

# Buk pa Daniel - Namba 40

*Paulo*

Jeff Pippenger

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Gonyo acel me Daniel, ka kiketo i wie gonyo angwen me Daniel, nyutu lok me cawa pa malaika ma acel ki ma aryo, cako ki 1798 nyaka 1844. I lok me cawa man, Buk me Daniel kityeko yabo woko, ki dul ma kityeko yabo woko obedo gonyo abiryo, aboro ki achiko. "Rek i wie rek" gonyo acel, angwen, dok abiryo tung' i achiko, nyutu lok me cawa pa jo-Millerite me malaika ma acel.

Iye kit ma otime i kare meno (1798 dok i 1844), gin atir ma me kom pa Adventism gicweyo maber, ki gin atir meno me agiki ginyiso i chart pa pioneer me 1843. Cal pa Nebukadneza me Daniel chapta 2 tye i chart. Vijon pa Daniel chapta 7 ki 8 bene tye i chart. "The daily" me chapta 8 ginyiso, kede "seven times" me Leviticus 26. Woe adek me Islam, calo ma ginyiso i Revelation chapta 9, bene tye kany. Lubanga omiyo ngec kacel-kacel ni gin atir ma me kom meno bi lwenyo gi.

Wek jo ma tye ka cung i ocing pa Zion calo jogwoko pa Lubanga obed laco ma twero neno peko ma tye i anyim jo, laco ma twero yaro atir ki bal, maber ki marac.

Ngec me ciko obino: Pe myero yweyo gin mo me bino ma obiro balo tung me yie ma iye, ma wa otyeko yiko kwede kun kare ma kica obino i 1842, 1843, ki 1844. An onongo abedo i kica man, ki kare weng abedo anyim lobo, atir bot lare ma Lubanga omiyo wa. Pe wa paro ni wabikwanyo cing wa woko ki i piny ma kiketo gi iye, ka cawa ki cawa wa kwayo Rwot ma pire tek, kwanyo pi lare. Iparo ni atwero weko lare ma Lubanga omiyo an? En myero obed macalo Kidi me Kare Weng. En dong olongo an kun kare ma kimiyo. Review and Herald, April 14, 1903.

Tic pa ngat me burusi me lwere, ma myero otyeko ki bedo kwede jo Lubanga me cawa agiki, bene kinyutu ne ki Isaya, ka en nyutu jo me cawa agiki ki tic ma gityeko lwongo gi me timo, pien faundeison ne kiyubu ni kigobo iye ki bal, mapwod pe cawa agiki obino.

Jo ma obedo pa in gibi cwe kabedo ma otur macon: in ibiconge malo tig pa cawa mapol; gibikobo in, Latic me yiko puc, Latic me dwoko yo me bedo iye. Isaaya 58:12.

"Old waste places" nyutu ni gin adwogi pa cik pa yie ma rwate ki twero aryo ma goro pa paganism ki papalism. Twero aryo ma goro pa paganism ma dong kimeddo ne papalism, en aye kit ma William Miller otyeko tic kwede i poroc weng ma oyaro.

Gin bi dwogo keto kabedo ma opoto me kare macon; gin bi dwogo opoto ma i con; ki gin bi dwogo gwenge ma opoto, opoto me kare mapol. Yesaya 61:4.

Kit me porofeci ma kicano calo pire tek, obedo lok me kare ki rwate pa twero aryo meno. Dwogo "yot me bedo iye," obedo dwogo pa pire tek pa Miller, ma kicano i nono pa iye ki tic pa dich me lapii. Aisaia oti ki cal me lok me kare pa Ezra, ki pa jo ma odwogo ki Babilon ki yubo odoco

Yerusalem, me nyutu dwogo pa rweny pa kare macon.

Cok ki kare pa kwaro wa, wa obedo i richo madit nyo i tin eni; pi richo wa aye ma wa keken, rwodi wa ki lapriest wa, kimiyo wa i lwete pa rwodi me piny mapol, me panga, me otongo, me golo jami, kede me keca i wang, calo tye tin. Kede kombedi, pi kare matin, kica otyeko nyutowa ki bot Ladit Lubanga wa, me weko wa gin ma odong' matin me orwaro, kede me miyo wa misumari i kabedo maler pa En, mondo Lubanga wa oyer wang wa, kede omiyo wa dwogo kwo matin i otura wa. Pien wa ne wan jo i otura; kadi bed ni, Lubanga wa pe oweko wa i otura wa, ento ocobo kica bot wa i wang rwodi me Pasiya, me miyo wa dwogo kwo, me oketo malo ot pa Lubanga wa, kede me yubo gin ma gu opoto iye, kede me miyo wa otele i Yuda ki i Jerusalem. Ezra 9:7-9.

Ezra ki jo ma odwogo Yerusalem gicako bedo calo “jo ma odong”—jodwogo yo me bedo iye; kadong gin jo ma tye katico tic i kom kwayo me Levitiko abicel aboro, ma Ezra orwako waci ni, “Kinyi cawa pa kwaro wa wa obedo i bal madit nyaka kombedi; kede pi bal wa, wa, rwot wa, ki lapriest wa gityeko keto i lwet rwot me piny—i tong, i cwalo wa ki lobo, i kwanyo me golo, kacel ki cikore i wang.” Dye ma orwako en aye dye ma “jo ma odong” i cawa magiki gityeko dwogo yo me bedo iye.

Joma odong pa Ezra obedo shahidi aryo ma gicako kwo doki i agiki pa nino adek ki nus, ci gitimo lamo pa Levitiko 26, macalo kityero ne ki Daniel i gin 9. Ka Ezra kacel ki latic owegi giduogo ki i cing ci gidwoko Yerusalem doki, gin obedo calo tic me dwoko jiwel pa Miller, ma en tic me dwoko adieri mapire tek pa Miller. Pien ne, niango maber kit me tic pa Miller tye tek loyo.

Apostol gubweyo i but ma tek, en aye Kidi pa Kare Weng. I but man gi kelo kidi ma gi lopo ki i piny. Pe gubedo ka timo tic labongo geng. Gengo pa labi pa Kristo omiyo tic meg i obedo tek tutwal. Gi myero gubedo ka lweny bat ki cwiny ma loke, yec marac, kacel ki keco, pa jene ma gubedo ka gweyo i but ma pe adier. Jo mapol ma otimo tic calo lubedo pa kanisa twero kicako gi ki lubedo pa ogeng i kare pa Nehemia, pa gika kityeko cono ni: “Jo ma gubedo ka gweyo i ogeng, ki jo ma gikobo mizigo, kacel ki jo ma giloro mizigo; jo ducu, ki cing acel, gitimo tic, ki cing mukene gigwoko gin me lweny.” Nehemia 4:17. Tic pa Apostol, 596.

I i gin aryo me coc pa Yesaya, tic en aye medo woko twolo pa kare mapol, kacel ki medo woko bur pa kare mapol. Yesaya tye ka moko tic me cwinya ma ki nyutone ki tic ma piny. Twolo ne obedo myero ki gwoko gi, ento i agiki gi ocobo woko piny ki twolo mape ada ma kiketo ne ki kidi ma pe ada ma calo gwen. Jo ma Yesaya titoo gi tye ka dwogo ada ma twolo pa jo Millerite, pe birika ki kidi ma piny. Cal pa ada magi obedo goc pa Miller pa twero aryo ma gubalo, ma giyiko piny yer maleng ki lwak pi ‘kare abicel’.

Tic me dwogo i kit macon meno ki nyutu calo keto malo “tunge” ki “gungu pa dul mapol,” ki bene nyutu tic pa lanabi me dwogo adwogi pa tung, kede yore me tic ma kelo rek pa lanabi i wie rek pa lanabi, ki kanyo matin, ki kanyo matin. Tic me dwogo keto odoco tunge ki gungu en tic me nyutu ki gwoko adwogi pa con ma ginyutu i cal pa pionia me 1843 ki 1850, ma gin tabul aryo pa Habakkuk but aryo. Tic en otim ki yore me kodi ma agiki, me “rek i wie rek”. En tic me dwogo i yore macon pa Jeremiah ikom lweny pa gin ma mito cwero malo ki gwoko tung ma pe atir, calo kit ma ginyutu

kwede kidi ma ler ma pe atir i loto pa Miller.

Lajok tye ka temo me cayo wii pa owadwa ki nyaminwa ki bot tic me yubu dano me bedo tek i cawa me agiki man. Lok ma tura pa en kitimo me ywayo wii gi ki bot peko ki tic ma myero gitimi i kar man. Gityeko yar ler ma Kirisito obino ki i polo me miyo Yohana pi jogi, calo pe tye gin mo. Giloko ni gin ma tye i anyim wa pe tye ki ber ma oromo mii wii kiketo botgi mapat. Gityeko weko adwogi ma oa ki i polo obed pe ki teko, ka giyoo jo Lubanga ki kit ma gubedo con, gimioyi i kabedo ne ngec ma pe adwogi.

'Man aye gima Rwot owaco ni, Cungu i yore, ki nenu, ki kwanyu pi yore me con, ma yo maber tye iyegi, ci wotu iye.' Yerima 6:16.

Pe ngat mo temo kwanyo woko twol me geno wa—twol ma kiketo i acaki me tic wa ki yaro lok pa Lubanga i lamo kede ki nyutu. I twol magi, wa obedo tye ka yubu iye pi mwaka abicel ma otyeko otime. Jo mogo romo paro ni gi otyeko nongo yo manyen, kede ni gi romo keto twol ma tye ki teko madwong maloyo en ma kiketo dong. Ento man en goba madwong. Twol mukene pe ngat mo romo keto maloyo en ma kiketo dong.

I con, jo mapol ocako yubu yie manyen, ki ocako keto cik manyen. Ento kare mede ango ni gin ma giyubo ocung? Pi kare matin, oboto piny; pien pe ki cweyo kurne i Kidi.

Pe obedo ni lacam me acaki myero gi winyo loke pa dano? Pe obedo ni myero gi winyo pwonye ma pe atir, ki ci, ka gityeko gin weng, gibedo tek, waco ni: “Pe tye musingi mukene me keto pa ngat mo, labongo musingi ma dong keti”? 1 Corinthians 3:11.

“Dong wa myero wa gwoko cako me geno wa ka rwate paka i agiki. Lok me twero kimino bot jo eni ki Lubanga kacel ki Kirisito, kikwanyo gi ki i piny woko, keken keken, kelo gi i chieny ma ler pa gin ma adier ma tye kombedi. Ki leb ma kikano ki mac maleng, lutic pa Lubanga gu yaro ngec. Dwon pa Lubanga ma maleng ocik ratiro i adiera pa gin ma gu yaro.” Testimonies, volume 8, 296, 297.

“Tic me keto jo i yot wek gibedo i nino magiki” en aye tic ma rwate ki lok me lanen aryo pa Ezekiel i dul 37. Ki dwon pa Yesaya ma i thim, lok mo owuoko; ci lok me acel pa Ezekiel okelo kengi jo ma ne otho i yo me dul pa Sodomu ki pa Misri pi nino 3 ki idyere. Eka gineno ni gin ne obedo i cawa me kuro i apam pa Matayo me nyako maleng apar. Ci eka gi winyo kwena ma ki miyo Yerima me yero woko gin ma ber ki gin marac ka gi mito dwogo. Gi bene gineno ni lamo pa Daniel i dul 9 obedo adira me kombedi. Erwate, ka gi yero dwogo, ki yee cik me Injili ki gitingo gin ma kicimo, eka gi nongo lok me aryo pa Ezekiel, ci gibedo i cinggi calo lweny madit.

Tic me “yubo jo me bedo ki tek i kare me agiki” kityeko ki yore me “latter rain” ma kiyaro calo “rek iye rek.” Tic eno tyeko rwate ki tic me dwogo ada pa Millerite ma kinyutu iye chaat pa pionia me 1843 ki 1850. Gin chaat aryo eni gin tebul aryo pa Habakkuk, ki myero kiket iye iye (rek iye rek); ki i timo kamano, chaat aryo eni kinyutu ada me acaki ma myero ki dwogo i kare me agiki ki dano me brashi me lowo.

Ka kiketo gin kacel, rek i wi rek, gi nyutu bal ma tye i diagrama me 1843, ma piny con ki dwoko bal ne i diagrama me 1850. Ka kigeno gi calo tebulu acel (rek i wi rek), dong gicoyo kacel gin ma

jo Lubanga gityeko gamo ki lok ma otime con ma ki nyinyo pa goro abicel; pien kacel ginyutu poko cwiny ma acel, kare me kuro, Otum i but nino, 22 Okutoba 1844, kede poko cwiny madit.

First Disappointment, Midnight Cry ki Great Disappointment gin aye rek ma ocano pa Seven Thunders. En aye kit bedo pa ada; pien ada otio i kom karatac mokwongo ki magiko pa nyig lok me Leb Hebru 'ada', ma gi rwate ki disappointment mokwongo ki magiko pa rek en. Karatac ma i tung, ma en aye karatac ma apar adek, obedo lamany me ogolo cik, macalo ki jone ma pe giyaro kwena me Midnight Cry. Chart aryo, ka giconge kacel, gimiyoy lami aryo bot ada porofetik pa Millerites ma gibidwogo ki dirt brush man; ento bene ginyutu tuk ma bedo cal me tuk pa jo 144,000.

Jogi ma kicwaco pi bedo ensign (jo 144,000) cwinygi opore me mukwongo i nino me July 18, 2020, ci i July 2023 kimiyo gi ngec ma bino ki dwon ma tye kwako i cogo. Dwon en tye kwako gi me dwogo.

En i kare man i lok me gin matime i mung me nino abicel ma golo cik bi yabu, pien alamac me yoo ma bino ki anyim en aye kare ma ngat me yweyo piny ki ywaya ocobo kidi ma were, ololo gi i bok. Eka ler gi medore ki apar. I kare man Miller oyabo wange. Ka nyako ma pe oywako ngat (Miller) oyabo wange, dong otum woko. Dwogo bur pa dul mapol mapol obedo tic ma lamondo aryo myero bed iye. Tic en dong tye katimo kombedi.

Nyutu pa porofesi pa William Miller, ma ki yaro kwede vijon pa Okwer Ulai, i buk pa Daniel boc me abicel, aboro ki abongwen, obedo tek aryo me coyo piny: paganizim ki papalizim. Kacel, nyutu pa Future for America obedo: paganizim (diraigon), ci dong kidwogo ki papalizim (bisti) kacel ki Protestantizim ma ocwil (lanabi ma pe atir). Lagonyo ma otero nyutu aryo eni obedo coc pa Aposto Paulo. Aposto Paulo obedo dwon me lanabi ma oketo kube ikom Isirael me con ki Isirael me sipirityo. Piri ka pe oyube woko, nyinge pa Paulo obedo Saulo, ma nyutu ni 'kiyero' onyo 'kiweyo anyim'.

Paulo kityero me bedo Apwostol pa jo woko, ki kityero ne i jami mukato pien onongo tye ki ngec maber ikom Testamen Macon. En oco mapol pi Testamen Manyen; pe tye ngat mukene i gin ma oco Testamen Manyen ma tye ki ngec me Testamen Macon calo Paulo. Kityero ne me mede i nyutu Injili bot jo woko; ento kityero ne binen me kobo ribe i kore ki tariik me lanabi me Testamen Macon, ki tariik me lanabi ma bino anyim ka lacerac otimore. Ka pe nonge lamal pa Paulo, ngec me lanabi pa jo Millerite, kacel ki pa Future for America, obed pe tye. I atariik man keken ma kityeko orwenyo Isirael matir woko ki bedo jo kiyero pa Lubanga, Paulo kityero me nyutu ni Isirael macon, ka con kityeko orwenyo gi ki Lubanga, en obedo alama pa tariik me lanabi pa Isirael me cwiny. Cik ma mite me lanabi pi tukki pa malaika me acel ki me adek, pire tek tye i wii coc pa Apwostol Paulo.

Pien kamano, wa bi paro yore mo me poropheti ma Paulo onyuto, ma giyiko kit me kwena pa Millerite, ma kityeko yiko iye yore pa twero aryo ma oketo obur; ci i timo kamano, wa bi paro bende kit ma yore meno giyiko iye yore pa twero adek ma oketo obur.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1 Corinthians 10:1-10.

I lok apar matidi, Paulo nyutu ni kit me baptiiso onongo kinyutore i kare me golo Red Sea; ni Kidi ma otingo Israel me con, onongo obedo 'Kidi me laloc', kede ni obedo Kristo. En bende nyutu ni Israel me con onongo kicano cing pi jo ma tye ka bedo i cawa me agiki. Lok man obedo ciko, kede obedo kabedo me mwonya i kom jo ma gwoko ada ki jo ma dwogo ikom ada. Jo lamal pa Adventist giyaro ni Paulo obedo nyutu keken ni lok me con pa Israel onongo kicano lok me kit maber ma myero gi niang pi jo ma tye ka bedo i cawa me agiki; ento giyaro matek ni Paulo pe onongo nyutu ni lok me con pa Israel me kom remo myero gicako dogo i Israel me laloc. Sister White pol-pola tye ka tic kwede lok man me moko pire keken tiend lok pa Paulo.

"Յուրաքանչյուր հին մարգարե անլի քիչ խօսեց իր ժամանակի համար, քան՝ մեր, ուստի նրանց մարգարեանալը մեզ համար է ուժի մէջ: «Արդ, այս բոլոր բաները պատահեցին նրանց՝ որպէս օրինակներ, եւ գրուեցին մեր խրատութեան համար, որոնց վրայ աշխարհի վախճանները հասել են»: 1 Կորնթացիս 10:11: «Ոչ թէ իրենց համար, այլ մեզ համար էին սպասաւորում այն բաները, որոնք այժմ պատմուեցին ձեզ նրանց միջոցով, ովքեր Սուրբ Հոգով, որ ուղարկուեց երկնքից, անտարանը քարոզեցին ձեզ. բաներ, որոնց մէջ հրեշտակներն իսկ փափագում են նայել»: 1 Պետրոս 1:12...."

Bibilo ocenyo ki oribo kacel gin ma rwatte pa iye pi kare man ma agiki. Tim madit weng kede tic ma lamal maleng pa lok mukato me Cik Mabur otime con, kede kombedi tye ka pong dwogo pire kene i Kanisa i nino magi me agiki. Selected Messages, buk 3, 338, 339.

'Gin ma dit kede tic ma maleng ma otime i lok me Old Testament obedo, kede dong tye ka dwogo time odoco i kanisa i cawa magi me agiki,' en aye kit ma Dul White okwayo woko lok me Paulo i rek magi. Me temo me yubo piny nyutu ma Paulo ociko kwede, ni Israel me con macalo cal nyuto lok me gin ma otime atir i Israel, Setani oketo iye goro aryo ma dit ikom cik me porofeti man. Makwongo, ma abedo waco dong, en waco ni Paulo keken onongo ociko ni lok me gin matime magi kanyuto pwony me tii maber keken. Pwony ma pe atir man obedo lok ma atir me abicel; ento atir me abicel pe obedo lok ma atir keken. En atir ni pwony me tii maber ma twero cweyo ki i lok me Israel me con, obedo pi kony pa gin ma tye cente i kare me agiki; entono ka en ki tic kwede me kwanyo woko ni lok me gin matime magi bene en cal me nyutu gin ma bi dwogo time odoco, dong obedo lok ma atir me abicel, ma ki cano me kwanyo woko lok ma atir.

Kica onyo lagoro kombedi tye i bot jo Lubanga—kica ka gicwalo woko ki piny me lobo, gibedo pire keken, ka giwoto i yo me gwoko cik ki cwiny ma piny; ento lagoro ka gi yubo kacel ki jogi ma gikwedi cal, ma giywero cik madito pa polo. Bal kacel ki kwer pa Israyel ma obalo cik kigoyo i coc, ki cal man kinyutu i bot wa pi ceno ni ka wan watim calo twolgi me boko cik ka wacego ki Lubanga, wabodo piny paka calo gin. ‘Kombedi jami weng man otime botgi pi twol; kiketo i coc pi waciko, bot wa ma agiki pa piny obino iye.’ Testimonies, volume 1, 609.

Adiera acel pe myero kitiyo kwede me cano adiera mukene, pien ka kitiyo kwede, oyubo adiera pa Lubanga doko lok ma pe adier.

Lok acel pa Lakony pe myero kitiyo kwede me balo lok mukene. Apoya Madit, 371.

Lok me pwonya ma tito ni gin matime i con pa Isirael tye kigeno me pwonya me kit me kwo maber keken, pol kare kityeko tiyo kwede jo-pwony pa lok pa Lubanga me Adventist me balo Lok pa Lubanga me poro, kede eni en acel ki i ada ma pe opong ma kiketo iye i cal me lok ma pe ada ma kicweyo pi goba jo pa Lubanga wek gi rwak lok ma pe ada, ci lok ma pe ada ma gi rwako kityeko nyutu i coc pa Apwostol Paulo.

Gono madwong mukene ikom cik ma waco ni lok me con pa Israel pa con nyutu lok me con pa Israel pa tin, gityeko yilo ne ki Jesuit i kare pa Counter Reformation; en obedo yeko tami ni lok me con pa Israel pa con tye ka dwoko pire. Bug pa Jesuit en ni lok me con tye ka dwoko pire kacal kacal, pe i tung pa Lamo. Bug man gityeko yilo ne me gengo ngec ni Papa pa Rome obedo Antikristo pa porobesi pa Baibul; pien kwena en yeko adwogi ni i kare me agiki tye Antikristo, ento en gabo ni Antikristo obedo twero me lobo ma kacal kacal, pe twero me Lamo. Dako me coyo ma i Revelation 17, ma nying “Babilon ma Misteri” kicoyo i lacuc ne, dong myero obedo dako me coyo ma oyuto aa i piny pa Babilon ma kacal kacal, ma kombedi obedo Iraq.

Jogi ma tye ki peko i ngec gi pa lok, ma pe gineno tiend Antikristo, atir gin bi keto pire kene i tung pa Antikristo. Kress Collection, 105.

Papa obedo ngat ma tye atir keken, ma tye ka nyutu teko ma tye atir (Kanisa Katoliki); ento en ki dul me tic pa en kityeko kimiyo nying Babilon ma tye atir ki poropheti, ki romo kicenyoy maber keken ka lok me Antikristo kiketo piny calo opongo me Laroho pa lamal ma tye atir. Paulo onyutu ni Isirael ma tye atir tye calo lamal me nyuto Isirael me Laroho, ento pe obedo lok me poropheti manyen ma oketo piny, pien ngeyo pa en onongo oketo i kom Testamenti mukato, ki kany aye lagam pa en oketore i kom.

Man gin ma Laa Rwot, Rwot pa Isirayel, kede Lajwarone, Laa Rwot me lweny weng, owaco ni: An aye acaki, kede an aye agiki; mapat ki an, Lubanga mukene pe tye. Kadi en ng’a, macalo an, ma bi kwayo, kede bi nyuto ne, kede bi keto ne i rwom pi an, kun an aketo jo macon? Kede gin ma tye ka bino, ki ma bi bino, wegi onyutu botgi. Pe wun badi i cwiny; pe wun pur. Pe an okwongo awaco wunu ki kare meno, kede anyuto ne? Wun aye jo yubu mamega. Obedo tye Lubanga mapat ki an? Eyo, Lubanga mukene pe tye; pe an ngeyo mo. Aisaia 44:6-8.

Wan myero obed jo me lacar pi Kristo, macalo Paulo, pi ni Alfa ki Omega oyer pe keken Isiraeli macon, ento bende jo weng ma i Bibil macon, macalo alama me nyutu "gin ma bino" bot jo ma bedo i cawa me agiki. Paulo obedo ngat ma tye ki ngec madwong i Cik Macon, ki kigolo ne malo me bedo cing me kobo ma me lanen ikinyi kit me cawa pa Isiraeli me ada ki pa Isiraeli me cwinya. En coc pa en keken ma orwogi jo ma ngeyo ngec ma omedo i cawa me agiki, i 1798, ki bende i 1989.

Babulon me con ma tye adiga, lutino me tung cen me con, Misiri me con, Giriki me con, kacel ki piny rwot me Medi ki Persia me con, gin alama pa teko me chuny i agiki me lobo. Alama me con gi obedo gin ma tye adiga ma ocake con, ki gi nyutu gin me chuny ma bino anyim. Paulo nyute maber ni Adam ma tye adiga obedo alama pa Adam me chuny (en aye Kristo).

Ci kamano, kigoyo coc ni, Dano me acel, Adam, kicweyo obed cwiny ma tye ki kwo; Adam me agiki kicweyo obed tipu ma miyo kwo. Ento pe ma me tipu obedo acel; ento ma me kit pa piny obedo acel; ci lacen dong ma me tipu. Dano me acel aa ki piny, en lapiny; dano me aryo en Rwot ma aa ki polo. Macalo en ma lapiny, gin ma lapiny bende calo en; ci macalo en ma me polo, gin ma me polo bende calo en. Kacel ka wa otyeko keto cal pa ma lapiny, wa binen bende keto cal pa ma me polo. 1 Corinthians 15:45-49.

Tye poko mapore tutwal ma Paulo tye ka poko ikom Adam ma acaki ki Adam ma agiki, ento wa keken tye ka nyutu cik ma otero maber tutwal i lok man, ka owaco ni, "pe ma me tipu obedo ma acaki, ento ma me kit pa piny obedo ma acaki; ci lacen ma me tipu." Gin ma kare-kare, ma Paulo kany oyaro calo "ma me kit pa piny," en ma acaki, ento ma me tipu en ma agiki. Isirayeli ma kare-kare obedo ma acaki, ki ma me kit pa piny, ento Isirayeli ma me tipu bino "lacen."

Babilon ma atir obedo anyim Babilon me Roho. Lok mukato ma rwatte-ber ma ki nyutu maber i coc pa Paulo en aye kare acel i kit matime ma myero kiketo iye lok ki atir wot i me Roho. En aye kare me Musalaba, ma iye kimaro ni lok me lagam ki atir wot i me Roho.

Pien, ki yie i Kristo Yesu, wun weng obedo lutino pa Lubanga. Pien, gin weng ma kibatiza i Kristo, giyeko Kristo. Pe tye Yahudi onyo Giriki; pe tye latic onyo ngat ma pe latic; pe tye laco onyo nyako; pien, i Kristo Yesu, wun weng obedo acel. Ka wun obedo pa Kristo, ento wun obedo i kwere pa Abraham, ki jo ma birwako kun cakke. Galatia 3:26-29.

Pe tye ma tiyo ngo twero pa nywol mamegi obedo; ka i yee Kirisito, dong ibedo otino pa Abraham. Pe in Isirael me kom; in Isirael me Lamo. Loko ki pa kom dok i pa Lamo otime i Musalaba. Paulo poko dano weng i dul aryo. Dul acel ki acel tye ki lagam pa gi, gi weng obedo otino pa Abraham. Dul acel ki acel tye ki tauni ma nyutu ot pa gi ki lagam pa gi. Keken obedo wod Adam me kom onyo wod Adam me Lamo.

Pien kiketo ni, Abraham tye ki wuode aryo; acel ki dako latic, acel ki dako ma twol. Ento wuod dako latic onywolo ki ringo; ento wuod dako ma twol onywolo ki lagam. Gin man gin cal; pien gin kica aryo: acel oa ki Got Sinai, ma ocake nyitho me rubo—eni Agar. Pien Agar eni obedo Got Sinai i Arabia, ka rwate ki Jerusalem ma tye kombedi, ma tye i rubo kwede nyithone. Ento Jerusalem ma i malo obedo twol; en min wa weng. Pien kiketo ni, "Duku, in dako ma pe nywako; yar piny ki kwero, in ma pe igolo peko me nywo; pien dako ma pe tye ki laco tye ki

nyitho mapol loyo dako ma tye ki laco.” Kombedi, owadwa, calo Isak, wan nyitho me lagam. Ento calo kare meno, en ma onywolo ki ringo owero en ma onywolo ki Lamo; kamano obedo kombedi. Nono, Lok me Kitap tami angeo? “Cwal woko dako latic ki wuode; pien wuod dako latic pe bi bedo luro kacel ki wuod dako ma twol.” Erone, owadwa, pe watye nyitho me dako latic, ento me dako ma twol. Galatians 4:22-30.

I kare me Msalaba, gin me con ma i wang obedo alama pi gin me cwinya me kombedi. Aposto Paulu otyeo maber ada me poropheti ma pire tek magi, ma ogonyo William Miller me oketo twolo me tam pi teko aryo me balo nono, ma i komgi en oketo agiki me poropheti weng. Tic acel acel ma Aposto Paulu otimo en aye ma nyutu teko adek me balo nono, ma obedo twolo me tam pi agiki me poropheti weng me Future for America.

Kit ma ngiyo pa Miller ikom medo pa ngec, ma kicoyo ne i rweny me pi Ulai i chapta 7, 8 ki 9, onongo ocake piny i yubu ma otyeko nongo ni “the daily” i Buk pa Daniel tito calo Roma me pagani. Otyeko yubo man i barua me ariyo pa Paulo bot jo Tesalonika. Ngiyo man obedo adwogi me acaki ma kinyuto pire kede “kwena” me poro, ma kelo ribo madit i wi Seventh-day Adventists i nino me agiki.

Wa bi mede pweny wa ikom medo pa ngec ma vijon me pii Ulai nyuto, i coc ma bino, ka wa paro gin ma Miller onongo ongeyo i coc pa Paul.

En ma neno ma piny i wang kom, ma kwano cwiny pa dano weng, owaco ikom jo ma otyeko nongo lere madwong ni: ‘Pe gi rumo ki pe gi kwole pi kitgi me yore pa kwo ki pa lamal.’ Ee, gi yero yo gi keken, ki cwinygi omaro i gintim me kwero. An bende abi yero rweny pa gi ma pe adiera, abi kelo bwokgi botgi; pien ka an ocake kweo, pe onanga; ka an owaco, pe giwinyo: ento gitimo marac i wang an, ki giyero gin ma pe an omaro.’ ‘Lubanga bi cwalogi ki rweny ma tutwal, mondo gikwano gin ma pe adiera,’ pien ‘pe ginongo mero pa adiera, mondo giben ogwoko,’ ‘ento gi mero i bedo marac.’ Isaia 66:3, 4; 2 Tesalonika 2:11, 10, 12.

Lami me polo openyo: ‘Ngo ribo ma tek maloyo romo ribo bwoyo, loyo nyutu ni in itye ka yeko i kom ma atir, ki ni Lubanga okoko tic mii yin, kace i atir itye ka timo gin mapol kun winyo cik pa lobo, kede itimo richo bot Yehova? O, en ribo madit, ribo ma lamal, ma mako bwoyo, ka dano ma i cawa acel obedo ongiyo adwogi atir, gibalo kit me luyobedo maleng ki Roho ne ki twero ne; ka gi poyo ni gi rwate ki gi medo ki jami weng, ki pe mito gin mo, ento i atir, gi mito gin weng.’ Testimonies, volume 8, 249, 250.