

Buk me Daniel - Namba 179

Awac me i cen me otum ki tice me porobec pa Roma: Nyutu cawa agiki i Buk pa Daniel

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Kombedi wa tye i kabedo maleng, ki yore me Buk pa Daniel, pien wa obino i vesi ma nyutu Kok me i tung otum pi 144,000. Vesi magi bene nyutu yiko pa cal ma kiweyo malo. Gin en aye vesi ma obedo tung pa Buk pa Daniel ma kobo ki kare me agiki, ma pe kiyik, kede bene gi nyutu lok pa Daniel me Yaro pa Yesu Kristo ma pe kiyik ka “kare tye macok coki,” kakare cono ki kilor kare me tem i vesi 16.

En Rome keken ma tero rweny, calo kit ma kinyutu i vesi 14 me chapta 11; dong ber tutwal ni wa nen Rome maber kun wa wot ki ii vesi 11-15, pien ka “pe tye rweny, jo bi tho,” ki ka pe ibigeno Isaya chapta 7, vesi 8 ki 9, “adok ber pe ibibedo tero.”

Uriah Smith tyo cako loko cik me porofeto man obedo tyen adek ki acel ma pe kato i buk me en, Daniel and the Revelation. Cik meno nyuto ni twero mo me porofeto pe kinongo nyute i porofeto wang acel acel oo ka obedo “atwero kacel” ki lwak pa Lubanga. Ka acel ma en cako kwanyo lok i kom en, en tye i kacok ki keto Babiloni i tyen lok me porofeto.

Obedo cik ma pacal pa tito lok ni wa twero paro ni pinye bi kiwaco gi i lok pa porofeta, ka gibedo rwate tutwal ki jo pa Lubanga i kit ma waco gi obedo myero me miyo coc pa mukato maleng opong. Uriah Smith, Daniel and the Revelation, 46.

I kare mukene mape piny adek, Smith omoko lok ikom cik, kede oyero “rwom” pa Jo-Yahudi i kare adek weng; ento i nyutu acel, oyaro ni “rwom” eno otum i 162 BC, to nyutu aryo ma mukene rwate ki jo me coyo lok me con pa kare manyen, ma giyaro ni otumo pa “rwom” pa Jo-Yahudi ki Loma obedo 161 BC.

“Pe pe tye mito me jolo tam pa ngat ma kwano ni gavumenti me lobo pe kikelo gi i leng pa porofeta wang acel ka pe dong gidwonganyo i yo mo keken ki lwak pa Katonda. Roma odonyo i rwate ki Jo-Yuda, lwak pa Katonda i kare man, ki kubo pa kondire pa Jo-Yuda ma ngene atika, mwaka 161 BC. 1 Maccabees 8; Josephus’s Antiquities, buk 12, cabitara 10, but 6; Prideaux, Vol. II, potbuk 166. Ento mwaka abiro aryo ki acel mapwod onyo ma okato nyima pa man, acel ni, i mwaka 168 BC, Roma onyoko Makedonia, dok oketo pin man calo bute acel me imperio pao. Pi meno, Roma kikelo gi i porofeta i kare acel keken ma, ki lwongo ni aa i tung me Makedonia ma ginyoko, ma ne en tung pa dyel, tye ka cito woko me yweyo lweny mapol i yo mukene. Pi meno, odong neneka i wang pa porofeta, onyo twero me lok kong i porofeta man, calo ma obino ka aa i tung acel ki i tunggi pa dyel.” Uriah Smith, Daniel and the Revelation, 175.

Ento Smith bene owaco ni ne obedo mwaka 162 con pa Kristo.

“Tek mar twero acel no bene ne obedo me cako temo i Piny Maleng, kede camo gi. Roma odoko ameda kacel ki jo pa Lubanga, Judio, ki cing wal, i mwaka BC 162, ma ki ciko ma no otyeko tye ka timo kabedo maleng i kalenda pa profesi. Ento, pe oyako twero me loyo Judea ki tic me lweny atir anyaka i BC 63; ci dong i yo ma rwate kwede man.” Uriah Smith, Daniel and the Revelation, 259.

Ci i kare me adek ma o waco ikom gin ma otimore, dok o waco ni 161 ki con me Kristo.

“Ka kelo wa abic i kare me tim pa jo piny me ker pa wang acel nino wa i agiki me wiki abiriyo apar, lakwena, i akwana 23, doki konyo wa cen i kare ma jo Roma ochako kubeere ka rwate kacel ka atir ki jo pa Katonda pien wilobo me jo Yahudi, mwaka me Kricito ka pud pe obino 161: ki i kabedo man, eka dok ikelo wa i nyoro acel me tim nino wa i loch me agiki pa kanisa, ki ketere me Ker pa Katonda ma pe tum dok. Jo Yahudi, ka obedo ka tye i can marac adwong loyo i bwo jo ker me Syria, ocwalo jo kwan i Roma, me ywayo kony pa jo Roma, ki dware me rwatte kacel gin ‘i wilobo me mar ber ki me rwom kacel kwede.’ 1 Maccabees 8; Prideaux, II, 234; Josephus’s Antiquities, buku 12, cabit 10, but 6. Jo Roma owino lego pa jo Yahudi, dok omiyo gin cik ma ocoyo i lok man:—”

‘Cik pa Senet ikom kica me kony ki lamaro kodi lwak pa Yahudi. Pe obedo twero pi jo mo keken ma tye i kom Roma me lwayo lweny ki lwak pa Yahudi, onyo me konyo jo ma timo kamano, ka gicwalo botgi kal, onyo merikebu, onyo cente; ki ka gicako lwenyo bot Yahudi, Roma binen konyogi ki twero ma gitye kwede; ki dok, ka gicako lwenyo bot Roma, Yahudi binen konyogi. Ki ka Yahudi gi mito me medo iye, onyo me kwanyo iye, kica man me kony, gin obitimo ki tam acel pa Roma weng; ki gin mo keken ma bin medo kamano, obin bedo ki twero.’ ‘Cik man,’ owaco Josephus, ‘ogicoyo ne gi Eupolemus, wod pa John, ki Jason, wod pa Eleazer, ikare ma Judas obedo Jadolo madongo pa lwak pa Yahudi, ki Simon, owadgi, obedo Ladit me lweny. Ki man obedo kica ma acel ma Roma gicweyo ki Yahudi, ki gitiyo kwede kit ma kamano.’ Uriah Smith, Daniel and the Revelation, 271.

Pe obedo tung pa an me yaro pingo Smith ocimo 162 BC; keken an atamo ni obedo bal me coc. Gin ma apoto iye tye i dwong ma omiyo ikom jami ma onyutu calo ‘cik me yaro ma kineno kakare, ma tero ni wa twero yeny pinye me miyo nyinggi i poropesii ka gityeko kubo kacel ki jogi pa Lubanga i rwom ma lamar, mape miyo miyo nyinggi obedo mite me miyo rekod me gin lok pa kare maber me Lworo otum.’ Ka Smith oketo dwong i cik eno, onyutu ni Ruma okubo kacel ki jogi pa Lubanga i ‘league’ ma tye i rwedo abicel adek i 161 BC; ento Smith nyutu ni Ruma kiketo me acaki i lok me poropesii i 200 BC, mwaka 39 cono mapwod pe i 161 BC.

Dong kicweyo twero manyen—‘joma kwanyo gi pa jo me in;’ calo ma Bisipu Newton owaco ni, ‘jogogo jo me in.’ Pii mabor tutwal i tong yie pa Tiber, piny pa rwot mo onongo tye ka cweo kene ki paro me mito dwong ki plano ma i bwoc. Matidi ki pe ki tek i acaki, omede tutwal i twero ki tek i kare manok, ka gol lwete kany ki kany ki kwek me temo twero ne, ka temo tek pa lwete ne me lweny, nyo ka dong ongiyo twero ne, omiyo wii ne odok malo ki dwong cwiny i weng lwak me piny, ci omako ki lwete ma pe kiromo kelo piny lwenyo kit pa gi. Kacel ki kombedi, nying Ruma obedo i pot-buk me lok me con, ma kigero ni pi kare mapol-lapol obed me lwenyo kit pa lobo, ci me cwalo teko madit i weng lwak nyo oko i otum pa kare.

“Roma owaco; ci Syria ki Macedonia cito nongo can twero ma tye ka bino i kom neno pa kakena gi. Jo-Roma twero kene i tung pa atolok matic ma bedo kabaka pa Egypt, ka gimiyu tam maber ni en opwod maber ki i can ma Antiochus ki Philip gicweyo. Man obedo i mwaka BC 200, ci obedo acel ikin gubedo yot mapol ma pire tek ma jo-Roma gityeko timo i kom yub pa Syria ki Egypt.” Uriah Smith, Daniel and the Revelation, 256.

Róma ma oketo iye me agiki i kano pa lanen i cawa 200 BC; ci keto man, ma tye i nyig lok apar angwen, obedo nyuto madwong loyo weng pi Róma i Daniel weng, pien en aye nyig lok keken ma nyutu Róma calo alama ma keto vijon i bedo. Kit ma Smith oyubi matek cik pa poropheti man, ci poyo 161 BC, kacel ki nyutu cawa 200 BC calo kabedo ma twero pa Róma “oketo iye,” pe obedo peko ma an mito me yubu. Ka atye ki lapeny ma mito yubu, en bed me penyo ka cik ma Smith oketo iye nyutu, tye atir onyo pe. Ka en atir, dong abi lok ni nyig lok apar angwen myero tye ki kube ki Yahudi, ma otime mapwod kube ma kiketo i 161 BC.

An atamo ni lok me apar adek dok i apar abicel tye ka nyutu gin mukato i cawa me agiki, ka Roma pa Papa odonyo pire tek i gin mukato me poropheti, kendo otimo kamano kede United States, ma gin dano pa Lubanga i gin mukato eno. Pien Yesu kare weng yaro agiki ki acaki, mwaka 200 BC, ka Roma pa pagani odonyo i gin mukato, myero bed ki rwome ki dano pa Lubanga i gin mukato eno. Eraceno, an anyutu ni cik pa Smith tye kakare, kadi obedo ni pe onwongo nongo rwome ma otir i kin Roma ki Yahudi i mwaka 200 BC.

Lok mapeca apar acel ki apar aryo nyutu tyeko lweny kede gin ma otime i mede pa Lweny pa Raphia, ma otime i higni 217 me anyim Kristo, i tung’ ki Lobo Madongo pa Seleucid, ma kitero gi Antiochus III Magnus, onyo ‘Madit’, ki Lobo pa Ptolemaic pa Misiri, ma kitero gi Rwot Ptolemy IV Philopator. Lweny man otime ikare me kube pi tero i kom Coele-Syria (piny ma i tung me Syria) ki Palestine ma i tung piny, lobo ma Ptolemaic ki Seleucid gubedo ka lombore pi tero. Tyeko lweny pa Ptolemy IV Philopator i Raphia omiye en twero me gwoko tero i Coele-Syria ki Palestine ma i tung piny pi kare manok.

Lweny pa Panium, ma otime hinyen apar abicel aryo me anyim i mwaka 200 BC, ma bene gikwanyo nyinge calo Lweny pa Got Panium onyo Lweny pa Paneas, onongo obedo i tung Seleucid Empire, ma onongo gitero gi Rwot Antiochus III, ki Ptolemaic Kingdom pa Ijipt, ma onongo gitero gi Rwot Ptolemy V.

Mwaka 31 lacen, i 167 BC, Lweny pa jo-Makabee, kwedo pa jo-Yahudi labongo tem pa Dul pa Seleucid me gengo yore pa dini pa jo-Yahudi ki me keto i wi-gi kultura me Hellenistic, ocako i taun me Modein, taun matin ma tye i kabedo me Yudea, i piny ma kombedi obedo Israel me kare ma tin.

Tim ma kiwaco konye obedo kwede rwot me Greeko pa Seleucid ma nyinge obedo marac, Antiochus IV Epiphanes, ma otyeko keto macek yore me Greek i tung jo Yahudi, kacel ki gengo woko yiko pa dini me Yahudi ki coyo Hekalu ma i Jerusalem. Me temo me miyo cik ne obed kigwoko matek, Antiochus ocwalo lacel i tauni ki i gweng mapatpat me miyo jo Yahudi gwoko cik ne.

I Modein, latic acel me lobo pa Seleucid obino me keto piny cik pa lwara, ki waco ni jo Yahudi ma tye iye obed katic i yore me tim pa jogi, kede me miyo misango bot jogi pa Gerik. Lami lamo pa Yahudi ma ladit, ma nyinge obedo Mattathias, pe omer kwac man, kede okwo Yahudi acel ma omuko anyim me miyo misango, kede latic me Seleucid. Tim man me gonyo kwac, ma otimo Mattathias kede ot pa en, omoko cako pa lweny me Maccabee ma gonyo twero pa Seleucid.

Matathia ki wotype abic, ma i kine Yuda Makabi, otoyeto i got, ci gubedo me tye lweny me guerya ikom balu Seleucid. Ikare ma odok i nyong, ngo me cokcok no odongo i tek ki i kony, ma ochopo i nying me kwede me lweny ma gubedo ka lwongo kwene ikom Seleucid.

Tic ma otime i Modein i mwaka 167 BC, ne obedo cawa ma dit madong i lok me tarihi pa jo Yahudi, ka tic me kwede pa Maccabean cako kede lweny pi loc me dini kede twero me bedo onyo peke i bwo loc pa jo me boma mukene. Tero dok me kul me aryo i Yerusalemu, ma nyuto gin ma otimme i tarihi ma jo pito cawa me Hanukkah iye, ne otimme i mwaka 164 BC, mwaka adek ka pe dong “league” ma i nyuta piero me abiro aryo ki adek.

Bang golo dok Jerusalem ki Templo, Jo Makkabi gikwero Templo ki meca pa jo ma pe goro Nyasaye, kede gidwogo ne i tic pa Nyasaye ma romo kakare. Ki kit pa kwaro, gineno keken agulu matidi acel me mo ma kikwero, ma romo keto mach i menora pi nino acel keken. En adwogi ni, pe tye lami angeya mo me gin man i kare ma otime, kede lok mape tye ki lami angeya pa Jo Juu pe ononge i nyig coc, nyaka i cente ma abicel. Sista White poko kanisa pa jo Juu ma ocer ki yie ki Kanisa Katoliki, kede opako matek ni kanisa aryo giketo dini gi i kit pa dano ki kit pa kwaro. Cal keken kwede lonyo moko moko ma kicweyo mape adwogi i gin mukato me Kanisa pa Papa, lok me mo pa nino acel ma obedo ma rwate pi nino aboro peke ki lami angeya me gin ma otime.

Ve 10 i Daniel kapitel 11 identifierar det första slaget av de tre slagen i vers 40, vilka jag tidigare har identifierat som tre slag i ett kallt krig, liksom tre ombudskrig. En syster ifrågasatte att jag definierade Ukrainakriget, vilket är det andra av dessa tre krig, som kalla krig, ty såsom hon med rätta påpekade har det förekommit riklig död och förödelse. Det som jag i tidigare artiklar har definierat som de tre slagen i det ”kalla kriget” definierades med dessa termer för att dra en åtskillnad mellan dessa tre slag och de tre världskrigen som inträffar under jorddjurets historia i Uppenbarelseboken tretton. Dessa tre krig är ombudskrig och har också definierats på det sättet.

Ndzi kunguhata ku tivisa tinyimpi teto tinharhu tanihi “tinyimpi tinharhu ta ndzimana ya makume mune” kumbe tinyimpi ta vuyimeri, ku sukela sweswi ku ya emahlweni eka swihloko leswi, leswaku ku susiwa ku hambana ka ku vitana nyimpi yo hisa leswaku i nyimpi yo titimela. Hi nhlamuselo ya mina, tinyimpi tinharhu ta ndzimana ya makume mune a ti katsi nyimpi ya 1798, leyi nga xiphemu xa ndzimana ya makume mune, kambe ntsena tinyimpi tinharhu ku sukela enkarhini wa makumu hi 1989 ku fika eka nawu wa Sonto wa ndzimana ya makume mune na yin’we. Tinyimpi letinharhu ti fanele ku tivisiwa hi ndlela leyi kongomeke swinene tanihi tinyimpi ta vuyimeri, leti endlaka endzeni ka xivumbeko xa nyimpi exikarhi ka hosi ya le n’walungwini na hosi ya le dzongeni, leti eka matimu ya ndzimana ya makume mune, ti yimelaka nyimpi exikarhi ka Vukhatoliki (hosi ya le n’walungwini) na Vukomunisi (hosi ya le dzongeni).

Lweny ma mukwongo i bot lweny adek eni nyutu ni Katolik omalo ikom Komunis i 1989, kun papat orwate ki lwak ma gitiyo kwede calo lacwak pa gi, ma kiyaro ne ki United States, me kwanyo woko Soviet Union i 1989; ento Russia, wi (onyo 'boma'), kityeko weko odong piny. Lweny pa Ukraine ma kombedi dok obedo lweny i anyim Katolik ki Komunis, kun papat tye ka tiyo kwede gamente pa Ukraine calo lacwak pa gi ikom Russia, kede kony pa twero me lacwak pa papat ma con, United States, kacel ki weng mukene pa piny me tung cen ma 'globalist'. Lweny en kityeko yaro ne i lok namba apar acel ki apar aryo, kacel ki nyutu ni Komunis (Russia) obimalo ikom Katolik.

Lweny me adek i kin adek mago onyutu i dul abicel ki abicel, calo Lweny me Panium. Lweny no obedo i kin Ker me Ptolemy (rwot me kabedo me anyim) ki Ker me Seleucid (rwot me kabedo me koric). I lweny meno, acok lweny ma tiyone i nying jo mukene me Katolika dong Americaca eni keken aye.

I lweny me kwo me acel i mwaka 1989, papacy otye ki jolweny me cing me tonge me Republican me United States wek ogwe piny kit me polityk me Soviet Union, ento owelo wiye (Russia) tye ma pe ogwokke. I lweny me aryo, ma en aye lweny me Ukraine, jolweny me cing me Nazi's olwore kene ki Russia. I lweny me adek, United States, ma dong en dok jolweny me cing me papacy, oloyo ker me kabedo me anyim.

Tuk lweny adek obedo ki cing pa "Truth", ki tuk me acel ki tuk me agiki gitimo gi lwak me 'proxy' pa United States ma otyeko loyo. I tuk me acel, wi pa "King of the South" gicako te, ki i tuk me adek, lwak me 'proxy' pa United States bedo wi pa "King of the South". Lwak me 'proxy' me aryo bende ne obedo lwak ma timo i kom Papacy i Lweny me Piny Tutwal me Aryo. I dyer aryo weng, lwak me 'proxy' pa Nazism ocoyo woko, ki obicoyo doki. Papacy oloyo woko lacar pa iye weng tutwal mapwod pe oko verse abicel, ka rwate me adek dong otyeko.

Ptolemy [Putin] pe tye ki ngec ki paro matek me timo maber ki loyo mamegi. Ka onongo omedo kwanyo ki teko pa loyo mamegi, onongo romo obed la lobo weng pa Antiochus; ento, kun onongo opaco keken ki miyo lok me lweny mapatpat, oketo kuc, pi romo donyo piny i kimito ma rac pa lec, kare weng pe ki bolo, pe ki gengo. Kamano, kun otyeko loyo jo ma onongo ginenge kwede, gin marac mamegi oloo ne, kacel ki ogudo nying madwong ma onongo romo cweyo, o tiyo kare mamegi i kwer me cam ki tim me coyo.

Cwinye obedo madwong pi rwatte ma en, ento obedo macok tutwal ki bedo rwate kwede; pien kit ma pe tye ki ywec ma otime kwede omiyo jo me lobo pa en orwenyo bot en. Uriah Smith, Daniel and the Revelation, 254.

Lami marom aryo me nyutu ni loyo me Putin nyuto agiki pa iye, obedo ki rwot Uziah pa duk me cen pa Yuda, ma cwiny ne bene ojalo malo pi loyo mere me lweny, ci lacen, calo ki Ptolemy, onongo otemo timo tic pa lapriest i ot maler, ci oketo iye twol, kacel kikwanyo iye tutwal ki twero. Loyo me Putin i lweny pa Ukraine nyuto acaki pa agiki pa iye calo rwot me cen (rwot me pe yaro Nyasaye). Agiki pa iye kibolore ki acaki pa rwot me cen me poro i rek 40 (France), ma oketo ngec pi cok ma ogolo woko ludito, calo ma otime ki Ptolemy. Agiki pa Putin bene kibolore ki agiki pa Soviet Union, ka lalo madit (Gorbachev) ogabo woko Soviet Union, ci tutwal orwako tic ki United

Nations, cal me kare me agiki pa lobo pa pe yaro Nyasaye, rwot me cen. Ingec ka Putin o loyo i Ukraine, bene kibolore ki Napoleon i Waterloo, kede cato ma omede; kede rwot Uzziah ki twol ne, kede cato ma omede, kacel ki agiki ma Ptolemy me kony malwa, ki agiki pa Soviet Union i 1989.

Lweny me Panium otiyo i mwaka 200 BC, dok i mwaka acel kanyo Roma odonyo ayaba i yo me gin ma time i lok me kwena. Donyone gi i lok me kwena omedo kwede nyime ka pe pud gitye ka loyo Yerusalem ma kiketo calone i dul me apar ki acel, dok ma oyubu i 63 BC, i kare ma en oyelo ni en obedo lagwok pa latin rwot i Misiri. I lweny me adek i dul me piero abicel, ma lube ki rwodi me anyim ki me anyim atini, bupapa bitye ka donyo keken i yo me gin ma time i lok me kwena doki, ka gitye ka keto cal ni gi obedo lagwok pa Russia. I kare acel kanyo Seleucus, i kit ma obedo cal, oloyo Ptolemy i lweny me Panium, dok meno nyuto ni Americ, ma obedo jolweny me tic pa bupapa i lweny me mukwongo ki me agiki i dul me piero abicel, oloyo “Misiri” (rwot me anyim atini).

I mwaka 200 me anyim Kirisito, wa nongo ki cal twero pa Papa, ka dik me Tiro cako wero were me twolo pa ne mapwod ikom kacel me adek ma otime i cik me Sande i nyig coc apar abicel. I kare acel keken, United States loyo United Nations, kamano tye ka keto piny kabedo ne calo rwot madit i bot rwodi apar. Jami weng me tic me kacel me adek ma kitimo i cik me Sande, kityeko keto piny mapwod anyim nyig coc apar abicel.

Tuk me politik pa twero pa nyoka madit, ma United Nations tye ka nyutu ne, i gwen 16 o yee me miyo tuk me politik ne bot the beast, ento mapwod pe otimo kamano, twero pa Papa oloyo dini pa nyoka madit. Paganism myero dok ki ngolo woko. Protestantism ki ngolo woko i cawa pa Reagan, i lweny me acel pa gwen 40, ki i cawa pa President me Ripablikan me agiki, dini pa nyoka madit bende obi i lub pa dini pa Katoliki, calo obedo kamano i mwaka 508. Tim me kwanyo woko rezistens me dini mo keken ikom keto twero pa Papa i kom cing ocaoko i cawa pa Reagan, ki ogiko i cawa pa Trump. Rezistens pa Protestantism ma opoto woko ikom Katoliki ki ngolo woko i lweny me acel pa gwen 40, ki rezistens pa spiritualism bi ngolo woko i lweny me agiki pa gwen 40.

I kit acel keken ma tek-tek pa gin matime ki dano, Protestantizim ma otyeko golo adwogi myero opango pire keken calo twero me dini kacel ki me politike, i wi rwodi apar ma i buk Revelation chapta apar abiro. Kumeno, lweny pa Panium tito kare ma United States loyo United Nations, piri-piri mapat ki anyim cik me Sunday ma i coc apar abicel.

En aye cike ma otimo ber i goba me lunebi ni, dragon, lee kwo, kacel ki lanebi ma lagoba, acel acel tye ki kitgi me lunebi ma pyer. Acel ki kit me lunebi magi en ni, lee kwo (Katolika), i goba me lunebi bene keken pe twero piny i kabedo me Roma. Lanebi ma lagoba bene keken pe twero piny i Amerika me U.S. Ento i kom dragon, kit ma piny ka dragon obedo iye i goba me lunebi en ni, bene keken oluwo ka loko kabedo. Dragon ocaoko i polo, eka odonyo i potome Eden, dok i agiki dragon obedo i Misiri.

Waco, ka iwaco ni, Ma kamano Rwot Lubanga owaco ni: Nen, an atye makwongo ki in, Farao, rwot me Ijipt, nyoka madit ma odong’ i tung kume pa iye, ma owaco ni, “Kume na en pa an keken, ki an atimo ne pi an keken.” Ezekiel 29:3.

Kabedo me lanabi pa diraagoni tye ka loco. I cawa pa Yohana, kom pa diraagoni, ma nyutu kom pa rwot pa diraagoni, onongo ki nyutu ni obedo i Pergamos.

Co bot malak pa kanisa ma i Pergamos ni: Lok magi, En ma tye ki rweny ma wi aryo ma cwer maber, owaco ni: An ange tic mamegi, ki ka i bedo, i kabedo ma kom pa Satan tye iye; ki igwoko nyingna matek, ki pe i weko geno na, ka bene i kare magi ma Antipas obedo lajul na ma adwogi, ma gi keto i tho piny botu, kun Satan obedo. Neno pa Yohana 2:12, 13.

Tic ma Roma pa joma peke ma nongene pe obedo me dwogo ki bogu duc me jami ma peke ducu ma gin dong gubedo ka cwinyo kwede cen i gang maber me Roma, ka gin miyo ginyutu gin i Lum me Pantheon. Man aye tyen lok ma Daniel coyo ni “kabedo me gang kacelne gucako cano piny.” Kabedo me gang kacel me Roma pa joma peke obedo gang maber me Roma, ma gucano piny ki Constantine i mwaka 330, ento gang kacel ma obedo “i” Roma obedo Lum me Pantheon, Pan-Theon tyene ni, “lum me lubaale ducu.” Joma Roma gucako keto kabedo me kom Satana i Lum me Pantheon ka guweko Pergamos. Nyare White nywako wa ni Roma pa joma peke en dragon.

Kacce, i piro me acaki, nyoka madit nyutu Satan; ento, i piro me aryo, obedo cal me Rome ma pe geno Lubanga. The Great Controversy, 439.

Roma pa Pagani okiyiko woko i piny apar, kede France obedo Rwot me tung cen ka oketo pe geno i Lubanga me Misri i cawa me Revoluson pa France. I mwaka 1917, nywiny maduong’ owot ki France odonyo i Russia. Nyig coc apar nyutu 1989, kede nyig coc apar acel ki apar aryo nyutu lweny me “the borderline” (Raphia ki Ukraine), kede lweny pa Panium nyutu tim me adek ma Papasi otimo ka ogwoko rwom me adek maber i nyig coc apar abicel. Man nyutu histori ma ocano pa nyig coc piero angwen.

Wa bino mede ki pwonye man i coc ma anyim.

Ka Yesu obino i tung pa Kesarea Filipino [Panium], openyo laticene, owaco ni, “Jo piny waco ni an, Wod dano, an en anga?” Gin owaco ni, “Jo ma moko waco ni in obedo Yowana Bapatisita; jo mukene, Elia; ki jo mukene, Jeremia, onyo acel ikin lanabi.” En owaco botgi ni, “Ento inyu, waco ni an en anga?” Simon Pita odwoko, owaco ni, “In obedo Kristo, Wod Lubanga ma tye ngima.” Yesu odwoko bot en ni, “Igwede in, Simon Barjona; pien ring ki remo pe oyaro eni bot in, ento Wuwa ma i polo. Kacel, an bende awaco ni in en Pita, ki i wi kidi man abi yweyo kanisa pa an; ki bur me kuzimu pe gigoyo ne. Abi miyo in lageng pa piny Rwot me polo; gin weng ma ibikobo i piny gibikobo bende i polo, ki gin weng ma ibiyweyo i piny gibiyweyo bende i polo.” Eka ociko laticene ni pe gilok bot ngat mo ni en Yesu Kristo. Cawa man kuno, Yesu ocako nyuto bot laticene kit ma myero ocito i Yerusalemu, ki obedo otam peko mapol ki bot lureme, ki bot jadolo madit, ki bot lacoc; ci gikumi en, ento i ceng adek obiro dwogo i kwo. Matayo 16:13-21.