves, but God can save us.)

Neisho sii iyiook Enkai enkoitoi pee king'amu ilomon supati naa pee kiiruk, nikirridu, nikimbalunye enkarna e Yesu o enkirukoto ang inchere era ninye Enkerai Enkai Olaitajeunoni Olaitoriani lang. Neibatisai iyiook pee kitum empalakinoto oong'ok, Enkiyang'et Sinyati, nikijing atua osesen le Yesu (Iasat 2: 38; Iroma 6: 1-4; 1 Ilkor. 12: 13; Iroma 10: 9, 10). Neitajeu iyiook nena tenkaraki osarge le Yesu o engolon empiunoto (Iroma 5: 9; 1 Pet. 3: 21). *(God has also given us a way to receive the good news, and this way is that we should believe, repent, confess the name of Jesus and that He is the Son of God and our Savior and Lord. Then we should be baptized so that we can receive the forgiveness of sins, the Holy Spirit and enter the body of Jesus – Acts 2: 38; Romans 6: 1-4; 1 Corinthians 12: 13; Romans 10: 9, 10. As we do this, we are saved by the blood of Jesus and the power of his resurrection – Romans 5: 9 and 1 Peter 3: 21.)*

Kayieue nikidol imbaa uni naaipirta Mariamu e Magdalene o enkae Mariamu nashomo enkurare ina olong pee epiu Yesu. Ore enedukuya, naa inkituaak. Neaku, inkituaak naashomo enkurare e Yesu tedukuya ilkulikae tung'ana. Neaku, eipang'-aka Yesu

inkituaak eton eitu eipang'aki ilewa. Kajo keitodolu ajo keata sii inkituaak tipat oleng te Yesu. *(I want us to see three things about Mary of Magdalene and the other Mary who went to the grave on the day Jesus rose from the dead. In the first place, they were women. So, it was women who went to the grave of Jesus before the others. Jesus appeared to women before He appeared to the men. I think that this shows that women are also very important to Jesus.)*

Ore sii pee edol nena kituaak Olmalaika neitanap olmalaika ninche pee meureishoyu (Mat. 28: 5, 6). Amu, ebaiki netejo etupurroyioki osesen le Yesu amu meeta osiligi aajo kepiu. Mme embae nalelek ina pee eiruk ajo etopiuo. Neaku, ore taata menare nikiata enkuretisho amu keitopiu sii Enkai iyiook. Ore eneuni, neliki Olmalaika ninche pee epuo aang'arie ilkulikae ilomon supati (28:7). Nenare sii tinikipuo dukuya aaliki ilkulikae anaa ninche.²² Ore ai bae naa inchere ore pee edol nena kituaak Yesu nebatata neisis ninye (Mat. 28: 9). Ore tesipata naa kenare oleng pee kisis sii iyiook Yesu. Kayiolo ajo keisis Ilmaasai Enkai kake kenare sii pee eisis Yesu amu ninye naibalunyie enatiu Enkai naa Enkerai Enkai sii (Yhn. 1: 18; 5: 21-24). *(When the women saw the angel, the angel commanded them not to be afraid – Matthew 28: 5, 6. Maybe they thought that someone had stolen the body of Jesus because they did not have hope that He would rise from the dead. It was not an easy thing for them to believe that Jesus had risen from the dead. So, today we should have no fear because God will also raise us. In the third place, the angel told them to go and share the good news with others – Matthew 28: 7. We also should go forward and tell others like they did. Another thing is that when they saw Jesus they fell down and worshipped Him – Mat. 28: 9. It is also appropriate that we worship Jesus. I know that the Maasai worship God, but it is also appropriate that they worship Jesus because He reveals what God is like and He is the Son of God – John 1: 18; 5: 21-24.)*

Netii sii inkulie baa are nayieu nikidol eton eitu kindip kuna baa naaipirta empiunoto. Ore enedukuya, naa keipirta olkereri le

dukuya aa inchere ina olong pee epiu Yesu (Mat. 28:1). Ore ina olong naa Jumapili tadekenya. Neaku, ina pee kinturrurro te Jumapili pee kisis Enkai tenebo amu etopiuo Yesu tina olong. *(There are two other points I want us to see be-fore we finish this lesson about the resurrection. The first is about Matthew 28: 1, the day that Jesus was raised from the dead. This day was Sunday in the morning. This is the reason why we gather together on Sunday to praise God, because Jesus rose from the dead on this day.)*

Ore ai bae naa keipirta lelo arripok. Kejo olkereri li oong’uan, **“Neikirikira ilarripok te nkaraki ninye, netiu anaa ilootuata”** (Mat. 28:4). Neaku, ore entoki enking’asia naa inchere kegira ninche aarrip oltung’ani otua kake eidipa Yesu atopiu ina kata naa etiu ilarripok anaa ilootuata.²³ Neaku, eibelekenya Enkai imbaa oleng tengolon enye. Ebaiki naa kegira apa lelo aarripok aakueniyie Yesu kake ore tenakata kegira aikirikira tenkaraki enkuretisho. *(The other point is about the watchmen. Verse 4 says, “The guards were so afraid of him that they shook and became like dead men” – Mat. 28: 4. The amazing thing is that they were guarding a man who was dead, but Jesus had already risen from the dead at this time and the guards were like dead men. So, God really changed things by His power. Maybe in the beginning the guards were laughing at Jesus, but now they were shaking with fear.)*

Neaku, matadamu aajo ketii enkeeya o mpiunoto e Yesu empolos enkipankata Enkai. Ore pee metii ninche meitoki aata enkipankata embakunoto sidai. Ore pooki toki nikias anaa kanisa naa keipirta enkishui, enkeeya o mpiunoto e Yesu. Tisipu Iasat 17: 2-4 pee idol ajo ore nena baa naaipirta enkeeya o mpiunoto e Yesu naa ketii empolos enkiteng’enare oo Ikpaareta le Yesu. Naa ore pee eimaki Paulo “Kristo” kegira aimaki Messia. Kake eibelekenya Enkai imbaa amu ore apa tina rishata megira iltung’ana aadamu aajo kelotu Messia neye tosalaba. Keibalayu ina bae tinisipu Marko 8: 31-33. Meyieu Petero nelo Yesu aye te shumata osalaba.

Kake keeta Enkai ai kipankata pee eye Yesu (Messia) tenkaraki iltung'ana pooki. *(So, let's remember that the death and resurrection of Jesus are in the middle of the plan of God. When they are absent, the plan of God no longer has a good foundation. Everything we do as a church has to do with the life, death, and resurrection of Jesus. Look at Acts 17: 2-4 and you will see that these things about the death and resurrection of Jesus are in the middle of the teaching of the apostles of Jesus. When Paul talks about Christ he is talking about the Messiah. But God changed things because, at this time, people were not thinking the Messiah would come and die on the cross. This will become clear when you understand Mark 8: 31-33. Peter did not want Jesus to die on the cross. But God had another plan for Jesus the Messiah to die for all people.)*

Ilkulikae kererin to sotua Ng'ejuk oopirita iloreren (Other verses in the New testament about the nations)

Matt. 28: 18-20 - Ore embae edukuya nayieue nikedol naa inchere enoto Yesu enkidimata pooki naishoo Enkai ninye. (Mat. 28: 18; Yhn 5: 22,23; Mat. 9:6; 11: 27; Efeso 1: 20-23; Daniel 7: 13, 14). Neaku, Yesu oata ina kidimata, mme iyiook. Kake kesipa keisho Yesu iyiook enkidimata tinikisilig ninye. Kake matadamu aajo ninye ake oata enkidimata pooki. Matisipu sii aajo keata Yesu enkidimata alang iloibonok o loiriruani. Neaku, ore Yesu naa Enkerai Enkai neata Enkaisho (divinity). Neaku, kenare niking ninye. *(Matthew 28: 18-20 – The first thing I want us to see is that Jesus was given all authority by God – Mat. 28: 18; John 5: 22, 23; Mat. 9: 6; 11: 27; Ephesians 1: 20-23; Daniel 7: 13, 14. So, it is Jesus who has authority, not us. But it is true that Jesus will give us power if we trust Him. Yet, we always need to remember that it is Jesus who has been given all power. Let's understand also that Jesus has more power than the prophets and also the demons. Jesus is the Son of God and is divine, so, we need to listen to Him.)*

Nelo dukuya Yesu ajo, **“Enchom entaa loreren pooki ilooiteng’eni laainei ..”** Neaku, etejo **“enchom.”** Kenare pee kipuo aaliki iltung’ana ororei le Nkai. Neaku, eitu eliki ninche pee etoni ake kake pee epuo alikioo ororei le Nkai. Ore esiai o larikok le kanisa naa pee eiteng’en iltung’ana metaa keaku ilasujak le Yesu. Amu, keidimayu pee ejing oltung’ani kanisa kake mebulu nemeaku olasujani le Yesu. Kake ore pee iiruk nikimbatisai naa enkiterunoto ake enkishui ino tiatua Yesu. Keyieu nibulu oleng anaake pee iaku olasujani le Yesu odupa oleng. *(Jesus goes forward and says, “Therefore go and make disciples....” It is appropriate that we go and tell others the word of God. God did not just tell them to sit around, but He told them to go and proclaim the word of God. The job of the leaders of the church is to teach others to become followers of Jesus. It is possible that a person could enter the church, but not grow and become a follower of Jesus. When you believe and are baptized, it is only the beginning of your life in Jesus. You should really grow.)*

Nejo sii Yesu **“iloreren pooki.”** Neaku, keipirta iltung’ana loonkability pooki. Amu, kerisio pooki toonkonyek Enkai neaku kenare pee ening ilomon supati neiruk neibatisai pee etum enkishui nemeish. Kitodua aajo ore tenkiti rishata eita-napa Yesu ilkipaareta lenyena pee epuo enetii Iltung’ana loo Israeli ake kake ore tene kidol aajo eitalala Yesu ina kitanapata metaa kenare nepuo enetii iltung’ana pooki aaliki ninche ilomon supati. *(Jesus also said, “all nations.” So, this is about all people of all kinds. Because all are equal in the eyes of God. It is appropriate for them to hear the good news, believe it and be baptized so they can receive eternal life. We saw that for a little while Jesus commanded his disciples to only go to the people of Israel, but here we see that Jesus broadened this command so that they should go tell everyone the good news of Jesus.)*

“ilooiteng’eni laainei” -- Ore esiai ang eisulaki larikok le kanisa naa pee kinteng’en ilasujak le Yesu metaa keaku ilasujak tenguton

nesuj Yesu te sipata neyiolo sii eneiko pee eiteng'en nemayian ilkulikae. Kesuj ninye anaa Olaitoriani lenye nesuj inkitanapat enyena. Metoni ake te kanisa kake keaku ilasujak le Yesu oodupa oogira aabulu anaake neasita esiai e Yesu te nkishui enye. (*“disciples” -- Our work, especially the leaders of the church, is to teach the followers of Jesus to become serious followers, who follow Him in truth, and know how to teach and bless others. This one will follow Jesus as Lord and follow his commands. He will not just sit in the church, but he will become a true follower of Jesus who is growing and is doing the work of Jesus in his life.*)

Neitoki ajo, ***“nimbatisasa te nkarna e Papa o ene Nkerai o ene Nkiyang’et Sinyati...”*** Ore enkibatisa naa keipirta elikioroto ororei le Nkai. Neipirta oltung’ani pee eaku olasujani le Yesu. Neibatisai oltung’ani ***“tenkarna.”*** Ore pee eibatisai oltung’ani tenkarna e ninche naa etiu anaa kejing’ita ninche oleng tenguton atua Yesu, Enkai o Enkiyang’et Sinyati amu ore apa ore enkarna naa keata tipat oleng naa keipirta ilo tung’ani te lulung’ata tiatua tenguton. Ore pee ejing oltung’ani atua ninche netum enchula tenebo ninche o empalakinoto oong’ok (lasat 2: 38; 22: 16).²⁴ Neaku, ina pee eata enkibatisa tipat oleng amu ina kata pee kijing atua Yesu anaa enajo sii Iroma 6: 1-4. Neliki iyiook 1 Yhn 3: 23 pee kiiruk enkarna e Yesu kake keibala ajo ore tipat eina naa pee kiruk Yesu kewon anaa enajo 1 Yohana te 5: 10. Neaku, ore enkarna e Yesu naa keipirta ninye kewon. (*Then Jesus said, “...baptizing them in the name of the Father and of the Son and of the Holy Spirit...” Baptism is about the proclaiming of the word of God. It is part of how a person becomes a follower of Jesus. A person is baptized in the “name” of the Trinity. When a person is baptized in the name of the Trinity it is like he is entering into them in a deep way – into Jesus, God and the Holy Spirit. Back in that time a name was very important; so much so that it was about the whole person in the deepest sense. When a person enters into the Trinity he finds fellowship with them and forgiveness of sins – Acts 2: 38; 22: 16. This is the reason baptism has so*

much importance, because it is the time when a person enters into Jesus like Romans 6: 1-4 says. 1 John 3: 23 tells us to believe in the name of Jesus, but it is clear that the meaning is that we actually believe in Jesus Himself like 1 John 5: 10 says. So, the name of Jesus is referring to Jesus Himself.)

Nelo dukuya nejo, **“e Papa o ene Nkerai o ene Nkiyang’et Sinyati”** (28: 19). Keipirta Enkaisho amu era uni metaa ketii Enkai kake etii sii Yesu o Enkiyang’et Sinyati. Etii pooki kake era sii nabo tiatua enkipankata Enkaisho. Neaku, ina pee kimbatisa iltung’ana taata tenkarna e **“Papa o ene Nkerai o ene Nkiyang’et Sinyati.”** *(He goes on to say, “the Father and of the Son and of the Holy Spirit..” – 28: 19. This is about the Trinity because they are three. There is God, but there is also Jesus and the Holy Spirit. They are all three, but they are one in the Godhead or Trinity. This is the reason we baptize people in the name of the “Father and of the Son and of the Holy Spirit”.)*

Neitoki ajo, **“ninteng’ening’ene meibung’a inaitanapa intae pooki.”** Neaku, kenare nikinteng’en lelo ooiruko, matejo lelo ooiruko neibatisai sii. Amu, keji ninche ilairukok te Bibilia. Neaku, ina pee kipuoito dukuya te kanisa anaake aaiteng’en iltung’-ana pee kisuj inkitanapat e Yesu nebulu ilairukok. Kebulu teng’eno naing’uaa Enkai nebulu sii tialo iasat sidain aashu matejo ilng’anayio sidain. Keas imbaa sidain neretu ilkulikae neramat ilmareita lenye neomon, neliki sii ilkulikae ilomon supati le Yesu. Naa kenyor Enkai anaake tenkishui enye pooki neisilig Enkai alang imbaa naatii ena kop amu meisiligayu ninche. *(Then He says, “and teaching them to obey everything I have commanded you.” So, we should teach those who have believed; that is, those who have believed and been baptized. The Bible calls these people believers or Christians. This is the reason we are going forward all the time in the church teaching people to follow the commandments of Jesus and grow as Christians. They should grow in wisdom from God and grow in good deeds or, in other words,*

good fruit. They should do good, help others, take care of their families, pray, and tell others the good news of Jesus. They should love God all the time and trust Him more than the things of the world because those things are not trustworthy.)

Nejo sii, **“Naa ng’ura, atii tenebo intae nkolong’i pooki o metabau enkiting’oto e nkop.”** Eisidai oleng ilo siligi amu ore metii ninye meata enikias kake ore pee etii ninye tenebo o iyiook naa ekiindim aataas imbaa kumok naagol. Ore apa agira adamu (nanu Paulo) tenaa kayieu naaku olmusheni, nalo enkop naji Trinidad. Ore atii ina kop naa kalo oshi akuet tadekenya. Ore nabo olong nalo akuet naitashe tempolos enkuetata te shumata endoinyo. Ore agira aomonoki iltung’ana leina anasa naning ajo ketii Enkai tenebo nanu oleng. Natum endamunoto nabo naipirta ina inchere ata tenalo enkop nalakua oleng naa eton etii Enkai tenebo nanu. Ore pee ashuko America nalo skuul pee aaku olmusheni amu meekure aata enkuretisho pee alo enkop nalakua amu atayiolo ajo etii Enkai tenebo nanu inkatitin pooki impaka enkiting’oto enkop. Neaku, matayiolo aajo ore pee kiiruk neibatisai iyiook nikiata osiligi aajo ketii Yesu tenebo iyiook inkatitin pooki aa inkatitin oonyamalaritin o nkisilililot o nkatitin sidain. Netii sii tenebo o iyiook tenkata enkeeya. Neaku, osiligi sidai oleng ilo. *(He said, “And surely I am with you always, to the very end of the age.” This is a great hope because if He is not with us, there is nothing we can do. But if He is with us, we can do many very difficult things. In the past when I – Paul – was thinking about whether I wanted to become a missionary or not, I went to Trinidad. When I was there I would usually go and run in the mornings. One day when I was running I stopped in the middle of my run on top of a hill. While I was praying for the people of that city I felt the presence of God with me in an incredible way. Then I understood something, that even if I were to go to a far away place, God would still be with me. When I came back to America I went to school to become a missionary. I no longer had fear about going to a far away place because I had come to understand that God was with me all the time even to the*

end of the age. So, let's understand that when we believe and are baptized we have hope that Jesus is with us all the time - times when we have problems and sufferings and also in the good times. God is even with us in the time of death. So, this is a wonderful hope.)

Eton etii embae nabo nayieu najo naipirta enkibatisa. Ore enkibatisa naa mme olmonokie ake le njeunoto otulusoiyie. Kake keipirta enkibung'ata e Yesu inchere ore enkibatisa naa ina kata pee kijing atua Yesu anaa enajo Iroma 6: 1-4. Ore sii enkibatisa naa keipirta enjeunoto edukuya mme entoki naas oltung'ani oidipa atajeu (1 Petero 3: 21). Naa keipirta sii empalakinoto oong'ok (Iasat 2: 38). *(There is still one thing I want to say about baptism. Baptism is not just a sign of past salvation. But it is about taking hold of Jesus. In other words, baptism is the time when we enter into Jesus like Romans 6: 1-4 says. Baptism is about our initial salvation, not something a person does who has already been saved – 1 Peter 3: 21. It is also about forgiveness of sins Acts 2: 38.)*

Neaku, meng'as oltung'ani atum empalakinoto oong'ok tenebo enjeunoto neitokini aabatisa. Kake keng'as airuk, neirridu, neibatisai pee etum empalakinoto oong'ok netum Enkiyang'et Sinyati nejing atua osesen le Yesu aa kanisa enye. Keretu Paulo iyiook oleng te mbuku e Galatia 3: 27 amu ore tina buku nejo ***“Amu tenkirukoto irara nkeru e Enkai tiatua Yesu Kristo. Ore intae lelo pooki ooibatisaki aapik atua Kristo ninchopo Kristo.”*** Ketii imbaa naata tipat oleng naaipirta lelo kererin. Ore enedukuya, ore pee ejo, ***“Ore...”*** naa ketii ororei obo tenkutuk Olgiriki oji ***“gar”***. Naa ore tipat eilo rorei naa pee eitutum lelo rorei ledukuya tenebo olelo rorei lesiadi. Neaku, ore pee eimaki Paulo enkirukoto tedukuya ilo kereri neitoki ajo ***“ore”***, aashu ***“gar”*** te nkutuk Olgiriki, naa kegira ninye aitutum lelo rorei le dukuya tenebo lelo rorei le siadi.²⁵ Metaa ore pee eimaki enkirukoto neitoki Paulo alimu eneiko oltung'ani pee eaku enkerai Enkai inchere keibatisai neishop Kristo. Neaku, keitodolu ina inchere keibung'akino

enkirukoto o enkibatisa neipirta sii pokira are enjeunoto edukuya. Neaku, ore enaishiakino oleng naa tenejo oltung'ani "atajeuo" eidipa ninye airuko, airridu, neibatisai. *(So, it is not that a person gets forgiveness and salvation and then is baptized. They first believe, repent and are baptized so they can receive forgiveness of sins, receive the Holy Spirit and then enter the body of Jesus, which is his church. Paul helps us very much with this in Galatians 3: 27 because he says, "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ." There is a point that is very important about these verses. First when he says "for" the word in Greek is "gar." The meaning of the word is to connect the words before and the words after. So, when Paul talks about faith before and then says "for" or "gar" in Greek, he is connecting the words before and the words after. So, Paul talks about faith then he talks about how one becomes a child of God. It is by being baptized and thus being clothed with Christ. This shows that faith and baptism are together and they are both about initial salvation. The most appropriate way is for a person to say, "I am saved" when he has believed, repented and been baptized.)*

Neaku, matadamu aajo ore kulo kererin telulung'ata naa keipirta ilo ning'o tenebo Abrahamu te Nkiterunoto ematua 12 tenguton. Amu, etamayiana Yesu ilkipaareta lenyena neitoki aitanap ninche pee epuo enetii iloreren pooki pee emayian ninche to Lomon Supati. Nemayian ninche aliki ninche enai-pirta empalakinoto oo ng'ok. Neiteng'en sii ninche pee epuo aas ina too lkulikae. Naa keipirta sii ilairukok taata amu ekira pooki inkera e Abrahamu tiatua Yesu. *(So, let's remember that these verses as a whole are about the covenant with Abraham in Genesis 12. Jesus blessed his disciples and commanded them to go to the nations and bless them with the good news. They blessed them by telling them about forgiveness of sins. He also taught them to go and do the same with others. This is also*

for all Christians today because we are all children of Abraham through Jesus.)

Ekidol sii enkipaaroto kitok e Yesu te **Luka 24: 45-48**. Kejo, **"Nebol iltauja lenye metayiolo ilkigerot, nejoki ninche, 'Etisiraki aajo, keitamei Kristo naa ore te nkolong e uni nepiu aing'uaa lootuata, naa te nkarna enye elikiori enkirridunoto o empalakinoto oo ng'ok too loreren pooki, Neiteruni te Yerusalem. Irara intae shakeni le kuna baa."** Ore enedukuya, kidol aajo etabolo iltauja lenye metayiolo ilkigerot. Neaku, ebaiki naa ore kulo kigerot pooki likiimakita to sotua Musana neesishore Yesu ninche pee eiteng'en ninche. Ebaiki netaasishore sii ilkererin anaa Isaya 52: 13 metabaiki 53: 1-12. *(We see the great commission also in Luke 24: 45-48. It says, "Then he opened their minds so they could understand the Scriptures. He told them, 'This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things.' "* *First, we see that He opened their hearts to know the Scriptures. So, maybe Jesus used all these verses we have talked about from the Old Testament to teach them. Maybe He used Scriptures like Isaiah 52: 13 through chapter 53:1-12.)*

Ore eniare naa kejo, **"Kelikiori enkirridunoto o empalakinoto oo ng'ok too loreren pooki."** Neaku, keibala ajo ore ilomon supati naa keipirta pooki ng'ae. Kenare neirridu pooki. Etapong'ori iltung'ana pooki neyieu empalakinoto oo ng'ok. Neaku, ore pee kipuo aaiteng'en iltung'ana kenare nikinteng'en ninche pee eirridu neing'oru sii empalakinoto oo ng'ok. Nejo Yesu **"Neiteruni te Yerusalem."** Neaku, kenare nikisipu tembuku o Iasat pee kisipu enaipirta ilo kilikuai telulung'ata. Ore to Iasat ematua e 2 ekidol enkisoma e Petero te nkolong e Pentekoste. Ore pee elimu imbaa kumok enaipirta Yesu neikilikuan iltung'ana ninye ajo kaa naishiakino pee eas amu etara ninche Yesu, newal Petero nejo, **"Erridutu pooki tung'ani, neibatisai pooki te intae te nkarna e**

Yesu Kristo, pee epalakini intae ng'ok inyi; naa ing'amumu enkishorunoto e Enkiyang'et Sinyati" (Iasat 2: 38). Neaku, etabayie enatejo Yesu te Luka 24: 47. Eitanapa Petero ninche pee eirridu neibatisai pee etum empalakinoto oong'ok netum sii Enkiyang'et Sinyati. Nejo sii ore ilo kilikuai naa **too loreren pooki**. Amu etejo Petero, "... o lelo pooki oolakua." Pee eitabaya ilo ning'o tenebo Abraham. *(Secondly, it says, "...and repentance and forgiveness of sins will be preached in his name to all nations..." So, it is clear that the good news is about all people. Everyone should repent. Everyone has gone wrong and needs forgiveness of sins. So, when we go and teach people, we need to teach them to repent and seek forgiveness. Then Jesus said, "...beginning at Jerusalem." We need to understand fully what is said in the book of Acts about this message. In Acts chapter 2 we see that Peter gave a sermon on the day of Pentecost. When he shared many things about Jesus, the people asked what they should do because they killed Jesus. Peter answered and said, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit" – Acts 2: 38. Thus, what Jesus said in Luke 24: 47 was fulfilled. Peter commanded them to be baptized so that they could receive forgiveness of sins and the Holy Spirit. He also said that this message was for the nations because this is what he meant when he said, "for all who are far off." This is so that the covenant with Abraham could be fulfilled.)*

MARKO (Mark)

Marko 5: 1-20 – Ing'orai enikitejo enaipirta Matayo 8: 28-34. (Mark 5: 1-20 - Look at what we said about Matthew 8: 28-34).

Marko 11: 17 - Kiimakita ele kereri pee kiimaki Mat. 21: 12, 13. (Mark 11: 17 – We talked about this verse when we talked about Matthew 21: 12, 13.)

LUKA (*Luke*)

Luke 2: 30-32 - Kegira Simeon aisis Enkai amu enoto erishata pee edol Yesu Olaitajeunoni lenye nejo, "***Amu etoduua nkonyek aainei enjeunoto ino nintobira meibalayu too loreren pooki: ewang'an naboloki loreren enkoitoi ino, neaku errepet oo Siraeli linono.***" Neaku, keibala ajo ore esiai e Yesu naa keipirta pooki ng'ai. Nera ninye ewang'an too loreren. Kegira adamu Simeon Isaya 42: 6. Matadamu aajo ore Luka olaigeroni leina buku naa era sii ninye Olgiriki. Neaku, ebaiki etadamua pee eiger ina bae naipirta Simeon pee kiyiolou aajo keyieu sii Enkai nedol iloreren ina wang'an e Yesu netum enjeunoto. **Etoiwuoki osinka Olaitoriani oji Yesu pee eaku ewang'an oo loreren.** Naa keji sii Enkerai Nkai ninye naa ore enkitoria enye naa enoo ntarasi (Luka 1: 32,33). Naa keitabaya ninye imbaa pooki alang enataasa Israel amu eitu eas Yesu eng'oki (Ilhebrania 4: 15), kake etabatate Israel inkatitin kumok. (*Luke – Luke 2: 30-32 – Simeon praised God because he got an opportunity to see Jesus the Savior and he said, “For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel.” Therefore, it is clear that the work of Jesus is about all people. And He is the light of the nations. Simeon is thinking of Isaiah 42: 6. Let’s remember that Luke, the writer of this book, was also a Greek. Maybe he thought of writing this about Simeon so that we would know that God wants the nations to see the light of Jesus and find salvation. Jesus the Lord and servant was born to become a light to the nations. He is also called the Son of God and His kingdom is forever – Luke 1: 32, 33. And He would fulfill everything better than Israel because He did not sin – Hebrews 4: 15, but Israel fell many times.*)

Luka 4: 18-30 - Kegira Yesu aisom Isaya 61: 1-2 (ebaiki etii sii imbaa naaing'uaa Isaya 58: 6) kake ore eton eitu ebaiki ina najo, "**o enkolong e lap e Nkai ang.**" Ore kulo tung'ana ooinining'ito Yesu naa kegira aanyu ninche enkolong elap pee eitame Enkai ilmang'ati lenyena. Kake eitu eisom Yesu kulo kererin. Amu, eitu elotu tenkaraki elap. Ata ina rishata nikitii iyiook mme erishata e lap.

Kake kelotu enkolong e lap e Nkai teneshukunye Yesu. (*Luke 4: 18-30 – Jesus was reading Isaiah 61: 1-2. There might have also been some things from Isaiah 58: 6, but this was before He got to the verse that said, “.. and the day of vengeance of our God.” Those people who were listening to Jesus were waiting for the day of vengeance so that God would punish his enemies. But Jesus did not read these verses. He did not come for vengeance. Even the time we are in now is not the time for vengeance. But the day of vengeance will come when Jesus comes back.*)

Neliki Yesu ninche ajo ore kulo rorei naa keipirta ninye. Nenyor ninche tedukuya kake kajo ore pee edamu oleng netum olkob tenkaraki era ninye oltung’ani oing’uaa emurua enye. Ore pee elo Yesu dukuya aliki ninche inkitanyaanyukot naaipirta Ilgiriki oonoto olng’ur le Nkai netum ninche engoro sapuk oleng. Amu, menyor ninche Ilgiriki naa etiu anaa kejoito Yesu inchere ore pooki ng’ai oborru naa ketum empiris ata tenaa kera ninche le likai orere. Kake meyieu nening Ilyahudi ina. Netum engoro oleng o metaba anaa neyieu near Yesu kake eitu eidimu ninche Yesu. (*Jesus told them that these words were about Him. They liked what He said at first, but when they really thought about it they were offended because He was someone from their home place. Then also when Jesus went forward and told them an example about the Greeks who received compassion from God, they got very angry because they did not like the Greeks. It was like Jesus was saying that everyone who humbles Himself will find grace even if he is of another ethnic group. But they did not want to hear this. They got so angry they wanted to kill Jesus, but they were not able to overcome Him.*)

Emikitiu sii iyiook neijia taata anaa lelo tung’ana? Kijo kira supati alang ilkulikae tung’ana. Ore tenkaraki ina netang’amutua ilkulikai tung’ana ororei le Nkai tedukuya nikitii iyiook siadi. Kake keyieu nikipal olkep o nkitolonyat niking’amu sii iyiook Yesu pee kitum elakunoto nasipa. Amu, ore kigira aamen ilkulikai keidimayu pee egiroo empiris Enkai iyiook. Neaku, matang’amu ororei le Nkai “taata” amu etejo Yesu, **“Eitabayioki taata kulo sirat ining’itoto too nkiyiaa inyi”** (Lk. 4: 21) Neaku, keishiakino pee erikino iyiook imbaa naatulusoitie niking’amu ororei le Nkai

taata amu ore ena along naa eninyi o enoonkera inyi. Mikiyiolo taaisere kake kitii taata aainining'ito ororei le Nkai neaku, matang'amu. *(Are we not like these people today? We think we are better than other people. Because of this, others have received the word before us and we are behind. We should stop all prejudice and excuses and receive Jesus so we can find true freedom. Because while we are looking down on others, it is possible that the grace of God will pass us by. We then need to receive the word of God "today" because Jesus said, "Today this scripture is fulfilled in your hearing" – Luke 4: 21. Thus, it is appropriate that we forget the things behind us and receive the word of God today because this is your day and your children's day. We do not know about tomorrow, but we are here today hearing the word of God, so let's receive it.)*

Matisipu sii ajo keidimayu pee easisho Enkai te nkoitoi neitu kinteiki. Amu, eitu eiteiki iltung'ana aajo kemayian Enkai ina oliai e Sarepta (1 Ilaiguanak 17: 12; aashu Naaman le Siria (2 Ilaiguanak 5: 1-14). Neaku, ore taata meishiakino tinikigiroo iltung'ana tenkaraki merrep ninche ilkulikae tung'ana. Ore pee eeta ninche oltau ong'amu imbaa Enkai nenare nikipuo enetii aaiteng'en ninche. *(Let's remember also that God can work in a way that we do not expect. Because these people did not expect that God would bless the widow from Zarephath – 1 Kings 17: 12 or Naaman the Syrian – 2 Kings 5: 1-14. Then today it is not appropriate that we pass over people because others do not think very much of them. If they have a heart that receives the things of God, we should go where they are and teach them.)*

Ore ai bae naipirta kulo kererin naa inchere keyieu Yesu neretu iyiook tenkiyang'et o tooseseni lang. Amu keliki iyiook Luka 4: 18 ajo keyieu Yesu neliki iltung'ana ilomon supati kake eyieu sii neretu ninche too nyamalaritin naata. Neaku, ore pee kiyieu nikisuj enkipankata Enkai te Yesu nanare nikiretu sii ilkulikae too nyamalaritin naata. Kidol sii tenkishui e Yesu pooki aajo kedamu inyamalaritin oo ltung'ana pee eitoti ninche neishiunye imueyaritin enye aiko neijia. Neaku, kenare nikisuj iroruat enyena. *(Another thing about these verses is that Jesus wants to help us both in body and spirit. Because Luke 4: 18 tells us that Jesus wants to*

tell people the good news, but He wants to help them also with their problems. So, when we want to follow the plan of God in Jesus, we should also help others with their problems. We see in the whole life of Jesus that He remembers the problems people have like hunger, sickness and other problems. Therefore, we should follow in his steps.)

Kake ore entoki naisul nayieu Yesu te iyiook naa pee kiata elakunoto. Ore elakunoto nasipa naa ketii atua Yesu ake. Metii atua enkoittoi oong'ok aashu enkoittoi olkuak ake. Etejo Yesu kewon, **“Tinitonini to rorei lai nirara ilooiteng’eni laainei oosipa; naa iyiolouu esipata; nelaku intae esipata”** (Yhn. 8: 31, 32). *(But the greatest thing that Jesus wants for us is freedom. True freedom is only in Jesus. It is not in the way of sin or in the way of the culture. Jesus Himself said, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free” – John 8: 31, 32.)*

Luke 10: 1, 2 - Ketii imbaa uni sapukin nayieu nikidol tiatua kulo kererin. Ore enedukuya, keibala ajo eitu emitiki Yesu lelo kipaareta ntomoni naapishana meshomo enetii iloreren. Mikiyiolo te sipata tenaa keshomo aaliki iloreren kake kesipa katukul ajo eitu emitiki Yesu ninche. Ketii sii iltung'ana oojo inchere ebaiki neipirta ina siana intomoni naapishana iloshon oimaka Enkiterunoto 10: 1-32 amu era sii ninche intomoni naapishana.²⁶ Metaa keipirta iloreren ina kipaaroto. Kake meibala ina bae oleng. *(Luke 10: 1, 2 – There are three points I want us to see in these verses. First of all, it is clear that Jesus did not prevent the seventy disciples from going to the nations. We do not know for sure if they went and told the nations (Gentiles), but it is very true that Jesus did not prevent them. There are some who say that maybe the number seventy is about the nations that are talked about in Genesis 10: 1-32 because there are also seventy of them. So, maybe this commission is about the nations. But this point is not totally clear.)*

Ore ai bae sapuk naa enkomono. Etejo Yesu, **"Sapuk enkisampuare, kake kuti laisiaayiak entoomon naa olo-peny enkisampuare meirriu laisiaayiak meetu enkisam-puare enye"**

(Luka 10: 2). Kenare nikiomon Enkai oleng pee erem iltauja loo ltung'ana metijing'a esiai Olaitoriani. Amu, Enkai naata enkidimata. Kake eisidai sii tiniking'oru inkoitoi pee kinteng'en iltung'ana metayioloto eyieunoto Enkai naipirta ina bae. Ore pee eyiolou tenguton ebaiki netum enkirowuaj pee ejing ina siai. *(Another point that is important is about prayer. Jesus said, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" – Luke 10: 2. We should pray hard for God to convict people to enter the work of the Lord, because it is God who has the power. But it is also good for us to look for ways to teach others to know the will of God concerning this. If they come to know this in a deep way they might get on fire and get involved in the work.)*

Ore eneuni naa inchere ore ina siai elikioroto ororei le Nkai naa keipirta ilairukok pooki. Meipirta ilpastani o larikok le kanisa ake. Idolita ajo ore lelo ntomoni naapishana naa mme sii duo ilang'eni kake iltung'ana ootayioloto Yesu ake. Nepuo ninche aang'arie ilomon supati. *(Third, the work of telling others the word of God is about all Christians. It is not just about the pastors and the leaders of the church. You see that the seventy were not especially wise, but they were people who had come to know Jesus. Then they went and shared the good news.)*

Luka - 10: 25-37 - Matisipu ewalata e Yesu pee eliki ilo ang'eni ajo kaing'ai ole latia lenye. Etogiroitie iltung'ana aare loo Ilyahudi ilo tung'ani oata enyamali. Kake ore pee elotu ilo Samariyiai neitashe ninye aretu ilo tung'ani onyamal. Neaku, idolita ajo ore inkulie katitin ebaiki neeta lelo tung'ana ooling'uaa iloreren esupatisho alang lelo tung'ana ooji ile Nkai. Naa kesipa inchere ore ole latia lang naa ilo tung'ani oata enyamali ata hoo tenaa kepaasha o iyiook. Kenare nikiyiolou sii aajo keibaro Ilyahudi o lelo tung'ana ooji Ilsamaria. Menya endaa tenebo nemeyieu Olyahudi eretoto eilo tung'ani oing'uaa Samaria. Amu, meeta osarge obo o Siraeli kake keshula oloreren. Tisipu Yohana 4: 9 pee idol ajo kesipa inchere mejing'a Lyahudi o Samaria. Neaku, embae

enking'asia pee elimu Yesu enkatini naijo ina. Kake keiteng'en iyiook oleng pee kintanyaanyuk iltung'ana pooki. Amu, Enkai naitobira ninche pooki. *(Luke 10: 25-37 – Let's think deeply about Jesus' answer when He told the wise man who was his neighbor. Two Jews passed by the man who had the problem. But when the Samaritan came by he stopped and helped the man who had the problem. So, you see that sometimes the people from the nations are better than those thought to be people of God. It is very true that the person who is our neighbor is the person who has a problem even if he is different from us. We need to remember that the Jews and the Samaritans were enemies. They would not eat food together and a Jew did not want help from a Samaritan. Because, they were not of the same blood; they were mixed with the nations. Look at John 4: 9 and you will see that it is true that the Jews and the Samaritans had nothing to do with each other. It is actually amazing that Jesus would tell a story like this. Jesus wants to teach us deeply that we need to be sure that we treat everyone the same, because God created them all.)*

Luka - 24: 45-48 - Kindipa aaimaki kulo kererin pee kiimaki Matayo 28: 19, 20. *(Luke 24: 45-48 – We talked about these verses when we talked about Matthew 28: 19, 20.)*

YOHANA *(John)*

John 3: 16 - Ketii embae nabo nayieu nikidol tiatua ele kereri naa inchere etejo Yesu "**pooki ng'ae** oiruk nemeimin kake netum enkishui nemeish." Ore taata ebaiki mme sii duo entoki sapuk te iyiook kake ore apa tina rishata e Yesu tenejo "pooki ng'ae" naa keeta tipat oleng naa entoki enking'asia sii. Amu, ore to Lyahudi meidimayu pee etum Iloreren enjeunoto. Kake keeta Enkai enkipankata pee ening pooki ng'ae neiruk sii. *(John 3: 16 – There is one thing I want us to see in this verse and that is that Jesus said, “whoever” believes in him shall not perish but have eternal life.” Maybe it does not seem like a big thing to us today for Him to say “whoever,” but in the time of Jesus it had a lot of meaning and was an amazing thing. Because, for the Jew, it was not possible for the Gentiles to be saved. But God had a plan for all to hear and also believe.)*

4: 1-42 - Matisipu kuna baa. Ore enedukuya eisidai tinikiyiolou aajo ore Ilyahudi o ltung'ana loo Samaria naa keibaro oleng. Amu, ilnusui ninche ime iinot, kake keshula olkulikae oreren amu era Assyrian nera sii nusu Olyahudi, neaku keitipatisho. Nejo Ilyahudi mme iinot iltung'ana le Samaria neaku meshulare ninche katukul. Ore sii oshi teneyieu nepuo Galilaya netii ninche Yudea nelang Olkeju le Yordan amanaa pee meim enkop o Samaria. Kake ore Yesu naa meata inchere pee meimaa Samaria (4:4). Kajo kejo neijia amu keata ninye enkipankata pee eiteng'en ilkipaareta lenyena enkisoma naipirta olkep. *(John 4: 1-42 – Let's understand these things. First we need to understand that the Jews and the Samaritans hated one another, because, the Samaritans were not pure true born "sons." They were only half Jews (half breeds). The Jews said that since they were not true born sons they would not fellowship with them. Also, if they (the Jews) wanted to go to Galilee and they were in Judea, they would cross the Jordon and go around to keep from going through Samaria. But Jesus was determined to go through Samaria (John 4: 4). I think He did this because He had a plan to teach his apostles a lesson about prejudice.)*

Ore sii ai bae naa keipirta inkituak. Ore apa tina rishata meishiakino pee eirorie ilewa inkituak ti ong'ata anaa enataasa Yesu. Kake mme enkitanapata Enkai ina kake olkuak loo ltung'ana. Neaku, keitaa Yesu inkituak ine tipat oleng metaa keirorie ninche ata tenaa kegil ina olkuak loo ltung'ana. Neaku, ore iyiook taata anaata kisuj enkoitoi Enkai alang olkuak loo ltung'ana. Keata sii Ilmaasai ilkuaki kumok ooipirta inkituak. Kake kajo mesidain embata. Metaa mesidai tinikimen inkituak ang. Tenkitanyaanyukoto, mesidai tinikijo mikiretu ninche aas entoki naje amu ore ina siai naa enoonkituak ake. Amu, ebaiki netii erishata pee emoiyu enkitok ino neyieu eretoto ino oleng kake miretu ninye amu iata olkep niata olwuasa ninturukie olkuak alang enyorrata e nkitok ino. *(Another point is about women. In that time, it was not appropriate for men to speak with women out in the open like Jesus did. But this was the culture of men, not the commandment of God. Thus, Jesus lifted women up as very important because He spoke with them even if it was against the culture of the people. Today we need to*

follow the way of God more than the culture of men. The Maasai have many customs about women, but not all of them are good. The truth is that it is not appropriate if we despise our women. For example, it is not good if we say we will not help them with a certain work because this is work for women only. There might be a time when your wife becomes sick and she needs your help, but you may not help her because you have prejudice, pride and you put your culture before love for your wife.)

Neaku, matayiolo aajo kenyor Yesu pooki ng'ae ata tenaa kemen ilkulikae ninche. Ore iyiook ilasujak le Yesu naa anaata kisuj iroruat enena nikinyor pooki ng'ae te risioroto. *(Therefore, let's remember that Jesus loves everyone even if others despise them. We, as followers of Jesus, should follow in his footsteps and love all people with equality.)*

Yohana 10: 16 – Etejo Yesu, ***“Naata sii kulie kerra, neme inena muatata. Meeta kata nemareu sii ninche naa kening oltoilo lai, naa keaku emboo nabo, o lchekut obo.”*** Ore tiatua ele kereri kegira Yesu aimaki iltung'ana leme Ilyahudi aa Ilgiriki. Neaku, kegira adamu ina rishata nalotu natii iltung'ana loo mpukunot kumok atua kanisa a Kristo ti abori olchekut obo. *(John 10: 16 – Jesus said, “I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.” In this verse Jesus is talking about people who are not Jews, or in other words, the Gentiles. So, He is talking about the time to come when there will be people of all kinds in the one church of Christ under one Shepherd.)*

Yohana 12: 20-22 – ***“Naa Ilyunani kulikae ooetuo aaseremisho te ilo sirua. Neaku eshomo nepuonu lelo enetii Filipino le Betsaida te Galilaya, neikilikuan ninye nejoki, ‘Lo Kitok, aikiyieu nikidol Yesu.’ Nelotu Filipino neliki Andrea; nepuonu Andrea o Filipino neliki Yesu.”*** Mera lelo tung'ana Ilyahudi kake Ilgiriki. Kake keibala ajo kegira aadamu Enkai tiatua iltauja lenye. Nelo dukuya Yesu alimu imbaa naaipirta enkeeya enye. Naa ore enkeeya enye keipirta pooki ng'ae. Neaku, ore enayieu Ilyunani (Ilgiriki) naa olaitajeunoni. Naa keikash oleng tenetum olaitajeunoni alang

emponaroto e kulie kitanapat.²⁷ (*John 12: 20-22 – “Now there were some Greeks among those who went up to worship at the Feast. They came to Philip, who was from Bethsaida in Galilee, with a request. ‘Sir’ they said, ‘we would like to see Jesus.’ Philip in turn told Jesus.” These people were not Jews but Greeks. But it is obvious that they were thinking of God in their hearts. Then Jesus went ahead and talked about his death. His death is about all people. So, what the Greeks needed was a Savior. And finding a Savior is much better than just receiving more commandments.*)

Yohana 12: 32 - Etejo Yesu, "**Te naailepieki nanu tenkop nayietu iltung'ana pooki enatii.**" Neaku, eitu ejo Yesu keyietu Ilyahudi ake kake etejo keyietu pooki ng'ae. Kesipa mening pooki kake keirriwaki iltung'ana Enkiyang'et Sinyati enye pee erem iltauja loo ltung'ana pooki. Amu, meyieu neimin hoo obo (2 Petero 3: 9). (*John 12: 32 – Jesus said, “But I when I am lifted up from the earth, I will draw all men to myself.” Jesus did not say He would draw just Jews, but said He would draw all men. It is true that all will not hear, but Jesus will send his Holy Spirit to convict the hearts of all people, because He does not want even one to be lost – 2 Peter 3: 9.*)

Yohana 17:18 - Etejo Yesu egira aomon Enkai, "**Ore anaa enikirriwua iyie nanu atua enkop, airriwayie sii nanu ninche atua enkop...**" Ore pee eimaki "enkop" egira aimaki iltung'ana. Neaku, eirriwayie Yesu ilkipaareta lenye atua enkop naa keirriwaa sii iyiook enkop. Ore enkop naa keipirta iltung'ana pooki loo mpukunot pooki. (*John 17: 18 – Jesus said as He was praying to God, “As you sent me into the world, I have sent them into the world.” When He talks about the “world” He is talking about people. So, Jesus sent his apostles to the world and He sends us to the world. The world is about all people of all ethnic groups.*)

IASAT (Acts)

Iasat 1: 6-8 - Ore pee epiu Yesu netumore ilkipaareta lenyena neng'as aikilikuan ilkipaareta lenyena ninye aajoki, "**Olaitoriani, ei tena rishata irrinyoki Siraeli enkitoria?**" Eton egira aadamu

ninche enkitoria natii ena kop amu eton etii ninche abori esinkaisho e Roma. Nemenyor ina katukul amu era ninche Ilgiriki. Kake ore enkitoria e Yesu naa ai pukunoto. Newaliki Yesu ninche ajoki, **"Ore rishat o nkatitin Papa lai ake openy oitore makewan, nemeishoro intae entayiolo enkata naaku. Kake ing'amumu intae engolon, tene elotu Enkiyang'et Sinyati shumata intae, niaakuku intae ilchakenini laainei tiatua Yerusalem, o tiatua Yudea pooki o Samaria, o metabaiki ineeiting'ie enkop."** Neaku, eitu eisho Yesu ninche osiligi ajo kesioki alotu elakunoto enye tena kop. Kake eimaki ai pukunoto enkitoria aa inchere kelotu Enkiyang'et Sinyati aitore iltauja lenye neaku ninche Ilchakenini. Neaku, ore egira aadamu ilkipaareta le Yesu olarrabal o elakunoto tena kop neimaki Yesu elakunoto oo ltauja lang. Neaku, eitu ejo keaku ninche iljeshi tena kop kake etejo keaku ninche ilchakenini. Nelimu ninche ilomon supati pee etum iltung'ana elakunoto tiatua iltauja lenye. Naa keliki ilo kilikuai pooki ng'ai aa Ilyahudi aashu iloreren **"o metabaiki ineeiting'ie enkop"**. Neishakenoki nena baa naatodua ninche. Nelotu enkibelekenyata tiatua iltauja loo ltung'ana. Idolita ajo keipirta ilomon supati pooki ng'ai. Nemeeta Enkai olkep. Naa ore enkoitoi nikiasishore pee kimir imbaa e naimin naa inareta Enkiyang'et anaa enajo 2 Ilkorintio 10: 4. *(Acts 1: 6-8 – After Jesus was raised from the dead He met with his apostles and his apostles asked Him, “Lord, are you at this time going to restore the kingdom to Israel?” They were still thinking about an earthly kingdom because they were still under bondage to Rome. And they did not like this at all because the Romans were non Jews. But the kingdom of Jesus is another kind. Jesus answered them and said, “It is not for you to know the times and dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” Thus, Jesus did not give them hope that freedom would come quickly for them on earth. But Jesus talked about another type of rule and that was that the Holy Spirit would come and rule their hearts and they would become witnesses. So, when Jesus’ apostles were thinking about war in this world, Jesus talked about freedom of their hearts. He did not say they would become an*

army in this world, but He said they would become witnesses. They would tell the good news so that people could find freedom in their hearts. They would tell everyone this message -- both Jews and Gentiles "to the ends of the earth." They would be witnesses of the things they had seen. And transformation would come in the hearts of the people. You see then that the good news is about everyone. God does not have prejudice. And the way that we use to defeat the things of darkness is to use the weapons of the Spirit like 2 Corinthians 10: 4 says.)

Ore tiatua embuku o Iasat kidol aajo etaasate inaatejo Yesu tiatua kulo kererin. Neng'as aaiteng'en ilkipaareta le Yesu iltung'ana te Yerusalem neitoki aapuo inkulie kuapi. Kake ore te dukuya etotona tiatua Yerusalem. Kake eewuo erishata pee epuonu inkisililot sapuki oleng neidapasha ilairukok aapuo inkulie wuejitin (Iasat 8: 1-3). Kake etiu anaa etaasishore Enkai ina oitoi o nkisililot pee esuj enatejo Yesu to Iasat 1: 8. Tisipu Iasat 26: 20-23 pee idol ajo etusuja Paulo ina kipankata. *(In the book of Acts we see that what Jesus said in these verses would happen happened. They first taught people in Jerusalem and then went to other places. But first they stayed in Jerusalem. Then a persecution came and the Christians were scattered and went to other places – Acts 8: 1-3. It is like God used this persecution so they would follow what Jesus had said in Acts 1: 8. Look at Acts 26: 20-23 and you will see that Paul followed this plan.)*

Matadamu aajo ore ilkipaareta le Yesu mme sii duo iltung'ana le tipat oleng tooltung'ana lenkop. Eitu epuo skuul neme iltung'ana yiolot ninche. *(Let's remember that the apostles of Jesus were not very important men in the eyes of the world. They did not go to school and they were not famous.)*

Iasat 2: 5-12 - Ore pee elotu Enkiyang'et Sinyati neibeakenya imbaa netum lelo tung'ana le Yesu engolon oleng pee eitashe te dukuya iltung'ana kumok neliki ninche ilomon supati. Neaku, mikiata inkitolonyat pee mikilikioo ilomon supati aaliki pooki ng'ai. Amu ore ewueji nikishalie iyiook neitagol Enkai iyiook te Nkiyang'et enye.

Matisipu kulo tung'ana ootii ina rishata te nkolong e Pentekoste. Eing'uaa ninche inkuapi kumok oleng naa ketii Ilyahudi ate netii iltung'ana ooibelekenyate aaku Ilyahudi. Ore te dukuya eton eitu eibelekenya, nera ninche Ilgiriki. Naa keji kulo tung'ana Proselytes. Nejo olkereri le imiet, "**Nemanya Yerusalem Ilyahudi laa iltung'ana asayiak le Nkai, ooetuo ninche eing'uaa nkuapi pooki e nkop.** Nejo olkereri le tomon obo, "**ndung'ot pokira, Lyahudi o Loreren ooibelekenyate aku Lyahudi...**" Matisipu ai bae naa inchere era ninche pooki Ilyahudi ata tenaa ketii iltung'ana oora apa Ilgiriki amu eibelekenyate aaku Ilyahudi. Naa eisidai oleng ina amu ore pee ening ninche neshuko enkop enye aaliki ilkulikae. Kake ketii embae nabo neitu esipu ninche oleng naa inchere ore te nkipankata Enkai naa mme lasima pee eeku Olgiriki Olyahudi pee eaku olairukoni le Yesu. Eewuo erishata naimakinyie ilkipaareta le Yesu ina bae to Iasat ematua e 15 neibalayu ina kata. Ore ina bae naa keeta tipat oleng amu ore pee kipuo aaliki iltung'ana ororei le Nkai kenare nikiyiolou aajo mme lasima pee eibelekeny oltung'ani olkuak lenye kewon pee eaku olairukoni le Yesu. Metaa tenaa era ninye Olmaasani mme lasima pee esuj olkuak loo Lashumpa pee eaku olairukoni. Tenaa era ninye Olkokoyoi mme lasima pee esuj olkuak lo Lmaasai pee eaku olairukoni le Yesu. Kesipa ketii ilkuaki oogilunore ororei le Nkai kake ketii sii ilkuaki sidain. Neaku matejo keidimayu Olkokoyoi pee elo dukuya asuj olkuak lenye tenaa megilunore ororei le Nkai. Naa kesipa sii ina too Lmaasai. (*Acts 2: 5-12 – When the Holy Spirit came things changed and the people of Jesus received much power so they could stand before many people and tell them the good news. So, we should not give any excuses for not telling the good news, because in the ways we are weak, God will strengthen us with his Spirit. Let's think about those people who were there on the day of Pentecost. They were from many nations both Jews and proselytes. At first these proselytes were just Greeks or Gentiles, but then they converted to Judaism. Verse five says, "Now there were staying in Jerusalem God-fearing Jews from every nation under heaven." Then verse eleven says, "both Jews and converts to Judaism." Let's remember that in reality they were all Jews even if there were some proselytes. This*

was good because when they heard they went back to their homes and told the others. But there is one thing that they did not fully understand and that was that Greeks – Gentiles - did not have to become Jews to become Christians. A time came when the apostles of Jesus talked about this as Acts 15 tells us and it became clear at that time. This point really has a lot of significance because when we go tell others the word of God we need to remember that they do not have to change their culture to become a Christian. So, for example, if a person is a Maasai, it is not necessary for him to follow the culture of the white person to become a Christian. If he is a Kikuyu, it is not necessary for him to follow the culture of the Maasai to become a Christian. It is true that there are parts of the culture that go against the word of God, but there are also good parts to the culture. So, then it is possible for the Kikuyu to go ahead and follow his culture if it does not go against the word of God. And the same is true for the Maasai.)

Iasat - 3: 24 - 26 - "Netolimutuo lelo oibonok le Nkai, pooki ooiroro, ebaiki Samuel o lelo ootusujutua ninye, eibalunye sii apa ninche kuna onlong'i. Irara intae inkera e lelo oibonok le Nkai, o ne ilo sotua oishoo Enkai iloo minyi, anaa pee ejoki Abraham, 'Te ishoy ino emayiani iloreren pooki le nkop.' Metaa Enkai nainyeyie Osinka lenye, naa intae eiteru airriwaki, pee emayian intae pooki aibelekeny entung'uai nkoitoi inyi e nkarrueisho." Kegira tene aasayu enatejo Enkai apa pee eitayu olning'o tenebo Abrahamu. Matisipu kuna baa tiatua kulo kererin. Keeta Enkai enkipankata pee eaku Israeli emayianata too loreren pooki le nkop. Kake keyieu Enkai neng'as amayian ninche pee eaku ninche emayianata. Ore pee miking'amu emayianata Enkai naa kegol oleng pee kiaku emayianata too lkulikae. Kake ore pee king'amu ina mayianata nikitum engolon tiatua iltauja lang pee kimayian ilkulikae. Ore ai bae nagut oleng naa inchere etejo keyieu Osinka nemayian iltung'ana pee eibelekeny enkoitoi enye **"nkarrueisho."** Ore pee eimaki Osinka naa kegira aimaki Yesu amu osinka le Nkai ninye. Ore tene kidol aajo kelotu emayianata sapuk tinikirridu aaing'uaa ina oitoy enkarrueisho. Neaku, matisipu tunguton aajo ore emayianata Enkai aashu ene Yesu naa ebaiki

nemetiu anaa emayianata nikidamu oshi ake. Metaa ekimayian ilkulikae tung'ana tinikiliki ninche ororei le Nkai neibeleyenya ninche aaing'uaa nkoitoi enye torrok. (*Acts 3: 24 - 26 – “Indeed, all the prophets from Samuel on, as many as have spoken, have foretold these days. And you are heirs of the prophets and of the covenant God made with your fathers. He said to Abraham, ‘Through your offspring all peoples on earth will be blessed.’ When God raised up his servant, he sent him first to you to bless you by turning each of you from your wicked ways.” The covenant God made with Abraham was being fulfilled here. Let’s think deeply about these things in these verses. God had a plan that Israel would become a blessing to all the nations of the world. But God wanted to first bless them and then they would become a blessing. If we do not receive the blessing from God, it will be very difficult for us to become a blessing to others. But, when we receive the blessing, we find strength in our hearts to bless others. Another thing God said is that He wanted his servant to bless people by turning them away from their evil ways. When it talks about the “servant” it is talking about Jesus because He is God’s servant. Here we see that a great blessing will come if we repent and leave the way of wickedness. So, let’s think deeply about the fact that the blessing of God or Jesus may not be like the blessing we usually think of. We bless people when we tell them the word of God and they leave the way of wickedness.*)

Iasat 2: 38, 39, “Erridutu pooki tung’ani, neibatisai pooki te intae te nkarna e Yesu Kristo, pee epalakini intae ng’ok inyi; naa ing’amumu enkishorunoto e enkiyang’et Sinyati. Amu ore ena kisiligata eninyi apa o nkera inyi, o lelo pooki oolakua lelo pooki oopotoki Enkai kewan.” Ore pee eimaki “enkisiligata” naa kegira aimaki ina kisiligata naimaka Yesu te matua e 1: 4 o ina kisiligata naimaka Petero te matua e 2: 33, aa inchere kegira aimaki eng’amunoto e Nkiyang’et Sinyati. Naa keipirta ninche o nkera enye aa inchere eishoi enye. Ore pee eimaki “lelo pooki oolakua” naa kegira aimaki iloreren. Neaku, keng’amu sii iloreren Enkiyang’et Sinyati teneiruk, neirridu, neibatisai anaa enajo Iasat 2: 38. Nikidol tena buku ajo etaase ina – Iasat ematua e 8: 4-25 o ematua e 10 o 11; 13: 46-48; 14: 1; 15:8-21; 17: 12, 34; 18: 6-8; 20: 21. Neaku, ore pee eitanap Petero lelo tung’ana pee eirridu

neibatisai te nkolong e Pentekoste naa kegira aimaki iltung'ana pooki ootii ina kata o ltung'ana ooponu te siadi ninche. Metaa eton egira Enkai aitanap iltung'ana loo mpukunot pooki te nkop pooki pee eirridu neibatisai pee eng'amu Enkiyang'et Sinyati. (*Acts 2: 38, 39, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off – for all whom the Lord our God will call."* When he talks about the "promise" he is talking about the promise that Jesus talked about in chapter 1: 4 and the promise that Peter talked about in 2: 33. He is talking about the promise of receiving the Holy Spirit. It is about them and their children, that is, their decedents. When it talks about "for all who are far off" it is talking about the Gentiles. So, the Gentiles or non-Jews will also receive the Holy Spirit if they believe, repent and are baptized like Acts 2: 28 says. We see in the rest of the book of Acts that this happened – 8: 4-25; chapters 10 and 11; 13: 46-48; 14: 1; 15: 8-21; 17: 12, 34; 18: 6-8; 20: 21; 28: 28. Thus, when Peter comman-ded these people to repent and be baptized on the day of Pentecost, he was talking about all people who were there and all people who would come after them. Therefore, God is still commanding all people of all kinds in the whole world to repent and be baptized so they will receive the Holy Spirit.)

Iasat 8: 9-25 – Kiimakita ena atini ti ai buku naipirta enkibatisa kake keeta tipat pee kiimaki sii enkiti tene. Matadamu aajo keibaro lelo tung'ana le Samaria o Lyahudi. Nemeata Ilyahudi osiligi aajo keaku ninche ilairukok. Kake ore pee eponu ilkipaareta le Yesu neiteleiki ninche inkaik enye neng'amu lelo tung'ana Enkiyang'et Sinyati. Neaku, keitodolu ajo kenyor Enkai iltung'ana pooki te risioroto neyieu neirridu pooki ata tenaa mikiata osiligi aajo keiruk iltung'ana ooje. Keeta ena atini tipat oleng amu enkata e dukuya pee kidol Iltung'ana le me Ilyahudi aaku ilairukok. (*Acts 8: 9-15 – We talked about this story in another book about baptism, but it is good if we talk about it here also. Let's remember that the Samaritans hated the Jews. And the Jews did not think that the Samaritans could become Christians. But when the apostles came and laid their hands on these people they received the Holy Spirit. This shows that God loves all*

people equally and He wants all to repent, even if we do not think that a certain people will believe. This story really has a lot of meaning because this is the first time we see people who were not Jews become Christians.)

Iasat 9: 15 - Kegira Enkai airorie Ananias enaipirta Paulo amu keure Ananias Paulo tenkaraki ina apa kishui enye torriono. Nejoki Enkai Ananias, "**Shomo amu, emasaai ai nageluno ninye pee eya enkarna ai aitayiolo iloreren, o laiguanak o nkera e Israel.**" Ore enedukuya kidol aajo etegelua Enkai oltung'ani meshomo enetii Iloreren. Kidol to Iasat 8: 1 ajo etotona ilkipaareta le Yesu tiatua Yerusalem, kake eidapashate ilkulikae aapuo aalikioo ororei le Nkai. Neaku, ebaiki etegelua Enkai Paulo pee eaku ninye olarikoni orik iltung'ana ooidipa aashom aalikioo ororei le Nkai. Amu, meata olkipaaret le Yesu orik ninche. Neaku, ketum Enkai enkoitoni pee eas esiai enye ata tenaa ekira iyiook ming'anta. Ore inkulie katitin ebaiki netum oltung'ani enduaata pee elo aliki iltung'ana ooje ororei le Nkai kake ore iyiook ilkulikae naa ekigira aadamu pee kitoni ake tenkop ang. Ebaiki eton eitu kidol iyiook tipat pee kipuo inkulie kuapi aashu ebaiki nikiata olkep. Ore embae naata tipat oleng naa tenikirreten iltauja lang paa teneirorie Enkai iyiook enaipirta iltung'ana ooje nikiterretenate pee kipuo enetii ninche. *(God is speaking to Ananias about Paul. Ananias is afraid of Paul because of his former bad life. God said to Ananias, "Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel." First, we see that God chose a person to go to the nations. We see in Acts 8: 1 that the apostles stayed in Jerusalem, but others were scattered and when they went, they told the word of God. So, maybe God chose Paul so that he could become the leader of those who had gone out telling the word of God, because they did not have an apostle to lead them. Thus, God will find a way to do his work even if we don't listen. Sometimes there might be someone who gets the vision to go and tell certain people God's word, but the rest of us think we just need to stay at our home place. Maybe we have not seen the importance of going to other places or maybe we still have some prejudice. What we need to do is to get our hearts ready so that if God*

speaks to us about a certain people group, we will be ready to go to them.)

Iasat 10: 1-47; Galatians 2: 11-14 - Ore kulo kererin naa keipirta enjeunoto oltung'ani oji Kornelio. Olgiriki ninye neisis Enkai tenebo olmarei lenye anaake. Naa aminin neleng sii ***“too ltung’ana aisinak loo Lyahudi”*** (10: 2). Naa era sii ninye oltung'ani kitok ***“te sikari oo Roma”*** (10:1). Ore embae edukuya nayieu nikidol naa inchere ore ina naa enkata e dukuya pee kisoma enaipirta **Olgiriki otang’amua ororei** le Yesu neibatisai. Neaku, keata ina atini tipat oleng amu keipirta **emboloto enkoitai enjeunoto pee ejing pooki ng’ai leme Olyahudi ake.** (*Acts 10: 1-47; Galatians 2: 11-14 – These verses are about the salvation of a man named Cornelius. He was a Gentile and he worshipped God every day with his family. He was also very generous “to those in need” – 10:2. He was also an important man in the Roman army – 10:1. The first thing I want us to see is that this is the first time we see a Gentile who received the word of God and was baptized. Therefore, this story is very important because it is about the opening of the way of salvation so that everyone who was not a Jew could enter.*)

Ore ai bae naa ena, keasita Kornelio imbaa kumok sidain kake eton eyieu nening enaipirta enkoitai enjeunoto e Yesu. Ore ai bae naibala oleng naa inchere etodua Enkai ajo keata oltau sidai naa kenyokita sii pee eisis Enkai te nkishui enye amu kejo olmalaika te 10:4 ***“Etadamua Enkai enkomono ino o enkaminino ino olng’ur.”*** Kake matisipu aajo eitu ejo ore iasat inono naa entoki ninyiang’unyie enjeunoto ino. Kake ore iasat enyena naa keitodolu ajo keata oltau sidai. Netum Enkai enkoitai pee ening ninye ilomon supati. Neaku, ore taata ebaiki ira oltung’ani supat tolkuak loo Lmaasai niasita imbaa kumok sidain kake eton eishiakino pee ining sii iyie ororei le Yesu, ning’amu. Amu, meidimayu pee einyiang’u oltung’ani leitu eiruk Yesu enjeunoto too iasat enyena. (*Another thing is that even though Cornelius was doing many good things, he still needed to hear about the way of Jesus. Also, it is clear that God saw that he had a good heart and he was trying hard to praise*

God with his life because in Acts 10:4 the Bible says, “Your prayers and gifts to the poor have come up as a memorial offering before God.” But we need to remember that the angel did not say that your good deeds could buy your salvation. His works showed that he had a good heart. God then found a way for him to hear the good news. So, today maybe you are a good person in the Maasai culture and you may be doing many good things, but it is still appropriate that you hear the word of Jesus and receive it. Because it is not possible for a person who has not believed in Jesus to buy his salvation by his good deeds.)

Enduaata e Petero o entumo tenebo ilomon oetuo - Iasat 10: 9-23. Ore ina duaata e Petero naa keata tipat oleng tina atini. Amu, keipirta **“enturuj.”** Ore embae nasipa oleng naiteng'en ina atini iyook naa inchere keidimayu pee aa ore entoki enturuj toltung'ani naa kesinya te Nkai. Amu ore te Petero naa mesinya nena ng'uesi anaa enajo inkitanapat Osotua Musana (Lawi 17). Kake eibeakenya Enkai nena kitanapat nejo meekure aa “enturuj” nena tokitin. Naa kejo sii Ilyahudi mesinya Ilgiriki netiu sii ninche anaa entoki “enturuj.” Kake keyieu Enkai neitodol Petero ajo mesipa ina amu meata Enkai olkep (Iasat 10: 34). Metaa ore ilomon supati le Yesu naa ile pooki ng'ai (Ing'orai sii Iroma 3: 29,30; Mat. 28: 18-20; 2 Pet. 3:9). *(The vision of Peter and his meeting with the visitors who came – Acts 10: 9-23 – This vision of Peter is very important in this story because it is about refusing certain things. What this story teaches us is that something that is not acceptable to people may be holy to God. These animals were not holy to Peter like the Old Testament said in Leviticus 17b. But God changed these commandments so that these things were no longer bad. The Jews also said that the Gentiles were bad and so they were like “enturuj” – something bad. But God wanted to teach Peter that this was not true because God does not have prejudice – Acts 10: 34. Thus, the gospel of Jesus is for all people. Look at these verses also: Romans 3: 29, 30; Matthew 28: 18-20; 2 Peter 3: 9.)*

Ore ina bae naa enkisoma oleng toLmaasai amu eton eata ninche ina toki naji “enturuj.” Naa kayiolo ajo keata tipat to Lmaasai. Ore inkulie katitin ebaiki neretisho tolkuak linyi kake keata sii enyamali. Amu, ore

pee eatai osirua sidai naa sapuk endaa nemeekure aa lasima pee eiturujisho iltung'ana. Neaku, kelelek oleng pee kimbung olkuak tenkoitoi nemetii eng'eno oleng aashu tenkoitoi olwuasa aashu tenkoitoi olkep. Kake ore tiatua Yesu eibelekenya Enkai ina bae metaa ore entoki naitore pooki toki naa enyorrata o enkanyit e pooki ng'ai terisoroto. *(This is a very good lesson for the Maasai because they still have "enturuj." And I know that this has meaning to the Maasai. Sometimes it may be helpful in your culture, but it also has some problems. Because when there is a large ceremony and plenty of food it is no longer necessary for people to have this attitude of "enturuj." So, it is easy for us to hold on to our culture in a way that is not wise or in a prideful manner or in a prejudiced way. But in Jesus God has changed this so that what needs to be over everything is love and respect of all people with equality.)*

Ore inkatitin kumok naa keipirta enturuj inkituak. Tena, keipirta enturuj enkanyit metaa keyieu ilewa neata inkituak endaa naitosha olmarei lenye, ebaiki nemme torrano kake ore tiatua Yesu mikias ina tenkaraki enturuj kake tenkaraki enkanyit o enyorrata ake. Naa kelimu *Intepen e Maasai* naaipirta enturuj too Imuran, toolpayiani, toolporori o toolayiok.²⁸ Kake ore enadolita nanu naa inchere ore pee eaku iltung'ana ilairukok neata enkanyit o enyorrata e Yesu tiatua oltau lenye, nemeitoki aata tipat pee eiturujishoi anaa teina oitoi oshi olkuak lo Lmaasai. Kake matisipu oleng aajo kiata enkanyit e pooki ng'ai. Keliki iyiook Bibilia pee kiyanyit intoiwuo ang, ilpayiani lang, iltung'ana ooasisho oleng te kanisa, iltung'ana kituaak, kiyanyit pooki ng'ai, o nkituak ang (Lawi 19:3; 19:32; Efeso 5: 33; 1 Iلسes. 5: 12; 1 Tim. 3:4; 1 Pet. 2: 17; 3:7). Kejo 1 Petero 2: 17, ***"Eyanyita iltung'ana pooki, entonyor ilalashera, entureita olaiguanani kitok."*** *(A lot of the times "enturuj" is about women. If "enturuj" is about respect, like when men want the women to have enough food for their family, maybe this is not bad. But in Jesus we do not do it because of "enturuj," but because of respect and love. The book, Intepen e Maasai, tells about "entruj" of the warriors, of men and their age groups and of young boys. But what I see is that when people become Christians and they begin to have respect and the love of Jesus in their hearts, it is no longer necessary that they*

have this “enturuj” like in the culture of the Maasai. Let’s be sure that we have respect for everyone. The Bible tells us to respect our parents, our husbands, our wives, people who work hard in the church, older people, and everyone – Leviticus 19: 3, 32; Ephesians 5: 33; 1 Thessalonians 5: 12; 1 Timothy 3: 4; 1 Peter 2: 17; 3: 7. 1 Peter 2: 17 says, “Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king.”)

Ore sii tiatua olkuak linyi naa ebaiki niata olkep oipirta ilkulikai tung’ana anaa iloreren aashu ilkulikai oshon. Kake ore tiatua Yesu meekure etii entoki naor iyiook amu kirisio pooki tiatua Yesu (Efeso 2: 14-22; Ilgal. 3: 28). *(Also, in your culture you may have some prejudice about other people from other tribe, but, in Jesus, there is no longer anything to divide us because we are all one in Him – Ephesians 2: 14-22; Galatians 3: 28.)*

Ore egira adamu Petero nena baa neponu lelo tung’ana ooling’uaa enkang e Kornelio. Neng’amu Petero ninche neitoomon oleng neirrag ninche ina aji (Iasat 10: 17-23). Ore ina naa keitodolu ajo kegira Petero aibeleyenya. Kegira ninye ang’amaa enkiteng’enare e Nkai naipirta olkep o enturuj (Iasat 10:28). Etodua Petero ajo eisapuk Enkai alang enatadamua apa. Kegol oleng tinikipik Enkai atua ndamunot olkuak torrok nikinkenoo isipat Enkai metaa mikiyieu nikining imbaa naasipa tenaa kepaashare nena baa nikindipa aatayiolo tiatua olkuak. Kiserian kimbung’ita nena baa musan kake ore inkatitin kumok keata Enkai enkipankata pee eparripar in-damunot torrok olkuak lang pee eiteng’en iyiook imbaa ng’ejuko sidain Enkai. *(While Peter was thinking about all these things the men from the house of Cornelius came. Peter received them and they slept in that house – Acts 10: 17-23. This shows that Peter was changing. He was receiving the teaching about prejudice and “enturuj” – Acts 10: 28. Peter saw that God was much bigger than he had thought before. It is a bad thing if we put God in the thoughts of our bad culture and close up the truth of God so that we do not want to hear the truth because it goes against what we have already learned in our culture. We are at peace with our old thoughts, but often God has a plan to destroy*

those bad thoughts from the culture in order to teach us some good and new things from Him.)

Ore taaisere nelo Petero tenebo ilkulikai tung'ana nebaya enkang e Kornelio. Ore pee einosaki Kornelio Petero ilomon neiteru Petero aliki ninche ilomon supati le Yesu. Neliki ninche ajo etara iltung'ana Yesu kake etopiuo neaku ninye Yesu olaiguenani le pooki ng'ai. (Iasat 10: 29-43). Nejo tolkereri le 43, ***“Ninye eitaikitia iloibonok le Enkai pooki shakenisho, inchere ore pooki oiruk enkarna enye netum empalakinoto oo ng'ok.”*** Kegol penyo ina walata amu meimaki enkirridunoto o enkibatisa anaa pee ejo Petero tenkolong e Pentekoste, ***“Erridutu pooki tung'ani, neibatisai pooki te intae te nkarna e Yesu Kristo, pee epalakini intae ng'ok inyi; naa ing'amumu enkishorunoto e Enkiyang'et Sinyati”*** (Iasat 2: 38). Ore enadolita nanu naa inchere ketii nena kulie anaa enkirridunoto o enkibatisa atua ina kirukoto. Etiu te nanu anaa enatejo tiai buku, “Neaku, ore enkirukoto te lelo kererin naa etiu anaa oltoo obore empiris, osarge le Yesu, enkirridu-noto, elimunoto, o enkibatisa. Ketii pooki ilo too.”²⁹ *(The next day Peter went with the men and arrived at the home of Cornelius. When Cornelius had finished speaking to Peter, telling him the situation, Peter began to tell them the good news of Jesus. Peter told them that the people killed Jesus but He rose from the dead and became the ruler over everyone – Acts 10: 29-43. Verse 43 says, “All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.” This answer is a little difficult because he does not mention repentance and baptism like he said on the day of Pentecost, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.” What I see is that the other things like repentance and baptism are included in this faith. It is like what I said in another book. “So, faith in these verses is like a bucket full of grace, the blood of Jesus, repentance, confession and baptism. They are all in the bucket.”)*

Neaku, meishiakino tinikijo ore entoki nayieu Enkai naa enkirukoto ake nemeyieu enkirridunoto o enkibatisa. Keimaki ninye enkirukoto teilo kereri kake keimaki enkirukoto te nkoitoi

naitushul imbaa kumok naaipirta enkoitoi enjeunoto anaa enatejo telalai tiaji buku naji *Inkisomaritin Naaipirta Imbaa Naatii Osotua Musana Naaret Ilairukok Pee Eriku Iltung'ana Leitu Eiruk Enetii Yesu Kristo* enkardasi 157-160. Neaku, kenare nikiruk nikirridu, neibatisai iyiook pee kitum empalakinoto oong'ok. *(Thus, it is not appropriate to say that what God wants is faith only and that he does not want repentance and baptism. He talks about faith in this verse, but he talks about faith in a way that assumes many things about the way of salvation, like I said in another book called, "Lessons About Things in the Old Testament to Help Christians Lead People Who Have Not Believed, to Jesus", page 157-160. So, it is appropriate that we believe, repent and are baptized so that we receive the forgiveness of sins.)*

Iasat 11: 1, 18 - Ore pee elo Petero Yerusalem neibalunyieki ilairukok oora Ilyahudi ombaa naipirta inaataasate tenkipirta o Ilgiriki. Ore te dukuya meshipa Ilyahudi amu etejo eshomo Paulo enkaji o Lgiriki. Kake ore pee elimu nena baa pooki nenyorraa aajo kesipa, nejo 11: 18, "**Ore pee ening ninche nena baa negira neisis Enkai nejo, 'Eishoo naa Enkai sii ninche Loreren enkirridunoto nayau puaan.'**" *(Acts 11: 1, 18 When Peter went to Jerusalem he reported to the Christians who were Jews about the things that happened concerning the Gentiles - or Greeks. At first the Jews were not happy because Peter said he went to the house of a Gentile. But when he told them everything, they agreed that the teachings were true and right, and they said, "When they heard this, they had no further objections and praised God saying, 'So then, God has granted even the Gentiles repentance unto life.'")*

Iasat 11: 19-21 - Ekidol tiatua kulo kererin aajo etayioloitto embata oo ltung'ana ina kisoma. Amu, kejo olkereri le tikitam, "**Kake etii kulikae lenye, iltung'ana ooling'uaa Kupro o Kirene, laa ore pee ebaya Antiokia neinosaki sii ninche Ilyunani, nelikioo Olaitoriani Yesu.**" Ore ilkulikae neliki Ilyahudi ake (11: 19). Neaku, eton egira abulu kanisa te naipirta ina bae. Etiu anaa taata etayioloitto embata tipat pee kiliki pooki ng'ae netii ilkulikae leton meyiolo. *(Acts 11: 19-21 – We see in these verses that some of the people learned the lesson. Acts 11: 20 says, "Some of them, however,*

men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus.” Others just told the Jews – Acts 11: 19. So, the church was still growing in this matter. It is like that today because some have come to know the importance of telling all people, but there are others who still have not learned (this.)

Matisipu Ilgalatia 2: 11-14 amu keibung'akino o mbaa naatii ena kisoma. Ore eton eitu eponu Ilyahudi kegira Petero anya endaa tenebo Ilgiriki, kake ore pee eponu Ilyahudi nekepari Ilgiriki amu keure Ilyahudi. Ore tina rishata keeta tipat oleng tininya endaa tenebo oltung'ani. Keitodolu enchula nalulung'a. Neaku, kenyokita Petero aitodolu ina shula ng'ejuk tiatua Yesu amu kegira anya endaa tenebo Ilgiriki.³⁰ Kake ore enyamali naa inchere ore pee eponu Ilyahudi netum enkuretisho nekepari Ilgiriki. *(Let's look at Galatians 2: 11-14 because these verses are connected to the things in this lesson. Before the Jews came, Peter was eating with the Gentiles, but when the Jews came he withdrew from the Gentiles because he was afraid of the Jews. In those days it was a very significant thing to eat food with someone. It showed complete fellowship. So, Peter was trying very hard to show this new kind of fellowship in Jesus because he was eating food with the Gentiles. But the problem was that when the Jews came, he got scared and withdrew from the Gentiles.)*

Neaku, kidol tene ajo eton eitu esipu ajo kerisio pooki ng'ai too nkonyek Enkai. Eton eeta enkuretisho to ltau lenye enaipirta ina bae. Keure enajo ilkulikae aashu olkuak lenye alang enajo Enkai. Ore ina bae naa sapuk oleng amu ore entoki nabatat iyiook oleng inkatitin kumok naa tinikiure enajo ilkulikae alang enajo Enkai. Kenare nikinyor iltung'ana pooki terisoroto hoo duo nemeshipa iltung'ana ootii atua olkuak lang. Amu, eyieunoto Enkai ina. Kejo ena buku o Lgalatia 3: 28, "**Meitokini aata Olyahudi anaa Olyunani, orrindik arashu ololakuno, olee arashu eng'oruoi; irara pooki nabo tiatua Kristo Yesu.**" *(Therefore, we see that he had not yet understood that all people are the same in the eyes of God. He still had fear in his heart about this matter. He was more afraid of what others would say or what the culture would say than what God says.*

This is a very important matter because one thing that makes us fall many times is if we are afraid of what others say more than what God says. We should love all people equally even though the people in our culture may not be happy about it. Because this is the will of God. The book of Galatians 3: 28 says, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.)

Ore ai bae naa inchere ore pee eas Petero ina naa ketiu anaa kulikae omon oopaashari ooji supati. Amu, ore pee ekepaa Petero Ilgiriki etiu anaa kejoito lasima pee esuj ninche olkuak loo Lyahudi pee eaku ilairukok. Neaku, ina pee eisikong Paulo ninye oleng nejoki Petero, **"Ira iyie Olyahudi inoti, naa nele iyie olotie olkuaak loo Loreren, nimitiu anaa Olyahudi. Oo naa pee ijo aaraki Loreren metotituo anaa Lyahudi?"** (Ilgal. 2: 14). Neaku ore ina oitoi e Petero naa kegilunore ilomon supati oipirta iltung'ana pooki inchere kerisio too nkonyek Enkai. Naa mme lasima pee eaku Olgiriki Olyahudi pee eaku olairukoni le Yesu. Metaa ore taata mme lasima pee eaku Olmaasani Olashumpai pee eaku olairukoni aa inchere mme lasima pee esuj olkuak loo Lashumpa pee eaku olairukoni le Yesu. *(Another point is that when Peter did this it was like he was advocating another gospel rather than the good news. Because, when he withdrew from the Gentiles it was like he was saying they must follow the Jewish culture in order to become Christians. This is why Paul rebuked him so hard and said, "When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, 'You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish Customs?' " – Galatians 2: 14. So, this way of Peter went against the good news about, all people being equal in God's site, and that it is not necessary for a Gentile to become a Jew to become a Christian. So, for example, today it is not necessary for a Maasai to become an American (or like a white person) to become a Christian. In other words, it is not necessary for him to follow the culture of the white person to become a Christian.)*

Matisipu sii ajo ore pee eas Petero ina nesuj ninye ilkulikae anaa enalimu Ilgalatia 2: 13. Neaku, ore pee mesuj oltung'ani obo

esipata naa keidimayu pee ebatata ilkulikae kumok. Tenkitanyaanyukoto, ebaiki nebatata olupastai neitoki aabatata iltung'ana kumok te kanisa enye amu kegira ninche aaduaaya ninye amu etejo pooki oltung'ani otayiolo ororei le Nkai. Neaku, maibung'a enkoittoi esipata aakurraki pee mikiaku shakenisho torrongo too lkulikae. *(Let's understand also that when Peter did this others followed him like Galatians 2: 13 says. So, when one person does not follow the truth it is possible for others to fall. For example, maybe a pastor falls and then many people in the church fall because they were looking at him as a man who knows the word of God. So, let's hold on to the way of the truth firmly so we do not become a bad witness to others.)*

Iasat 13: 44-48 - "Ore tenkolong e sabato natusujua ina, peno eitu etumokino ine enkanasa nalulung'a aaning ororei le Nkai. Kake, ilo orere ake etoduaa Ilyahudi, Neigany olom, neishankarru nena naatejo Paulo, nemor Enkai. Neuro Paulo o Barnaba aashirraki, nejo, 'Keishiaakino naa intae eiteraki aaliki ororei le Nkai. Kake ore amu itanang'aitie, nitoduaa oopeny inchere meishiaakino intae enkishui nemeish, ng'ura kipuo iyiook enetii Loreren. Amu ina doi eitanapa iyiook Olaitoriani, ajoki, 'Aaitaa iyie ewang'an oo Loreren, peyie iyau iyie enjeunoto o metabaiki ineeiting'ie enkop,' Ina ake etoning'o loreren, neng'ida oleng, neisho ilo rorei le Nkai enkisisa: ore lelo oogelakino enjeunoto neiruk."

Kidol tiatua kulo kererin aajo etusuja Paul ina kipankata nikitejo inchere etang'asa aiteng'en Ilyahudi (Anaa enatejo Yesu te Matayo 10: 5). Kake ore pee eany Ilyahudi nelo Paul aiteng'en Iloreren (Ilgiriki). Ing'orai 1 IIsesalonike 2: 15-16 pee idol ajo menyori Ilyahudi ina oitoo o metaba anaa nemitiki Paulo o lkulikae pee eliki iloreren ilomon supati. Neshipa Ilgiriki oleng tenkaraki etejo Paulo ketaa keiteng'en ninche. Ing'orai sii Iasat 18: 6; 28: 28. Kake ore te sipata eton kidol Paulo egira aiteng'en Ilyahudi tenelo amanaa inkanisani. Ore te dukuya naa Messia (Yesu) ina wang'an oo Loreren anaa enalimu Isaya 49: 6 kake ore tiatua kulo kererin eimaka Paulo anaa ninche egira aimaki. Keeta ina bae tipat oleng

amu kesipa era Messia ewang'an kake kira sii iyiook ewang'an enkop. Naa kenare nikipuo aaliki pooki ng'ai ilomon supati le Yesu.

Ebaiki nenoto Ilyahudi engoro amu ketii Ilgiriki kumok oogira aanyorraa ilomon le Yesu. Ore sii pee ejo Paul to Iasat 13: 39, "... **naa te ninye eoruni ntiyot pooki ng'ae oiruk ninye, neikenakini esupatisho te Nkai nemetum too nkitanapat e Musa,**" naa ebaiki nemenyor ina kirooto amu etejo ore enjeunoto naa keipirta Ilyahudi ake kake ore te sipata naa keipirta pooki ng'ae oiruk.³¹ (*Acts 13: 44-48 – "On the next Sabbath almost the whole city gathered to hear the word of the Lord. When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying. Then Paul and Barnabas answered them boldly: 'We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. For this is what the Lord has commanded us: 'I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.' We see in these verses that Paul followed the plan that we talked about; that is, he first taught the Jews like Jesus said in Matthew 10: 5. But when the Jews refused he went to the Gentiles (or Greeks). Look at 1 Thessalonians 2: 15-16 so that you will see that the Jews did not like this way so much so that they prevented Paul and others from telling the Gentiles the good news. The Greeks were very happy because of what Paul said, **that he would now teach them.** Look also at Acts 18; 6; 28: 28. But, in reality, we still see Paul teaching Jews as he goes around the towns. First of all, Jesus the Messiah was the light to the Gentiles like Isaiah 49: 6 tells us, but in these verses Paul is saying that they are the light. This has a lot of significance because it is true that the Messiah is the light, but it is also true that we are the light of the world. And we should go and tell everyone the good news of Jesus. Maybe the Jews were very angry because there were many Greeks who were receiving the good news. Also, when Paul said in Acts 13: 39, "... Through him everyone who believes is justified from everything you could not be justified from by the law of Moses" maybe they did not like this because they thought that salvation concerned the Jews only, but in reality, it concerns everyone.)*

Neaku, matadamu aajo ore ilomon supati naa keipirta pooki ng'ae. Naa kenyor Enkai pooki tung'ani nemeyieu obo oimin. *(So, let's remember that the good news is about everyone. God loves everyone and does not want even one to be lost.)*

Iasat 14: 1, 15-17, 27 - Ore tiatua kulo kererin kidol Paulo egira aiteng'en Iloreren. Tadamu ajo ore Paulo naa olkipaaret too loreren anaa enatejo ninye to Lgalatia 2: 8. Ore pee eshuko ninye, **"Neiturrur esirit tenebo, neinosaki nena pooki naataasishore Enkai ninche, ina nataboloko loreren enkoitoy e nkirukoto"** (Iasat 14: 27). *(Acts 14: 1, 15-17, 27 – In these verses we see Paul teaching the Gentiles. Remember that he was an apostle to the Gentiles as Galatians 2: 8 tells us. When they went back, "...they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles" – Acts 14: 27.)*

Iasat 15: 1-41- Ore ina bae naipirta Iloreren aashu Ilgiriki naa sapuk oleng. Eton eitu eishunye ina nyamali ina rishata anaa enikidolita tiatua 15: 1, 2. Ore tina tumo te Yerusalem eimaki ina bae tenguton. Nejo Petero, **"Ore Enkai nayiolo iltauja, neaku shakeni te ninche aisho Enkiyang'et Sinyati, anaa enapake naishoo iyiook; neitu epik olgelati arish iyiook o ninche, neituku iltauja lenye te nkirukoto"** (Iasat 15: 8, 9). Neaku, ore tenkaraki eiputa Enkiyang'et Sinyati ninche te nkoitoy nanyaanyukie Ilkipaareta le Yesu neibalayu ajo etang'amua Enkai ninche. Naa etaasa Enkai ina ata hoo eitu emurati aashu eitu esuj olkuak loo Lyahudi. Nyenorraa ina olong kanisa pooki ajo etang'amua Enkai iloreren (15: 28, 31). Kenare nyenorraa sii kanisa taata ajo kerisio iltung'ana pooki too nkonyek Enkai naa keyieu Enkai neiruk pooki ng'ae, neirridu, neibatisai pee etum enjeunoto. *(Acts 15: 1-41 – The point here, about the nations or the Greeks, is very important. The problem was not finished as we see in chapter 15: 1, 2. In this meeting at Jerusalem they discussed this matter in depth. Peter said, "God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He*

made no distinction between us and them, for he purified their hearts by faith.” So, because the Holy Spirit filled them in the same way as the apostles of Jesus, it became clear that God received them. God did this even though they had not been circumcised. In other words, they had not followed the Jewish culture. The church then agreed on that day that all people were the same in God’s eyes and that God wants everyone to believe, repent, and be baptized to receive salvation.)

Iasat - 18: 6-8 - Enyaaka Paulo atem aliki Ilyahudi o Giriki ororei le Nkai te Korintio kake meyieu Ilyahudi neng'amaa. Neaku, enkata e are pee ejo Paulo, "**Ore ebaiki taata iltung'ana loo Loreren alo enetii**" (Acts 18: 6). Ore ti ai rishata etejo sii neijia - Iasat 13: 46. Nebik Paulo te Korintio olari obo onusu egira aliki ninche ororei le Nkai amu etiaka Olaitoriani ninye te nkidetidet, "**...kumok iltung'ana laainei tena anasa**" (Acts 18: 10). Etejo olang'eni obo enaipirta ilo rorei oji "iltung'ana" ("*Laos*" te nkutuk o Lgiriki) inchere ore oshi naa keesishore ilo rorei pee eimaki Israel kake ore tene kegira aimaki sii Iloreren. Neaku, keitodolu ajo ore tiatua Iloreren ketii sii Iltung'ana le Nkai.³² Netum Paulo enkilejilej tenkaraki ina kidetidet nebik teine aliki iltung'ana ilomon supati. Ore inkulie katitin kitum enyamali tenkaraki elikioroto o rorei le Nkai kake ore pee kiomon nikisilig Enkai ketum ninye enkoitoi pee eilejilej iyiook. (Acts 18: 6-8 – Paul again tried to proclaim the word of God to the Jews and the Greeks (or Gentiles) at Corinth, but the Jews did not want to receive the word. So, this is the second time that Paul said, “From now on I will go to the Gentiles” (Acts 18: 6). At another time he said this very same thing – Acts 13: 46. Paul stayed in Corinth for a year and a half sharing the word of God with them because God had told him in a dream, “...because I have many people in this city” (Acts 18: 10). One scholar said about the word “people” that it is usually used to speak of the people of Israel, but in this context it is also talking about the Gentiles. This shows that even among the Gentiles or nations there are “people of God.” Paul was encouraged because of this dream and stayed there sharing the good news with them. There are times when we have problems because of the word of God, but when we pray to God and trust Him He finds a way to comfort us.)

Iasat 21: 17-26, 28 – Ore pee elimu Paulo shakenisho naipirta enataasa Enkai tiatua iloreren neshipa lelo arikok. Kake keure sii lelo tung'ana oosujita inkitanapat te nkoitoi narrish oleng. Neaku, eitanapa Paul pee esuj enkitanapata naipirta sinyatisho tiatua olkuak loo Lyahudi pee meilepilep Ilyahudi aajo mesujita inkitanapat Enkai. Kesujita Paulo enatejo ninye to Lkorintio le dukuya 9: 20. Ketii embae nabo nayieu nikidamu naipirta ina naa inchere pee kirrip nena baa sidain tiatua olkuak nimikinturraa pesho. Kake ore kuna baa naagilunore enkoitoi e Yesu nikipal. *(Acts 21: 17-26, 28 – When Paul witnessed about what God had done among the Gentiles these Christians were happy. But those who were very strict on following the law were afraid. So, they commanded Paul to follow the law concerning holiness in the Jewish culture. They did this so the Jews would not complain saying that Paul was not following the commands of God. Paul was following what he said in 1 Corinthians 9: 20. Let's remember that we do not need to get rid of the good parts of the culture but protect them. But we need to stop the things in the culture that go against the word of God.)*

Iasat - 26: 17, 18, 20, 22, 23 - Kegira Paulo airorie Agripa aliki ninye enaipirta enkibelekenyata enye pee eaku olairukoni le Yesu. Nelimu ajo eibalakinye Ilyahudi tenebo Iloreren pee eirridu. Nelimu enaipirta sii Yesu oibalakinye "ewang'an il-tung'ana o loreren." Naa ore pee ejo "iltung'ana" kegira aimaki Ilyahudi. *(Acts 26: 17, 18, 20, 22, 23 – Paul is speaking with Agrippa about how he needs to repent and become a Christian. Paul says this has been revealed to both Jews and Gentiles so they would repent. He also told him about Jesus who proclaimed the light to the Gentiles. When he says “his own people” he is talking about the Jews.)*

Iasat - 28: 28 - Kegira Paulo aliki iltung'ana ororei le Nkai etii ninye korokoroni. Nejo, "**Entayioloitoo naa intae inchere, ore ena jeunoto e Nkai, eirriwakaki Loreren; ekeining'u ninche.**" Ore ina naa keitululung embuku o Iasat pooki inchere ore ilomon supati naa keipirta pooki ng'ae. Kaa damunoto eeta kanisa ang? Keeta sa olkep oipirta ilkulikae lemetiu anaa iyiook? Kaa kipankata esidai

te kanisa naitodolu ajo ore ilomon supati naa keipirta pooki ng'ae? (Acts 28: 28 – Paul is proclaiming to the people the word of God while he is in jail. He said, “Therefore I want you to know that God’s salvation has been sent to the Gentiles, and they will listen!” This summarizes the whole book of Acts by saying that the good news is about everyone. **What kind of thinking does our church have? Is there prejudice about others who are not like us?**)

IROMA (Romans)

Iroma 1: 5, 6 - Kegira Paulo tele kereri aimaki Yesu o enkipototo enye te ninye, nejo, **"laa ninye kinotie iyiook empiris o kipaaretisho nikiyaunye enkirukoto naning'isho too loreren pooki te nkaraki enkarna enye, nitii sii intae ilooipotoki tenebo ninche entaa le Yesu Kristo."** Kindipa aaimaki inchere ore Paulo naa olkipaaret too loreren (Ilgalatia 1: 15; 2: 2, 7-9; 1 Timoteo 2: 7). Neaku, kelimu sii Paulo tene. Naa kegira aiteng'en iloreren pee eiruk nesuj enkoitoi Enkai. (Roman 1: 5 – Paul is talking in this verse about his calling by Jesus. He says, “Through him and for his name’s sake, we received grace and apostleship to call people from among all the Gentiles to the obedience that comes from faith. And you also are among those who are called to belong to Jesus Christ.” We have already talked about the fact that Paul was the apostle to the Gentiles – Galatians 1: 15; 2: 2, 7-9; 1 Timothy 2: 7. Paul also says it here. He is teaching the Gentiles that they should believe and follow the way of God.)

Iroma - 1: 13, 16 - Ore tene kidol ajo ore eseshata e lelo tung'ana ootii Roma naa Ilgiriki (aashu iloreren). Neaku, etang'amutua Iloreren ilomon supati oleng o metaba anaa neeku keata ninche kanisa natii Iroma. Nelimu to lkereri le 16 ajo ore lelo omon supati naa keipirta Ilyahudi o Loreren. Neaku, keipirta pooki ng'ai. Amu ore pee ejo Iloreren naa kegira aimaki iltung'ana pooki leme Ilyahudi. (Romans 1: 13, 16 – Here we see that most of the people at Rome were Gentiles. So, many Gentiles received the good news until they had their own church at Rome. Verse 16 says that the good news is

about Jews and Gentiles. So, it is about everyone. When it speaks of Gentiles, it is referring to all people who are not Jews.)

Iroma 3: 9-20 - Ketii Ilyahudi o Loreren pooki abori engolon oong'ok nemeidimayu pee eitajeu ate te sujata oo nkitanapat (Iroma 3: 20). Kake eton etii osiligi tenkaraki Yesu Kristo. Ore tenkaraki ninye naa keidimayu pee etum pooki ng'ae esupatisho (Iroma 3: 22-26). Ore Yesu naa oltung'ani oisho iyiook elakunoto amu ore oltung'ani lemeyiolo Yesu naa ketii atua sinkaisho anaa enalimu ele kereri o sii Lgalatia 3: 22. *(Romans 3: 9-20 – Both the Jews and the Gentiles are under the power of sin and so it is not possible for them to save themselves by following the commandments – Romans 3: 20. But there is still hope because of Jesus. Because of Jesus it is possible for everyone to receive righteousness – Romans 3: 22-26. Jesus is the one who gives us freedom. The one who is not in Jesus is enslaved like this verse says -- see also Galatians 3: 22.*

Iroma 3: 29, 30 - Kejo Paulo tiatua kulo kererin, "**Anaa ketaa Enkai ke Nkai oo Lyahudi ake? Ai mme Enkai ninye oo Loreren sii ninche leme Ilyahudi? Ee pae, enoo Loreren sii ninche. Amu nabo Enkai, naa ninye oitusupat iloo-murata te nkitanapata e nkirukoto enye o lelo lemumurata te nkirukoto enye.**" Kesipa era Enkai nabo ake, ata tenaa keeta ninye inkulie arn tiatua iloshon oopaasha eton era ninye nabo ake. Naa keitajeu pooki tenkirukoto te risioroto. Kesipa ebaiki nesuj iltung'ana ooje inkitanapat enyena tolkuak kake meitajeu ninche ina amu kepong'ori ake nemetii enjeunoto atua enkitanapata ake. Kake ketii enjeunoto atua Yesu tenkaraki osarge lenye teneiruk oltung'ani Yesu. Neaku, metii erishata olkep katukul amu keitajeu Enkai pooki tenkirukoto. Matadamu aajo ore tenkaraki meitajeu iyiook esujata oo nkitanapat kenare nikipuo aaliki iltung'ana pooki enaipirta enkirukoto e Yesu pee eiruk neirridu neibatisai menoto enjeunoto. Naa matadamu sii ajo ore entoki naata tipat naa enkirukoto alang tenemurata oltung'ani aashu tenemumurata. Amu, ebaiki kemurata oltung'ani oje to sesen kake memurata oltau lenye tenkirukoto. Neaku, kaa nabo naata tipat alang enkae? Ing'orai

Iroma 2: 27. (Romans 3: 29, 30 – Paul says in these verses, “Is God the God of the Jews only? Is he not the God of the Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.” It is true that there is only one God, even though He has other names among the nations, He is still one. So, all are equally saved through faith. It is true that a certain people may follow their cultural laws, but this will not save them because they make mistakes and there is no salvation in the law by itself. But there is salvation in Jesus because of his blood, if one believes in Him. Thus, there is no room for prejudice because God saves everyone through faith. Let’s remember that because following the way of the commandments does not save us, we need to go and tell all people about faith in Jesus so they will believe, repent, and be baptized and so be saved. Let’s also remember that faith is more important than whether someone has been circumcised or not. Therefore, which is most important? Look at Romans 2: 27.)

Iroma 4: 12, 16, 17 - Ore inkera e Abraham naa lelo pooki oata enkirukoto e Abrahamu. Metaa keipirta Ilyahudi teneiruk Yesu neipirta sii Iloreren teneiruk Yesu. Neaku, era ninye "menye iyiook pooki. Anaa enatisiraki aajo, 'Aaitaa nanu iyie menye loo loreren kumok' " (Iroma 4: 16, 17). Neaku, keipirta ina kisiligata aashu olning'o oimaka Enkiteru-noto 12: 1-3. (Romans 4: 12, 16, 17 – *The children of Abraham are all those who have the faith of Abraham. So, it is about both Jews and Gentiles if they believe in Jesus. “He is the father of us all. As it is written: ‘I have made you a father of many nations’ ” - Romans 4: 16, 17. This is about the covenant that Genesis talks about in Genesis 12: 1-3.*)

Iroma 10: 12-15 - Mepaasha oleng kulo kererin. Metaa ore Ilyahudi o Ilgiriki naa keeta Olaitoriani obo oitore ninche. Naa ore pee eipot enkarna e Yesu aa inchere keiruk neitajeu. Netii sii enkirridunoto o enkibatisa tenebo ina kirukoto (Iroma 6: 1-3; 2: 4, 5). (Romans 10: 12-15 – *These verses are not all that different. The Jews and the Gentiles have one Lord that is over them. When they call on the name of Jesus and believe they will be saved. Also, repentance and baptism need to be with this faith – Romans 6: 1-3; 2: 4, 5.*)

Romans 15: 8-12, 16-20 (Ing'orai sii Olkerempe le Nkai 117: 1)
- Kegira Paulo adamu ilo ning'o le Abraham inchere kemayian Enkai Ilyahudi netum sii Iloreren emayianata neisis ninche Enkai tenkaraki ina. Neesishore Enkai Yesu pee eaku emayianata nalulung'a metaa keisis neiruk Enkai sii Iloreren pee edol ina. Etaa sii Paulo olaisiaayiani le Kristo anaa enajo Iroma 15: 16, "... **mataa olaisiaayiani le Kristo Yesu too Loreren naa esiaai o Lapolosani lo rorei supat le Nkai, pee eaku Iloreren olasar ong'amunoyu, oitukuoki Enkiyang'et Sinyati.**" Neaku, keyieu Enkai neaku iltung'ana oo mpukunot pooki "olasar ong'amunoyu oitukuoki te Enkiyang'et Sinyati." (*Romans 15: 8-12, 16-20; Psalm 117: 1 – Paul is remembering the covenant with Abraham that God would bless the Jews and that the Gentiles would praise God because of this. God used Jesus to become a complete blessing so that the Gentiles would praise and believe when they saw this. Paul also became a minister of Christ as Romans 15: 16 says, "...to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit."*)

Iroma 16: 4 - Meisisi Yesu amu keimaki Paulo tene inkanisani oo Loreren. Metaa ore tina rishata ketii inkanisani esiana naje. Mikiyiolo aajo kera aja kake ebaiki netii inkumok. Neaku, ore pee kisilig Enkai niking'iri naa keidimayu pee ebulu inkanisani tiatua Iltung'ana pooki oo loreren aa inchere iltung'ana pooki lena kop. (*Romans 16: 4 – Praise the Lord because Paul talks here about churches among the Gentiles. So, at this time, there were a certain number of churches among the Gentiles. We don't know the exact number but there may have been many. So, if we trust God and are patient, it is possible that churches will grow among all the people of the nations; that is, the world.*)

Iroma 16: 25, 26 - Etejo Paulo, "Metaa taata enkisisa ene ilo oidim aitagolo intae anaa enatejo te ilo rorei lai supat o te likioroto e Yesu Kristo, o enatiu embolunoto eina naisudoro apa too lporori ootulusoitie apa moitie, netabolokoki taata, ore

tiatua ilkigerot le naibon, neitayioloki iloreren, te risioroto e nkitanapata e Nkai oo ntarasi pee eyau e nkanyit e nkirukoto. Metaa ene Nkai ang enkitoo ntarasi, tiatua Yesu Kristo. (Esai)." Ore embae nabo naisudoro naa inchere ina bae naipirta Iloreren metaa keishiakino ninche enjeunoto anaa Ilyahudi. Meisudoro telulung'ata amu ore eiteru tina rishata e Abrahamu keibala ajo keyieu Enkai nemayian iloreren te ishoi e Abrahamu. Nelimu sii loibonok le Nkai ina bae. Kake meibala telulung'ata ajo kaji eikununo ina bae. Kake ore pee elotu Yesu o erishata e kanisa neibalayu ajo era iltung'ana nabo tiatua Yesu. Meeta enepaa-share tenaipirta enjeunoto. Keyieu Enkai neiruk iltung'ana pooki nesuj enkoitoy enye metaa keirridu, neibatisai, nesuj enkoitoy e sinyatisho, neisilig empiris Enkai anaake. Keimaki sii Paulo ina bae te Efeso 3: 6-13; Ilkolosai 1: 26-29. *(Romans 16: 25, 26 – Paul said, “Now to him who is able to establish you by my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery hidden for long ages past, but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey him – to the only wise God be glory forever through Jesus Christ! Amen.” One thing that was hidden was the matter concerning the Gentiles or nations, that is, that salvation was also for them as it was for the Jews. It was not completely hidden because from the time of Abraham it was clear that God wanted to bless the nations through the descendents of Abraham. The prophets also spoke of this. But it was not clear exactly how this would come to pass. When Jesus came and the church started, it became clear that all are one in Christ. So, there is no difference, as far as salvation is concerned. God wants all people to believe and follow his way – to repent, be baptized, follow the way of holiness, and trust God’s grace every day. Paul also talks about this in Ephesians 3: 6-13 and Colossians 1: 26-29.)*

ILKORINTIO *(Corinthians)*

1 Cor. 1: 20-25 - Ore osalaba le Yesu naa keipirta Ilyahudi o loreren. Metaa keipirta pooki ng'ae. Ketii iltung'ana lemeshilaa osalaba kake ore te sipata etii engolon o ng'eno sapuk atua osalaba. Amu, eibeleyenya Enkai enchalan metaa engolon. (1 Corinthians 1:

20-25 -- *The cross of Christ is about the Jews and the nations or Gentiles. So, it is about everyone. There are people who do not respect the cross, but in truth, there is power and wisdom in the cross, because God changed weakness into strength.*)

2 Ilkorintio 10: 15, 16, "Neme iyiook oopuo aagiroom nena kiririkinot kiwasare enaa kulikae ootaasa kake kisilig inchiere ore nkiririkinot ang naa pee eponari enkirukoto inyi, neponari murruna ang ti atua intae. Nikitumoki ina kata aatolikioi kulo Omon Supati too nkuapi naatii te idia alo intae, nemeitokini aata enalejishoi aajo kitawasare iyiook esiaai naa kulikae ootaasa te wueji enye." Keyieu Paulo nebulu enkirukoto enye neponari sii esiai enye tiatua ninche. Ore pee easayu ina netum sii erishata pee elo inkulie wuejitin alikioo ilomon supati. Neaku, tenkitanyaanyukoto ore egira abulu enkirukoto inyi tene wueji (olkoroi cluster) naa kegira abulu sii erishata ang tiatua intae pooki tenkaraki kuna bukui. Metaa eshomo nena bukui inkulie wuejitin nemetaaniki ene. Ebaiki nelotu sii erishata pee kipuo aaliki ilkulikae oshon ilomon supati. Neaku, keloito dukuya ina kisiligata naishoo Enkai Abrahamu apa. *(2 Corinthians 10: 15, 16 – "Neither do we go beyond our limits by boasting of work done by others. Our hope is that, as your faith continues to grow, our area of activity among you will greatly expand, so that we can preach the gospel in the regions beyond you. For we do not want to boast about work already done in another man's territory." Paul wants their faith and his work among them to grow. When this happens he will have an opportunity to go to other places to tell the good news. For example, while your faith is growing here in the Olkoroi cluster our influence is also growing among the Maasai as a whole because of these books, because these books have gone to places that are not even close to here. Maybe also the time will come when we will go and tell other tribes the good news. So, the promise God gave Abraham long ago is going forward.)*

ILGALATIA (*Galatians*)

Ilgalatia 3: 8, 9, Ejo Lkigerot, 'Enkai eiruko Abraham; ore enkaraki ina neikenaki Enkai ninye ajo eeta esipata.' Neijia sii etiu te intae. Ajo naa sii ake idolidolo aajo lelo ooata enkirukoto oora nkera e Abraham. Ejo Ilkigerot, ti alo Abraham, ilo tung'ani oiruko, 'Tiatua iyie emayiani Loreren pooki;' naa te lelo rorei etolikioki apa ninye eton etiooyo kulo Omon Supati. **Enkata eitodoluaki nayooki Enkai aikenaki Loreren isipat tenkaraki enkirukoto enye. Neaku ore ilooiruk pooki nemaiyiana tenebo ilo Abraham oiruko.'** (Ing'orai sii Enkiterunoto 12: 3; 18: 18; 22: 18). Ore embae naata tipat pee etum iltung'ana pooki ina mayianata e Abrahamu naa enkirukoto. Mme lasima pee esuj ilorenen olkuak loo Lyahudi. Neme lasima pee emurati pee ejeu. Kake teneiruk nelo dukuya asuj enkoitoi e Yesu naa keidip ina. (*Galatians 3: 8, 9 – “The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: ‘All nations will be blessed through you.’ So those who have faith are blessed along with Abraham, the man of faith.” See also Genesis 12: 3; 18: 18; 22: 18. The most important thing for people to receive the of blessing of Abraham is faith. The nations do not need to follow the culture of the Jews. Neither is it necessary that they be circumcised to be saved. If they believe, go forward and follow the way of Jesus, this is enough.*)

Ilgalatia 3: 14 - Kegira Paulo aimaki Yesu pee ejo, "**Paa te Kristo Yesu ebaiki emayianata e Enkai natamayiana Abraham Iloreren, neaku enkirukoto eimu ina pee king'amu iyiook enkishorunoto e Nkiyang'et natolimuoiki apake.**" (*Galatians 3: 14 – Paul is speaking of Jesus when he said, “He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive of the Spirit.”*)

Ilgalatia 3: 28, 29 – Etejo Paulo, “**Meitokini aata Olyahudi anaa Olyunani, orrindik arashu ololakuno, olee arashu eng'oruoi: irara pooki nabo ti atua Kristo Yesu**” (3: 28). Neaku,

ore tiatua Yesu king'or iltung'ana toonkonyek naapaa-sha amu kitaa iltung'ana ng'ejuko. Ore tiatua Yesu mikiata olkep tenkaraki empaashata naata oltung'ani. Ore apa tenkata e Bibilia ketii mang'atisho oleng tiatua lelo tung'ana metaa keibaro oleng. Keimaki Paulo ina mang'atisho tiatua Ilgiriki oLyahudi, nejo, ***“Amu ninye eseriani ang, olaa ninye oitaa iyiook indung'ot pokira nabo, neturoyie enapa suntai e nkiba narish iyiook...”*** (Efeso 2: 14). Ore sii tenkop Olmaasai eton etii mang'atisho tiatua Ilmaasai. Ore enedukuya, ketii mang'atisho tiatua iloshon loo Ilmaasai maate. Netuata sii iltung'ana kumok tenkaraki ina mang'atisho. Eton etii enya-mali o taata. (*Galatians 3: 28, 29 – Paul said, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.” So, in Jesus we look at people with different eyes because we have become new people. In Jesus we do not have prejudice because of the difference in people. In the time of the Bible there was a lot of hatred between these people. Paul talks about this hatred and says, “For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility...” – Ephesians 2: 14. Also, in Maasai land there is still a lot of hatred. First, there is hatred between the Maasai sub-tribes. Many people have died because of this hatred. There exists even until today.*)

Kejo Ilgalatia 3: 29, “Naa tinirara iltung'ana le Kristo, nirara eishoi e Abraham, nirara ilajung'ok le Enkai te risioroto eina kisiligata” (Gal. 3: 29). Neaku, idolita ajo ore iltung'ana pooki ootii atua Kristo naa era ninche inkera e Abrahamu metaa era ninche ilalashera pooki tenebo. Neitabayioki enatejo Enkai apa pee eisho Abrahamu ilo siligi ajo kemayian ninye neaku sii ninye emayianata too lkulikae. Kejo Paulo ina bae te Efeso 3: 6-13. (*Galatians 3: 29 says, “If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.” So, you see that all people who are in Christ are children of Abraham; that is, that they are all brothers together. The promise that God gave to Abraham that He would bless him and he*

would become a blessing is fulfilled. Paul actually says this in Ephesians 3: 6-13.)

Neaku, matadamu aajo kira nabo tiatua Yesu nemenare netii olkep atua iyiook. Anaata etii enyorrata narisio tiatua iyiook pooki. Kira olosho obo tiatua Yesu. Neaku, keiruk ol-tung'ani neibatisai neaku enkerai Enkai. Ore pee eas ina neaku ninye oltung'ani ng'ejuk oleng. Nemeekure esuj olkep otii olkuak. Metaa keidimayu pee eaku iloshon pooki olmarei obo tiatua Yesu neaku sii inkera e Abrahamu pooki. *(Let's remember that we are all one in Jesus and there should not be prejudice among us. There should be an equal love among us. We are one tribe in Jesus. So, people believe, are baptized and become children of God. When one does this he becomes a totally new person. He no longer follows the prejudice in the culture. So, it is possible for all tribes and nations to become one family in Jesus and all become children of Abraham.)*

EFESO (*Ephesians*)

Ile Efeso 2: 11- 22 - Ore tenkaraki Yesu osalaba lenye netijing'a eseriani atua Ilyahudi o loreren. Kake keasayu ina ake teneiruk. Ore pee meiruk ina oitoi e Yesu netoni ninche tiatua enkiba enye. Amu, ore osalaba naa keitodolu ajo kirisio pooki too nkonyek Enkai. Amu, kitaasa pooki ng'ok nikiata pooki olwuasa, nikiata pooki olkep o lom. Ore pee kipuo dukuya aaibung nena nemeing'uaa iyiook enkiba o mang'atisho. Kake ore pee kinteleiki nena pooki entonai osalaba nikirridu naa keidimayu pee elotu eseriani. Ore sii taata keidimayu pee elotu eseriani atua iloshon pooki teneiruk. Neishunye olarrabal. Kake ore pee epuo iltung'ana dukuya aaibung dini enye olwuasa lenye neton enkiba tiatua iltung'-ana. Ore te sipata keor Yesu iltung'ana kake keitutum sii ninche. *(Ephesians 2: 11-22 – Because of Jesus and his cross, peace came between the Jews and the Gentiles. But this only happens if they believe. If they do not believe, they stay in the middle of their hatred. The cross shows that all are equal in the eyes of God. We all have sinned*

and we have pride, prejudice and jealousy. When we keep going forward and hold on to our pride, prejudice and jealousy, there will always be hatred and enmity. But when we lay all of these at the foot of the cross and repent then peace can come. It is also possible today that peace can come between all tribes and nations if they believe. The fighting will stop. But, if people go forward and hold onto their religions in pride, the hatred will continue among the people. The truth is that Jesus divides people, but He also brings them together.)

Ile Efeso 3: 1-13 – "Ore enkaraki ena bae, ore nanu Paulo, oloena le Kristo Yesu te rishata inyi intae Iloreren amu ajo sii ake itoning'o enkitanapata e mpiris e Enkai naaishoki metaa eninyi intae o eneikuna pee aboloki nkisudorot e yieunoto enye, anaa enaidipa aigeroki intae too ndorropu. Ore pee isomama ena niyiolouu aajo katabaraka ayiolou embae e Kristo naisudoro, eneitu apa elikini nkera oo Itung'ana te kulikae porori anaa ena taata naibalakinyeki ilkipaareta lenyena sinyat o loibonok le enkai teina Kiyang'et, naa ena naishooki Iloreren metang'arieki enjung'ore neaku irubat osesen obo, le ncholiek eina kisiligata tiatua Kristo Yesu eimu lelo Omon Supati. Te kulo Omon Supati aaitaaki nanu olaisiaayiani te risioroto e nkishorunoto e mpiris e Enkai naaishooki nanu te ngolon enye. Nanu taa hoo nara oloti aisul too sinyat pooki, nanu eishooki ena piris, matoliki Iloreren lelo Omon supati, le nkarsisisho nemejurroyu e Kristo, naaishooki maitoduaa Itung'ana pooki eneikunari enkitabaroto e ina kishorunoto naisudoyioki apa too lporori tiatua Enkai naitayio pooki toki; inchere to rrekie le sirit eboluni taata eng'eno enye oo mpukunot kumok metayiolou laitoriak enkitoo pooki too wuejitin e shumata. Ore ena nerubare enkiguana enye oo ntarasi neitabayie ninye tiatua Kristo Yesu Olaitoriani lang laa te ninye kiaata empijan o enkitieunoto nikinyikakinye Enkai to rrekie le Nkirukoto ang tiatua ninye. Neaku ajoki intae emishalu to sina laainosieki enkaraki intae, amu ninye enkisisa inyi." Ore enayieiu nikiuloki tiatua kulo kererin naa keipirta ilo rorei otii olkereri li oudo ojo "enkitabaroto." Ore tipat eilo rorei naa keipirta enkipankata Enkai

anaa tena kisoma ena buku. Metaa kegira Paulo aimaki enkipankata Enkai apa o eloito dukuya. Ore ina kipankata naa pee etii sii iloreren osesen aashu kanisa nabo tenebo Ilyahudi. Ore taata ekiindim aatejo keeta ena bae tipat inchere pee etii iltung'ana loompukunot pooki ilo osesen obo. Naa ore pee etii ninche ilo sesen obo nejung pooki nena baa sidain natii atua Yesu aa inchere, empalakinoto oo ng'ok, osiligi, enkishui oo ntarasi, o enkipirta naipirta enkishui enye. (*Ephesians 3: 1-13 "For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles-- Surely you have heard about the administration of God's grace that was given to me for you, that is, the mystery made known to me by revelation, as I have already written briefly. In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus. I became a servant of this gospel by the gift of God's grace given me through the working of his power. Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord. In him and through faith in him we may approach God with freedom and confidence. I ask you, therefore, not to be discouraged because of my sufferings for you, which are your glory." What I want to emphasize in these verses is the word "administration" in verse nine. The meaning of this word is about the plan of God like the topic of this whole book. So, Paul is talking about the plan of God in the past and as it is going on into the future. The plan is that the Gentiles or nations will be in one body or church together with the Jews. Today, we can say this means that all people can be in one body. And if they are all in one body, they all inherit the good things in Jesus like forgiveness of sins, hope, eternal life and purpose for life.)*)

Ore apa keisudoro ina bae metaa meibala oleng kake ore taata keibala oleng ajo keishiakino tenetii iltung'ana pooki atua osesen obo. Ore enkipankata e Nkai naa pee easishore kanisa pee eitodolu eng'eno enye. Ore tiatua kanisa naa keitutum iltung'ana pooki loompukunot pooki. Anaata eitutum kanisa iltung'ana pooki aa ilkarsisi, ilaisinak, ilmaman, o lelo biot. Anaata eitutum kanisa iloshon pooki. Ore pee measayu ina naa tenkaraki enchalan ang mme tenkaraki enkipankata Enkai. (Ing'orai sii Ilkolosai 1: 24-27; Iroma 16: 25-27; Efeso 1: 9; 6: 19). Matadamu aajo ore pee eibung iltung'ana ina bae tenguton naa keyau naboisho too nkoitoi kumok tenkop pooki. *(In the past this matter was hidden but today it is clear that all people should be in one body. God's plan was that He would use the church to show His wisdom. In the church all people of all kinds are brought together. The church should bring all people together whether rich, poor, disabled, or healthy. The church should also bring together all tribes. If this does not happen, it is because of our weakness not because of the plan of God. Look at Colossians 1: 24-27; Romans 16: 25-27; Ephesians 1: 9; 6: 19. Let's remember that when people hold onto this truth in a deep way it will bring unity to the whole world.)*

ILFILUPI (*Philippians*)

Ilfilipi 2: 10, 11 - "... Neaku ore te nkarna e Yesu naa kegil pooki ng'ae kung, te shumata o te nkop o ti abori enkop, neibalunye pooki ng'ejep inchere Yesu Kristo ninye Olaitoriani, te nkitoo e Enkai Papa." Ore enkipankata Enkai naa pee emayian ninye pooki ng'ae. Neitobor kewan tedukuya ninye. Ore ina naa keipirta iltung'ana pooki te dunia. Neaku, kenare nikinyok oleng aapuo aaliki iltung'ana eton eeta erishata pee egil kung te dukuya Yesu tena kop. Ore ina bae naa keipirta pooki ng'ae ata tenaa kesujita taata ai dini. Amu ore te Nkai ketii dini nabo ake naa dini e Yesu. Naa enkoitoi Enkai ina anaa enajo Yohana 14: 6. (*Philippians 2: 10* – "... that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." *The plan of God is that everyone will bless Him and humble himself*

before Him. This is about all people in the whole world. So, we need to go forward trying hard to tell people while there is still time so they will bend their knees before Jesus here in this world. This is about everyone, even if they are following another religion, because, to God, there is only one religion and that is the religion of Jesus. This is God's way as John 14: 6 tells us.)

2 TIMOTEO (2 Timothy)

2 Tim 4: 17 - "Kake eitasho Olaitoriani te nkalo ai, naaisho nanu engolon nalimunye ororei te lulung'ata, pee etum iloreren pooki aatoning, neaku aatang'adieki enkutuk o lng'atuny." Ore pee eshalu Paulo netii Olaitoriani tenebo ninye aisho ninye engolon pee elo dukuya aliki iloreren ilomon supati. Naa idolita ajo etejo "iloreren pooki." Etonyua oleng Paulo aliki pooki ng'ae te nkolong enye nebulu kanisa oleng hoo neton etii iltung'ana kumok leitu ening ororei le Nkai. Neaku eton kiata esiai sapuk pee ening pooki ng'ae. Kake matadamu aajo ketii Enkai tenebo iyiook naa keisho iyiook engolon pee kipuo dukuya. Ore pee eimaki "enkutuk o lng'atuny" naa kegira aimaki ingolikinot sapukin oleng. Kake eton etii Enkai tenebo ninye pee eimaa nena golikinot. *(2 Timothy 4: 17 – “But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion’s mouth.” When Paul was weak God was with him giving him strength to go forward in telling the nations the good news. You see it says “all the Gentiles.” Paul worked very hard in his time to tell everyone, and the church grew, even though there were and still are many who have not heard the word of God. So, we still have much work to do in telling everyone the word of God. Let’s remember that God is with us and He will give us strength to go forward. When Paul talks about the “lion’s mouth” he is talking about the many problems he has faced and how God has delivered him. God was with him to help him pass through these problems.)*

PETERO (Peter)

1 Petero 2: 9 - Kegira Petero airorie ilairukok pooki aa Ilyahudi o Loreren, nejo, "**Irara intae olorere ogeluno, inka-sisin enkaji e nkitoo, olorere sinyati, iltung'ana le Enkai makewan, pee itumutumu aainosai inkiaasin enyena e nking'asia, oloipotuo intae entung'uai enaimin aitijing atua ewang'an enye naing'asiasho.**" Ore ilairukok pooki naa "olorere ogeluno," "olorere sinyati," "inkasisin enkaji e nkitoo," "o ltung'ana le Enkai." Ore apa Israeli naa "olorere ogeluno" kake ore tiatua Yesu kira pooki olorere ogeluno. Tisipu ajo etamayiana Enkai iyiook aita iyiook olorere sinyat pee kinosaki ilkulikae ilomon supati. Ketii kulo tung'ana atua iloshon kumok (1 Pet. 1: 1) metaa kegira Petero aliki ninche pee eas anaa Israeli apa pee eyietu iltung'ana pooki enetii Enkai. Neaku, meishiakino tiniking'amu imayianat Enkai pesho. Kake kenare niking'amu ninche te nashe nikimayian sii ilkulikae. Nikiliki pooki ng'ae neme iltung'ana lang ake. Etiu anaa apa pee emayian Enkai Abrahamu neitoki ajo keitaa sii ninye emayianata too lkulikae. *(1 Peter 2: 9 – Paul is speaking to all Christians whether Jews or Gentiles and he says, “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.” All Christians are “chosen people,” a “holy nation,” “a royal priesthood” and “a people belonging to God.” Israel was chosen, but in Jesus we are all chosen people. Think about it. God blessed us and made us a holy people so that we could proclaim to others the good news. The readers of this book were among many nations – 1 Peter 1: 1 – so Peter is telling them to do like Israel and draw people to God. So, it is not appropriate that we receive the blessings of God for nothing. We should receive them in thankfulness and also bless others. We should tell all people, not just our people - the people like us or the people of our race. It is like when God blessed Abraham and then said that He would make him a blessing to others.)*

Neaku, matonyok pee king'amu imayianat Enkai nikima-yian sii ilkulikae. Ore kulo kererin naa keipirta kanisa metaa ore kanisa

naa Israel ng'ejuk te Nkai (Ing'orai sii Ilgalatia 6: 16). Matayiolu sii aajo ore tiatua Yesu ekira iltung'ana le tipat oleng anaa iltung'ana yiolot tena kop. Kira inkera olkinki lang Yesu. Nikira pooki anaa ilapolosak amu ore taata kitii atua Yesu naa keidimayu pee kijing pooki atua Entii Enkai. Ore tenkaraki ina mme lasima pee king'oru enchunet tena kop amu kitayiolu aajo kinoto enchunet te lulung'ata tiatua Yesu. *(So, let's try our best to receive the blessings of God and then bless others. These verses are about the church; that is, the church is the new Israel of God – look at Galatians 6: 16 also. Let's also realize that in Jesus we are important people, as important as famous people in this world. We are children of our King Jesus. We are all like priests. When we are in Jesus it is possible for us all to enter into the presence of God. Because of this, it is not necessary for us to look for status in this world because we have complete status in Jesus.)*

2 Peter 3: 9 - Etejo Petero, "Meimutie Olaitoriani eitu eitabaya enkisiligata enye anaa enadamu kulikae enkimu-tioto, kake keng'iri te intae amu meyieu obo oimin, kake pee ebaiki pooki ng'ae enkirridunoto." Matadamu aajo keyieu Enkai neirridu pooki ng'ae. Ebaiki nejo kulikae keyieu Enkai neirridu embata oo ltung'ana kake mesipa ina. Keyieu iltung'ana pooki te dunia pooki neirridu neaku ilairukok le Yesu. Ketii iltung'ana oojo tenaa keeta iltung'ana ooje dini enye matapal ninche kake mesipa ina oitoi amu keyieu Enkai neirridu pooki neyieu sii neiruk pooki Enkerai e Nkai. Ing'orai sii Iroma 2: 4. Matadamu ai bae nabo naa inchere keyieu Enkai neirridu ata ilmang'ati lang. Neaku, matorrip ate pee mikitum enkiba tialo ilmang'ati lang o metaba anaa neeku mikishilaa ninche nimikiomonoki ninche pee eirridu pee etum sii ninche enjeunoto tiatua Yesu. *(2 Peter 3: 9 – Peter said, “The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.” Let's remember that God wants everyone to repent. Some may say that God just wants some of the people to repent but this is not true. He wants all people in the world to repent and become Christians. There are people who say that if a person already has a religion, then we should not bother him, but this is not true either because God wants all to repent and believe in his Son. Read Romans 2: 4. Let's remember*

another thing. God even wants our enemies to repent. So, let's guard ourselves so that we do not hate our enemies and, as a result, do not consider them enough to pray for them that they will repent and receive salvation in Jesus.)

1 YOHANA (*1 John*)

1 John 2: 2 - Kegira Yohana aimaki Yesu pee ejo, "... naa ninye olkituket loo ng'ok ang, neme nkunaang ake kake o ne nkop pooki." Keibala tele kereri inchere era Yesu olkituket loo ltung'ana pooki te nkop. Etua ninye tenkaraki iyiook amu ore tenkaraki esinyatisho Enkai naa lasima pee etii elaata oo ng'ok. Nelak Yesu te nkishui enye o sarge lenye. Keipirta sii engoro Enkai tialo ng'ok anaa enajo Paulo te Roma 1: 18. Neitajeu Yesu iyiook te ngoro Enkai tenaipirta ng'ok (Iroma 3: 25, 26; 5: 9-11). Matadamu sii ina mayianata naipirta Abrahamu te Nkiterunoto ematua e 12 amu keipirta iltung'ana pooki te nkop. Neaku, ore ina mayianata e Yesu naa keipirta iltung'ana pooki metaa etua tenkaraki enkop pooki. Kake kaji eiko pee etum iltung'ana ina mayianata tinimikipuo aaliki ninche? (*1 John 2: 2 – John is talking about Jesus when he said, “He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.” It is clear from this verse that Jesus is the atoning sacrifice for all people in the world. He died for us because the holiness of God demands a payment for sins. Jesus paid this with his life and his blood. This is also about the anger of God against sin like Paul says in Romans 1:18. Jesus saved us from the anger of God against sins – Romans 3: 25, 26; 5: 9-11. Let's remember also the blessing of Abraham in Genesis 12 because it is also about all people of the world. The blessing of Jesus is also about all people because He died for the whole world. How can people receive this blessing if we do not go and tell them?*)

EMBOLUNOTO (*Revelation*)

Embolunoto 5: 9, 10 – Ore pee eibung Yesu ilo kuoo le kerr embuku nerany ing'uesi tenebo Ilpayiani ele sinkolio,

“Kinchiaakino iyie pee idumu olpiyayati le mbuku, nibel ilmishiren lenyena. Amu kiteyieng’aki apa naa to sarge lino inyang’aka Enkai iltung’ana aitung’uaa loshon pooki, o lng’ejepa, o ltung’ana o loreren. Nintaa ninche enkitoria o lapolosak le Enkai ang, naa keyooki ninche aaitoreisho te nkop.”

Keipirta keper metaa etodua Yohana atua keper (Emb. 4: 1). Neipirta Yesu amu ninye otua anaa olkuoo le ker tenkaraki ng’ok oo ltung’ana. Einyiang’ua Yesu iltung’ana kumok loo mpukunot pooki aa Ilyahudi o Loreren to sarge lenye. Amu, keeta esile oong’ok nelak Yesu. Matadamu aajo ore iloreren naa iltung’ana pooki leme Ilyahudi. Neaku, ore enkipankata Enkai naa pee ening pooki ng’ae ororei le Nkai neiruk pee eituku Yesu iltauja lenye to sarge lenye. (*Revelation 5: 9, 10 – When Jesus, the lamb of God, took hold of the scroll the creatures and elders sang this song, “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.” This is about heaven; that is, John saw into heaven – Rev. 4: 1. It is about Jesus because He is the Lamb of God who died for the sins of the people. Jesus bought many people, both Jews or Gentiles, with his blood, because they had a debt for their sins and Jesus paid it. Let’s remember that when we say Gentiles we are talking about all people who are not Jews. It is God’s plan for everyone to hear the word of God and believe so that Jesus can wash their hearts with his blood.*)

Keimaki ina buku ina bae naaipirta iloshon pooki inkatitin naapishana Rev. 5: 9; 7: 9; 10: 11; 11: 9; 13: 7; 14: 6; 17: 15. Keimaki sii embuku e Daniel ina bae (Daniel 4: 1; 5: 19; 6: 25-27; 7: 14). Ore te dukuya etegelua Enkai Israeli pee eaku ninche “enkitoria oo lapolosak o losho osinya” (Enaidurra 19: 6). Kake ore tiatua kulo kererin kidol aajo keipirta iltung’ana loo mpukunot pooki. Metaa ore ilairukok pooki etaa ninche ilapolosak o losho osinya. Ore tenkaraki era ninche ilapolosak keishiakino pee eisis Enkai nelikioo sii ilomon oopirta Yesu. Neimaki sii Yohana ina te Mbolunoto e matua e dukuya, 1: 6 pee ejo, “...neitaa iyiook

kituaak, o lapolosak le Enkai Menye lenye, metaa enenye enkisisa o enkitoo ntarasi o ntarasi, Esai.” Keimaki sii 1 Petero 2:, 5, 9 ina bae. Ore pee eimaki “enkitoria” naa ebaiki negira adamu sii ilkererin ooling’uaa Daniel anaa Daniel 7: 22, 26, 27. (This book talks about the nations or Gentiles seven times – 5:9; 7: 9; 10: 11; 11: 9; 13: 7; 14: 6; 17: 15. The book of Daniel also talks about this matter – Daniel 4: 1; 5: 19; 6: 25-27; 7: 14. First, God chose Israel to become a “kingdom of holy priests” – Exodus 19: 6. But in these verses we see that this is about all people. So that all Christians have become a holy priest-hood, a holy nation. Then, because they are priests, it is appropriate that they praise God and tell the good news about Jesus. John also talks about this in the book of Revelation 1: 6, “...and has made us to be a kingdom and priests to serve his God and Father – to him be glory and power for ever and ever! Amen.” Peter also talks about this in 1 Peter 2: 5, 9. When he talks about the “kingdom” maybe he is thinking of the verses from the book of Daniel like Daniel 7: 22, 26, 27.)

Embolunoto 7: 9-12 – Ore te nkiting’oto keaku ketii iltung’ana ooling’uaa iloreren pooki shumata tenebo Enkai. Kejo olkereri le 9, *“Ore te siadi ena, naing’orisho, naa ng’ura, olorora kitok lemeeta oltung’ani oidim aikena, eing’uaa pooki orere, neing’uaa loshon pooki, o ltung’ana o lng’ejepa, eitashe te dukuya olorika le nkitoo o te dukuya ilo Kuoo le Ker, neishopito ilkilani naaibor...”* (Revelation 7: 9-12 – In the end there will be people from all nations in heaven with God. Verse 9 says, “After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.”)

Embolunoto 14: 6, 7 – Kejo kulo kererin, *“Naitoki adol likae malaika eipirri te mpolos o loing’ang’e, neeta lomom supati loo ntarasi olo aliki lelo oomanya enkop, pooki kop, o pooki osho o pooki lng’ejep o ltung’ana. Nejo to ltoilo sapuk, ‘Entureita Enkai ninchosho ninye enkisisa. Amu eewuo e nkiguana enye. Enteserem ilo oitobira shumata o enkop, o enaiposha o nchorroi oo nkariak.”* Ore embae naibala oleng tiatua kulo kererin naa

inchere keyieu Enkai neirridu iltung'ana pooki. Keyieu Enkai neyanyit ninye iltung'-ana pooki ootii enkop. Neyieu ninye neserem ninye iltung'ana pooki. Neyieu ninye neisis ninye iltung'ana pooki. Meibala oleng tenaa eton ebaiki pee eirridu kulo tung'ana. Kake ebaiki negira Enkai aisho ninche enkata nabo nabayie pee eirridu. Aashu tenaa meekure ebaiki pee eirridu kegira aliki ninche pee enyorraa aajo era Enkai Enkai naitobira intokitin pooki. Neitoki atum enkiguena. Etiu anaa Paulo pee ejo ore tenkiting'oto kegil pooki ng'ae kung tedukuya Yesu o Enkai (Ilfilipi 2: 10, 11). *(Revelation 14: 6, 7 – These verses say, “Then I saw another angel flying in mid air, and he had the eternal gospel to proclaim to those who live on the earth – to every nation, tribe, language and people. He said in a loud voice, ‘Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.’ ” The thing that is clear from these verses is that God wants everyone to repent. He wants all people on the earth to respect Him. He wants all people to worship Him. He wants all people to praise Him. It is not clear if there is still time for these people to repent. But it is possible that God is giving them one last time to repent. Or, if there is no longer time for them to repent, He is telling them to agree that He is God who made all things. Then they receive judgment. It is like when Paul said that everyone will bow before Jesus and God – Philippians 2: 10, 11.)*

Matadamu sii aajo etejo Yesu te Matayo 24: 14, **"Naa Kelikiori kulo omon supati lena kitoria e Nkai te nkop pooki metaa shakenisho too loreren pooki; ore ina kata nebau enkiting'oto."** Neaku, etiu anaa ore kulo kererin ootii ena buku e Mbolunoto naa keitabaya enatejo Yesu. Ore pee eimaki "ilomon supati loo ntarasi" naa ebaiki negira aimaki inchere ore ilomon le Nkai naa kedupa oleng alang olomoni oipirta ilaiguanak apa tina rishata. Amu, ore apa tenelotu enkolong einoto olaiguanani anaa Augustus neji, eiterunye erishata oolomon supati te nkop.³³ Ore ilomon le Nkai naa kebik intarasi. Neaku, matonyok pee kiliki iltung'ana pooki ilomon supati amu kelotu enkolong nemeitoki abaiki. Ore tenaipirta ilo malaika naa ebaiki netiu anaa oltung'ani oata

olkilikuai metaa keeta tipat nagut naipirta esiai ang nanarikino nikiasita.³⁴ *(Let's remember also that Jesus said in Matthew 24: 14, "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." It is like these verses in the book of Revelation are fulfilling the words of Jesus. When it speaks of the "eternal gospel" it may be implying that the gospel of God is much stronger than the gospel of the kings of that day. Because in that time when the birthday of a king came like Augustus they would say that a time of good news has begun for the world. The good news of God lasts forever. So, let's try to tell everyone the good news because a time is coming when it will be too late. Maybe the angel symbolizes a person who has the message so this has deep meaning about the work we need to be doing.)*

Embolunoto 15: 3, 4 - Nejo, "Neibung'ita nkinantani e Enkai too nkaik enye. Nerany osinkolio le Musa ilo sinka le Enkai o sinkolio lo Lkuoo le ker, ejo, 'Eikituaak naa ine nking'asia nkiaasin inono, iyie Olaitoriani Enkai Magilani, keitoriori nesipa inkoitoi inono, Olaiguanani loo lporori. Aing'ae lemeureisho neisis enkarna ino, Olaitoriani. Amu iyie ake openy osinyati. Eikipuonu nkuapi pooki aserem iyie, amu ore inkiguanat inono neidipaki aaibalunye.' " Kelimu ajo kepuonu "nkuapi" pooki aserem Enkai. Kepuonu amu etoduaa enataasa Enkai. Ore ilo sinkolio naa osinkolio le Musa o sinkolio sii lo Lkuoo le ker. Ebaiki negira aimaki ilo sinkolio le Musa te Naidurra 15: 1-18 pee emir Enkai Iltung'ana le Misiri. Kake keipirta sii Yesu amu etimira sii ninye ilmang'ati lenyena. *(Revelation 15: 3, 4, "They held harps given them by God and sang the song of Moses the servant of God and the song of the Lamb: 'Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages. Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, and your righteous acts have been revealed.'* " *This says that all nations will come and worship God. They will come because they saw what God did. This song is the song of Moses but it is also the song of the Lamb. It may be talking about the song of Moses in Exodus 15: 1-18 when God defeated the*

people of Egypt. But it is also about Jesus because He defeated his enemies.)

Ore apa tina rishata pee eiger Yohana ena buku e mbolunoto negira ilairukok aatum inkisilisiilot kumok. Neaku, ore ilo sinkolio naa keeta osiligi oleng ajo kemir Enkai ilmang'ati lenyena pooki amu era ninye Enkai magilani. Kenare nikiliki iloshon pooki enaipirta Enkai pee eserem ninche ninye tenakata tena kop eton etii erishata, amu lasima pee elotu enkolong nabo pee eponu iloreren pooki aasis Enkai (Olkerempe 86: 9). Ore tena kop keiruk embata netum enjeunoto kake meiruk embata netum ninche enkiguena. *(During this time when John was writing the book of Revelation the Christians were being persecuted. So, this song is full of hope that God will defeat his enemies because He is a powerful God. We should tell all nations about God so they will worship Him now while there is still time in this world, because there will come a day when all nations will worship God – Psalm 86:9. In this world some will believe and receive salvation, but others will not believe and will receive judgment.)*

Embolunoto 21: 23, 24 - Nejo kulo kererin, ***"Ore ina anasa nemeetayie tipat enkolong aashu olapa oitawang ninye amu enkitoo e Enkai ewang'an enye naa ilo Kuoo le Ker Oltaa lenye. Naa ina wang'an enye epuoyie iloreren ore ilaiguanak neyau enkitoo enye atua ninye"*** Kegira kulo kererin aimaki Yerusalem ng'ejuk. Keimaki Isaiah ina kata apa pee etii ewang'an Olaitoriani (Isaiah 60: 19). Ore teina kata ketii iloreren o laiguanak ooiruko Enkai ine. Meekure epuoyie ninche enaimin, kake kepuoyie ewang'an Olaitoriani. Ore enkitoo oo laiguanak naa enkitanyaanyukoto naipirta imbaa sidain, engolon, o enkitoo enye. Keyau neirragie too nkejek Olaitoriani neisis ninche Enkai. Meekure eeta tipat anaa intokitin naaisiliguni. Neaku keitodolu ajo meitoki ata tipat pee eisilig oltung'ani karsisisho enye tena kop. (Emb. 22: 27; 21: 8). *(Revelation 21: 23, 24 – These verses say, “The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. The nations will walk by its light, and the kings of the earth will bring their splendor into it.” These verses*

are talking about the new Jerusalem. Isaiah talks about the time when there will be the light of God – Is. 60: 19. At this time and place there will be the nations and kings who believe in God. They will no longer have to go around in the darkness, but they will go with the light of God. When it speaks of the splendor of the kings it is an example of good things like their power and their glory. They will bring all this and lay it all down at the feet of God and praise Him. These things no longer have any significance as things to trust in. So, this shows that it no longer has any meaning for someone to trust in their wealth in this world. – Revelation 22: 27, 21:8.)

Kake ore pee eeta olaiguanani emborron neesishore intokitin enyena pee eisis Enkai neretu ilkulikae naa etiu anaa keeta tipat sii te Nkai. Kake meekure eimaki kulo kererin nena tokitin ate, amu enkitanyaanyukoto naipirta imbaa naata tipat oleng aa enkisisa Enkai o enkitoo enye. Ore teina Yerusalem ng'ejuk keaku ketii iltung'ana loompukunot pooki aa ilaisinak tena kop, ilaiguanak, o loшон pooki, tenaa eiruko ninye neishoo Yesu iltauja lenye. Ore kulo kererin naa enkitabaroto enatejo Yohana te matua 15: 4, **"Eikipuonu nkuapi pooki aserem iyie, amu ore inkiguanat inono neeidipaki aaibalunye"** (**Embolunoto**) (*But when the kings have humility and use their things to praise God and help others, it is like these things then have meaning to God. These verses are no longer talking about things themselves. They are just examples of things that usually have importance like the praise of God and his glory. In the new Jerusalem there will be people of all kinds like the poor of this world, kings, and all tribes, if they have believed in Jesus and have given Him their heart. These verses are a fulfillment of what John said in Revelation 15: 4, "All nations will come and worship before you, for your righteous acts have been revealed."*)

22: 1, 2 - Nejo kulo kererin, **"Naaitoki aitodol nanu olkeju le nkare e mpuaan, owang anaa oltotoi orukunye aing'uaa olorika le nkitoo le Enkai o lo Kuoo le Ker. Neruko aim empolos enkoitoo nalala eina anasa. Ore sii too lkekuno pokira leilo keju netii ilo shani le mpuaan tenebo o mpukunot tomon o aare oo lng'anayio lenyena. Neiu ake to lapa lelo ng'anayio lenyena: ore imbenek**

eilo shani naa ninche naaishiunye iloreren." Ore ina kata pee etii iloreren keper tenebo Enkai teina anasa ng'ejuk meekure etii emoiyian, nemetii enyamali. Neaku, teneimaki "imbenek" naa kegira Yohana aimaki ina bae. Keimaki sii Esekiel ina bae te 47: 12. Kegira ele kereri aimaki sii ilo okeri apa le Eden kake ore taata eitaa Enkai imbaa ng'ejuk katukul (Enkiterunoto 3: 22, 24). Kejo oltung'ani obo inchere keidimayu pee eipirta nena benek enkishiunoto nikitum tenkaraki osarge le Yesu. Etua ninye tenkaraki iyiook pee kitum enkishiunoto nasipa nadupa.³⁵ (*Revelation 22:1, 2 – These verses say, “Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.” In this time when the nations are with God in the new city there will no longer be sickness or other problems. So, when John talks about the leaves this is what he is referring to. Ezekiel also talks about this in chapter 47: 12. In this verse he is also referring to the garden of Eden, but now God has made all things new – Gen. 3: 22, 24. One person said that it is possible that these leaves are about the healing we find because of the blood of Jesus. He died so that we could receive true healing.*)

ENKITORIA ENKAI (*Kingdom of God*)

Ore eton eitu kinting’ie ena buku nayieue nikidamu enkitoria Enkai amu etii sii ninye tenguton atua enkipankata Enkai. (*Before we end this book, I want us to think about the Kingdom of God because this is also an important part of the plan of God.*)

Matadamu aajo ore Enkai naa olkinki - Olkerempe le Nkai 103: 19 – “Etipika Olaitoriani olorika lenye le nkitoo keper, naa enkitoria enye naitoreisho te pooki.” Neaku, matang’as aadamu aajo etii enkitoria Enkai shumata naa kebik intarasi nemeeta entoki naigusugusie ninye. Ing’orai sii 1 Intepen 29: 11-13 o Olkerempe 145: 10-13. Keitore Enkai Israel – Enkigilata oonkitanapat 33: 5; Ilarishak 8: 23; 1 Samuel 8: 7; Isaya 43: 15. Naa keitore sii Enkai enkop pooki – Olkerempe 47: 2-9; 95: 3, 4; 99: 1-5; Nkishirat 5: 19; Yeremia 10: 7-10. (*Let’s remember that God is the King – Psalm 103: 19 – “The Lord has established his throne in heaven, and his kingdom rules over all.” So, let’s first remember that God’s kingdom is in heaven and it will last forever and there is nothing that can move it. Look also at 1 Chronicles 29: 11-13 and Psalm 145: 10-13. God is over Israel – Deuteronomy 33: 5; Judges 8: 23; 1 Samuel 8: 7; Isaiah 43: 15. God is also the ruler of the whole world – Psalm 47: 2-9; 95: 3, 4; 99: 1-5; Lamentations 5: 19; Jeremiah 10: 7-10.*)

Keimaki ilkulikae kererin inchere keaku Enkai Olkinki – Isaya 24: 23; 52: 7-10; Sakaria 14: 9. Neaku, ore enatiu naa inchere eitu eisis Israeli o loreren Enkai anaa Olkinki anaa enaishiakino. Etanyaita Israeli Enkai neisis inkulie aaitin aasuj enaasita ilkulikae oreren. Nelotu enaipuk (eyararoto) te 587 B. C., inchere ilarin imiet o ntomoni isiet o naapishana eton eitu elotu Yesu. Kake kegira aaisilig ajo kelotu enkata nashuko ninche enkop enye neiteru iloreren aasis sii ninche Enkai neaku Enkai Olkinki le pooki. (*These verses talk about how God will become king – Isaiah 24: 23; 52: 7-10; Zechariah 14:9. This is concerning the fact that Israel and the nations did not worship God as king as they should have. Israel rejected God and worshipped other gods the way other people were doing. Then*

the captivity came in 587 B. C.; that is, five hundred and eighty seven years before Jesus came. But they were hoping for a time to come when they would go back to their land and the nations would worship God and He would become the King of all.)

Ore kulo kererin naa keipirta enkaji e Daudi o enkitoria enye. Kejo kebik intarasi. Kegira aimaki Messia olotu oitabaya ina kisiligata. Neaku, keeta Enkai enkipankata pee ebik enkitoria e Messia intarasi. Ing'orai **2 Samuel 7: 16; Luka 1: 32, 33; Iasat 2: 30.** *(These verses are about the house of David and his Kingdom. The say it will last forever. They are talking about the Messiah who will come and fulfill this promise. So, God has a plan that the Kingdom of the Messiah will last forever. Look at 2 Samuel 7: 16; Luke 1: 32, 33; and Acts 2: 30.)*

Olkerempe le Nkai 2: 1-12; Iasat 4: 24-28 – Kegira aimaki olkinki le Nkai aa Messia. Keitoreisho ata tenaa kegilunore ninye ilaiguanak lena kop. Nejo Enkai enaipirta Messia, “Toomonoki nanu, naa kaitaa nanu lelo oshon enjung’ore ino, naitaa ineeiting’ie enkop iwuejitin inono” (Olk. 2: 8). Naa ore pee ear iltung’ana Yesu neasayu enatejo ilo kerempe amu kejo Olkerempe le Nkai 2: 2, “Eiturrurrote ilaiguanak le nkop, neiguana lelo ooitoreisho tenebo, aagilunore Olaitoriani o ilo lenye otubukokoki eilata aaput...”. Kake ore pee epuo dukuya ilkipaareta le Yesu aalikioo ororei le Nkai neiruk ilkumok neasayu sii enatejo Olkerempe 2: 8. Ore tiatua ilo Kerempe kidol aajo keipirta enkitoria neipirta sii iwuejitin. Neaku, ore enkitoria Enkai naa keipirta enkitoria neipirta sii iwuejitin. *(Psalm 2:1-12; Acts 4: 24-28 – These verses are talking about the king as the Messiah. He will rule even if the kings of the earth fight against Him. God says about the Messiah, “Ask of me, and I will make the nations your inheritance, the ends of the earth your possession” – Psalm 2: 8. When the people killed Jesus what these verses say was fulfilled because Psalm 2: 2 says, “The kings of the earth take their stand and the rulers gather together against the Lord and against his Anointed One...” But when Jesus’ disciples went forward and proclaimed the word of God, many believed, fulfilling the prophecy of Psalm 2: 8. This Psalm*

is about a kingdom and places or lands. So, the kingdom of God is about rule and places or lands.)

Daniel 2: 36-49 – Kegira aimaki enkitoria Enkai nalotu. Neeta ninye engolon alang inkulie kitoriat. Ata Nebukadnesa etodua sii ajo eno ntarasi enkitoria Enkai – Daniel 4: 3. *(Daniel 2: 36-49 – These verses are talking about the kingdom of God to come. This kingdom has more power than the other kingdoms. Even Nebuchadnezzar saw that the kingdom of God was eternal Daniel 4: 3.)*

Daniel 7: 13, 14; 15-27 – Keimaki Yesu, enkitoria Enkai o ltung'ana le Nkai. Etejo keng'amu sii iltung'ana le Nkai enkitoria. Kegira aimaki kulo kereri inkitoriat ong'uan aa Babylonia, Medo-Persia, Greece, o Roma. Ore terishata e Yesu naa Roma oitoreisho tenkop. *(Daniel 7: 13, 14; 15-27 – These verses are talking about Jesus, the kingdom of God and the people of God. It says the people of God will receive the kingdom. This is talking about four kingdoms: Babylonia, Medo-Persia, Greece and Rome. In the time of Jesus, Rome was ruling the land.)*

Ore eton eitu elotu erishata Osotua Ng'ejuk nelotu oltung'ani oji Alexandra neiteru ninye aitore Yerusalem (332 B. C.). Ore tolari loo ntomoni ile okuni eton eitu elotu Yesu neidaikie oltung'ani oji Pompey Yerusalem (63 B. C.). Naa ole Roma apa ninye. *(Before the time of the New Testament a man came along named Alexander who ruled Jerusalem in 332 B. C. Sixty-three years before Jesus came, Jerusalem was destroyed by a ruler named Pompey. He was a Roman.)*

Neaku, ore tenkaraki ina neye osiligi le mbata Olyahudi aajo ketum elakunoto. Neiteru aasir isirat le mbulunoto (Keji apocalyptic te Kingeresa) pee eshukoki ninche osiligi. Ore ele siligi naa keipirta enkitoria Enkai kelotu te ngolon neshet enkitoria enye tenebo messiah enye neitashe tenebo. *(Because of this, many of the Jews lost hope that they would be set free. They then started to write apocalyptic material so that they could again have hope. This hope was that the kingdom of God would come with power and the king would build his kingdom with the Messiah and they would stand together.)*

Ore tina rishata e Yesu nejing ilaiteng'enak loo Lyahudi ooji Rabais (Keji Rabbinic Judaism). Neitushul kulo sirat le mbolunoto o lelo le Messia oaku olkinki. Neanyu Messia meu pee elotu alaku ninche tiatua enkitoria o Roma. Neiteru sii aimaki Enkitoria e Nkai aashu Enkitoria e Shumata. Eiruko inchere ore enkibung'ata oo nkitanapat nenyanyuk o enkibung'ata enkitoria Enkai. *(At the time of Jesus there were teachers among the Jews called Rabbis. This is referring to Rabbinic Judaism. They combined the apocalyptic material with that of the Messiah who would become king. And they waited for a Messiah to come and free them from Roman rule. They also started talking about the kingdom of God or the kingdom of heaven. They believed that obeying the law was the same as obeying the kingdom of God.)*

Ore enkilikuanata naa inchere ore teumata e kuna damu-not pooki naaipirta enkitoria Enkai o sirat le mbulunoto, o le Messia tena kop, naa kainyio ejo ninye Yesu Kristo oing'uaa oltau le Nkai. Eitu edamu ninye pee epik erekinoto kuna damunot pooki. Kake etegelua ninye olkereri ojo enkitoria Enkai neitaa empolos olkilikuai lenye neesishore tenkoitoi enye. Kesipa kegira Ilyahudi aadamu enkitoria Enkai kake eimaka Yesu ti ai oitoo neitu eiteiki ninche. *(The question was, with all these thoughts about the kingdom of God, and apocalyptic literature, and about the Messiah, what would Jesus say straight from the heart of God? Jesus did not focus on any of these ways. But He chose the concept of the Kingdom of God in a unique way and put it in the middle of his teaching. It is true that the Jews were thinking of the kingdom of God, but Jesus talked about it in another way that they did not expect.)*

Eiterua Yohana ajo ketaana enkitoria Enkai neitoki ajo sii Yesu neijia. Matayo 3: 2; 4: 17; Marko 1: 15. *(John began to say that the kingdom of God was at hand and Jesus also began to say this – Matthew 3:2; 4: 17; Mark 1: 15.)*

Nelimu Yohana ajo ore pee elotu Yesu neibatisa iltung'ana te Nkiyang'et Sinyati o tenkima. Ore ina kima naa keipirta

enkiguena. Kake ore pee elotu Yesu eitu elotu tenkiguena nagol metaa kegilunore inkitoriat. Neaku, kajo ina pee eata Yohana inkilikuanat naaipirta Yesu tenaa era ninye Messia te sipata (Matayo 3: 11, 12; Matayo 11: 1-19). *(John says that when Jesus comes He will baptize people in the Holy Spirit and fire. The fire is about judgment. But when Jesus came He did not come with a hard judgment so that He fought against the rulers or powers. This is probably why John had questions about whether Jesus was the real Messiah or not – Matthew 3: 11-12; 11: 1-19.)*

Ore enkitoria Enkai naa etii atua Yesu – Amu Yesu enkitabaroto enena damunot e Messia ilo siligi le Israel (Iroma 1: 1-6). Kake eitu enyorraa Ilyahudi enkoitoi e Yesu (Luke 4: 14-30). Ore tiatua Yesu etii enkitoria amu keata engolon namirie shetani naa keitodolu ena inchere etabawua enkitoria Enkai – Matayo 12: 28. Eteena Yesu shetani tenkeene nagol oleng – Matayo 12: 29. Ore pee eikilikuan Ilfarisayo aajoki kanu elotu enkitoria Enkai, newaliki Yesu ajoki ore enkitoria Enkai naa ketii atua ninche aashu kejo ilkulikae ang’eni emanita ninche – Luka 17: 20. *(The kingdom of God is in Jesus. Because Jesus is the fulfillment of the thoughts about the Messiah – the hope of Israel – Romans 1: 1-6. But the Jews did not agree with the way of Jesus – Luke 4: 14-30. The kingdom was in Jesus because He had power to defeat satan, so this shows that the kingdom of God had come – Matthew 12: 28. Jesus symbolically tied up satan – Matthew 12: 29. When the Pharisees asked Jesus when the kingdom of God would come Jesus answered and said that the kingdom was in them, or others say He was saying that it was **among** them – Luke 17: 20.)*

Empukunoto enkitoria Enkai - Ore tiatua Osotua Musana teneimaki enkitoria Enkai naa keimaki ajo kelotu tengolon neitore inkitoriat pooki. Kake ore pee elotu Yesu neeta ninye ai oitoi. Nelimu Luka 4: 18-19 ina oitoi. Kelotu aliki iltung’ana ilomon supati. Neishiunyie iltung’ana. Nelimu elakunoto. Neaku, ore enkitoria Enkai te ninye naa keipirta iltauja loo ltung’ana. Eitu elotu Yesu pee egilunore inkitoriat tena kop kake pee egilunore shetani oitore iltauja loo ltung’ana. Nelotu ninye anaa osinka anaa

enajo Matayo 12: 15-21 nemebuaki iltung'ana. Ing'orai sii Isaya ematua 42, 49, 52. Ore pee kisipu inkitanyaanyukot e Yesu kidol kuna baa naaipirta enkitoria Enkai. Kepaasha iltauja loo ltung'ana – Mat. 13: 1-23. Keshula iltorrok o supati metaa meidimayu pee kisipu inkatitin pooki ajo kaing'ae o supat anaa kaing'ae ora torono – Matayo 13: 24-30 tenebo 36-43 o Matayo 13: 47-52. Kake kelotu enkata nagel Enkai iltung'ana torrok o ltung'ana supati. Keiteru aa kutiti kake kebulu aaku sapuki oleng – Mat. 13: 31-35. Keeta tipat alang intokitin naata tipat oleng tena kop – Matayo 13: 44 - 46. *(The Nature of the Kingdom of God – In the Old Testament when they talked about the kingdom of God they talked about it coming in power and ruling over all the kingdoms. But when Jesus came He followed another way. Luke 4: 18-19 tells us this way. He came to tell people the good news, heal people, and tell of freedom. For Jesus the kingdom of God was about the hearts of people. Jesus did not come to fight against the rulers of this world, but against satan who rules over the hearts of people. Jesus came as a servant like Matthew 12: 15-21 says. He did not come to scream at people. Look also at Isaiah chapters 42, 49, and 52. When we understand the parables of Jesus we see these things about the kingdom of God. People's hearts are different – Matthew 13: 1-23. The good and the bad are together and often we cannot know who is good and who is bad – Matthew 13: 24-30 with 36-43 and Matthew 13: 4-52. But a time will come when God will separate the bad from the good. The kingdom begins small, but it grows into something large – Matthew 13: 31-35. It has more meaning than the important things in this world – Matthew 13: 44-46.)*

Keeta ilkipaareta le Yesu indamunot sii naaipirta enkitoria Enkai inchere kelotu Messia tengolon – Iasat 1: 6; Marko 8: 33-38. *(The apostles of Jesus were also thinking about the kingdom of God, and they were thinking that the Messiah would come with power – Acts 1: 6; Mark 8: 33-38.)*

Ore te sipata ti ai rishata kelotu enkata pee eitore Yesu tenebo Enkai imbaa pooki tengolon - Embolunoto 14: 6, 7; 14: 14-20; 17: 14; 19: 11-21; 20: 7-10. *(In reality, at another time, Jesus, together*

with God, will rule over everything with power – Revelation 14: 6, 7; 14: 14-20; 17: 14; 19: 11-21; 20: 7-10.)

Ore ina rishata etii Yesu ena kop kidol inkitoriat are – enkitoria Enkai o enkitoria e shetani nikidol aajo kegira enkitoria e shetani agilunore enkitoria Enkai, tenkitanyaanyukoto – Yesu etii ong’ata (Matayo 4: 1-11), o Yesu egira agilunore iloiriruani (Marko 1: 21-28; 5: 1-20). Kake keeta Yesu engolon naitore imbaa pooki torrok e shetani. Kelimu embuku nabo kuna baa naaipirta ina. Keeta Yesu engolon pee eishiunyie iltamueyia – Matayo 8: 14-17. Neitodolu sii Yesu ajo keeta enkidimata naitoreyie pooki toki aa inkariak, osiwuo oloing’ang’e - Yohana 2: 11; Matayo 14: 13-36; Marko 4: 35-41; Luka 5: 1-11. Neitodolu Yesu ajo keeta enkitoria pee eitabaya inkitanapat tenebo enatejo iloibonok le Nkai – Luka 4: 21; 6: 1-5; Matayo 5: 21-41. Neitodolu Yesu ajo keeta enkidimata pee epalaki iltung’ana – Marko 2: 1-12. Neitodolu Yesu ajo keeta sii enkidimata pee eitopiu ilootuata – Yohana 11: 1-44; Matayo 9: 18, 19; Luka 7: 11-15.³⁶ *(During the time when Jesus was here on earth we see two kingdoms – the kingdom of God and the kingdom of satan, and we see that the kingdom of satan was fighting against the kingdom of God. For example – Jesus in the wilderness – Matthew 4: 1-11, and Jesus fighting against the demons – Mark 1: 21-28; 5: 1-20. But Jesus has the power to control all the evil of satan. One book tells us about these things. Jesus had power to heal the sick – Matthew 8: 14-17. Jesus shows that He has the power to control everything: water, wind, and the heavens – John 2: 11; Matthew 14: 13-36; Mark 4: 35-41; Luke 5: 1-11. Jesus showed He has the power to fulfill the law and what the prophets said – Luke 4: 21; 6: 1-5; Matthew 5: 21-41. Jesus showed that He had the power to forgive people – Mark 2: 1-12. Jesus also showed that He had the power to raise the dead – John 11: 1-44; Matthew 9: 18, 19; Luke 7: 11-15.)*

Nelo dukuya enkitoria e Yesu te nkata osalaba, o mpiunoto enye – Efeso 1: 20-22; Ilkolosai 2: 15; Ilfilipi 2: 9-11; 3: 21; Iroma 1: 4; Iasat 2: 33. *(The kingdom of God goes forward in the time of the cross and his resurrection - Ephesians 1: 20-22; Colossians 2: 15; Philippians 2: 9-11; 3: 21; Romans 1: 4; Acts 2: 33.)*

Ore **olkilikuai** lena kitoria naa ilomon supati oopirta enkishui, enkeeya, o mpiunoto e Yesu (1 Ilkorintio 15: 3-8; 1 Petero 2: 21). Naa keipirta sii elakunoto o enkisulata nikiata tiatua Yesu tialo enkeeya, shetani, o ng'ok (Luka 4: 18-19; Ilhebrania 2: 14, 15; 2 Timoteo 1: 10; Ilheb. 9: 26; Iroma 6: 6). Naa keipirta sii olng'ur (Mark 1: 41; Matayo 9: 36; 20: 34). Keipirta sii enkirridunoto o enkibatisa – Iasat 2: 38; 26: 20. Keipirta sii enkirukoto tenebo enkibatisa – Iasat 8: 12, 13. Neipirta sii empalakinoto oo ng'ok – Iasat 22: 16. Keipirta sii esupatisho, enkibooroto e kewan o enkiguena nalotu – Iasat 24: 25. Naa keipirta sii ilo ning'o le Abraham o eneiko Enkai pee eitabaya ina tiatua Yesu – Iasat 3: 24-26. Neipirta sii enkibatisa tenebo enkiteng'enare – Matayo 28: 19-20. Neipirta sii enkiting'oto enkeeya – 1 Ilkorintio 15: 24, 25; Embolunoto 20: 14; Ilheb. 2: 14, 15. *(The message of this kingdom is the good news about the life, death, and resurrection of Jesus – 1 Corinthians 15: 3-8; 1 Peter 2: 21. It is about the victory we have in Jesus over death, satan, and sin – Luke 4: 18-19; Hebrews 2: 14, 15; 9: 36; 20: 34. It is also about repentance and baptism – Acts 2: 38; 26: 20. It is about baptism with faith – Acts 8: 12, 13. It is about forgiveness of sin – Acts 22: 16. It is about righteousness, self control and the judgment to come – Acts 24: 25. It is about the promise to Abraham and how God fulfilled this in Jesus – Acts 3: 24-26. It is about baptism and teaching – Matthew 28: 19-20. It is also about the end of death – 1 Corinthians 15: 24, 25; Revelation 20: 14; Hebrews 2: 14, 15.)*

Matadamu aajo eewuo enkitoria Enkai tiatua Yesu nelotu tenkata enkeeya o empiunoto enye nelotu sii tenkolong e Pentekoste kake kelotu sii tenkiting'oto – Iasat 14: 22; Matayo 8: 11; Luka 22: 29, 30; 13: 28; 23: 42, 43; Mat. 25: 31-33. Naa kelotu taata teneiruk oltung'ani aashu olmarei aashu olosho. Amu, kelotu enkitoria Enkai tiatua iltauja lenye. *(Let's remember that the kingdom of God came in Jesus in his life and at the time of his death and resurrection, on the day of Pentecost and it will come in the end – Acts 14: 22; Matthew 8: 11; Luke 22: 29, 30; 13: 28; 23: 42, 43; Matthew 25:*

31-33. *It will also come today when a person, family, or tribe believes, because the kingdom of God comes in their hearts.)*

Kainyoo esiai e nkitoria Enkai (aashu matejo "the mission" te Kingeresa) – Ore te sipata ore ina buku pooki naa keipirta ina bae. Neaku, keipirta elikioroto ororei le Nkai pee kiliki iloshon pooki (Matayo 28: 18; 24: 14). Naa pee kisuj sii enkitanyaanyukoto e Yesu anaa enajo Luka 4: 18-19. Ore enkipankata Enkai pee eibalayu enkitoria enye naa pee kiun inkanisani - Iasat 15: 22; Efeso 3: 10. Ore embae naisul naa pee eisho iltung'ana Enkai enkitoria tiatua iltauja lenye. *(What is the mission of the kingdom of God? In reality, that is what this whole book is about. It is about telling all nations the word of God – Matthew 28: 18; 24: 14. It is also about following the example of Jesus as Luke 4: 18-19 says. The plan of God is that we plant churches so the kingdom of God becomes visible – Acts 15: 22; Ephesians 3: 10. The most important thing is that people give God rule in their hearts.)*

Kaji eiko oltung'ani pee ejing Enkitoria Enkai? Kenare netoiwuoki aigil anaa enajo Yohana 3: 5 te nkare o te nkiyang'et. Nenare neirridu – Marko 1: 15; Luka 13: 1-9; Iasat 2: 37, 38. Nenare neeta emborron anaa enkerai – Mat. 18: 3; Marko 10: 15. Nenare neeta oltung'ani enkirukoto – Yohana 3: 16; 5: 24. Nenare neibalunye ng'ok enyena – Iasat 19: 18; Olkerempe 32:5; 38: 18. Nenare nikimbalunye sii Yesu anaa Olaitoriani lang – Iroma 10: 9, 10. Nanare neibatisai iyiook – Iasat 2: 38; Iroma 6: 3-8 pee kimbung'are Yesu. *(How can a person enter into the kingdom? He or she should be born again like John 3: 5 says of the water and the Spirit. He should repent – Mark 1: 15; Luke 13: 1-9; Acts 2: 37, 38. He should have humility like a child – Matthew 18: 3; Mark 10: 15. A person should have faith – John 3: 16; 5: 24. He should confess his sins – Acts 19: 18; Psalm 32: 5; 38: 18. He should confess Jesus as our Lord – Romans 10: 9, 10. He should be baptized – Acts 2: 38; Romans 6: 3-8 in order to grab hold of Jesus.)*

Matadamu aajo keesishore Enkai kanisa tenkipankata enye pee eibalayu enkitoria Enkai tiatua iltauja loo ltung'ana – Efeso 3: 10.

Ore sii kanisa naa Israel ng'ejuk – Ilgalatia 6: 16. Kake menyaanyuk kanisa o enkitoria Enkai amu keidimayu pee etii iltung'ana kanisa oogira aitaakuno anaa ilairukok kake kedol Enkai iltauja lang neyiolou ilenyena. *(Let's remember that God uses the church in His plan to make known the kingdom of God in the hearts of people – Ephesians 3: 10. Also, the church is the new Israel – Galatians 6: 16. But the church and the kingdom of God are not the same because it is possible that there are people in the church who are pretending to be Christians, but God sees our hearts and He knows his own.)*

Matadamu sii aajo ore enkitoria Enkai naa enkoitoi oo nkisilisilot – 2 Ilesalonike 1: 5; Iroma 8: 17; Ilfilipi 1: 29; 1 Petero 4: 15-19. *(Let's also remember that the way of the kingdom of God is a way of persecution – 2 Thessalonians 1: 5; Romans 8: 17; Philippians 1: 29; 1 Peter 4: 15-19.)*

Ore tiatua enkitoria Enkai anaata metii olkep – Ilgalatia 3: 26-29. *(In the kingdom of God there should not be any prejudice – Galatians 3: 26-29.)*

Kenare nikidamu sii aajo meidimayu pee elotu enkitoria Enkai tenkaraki maendeleo. Kake kelotu teneibeakenya il-tung'ana aaku ng'ejuko. Ore enkitoria Enkai naa atua iltauja lang etii. Neaku tinikipuo dukuya te maendeleo neitu eibele-kenya iltauja loo ltung'ana naa mikidol enkitoria Enkai katu-kul. Kake tenelotu enkitoria Enkai naa ekitum sii maendeleo sidai nagut oleng. Nikitum sii iltung'ana ooisiligayu pee eramat impesai nikiasishore te maendeleo. Nikitum sii iltung'-ana ooata eng'eno Enkai pee edamu imbaa ng'ejuko. Netum sii enkitieunoto pee esuj nena damunot. *(We need to remember also that the kingdom of God does not come because of development. It comes when people become new people. The kingdom of God is in our hearts. So, if we go forward with development and our hearts have not changed, we will not see the kingdom of God at all. When the kingdom of God comes, we will see good and deep development. We will find people who are trustworthy to take care of the money that we use for development. We will find people who have the*

wisdom of God to help them think of new things. They will also find strength to follow these ideas.)

Neaku, matoomon anaa Yesu pee eomon ninye ajo, **“Meeu enkitoria ino, metaasi eniyieu te nkop anaa enatiu te shumata”** – Matayo 6: 10. (So, let’s pray like Jesus when He prayed, “...your kingdom come, your will be done on earth as it is in heaven” – Matthew 6: 10.)

Matadamu sii aajo ore tenkaraki engolon Enkai kesipa enatejo Paulo to Lkolosai 1: 13, 14, **“Ninye otalakua iyiook aitung’uaa enkitoria e naimin neidurrie iyiook maape enkitoria o Inoti lenye kirotet, laa te ninye kiaata elakunoto, naa empalakinoto oo ng’ok ang.”** (Let’s also remember that because of the power of God it is also true what Paul said in Colossians 1: 13, 14, “For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins”).

ENKETING'OTO

(Conclusion)

Kitodua tena kisoma aajo eitayio Enkai iyiook tenkitanyaanyukoto enye neyieu ninye nikinchu enkishui naitodolu ajo kira iltung'ana le Nkai. Neyieu sii Enkai nikiramat intokitin pooki tena kop aaitobiraki. Kake etabatate oltung'ani neitu esuj enkitanapata Olaitoriani. Kake eton eeta Enkai enkipankata pee emayian iltung'ana. Metaa eipoto ilo tung'ani oji Abrahamu pee emayian ninye neaku sii ninye emayianata too lkulikae. *(We have seen in this lesson that God made us in His image and He wants us to live a life that shows that we are His children. He also wants us to take care of everything here on earth in an appropriate manner. Man fell and did not follow the command of God. But God still had a plan to bless people. He called a man named Abraham so that He could bless him and he could become a blessing to others.)*

Nikidol aajo etamayianishote Abraham, Isaac, Yakobo, Yoseph olkulikae tosotua Musana kake eitu ebaya ina mayian enye te lulung'ata. Naa ore to ltau le Nkai keyieu neponu pooki ng'ae airuk ninye. Kake eitu eitabaya Israel neitu esuj inkitanapat Olaitoriani tenkoitoi naishiakino. Neeta Enkai enkipankata pee elotu osinka lenye Yesu pee eitabaya ina mayianata e Abrahamu. Neisho sii ilkipaareta lenyena ina siai. Kake keeta ninche tedukuya olkep neetuo aang'enu tesiadi. *(We see that Abraham, Isaac, Jacob, and Joseph blessed others in the Old Testament, but this command to bless others was not completely fulfilled by them. The heart of God is that He wants all to come to Him and believe in Him. But Israel did not do this and they did not follow the commands of the Lord in an appropriate manner. God had a plan that His servant would come and fulfill the blessing of Abraham. He (the servant) also gave his disciples this work. At first the disciples had prejudice, but later they became wiser about this.)*

Kelelek oleng pee kiata olkep metaa ekimba ilkulikae tung'ana lemetiu anaa iyiook. Kake kitodua tena kisoma ajo kenyor Enkai pooki ng'ae terisoroto neyieu nejeu pooki. Keyieu Enkai kanisa naata iltung'ana loompukunot pooki. Neaku, kenare nikinyok oleng pee kipuo aaliki pooki ng'ae ororei le Nkai. Kenarikino teneaku kanisa enkitanyaanyukoto naitodolu ajo kerisio iltung'ana pooki too nkonyek Enkai neyieu netum pooki enkishui naiputakine aa enkishui naata tipat tena kop o enkishui nabik intarasi. *(It is easy for us to have prejudice so that we hate other people who are not like us. But we have seen in this lesson that God loves everyone the same and He wants all to be saved. God wants a church that has all kinds of people in it. So, we need to try very hard to go and tell all people the word of God. It is appropriate for the church to become an example that shows that all people are equal in the eyes of God and that He wants all to find life abundantly; that is, a life that has significance here and a life that will last forever.)*

Ore pee kimbung ina bae tenguton oleng naa keidimayu pee eretu kanisa ena kop oleng ayau osotua tiatua iltung'ana. Amu ore entoki nabo sapuk oleng naor iyiook naa olkep tenebo olwuasa lang. Ekidol oshi aajo eisidai enkoitoi olkuak lang alang ilkulikae. Kake mesipa ina oitoi. *(When we grab hold of this idea in a deep way it is possible that the church can help bring peace among people here in this world. Because one of the biggest things that divides us is our prejudice and pride. We usually think our cultural way is better than others. But this way is not right.)*

Matoomon pee eisho Enkai iyiook engolon pee kiliki iloshon pooki, ilng'ejepa pooki, iloreren pooki, ilomon supati le Yesu nikiun sii inkanisani pee etum enchipai nasipa tena kop netum sii enkishui nemeiting. Amu, kitodua sii aajo ketii enkiguena tiatua enkipankata Enkai te lelo lemesuj enkoitoi e Yesu. Kake ore te sipata meyieu Enkai obo oimin. Nenare nikiata sii iltauja oowang anaa oltau le Enkai. Neaku, matonyok pee kiomon Enkai oleng pee kitum induaat sapukin pee kiun inkanisani tiatua iltung'ana loompukunot pooki. *(Let's pray to God that He will give us strength to tell*

*every tribe, every tongue, and every nation the good news of Jesus and that we will plant churches so that people will find true happiness here on earth **and** eternal life. We have also seen that there is a judgment in the plan of God for those who do not follow the way of Jesus. But the truth is that God does not want even one to be lost. We also should have a clear heart like the heart of God. Therefore, let's try hard to pray to God fervently so we can have big plans to plant churches among all the different people of the world.)*

Kitodua tena kisoma ajo keyieu Enkai nikiretu sii ilkulikae too nyamalaritin enye anaa enataasa Yesu. Ketii inkulie baa kumok naaipirta ina bae kake mme sii duo enkipirta ena kisoma oleng pee kiimaki. Ore ina bae naa keyieu ai buku naado pee eibalayu katukul. *(We saw also in this lesson that God wants us to help others with their problems like Jesus did. There are many other matters about this, but it is not the place of this book to talk about them all. For it to become totally clear, this matter about helping others as Jesus did needs another long book.)*

Ore enabayie, matadamu nena nyamalaritin nikiimakita te nkiterunoto ena buku. Ore enedukuya kitejo ekiata olkep. Naa kaata osiligi ajo kitodua tena kisoma aajo meishiakino ina bae katukul. Amu, kerisio iltung'ana pooki nenyor Enkai pooki tung'ani neyieu nejeu pooki. Metaa keyieu Enkai neng'amu iltung'ana loo mpukunot pooki enjeunoto tiatua Yesu Kristo. *(Last of all, let's remember the problems we talked about in the first of this book. We first said that we have prejudice. I think that we have seen in this lesson that this is not appropriate at all, because all people are the same and God loves all people and wants them to be saved. In other words, God wants all people to receive the salvation that is in Jesus Christ.)*

Ekidamu oshi aajo ekira iltung'ana le tipat alang ilkulikae. Kake kitodua aajo keeta pooki tung'ani tipat toonkonyek Enkai. Tenkitanyaanyukoto, keeta tipat oltung'ani aisinani anaa sii ninye oltung'ani karsis. Ore Olkokoyoi naa keeta sii ninye tipat nanyaanyukie Olmaasani. Ore ilmaiman naa keeta tipat anaa sii

ninye oltung'ani biyoto. Neeta sii enkitok tipat anaa sii ninye olee. *(We think that we are people who are more important than others. But we have seen that everyone has significance in the eyes of God. For example, a poor person has just as much significance as a rich person. A Kikuyu has the same significance as a Maasai. A crippled person has the same significance as a person who is whole. A woman has the same significance as a man.)*

Kitejo sii ebaiki nikidamu oshi aajo eisidai olkuak lang alang ilkuaki loo lkulikae. Neaku, kitodua tena kisoma aajo ore te Nkai entoki naata tipat naa oltau ng'ejuk o enkirukoto. Tenkitanyaanyukoto, kesujita embata Olyahudi ina kata imbaa e oriong kake keimaki Paulo emurata nasipa oltau. Ore te sipata ketii imbaa sidain atua ilkuaki pooki netii sii imbaa torrok. Neaku, keyieu Enkai neitisiny ilkuaki pooki. Kesipa ebaiki netii olkuak obo oata imbaa kumok sidain kake lasima pee eeta sii imbaa naagilunore ororei le Nkai. Ore pee kimbung ina sipata oleng naa keyau osotua. Ore pee kipuo dukuya aajo ore olkuak lang naa eisidai nemetii enyamali katukul, naa keyau olarrabal. Amu, ketii olwuasa sapuk oleng atua ina damunoto. *(We also said that sometimes we think that our culture is better than others. We saw in this lesson that to God the thing that matters is a new heart and faith. For example, the Jews of that time were following things on the outside, but Paul talks about a true circumcision of the heart. The truth is that there are good things in cultures and there are also bad things. God wants to sanctify all things in the culture. It is true that there may be a certain culture that has many good things, but, for sure, they will also have some things that go against the word of God. If we truly grab hold of this truth, it will bring peace. But when we go forward saying that our culture is good and there is no problem with it, this will bring conflict. Because there is a lot of pride in this way of thinking.)*

Ore ai nyamali nikiimakita naa kitejo inchere eton eitu kisipu aajo keeta olairukoni pooki tipat oleng te nkipankata Enkai. Kake kaata osiligi ajo kitodua tena kisoma aajo ore tiatua enkipankata Enkai (Mission enye) keesishore iltung'ana pooki. Neaku keata ilairukok pooki tipat oleng tiatua enkipankata Enkai, ata tenaa

meshilaa enkop oltung'ani oje tenkaraki meeta errepet enkop. *(Another problem we talked about is that we have still not understood that each Christian has a tremendous significance in the plan of God. But I hope that we have seen in this lesson, that in the plan of God, or His mission, He uses all people. So, every Christian has a tremendous significance in the plan of God, even if the world does not believe this about a certain individual because he does not have prestige in the world.)*

Nikijo ketii ai nyamali naa inchere mikidolita enkipankata Enkai sapuk te dunia pooki. Ebaiki nikijo keipirta iyook ake aashu enkop ang ake. Kake kaata osiligi oleng ajo kitodua tena kisoma inchere keeta Enkai enkipankata sapuk oleng te nkop pooki. Naa keitore ninye imbaa pee elotu enkiting'oto anaa enayieu ninye. Kegira Enkai ayietu iloreren pooki enetii ninye. Neaku, keishiakino tiniking'amu ina kipankata Enkai nikijing atua amu ata tenaa kigilunore enkipankata enye eton elo ninye dukuya te nkipankata enye amu era ninye Enkai magilani neaku meisho oltung'ani eibok enkipankata enye. *(We said there is another problem and that is that we do not see the plan of God for the whole world. We may say that God's plan is about us and our place only. But I have hope that we have seen that God has a big plan for the whole world. He is in charge of everything so that the end will come just like He wants. God is drawing all nations to Himself. It is appropriate then that we accept this plan of God and enter into it because, even if we fight against it, He will go forward with it because He is the all-powerful God and will not let any person stop Him.)*

Ore ai nyamali nikiimakita naa inchere kitejo ore inkulie katitin kiyieu emayanata Enkai kake ore inkulie katitin mikiomon pee eretu Enkai iyook pee kiaku emayanata too lkulikae. Kake kitodua tena kisoma aajo keyieu Enkai nemayan iyook kake keyieu sii nikiaku emayanata too lkulikae. Neaku, kenare nikiomon pee eitaa Enkai iyook emayanata too lkulikae tung'ana pooki likitumore. Kelelek pee king'amu emayanata Enkai kake keyieu enyuaata sapuk oleng tinikiyieu nikimayian ilkulikae. *(Another problem we talked about is that we want a blessing from God, but sometimes we do*

not pray that God will help us become a blessing to others. We saw in this lesson that God wants to bless us, but He also wants us to become a blessing to others. So, we need to pray that God will make us a blessing to all the people we come in contact with. It is easy to receive a blessing from God, but it takes much effort for us to bless others.)

Ore enyamali nabayie nikiimakita naa inchere kitejo kidamu aajo ore enkipankata nikiata naa keeta tipat oleng alang inkulie kipankat pooki. Nikidamu aajo kidol imbaa te nkoitoy naibala. Kake ore te sipata kidolita imbaa naataana ake nimikidolita imbaa naalakua aashu imbaa sapukin telulung'ata. Kaata osiligi ajo kitodua enkipankata Enkai sapuk nikidol aajo eisidai tinikimbung enkipankata enye alang tinikisuj inkipankat ang nemeeta tipat oleng. Kesipa lasima pee kiata inkipankat kumok tena kop kake kenare netii ninche pooki abori ina kipankata sapuk Enkai. Ore pee kias ina ketum inkipankat ang enkipirta sidai oleng neretu enkipankata Enkai meshomo dukuya. *(The last problem we talked about is that sometimes we think our plans are more important than the plans of others. We think we see things clearly, but the truth is, we see things that are close but do not see the whole big picture. I have hope that we have seen the big plan of God and that it is better if we hold onto His plan more than following our plans that are not as important. It is true that we must have many plans here in this world, but it is good if they are all under the big plan of God. When we do this, our plans will take on tremendous significance and they will help the plan of God go forward.)*

Meishoo Enkai iyiook induaat pee kidol irishat nikilikiorie ororei le Nkai nikimbung Enkipankata Enkai (Mission enye). *(May God give us visions so that we can see opportunities to tell the word of God and hold onto the plan of God - His mission).*

Meishoo Enkai iyiook iltauja lemeeta olkep pee kiyanyit pooki ng'ae terisioroto. (May God give us hearts which do not have prejudice so that we can respect all people equally.)

Meishoo Enkai iyiook enkima tiatua iltauja lang pee kiun inkanisani te nkop pooki. (May God give us fire in our hearts so that we will plant churches in the whole world.)

Meishoo Enkai iyiook eng'eno naing'uaa ninye pee kiasishore inkishoorot ang te nkisisa enye tiatua enkipankata enye sapuk. (May God give us wisdom so that we will use our gifts to His glory in His big plan.)

Metabolo Enkai inkonyek ang pee kidol iltung'ana anaa enadolita ninye nimikigel olosho lenye kake king'amu pooki terisioroto. (May God open our eyes so that we can see people like He sees them and not have prejudice against any nation, but receive all equally.)

Meishoo sii Enkai iyiook eng'iriata pee mikidukanya kake kipuo dukuya aaisilig ninye nikijomon anaake pee kitum engolon enye tiatua iltauja lang. (May God give us patience so that we will

not give up but go forward and trust Him and pray every day that we will receive His power in our hearts.)

Metamayiana Enkai intae neisho sii intae irishat pee imayianana ilkulikae aa iltung'ana loompukunot pooki metii olkep. *(May God bless you and give you opportunities to bless others; that is, all people, and may you bless them without prejudice.)*

“Metaa ene ilo otonita to lorika le nkitoo neaku eno lkuoo le ker, emayianata o enkanyit o enkisisa o enkidimata intarasi o ntarasi!” *(Embolunoto 5: 13). (“To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!” – Revelation 5: 13b).*

Paul Highfield – January 2012

Enkisoma nayieu naponaa – (A lesson that I want to add - Appendix- 1)

Ore enkoitoi nabo nikiindim ataasishore pee kintutum nena baa sapukin naaipirta enkipankata Enkai naa ena, hoo nayiolo ajo eitu kiimaki kuna pooki tenguton. Amu kiulokito oleng imbaa naaipirta iloreren. Kake keretu iyiook pee kidol kuna baa telulung'ata. (*One way we can use to bring together the big things we have said about the mission of God is this. Yet, I know that we have not talked about each one of these points in the book in depth because we focused a lot on "the nations." But this will help us to see these matters in a holistic manner.*)

1. Enkai – Olaiterunoni le Nkipankata enye – Iyiook oora inkitanyaanyukot enye tenkop. Neesishore Israel tenkipankata enye, nepuku sii Yesu osinka lenye te Israel pee eitabaya ilo ning'ooata Enkai tenebo Abrahamu - Enk. 1:27; 12: 1-3; Efeso 3: 10. (*God The Originator- Missio Dei – We are His image to the world. God used Israel in His plan to show his glory to the nations and then Jesus came from Israel to fulfill the promise to Abraham Genesis 1: 27; 12: 1- 3; Ephesians 3: 10.*)

2. Kristo o enkitoria Enkai – Osinka le Nkai ogeluno - Olkilikuai o walata – 1 Ilkor. 1: 23; Yohana 14: 6; Iroma 3: 22-26; Iasat 8: 12; 14: 22; 19: 8; 20: 25; 28: 23, 31. – tenebo enkitawalata ang anaa enajo Iasat 2: 38; Yohana 5: 24. (*Christ and the kingdom of God - The Message and Answer – 1 Cor. 1: 23; John 14: 6; Romans 3: 22-26; Acts 8: 12; 14: 22; 19: 8; 20: 25; 28: 23, 31 - with our response to the message - Acts 2:38; John 5: 24.)*

3. Enkiyang'et Sinyati – Olarikoni o e ngolon ang – Iasat 13: 2, 52; 16: 6, 7; Efeso 6: 18. (*The Holy Spirit - The Divine Director and Power - Acts 13: 2, 52; 16: 6, 7; Eph. 6: 18.*)

4. Enkomono – Enaimulumul iyiook o esiai ang anaake – Iasat 13: 1-4; Efeso 6: 18; 1 Ilses. 5: 16. (*Prayer - The Atmosphere – Acts 13: 1-4; Eph. 6: 18; 1 Thess. 5: 16.*)

5. Ilkigerot (Bibilia) – Olkitamanyunoto lang – Iasat 17: 2, 3; Ilheb. 4: 12, 13; 1 Petero 1: 23-25. (*Scripture - The Foundation - Acts 17: 2,3; Heb. 4: 12, 13; 1 Peter 1: 23- 25.*)

6. Kanisa – Enkoitoi naasishore Enkai – Iasat 15: 22; Efeso 3:10. (*The Church - The Agency – Acts 15: 22; Eph. 3: 10.*)

7. Eunoto o enkitubulunoto oo nkanisani te nkiteng'enare, elikioroto, olng'ur, o imbukui naaipirta imbaa Enkai – **Esiai ang tenebo Enkai** – Efeso 3: 10; Matayo 28: 18-20; Iasat 14: 23; Marko 1:41; Luka 4: 18, 19. (*Planting and establishing churches through teaching/preaching, discipleship, compassion, and supplying Biblical resources – The task – Eph. 3: 10; Mat. 28: 18-20; Acts 14: 23; Mark 1: 41; Luke 4: 18, 19.*)

8. Olkilikuai oning'oreki -- Enjeunoto, enkibelekenyata telulung'ata, eyiolounoto e Nkai, Yesu o Enkiyang'et Sinyati, enkishui nemeiting, enkishui tenkiputakinoto, iloreren pooki ooiruk, nesuj neisis Enkai, o ilairukok pooki oasisho tenebo Enkai tenkipankata enye – **Enayieu Enkai nedol** - 2 Ilkor. 5: 16-21; Ilfilipi 3: 8, 10; Ndung'eta Erashe 2: 1-5; Iroma 1: 5; 12: 1, 2; 1 Yohana 5: 11; Matayo 19: 29; 25: 46; 28: 18-20; 1 Petero 2: 9; Yer. 9: 23, 24; Efeso 1: 17; Ilkol. 1: 10; 2 Pet. 3: 18; 1 Yohana 5: 20; Hosea 6: 6; Luka 4: 18, 19; Yohana 10: 10. (*Reconciliation/Salvation, total transformation, knowledge of the Trinity, eternal life, abundant life now, all nations believing, obeying and worshipping God, and participation in the Mission of God – The Goal – 2 Cor. 5: 16-21; Phil. 3: 8,10; Prov. 2: 1-5; Romans 1: 5; Romans 12: 1,2; 1 John 5: 11, 12; Mat. 19: 29; 25: 46; 28: 18-20; 1 Peter 2: 9; Jer. 9: 23, 24; Eph. 1: 17; Col. 1: 10; 2 Pet. 3: 18; 1 John 5: 20; Hosea 6: 6; Luke 4: 18, 19; John 10: 10.*)

9. Enkisisa o enkitoo Enkai - Tenkaraki ina – 1 Ilkor. 10: 31; Olkerempe 57: 5; 86: 9, 10; 96: 3; 108: 3-5; Efeso 1: 12. Ore pee kisis ninye tenkishui ang pooki nikirik sii iloreren meisisa sii

ninche enkarna enye naa keaku enkisisa kitok te Nkai. (*The Glory and Praise of God – The Purpose of it all – 1 Cor. 10: 31; Ps. 57:5; 86:9, 10; 96:3; 108: 3-5; Eph. 1:12. We bring Him the greatest glory when we worship Him with our whole lives and lead the nations to worship Him.*) (Adapted and changed from, *Planting Churches Cross-Culturally*, by David Hesselgrave, page 59.)

10. Iltung'ana ooling'uaa **Iloshon pooki ootii shumata tenebo Enkai – Enkiting'oto** -- Embolunoto 5: 9, 10; 7: 9-12; 22: 1-2. (*People from all tribes with God in heaven – The End - Revelation 5: 9, 10; 7: 9-12; 22: 1-2*).

IMBUKUI NATAASISHORE TENA KISOMA (ENDNOTES)

¹ "Catechism of the Catholic Church 319," by Sean Martin,
<http://www.thecatholicmoment.org/articles/November/111608d.html>

² Stafford Betty in the *National Catholic Reporter*, September 5, 2008 at <http://ncronline.org/node/1732>.

³ Ore ina damunoto naipirta enkitanyaanyukoto naa eing'uaa enkiroroto tenebo olalashé lai to lapa li ooudo intarakini 8, 2009. (*This idea about the image is from a conversation with my brother Ron Highfield on September 8, 2009.*)

⁴ James D. G. Dunn, *The Epistles to the Colossians and to Philemon - A Commentary on the Greek Text* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1996) 92.

⁵ See footnote in NIV study Bible for Genesis 11: 1-9.

⁶ Terence E. Fretheim, "The Book of Genesis" in *The New Interpreter's Bible* Vol. 1 (Nashville, Abingdon Press, 1994) 414.

⁷ D. Stuart Briscoe, "Genesis," in *The Communicator's Bible* (Waco, Texas: Word Books, 1987) 177.

⁸ Briscoe, 177, 178.

⁹ Briscoe, 178.

¹⁰ Briscoe, 180.

¹¹ Walter Brueggemann, *Genesis* (Atlanta: John Knox Press, 1982) 178,179.

¹² Aataretuo te naipirta ina bae embuku naji, *Stars, Sand and Dust*, naigero oltung'ani oji Don Richardson, 5.

¹³ Richardson, 5.

¹⁴ Richardson, 5.

¹⁵ Philip Graham Ryken, *Jeremiah and Lamentations* (Wheaton, Illinois: Crossway Books, 2001) 60.

¹⁶ Michael J. Wilkins, *The New Application Commentary - Matthew* (Grand Rapids, Michigan: Zondervan, 2004) 93.

¹⁷ Frederick Dale Bruner, *Matthew: A Commentary - Volume 1: The Christbook, Matthew 1-12* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2004) 459.

¹⁸ Donald Hagner, *Matthew 1-13*, in *Word Biblical Commentary* vol. 33 (Dallas, Texas: Word Books, 1993) 441.

¹⁹ R. T. France, *The Gospel of Matthew* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2007) 592, 593.

²⁰ Wilkins, 692.

²¹ Bruner, 492.

²² William Barclay, *The Gospel of Matthew – vol. 2* (Philadelphia: The Westminster Press, 1975) 376.

²³ Hagner, 869.

²⁴ Hans Bietenhard, “Onoma” *Theological Dictionary of the New Testament* vol. 5 (Grand Rapids, Michigan: Eerdmans Publishing Company, 1967) 274-276.

²⁵ Richard N. Longenecker, *Word Biblical Commentary – Galatians*, vol. 41 (Dallas, Texas: Word Books, 1990) 154.

²⁶ Craig A. Evans, “*Luke*,” in the *New International Biblical Commentary* (Peabody, Massachusetts, Hendrickson Publishers, 1990) 169.

²⁷ Paul York, *A Biblical Theology of Missions* (Springfield, Missouri: Africa’s Hope, 2008) 150.

²⁸ S. S. Ole Sankan, *Intepen E Maasai* (Nairobi: Kenya Literature Bureau, 1979) 32-34.

²⁹ Paul Highfield, *Osotua Ng’ejuk -1* (Springfield, MO: CRM, 2004) 43. Printed by Word Alive printers in Nairobi.

³⁰ Scot McKnight, “*Galatians*” in *The NIV Application Commentary* (Grand Rapids, Michigan: Zondervan, 1995) 99.

³¹ Darrell L. Bock, *Acts*, in the Baker Exegetical series (Grand Rapids, Michigan: Baker Academic, 2007) 462. (He is quoting J. J. Kilgallen, “Hostility to Paul in Pisidian Antioch” (Acts 13: 45) - Why? *Biblica* 84: 1-15.)

³² F. F. Bruce, *The Book of Acts*, in *The New International Commentary on the New Testament* (Grand Rapids, Michigan: WM. B. Eerdmans Publishing Co. 1970) 372.

³³ G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1999) 750.

³⁴ Joseph S. Exell, *Revelation*, in *The Biblical Illustrator* (Grand Rapids, Michigan: Baker Book House, no date) 480.

³⁵ Beale, 1108.

³⁶ Fred Herron, *Expanding God's Kingdom through Church Planting* (New York: Writer's Showcase, 2003) 12-14.

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