

*ENKATINI OLPURKEL O
PARADISO*

(A story about a desert and paradise)

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IMBAA E DUKUYA

(Introduction)

Ore ena atini naa keipirta eneiko oshi shetani pee elej iyiook. Neipirta enikinko pee king'enu pee kiyiolou ilosekin lenyena. Neipirta sii enikinko pee kiyiolou esipata niking'amu nikiaku ilairukok le Yesu nikisilig ninye toonkolong'i pooki enkishui ang.

(This story is about how satan deceives us. It is about how we can become wise about his tricks. It is also about how we can come to know the truth, receive it, become Christians and trust him all the days of our lives.)

Ketii ina atini kewon netii sii enkibelekenyata eina atini pee kisipu tipat tenguton tiatua enkishui ang. Neaku, tang'asa toliki iltung'ana ena atini ninkilikuan ninche tenaa keyiolo tipat. Niponaa sii iyie anaa enairirikino tororei le Nkai o anaa enaigero tiatua ena buku teine wueji nejo ENKIBELEKENYATA ENKATINI.

(The story is first and then there is the interpretation of the story so we can know it in depth in our lives. So, first tell people this story and ask them if they know the meaning of it. Then you can add as is appropriate from the Word of God and from the interpretation I have written in the place called INTERPRETATION OF THE STORY.)

Ore ena atini naa enkatini natadamua ake nagira adamu ilosekin le shetani. Nadamu sii pee eretu iyiook pee kijur imbaa pee mikipong'ori. Neaku, enkatini ake neitu easayu kake enkatini naata tipat

oleng naa etaasate imbaa kumok naijo nena tiatua enkishui ooltung'ana kumok. Amu, keipirta ena kishui nikitii.

(This story is a story I thought of when I was thinking of the tricks of satan. I thought of it so that it would help us discern things so we would not make mistakes. This story did not really happen, but it is a story that really has meaning and these kinds of things have happened in the lives of many people. Because this story is about this life we are living.)

Naigero sii ena atini te Kimaasai tenebo Kingeresa pee aretu inkera e skuul metayioloto Kingeresa.

(I have written this story in Maasai and English so I could help the school children learn English.)

ENKATINI OLPURKEL

(THE DESERT STORY)

Netii apa entito natumuta pee elo elototo naado pee edung olpurkel pee ebaiki ewueji sidai oleng naji Paradiso. *(Once there was a young girl who decided to make a long journey across a desert so she could visit a beautiful place called Paradise on the other side.)*

Nebau enkolong natarreshuo ninye oleng pee elo elototo enye. Etoning’o ninye imbaa kumok naaipirta olpurkel. Etejo embata oltung’ana ore pee kitir enkure nindim anoto enkare tiatua isanagi naaje. *(The day finally came for her long awaited journey. She had heard many things about the desert from many people. Some said that when you get thirsty you could find water from certain small bushes.)*

Kake ore enyamali naa kejo inchorueta enyena keyiolo nena sanagi sidain naata enkare sidai. Kake ore te sipata meyiolo ninche negira aalimu imbaa nemeshilaa. *(The problem was that some of her friends thought they knew which kinds of bushes these were and so they told her which bushes had the good water. But in reality, they did not know and were just speaking from ignorance.)*

Etolikitio ninye inkulie shorueta enyena naasujita “embuku” naipirta isanagi natii intilitan naata enkare kake etejo kenare nesipu oleng amu ore nena torrok tining’or netiu anaa aisidain, naa ore nena sidain tining’or netiu anaa eitorrok tining’or tedukuya.

(Other friends of hers who followed the “book” told her about water bushes but said that she had to be very careful about which bushes she drank from because some of the bad ones may look very beautiful and the good ones may look “ugly” at first.)

Ketii enkoitoin nabo naa pooki ake pee iyiolou isanagi torrok o sanagi sidain naa tinisom “embuku” naipirta eninko tininchi to lpurkel. Neyieu inchorueta enyena neisho ninye ina buku pesho kake meyieu ina tito neng’amu. Amu, etejo entito kening’ito ajo keidim atayiolo isanagi sidain o sanagi torrok tenedol toonkonyek enyena. *(The only way you could really know the difference between the bad bushes and the good ones was to read the official book about living in the desert. They offered her a free copy of the book but she refused. She said she felt she would know the good ones when she saw them.)*

Etejo sii inchorueta enyena ketii ilmootiok (oases) sidain sapukin oata enkare to lpurkel. Kake ore te sipata ore ilkulikae motiok (oases) naa mesidain amu keata inkariak enye esayiet. Nejo kegol oleng pee isipu ajo kakua motiok (oases) isidain naa kakua ilemesidain amu ketii olalejani omanyapa olpurkel olej iltung’ana. Neibeleyen ilmootiok (oases) sidain metaa etiu anaa eitorrok naa ore lelo torrok neibeleyen metotiutuo anaa eisidain. *(These same friends also said there would be oases along the way. But that, in reality, some of these oases were not good oases because their waters were poisonous. It would be difficult to tell which oases were good and which were bad because there was a great deceiver who lived in the*

desert and he liked to trick people by making good oases look like bad ones and bad ones look like good ones.)

Nepuo ninche dukuya aaliki ninye aajo keibelekeny sii olalejani isanagi metaa ore nena sidain netiu tening’or anaa aitorrok naa ore nena torrok netiu tening’or anaa aisidain. Ore enasipa naa anaata etorikoyie ninye ina “buku” kake meyieu neya ina buku tenebo ninye. Nejo entito, “Kaata osiligi ajo keibala te nanu isanagi sidain o ntorrok o ilmoitook le nkare sidain o ltorrok.” *(He would also do his trickery and change the water bushes along the way making the good ones look ugly and the bad ones look beautiful. Again the book would have guided her but she refused to take the book saying, “Surely it would be obvious which oases and bushes were good and which were bad.”)*

Ore eton eitu kipuo dukuya tena atini kayieu naliki intae enkiti naipirta intoiwuo enyena. Ore intoiwuo enyena naa keata iltauja sidain nenyor ina tito oleng. Kake ore enyamali naa keimaki intoiwuo enyena ina “buku” oleng o eneiko oltung’ani teneim olupurkel kake mesujita ninche inkiteng’emat naatii ina “buku.” *(Before we go on in the story, I must tell you a little about her parents. Her parents had good intentions. They loved her very much, but the problem was that her parents talked a lot about the book and how to make it through the desert but did not follow the teachings in the book.)*

Ore apa neshomo ninye ilotot dorropu tiatua olupurkel tenebo intoiwuo enyena kake eitu esuj intoiwuo

enyena ina buku. Naa ore inkulie katitin neirorie intoiwuo enyena ninye aisikong oleng neas inkulie baa nemeata tipat te ninye. *(In times past she had gone on short trips through small deserts with her parents and they did not follow the book. On the way, sometimes they would speak roughly to her or treat her in ways that did not make sense.)*

Ore tenkaraki ina keata indamunot naapaasha oleng naipirta ina buku. Amu etejo tenaa keas intoiwuo aainei nena baa naa kejo keyieu ninche nesuj embuku kake mesujita, nemayieu nasuj sii nanu ina buku. *(Because of this, she felt mixed feelings about the book because it seemed that if her parents treated her like they did and they claimed to follow the book but did not really follow it, then she did not want anything to do with the book.)*

Ore apa pee elo ninye adung ilpurkeli kutiti naa ore inkulie katitin nenap embuku kake ore pee eyieu neisom nedamu intoiwuo enyena o engoro naata ninye tialo ninche. *(When she would cross the smaller deserts with her parents she would sometimes carry the book, but when she would start to look up something in it she would think about her parents and how bad she felt toward them.)*

Neaku, ore te sipata neitadamu embuku ninye intoiwuo enyena o nena baa torrok naasita ninche. Neaku, meekure eyieu neisom embuku. Ore tenkaraki nemeisom oshi embuku nepong'ori etii olupurkel neok enkare nadua oo ntilitan e lelo sanagi lemesidain. Ore tenkaraki ina neponari engoro enye tialo intoiwuo

enyena o embuku kewon naimaki oshi ninche. *(So, in a way, the book made her think about the bad things about her parents. As a result she did not like to read the book at all. Because she did not read the book, she would wind up eating the wrong plants and drinking from bitter waters. This only increased her resentment toward her parents and the book they spoke so much about.)*

Matushukokinoto enkatini. Nenapa ninye neiteru elototo enye naado adung olupurkel nemeata embuku. Ore te dukuya naa kenyor neshipakino elototo enye amu eipanka tedukuya pee eya enkare o enkiti daa tenebo ninye naa kenyor sii amu kening'ito elakunoto.



(Let's get back to the story. She got ready and started off on her long journey across the big desert without the book. At first it was fun because she had brought some water and some supplies with her, and she loved the feeling of independence.)

Eshomo dukuya enkolong e dukuya nemetii enyamali neirura sii esidai tiabori ilakir sidain. Kake ore taaesere negolu imbaa. Neishunye enkare o endaa naata ninye ng'ole neurishoyu ninye oleng. Nemeekure eshipa oleng te naipirta "elakunoto" enye. Ore pee ebaya saa sita netir enkure oleng. *(She made it*

through the first day fine and had a good nights rest under the beautiful stars. But the next day was more difficult. She finished all the water and food she had brought with her the first day and so now she was getting a little worried. Some of the excitement about being independent was wearing off also. About noon she became very thirsty and tired.)

Ore eloito te lototo enye
naa keata olnɡ'ash olnɡ
neata sii indamunot torrok
naaipirta enyamali olupur-
kel, nedol ninye osanag
sidai olnɡ. Neata intapuka
sidain neata sii olnɡ'usil
sidai olnɡ. Kake etayiolo
ajo meata embuku naisom
ninye pee eiyiolou tenaa
osanag oata intilitan sidain
aashu osanag oata intilitan
torrok. Kake keata osiligi
olnɡ ajo keyiolou tenaa
osanag sidai aashu osanag
torrono tenenyikaki.



(After struggling along the way with many doubts and horrible thoughts about how hard the desert was, she saw a large beautiful bush ahead. It had flowers on it and had a wonderful smell. She realized that she did not have the book to tell her if it was a good bush or a bad one. But she felt confident that she would know in her heart which one it was when she got really close to it.)

Keata eyieunoto oleng pee ebaya ilo sanag. Amu, keata enkure oleng neyieu neok enkare oo ntilitan eilo sanag. Nenyikaki osanag neiteru aning toltau lenye ajo osanag oata intilitan sidain, kake eton eata sii olng'ash amu etejo ebaiki sii naa osanag torrano. Kake eiturrayie nena damunot torrok nelu dukuya agilu intilitan eilo sanag neirony oleng pee epuku enkare. *(She could not wait to get to the bush. She longed to drink from the water in the bush. She approached the bush and began to get a strong feeling in her heart that this was a good bush, although she did feel some doubts thinking that this may also be one of the bad ones. But she put these thoughts out of her mind and went ahead and began to cut the branches and squeeze out the water.)*

Ore te dukuya pee eishamisham naa aisidai. Ore tenkaraki ina, amu kemelok oleng, negilu intilitan kumok oleng neok enkare sapuk enena tilitan eilo sanag. Keshipa oleng nemeekure eata enkure, kake ore pee elusoo enkiti rishata neiteru aning emion to sesen lenye o toltau lenye. *(At first it tasted so good. As a matter of fact, because it tasted so good, she cut many branches and drank a lot of water from the bush. She felt so happy and satisfied for a little while, but soon she began to feel an intense pain in her body and heart.)*

Netaa kegira amisimisu neirrag tembata eilo sanag neyieu neurura. Kake kegol oleng pee eirura amu keata indamunot naagol oleng naapaasha. Kegira aikilikuan kewon ajo kaji etiu pee aning'ito esidai oleng tedukuya pee aok ina are kake ore tesiadi

naiteru aning emion. Neiteru aiputukuny nejo ebaiki naa nena tilitan eilo sanag naata esayiet. *(It was getting dark by this time and so she laid down beside the bush and tried to go to sleep. But it was very hard for her to go to sleep because she had so many confusing thoughts. She wondered how she could feel so good at first and then feel so bad later. She also began to worry that the bush may be one of the poisonous ones.)*

Kake ore pee enauru oleng neirura. Ore pee ekenyu mme torrono emion to sesen o toltau lenye. Kake etapapulo tenaipirta ina bae amu ore te dukuya kening'ito esidai kake ore tesiadi nening emion oleng. Kake etorikine ina mion nenyok oleng adamu enatoning'o ninye tedukuya. *(But then she became really tired and finally went to sleep. The next morning the pain was not as bad. But she was still somewhat confused because she had felt so good at first and then so much pain later. But she quickly forgot the pain and began to try to focus on the good feeling she had at first.)*

Ore eloito te lototo enye neing'oru inkulie tilitan oo sanagi naijo nena e dukuya naa kegira ashipa te lototo enye tenakata kake eton eata olkiti ng'ash amu meata embuku. Neaku meyiolo te sipata tenaa keyiolou imbaa pooki meeta embuku. Kake eitu eisho nena damunot meirraga oleng te dukuya nenyok oleng arany isinkolioitin ooitishipisho nedamu enatoning'o ninye tedukuya pee eok enkare naing'ua nena tilitan elelo sanagi pee medamu imbaa torrok. *(As she went on her journey, she even began to look for more bushes like the first one and, over all, she felt happy now about her journey, although she still had some fears and doubts about whether she would really make*

it without the book. But she did not let herself think about these matters too long. She would try to sing happy songs, think about how beautiful the bushes were, and focus on the good feeling she felt at first to keep her mind off the “negative” matters.)

Ore pee eitoki atir ninye esumash oleng nenauro sii, nedol likai sanag, naa sidai oleng tening’or. Nejoki kewon, “Ore nena tilitan eilo sanag le dukuya naa keme penyo tesiadi kake ore te dukuya naa eisidain oleng neaku kaitoki atem kuna tilitan ele sanag. Etiu anaa ineilo apa sanag neaku kajo meidimayu pee aa torrok aalang nena eilo sanag le dukuya.” Nelo ninye dukuya te nkitieunoto negilu intilitan eilo sanag anaa enataasa apa, neiteru aok enkare enye. Nanya sii intona aita endaa. Naa eisidai oleng te dukuya kake ore te siadi neiteru aning emion aigil kake metiu anaa apa. Eitu sii ebik emion erishata naado anaa apa nesioki airura. *(Then when she began to get very hungry and tired again, she saw another beautiful bush in the distance. She thought, “The first bush did hurt me some but it sure was great at first. I believe I will try this one also. It looks like the one before so it couldn’t be any worse than the first one.” She proceeded in confidence to go up to it and cut the branches, as she had done before, and drink from it also. She also ate some of the roots for food. Again it was wonderful at first but later she began to feel some pain again, but not as much as she did the last time. The pain did not last as long either and she quickly went to sleep.)*

Ore tadekenya nening enkiti mion to sesen o toltau lenye kake eishunye emion asioki. Ore eloito ninye dukuya adung olupurkel neok enkare oo ntilitan oo

sanagi laaijo nena, nanya sii intona. Ore sii pee elo dukuya anya neyagaa emion. Nelo dukuya aiko neijia o metaba anaa neaku penyo ake ening'ito emion. *(The next morning she again felt a slight pain in her body and heart but it quickly went away. As she continued on her journey, she drank from many bushes like this one and ate the roots. The more she would drink and eat the less she would feel the pain. Soon she could drink and eat from the bushes and not feel hardly any pain at all.)*

Ore ai along nedol ninye osanag sidai oleng naa sapuk sii alang ilkulikae, neton negilu intilitan neok enkare enye anaa oshi ake. Nanya sii intona. Nening ajo eisidai anaa apa, nejoki kewon, "Eisidai ena oleng naa enking'asia." Kake ore pee eirura neinyototo tadekenya nening emion oleng to sesen o to Itau. Netiu anaa ketushule emion to sesen o toondamunot tenebo. Nening to sesen pooki, naa ore toltau lenye nemeekure eishamu toki. Neaku keisininuo oleng. *(One day on her way she found another more beautiful bush, somewhat bigger than the others, and sat down and cut the branches and drank from them as usual. She also ate some of the roots of the bush. She felt just like she did before and said to herself, "This is great and so wonderful." But then when she woke up the next morning she had a big ache in her body and heart. It was like a physical pain and a mental pain all mixed together. It physically hurt and also felt like there was a great emptiness inside of her.)*

Keing'asia ninye oleng amu ore inkulie rishat pooki metiu emion anaa tenakata. Keme oleng! Etejo etamoo enkare oo ntilitan o ntona sii e lelo sanagi o metaa meekure ening emion teneok o tenenya. Netum

indamunot oleng nejo ebaiki nemesidain nena tilitan enena sanagi. Kake etejo kelo dukuya te lototo enye pooki kata hoo nening'ito emion. *(She wondered what this could be because all the other times the pain had not been as intense. She thought she had gotten used to the water from the branches and the roots from the bushes and that she wouldn't feel pain any more when she drank from them and ate the roots. She began to wonder a little about the bushes and if they were as good as she originally thought they were. But she decided to struggle on with her journey in the midst of her pain.)*

Nedol ninye ewueji netii enkare netiu anaa olmoti le nkare tolpurkel nening enchipai oleng nemeba toki. Keyieu nebaya ina kata ake. Ore pee enyikaki ine wueji neshipayu oleng. Amu etabaikia. Kake ore pee esipu nedol ajo ime sidai sii duo oleng, nedol sii ajo keata kuna sanagi ilkiku neata sii ilkeek ilkiku. Nedamu ajo ebaiki naa ore ene wueji nemesidai enkare, neiteru aureishoyu. Neton eata enkure oleng netaa keiterre neton sii eata ina mion to sesen neton aisinanu oleng toltau. *(Then she saw in the distance what looked like an oasis. She was so excited she could hardly stand it. She could not wait to get there. The closer she got the more excited she was. Finally she arrived. It was not very beautiful and she noticed that many of the bushes and trees had thorns. She thought that maybe this was one of the oases that had bad waters so she began to be afraid. She was so thirsty she was about to faint and she still had the strange pain and emptiness in her heart.)*

Meyiolo enaas. Keyieue enkare oleng kake ore egira amanaa asipu ine wueji nedol imbaoui naasira naajo, “Minyikaki ake ene wueji amu kedua enkare tene. Amu, ore pee inyikaki nitum enyamali sapuk. Ebaiki niye tiniok ena are.” *(She didn’t know what to do. She needed water bad. But then as she was going around checking things out she saw signs all around the oasis that read, “Do not come near. The waters are bitter here. If you come close you will get hurt. You may even die if you drink the waters here.”)*

Ore pee edol nena baoui naasira neijia nenyorraa oleng ajo ewueji torrongo oleng ine nedol ajo kenare tenelo dukuya ata teneata enkure aikaja. Etejo ebaiki netum enkiyeng’iyeng’ata teine wueji pee elo dukuya te lototo enye to lpurkel netum sii enkishiunoto toltau lenye tenkaraki ilo sina oning’ito ninye toltau lenye. Neitoki aisinanuo oleng neshalu sii, kake eshomo dukuya adung olupurkel to siligi. *(She was convinced then that this was a bad place and that she needed to go on, no matter how hard it would be. She had thought that maybe she could get refreshment enough to continue her journey across the desert and get some relief from her heart ache and emptiness. In absolute dejection and weakness from her thirst she trudged on across the desert.)*

Nemut ninye tina kata pee egiroo lelo turot ootii isanagi o lkeek ooata ilkiku o mbaoui naalimu batisho e nena wuejitin pooki. *(She decided that from then on she would pass up all the oases that had bushes and trees with thorns and had the warning signs around them.)*

Ore nabo olong neinepu olmoti sidai oleng nemeata imbaoi nemeata isanagi ilkiku nemeeta sii ilkeek ilkiku. Nejo ketum taa tene enkiyeng'iyeng'ata aitobiraki. Neata esirai oleng pee eok enkare teine neaku nekuet adoiki enkare. Neiteru aok enkare sapuk oleng amu keata enkure sapuk. Ore te dukuya nening enkiyeng'iyeng'ata sidai kake ore pee elusoo enkiti rishata neiteru aning emion oleng to sesen o toltau lenye anaa enapa kata pee eok enkare naing'uaa intilitan enena sanagi sidain. Kake ore tenakata keata emion oleng alang apa nening sii osina toltau lenye oleng. *(So, one day she came upon a very beautiful oasis which had no signs around it or bushes and trees with thorns. She thought that this would be the place where she could really get refreshed. She was so eager to drink the water that she literally ran into the fresh pool of water. She began to drink as much water as she could because she was so thirsty. At first she felt so good and refreshed but very soon she began to feel again the severe ache in her body and heart like she had felt before after drinking from the beautiful bushes, but now it was even more severe and the deep emptiness inside her heart came back.)*

Eisapuk oleng emion enye o metabana nejo meekure eidim ashomo dukuya. Kening'ito emion neata sii osina oleng. Nelo ninye dukuya o metabana neshalu oleng nejo meekure eidim ashomo dukuya katukul. Nebatata te mion enye o to sina sapuk. Etigile oltau lenye oleng. Neitoki ina kata adamu embuku. Nedamu ingolikinot ena lototo

olpurkel empapuli sii nanoto ninye. Netadamua ajo ore intilitan oo sanagi naata esidano naa eisidain te sipata naa keidim ataretu ninye pee edung olpurkel, kake ore te sipata kegira apik esayiet osesen lenye maa kutiti. Kake meyiolo tedukuya. Kesipa etoning’o emion te dukuya kake eyagayie emion pee elo dukuya aok enkare oo ntilitan too sanagi. Kake ore tenakata kening’ito emion oleng neata sii osina lemeyiolounoyu otii oltau lenye, nejo, “Aatelejaki katukul.” “Ebaiki ore ina mion e dukuya naa olmonokie oitodolu ajo eitorrok intilitan oolapa sanagi le dukuya. Naa ebaiki ore pee alo dukuya aok ina are torrano nemoku osesen lai ina are neaku ina pee eyagayie sii emion o metaba anaa naning ina mion ng’ejuk tenebo osina sapuk oleng.” *(The pain was so severe she felt like she could not keep going. She was hurting and very depressed. She went on until she could not go any further. She fell down in agony and total discouragement. Then she thought about the book again. She thought about how difficult this journey had really been and how confusing. She had thought that the beautiful bushes and oases were really good ones and were helping to refresh her so she could make it across the desert, while all along they were poisoning her slowly by slowly inside. But she did not know it at first. She did feel pain at first but the pain got less and less as she continued to drink from the bushes but now she began to feel the pain again in a more severe manner with the strange emptiness inside her heart. “I have been deceived,” she said to herself, “Maybe the original pain was a sign that the bushes were not good. Maybe the longer I drank from the bushes the more my body got used to the poison and so it was not as painful, until I began to feel this new kind of pain mixed with the emptiness.”)*

Nelo dukuya akenya kake etaa keiting engolon enye. Meyiolo enaas. Nemaniki osanag suuji toonkonyek enyena kake etejo ketem pee esipu tenaa keata intilitan enye enkare sidai. Neikurtutari abaya ilo sanag. Ore pee ebaiki neing'or abori entonata eilo sanag nedol entoki nalioo penyo ake narumisho tosinyai. Neitorioo enkaina aibung ina toki nedol ajo ina “buku” naimakita iltung'ana naipirta eneiko oltung'ani teneim olupurkel. Neing'asia nejo kaji eikununye ena buku ene naa aing'ai otung'uayie ena buku olupurkel aiko neijia? Kake etadamua tiatua kewon nejo, “Eitu ayiolou openy enkoitoi sidai pee adung olupurkel naata enkure o sina sapuk. Neaku keikash tenaisom ena buku pee ayiolou enaiko pee adung olupurkel te nkoitoi sidai.” Nelo ninye dukuya airorie kewon nejo, “Ebaiki nemara ng'en anaa enatejo tedukuya. Naa ebaiki neme torriono ena buku anaa enatejo apa. Nebaiki naa intoiwuo aainei naatapong'ori te naipirta eneiko pee esuj ena buku tiatua enkishui enye, kake mme embuku kewon naata enyamali.” *(She continued to struggle on but she was at the end of her rope. She did not know what to do. She saw ahead of her a little ways a bush that was actually ugly to her but she thought she would try and see if it had any good water. She crawled to the bush in her agony. When she got there, she looked down at the base of the bush and saw something barely visible sticking out of the sand. She reached down and pulled it out and found that it was a copy of the “book” about how to cross the desert. She wondered how it got*

there and who would have left the book in the desert like that. But she thought to herself, “I have not done so good trying to make it across the desert by myself and I am thirsty, depressed, and feeling empty inside. So maybe I should read the book to see if I can make it any better in the desert.” She continued to talk to herself saying, “Maybe I am not as smart as I thought. Maybe the book is not as bad as I thought. Maybe it was my parents who misunderstood the application of the book to their lives, but the book itself was not the problem.”)

Neton ninye teilo sanag
nemegira adamu oleng
emion o enkure enye
neiteru aisom embuku.
Neshipa oleng neing’ a-
sia tenaipirta imbaa naatii
ena buku.



Nejo ena buku kesipa
kegol oleng olpurkel
kake ketii enkoitai nadung’ iekie olpurkel nitumie
eseriani o enkiyeng’iyeng’ata to ltau lino anaake.
Neisom enaipirta ajo kaa tipat eata pee eimayie ninye
olpurkel. Nejo embuku ore edung’ito oltung’ani
olpurkel neyioulou imbaa kumok nebulu sii tengolon.
Nejo keyiolou ajo kainyioo enchipai te sipata, nena
tokitin naaret oltau loltung’ani o tipat elototo
olpurkel. Nejo ketii isanagi o lpurkel naata enkare
nayeng’iyeng’ie oltau loltung’ani oleng tenguton.

(She sat there under the bush almost forgetting about her pain and her thirst, and began to read the book. She was exhilarated with

what she discovered in the book. It said that yes the desert was a difficult place, but there was a way to make it across the desert and still find real deep refreshment inside one's soul every day. She even read about the true purpose of her having to go across the desert. The book said that in the process of going across the desert one can learn many things and grow stronger. It said that you would learn what true joy was, the things that really satisfy and the real purpose of the journey. It said there were bushes and oases that had water that would truly refresh those who drank it in the deepest parts of their being.)

Nerikino ajo keata enkure neton isaai kumok egira aisom embuku nenyorru oleng. *(Forgetting her thirst, she sat for hours reading the book with great fascination.)*

Neitoki aning ajo eterretene pee eok enkare teilo sanag pee elo dukuya te lototo enye. Negilu intilitan neok enkare natupukuo. Neing'asia amu ei suujin nena tilitan eilo sanag tening'or nemeishamu enkare sidai oleng alang ai are natooko ninye apa tedukuya. Kake ore pee eok nening enkiyeng'iyeng'ata sidai oleng, naa ore pee elusoo isaai naaje eton ening'ito esidano neitu ening ina apa mion to sesen o to ltau lenye anaa pee eok enkare naing'ua intilitan o lkulikae sanagi sidain. *(Kake idamu ajo etoning'o esidano tedukuya apa pee eok ina are kake ore tesiadi nening emion?) [Then she felt like she was ready to drink from the bush and go on with her journey. She cut the branches and drank the water that came out. She was amazed because the bush was so ugly and the water did not taste all that much better than the other water she had drunk. But after she drank it, she was very refreshed and even after several hours she continued to feel good and didn't feel*

the hurt in her body and heart that she did before when she drank the water from the other “beautiful bushes.” (Although, you remember she did feel good at first when she drank from the beautiful bushes but later she felt the pain).]

Nelo ninye dukuya o metabau enteipa. Nedol likai sanag tenelakua penyo nemeata esidano tening’or naa ore pee ebaiki nejo keok enkare enena tilitan neirrag teine. Kake ore ina kata nedol ajo ore ilo sanag naa etiu anaa keata esidano alang likai sanag suuji. Kegira aibelekenya enkoitoi naing’orie ninye isanagi metaa ore ena toki suuji apa netiu anaa mme torrano taata. Ore pee ekenyu nedol ajo meata emion toltau lenye. Neshomo sii osina to ltau lenye nening enkiyeng’iyeng’ata tiatua oltau lenye. Negira sii adamu ajo ore embuku naa kegira alimu esipata. Nemut ena olong ajo kesuj ina buku toonkolong’i pooki inkishui enye. *(She went on for a while until it began to get dark. She saw another not so beautiful bush in the distance and when she got there she decided to drink from it also and sleep the night there. But she did notice this time that the bush was prettier than the last “ugly” bush. The way she looked at the bushes was changing, so that what had looked ugly before did not look so bad now. The next morning she woke up and again felt no pain in her heart. Her depression and emptiness was gone and she was totally refreshed. She was also now convinced that the book really was telling her the truth. She decided that day that she would follow the book from then on.)*

Nelo ninye dukuya aisom embuku anaake. Neisom enaipirta olturoto otogiroye ninye apa omanita

imbaoi. Nejo embuku ata hoo duo tenetodua imbaoi naatejo pee meok oltung'ani enkare teine, naa ore tesipata enkare sidai natii ine. Netii olalejani oloolo to olupurkel laa kelotu apik imbaoi o lkiku pee meok oltung'ani ina are sidai. Nedamu ninye ina kata enatejo apa inchorueta enyena naasujita embuku. Nedamu sii imbaa sidain naatejo intoiwuo enyena. Kake ore apa tedukuya eton eitu erretena pee eng'amu nena baa. *(She continued to read from the book every day. She even read about the oasis that she had passed up earlier that had all the signs. The book said that even though she had seen the signs that warned against drinking the water, it was really good water. The great deceiver, who wanders out in the desert, comes out and puts the signs and thorns on the trees so no one will drink the good water. She remembered what her friends who followed the "book" had told her before she began her journey. She even remembered some of the good things her parents had told her. But back then she was not ready to listen.)*

Neisom sii enaipirta tipat e nena kikoot naaipirta isanagi naata intilitan sidain inchere ata tenaa etiu anaa eisidain ninche tioriong kake ore pee iok enkare enye ebaiki nimoku emion kake ore tesiadi nikiar tua ina are enye tenilo dukuya aok. Nejo embuku keaku etiu anaa igira amoku ina are kake ore te sipata kegira aponari esayiet tiatua osesen lino o toltau lino nikiar sii. Naa isinanuo iyie nikinko iyie toning'o ajo metii toki atua oltau lino. *(She read the warnings about those beautiful bushes that although they look so good on the outside, when you drink their water it may not hurt so bad at first, but will eventually kill you if you keep drinking from them. The book said*

that it will actually seem like you are getting used to the water from the bushes, but in reality the poison from the water is building up in your body and soul and will eventually kill you. It will also eventually depress you and make you feel a great emptiness inside your heart.)

Ore ina along nemut pee egiroo kulo sanagi sidain toonkonyek tenebo lelo motiok sidain neok enkare enena tilitan naatii lelo sanagi suujin tenebo lelo motiok suujin. Kake meekure aa suujin ninche anaa apa. Kegira aibelekenya imbaa metaa kegira ninye adol ninche anaa entoki sidai. *(So, from then on she would pass up the beautiful bushes and oases and drink from the ugly bushes and oases, which began to be more and more beautiful to her.)*

Ore ai along neinepu likai moti omanita imbaoi naajo miok ena are kake ore pee eisom embuku nejo ketii enkare sidai ine naa eisidai teniok. Ata hoo tenaa keure ninye, nemut ajo keisilig embuku nelo dukuya aok. Ore pee eok ina are neyioulou tiatua oltau lenye ajo etaasa esidai. Naa ore pee eok enkare o metaraposhoyu, neton aishir tenkaraki emodai o lwuasa lenye oata apa pee eiteru elototo enye.

(Once she came upon another oasis with all the signs that said don't drink this water but the book told her that there was good water there and that it was okay to drink. Although she was afraid at first, she decided to trust the book and go ahead and drink. When she drank, she knew down deep in her heart that she had done the right thing. After she drank the water until she was full and satisfied, she sat down and wept about how foolish she had been and how much pride she had had when she began the journey.)

Nedamu oleng neikilikuan kewon ajo ainyioo pee eitu ening emion enye apa egira aok enkare naing'uaa nena tilitan oo sanagi sidain toonkonyek tining'or. Nejo o tenaa katoning'o apa ina mion ebaiki naa anaata eitu aning osina toltau lai nanyikaki sii keeya.

(She wondered why she had not listened to her pain when she was drinking from the other bushes. She thought that maybe if she had listened to her pain she would not have gotten so depressed, felt the deep emptiness in her heart, and come so close to dying.)

Ore nabo olong neisom tiatua embuku enaipirta eneikuna Enkai pee eirriu Enkerai enye ena kop pee eishu enkishui nemeata ng'ok neye tenkaraki ng'ok enye. Nejo sii embuku ore pee eiruk ninye Enkerai Enkai, nemut toltau lenye pee eibeleyenya asuj embuku, nedoiki sii enkare aimis tiatua olturoto. Ore pee epuku tenkare neitukuoki ng'ok enyena aa inchere nena ng'ok naaipirta imbaa naataasa ninye te modai enye o tolwuasa apa otii oltau lenye. *(One day she read in the book about how God had sent his son to the earth to live a sinless life and then to die for her sins. The book also said that if she would believe in God's son, determine in her heart to change and follow the book, and actually go down into the waters there at the oasis, that when she came back out of the water she would be cleansed of all the sins from her foolish decisions and the pride of her heart.)*

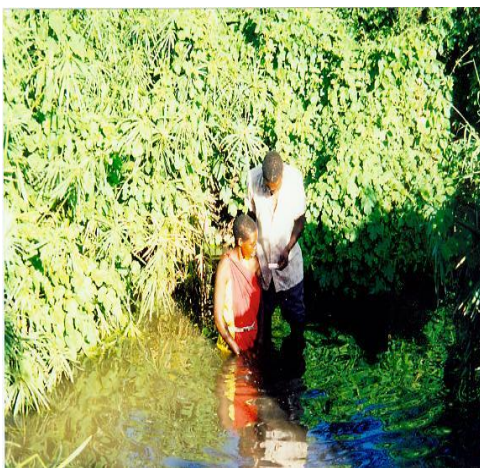
Nedumunye maa kutiti nelo enetii enkare nening'ito ajo kesipa enatejo embuku nening sii ajo keasayu imbaa naatejo embuku aa inchere ketum empalakinoto

oong'ok. *(She got up slowly and walked towards the water feeling an incredible assurance in her soul that what the book had promised would really happen, that is, that she would receive the forgiveness of sins.)*

Ore eloito enetii enkare nening oltoilo oipotito enkarna enye. Neibelekenya nedol Olpayian ogira alotu enetii. Naa ore oltoilo lenye naa kepuyiapui neata olng'ur. Nelotu enetii neikilikuan ninye ajoki kaa easita. Neiteru **Naing'oru** (amu keji ina tito neijia) aliki ninye enkatini enye pooki. Naa ore pee ening **Oloyeng'iyeng'a** (amu keji ilo payian neijia) enkatini enye pooki neliki Naing'oru ajoki ninye otung'uayie embuku tiabori ilo sanag naa ore tena lototo pooki netii tenebo ninye negira aing'or ninye negira sii aomonoki ninye. Ore kewarie pee eirura Naing'oru nelotu Oloyeng'iyeng'a aliki ninye tenkoitai emborron enaipirta enkoitai sidai o tipat embuku. *(As she was walking towards the water, she heard a voice calling out her name. She turned around and saw a man walking towards her. The man's voice was tender and kind. He came to her and asked what she was doing. Naing'oru (for that was the name of the girl who went on the journey in this story) then proceeded to tell him the whole story. When the man, whose name was Oloyeng'iyeng'a, had heard the whole story, he told Naing'oru that he was the one who had left the book under the bush and that the whole journey he had been traveling behind her, watching her, and praying for her. At night when she was asleep he would whisper in Naing'oru's ear about the right way and the importance of the book.)*

Neitoki Oloyeng'iyeng'a aikilikuan Naing'oru tenaa kenyorraa pee eitadoiki ninye enkare aimisie neitoki adumu sii. Keshipa Naing'oru oleng pee eas Oloyeng'iyeng'a ina amu eiruko oleng Naing'oru Yesu, Enkerai Enkai, neyieu neirridu oleng aing'uaa ina kishui musana. *(Oloyeng'iyeng'a then asked if she would permit him to go down into the water with her, hold her and put her under the water and bring her back up. Naing'oru was thrilled to let him do this because Naing'oru truly believed in Jesus, God's son, and wanted to completely repent of her sins and leave her old life.)*

Nepuo ninche pokira
are atua enkare
neitadoiki
Oloyeng'iyeng'a
Naing'oru atua
enkare aimisie
nedumu sii. Ore pee
epuku Naing'oru te
nkare nening ajo
eshomo enkishui
musana



nelotu eng'ejuk. Nening ajo eitukuoki nena baa torrok naataasa ninye to olupurkel. *(So, they both went down into the water and Oloyeng'iyeng'a gently put Naing'oru under the water and brought her back up. When Naing'oru came up she felt like a brand new women. She felt like the old was totally gone and a new life had come. She felt washed and cleansed from all the bad that she had done before in her desert journey.)*



Neliki Oloyeng'iyeng'a Naing'oru inchere ata hoo tenemelioo ninye to sesen, netii ake tenebo ninye toltau lenye anaake etii olupurkel o metabaiki Paradiso. Neilejilej ninye pee medukenya kake pee edamu ajo ketii tenebo ninye, eisulaki tiatua nena katitin oo ngolikinot. Neitadamu sii Oloyeng'iyeng'a Naing'oru pee edamu pee eisom embuku anaake neomon pee etum eutaroto. Nelo Oloyeng'iyeng'a neaku melioo.

(Oloyeng'iyeng'a told Naing'oru that although he would not always be visible to her, he would always be with her in her heart every day until she got across the desert and reached paradise. So, he encouraged her not to worry and to remember that, especially in the hard times, she could always count on an inward encouragement from Oloyeng'iyeng'a. Then he reminded Naing'oru to always remember to read and follow the "book" and pray for guidance. Then Oloyeng'iyeng'a walked off and disappeared.)

Nemut Naing'oru pee eya embuku tenebo ninye anaake neisom nesuj sii. (Naing'oru decided that day that she

would always keep the book with her and read it every day and follow it.)

Nelo dukuya Naing'oru te lototo enye nesuj embuku anaake nening sii toltau lenye ajo ketii Oloyeng'iyeng'a tenebo ninye. Nebulu anaake neyioulou ajo kakua sanagi iltorrok neibelekenya metaa ore lelo sanagi sidain tedukuya naa eisuijin taata. Negira tenakata adol imbaa toonkonyek Enkai.

(Naing'oru continued her journey following the book every step of the way and she always sensed the presence of Oloyeng'iyeng'a. She grew more and more able to see the bad bushes and oases for what they really were and those bushes that were beautiful at first now seemed so ugly to her. She was beginning to see with the eyes of God.)

Nelotu enkolong pee ebaya Paradiso neata apa esirai pee edol oleng. Neeishu inkulie olong'i enyena pooki te seriani o te nchipai tiatua ina kop sidai oleng. Netii tenebo Yesu o Enkai o lkulikae airukok ooshomo dukuya ninye. *(One day she finally reached the land of Paradise that she had been so eagerly yearning to see. She lived the rest of her days in peace and joy in this beautiful land. She was with Jesus, God and the rest of the Christians who had gone on before her.)*

Eigero Paul Highfield ena atini (Saruni Ole Ntaysia)

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EMBOLUNOTO NAIPIRTA ENA ATINI

(COMMENTARY ON THE STORY)

Kitii pooki elototo pee kiimaa enkishui ang anaa Naing'oru. Ata kanisa e dukuya naa keji sii apa ninye "enkoitoi" (Iasat 24: 14). Ore apa Israeli naa eimaitie sii apa ninche olupurkel pee ebaya ine wueji sidai pee etem Enkai ninche. *(We are all on a journey through life like Naing'oru. The early church was even called the Way (Acts 24: 14). The Israelites journeyed through the desert to be tested by God on their way to the promise land.)*

Ketii iltung'ana kumok ooisho iyiook enkikoo naipirta elototo ang. Ketii lelo oojo eisidai tinikisuj Bibilia kake ketii ilkulikae oojo kiindim aashom te lototo ang teng'eno ang ake. *(Many people give us advice about how to best make this journey. Some say we need to follow the Bible, but others say we can make it on our own.)*

Kejo Bibilia kenare nikisuj ororei le Nkai pee kiyiolou enkoitoi sidai nimikisulakinore ilosekin le shetani. Nejo Bibilia te naipirta ororei le Nkai, **"Ore ororei lino naa oltaa loo nkejek aainei naa ewang'an te nkoitoi ai"** (Olk. 119: 105). Nelo dukuya ajo, **"Atushuma nanu ororei lino to ltau lai, pee maas ake eng'oki tialo iyie"** (Olk. 119: 11). Nejo sii, **"Ebaa enyorrata nanyor nanu nkitanapat inono!**

Ninye nanu aibirribir endama pooki” (Olk. 119: 97). Netii sii kulo kererin sidain oopirta ororei le Nkai: Ilkol. 3: 16; 2 Tim. 2: 15; Ilheb. 4: 12. *(The Bible says we need to follow the word of God so that we will know the best way and not fall for the tricks of satan. The Bible says about the Word of God, “Your word is a lamp to my feet and a light for my path” (Ps. 119: 105). The writer of Psalms says, “I have hidden your word in my heart that I might not sin against you” (119: 11). He goes on to say, “Oh, how I love your law! I meditate on it all day long” (v: 97). Some other verses about the Word of God are: Col. 3: 16; 2 Tim. 2: 15; Heb. 4: 12.)*

Ore ina tito te nkatini, netayiolo apa Enkai amu keiteng'en intoiwuo enyena ninye kake eitu esuj intoiwuo enyena ororei le Nkai te nkoitoi naitoriokinore ororei le Nkai. Megira ninche aasuj en kikoo e Paulo pee eikok Timoteo te 1 Tim. 4: 12 nejo pee eishu Timoteo enkishui sidai metaa keaku enkitanyaanyukoto toolkulikae. *(The girl in the story had been raised knowing about God, but her parents did not really live a life consistent with the Word of God and the way they treated her was not always consistent with the teaching of the Bible. They were not following Paul's advice to Timothy in 1 Timothy 4: 12 when he urged Timothy to set an example for others.)*

Neaku, ina pee meata eyieunoto pee eya embuku te lototo enye amu ore pee edamu embuku aisom nedamu sii intoiwuo enyena neitu esuj embuku anaa enaishiakino. Neaku, ore tenkaraki ina ore eloito to olupurkel openy nedol entoki najo ninye eisidai kake ore te sipata eitorrono. Neikod shetani intokitin pee

eimerlel anaa intokitin sidain kake ore te sipata eitorrok ninche. *(So, she was not excited about taking the book with her across the desert because every time she thought of the book she remembered her parents who did not follow it very well. As a result, as she was going across the desert on her own, she would see what she thought was something good for her, but in reality it was bad. Satan dressed things up so they would look good, but in reality they were bad.)*

Neimaki Bibilia iltung'ana ooibeleyenya esipata, **“...amu etawalunye emonkoi isipat e Nkai...”** (Iroma 1: 25). Ore ti ai wueji neimaki iltung'ana **“oolejisho neleji sii ninche”** (2 Tim. 3: 13). Neimaki sii Paul enkishui e lelo ootii enkoitoyi oong'ok apa nejo, **“Amu eikira sii apa iyiook ilmoda, nikigolong'u, neitapong'oyioki iyiook, nikiaaku rrindiki loo ng'uarrat osikarri oo mpukunot pooki, nikinturraa inkolong'i ang te ntorroni olom, neibayuni iyiook iltung'ana nikimbayuno iyiook maate..”** (Tito 3: 3). *[The Bible talks about some people who “exchanged the truth of God for a lie..” (Rom. 1: 25). In another place it talks about people “deceiving and being deceived” (2 Tim. 3: 13). The Bible also talks about those who are “foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures” (Titus 3: 3).]*

Nejo sii Bibilia, **“Isiliga Olaitoriani to Itau lino pooki, nimipik osiligi le ng'eno ino metaa ninye nikirik. Ore too nkoitoyi inono pooki imbalie ninye naa keitorioo ninye inkoitoyi inono pooki”** (Ndung. 3: 5, 6). *[(Then the Bible says, “Trust in the Lord with all your*

heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight” (Prov. 3: 5, 6).]

Naa ore tenkipirta empapuli too naipirta imbaa sidain te sipata o imbaa torrok nejo Bibilia, **“Woi ninche lelo oojo entorroni eisidai nejo esidano entorroni, nepik enaimin erishata e wang’an, nepik ewang’an erishata e naimin, lelo oopik enduaran erishata e meloni nepik emeloni erishata e nduaran!”** (Isaya 5: 20). *[Then about the confusion of what is really good the Bible says, “Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter” (Is. 5: 20).]*

Neimaki sii Bibilia shetani aipot ninye ajo olalejani kitok (2 Ilkor. 11: 3). Neipoti sii **“menye le lejare”** (Yhn. 8: 44). Neitoki ajo, **“Enkai ena kop naitamodoo nkonyek e kulo lemeiruk, pee medol ewang’an oo Lomon Supati le Nkishiaa e Kristo, laa ninye nyaanyukie e Nkai”** (2 Ilkor. 4: 4)

[The Bible also talks about how satan is the great deceiver (2 Cor. 11: 3). Satan is called the father of lies (John. 8: 44). The Bible also says that the god of this age has, “blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God” (2 Cor. 4: 4).]

Ore eloito entito neok enkare naing’uaa lelo sanagi sidain nening esidano tedukuya kake ore te siadi nening emion. Ore te dukuya nening emion oleng kake eyagayie emion maa kutiti. Naa neijia etiu

tinikias ng’ok. Amu, ore pee ias eng’oki naje ebaiki nining esidai tedukuya amu inyor, kake ore te siadi nelotu emion. Ore pee ishurtaa ina mion nilo dukuya aas ina ng’oki nelotu erishata natagolo oltau lino metaa meekure ining’ito emion aashu enkinosuna. Neimaki Paulo iltung’ana laaijo lelo nejo, **“..eimu esunkureisho e lelo oolejisho ootokilote iltauja lenye...”** (1 Tim. 4: 2). Nepuo ninche dukuya aas ng’ok o metaba anaa negolu iltauja lenye. *(As the girl went along and drank from the beautiful bushes she would feel good at first, but then she felt pain later. The first time she felt an intense pain. But the pain got less and less. This is what happens with sin. When you first sin it may feel good when you do it, but then it hurts a lot later. If you shrug it off and keep on repeating the sin, your conscience can get hardened and you will not feel as guilty. Paul talks in 1 Timothy about those who have had their consciences “seared as with a hot iron” (1 Tim. 4: 2). They kept on sinning until their consciences were hardened.)*

Neimaki sii Yeremia iltung’ana ootaasa ng’ok o metaba anaa neaku medol enkurruna, **“Ketukurrutua ninche ina kata pee eas olminong a, a eitu ninche ekurru tukul; menya ninche orere”** (Yer. 8: 12).

[Jeremiah talks about those who sinned so much that they began not to feel shame any more for their sin. He said, “Are they ashamed of their loathsome conduct? No, they have no shame at all; they do not even know how to blush” (Jer. 8: 12).]

Ore pee eok entito enkare tosanag sapuk alang ilkulikae nening esidai te dukuya kake ore te siadi nening emion oleng nening sii osina toltau lenye. Ore

sii tinikisuj enkoittoi oong'ok naa ore inkulie katitin neasayu sii entoki naijo ina. Kegolu iltauja lang kake kining sii aajo metii toki atua iltauja. Etiu anaa osina sapuk oleng tenebo emion. Ebaiki sii neishunye enkinosunoto te dukuya kake keshukunye. Neimaki Petero enkoittoi oolaing'okok nejo kesujita ninche irrekiei **“lemeata tipat..”** (1 Pet. 1: 18). *[When the girl drank from the bush that was bigger than the others she felt fine at first, but then she felt a deeper pain and also had a heart ache and felt emptiness. This is what happens many times to those who keep following the way of sin. They get hardened, but often begin to feel an emptiness inside and an intense pain of another kind. At first the guilt may go away, but then it comes back. Peter talks about the way of the sinner as the “empty way of life” (1 Pet. 1: 18).]*

Nedamu ninye oleng ina mion ng'ejuk kake eton eitu ejing'aa ninche enkisoma Enkai te ninche. Keyieu Enkai nening ninye kake eton eitu erretena Naing'oru pee ening.

(The girl wondered about this new pain, but still did not get the message from God. God was trying to get her attention, but she still was not ready to hear.)

Ore pee ebaya olmoti le dukuya nemelioo esidano enye neeta isanagi ilkiku neata sii ilkeek lkiku. Neaku, etejo ninye ebaiki naa olmoti torriono ilo kake eton eata osiligi ajo ketum enkiyeng'iyeng'ata kake ore pee edol imbaoi naata enkikoo pee menyikaki, nepal katukul. *(When she came to the first oasis it did not look beautiful and the bushes and many of trees had thorns on them. So she wondered if this might be one of the bad oases, but she still*

thought she might get refreshment and healing from this one, but then she saw the signs that warned her to stay away.)

Keas sii shetani ina. Ore te sipata naa enkare ina sidai kake keiko shetani metaa torrongo, neaku neiruk ninye nena baoi naatipika shetani ine negiroo amu etejo entito eitorrongo (Is. 5: 20). Ebaiki nijo mme ninye natiu ai amu ketii imbaoi naatejo eitorrongo ine wueji. Kake tadamu ajo etumuta ninye apa pee meya embuku nautaa ninye pee eyiolou imbaa torrok o mbaa sidain. *(This is exactly what satan does. This was actually the good water, but satan made it look like a bad place and so she believed the signs that satan had placed there and just passed on (Is. 5: 20). You might say she was not to be blamed because the signs told her the water was bad. But remember she decided not to bring the book along so she could know the good from the bad.)*

Anaata etaretuo ninye ina buku tenaipirta ilosekin le shetani. Keitaakuno shetani anaa oltung'ani sidai. Nejo Bibilia, **“Neme enking’asia ina amu keitaakuno ninye shetani kolmalaika le wang’an”** (2 Ilkor. 11: 14). Keimaki Petero ajo ore te lelo leitu eiruk ore nena baa sidain naasita ilairukok naa etiu anaa imbaa torrok (1 Pet. 4: 4). Neaku, kelej shetani indamunot e lelo leitu eiruk pee ejo ore nena sidain naa eitorrok kake ore nena baa torrok naa sidain. *(The book would have told her about these tricks of satan. Satan pretends to be good, “**And no wonder, for Satan himself masquerades as an angel of light**” (2 Cor. 11: 14). Peter talks about how people of the world think the good that Christians are doing looks bad (1 Pet. 4:*

4). *So, satan deceives the minds of those who are not Christians to think that the good is bad and the bad is good.*)

Neaku, iyiolo ajo eshomo dukuya te lototo enye kake etogiroyie lelo turot ooata imbaoui naatejo eitorrono enkare. Etiu ina anaa oltung'ani onoto enyamali apa tenkaraki imbaa naaipirta kanisa neaku ore pee edol olairukoni negiroo ninye. Kake ore te sipata eidim olairukoni aiteng'ena ninye enkoittoi enjeunoto pee etum enkishui nemeiting. *(You know that she continued on her journey, but passed by the oases that had signs around them. It is like someone who had a bad experience with something concerning Christianity and so every time they come across a Christian they just pass on by and don't want to have anything to do with them. When, in reality, the Christian could teach them the way of truth and life eternal.)*

Neitoki ninye alotu ine wueji nedol olmoti sidai oleng neitashe aok enkare natii. Kake ore pee eok neiteru ninye aning emion nalang enedukuya. Ore tesipata eitorrono ilo moti kake eikodo shetani pee eata esidano o metaba anaa neaku meyioulou Naing'oru ajo eitorrono. Etejo ore ina toki torrono naa eisidai naa ore ina toki sidai naa eitorrono. Neikoo Bibilia olbarnoti te naipirta enkitok torrono olkuak kake eisidai tening'or ti oriong, **“Ming'uar enkishiaa enye to Itau lino, nimincho ninye kimbung too nkonyek enyena. Amu, eidimi ainyiang'u enkitok naibor onyek te mukate nabo, kake eishu enkitok naloloito entonata e nkishui o**

lee” (Ndung. 6: 25, 26). Neaku ore ina toki sidai ti oriong naa ebaiki naa torrono oleng tiatua. Kejo Bibilia, “...amu meing’or Olaitoriani anaa enaing’or tung’ani; eing’or tung’ani enaikununo oriong, kake oltau eing’or Olaitoriani” (1 Sam. 16: 7). *[Then she came to what she saw as a beautiful oases and stopped and drank the waters from it. But, then she began to feel the pain even more. In reality this was one of the bad oases, but satan had decorated it so much to make it look beautiful that she did not realize it was one of the bad ones. She thought the bad was good and the good was bad. The Bible gives a warning to a young man about an adulteress saying, “Do not lust in your heart after her beauty or let her captivate you with her eyes, for the prostitute reduces you to a loaf of bread, and the adulteress preys upon your life” (Prov. 6: 25, 26). So, what looks from outward appearances to be beautiful may be in reality very evil inside. The Bible says, “The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart” (1 Sam. 16: 7).]*

Ore tenkiting’oto pee eshalu Naing’oru oleng neeta emion tenebo osina sapuk, neiteru aning ajo etelejaki. Naa neijia eikununo inkulie katitin. Lasima pee king’as aashalu oleng nikidol aajo mikiyiolo enkoitoi anaa enikitejo. Ore pee kibaiki ine wueji naa aikiata osiligi pee kintoki aatum enkoitoi. Etejo Yesu ore metii ninye mikiindim aataas toki (Yhn. 15: 5). Ore enkitanyaanyukoto sidai naipirta ina naa Petero. Amu, etejo ninye keidim ataasa imbaa enyena openy. Ore nabo olong neliki Yesu Petero ajoki kemiki ninye Yesu kake etejo Petero tenkitieunoto memiki Yesu

katukul. Ore pee emiki Petero Yesu neisininuo Petero oleng. Neshalu oleng kake ore te siadi neshukunye Petero airridu. Ore pee epiu Yesu neilejilej Petero aitagol neshuku ninye, neaku Petero osoit te kanisa ng’ujuk (Mat. 26: 31-35; Yhn. 21: 15-23; Iasat 2: 14-42; Ilgal. 2: 9). *[Finally, the girl begins to “hit bottom” with her intense pain and emptiness and she begins to feel that she has been deceived. This is the way it happens sometimes. We have to first hit bottom and see that we really do not know the way as well as we thought. When we come to this point, there is hope again of finding our way. Jesus said that apart from him we can do nothing (John 15:5b). Peter is a good example of one who thought he could do things on his own. Jesus told him one time that he would deny Jesus, but Peter boldly said that he would not deny him. Then when Peter did deny Jesus, Peter was devastated. He hit bottom, but he made a comeback. After Jesus was raised from the dead and he reinstated Peter, Peter became a rock in the new church (Mat. 26: 31-35, 69-75; John 21: 15-23; Acts 2: 14ff; Galatians 2: 9).]*

Ore te siadi ina netum Naing’oru embuku tiabori ilo sanag torrano (tedukuya) neiteru aisom (Ing’orai sii 2 Ilkinki 13: 1 pee etum apa embuku Enkai). Ata hoo tenetiu anaa mesidai ilo sanag nenoto ninye enkare nayeng’iyeng’ie osesen o enkishui enye. Netayiolo sii ajo eteleja shetani ninye neyioulou sii ajo meata eng’eno anaa enatejo apa. *[Then the girl found the book (the Bible) under the “ugly” bush and began to read it (See 2 Kings 22: 8 when the book of the law was found). Even though the bush did not look all that wonderful, she found good water there that refreshed her body and soul. She also realized that she had been deceived by satan and that she was not as smart as she thought she was.]*

Neiteru aisom embuku neyiolou enaipirta enkipirta enkishui enye neyiolou inkoitoi naalejie shetani oltung'ani (2 Ilkor. 2: 11; Efeso 6: 11). Neyiolou sii ajo kiindim aanoto eretoto tenkaraki inyamaritin anaa enajo Yakobo 1: 2-8. Neimaki sii embuku o Lhebrania eneiko Enkai pee erere iyiook easishore ingolikinot (Ilheb. 12: 10, 11). *[She began to read the Bible and learn about the purpose of her life and about all the ways satan deceives us. She also learned about how trials can help us as James says in James 1: 2-8. The Hebrew writer also speaks of how discipline can be good (Heb. 12: 10, 11).]*

Ore pee eiteru aok enkare sidai te sipata neishunye emion enye. Neaku, ore pee kiok sii iyiook enkare enkishui naisho Yesu iyiook nikiraposhu oleng (Yhn. 4: 13, 14). *[Her pain began to go away as she began to drink from the good water. So when we drink the water of life we are really satisfied (John 4: 13, 14).]*

Nelo ninye dukuya aisom ina buku anaake. Neisom inaaipirta ilomon supati oipirta Yesu o eneiko oltung'ani pee ejeu. Nemut pee eiruk neirridu neibatisai (Iasat 2: 38; 18: 7, 8; Iroma 10: 9, 10; Ilgal. 3: 27). Ketii sii Enkiyang'et Sinyati naa ore pee eibatisai neaku ninye olarikoni lenye te lototo enye. *[She continued to read her Bible reading about the good news of Jesus and what to do to be saved. So, she decided to believe in Jesus, repent and be baptized (Acts 2: 38; 18: 7, 8; Iroma 10: 9, 10; Gal. 3: 27). The Holy Spirit was there also and after she was baptized he became her guide on the journey.]*

Ore pee kiaku ilairukok nerik iyiook Enkiyang'et Sinyati (Iroma 8: 12-17). Ore tesiadi nedol oleng imbaa torrok o mbaa sidain naa ore pee eata ninye olng'ash neshukokino Bibilia neomon Enkai sii pee etum eutaroto. Keyau Bibilia iyiook atua ewang'an pee kidol esipata (2 Ilkor. 4: 6; Efeso 5: 13; 1 Iلسes. 5: 4-8). *[When we become Christians the Spirit leads us also (Rom. 8: 12-17). After this, she could see clearly what was good and what was bad, and when she had any doubts, she would always return to the book and pray for guidance. The Bible can bring us into the light so we can see the truth (2 Cor. 4: 6; Ephesians 5: 13; 1 Thes. 5: 4-8).]*

Ore nabo olong neye nelo keper. Nejo enkatini etabayie Paradiso. Neaku, etiu anaa ina pee eye olairukoni le Yesu. Kelo keper enetii Enkai pee ebik intarasi. Neaku, ore iltung'ana pooki ootoni te nkoitoti enjeunoto o metabau enkeeya naa kepuo enetii Enkai (Emb. 2: 10; 21: 1-4; Yhn. 3: 16; 14: 1-4). *[Finally one day she died and went to heaven to be with God forever and ever. This is what will happen to us also who are faithful until death (Rev. 2: 10; John 14: 1-4; Rev. 21: 1-4; John 3: 16).]*

ENKITING'OTO

(CONCLUSION)

Aigero ena atini pee eretu iyiook pee king'enu pee mikincho shetani meteleja iyiook. Amu, era ninye olalejani apa ake. Ketii enyamali oleng teina rishata elelero amu ketii intemat kumok. Kake ore pee kison Bibilia nikiomon Enkai nikisilig Enkiyang'et Sinyati pee erikoo iyiook, naa kaata osiligi ajo ekimir shetani. Kenare sii nikining enkikoo. Amu, eitu ening Naing'oru enkikoo sidai tedukuya. *(I wrote this story so that we would become wise and not let satan deceive us. Because has been a liar from the beginning. There is really a problem in the teenage years because there are so many temptations. But when we study the Bible, pray to God, and trust the Holy Spirit to lead us, I trust that we will defeat satan.)*

Matonyok oleng pee king'or sii Yesu alang iltung'ana. Amu, kepong'ori iltung'ana kake mepong'ori Yesu. Ore pee kisilig iltung'ana ake nikitum enyamali sapuk. Amu, kebatata oltung'ani. Matisipu ororei le Nkai toltau sidai anaa esipata amu kesipa ororei le Nkai anaake ata tenebatata oltung'ani. *(Let's try very hard to look at Jesus more than people. People make mistakes, but Jesus doesn't go wrong. When we follow people we will have many problems because people fall. Let's understand the Word of God with a good heart as the truth because the Word of God is true every day, even if man falls.)*

Neaku, kaitarasaki intae ena atini tenkarna e Yesu pee eretu intae entobik tiatua enkoitoi enjeunoto o enkoitoi e sinyatisho nisujusuju esipata anaake. *(So, I hand this story over to you in the name of Jesus so that it will help you stay in the way of salvation and holiness and also help you follow the truth every day.)*

(Paul Highfield – Saruni Ole Ntaya, Olapa li are, 2006 – Written in 2005 and printed in 2006 and Revised July 2007. Revised again in 2009 or 2010.)