

Ceremonies in the Bible



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Ianga Baibul
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English

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Thinking about ceremonies in the Bible

In the Old Testament, we find a lot of stories about all the ceremonies of the Jewish people. When we hear those stories, we might think about our own Aboriginal ceremonies, and also our Christian ceremonies. I am going to write something here about ceremony, to help us think and talk together about those things. I will write something about the Jewish ceremonies first, and then something about church ceremonies and Aboriginal ceremonies.

2. Sacrifices in Genesis

The first kind of ceremony in the Old Testament is sacrifices. People would get some animals or birds that had no sickness or anything wrong. They would kill them and burn or cook them.

They would do that to give something to Yahweh. In *Genesis* 4:3-5, Abel brought an offering to Yahweh the true God, and his brother Cain brought a different kind of offering from his garden. In *Genesis* 8:20, Noah burnt an animal as an offering to Yahweh. Abraham did the same (*Genesis* 12:7,9), and so did his son Isaac (*Genesis* 26:25) and his grandson Jacob (*Genesis* 33:20).

Those stories in *Genesis* do not tell us why they used to do that. Yahweh didn't tell them to do it, but maybe they did it to show Yahweh they loved him.

Or maybe they did it to show they believed in him and to show that they were ready to give their whole life to him. Abraham did that when God tested him (*Gen* 22:1-19).

God gave law to the Jewish people

After Jacob and his twelve sons went to Egypt with their families, that family line, the Israelite people, lived there for a long time, about 400 years, until the time of Moses (Exodus 1:1-7).

God gave Moses the work of leading all the Israelite people from Egypt to the land that God had promised to give to Abraham's descendants. When Moses and all the Israelites came out of Egypt, they stopped halfway through the desert country of Sinai. Yahweh told them he was going to make them his own special people, and he gave them all the laws to show how they were to obey him (Exodus 19:3-6). We can read those laws in Exodus 20 to 31, in Leviticus, and in some chapters of Numbers and Deuteronomy.

Laws about ceremony

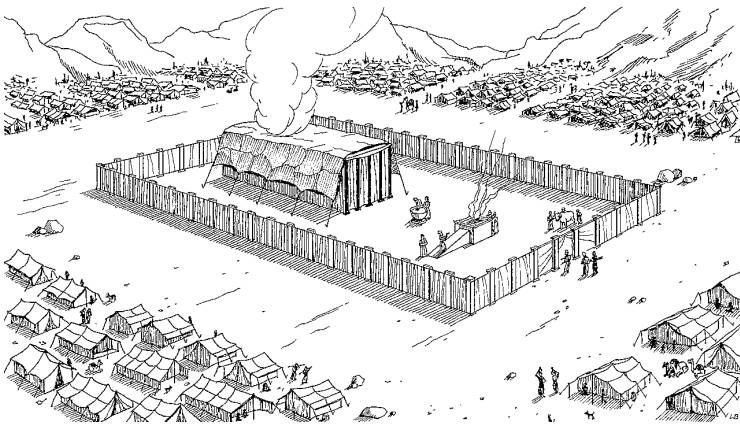
Among all those laws, some laws spoke about ceremony. Those laws showed the Israelites what to do about sacrifices (Leviticus 1:1-7:38; Numbers 28:1-29:40), about the sacred place (Exodus 25:10-26:21), about food (Leviticus 11), about special clothes for the priests (Exodus 28:1-43; 39:1-31), and about special ceremony times (Exodus 12:1-28; 23:10-17; 31:12-17; Leviticus 23:1-44).

Yahweh gave the Israelites those laws, to make them different from the other tribes who lived near the land of Israel.

God had chosen the Israelites to be his own special people, to please him and so that they would bring blessings from God to the whole world. Those laws showed them they could not just worship God any way, because he is completely holy.

Those laws about sacrifice showed the Israelites that God cannot just ignore all things that people do, but he must punish all the people who do those bad things. But he gave his people those sacrifices to let them go free from those bad things, to forgive them.

If you want to see the chapters and verses that talk about those ceremonies, they are here.



Ceremony	Chapter and verse
Passover	Exodus12:3-14 Leviticus 23:5 Numbers 28:16
Festival of Unleavened Bread	Exodus12:15-20; 13:3-10 Leviticus 23:6-8 Numbers 28:17-25 Deuteronomy 16:3-8
First Fruits	Leviticus 23:9-14
Harvest Festival	Exodus 23:16; 34:22 Leviticus 23:15-21 Numbers 28:26-31 Deuteronomy 16:9-12
New Year Festival	Leviticus 23:24 Numbers 29:1
Day of Atonement	Exodus 30:10 Leviticus 23:26-31 Numbers 29:7-11
Festival of Shelters	Exodus 23:16; 34:22 Leviticus 23:33-36, 39-43 Numbers 29:12-38 Deuteronomy 16:13-15 Zechariah 14:16-19
Daily Offerings	Exodus 29:38-42 Numbers 28:1-8
Sabbath	Numbers 28:9-10
Offering on first day of the month	Numbers 28:11-15
Sacrifice burnt offering whole	Leviticus 1:1-17; 6:8-16
Sacrifice Grain offering	Leviticus 2:1-16; 6:14-23
Sacrifice Fellowship offering	Leviticus 3:1-17; 7:11-21
Sacrifice offering for unintentional sin	Leviticus 4:1-5:13; 6:24-30
Sacrifice Repayment offering ¹⁰	Leviticus 5:14-6:7; 7:1-7

Sometimes the Israelites followed the laws that Yahweh had given, but sometimes they abandoned them. God gave them strong warnings about not joining in the ceremonies that came from the other people who lived near Israel (Numbers 25:2-3; Deuteronomy 12:1-5, 29-32), but nevertheless they joined in with those other people, and they made sacrifices to those other false gods. Yahweh sent messengers (or 'prophets') to tell them to go back to Yahweh's laws or Yahweh would punish them.



The Jews added more Ceremonies

The Israelites also added other ceremonies to the ceremonies that Yahweh had given them. In Esther, we read the story of God using a Jewish girl to save all the Jewish people from an evil man, Haman. From that time, all Jewish people have had a ceremony called Purim every year to think about that story. God didn't give them that ceremony, they just made up that ceremony to remember the way God saved them.

They made up another ceremony too. In John 10:22, it talks about a ceremony to make the ceremony place (the Temple in Jerusalem) sacred. The Jewish people made up that ceremony only 150 years before Jesus was born. They made up that ceremony to think about something that happened in Jerusalem, but that story is not in the Old Testament. One king from Syria, called Antiochus Epiphanies sent all his

soldiers to fight with the Jewish people in Jerusalem, and they won. The Syrian soldiers sacrificed pigs to their false gods in the Jewish Temple in Jerusalem. When they did that, it was just like they defiled that temple and they rubbished God too. Now some years later, some Jewish soldiers chased away the Syrian soldiers from Jerusalem, and they made the Temple sacred again. And from that time, they had a ceremony every year to remember how God had saved the Temple. Even today, Jewish people still have that ceremony, near Christmastime, and they call it Hanukkah.



What about those Jewish laws when Jesus came?

Jesus dealt with the Jewish laws and ceremonies in three different ways.

The first way

He went back to the real meaning of the law. Before the time when Jesus did his work in this world, the Jewish people added on a lot of new laws to the laws that Yahweh had given them in the time of Moses. Some new laws took away the real meaning from the old law, and Jesus argued with some Jewish leaders about those things (Mark 2:18-28; 7:1-19). He wanted his own people to go back to the real meaning (Matthew 5:21-48).



For example, in the Old Testament, the law says, 'Love your neighbor' (Leviticus 19:18). But afterwards, the Jewish people added some more words to that law. They were saying, 'Love your neighbor, but hate your enemy' (Matthew 5:43). When they added those other words, they changed the meaning of that law. They made that law talk only about neighbors. But when God gave that law in Leviticus, he didn't want his people only to love their friends. In Matthew 5:44-48, Jesus showed the true meaning of that law. He told his disciples they must love everybody, not only their friends, because God loves everybody and is kind to everybody.

The second way

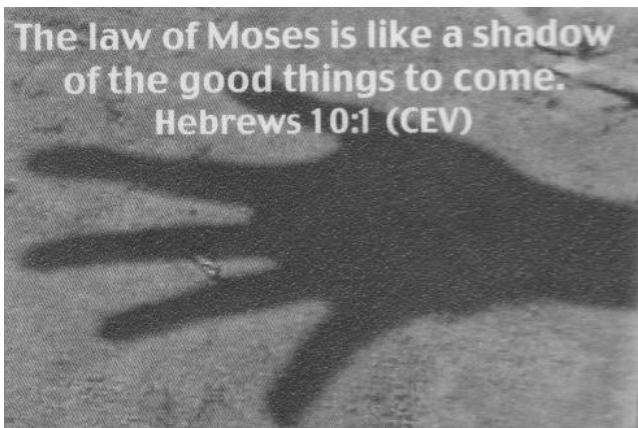
In some ceremonies, Jesus gave a new meaning to the old ceremonies to show everybody that he was the special Son of God (John 7:37-38; Matthew 26:19-29).

For example, In Exodus 12, God gave the Israelites the law about Passover. Every year, the Israelites would eat the Passover. When they ate that special food, they thought about the time when God saved their ancestors from Egypt and led them to the land of Israel. But on the last night before Jesus died, he ate the Passover with his disciples, and he gave a new meaning to that meal. He took the bread and said, "This bread is my body." He took the wine and said, "This wine is my blood" (Matthew 26:26-30; Mark 14:22-25). He changed the meaning of the Passover. Today, when we eat the food and drink the wine, we do not think about Egypt. We think about Jesus who saves us from all the bad things in our lives that God would have punished.

The third way

Jesus abandoned some laws. For some ceremonies, Jesus told his disciples they did not need to follow that ceremony or law.

For example, God gave the Israelites laws about meat, he told them what kind of meat to eat, and what kind to leave. They were allowed to eat meat from cattle and sheep (they called that kind 'clean'), but they were not allowed to eat meat from pigs or camels (they called that kind 'unclean'). Now, in Mark 7:17-19, Jesus told his disciples that all meat is clean. He ended the Jewish law about meat.



What about Jewish law and Gentile people?

After Jesus died and rose again and went back to heaven, and sent his Holy Spirit to his disciples, all his disciples were Jewish. They kept following Jewish law. Peter and John went to the Jewish Ceremony Place (Temple) in Acts 3. Paul went to Jerusalem for a special Jewish ceremony in Acts 21:18-26.

But when the good news of Jesus spread out from Jewish people to Gentile people, the new believers had to think about Jewish law. Before Jesus came, if somebody wanted to follow God's true way, they had to make themselves Jewish. Any man who wasn't Jewish but who wanted to follow Yahweh had to be circumcised to make himself Jewish. But after Jesus came, and when

You only have to give yourself to Jesus Christ and leave all the wrong things. You do not have to make yourself Jewish. It is enough to give yourself to Jesus and follow him.

Some Jewish believers did not agree with Paul. They came after Paul and told the Gentile believers to be circumcised and to become Jewish. But Paul was angry with them, and argued strongly with them. You can read those arguments in Galatians 1-4, Philippians 2:2-11 and Colossians 2:8-23.

But Paul said one more thing. He did not want to cut himself off from Jewish people and he did not want to cut himself off from Gentile people either. He wanted everybody, Jewish people and Gentile people together, to follow Jesus. And because of that, when he went to Jewish places, he respected the Jewish law, and when he went to Gentile places, he left the Jewish laws that separated Jewish people from Gentile people. He did that in order to have more chance of telling people the good news of Jesus. He wrote

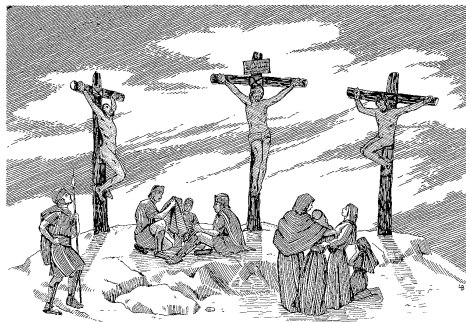
What the letter to the Hebrews tells us about Old Testament ceremony

In the New Testament, we find the Letter to the Hebrews. We don't know who wrote that letter, but we know that it was sent to Jewish people who believed that Jesus was the Messiah, the proper king that Yahweh had sent, and the only Son of God. Hebrews tells us a lot of things about Jewish ceremony. It talks about sacrifices, about priests, about sacred places, and about all that sort of thing. The letter says that, although God gave laws to the Jewish people, those things were only like a shadow of the true way of coming to God and that true way is Jesus Christ. The Jewish ceremonies went beforehand, to show us about Jesus. The real sacrifice to cover the bad things we were doing is when Jesus died on the cross.

The real sacred place is heaven, where Jesus is sitting at the right hand of God.

The real high priest is Jesus who shed his own blood to set us free from the wrong things we were doing. And he did not spill the blood of an animal, but he shed his own blood. In Hebrews 9:22, it says "without the shedding of blood there is no forgiveness of sins."

Although Hebrews went to Jewish people who followed Jesus, it does not tell them to keep following Jewish ceremony. It says Jesus is better than all those ceremonies. Those ceremonies were only temporary, but Jesus is eternal.



What about the Jewish laws and us today?

Today we do not follow the Jewish law. Why? We do not follow them, because Yahweh only gave those ceremonies and law to Jewish people. Nevertheless, God still teaches us something from those Jewish laws. He teaches us that he is really holy, and we can't just worship him any old way. He teaches us that he can't just ignore sin, he must do something to remove it. He wants us to be different from the people who don't believe in him. But we can't separate ourselves from them and we can't make ourselves higher or more important than them, because we want to share the good news of Jesus with them.



What about Christian ceremonies that we can see today?

When we look at churches, we see a lot of things like ceremonies. Some ministers wear special clothes, just like the priests in the Old Testament used to wear special clothes. We have special times to worship, Sunday, Christmas, Easter and other special days. We have ceremonies like Holy Communion and Baptism, and in some churches, Confirmation and Ordination.

We have special places to worship God. We have laws about who must do those ceremonies, and maybe we have special words in a book that the minister always reads. Maybe we think those things are just like the Jewish ceremonies that God gave. Maybe we think God gave us those things.

In fact, God didn't give us those things. Jesus only gave us two ceremonies, Baptism and Holy Communion. But he did not give us laws that tell us everything we have to do in order to do those two ceremonies. To baptise, he only told his disciples to use water and that one name of God the Father, Son and Holy Spirit. From the time when Jesus gave those two ceremonies to his disciples, people have added words and laws to those two things.

We are free to add words and laws to help people understand what those ceremonies show us. But it is better to add such words after we have talked about those things with other Christians, not only from our own community, but from all the communities of our church. If we come from any church like Anglican, Baptist or Catholic or other churches, we must also talk to the main church leaders from that church. But we cannot add words or laws that take away from the true meaning of those ceremonies.

In the New Testament, we see some more things that seem the same as our ceremonies today. In Acts 8:14-17, Peter and John went to Samaria to lay their hands on the heads of new Christians who were already baptised. It is like the Confirmation ceremony. Jesus did not give that ceremony, but we are free to follow those two apostles, Peter and John.

We are free to make up more ceremonies, just like the Jewish people made up the Purim ceremony (Esther 9:18-32) and the Hanukkah ceremony for making that ceremony place sacred (John 10:22). But we must not think that any kind of ceremony can make us come close to God. Only Jesus brings us back to God. If people don't know the meaning of any ceremony that anyone has made up, it is better not to have that ceremony, or to tell everybody that meaning.

The important thing to think about is that Jesus did not give us a big number of laws and ceremonies. He opened the way to come to God only through himself when he died on the cross and rose again from the dead. Sometimes the New Testament uses words about ceremony in order to talk about our Christian life. But when it talks that way, it is not talking about real ceremony, it is talking about what we do every day. In Romans 12:1-2, Paul says we have to give ourselves to God like a sacrifice, but that word means we have to give our life to God completely, every day.

In 1 Corinthians 3:16, Paul talks about a ceremony place. But he is not talking about a church or house or country, he says, 'You Christian people are God's ceremony place, and the Holy Spirit lives in you.' We don't have to go to a special place to worship God, we have to worship God everywhere and all the time.

In 1 Peter 2:9,10, it talks about special ceremony men (priests), just like the priests in the Old Testament, but it is not talking about ministers, it is talking about all Christian people. It says, 'God has chosen you people who believe, and you are just like priests of Jesus Christ the king'.



What about Aboriginal ceremony and Christian people today?

The last question we have to think about concerns Aboriginal ceremony. A lot of Aboriginal people ask if God wants them to leave those ceremonies when they change their lives and follow Jesus. Some people say that God gave Aboriginal people their ceremonies. Some people have a different idea. Some people say they don't know where those ceremonies come from.

Our Bible does not talk about Aboriginal ceremonies, the people who wrote all the books of the Bible did not know about Aboriginal people in this country. But we have to use what God tells us in the Bible about other ceremonies to help us think about Aboriginal ceremonies.

What does the Bible say?

What the Old Testament teaches us about ceremonies

All through the Bible, it says we must not worship anything except God. In the Old Testament, God told his people, the Israelites, not to join in with the other people who were worshipping other false gods, like Baal and Asherah. When those other people worshipped other gods, they thought that those other gods were making animals and everything grow for meat and food. But only the true God makes everything grow. Only he gives us meat and food.

What is the meaning for us today?

We must not join in with any kind of ceremony that worships another kind of spirit or where people think that ceremony is making things grow. If any Aboriginal ceremony is like that, we must not join in.

What 1 Corinthians teaches us about ceremonies

But in 1 Corinthians 8:4-9, Paul talks about the ceremonies that they were doing in Corinth. They would kill an animal and cook it like a sacrifice for those other gods. Afterwards, they would sell that meat at the market.

Paul told the Christian people in Corinth they were free to buy that meat and eat it, even though those other people had used that meat for worshipping those false gods. He told them they were free to eat it because those other gods were really nothing. There is only one true God. But he told them not to eat that meat at the ceremony place of those other gods, and not to join in when those other people were eating that meat to worship those other gods.

What is the meaning for us today?

Today we do not see that kind of sacrifice, but maybe we can find a meaning for ourselves from that story. Maybe we are free to use something from different ceremonies, like music or dance, just like those Christian people in Corinth were free to eat the meat, as long as it was not in the ceremony place.

Maybe we are also free to give new meaning to something from different ceremonies. Jesus changed some Jewish ceremonies to show his people something about himself. He did that to the Passover ceremony.

European Christians did that kind of thing to Christmas trees and Easter eggs. That tree and those eggs were part of the ceremonies that the European ancestors performed to worship their own gods.

When the good news of Jesus Christ went into that area, and some people believed the good news, they gave a new meaning to the Christmas tree and the Easter eggs. They said the Easter eggs help us think about the new life that Jesus received when he rose from the dead. And the Christmas tree's leaves are always green, just like God always loves us and never stops.

But Paul says one more thing in First Corinthians 10:10-13. He tells the Christian people that although they are free to eat that meat, they must not do something that makes their Christian brothers and sisters stumble. If some Christian people do not understand that they are free to eat that meat, and they think it is really bad to eat that meat, then all the Christian people who understand they are free must show respect for those who do not understand. Paul says it is better to leave the meat and not make weak Christians stumble.

What is the meaning for us today?

Maybe we are free to change the meaning of something in Aboriginal tradition, or maybe we are free to use something from Aboriginal tradition, but if we do that and it makes weak Christians stumble, then it is better to leave that thing alone.

What Acts teaches us about ceremonies

One last thing. In Acts 17:22-31, when Paul went to Athens, and he was spreading the good news of Jesus Christ, he talked to those people who were worshipping other false gods. He did not judge them. He used their own stories and song words to show them the true story about God and Jesus. He looked at the little ceremony place which they were using to worship a god that they said they didn't know. And he said to them, 'I will tell you about that god that you do not know. He is God and he has made this world and everything' (Acts 17:23-24)

What is the meaning for us today?

Maybe we can use something from Aboriginal tradition to teach people something about our true God.

The last word

We have to keep thinking about all these things, but we must pray and ask God to show us from his word what he wants us to do, so that in everything we do and say, we will praise Jesus and spread the good news about him.



What some words mean

god	drimin
prophet	speshalwan mesinja
holy	nyukurrwan
holy	holiwan
holy	seikrid
Temple	Serramoni Pleis
ancestors	grengrenfatha
blessing	tok gudbalawei
blessing	meigim brabli gudbinji
descendants	femili lain
Yaweh (name of God) YAWEI det trubala God	



Ola Serramoni langa Baibul

Kriol

Wanim langa dijan buk	Peij
Jinggabat blanga serramoni langa Baibul————	38
Sekrifais ofring langa Jenasis —————	38
God bin gibit lowa langa Juwish pipul—————	40
Lowa blanga serramoni —————	41
Juwish pipul bin edimap mowa serramoni————	45
Wotabat detlot Juwish lowa wen Jisas bin kaman—	47
Wotabat detlot Juwish lowa en ola Jintail pipul—	51
Wanim det leda langa Hibrus dalim wi blanga	
Oltestaman serramoni?—————	54
Wotabat detlot Juwish lowa en wi tudei————	56
Wotabat detlot Kristjanwan serramoni weya wi luk tudei—————	57
Wotabat Blekbala serramoni en Kristjan pipul tudei—————	62
Wanim det Baibul tok?—————	63
Wanim det Oltestaman titjim wi blanga serramoni?	63
Wanim Fes Karinthiyans titjim wi blanga serramoni?—————	64
Wanim Eks titjim wi blanga serramoni?————	68
Laswan wed—————	69

Jinggabat blanga serramoni langa Baibul

Langa det Oltestaman, wi faindim loda stori blanga ola serramoni blanga Juwish pipul. Wen wi irrim ol detlot stori, maitbi wi jinggabat wi ronwan Blekbala serramoni en wi Kristjan serramoni du. Wal, ai garra raidimdan samting iya blanga serramoni, blanga album wi jinggabat en toktok mijamet blanga ol detlot ting. Ai garra raidimdan samting blanga ola Juwish serramoni basdam, en afta na, ai garra raidimdan samting blanga tjetj serramoni en Blekbala serramoni.

Sekrifais ofring langa Jenasis

Det feskain serramoni langa Oltestaman im det sekrifais ofring. Pipul bin oldei gajim sambala enimul o berd weya nomo bin abum enikain siknis o eni nogudbala ting rong langa olabat bodi. Deibin oldei kilim olabat ded en deibin oldei bernimap o gugum olabat. Deibin oldei

dum lagijat blanga gibit samting langa YAWEI det trubala God. Langa Jenasis 4:3-5, Eibul bin bringim ofring langa YAWEI det trubala God, en im braja Kein bin bringim difrinkain ofring brom im gadin. Langa Jenasis 8:20, Nowa bin bernimap enimul laiga ofring langa YAWEI. Eibram bin oldei dum seimwei (Jenasis 12:7,9), en im san Aisik (Jenasis 26:25) en im grensan Jeikob du (Jenasis 33:20).

Detlot stori langa Jenasis nomo dalim wi wotfo deibin oldei dum lagijat. YAWEI nomo bin dalim olabat blanga dum, bat maitbi deibin oldei dum blanga shoum YAWEI deibin laigim im.

Maitbi deibin oldei dum blanga shoum deibin bilib langa im, en blanga shoum im deibin redi blanga gibit olabat laif holbit langa im. Eibram bin dum lagijat wen YAWEI bin testim im (Jenasis 22:1-19).

God bin gibit lowa langa Juwish pipul

Wal Jeikob en im twelbala san bin go langa Ijip garram olabat femili olabat, det femili lain na gulum Isreil pipul, en deibin jidan deya longtaim, gulijap 400 yiya, raidap langa det taim blanga Mosis (Eksadas 1:1-7).

Wal YAWEI bin gibit Mosis det wek blanga lidim ola Isreil pipul brom Ijip langa det kantri weya YAWEI bin pramisim blanga gibit langa Eibrahem femili lain.



Eibrahem bin det grenfatha blanga Jeikob. Wen Mosis en ola Isreil pipul bin kamat brom Ijip, deibin stap hafwei langa det deset kantri gulum Sainai.

YAWEI bin dalim olabat im garra meigim olabat im ronwan speshalwan pipul, en imbin gibit olabat detlot lowa weya bin shoum olabat hau blanga duwit langa im (Eksadas 19:3-6).

Wi gin ridim ol detlot lowa langa Eksadas tjepta 20
raidap tjepta 31, en langa Labidakas, en langa sambala
tjepta langa Nambas en Dyudaranami.

Lowa blanga serramoni

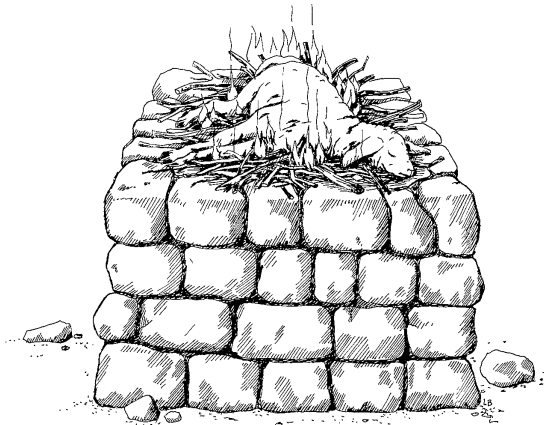
Langa detlot bigismob lowa, sambala bin tokabat
difrinwan serramoni. Detlot lowa bin shoum ola Isreil
pipul wanim blanga dum blanga sekriefais ofring
(Labidakas 1:1-7:38; Nambas 28:1-29:40), en blanga
seikridwan pleis (Eksadas 25:10-26:21), en blanga daga
(Labidakas 11), en blanga speshalwan klos blanga
serramonimen (Eksadas 28:1-43; 39:1-31), en blanga
speshalwan serramonitaim (Eksadas 12:1-28; 23:10-17;
31:12-17; Labidakas 23:1-44). YAWEI bin gubit ola
Isreil pipul detlot lowa blanga meigim olabat difrin brom
detlot najalot traib deya gulijap langa det kantri gulum
Isreil.

YAWEI bin pikimat detlot Isreil pipul blanga jidan im ronwan speshalwan pipul, wulijim God wandim olabat garra meigim im gudbinji, en im garra pudum im bingga langa dijan wel. Detlot lowa bin shoum olabat dei kaan jis weshipbat God eniwei, dumaji YAWEI im brabli nyukurrwan (holiwan). Detlot lowa blanga sekrifais ofring bin shoum ola Isreil pipul YAWEI kaan jis blandim imself brom ola nogudbala ting weya pipul dumbat, bat im garra panishim ola pipul hu dum detlot nogudbala ting. Bat imbin gibit langa im pipul detkain sekrifais ofring blanga larram olabat go fri brom ol detlot nogudbala ting.

If yu wandi luk detlot tjepta en bes weya tokabat ol detlot serramoni, wal dei iya na.

Serramoni	Tjepta en bes
Serramoni gulum Pasoba	Eksadas 12:3-14 Labidakas 23:5 Nambas 28:16
Serramoni gulum Damba Nomo Garra Raising	Eksadas 12:15-20; 13:3-10 Labidakas 23:6-8 Nambas 28:17-25 Dyudaranami 16:3-8
Serramoni blanga detlot feswan sid daga	Labidakas 23:9-14
Serramoni gulum Kukwan Daga	Eksadas 23:16; 34:22 Labidakas 23:15-21 Nambas 28:26-31 Dyudaranami 16:9-12
Nyu Yiya Serramoni/ Longwan wisul	Labidakas 23:24 Nambas 29:1
Serramoni gulum Det Speshalwan Dei blanga Deigidawei Ola Nogudbalawei Blanga Pipul	Eksadas 30:10 Labidakas 23:26-31 Nambas 29:7-11
Serramoni gulum Hampi	Eksadas 23:16; 34:22 Labidakas 23:33-36, 39-43 Nambas 29:12-38 Dyudaranami 16:13-15 Sekaraiya 14:16-19
Sekrifais blanga ebridei	Eksadas 29:38-42 Nambas 28:1-8
Sekrifais blanga ebri Sebatheidei	Nambas 28:9-10
Sekrifais blanga det feswan dei ebri manth	Nambas 28:11-15
Sekrifais gulum bernapwan ofring	Labidakas 1:1-17; 6:8-16
Sekrifais gulum sid daga ofring	Labidakas 2:1-16; 6:14-23
Sekrifais gulum feloship ofring	Labidakas 3:1-17; 7:11-21
Sekrifais gulum ofring blanga nogudbalawei	Labidakas 4:1-5:13; 6:24-30
Sekrifais gulum peiyimbek ofring	Labidakas 5:14-6:7; 7:1-7

Wal samtaim detlot Isreil pipul bin bulurruum detlot lowa weya YAWEI bin gibit, bat samtaim deibin libum detlot lowa. God bin gibit olabat strongbala woning blanga nomo joinin langa detlot serramoni weya bin kaman brom det najalot pipul hubin jidan gulijap langa Isreil (Nambas 25:2-3; Dyudaranami 12:1-5; 29-32), bat stil deibin joinin garram det najalot pipul, en deibin meigim sekrifais ofring langa detlot najalot layinbalawan drimin. YAWEI bin jandim detlot speshalwan mesinja blanga dalim olabat blanga gobek en dum detlot lowa brom YAWEI o YAWEI garra panishim olabat.



Juwish pipul bin edimap mowa serramoni

Detlot Isreil pipul bin edimap mowa serramoni du langa detlot serramoni weya YAWEI bin gibit olabat. Langa Esta, wi ridim det stori weya God bin yusum det Juwish gel blanga seibum ola Juwish pipul brom det nogudbala men, Heiman. Brom det taim, ola Juwish pipul bin abum det serramoni gulum Purim ebriyiya, blanga jinggabat det stori. God nomo bin gibit olabat det serramoni. Deibin jis meigimap det serramoni blanga jinggabat det wei weya God bin seibum olabat.

Najawan serramoni du, deibin meigimap. Langa Jon 10:22, im tok blanga serramoni blanga meigim det Serramoni Pleis (det Tempul langa Jerusalem) seikridwan. Ola Juwish pipul bin meigimap det serramoni oni 150 yiya bifo Jisas bin bon. Deibin meigimap det serramoni blanga jinggabat samting weya bin hepin langa Jerusalem, bat det stori im nomo deya langa Oltestaman.

Wanbala king brom Siriya, gulum Entiyakas
Ipifanis bin jandim ol im solja blanga fait langa ola
Juwish pipul langa Jerusalem, en deibin win. Ola Siriya
soljamob bin sekrifais bigibigi langa olabat laiyawan
drimin deya langa det Juwish Serramoni Pleis langa
Jerusalem. Wen deibin dum lagijat, im jis laik deibin
rabishim det Serramoni Pleis en deibin rabishim God du.
Wal sambala yiya afta tharran, sambala Juwish solja bin
andimwei detlot Siriya solja brom Jerusalem, en deibin
meigim det Serramoni Pleis seikridwan igin. En brom det
taim na, deibin abum det serramoni ebriyiya blanga
jinggabat hau God bin seibum det Serramoni Pleis. En
tudei du, Juwish pipul stil abum det serramoni, gulijap
langa Krismastaim, en dei gulum det serramoni Hanuka.

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## **Wotabat detlot Juwish lowa wen Jisas bin kaman?**

Jisas bin hendulum detlot Juwish lowa en serramoni  
langa thribala difrinkain wei.

### **Det feswan wei**

Det feswan wei imbin gobek langa det riliwan mining  
blanga det lowa. Bifo det taim wen Jisas bin dum im wek  
langa dis wel, detlot Juwish pipul bin edimap loda  
nyuwan lowa langa detlot lowa weya YAWEI bin gibit  
langa det taim blanga Mosis. Sambala nyuwan lowa bin  
deigidawei det riliwan mining brom det olwan lowa, en  
Jisas bin agamin garram sambala  
Juwish lida blanga detlot ting (Mak 2:18-28;  
7:1-19). Imbin wandim im kantrimen blanga gobek langa  
det riliwan mining (Methyu 5:21-48).

Wal iya na wanbala stori blanga tharran. Langa det  
Oltestaman, det lowa tok, 'Yu garra laigim

ola fren blanga yu' (Labidakas 19:18). Bat afta, ola Juwish pipul bin edimap mowa wed langa det lowa. Deibin oldei tok, 'Yu garra laigim ola fren blanga yu, en yu garra heidim ola bedfren blanga yu' (Methyu 5:43). Wal wen deibin edimap detlot najalot wed, deibin tjeinjim det mining blanga det lowa. Deibin meigim det lowa tok oni blanga fren. Bat wen God bin gibit det lowa langa Labidakas, im nomo bin wandim im pipul oni blanga laigim olabat fren. Langa Methyu 5:44-48, Jisas bin shoum det brabliwan mining blanga det lowa. Imbin dalim im wekinmen dei garra laigim ola najalot pipul brabliwei, nomo oni olabat gudfren, dumaji God im laigim ebribodi, en im kainbala langa ebribodi.

### **Det sekanwan wei**

Wal langa sambala serramoni, Jisas bin gibit nyuwan mining langa det olwan serramoni blanga shoum ebribodi im na det speshalwan San blanga God Jon 7:37-38; Methyu 26:19-29

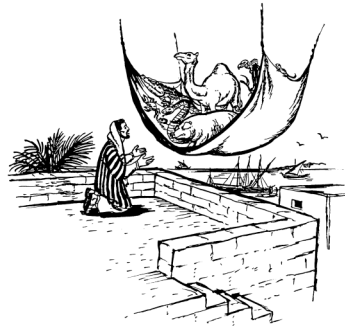


Wal iya na wanbala stori blanga tharran. Deya langa Eksadas 12, God bin gibit ola Isreil pipul det lowa blanga Pasoba. Ebriyiya, ola Isreil pipul bin oldei dagat det Pasoba. Wen deibin dagat det speshalwan daga deibin jinggabat det taim wen God bin seibum olabat grengrenfathamob brom Ijip en wen imbin lidim olabat langa det Isreil kantri. Bat langa det laswan nait bifo Jisas bin dai, imbin dagat det Pasoba garram im wekinmen olabat, en imbin gibit nyuwan mining langa det daga. Imbin deigim det daga en imbin tok, "Dijan daga im main bodi." Imbin deigim det wain en imbin tok, "Dijan wain im main blad" (Methyu 26:26-30; Mak 14:22-25). Lagijat na imbin tjeinjim det mining blanga det Pasoba. Tudei na, wen wi dagat det daga en dringgim det wain, wi nomo jinggabat Ijip. Wi jinggabat Jisas hubin seibum wi brom ola nogudbala ting langa wi laif weya God bina panishim wi.

### Det namba thri wei

Wal Jisas bin libum sambala lowa. Blanga sambala serramoni, Jisas bin dalim im wekinmen olabat dei nomo garra bulurru det serramoni o det lowa.

Wal iya na wanbala stori blanga tharran. God bin gibit ola Isreil pipul lowa blanga bif. Imbin dalim olabat wotkain bif blanga dagat en wotkain bif blanga libum. Deibin lau dagat bif brom buligi en ship (deibin gulum detkain bif 'klinwan'), bat dei nomo bin lau dagat bif brom bigibigi o kemul (deibin gulum detkain bif 'nomo klinwan'). Wal, langa Mak 7:17-19, Jisas bin dalim im wekinmen olabat ebrikain bif im klinwan. Lagijat na imbin binijimap det Juwish lowa blanga bif.



## **Wotabat detlot Juwish lowa en ola Jintail pipul?**

Afta Jisas bin dai en imbin gidap laibala igin en imbin gobek langa top, en imbin jandim im Holi Spirit langa im wekinmen, detlot wekinmen blanga im bin Juwish pipul holot. Deibin oldei kipgon bulurrumbat detlot Juwish lowa. Pida en Jon bin go langa det Juwish serramoni pleis langa Eks 3. Pol bin go langa Jerusalem blanga det speshalwan Juwish serramoni langa Eks 21:18-26.

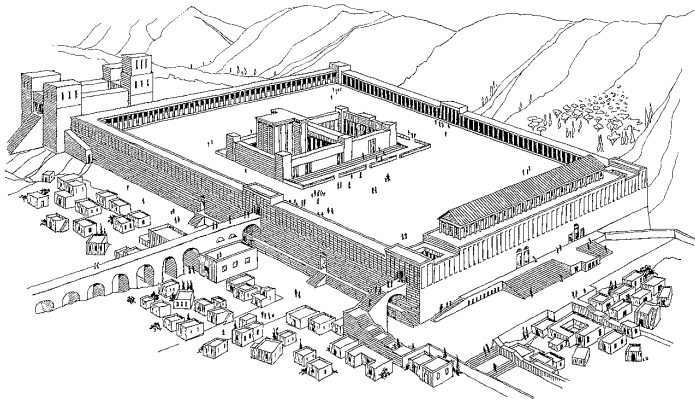
Bat wen det gudnyus blanga Jisas bin spreadat brom Juwish pipul langa Jintail pipul, detlot nyubala bilibamob bin lafta jinggabat detlot Juwish lowa. Bifo Jisas bin kaman, if sambodi bin wandim bulurrum det trubalawei blanga YAWEI, deibin lafta meigim miselp Juwish. Eni men hu nomo bin Juwish bat hubin wandim bulurrum YAWEI bin lafta sekamsais blanga meigim miselp Juwish. Bat afta Jisas bin kaman, en wen det gudnyus blanga im bin spreadat thru

langa detlot mishanrimob langa Jintail kantri, det  
dubala mishanri, Pol en Banabas, bin dalim ola Jintail  
bilibamob nomo blanga sekamsais. Dubala bin tok if  
yumob wandi bulurrrum YAWEI trubalawei, yumob oni  
lafta gibit miselp langa Jisas Kraiss en libum ol detlot  
nogudbalawei. Yumob nomo lafta meigim miselp Juwish,  
im naf blanga gibit miself langa Jisas en bulurrrum im.

Wal sambala Juwish bilibamob nomo bin agri garram Pol.  
Deibin kaman biyain en deibin dalim ola Jintail bilibamob  
blanga sekamsais en meigim miselp Juwish. Bat Pol bin  
gitwail langa olabat, en imbin agamin strongbalawei langa  
olabat. Yu gin ridim detkain agamin langa Galeishans 1-4,  
Filipiyans 3:2-11, en Kaloshans 2:8-23.

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Bat wan ting mowa Pol bin tok. Im nomo bin wandim kadimat miselp brom Juwish pipul en im nomo bin wandim kadimat miselp brom Jintail pipul du. Imbin wandim ebribodi, Juwish pipul en Jintail pipul olagija, blanga bulurru Jisas. En blanga tharran, wen imbin go langa Juwish pleis, imbin rispek det Juwish lowa, en wen imbin go langa Jintail pleis, imbin libum detlot Juwish lowa weya bin kadimat Juwish pipul brom Jintail pipul. Imbin dum lagijat blanga abum mowa tjens blanga dalim pipul det gudnyus blanga Jisas. Imbin raidimdan blanga tharran langa Fes Karinthiyans 9:19-23.



Wanim det leda langa Hibrus dalim wi blanga Oltestaman serramoni

Langa Nyutestaman, wi faindim det leda gulum Hibrus. Wi nomo sabi hubin raidimdan det leda, bat wi sabi imbin jandim det leda langa Juwish pipul hubin bilib Jisas bin det Masaiya, det brabliwan king weya YAWEI bin jandim, en det oni San blanga God. Det leda langa Hibrus dalim wi loda ting blanga Juwish serramoni. Im tok blanga sekrifais ofring, blanga detlot serramonimen, blanga seikridwan pleis, en blanga ol detlot ting. Det leda im tok, nomeda God bin gibit detlot lowa langa Juwish pipul, detlot ting bin oni laiga shedo blanga det riliwanwei blanga kaman langa God, en det riliwanwei im Jisas Krai. Detlot Juwish serramoni bin go lida, blanga shoum wi blanga Jisas. Det riliwan sekrifais blanga deigidawei ola nogudbala ting weya wibin oldei dumbat, im wen Jisas bin dai langa det kros. Det riliwan seikridwan pleis im hebin weya Jisas jidan langa det raidensaid blanga God.

Det riliwan nambawan serramonimen im Jisas hubin
spilim im blad blanga larramgo wi fri brom ola nogudbala
ting weya wibin oldei dumbat. En im nomo bin spilim det
blad blanga enimul, bat imbin weistim im ronwan lad.
Langa Hibrus 9:22 im tok, "If dei nomo bina yusum blad,
wal God nomo bina larramgo olabat fri en klin brom
olabat nogudbalawei."

Nomeda det leda langa Hibrus bin go langa
Juwish pipul hubin bulurruum Jisas, bat stil det leda
nomo dalim olabat blanga kipgon garram ol detlot
Juwish serramoni. Im tok Jisas bin mobeda langa ol
detlot serramoni. Detlot serramoni bin oni blanga
shotwan taim, bat Jisas im olagijawan.

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## **Wotabat detlot Juwish lowa en wi tudei?**

Tudei wi nomo bulurrrum detlot Juwish lowa. Wotfo? Wi nomo bulurrrum, dumaji YAWEI bin oni gibit detlot serramoni en lowa langa Juwish pipul. Bat stil God lenim wi samting brom detlot Juwish lowa. Im lenim wi im brabli holiwan, en wi kaan jis weship im eniwei. Im lenim wi im kaan jis blandim imself brom ola nogudbala ting, im garra lafta dum samting blanga deigidawei detlot ting. Im wandim wi blanga jidan difrinwei brom ola pipul hu nomo bilib langa im. Bat wi kaan kadimat miselp brom olabat en wi kaan meigim miselp haibala langa olabat, najing, dumaji wi wandim spreadimat det gudnyus blanga Jisas langa olabat.

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Wotabat detlot Kristjanwan serramoni weya wi luk tudei?

Wal wen wi luk tjetjsaid, wi luk loda ting laiga serramoni. Sambala minista werrimon speshalwan klos, jis laik detlot serramonimen langa Oltestaman bin oldei werrimon speshalwan klos. Wi abum speshalwan taim blanga weship langa Sandei, en Krismas en Ista en najalot speshalwan dei. Wi abum serramoni laiga Holi Kamunyan, en blanga Beptais, en langa sambala tjetj blanga Konfem en blanga Odein.

Wi abum speshalwan pleis blanga weship God. Wi abum lowa blanga hu garra dum detlot serramoni, en maitbi wi garram speshalwan wed langa buk weya det minista oldei ridim. Maitbi wi reken detlot ting jis laik detlot Juwish serramoni weya God bin gibit. Maitbi wi reken God bin gibit wi detlot ting.

Bat God nomo bin gibit wi ol detlot ting. Oni dubala serramoni na Jisas bin gibit wi, Beptisim en Holi Kamunyan. Bat im nomo bin gibit wi lowa weya dalim wi ebrijing wi garra dum langa det dubala serramoni. Blanga beptais, imbin oni dalim im wekinmen blanga yusum woda en blanga yusum det wanbala neim blanga God det Dedi en San en Holi Spirit. Brom det taim wen Jisas bin gibit det dubala serramoni langa im wekinmen, pipul bin edimap wed en lowa blanga det dubala ting.

Wi fri blanga edimap wed en lowa blanga album pipul sabi wanim det dubala serramoni shoum wi. Bat im mobeda blanga edimap detkain wed afta wibin tokabat detlot ting langa najalot Kristjan, nomo oni brom wi ronwan komyuniti, bat brom ola komyuniti blanga wi tjetj. En if wi kaman brom eni tjetj laiga Engglikan o Beptis o Kethalik, o najawan tjetj, wi garra lafta tok langa wi boswan tjetj lida du. Bat wi kaan edimap wed o lowa weya deigidawei det riliwan mining brom det dubala serramoni.

Langa Nyutestaman wi luk sambala ting mowa weya bin kamat laiga serramoni blanga wi tudei. Langa Eks 8:14-17, Pida en Jon bin go langa Sameriya blanga pudum bingga langa hed blanga ola nyuwan Kristjan pipul hu olredi bin beptais. Im jis laik det Konfem serramoni. Jisas nomo bin gibit det serramoni, bat wi fri blanga bulurru det dubala mishanri, Pida en Jon.

Wi fri blanga meigimap mowa serramoni du, jis laik ola Juwish pipul bin meigimap det Purim serramoni, (Esta 9:18-32) en det Hanuka serramoni blanga meigim det Serramoni Pleis seikridwan (Jon 10:22). Bat wi kaan reken enikain serramoni gin meigim wi kaman gulijap langa God. Oni Jisas bringimbek wi langa God. En if pipul nomo sabi wanim det mining blanga eni serramoni weya enibodi bin meigimap, im mobeda blanga libum det serramoni, o blanga dalim ebribodi wanim det mining.

Wal, dijan na det impotanwan ting blanga jinggabat. Jisas nomo bin gibit wi bigismob lowa en serramoni.

Imbin opinimap det wei blanga kaman langa God oni thru
langa im wen imbin dai langa det kros en imbin gidap
laibala brom dedbala. Samtaim det Nyutestaman yusum
wed blanga serramoni blanga tok blanga wi kristjan laif.
Bat wen im tok lagijat, im nomo tok blanga riliwan
serramoni, im tok blanga wanim wi dum ebridei. Langa
Romans 12:1-2, Pol tok wi garra gubit miselp langa God laiga
sekrifais ofring, bat det wed im min wi garra gubit wi laif
langa God holbit, ebridei.

Langa Fes Karinthiyans 3:16, Pol tok blanga serramoni
pleis. Bat im nomo tok blanga tjetj o haus o kantri, im
tok, 'Yumob Kristjan pipul yumob na det serramoni pleis
blanga God, en det Holi Spirit im jidanbat langa yumob.'
Wi nomo lafta go langa speshalwan pleis blanga weship
God. Wi garra weship God ebriweya en olataim.

Langa Fes Pida 2:9,10 im tok blanga speshalwan serramonimen jis laik detlot serramonimen langa Oltestaman, bat im nomo tok blanga ministamob, im tok blanga ola Kristjan pipul holot. Im tok, 'Yumob pipul hu bilib, God na bin pikimat yumob, en yumob jidan jis laiga speshalwan serramonimen blanga Jisas Krais det king'.



Wotabat Blekbala serramoni en Kristjan pipul tudei?

Wal, det laswan kwestjan wi garra jinggabat, im blanga Blekbala serramoni. Loda Blekbala askim if *God* wandim olabat blanga libum detlot serramoni wen dei tjeinjim olabat laif en bulurru *Jisas*. Sambala tok *God* bin gibit Blekbala olabat serramoni. Sambala reken difrinwei. Sambala tok dei nomo sabi brom weya detlot serramoni bin kaman.

Wi Baibul nomo tokabat blanga Blekbala serramoni. Detlot pipul hubin raidimdan ola Baibul buk nomo bin sabi blanga Blekbala langa dis kantri. Bat wi garra yusum wanim *God* dalim wi langa Baibul blanga najalot serramoni blanga album wi blanga jinggabat Blekbala serramoni.

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## **Wanim det Baibul tok?**

### **Wanim det Oltestaman titjim wi blanga serramoni**

Rait thru langa det Baibul, im tok wi kaan weshipbat enijing, oni God na. Langa Oltestaman, God bin dalim im pipul, ola Isreil pipul, blanga nomo joinin langa detlot najalot pipul hubin oldei weshipbat najalot laiyawan drimin, laik det drimin Beil en Eshara. Wen detlot najalot pipul bin weshipbat najalot drimin, deibin reken olabat drimin bin oldei meigim enimul en ebrijing growap blanga bif en daga. Bat det trubalawan God, oni im na meigim ebrijing growap. Oni im gibit wi bif en daga.

### **Wanim det mining blanga wi tudei?**

Wi kaan joinin langa enikain serramoni weya weshipbat najakain spirit o weya pipul reken det serramoni meigim enijing growap. If eni Blekbala serramoni im lagijat, wal wi kaan joinin.

## **Wanim Fes Karinthiyans titjim wi blanga serramoni**

Bat langa Fes Karinthiyans 8:4-9, Pol tok blanga detlot serramoni weya deibin oldei dum langa Korinth. Deibin oldei kilim enimul ded en gugum laiga sekrefais ofring blanga detlot najalot drimin. Afta, deibin selim det bif langa shop.

Pol bin dalim ola Kristjan pipul deya langa Korinth deibin fri blanga baiyim det bif en dagat, nomeda det najalot pipul bin yusum det bif blanga weship detlot laiyawan drimin. Imbin dalim olabat deibin fri blanga dagat dumaji detlot najalot drimin rili nomo enijing. Oni wanbala trubala God jidan. Bat imbin dalim olabat nomo blanga dagat det bif deya langa det serramoni pleis blanga detlot najalot drimin, en nomo blanga joinin wen det najalot pipul bin dagat det bif blanga weship detlot najalot drimin.



## Wanim det mining blanga wi tudei?

Tudei wi nomo luk detkain sekrifais, bat maitbi wi gin faindim mining blanga wi brom det stori. Maitbi wi fri blanga yusum samting brom difrinkain serramoni, laik musik o dens, jis laik detlot Kristjan pipul langa Karinth bin fri blanga dagat det bif, oni nomo langa det serramoni pleis.

Maitbi wi fri du blanga gibit nyuwan mining langa samting brom difrinkain serramoni. Jisas bin tjeinjim sambala Juwish serramoni blanga shoum im pipul samting blanga im. Imbin dum lagijat langa det Pasoba serramoni.



Basdam Munanga Kristjan pipul bin dum detkain ting blanga Krismas tri en Ista eig. Det tri en detlot eig bin pat blanga det serramoni weya detlot Munanga grengrenfathamob bin oldei meigim blanga weshipbat olabat ronwan drimin. Wen det gudnyus blanga Jisas Kraiss bin go langa det kantri, en sambala bin bilib det gudnyus, deibin gibit nyuwan mining langa det Krismas tri en detlot Ista eig. Deibin tok detlot Ista eig album wi jinggabat det nyuwan laif weya Jisas bin gajim wen imbin gidap laibala brom dedbala. En det Krismas tri im lifpat oldei jidan grinwan, jis laik God im oldei laigim wi en im neba gibap.

Bat wan mowa ting Pol im tok langa Fes Karinthiyans 8:10-13. Im dalim ola Kristjan pipul nomeda dei fri blanga dagat det bif, bat stil dei kaan dum samting weya garra meigim olabat Kristjan braja en sista mob buldan.

If sambala Kristjan pipul nomo bin sabi deibin fri blanga dagat det bif, en deibin reken imbin brabli nogudbala ting blanga dagat det bif, wal ola Kristjan pipul hu sabi dei fri garra shoum rispek langa detlot hu nomo sabi. Pol tok im mobeda blanga libum det bif en nomo meigim detlot wikwan Kristjan buldan.

### **Wanim det mining blanga wi tudei?**

Wal maitbi wi fri du blanga tjeinjim mining blanga samting brom Blekbalawei, o maitbi wi fri blanga yusum samting brom Blekbalawei, bat if wi dum lagijat en im meigim detlot wikwan Kristjan buldan, wal im mobeda wi garra libum det ting.

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Wanim Eks titjim wi blanga serramoni

Wanbala laswan ting na. Langa Eks 17:22-31, wen Pol bin go langa Ethins, en imbin spredimat det gudnyus blanga Jisas Krais, imbin tok langa detlot pipul hubin oldei weshipbat najalot laiyawan drimin. Im nomo bin jadjim olabat. Imbin yusum olabat ronwan stori en songwed blanga shoum olabat det trubala stori blanga God and blanga Jisas. Imbin luk langa det lilwan serramoni pleis weya deibin oldei yusum blanga weship wanbala drimin weya deibin tok dei nomo bin sabi. En imbin dalim olabat, 'Det drimin weya yumob nomo sabi, wal ai garra dalim yumob blanga det drimin. Im na God en imbin meigim dis wel en ebrijing'. (Eks 17:23-24).

Wanim det mining blanga wi tudei?

Wal, maitbi wi gin yusum samting brom Blekbalawei blanga titjim pipul samting blanga wi trubalawan God.

Laswan wed

Wal wi garra kipgon jinggabat ol detlot ting, bat wi garra prei en askim God blanga shoum wi brom im wed wanim im wandim wi blanga dum, wulijim langa ebrijing weya wi dum en weya wi tok, wi garra preisim Jisas en spredat det gudnyus blanga im.

