

Kicwako ki Cing pa Rubanga

Tebul Miyo me Habakkuk

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2012-10-16

Meja Aryo me Habakkuk 4 me 95

An atye piny oyot me abalo keken me ka rwom weng, me kwano pot buk me cako abicel adek i kare me tito lok me saa acel, ka pe twero. Ka i nen maber, wan wa tye ki pot buk 20; pi meno, atye ka nyuto ni pe atyeko bedo ki tamo me kwano tice magi ducu. Atamo me kwano nyig lok moko ma tye kany pi jo ma tye ka neno i LiveStream ma romo golo noti magi; ki pi jo ma ibedo neno man i DVD, wek gibed ki man i rekod pi gin kengi, ka pe gitye dong ki yec lok magi ma keto tye botgi. Gin ma wan tye ka timo kwede aye Pot Buk Aryo pa Habakkuk, kadi i kare man gin acel keken ma wan tye ka temo nyutu aye ni Ellen White obedo i rwom acel ki adwogi me ada ma kinyuto i kaati man pa 1843.

Nwongo acel adek ma waoooy iye waawoto yot bingi nyoro ni Ellen White i yo ma tye kene dok ma pe obedo ma piny, omiyo twero ni profesi me kare me 2520 tye atir i buk me Early Writings, pot buk 236.

Ka ka lok iye me bedo cing ki cwerwiny me acel ma obedo i dwe me March, 1844, en aye waco ni nyuma me cwerwiny no, jo ma gel i pwoc pa Miller no dong gitye ka nonyo Baibul dok, ci gipwoyo ni cingryemo acel ma pe obedo pi gicako tito mwaka 1843 i kom 2520, 2300, ki 1335, cingryemo acel manok no en aye dok ngene i mwaka 1844, me nyuto ni kare magi me porofeto no tyeko i 1844. Kadi wa dok wa nywako kit ma kare me porofeto acel keken ma en twero bedo ka lok iye aye magi aryo [ka cako i 2520 ki 2300 ma i Cati me 1843], pe 1335. 1335 ocalo i kare me AD; otyeko i 1843. Pi meno, en keto twero me cing pa ne i kom niang pa 2520 ki porofeto pa mwaka 2300.

Ka ci en aye omede dok tito ni i kare meno, ka gucako nyuto ni porokare me kare adek otum agiki i 1844, eni aye ma okelo yweyo ma olwongo jo ma lube ki Miller woko ki i Kanisa. Pi meno, pe obedo jami ma pe ilingilingi ni kany i agiki pa piny, coo ki mon tye ka giyweyo gi i Kanisa me Adibenti pien gitye ka gipapula ngec me nyuto gin ma omiyo 2520 otum agiki i 1844.

Ki Lworo pa Rubanga Otyeko Cobo Diro

Pi kombedi, wa wa cako kato i wi lok mukene, eni ma tye kany [ka tye ka nyuto AD508 i kom Caati me 1843]. Ibi nongo ni, ka pe iwangeyo Caati magi, Nyabo White okwaco i kom Caati me 1843 ni, “Atye ka neno ni Mukama aye ociko i kom Caati man,” dok okwaco i kom Caati me 1850 ni Katonda obedo i loko me pwonyo Caati man. Pi meno, en owaco ni Katonda obedo ka rwate i timo Caati magi aryo, dok kit ma gicweyo kwede obedo me onongo gitye ka timo ki yub pa dano. Jo Millerite gityeko man ki yub, ento obedo i yoo pa yub pa Katonda.

I kany, aa ki mwaka 677 BC wa i ceng piny aa i gin ma bene gubino ni en AD1843, man aye kolom [tye ka cako bot kolom me aryo ma tye i tung cam ma lacam onyo i 1843 Chart] ma nyutu 2520, ma cako i 677 BC, ci gubino ni otum agiki i AD1843.

Kadi ginywalo gin man atir ma omiyo kit acel manok adaa i kaat 1850, ki i kany [tye ka cako i kolom me adek ki tung lacam] 677BC waa i kany, AD1844. Man aye kolom me 2520 ma tye i kaat aryo weng.

Kadi i dyer adier i kin kolom magi obedo kris, i moko aryo ducu.

Kadi piny ka ato i tere ka polo onyo ka lweny, tye ka cito ka nyutu me Daily. Kadi cing me Daily, aye Paganism, dongo pa dini me Pagan, aye pwod i kene; dok, eni aye kama iromo neno cing pa Rwot iye, pe tye ngat dano aye okelo jami magi onyo i chart magi aryo.

Pi in wa, onyo ngat mo keken, me nywal pyerwa keken okel woko ki iwa, myero wabin i yo tyen olam, calo kit ma onyuto i i Chart aryo magi. Pwony man onyutu ki cal.

Kadi, adwogi wa wa cako lok ikom olal me 2520 ma adwong owot i dyere, wa ngeyo ni, i rwom me Daniel 9, ka Kristo bino me cimo giri pa cwiny ki lwak mapol pi acel acel me cabit acel, cabit acel eno romo ka 2520 nino, kadi i dye me cabit eno gi ukwonge i kor. Omiyo i dye me olal magi i kom kabila acel acel me Cati magi, wa neno owot adwong, ka magi tye ka nyuto nino 2520 ma Kristo ocimo giri pa cwiny ki lwak mapol.

Dong kombedi wa tye i wa me tero lok pi “Daily” kacel ki Ellen White cako me yubo ne.

“Dwe 23, Ladit onyisa ni En owaro cingi me aryo pieno me dwoko jami ma otino ma odong i kin lwakke, kadi ni mito ni yubo pire tek myero omed twero i kare me cokany man. I kare me cammany, Israel ocwinyogi dok opokke; ento kombedi i kare me cokany, Lubanga bicango dok bigwoko lwakke. I kare me cammany, yubo ma otimo me yaro ada pe olwongo gin mapol; otimo manok keken onyo pe atata; ento i kare me cokany, ka Lubanga oketo cinge me cok lwakke, yubo me yaro ada bibedo ki adwogi ma otyeko mego. Weng myero obed acel dok obed ki gor i tic man. Atye ni pe ber ni ngat mo acak me tito lok pi cammany wek obed labolle me telo wa kombedi i kare me cokany; pien ka Lubanga pe timone pi wa kombedi makato ma En otimo kare no, Israel pe onongo cokke. Atye ni cabta me 1843 nocik ki cing Ladit, dok pe myero lokke; ni namba-gu bene bedo macalo En omiyo gi; ni cinge no nongo iwiye dok opoto bal mo i kin namba mogo, wek ngat mo pe onen, nio ka cinge okel woko.”

“Ci dong aneno i kom —daily’ (Daniel 8:12) ni lok man —sacrifice’ pe obedo gin ma tye i coc, ento cing ki i ryeko pa dano, dok ni Ladit ocwalo ngec ma atir i kom gin man bot jo ma omiyo koko pa cawa me bura. Cawa ma rwatte bed tye, ma pud pe oromo mwaka 1844, jo mapol bene dong rwatte i kom ngec ma atir pa —daily’; ento i yamo me balbal ma obedo kacel i cawa ma i nyuma pa 1844, ginacel mukene dong kigam, dok muduk ki balbal bene olubo. Cawa pe obedo temo wiwit i nyuma pa 1844, dok pe bibedo temo wiwit dok keken.”

“Rwot otyeko nyisa ni kwena pa malaika me adek myero owuot, ki kipwony iworu bot jo me Rwot ma opoke ikabedo mapatpat, ento pe myero kigweyo i kom kare. Aneno ni mogo tye ka gudo cwiny me lok ma pe atir, ma oa ki wony me kare; ento kwena pa malaika me adek tek

moloyo gin ma kare twero me tino. Aneno ni kwena man twero cung i kom oye mere, dok pe mito kare me miyone tek; dok bino wuot ki tek madit, dok obed ki ticce, dok kibino tyeko pire cutcut i tim me adwogi atir.

“Dok ci anyisa i kin jo mukene ma tye i bal maduong’ me yero ni obedo ticgi me wot i Jerusalem me lacen, ki tamo ni gi tye ki tic mo ma myero gitim kuno ka peke Pan obino. Tamo ma pingo kumeno tye ki teko me kwanyo tam ki miti me jo kiweco tic me Pan me kombedi, i bwo kwena me malaika me adek; pien jo ma tamo ni pud gibed kiwot i Jerusalem, tamgi bino bedo kuno, dok limgi gibino gwoko kiweco ma obedo me cente me ada me kombedi wek gitye kwede kengi ki jo mukene ka cako wot kuno. Atye ka neno ni orum ma calo man pe bino timo ber mo me ada, ni obino chopo kare malac me weko jo Yahudi matidi atika giyero ni gitye i bino me acel me Kristo, dok man oweko kene loyo me giyero i bino me aryo me En. Atye ka neno ni Satani obedo ka loko jo mukene matek i gin man, dok ni tipu ngo ma tye ki lweny i lobo man butegi pe twero konyere kwo gi dok kelere me gwoko cik pa Lubanga, ento gityo ka weko gi me lal. Atye ka neno bene ni Jerusalem me lacen pe bino yubo kendo; dok ni Satani tye ka timo cingne weng me telo tam me lutino pa Pan i gin man kombedi, i kare me cokcok, wek pe girwenyo miti gi weng i tic me kombedi pa Pan, ki me weko gi ngolo yubo ma mite pi nino pa Pan.” *Early Writings*, 74–76.

Jami mogo manok ma wabedo ka nyutu, obedo ni wan tye ki tito acel ki i *Early Writings*, pot buk 74. Wan dong wa cako tic ki man con. Jami mapol i kom ma wabedo ka tic kwede i yubo man, wa tic kwede con; ento, pol i but wa pe gi ngeyo ni tito man i *Early Writings* ocako ki i yubu me lokke. Ka tye kaka en tye i buk me *Early Writings*, dhano bibedo ka tic ki gin ma tye i *Early Writings* me yubo adwogi marac i kom adiera. Ento ka idok cen i dokumen pa ka cako mukwongo, tyen lok ma gitye ka tic kwede me yubo adiera marac gikwanyo woko.

Atye, tye jami mapol ma romo waco ikom man. An atye ka mito nyuto keken tuntu adek onyo aryo me tam, pien wan tye ka tic ki *Daily kany*. Ento, i yo lok man ma aa ki **Early Writings**, amito ni un agam tam bot tam aryo ma mukwongo tutwal, September 23rd.

Ber. Ceng 23 Septemba, ka pe i ngeyo kwede, i twero keto 1850 kany; 23 Septemba, 1850. Man tye ki balo i ngec me tic me adwogi i neno me ber pa “*Daily*.”

Agiki me paragraf me acel obedo lok ma wa cako kwede kany pi nino ma dong opita tye, “Aneno ni cati pa 1843 rwot me cingo pa Ruoth, dok pe myero kiket anywal; ni namba-gu bene calo en ma En oyeno ni obed; ni cingo Kene nitie iwiye dok opoko bal acel i kin namba moko, pi meno pe tye ngat mo ma twero neno en wang acel kun cingo Kene pe ki kwanyo.”

Paragarafu me aryo owaco ni, “Dong aneno i wat ki —‘daily’ (Daniel 8:12)” Kombedi, amito ni iket man i adwogi pai—wabedo ka watye ka cobo i kom man lacoo i ngec acel, ka Lubanga oyeru—ka *Daily kinyutu* i Chart me 1843, kany tye, owaco ni, “taking away the daily”; owaco ni, “Daniel 12:11 and 12.” I Chart me 1850, ka tye ka lok i kom *Daily*, owaco ni, “pagan dominion or when the daily taken away, Daniel 11:31.” Omiyo, i Charts man aryo, pwonye ma gin tye ka nyutu ki Daniel 11:31 kacel ki Daniel 12:11 en kwanyo *Daily*. Ber?

Kadi i Daniel 11:31 ki Daniel 12:11, lok me Ibru ma gitye ka loko ni “golo woko” en sur, dok te lokke ni “golo woko”; te lokke bene ni “kwanyo.”

Ento, i Daniel 8, i akwana 11, kama owacci ni “Daily” kigolo woko, en lok mukene me Leb Hibu. En aye rum, dok meno mino ngec ni “yelo malo dok me deyo.”

Dongi, William Miller ti neno iye Cruden's Concordance, ci Cruden's Concordance pe mini in i ngec mo keken i kom Leb Ibru onyo Leb Grik. Ci, Rubanga bene tye ka cobo Millerites; pien, i kin kabedo adek ma “Daily” oketo iye i Buku pa Daniel, Daniel chapter 8, Daniel chapter 11, ki Daniel chapter 12, i chapter 11 ki 12, leb pa Ibru ma gityeko loko ni “take away” tye ka nyuto adwogi ni “take away.” Kadi eni aye gin ma gitye ka kelo anyuta iye i Charts magi, ni ka gikwanyo Paganism, prafecy me 1290 ki me 1335 bibedo ka cako.

Ento, i Daniel 8, ka Daily kikwanyo woko, pe lok ikom kwanyone woko; lok tye ikom dini pa Paganism ma kiyelo malo ki kaŕlone. Omiyo, jo Millerite gwoko ne tye kakare. Gin ginyiko bot duek chapter aryo i Daniel ma lok ikom Daily ma kikwayo woko.

Ento kany i loko me **Early Writings** ka wa dok cen i but gin acoya me tungwiny mukwongo, ibini neno i cabit man ni i acakki, lok man me Daniel 8:12 pe tye kany. An pe angeyo ka Ellen White owaco ni gimii iye iyo kany i mwaka 1882 ka gicapo **Early Writings**, onyo ka acel ikin jo ma giyubo acoya oketo iye. Pe alworo pien lok man pe tye ka lok i kom kwanyo man kany.

Tye i bar acel me aryo ni, “Ka dong aneno i kom ‘me ceng doko ceng’ (Daniel 8:12) ni lok ‘kicwiny’ pe obedo but cik me coc, ento jenge dano aye omedo, ci pe tye i loko ni; kacel ki man ni, Wony obedo ma omiyo ngec ma atir me lok man bot gin ma gityeko omiyo dwoko me saa me ngol.”

Kare, myaka manok angecokalo, wa wanongo kacok cing ki jopuot mapat me kanisa i Germany kacel ki jopuony me seminary ma aa i Germany, i Germany, ka an acako nyutu, gin dok opwonyo i kwede me lut me cing i ngec man.

Kadi pastor mo acel obedo kun Italy, ci en owaco acel ikom lok me peko matut ma ikwanyo i kom wero man. Kadi ngo ma en owaco obedo ni—kadi bene tye lok mapeko mapol ikom me Kwan Ceng, ci iromo neno lok man me peko kit ma kitiyo kwede matek, ci wabiketo en i rekod ka. En waco ni, "Ci aneno i kom —daily' (Daniel 8:12) ni lok —sacrifice' okwanyo ka i ngec pa dano, ci pe rwatte ki coc; ci ni Rwot omiyo neno ma atir ikome bot gin ma omiyo koko me saa me ngolo." Ka eni tye lok me peko: Giwaco ni Ellen White pe tye ka cwako me Kwan Ceng kany; tye ka cwako niang pa Pioneer ni lok sacrifice omedo ki ngec pa dano ci pe rwatte ki coc. Ber? Kadi ci, pastor man pa Italy tye ka timo lok man.

Kadi an acako ni, “Ber, nyiŕa anye tyen lok ma luwoko.”

Tito ma oloko ni, “Cawa ma rwatte obedo tye, ma pe kinyal 1844, dano ma pol kare ducu gubedo rwatte i ngec ma atir i kom ‘daily’; . . .” Man pe lok i kom ni ngec ma atir me nyig coc **sacrifice** ma yik iwoko ki ngene pa dano. Kany Ellen White—ki man aye lok matek, man aye lok matek bot lwak magi ma tye ka kwero winyo dok tye ka kwero neno i Adventism kombédi. Paragraf man,

twero bedo ni jo theology mapol loyo gubalo warrac megi pi paragraf man makato paragraf mo keken i Spirit of Prophecy. An pe atye ka tito lok ma opit; apwoyo ni man twero bedo lok ma atir.

I kare ma ocako me mwaka me 20th Century, ka tam ma pe atir i kom Daily tye ka keto iye i Adventism, dano ducu ma gitye ka lweny i kom gin man i tung acel ki tung mukene me peko man, ngene ni gitye ka lweny i kom paragraf man. Ka Stephen Haskell bino me konyo kiro me Pioneer ma waco ni Daily en Paganism, ngo ma en otimo? En odok ocoyo Chart me 1843 man, dok oketo paragraf man i tere. Pi meno, paragraf man en ma tye iye dul me akalakala, dok kany aye kama jo mapol adii mapol opoto i lore me lweny kengi cing kengi, kwo gipe.

Ano, i kit ma ber loyo ma amito ni i nen kany, pien i tye ki lwak macalo ma nywal odoco, Steve Wohlberg me White Horse Ministries, en obedo ka atweko kwena man. Ki acel ki ikare me rwom me lokone obedo ni, "Ellen White pe onwongo tye ki rwom me cing ikom Daily, pi meno an pe myero abed ki acel," ma obedo rwom me cing ma peke ngat mapol twero paro ni ber. Ento, ento ka wa yubo ne ngec ni iromo bedo ni Ellen White pe onwongo tye ki rwom me cing ikome, en loco ngo i kwot man? En loco ni Pioneers onwongo tye ki nen matye atir ikome. Nen ka en pe onwongo ngeyo ngo ma obedo, kany en tye ka loko ni tye ki nen matye atir, ma nyuto ni tye ki nen ma pe atir, twero bedo acel mapol ma pe atir.

Itye ki dyo macalo Vance Ferrell. Vance Ferrell; jo tye ki geno i lok me nyuto kwene me Vance Ferrell, ci an pe angeyo pi ngo. Vance Ferrell pe en acel keken, ento en acel ki i dyo magwok ma waco ni Daily nyutu ubwonge me piny pa piny ki tic pa Kristo i Kacel me Kiworo. Aya? En tye ka waco ni nyut man nyutu Satan ki Kristo.

Ngene ngec elok ame tye ka tic ki i rwom me par man?

Ber, Min White, gin ma obedo tic pi Daily kany, en owaco ni tye ka neno ma atir. Pi meno, wa twero matye cing acel ni wa ye ki cing-wac man kany, itye atir?

"Dok anyen adwong i kom —ceng-ceng' (Daniel 8:12) ni lok me —kwayo' kelo ki ryeko pa dano, dok pe tye i buk onyo tye i lok eno kikome, dok ni Lubanga omiyo neno ma atir i kom gin man bot jo ma omiyo koko pa cawa me ngolo kop. Ka aryo onyo rwom me ribbe onyo rwatte odok woko, mapwod pe ooo 1844, jo mapol twero ni angwen twero ne tye awene i kom neno ma atir pa —ceng-ceng'; ento i peko pa zam ma obedo wiwiny kacel nia i ngeye me mwaka 1844, jo omako neno mukene,"

Man eni aye awaco bot daktar pa kanisa ma Italia. Awaco ni, "Ber. Itye ka miyo an anyim me gin mo keken ma i lok me kwena ma nyuto ni i ngeye mwaka 1844, nen obedo tye ka bedo ni tye kacel ki tam mukene ikom lok ni 'sacrifice' ma pe onongo gikwanyo?"

Dok en aye ka olokore cen i gin man i kare man.

Niwang 1844, okwero mukene me "Daily" gitye ka giwabwongo, to gikwanyo ngo? Mudho ki tero-po.

Ywong iye "mudito ki yubo," pien ka Nyakweyo White dok miyo lok mapol i kom Daily, en oloko i kom mudito ki yubo, ci wa bino nyutu ni botwu mogo ikin jo man odoko ceng man.

Ka i kelo tam marac i kom “Daily,” ci kelo cing marac ki balbal.

“Cawa pe obedo tem aa 1844, dok pe bibedo tem nining.”

Kare, ka i wat ki “Daily” ma i neno kany, man aye lok ma i cako kwede. Man aye lok ma tye ka dong; man aye lok ma wu en aye ma pe cok cako ki wodi Ellen White. Jo mukene bene gu cako kwede, ento en aye dano ma oketo en i rekod me kwena pa Adventism. Lok ne en ni ka i kwano poro man, kit ma kelo tam me keto kare aye gin ma myero i niang.

—“tam ma acalo mapat opwonyo,”—i kom gin ma itye ka lwongo ni Daily—“eka mudwo kacel ki tam ma pe twero niwinyo obino alubo. Cawa pe obeddo tem aa mwaka 1844, ka bene pe bino bedo tem dok.”

“Rwot onyuta ni kwena me malaika me adek myero ocak, kede myero kiyar ne lutino pa Rwot ma otwange, ento pe myero kiweek kwede cawa.”

Itye ni imito ni i neno pingo Willy White tye ka waco ni myero wa neno cano me loko kare?

Lokwena ikompi i cwerwiny ma adwong ki i nying rwom ma pe atir pa “Daily” owoto iye, kare pe obedo ket me tem; dok ci tye paragarafu acel ma ikompi keto kare.

Ber, man eni ma myero iwinye: Paragraf man ma kwanyo me keto cawa, pe obedo i dokumenc pa cako; kede, lok ma kwanyo ni lok me cawa pe obedo tem, nyec lok meno kiyubo. En oyubo kwo peko me tam pa Ellen White ma con. Pe otyeko nywako gin mo keken me keto cawa ki Daily. Man aye wa mito neno i ceng man.

Nio, calo an atito, wa pe wabicako kwan potbuk magi weng. An abimiyo kare me neno ni itye kwede i cingi, me twero temo gin ma an atye ka waco; pien calo dano, romo bedo ni an atye ka bolo wu.

Arthur White—“Kare me Tero Ceng”

Jo ma lube ki tam me lacen no mapat pe gikwanyo ni lok ma tye i lok man [Early Writings, 74–75.] onongo miyo cing me Yoo Maleng i kom tam pa “daily” ma Miller oyubo, ci lacen Uriah Smith dok owaco kede.

Arthur White, latin Willy White, i kitabu ne acel me tomo abicel ma ikwanyo kwede lok me gin ma oloko i ngeg Ellen White, ka oloko pi rwot me dano pa wonne ma pe ojolo adwogi ma atir pa Daily, owaco i EGW, tomo 6, i pot buk 252,

“Jo ma tye ka cogo dog cen” — ni Daily onyuto Paganism — “gujiko ni lok ma tye i nyut man [Early Writings, 74–75.] oketo moko mar polo i wi dog pa Daily ma Miller ogengo, dok i agiki Uriah Smith odok ogamo.”

Ka Arthur White bedo mito bedo jatit lok me icandelo ma atir, ma kikelo lok ada, i ngeyo ngo en aye myero owaco kany? Onge ma obedo mito keto iye lok acel keken; ento Arthur White, ka iye obale i kabedo man. In aye owaco ni, “Jo ma omiyo twero i tam me kare macon nongo gicako [ki atir] ni yubo me lok man,—gicako ni yubo me lok man [Early Writings, 74-75.],’ oketo moko me

aproba pa Polo i kom tam me ‘daily’ ma Miller otingo, dok lacen Uriah Smith owilo dok owaco.”

Ento pe okwanyo iye maber korek. En aye ka owaco keken gin ma gin cako tye go, calo ka bedo ki rwate me ni gin onongo tye ka cako cawa ma pe tye kakare. Ento pe obedo kumeno; gin onongo tye ki cawa ma kakare.

—“Jo ma cako lok me neno manyen”—wonne, Willy, A. G. Daniells, W. W. Prescott, kede an pe abito iyo ka kombedi—“Jo ma cako lok me neno manyen gucako ni myero omak lok man i kine ma tye iye—kine me keto cawa.”

Wan wa owacci owoto gin aye gik me ikwanyo dok ikom buk me **Early Writings**, pot buk 74.

—“Jo ma tye ka cako tam manyen no gwoko ni, lok man myero giniang i iye ka tye i kabedo mego—kbedo me keto ceng. Lok pa Ellen White ma odok cakke mapol ni ‘an pe atye ki lyel i kom doggola man’ (Letter 226, 1908) kacel ki ni ‘an pe atwero me nyuto maber adada doggola ma gitye ka penyo’ (Letter 250, 1908), kacel ki pe atwero mewaco lok ma dong oyik kene ka penyo man olimwonyo pire, nen calo omiyo teko i dog tic pa jo no. Kadi bedi, gin dong gitye ki geno matek ni otumu ma giewalo dwogo ki i ngom Ellen White pe ibino pyero kwede gin ma dong gitye ka moko maber i kom tic me lok me gin ma otimme i kare pa angec.” Arthur White, *EGW*, volume 6, 252.

Nyono me Acakki—Review and Herald, November 1, 1850

Kadi **Early Writings**, pot buk 74, onongo ki-coyo awene? I mwaka 1882; buk **Early Writings** onongo ki-coyo i mwaka 1882.

Ento kama i but buk ma watye ka nenone i **Early Writings** cono, ka otye iye kacel i acel, onongo i **Review and Herald**, November 1, 1850, kede itye kacel kwede i noti wom. Kede en paragraf mapol, dok calo an atyeko waco, pe wabedo ka kwano gi weng.

Watyekeo paragraf angwen i pot buk 2, dok paragraf angwen i pot buk 3:

“Orwot obino ki nywal me ker, atye ka mito me miyo wun nyig me tic matidi pa gin ma Rwot okelo anyuta kombedi i wang-tic. Anyut me ber pa Yesu, ki hera ma malaika tye kwede i kin gi kengi. Malaika owaco—Pe wubedo ka neno hera gi?—lubur en. Kit man bene jo pa Katonda myero oherre i kin gi kengi. Dwaro ni wek cwerwiny ogwe i komi, pe i kom omyetu. Aneno ni kwena—‘wukwong gin ma wutye kwede, mi jaa lwak’—pe kimiyo, ki jo mukene, i terangini-ne ma tye ada; ni te goba pa lok pa Jatwarwa pe kikelo ka ber i wang. Aneno ni te me kwong pe obedo me miyo jo matye ka twero tye ki tic dok gikwanyo kengi me gangi; ento me poyo adaŋ pa adwogi. En bal me cwako dok me nywalo i bedo-labongo-tic jo matye ka twero tye ki tic. Jo mukene gitye ki gor me bedo i kanyut duto; pe me miyo Katonda wot, ento pi ‘mukati ki ryebo.’ Ka man pe tye maber; pe gityeko i gangi ka gitye ka tico ki cing gi, ‘gin maber,’ wek gubedo ka cako me timo gin ma myero i gangi gi, ki bene me nongo gin mo me miyo me cweyo kwere me adaŋ mapat pa kare man.”

Aneno mo, an atye awene, bene onongo ocako i tim me lego pi lutwo me oyot kany ka lwak ma pe gitye ki yero. Ento ka acel iwa tye atwo, ci olwongo jodongo me kanisa me gilego kwede, calo obedo i Yakobo 5:14, 15, wa mito lubo lapeny pa Yesu. En okwanyo lwak ma pe

gitye ki yero ki i ot, ka dong oyotyoto lutwo; ci wa bene mito yubo me bedo i kabedo ma kipok ki pe-yero pa jo ma pe gitye ki yero, ka walego pi lutwo ma tye iwa.

“Ka dong atiyo ni adok cen i kare ma Yesu okelo lutino wakwe weng ka pe iye keken, i ot me malo, ka dong okwanyo tyen gi me acel, ka dok omiyo gi cam me mugati ma opok, me nyuto dano rwom corpo ne ma opok, kacel ki yat me yatino me nyuto remone ma oywak. Amono ni dano ducu myero olubo gin man ki ngec maber, ci olub otino pa Yesu i jami man; ka gin tye ka timo cik man, myero obed ka otwalke ki joma pe gitye ki lukwor ma rwate, macalo ma twero bedo.”

“Dok eka aanyisa ni atira maromo me agiki abiro ka ocung iye ni Yesu owoko ki i Kacok me Ler. Malaika owaco—En obino pa Lubanga ki pa Romo ma kelo abalal onyo too pa jo maraco. I kare me dwong Lubanga, jolela bicak bedo tek ci ma lyel calo dwer me lweny ma tye ki bandela; ento pe gibitimo ka dong ngolo ma kigwoko. Timo ngolo no bino i agiki me mwaka 1000.”

“Ka i kare ma jo maleng olokke dok i ngima ma pe tum, kadi gin ducu giterekke woko kacel, ka gitye i rwot me yele gi corone, mapol mukene, dok ginyole i Boma Maleng, Yesu kacel ki jo maleng gicako bedo i tyen lok me ngolo kop. Buku giyabo, buku me ngima kacel ki buku me to; buku me ngima tye ki tim maber pa jo maleng, dok buku me to tye ki tim marac pa jo tim marac. Buku magi gipimogi kacel ki Buku me Cik, ma en Baibul, dok ngol kop ogiromo kwede calo cik ma tye iye. Jo maleng i rwate kacel ki Yesu giyubo ngol kopgi i kom jo marac ma oto. Nenuru! malaika owaco, jo maleng gitye ka bedo i ngolo kop, i rwate kacel ki Yesu, dok gimedo ne ngat acel acel i jo marac, calo tim ma otimo i kom dako onyo cing ringre, dok kigwoko i twol nyinggi gin ma myero gulam i kare me timo tyen lok. Man, aneno, ne obedo tic pa jo maleng kacel ki Yesu i Boma Maleng mbere ka pe otino i lobo, i yo me mwaka 1000. Ka mwaka 1000 opong dok ogik, Yesu, kacel ki malaika, kacel ki jo maleng ducu ma tye kwede, gicung woko ki i Boma Maleng; dok ka otye ka bolo piny i lobo kacel kwedgi, jo marac ma oto gicung dok gin dong, dok ka jo bene ma ‘gudwogo wang kene’ i kom ne gicung dok gin dong, gibineno ki i lacek i dure ducu, malaika kacel ki jo maleng tye kwede, dok gibikwanyo pien onyo gin en aye. Gibineno alama pa gwo gwo i cingne, ki i tyene, dok ka ma gicwalo tong i buke. Alama pa gwo gwo kacel ki pa tong bibedo i kare man dule me dule pa Yesu. En i agiki me mwaka 1000 ka Yesu ocung i wi Got Olib, dok got no peke i dyere abicel, dok olwongo bedo piny madit me rata; dok jo ma ringo i kare meno gin jo marac ma kiyiko ka dong gicung dok gin. Ka dong Boma Maleng obolo piny dok obedo i wi rata no.”

“Eka Satani opoyo jo maraco, ma ocerokogi, ki tipu ne. Ojukogi ni jolweny ma tye i Boma ni gin matin, ci ni jolweny ne ber dit; kadi pe gin twero loyo jo maleng dok gamo Boma. Ka Satani tye ka okelo kacel jolweny ne, jo maleng bene tye i Boma, ka nenyu berci ki welle me Paradiso pa Lubanga. Yesu tye i cing coki, ka telo gi. Anyim acel acel Lalarwa ma atir ne pe dong tye i kin wa; ento nono wa winyo dwone ma atir, ka waco ni, — Binuru wun jo ma Papa na omiyo gum, gamuru Ker ma ocikowu pi wun ki i can me cwec piny.’ Wa kibore agi wokung Yesu, ci ka pe lape opiko dyer me Boma, kwena ne opwonyo i kom jo maraco. Dyer ne oting. Eka jo maleng tiyo ki bwonggi ci dung dok goro i tung ot me Boma. Yesu bene tye kacel kwedgi; tok ne oneno ka lengo ahinya ki welle. En tok i iye tok, abicel ki aryo i kwan. Tok pa

jo maleng obedo me mwony ma leng adada, olokke ki lakalatwe. Wanggi olengo ki welle, pien gitye i kite ma atir pa Yesu; ci ka gidongo malo, dok ginyutu kacel ducu i wi Boma, anyim na opong ki yom me neno gin ma.”

“Tyen jo marac neno gin ma gucwalo; kede mac onongo otyeko kelo i komi Lubanga ku rwodegi, ci ocweyo-tyeko gin. Man onongo Timo Mot pa Lakam. Tyen jo marac gucamo gin calo jo maleng, i rwom acel ki Yesu, guponyo pigi i kare me mwaka 1000. Mac acel ma oa i komi Lubanga ma ocweyo-tyeko jo marac, opucyo piny weng. Got ma opwoddek dok opok-opok olonyo ki lyel marac me lyel mapol; kede polo bene, kede ot abo weng gucweyo-tyeko. Tyen mwandu wa oyabore anyim wa, me ducu kede me atir, kede wan gujamo piny weng ma olokke manyen. Wan ducu guwaco ki dwol madu, Wapwoyo, Aleluya.”

An aneno bene ni myel pastero myero ginywako tam ki jo ma gin gi tyen lok me gen i komgi, jo ma dong obedo i ikwanyo ducu me kwena, dok tye ka modo matek i lok ducu me adier ma kombedi, ka pud pe gicako konyo onyo kwano anyim gin mo mayen me pire tek, ma romo bedo ni gitye ka tamo ni Bibul omiyo cing i kome. Eka pastero bi bedo kany ameja i rwom ma opong calo acel, dok rwom me rwatte pa pastero no kanisa bi niang dok bi winyo. An aneno ni kit ma calo man bi gengo pokore ma pe mit, eka pe obedie gi lworu mo ni kwid ma gwer tye ka pokore, dok rombo tye ka scatere, ka pe tye gi lakwayo.—

Ka ci tyeko ki paragrafi mukene abic ma atyeko kelo i karete me kabok ni pi i, pien paragrafi abic man ma aa ki i ka coc ne aye biro bino i Early Writings. En aye pi meno ma paragrafi abic me agiki man tye ki kabok oyot i bute.

“Ceng dwe 23, Akwap onya nia en ocobo cingne kene me aryo pieno me dwoko atyang pa lwakne, kadi pe tye ni myero omede matek i kare me kacok man. I kare me kacwer, Israel ki kwanyo ci ki yieyo; ento kombedi i kare me kacok, Lubanga bino yubo ci bino twero lwakne. I kare me kacwer, tic ma kiyubo me yaro ada onongo tye ki nyig nywal manok tutwal; ocobo manok keken onyo pe tye gin mo. Ento i kare me kacok, ka Lubanga oketo cingne me coko lwakne, tic me yaro ada bino timo gin ma kigero. Weng myero gu bedo ki jedo acel ci ki cwiny matek i tic man. Aneno ni tye wiye me woko tutwal me dano mo keken me cako keto tamne i kom kare me kacwer calo otino me twero lo wa kombedi i kare me kacok; pien ka Lubanga pe timo ni wa kombedi makato ma otimo i kare no, Israel pe dong twere cok. Ada myero opapul i waraga tye calo kiyare.”

“Rubanga onyuta ni ka anyisa ni chart me 1843 pe kilub adwong gin pa cingne, dok ni nyig nyig acel pe twero lokke; ni namba ducu tye kit ma en onongo mito. Ni cingne onongo tye iwiye, dok opoko bal mo ma tye i kin namba moko, wek pe i dano mo anyim ne twero nenone, romo ka cingne oketo peke.”

“Ka dong aneno i kare me lok ikwene ki —Daily,’ ni lok —sacrifice’ pe obedo bute i coc man; ocwalo ni ngat dano aye omedo gi ngwac me ryeko pa dano, dok pe tye i buk me coc kene. Kadi bedi, Rwot omiyo neno ma atir i kom gin man bot jo ma omiyo koko me saa me ngolo cing. Cawa ma rwatte tye, ma pud pe oromo mwaka 1844, jo mapol ahinya bene rwatte i neno ma atir i kom —Daily,’ ento ki i mwaka 1844, i kare me balbal ki kwo marac me neno, gin mukene otye ka gityeko iye, dok mudito ki balbal obino nyuma.”

“Rwot onyisa ni Cawa pe obedo temo buk cakke mwaka 1844, kadi cawa pe bi dok bedo temo dok.”

Ci cawa anyisya an atino ikom jo mogo ma tye i buke madit man: ni jo malujajok pud mito dok i Yerusalemu Macon, kk., ka Rubanga pe oneno. Tam man tye ki teko me kwanyo tam ki miti pa dano ki lwak me Katonda me kombedi, ma tye i bwo kwena pa malaika me adek; pien ka wa mito dok i Yerusalemu, ci tamwa biketo iye keken, eka limwa bicung i tic mukene, wek obed me telo jo malujajok i Yerusalemu. Aneno ni tyen lok me gengoogi me doko i buke madit man aye pien pe gityeko wyako kacel ki juko buke gi, ma gubedo iye i myaka mapol ma dong ocako ka lacen.” Review and Herald, November 1, 1850.

Itye-ni? Ingene-ni ngo i ngeyo gin ma an atye ka lok ikomgi?

Ber. Ka wa donyo i paragrafi abic mag agiki, ibed neno gin mukene ma i coc me acel tye ka opoto ki ma ibi nongo i **Early Writings**, pot buk 74.

KI IWUDA: In i tye ka loko ni gin ma tye i caja eni aye me akwongo?

Man tye i kacel man, man bene gin paragraf abic ma giko i lok acoya me acel man; kacel man bene otwero gin. Paragraf abic man aye i agiki doko ma oketo i *Early Writings*, pot buk 74.

Ento, man obedo kiyik man tye acoya, man obedo kiwac man? November 1850.

En, acoyo awaco gin ma abedo ka cing maber me tyen i kom paragraf anged man, gin ma obedo ni gibiro loko. Bedi tye ka nyutu loke madit i kom man; pien, i ceng ma pe lacen i mwaka 1851, buk ma nyinge *A Sketch of the Christian Experience and Views of Ellen G. White* obiro coc ki coyo, dok gibiro kwanyo paragraf man ki ketogi i *A Sketch of the Christian Experience and Views of Ellen G. White*. Dok ki kama [atikala i *Review and Herald*, November 1850] oo i *A Sketch of the Christian Experience and Views of Ellen G. White*, tye ki loko mogo matidi me yubo coc ma otimme i kom paragraf anged man. Dok ci ki *A Sketch of the Christian Experience and Views of Ellen G. White* i 1851 oo i *Early Writings* i 1882, tye ki loko mukene me yubo coc, dok loko me yubo coc magi aye meyo ni *Early Writings*, pot buk 74, doko ma opotore ki wiye pe yot niang.

Nen, i yo paragarafu abicel ma tyeko i manusikiripiti macon, i paragarafu mukwongo, “September 23d, Adit onya anyisa . . . ,” meno obedo me lokke.

I but paragrafi ma bino: “Cek aneno . . .”; “Cek aneno . . .”; “Rwot onyisa an . . .”; ki, “Cek rwot otoro atir bota ni . . .”; gin ma bino onywalo yubu matidi.

Atyeko nyuto adier apar me tye gangwen i paragraf apar ki adek.

Ento, gin amito ni i nen i paragraf apar ki adek magi ma aa i coc mukwongo, en owanyisoye jami apar mapat ma dit.

Koro kombedi angeyo pingo atye ki gin manok ma acoyo-ni i wang me cing. Pe pingo gin magi biro loko. Atye ka tito gin mo matye ka omiyowu teko, ka in obed ka neno, ni i paragraf apar wiye adek magi, en onyutere man . . . , onyutere man . . . , onyutere man . . . , onyutere man. Kadi dong ka onyutere gin acel, ikare ma en owaco niwa i kom gi, ci dong onyutere gin mukene ma pe myero

obed atir ka olube ki gin ma pe en ka onenogi: “Onyutera man . . . ; onyutera man . . . ; onyutera man”

Itye nongo iromō ka iwan wek ikwane keni keni, ento en anyutye adwogi apar me ada i paragraf apar ki adek gi acel.

Man tye ma ne kinyutone. Ne kinyutone i kom mar pa Lubanga, i kom mic mogo, i kom lega pi lwet ma tye awola, i kom tican me Komunyo, i kom Dwonge Abicel Ma Gikone ma gityeko ma gikube ki Millennium, i kom ler manyen, i kom cokcok cen inge mwaka 1844, i kom tic me cak buk, i kom “Chart” pa 1843, i kom “Daily,” i kom “time” calo tem, kede i kom wot me pielgrim ma doko Yerusalemu. Kadi bedi ka i kwano man maber ki gen, man pe rwom me tamo ma tye ka lubere. Man ber kareken ni, “Ne kinyutona man,” ci en coyo gin ma ne kinyutone; kede, ne kinyutone gin mo ma pe mite ni rwate ki gin mukene. Myero i neni man; pien ka gicako rwako paragraf manok man karacel, gicako cweyo manatu ni en tye ka waco gin mo ma adwogi pe en ne owaco.

Review and Herald, November 1, 1850

Ber. Nining paragrafo me acel ma en aye me ikin paragrafo abic ma wa tye ka tito kwede ma aa i dwe me November 1850.

“Ceng 23, Lakwena onyisa ni otyeko yaro ci me aryo me dwoko lwak matono ma pe odoko pa lwak pire, kacel ki ni myero omed tem me tic tutwal i kare man me cokere. I kare me camkanya, Israel ne gudo gi kwole; ento kombedi i kare me cokere, Katonda bi yubo dok bi twero lwak pire. I kare me camkanya, tem ma otimo me yar adwogi pa ada ne tye ki kony matin tutwal, ne otimo gin ma tye matin onyo pe gin mo; ento i kare me cokere ka Katonda oketo cing pire me cok lwak pire, tem me yar ada bibedo ki acakki ma gityeko tero. Dano ducu myero obed kany ki can i tic man. Aneno ni en lwor madit ka dano mo tito i kom kare me camkanya me nongo kite me locowa kombedi i kare me cokere; pien ka Katonda pe otimo piwa kombedi makato ma ne otimo kare meno, Israel pe dong obedo ka cokere. Tye maber piryo ni ada myero ki pok i karatac, calo bene ki lali.”—

Buk me agiki i kin paragraf no, oloko ni, “Tye maber twero acel ka ada obed opwonyo i buk me karatac, calo ka gilal.” Eyo. Tam man obedo me cul.

Paragraf me aryo i kine abic ma wa tye ka nen, kama owaco ni, “Ruoth onyisa an,” ineno ni acoyo anyim ne.

—“Rwot onyisa an ni karti pa 1843 obedo ka cike ki cingne, kadi bute acel pe myero lokke; ni namba te cali ma obino iye nongo bene obedo kit ma en mito. Ni cingne nongo tye iwiye, ka puko bal mo i kin namba moko, wek ngat mo pe nen, nio kare ma cingne okwanyo woko.”—

Tyen lok ma amiyo an atye ki gin mo keken ma anyuto i tere me laini i but paragraf angwen magi ma i wi pot buk man, en ni gin mago bibedo ki lok ma luloc me yubo buk bibiro loko ka giketo gi me cako yubo dok i **A Sketch of the Christian Experience and Views of Ellen G. White** i 1851.

Ber. “Rwot onyisa an,” bibed ki lok ma ibedo lokot; “ki cingi” bibed ki lok ma ibedo lokot; “ni pe myero gin acaki mo acel ikin en obed ma lokot” bibed ki lok ma ibedo lokot.

Ci i kare acel me tye ki coc ma cwinya tye i wang laco [paragrafu me angwen] i pot buk, loyo ni, —“Rwot onyisa ni cawa pe obedo temo nicakke mwaka 1844, kadi bene cawa pe biwok cen bedo temo dok.”—

“Rwot onyuta ni,” man pe bino bedo kit ma tye kombedi. I mwaka ma bino, i buk me **A Sketch of the Christian Experience and Views of Ellen G. White**, gibino kwanyo paragraf ma tye ka sentens acel man, ka gubino kubedo kacel ki paragraf ma obedo mbele. Gibino loko en obed paragraf acel.

Ento bene, ka lok acel onyo lok mukene ki coyo gi i kit ma tye ka rwate matek, nongo bino bedo ki dul ma mukene mapat; ci an abimiyo wun anyuta me ngo ma an atye ka meno.

Kadi i paragraf me adek oloko ni,

—“Ka dong aneno ikom —Daily,’ ni lok man —sacrifice’ gin ma ngat oduyo iye ki rieko pa dano, kadi pe obedo gin ma tye i coc; ka dong ni Ladit omiyo nying maber pa lok man bot jo ma gimioyoko me saa me bura. Cing acel ka tye con, mapwod pe oo i 1844, jo polutut gubedo ka gicel i ngec maber pa —Daily;’ ento nikare ma odok cen i 1844, i kin pobo ki mwooc, gipwonyo iye ngec mukene, ka piny marac ki mwooc otyeko lubo.”—

Dong ngo i paragraf ma lubele calo me nyutu twero [paragraf me angwen] i pot buk eni owaco ni, “Rwot onyuta ni Karem pe obedo temo cakke mwaka 1844, kadi dong karem pe bibedo temo dok.”—

“Ruoth onyisa an,” man aye obedo ka alokalokke.

Gin ma gibito timo mwaka ma bino i **A Sketch of the Christian Experience and Views** pa Ellen G. White, gibito kelo paragraf ma tye ki sentens acel keken man, ka gibedo oyubo rwom acel kacel ki paragraf ma okato. Gibito loko en me bedo paragraf acel.

Kadi gibino lokko “Rwot onyisa an” dok gibino cako ni, “An bene onyisa.” Ber? Gibino keto paragraf aryo meno obed paragraf acel, kadi gibino loko en ni, “An bene onyisa,” i mwaka 1851.

—“Dong aneno ni ginyisa atir ikom jo mukene ma tye i bal maduong, ni lweny me twero pwoy ni jo maleng pud gibedo me doko i Jerusalem me con, kk., ka lakwena pe dong obino. Neno man tye me kwanyo tam ki miti pa dano ki i tic me kombedi pa Katonda, i bwo kwena pa malaika me adek; pien ka wa bibedo me doko i Jerusalem, ci tamo wa dong bibedo kanyo ka gin atir, ci jami wa me konyo bi gitingo cen ki i tic mukene, wek gugam jo maleng odok i Jerusalem. Aneno ni tyen lok ma kelo ni gubedo kiweko me donyo i bal man maduong, en pien pe gitye gi wyero ki weko balgi, ma gitye iye pi mwaka mapol ma okato.” Review and Herald, November 1, 1850.

Ento, ka iromo i **Early Writings**, i ngeyo gin ma gin tye ka timo? Gin kwanyo lok ni, “An bene oneno,” kama i **Early Writings** paragraf acel man obed ka waco ni, “Ka rwom jedi obedo tye ka nini ma pud pe oo 1844, cokcok duto gubedo ki rwom acel i ngec ma atir i kom —Daily,’ ento aa

ki 1844, i kin tuwiny, tam mukene gubino kwanyo, ci mudho ki tuwiny obino lubo.” Gin kwanyo lok ni, “An bene oneno,” ci lok ma lubo en ni, “cawa pe obedo adwogi me temo aa ki 1844.” I kare acel pe i ngeyo ni tam man i kom cawa me bedo pe adwogi me temo obedo acel kuom jami ma en kikene onenone i kit ma lero. I yee ni man obedo bute me marac i terang pa en i kom *Daily* i neno ma pe atir ma keloo tuwiny.

Man pe gin ma con obedo. Itye ki gin ma con obedo. Nen iye.

Lanyut ma Luter (Luter mar Ariyo)—1851 Cok Cek pa Ywec me Lakristo ki Ka Ellen G. White Nenyo Kwede

Ka i yoo piny man, i tye ki *A Sketch of the Christian Experience and View of Ellen G. White*, ma gicoyo i mwaka 1851; dok i tye ki yub me peko pa loko ma otimme, kadi eno tye ki lok acel ma pire tek ahinya, ahinya.

“Ceng dwe 23, Lubanga onyaanyisya [dong kede—“onyaanyisya”] ni en obedo otino cingne me aryo pi dwoko ma odong i lwakone, kede ni myero gik matye me timo i kare man me rwomyo lwak otye kaka me meddo tek marac. I kare me camo piny, Israel gucwer, guywayo; ento kombedi i kare me rwomyo lwak, Lubanga bino yubo ki twero lwakone. I kare me camo piny, tic ma gityeko timo me pariyo adaņa obedo kede adwogi matidi tutwal, pe otimo jami mapol onyo pe otimo gin mo; ento i kare me rwomyo lwak, ka Lubanga oketo cingne me rwomyo lwakone, tic me pariyo adaņa bino nongo adwogi ma gicwalo pi en. Dano ducu myero obed kany kany acel ki marac i tic man. Aneno ni obedo bal pi ngat mo mo me dok i kare me camo piny me yubo gitic ma bino loko wa kombedi i kare me rwomyo lwak; pien ka Lubanga pe otimo pi wa kombedi makato ma en otimo kare no, Israel pe obino rwom. [Kigolo woko: “Tye maber tutwal ni adaņa opapul i karatac, kaka kit ma opwonyo.”] [Paragraf gubung acel] Aneno [dong kede—“Lubanga onyaanyisya ni”] ni cabi me 1843 gityeko cako ki cing Lubanga, [dong kede—“ki cingne”] kede ni pe myero olokke; [dong kede—“pe myero ginywal kabedo mo i iye”] ni namba gucakke kaka en omiyo gi. Ni cingne obedo iwiye, kede oguko bal mo i kin namba mo, wek ngat mo pe neno, paka ka cingne gikwanyo woko.”

“Ka dong aneno i kine acel kwede —Daily,’ ni lok me —sacrifice’ dano gityeko omiyo iye ki ngene pa dano, kadi pe rwate ki coc man; dok ni Lubanga omiyo nyingoc mapat atir iye bot jo ma gitye ka miyo koko me cawa me kwano kop. Ka kube ne tye, mapwod 1844, jo mapol tutwal ne gitye kucel i nyingoc atir me —Daily;’ ento kacel ki mwaka 1844, i yamo me boyo, nyingoc mukene ogikwayo, dok mud boyo ki lyeto obino. [Paragraphs Combined] Aneno bene [macon ne—“Lubanga onyisa an”] ni kare pe obedo atemere nicak 1844, dok kare pe bibedo atemere dok nining.]” A Sketch of the Christian Experience and Views of Ellen G. White, ExV 61–62.

Cawa ma pe atye ka kubeer awuo ki Kwena pa Malaika me Adek

Ellen White nongo ni kwena piny mukene atye ma pe obedo kwena piny ma en aye odoko iye i *Early Writings* i agiki. En nongo ni okwena piny mapol; ento, en nongo ni okwena piny acel ma iye gitye ka waco ni gin mo; gitye ka nyuto ne en paragraf acel, ka en ocoyo piny.

“Rwot onyaanyisye ni omia pa malaika adek myero odhi, kede kucako ware maleng i nyiggi pa Rwot ma otwaleke, kede ni pe myero iket kwede i kom kare; pien kare pe bino bedo tem dok.

Aneno ni jo mukene tye ka gamo cwerwiny ma pe atir ma aa ki lalii pa kare; ni omia pa malaika adek tek moloyo gin ma kare romo miyo. Aneno ni omia eni romo cung i wiye keken i kom grund ne, kede ni pe mito kare me miyo ene tek, kede ni bino dho i teko maduong, ka timo ticce, kede ni ibino tugo ne i tim me sprawiedliwość.” A Sketch of the Christian Experience and Views of Ellen G. White, ExV 48.

En aye tye ka lok kwene kany? Ni pe wa myero dok wa kubor Kwena pa Malaika me Adek ki kare dok, itye ka?

Amen? I tye kede an?

Itye kwene? Tye ka malo kwene?

KI I LUTINO: (Pe lagam mo.)

KI I KOM JO LUDITO: Cokcok me Anongo pa Lakristayo kacel ki Neno-neno de.

Coc me tye ka nyuto Yubo pa Mukristo ki Tam pa Ellen G. White, pot buk 48, pot buk 48.

Ber. Tyen anongo tungc ma wa tye ka dok i wiye ma oaa ki **Review and Herald**, November 1850; meno tye kwene i **A Sketch of the Christian Experience and Views of Ellen G. White**? Ber, tye ka meno, ka i dok cen i catib mamegi, tye i **A Sketch of the Christian Experience and Views of Ellen G. White**, pot buk 61 ki pot buk 62.

In i neno i buk ma tye i A Sketch of the Christian Experience and Views of Ellen G. White ma kigwoko i pot buk 48; dok i neno neno mukene ma i agiki obedo i Early Writings, i pot buk 61 ki 62. Kigwoko gin ka opokere ki pot buk 13 onyo 14, ento pe ityeko?

Kadi gin myero ibedo nining ka obino i kom **Early Writings**? Gin bino cako paragraf man ki pot buk 48, dok gin bino keto en adwogi cut i nyuma me lok en ma waco ni kare pe dong tye cing me atema. Gin bino rwate cing pe aryo me vision.

In i tye ka lubo ngo ma atye ka bedo kwayo?

DYATO MA IYIE KANY: Ee.

Itye nongo i tye ka lubo gin ma acako bedo ka waco?

DANO MA OTYE I KIN MUGWOKO: (Cim.)

Ber, pien in aye ma aneno ni ayabo me akaka meno.

Yat me Agiki (Yat me Adek)—1882 Buk me Coc Mukwongo

Ber. Koni, adok dong adok cen i pot buk me 6 me nukta ni; kadi dong itye ki **Early Writings** dok.

“September 23, . . . Aneno ni karti me 1843 otyeko kel i cing pa Lakwena, kadi pe myero lokke; ni namba-gu bene bedi calo En aye mito ni obed; ni cing En bene tye iwiye, ka pumo bal mo i kin namba mogo, wek dano mo keken pe neno, i kare ma cing En pud pe kicwalo woko.

“Ci dong aneno i kom —daily’ (Daniel 8:12) ni lok man —sacrifice’ pe obedo gin ma tye i coc, ento cung ki i ryeko pa dano, dok ni Ladit ocwalo ngec ma atir i kom gin man bot jo ma omiyo koko pa cawa me bura. Cawa ma rwatte bed tye, ma pud pe oromo mwaka 1844, jo mapol bene dong rwatte i kom ngec ma atir pa —daily’; ento i yamo me balbal ma obedo kacel i cawa ma i nyuma pa 1844, ginacel mukene dong kigam, dok muduk ki balbal bene olubo. Cawa pe obedo temo wiwit i nyuma pa 1844, dok pe bibedo temo wiwit dok keken.”

“Rwot otyeko nyisa ni kwena pa malaika me adek myero owuot, ki kipwony iworo bot jo me Rwot ma opoke ikabedo mapatpat, ento pe myero kigweyo i kom kare. Aneno ni mogo tye ka gudo cwiny me lok ma pe atir, ma oa ki wony me kare; ento kwena pa malaika me adek tek moloyo gin ma kare twero me tino. Aneno ni kwena man twero cung i kom oye mere, dok pe mito kare me miyone tek; dok bino wuot ki tek madit, dok obed ki ticce, dok kibino tyeko pire cutcut i tim me adwogi atir.

“Dong an apwonyona bot jo mukene ma tye i bal me tim marac ma dit ni gitye ka ye ni obedo ticgi me doko i Jerusalem Macon . . .” Early Writings, 74-76.

Ki tyen ma omiyo man ocoyo ki nukta ma tye ka nyute, en paragrafu man ka ma owacci, “. . . Cawa ma rwot ame owotye, mapwod 1844, pol ki pol dong gubed i rwot acel i ngec ma atir ikom —‘daily’; ento i tam marac ki peko ma obedde angeyo 1844, dong gujolo tam mukene, ci mudho ki tam marac obino angeyo. Cawa pe obeddo kijarwa aa 1844, dok pe bino bedo kijarwa dok.” myero ipwoyo ni i coc me acel ma en ocoyo ikom nying neno man, en owacci, “An onyuto ni cawa pe obeddo kijarwa aa 1844,” dok en obeddo paragrafu mukene. En olubo maber me nyuto ni tye kwede yero i kine ma onyuto en ikom Daily ki kine ma onyuto en ikom cawa bedo kijarwa; dok ni paragrafu ma olubo, ma lok ikom pe kumo cawa ki Kwena me Malayika me Adek, pe obedde i nying neno ma me acel. En obedde i pot buk me 48 me Life Sketches, pe pot buk me 61 ki 62.

Ento, ka i bino i buk me **Early Writings** i mwaka 1882, gin gucoko gi kunongo kany; ci pi meno, ka i oo i myaka me 1930, ka i tye ka lwongo woko i iye ceng macol i Adventism, ci Willie White owaco ni ka i tye ka pwonyo i kom **the Daily** myero i pwony one i iye rwom me kare—“Tim ber, Willie, tic mamegi bene obedo me bedo ngat ma omiyo rekod me kwena me **Spirit of Prophecy** ma atir. In aye myero obed ngat ma olwoko **Spirit of Prophecy**. Kadi bedi, i cako ma i keto i **Early Writings**, pot buk 75, i kwanyo woko yubu me ka acel, ci yubu me ka acel mago waco ni ka i yero awabi ni **the Daily** myero i nen one i iye rwom me kare i **Early Writings**, 74, mano pe tye kakare mo keken.”—Pe tye kakare! Pe romo cwiny i kom rekod ma tye i **Spirit of Prophecy**. Pe romo cwiny i kom gin ma obedo i lok me kare meno.

Ber. Peko 1, Laco White okwanyo ni tye neno ma atir ikom “Daily,” i **Early Writings**, 74. Lok me cing ma pire tek ma gitye ka twero kwanyo i ngec me gin ma obedo iye i kare me lok me i wi kare, en ni ka ityeko pwonyo lagam man i **Early Writings**, 74, myero ikete i kine me tero kare. Lok man pe tye adier; pe tye kakare!

Nying, kombedi wa dong pe wa tye ki gin mukene aa ka cikke me ni tye adwogi matir pi Daily. Ber? Ento, wa bino kelo tam mukene acel ka aa i paragraf man.

Kono ni, “I nino 23 kacel me dwe maracel, Rwot onyisa an” I nino 23 kacel me dwe maracel, ryeka? 1850: “I nino 23 kacel me dwe maracel, 1850, Rwot onyisa an.”

Gin en aye onyutere?

Ber acel mo keken ma en otitino ni, ni kacel ki mwaka 1844, wang tic mukene me “Daily” odwong iye.

I dwe 23, September, 1850, Rwot onyisa an Cing ma dok rwom iye, ka con pe obedo 1844, duto ma romo ni gitye kacel i neno ma atir ikom “Daily;” ento nicakke i 1844, i kin mwooc, neno mukene dong giyege, ka cino kwo pe, piny macol gi mwooc bipwod. The Review and Herald, November 1850.

Marac 1850 “Nino Ceng” en Gang Apwoyo me Piny

Kombedi, i agiki poto me buk 6 tye ka i nongo paragraf acel ma oa ki Review and Herald me dwe marac 1850, dok en obedo lok coc me David Arnold.

“En [Daniel] bene neno teko acel man ma tye ka cwer cwiny — ka aa malo iwiye Rwot me rwodi;’ ci miyo cik me kwano ofiara weng ma pe tye ka romo twero me yubo kwede ofo me i yat me tye cawa ducu ma gicako i Sinai, ma myero giyub bedi piny cawa ducu nio kare ma Lak obino. Kany, Kristo, gin ma obedo adwogi atir, onyo yat me kwano maduong ma rwate ki ducu ma jo kwano gineno i kom, ginek i lwak me Roma. Kumeno, ki Roma —kwano me cawa ducu gikwano woko;’ ci kabedo me kabedo maleng ne gicwano piny ki Titus, jatelo me Roma, ka en otwo taon me Jerusalem, ki ot me Lubanga, ma tye kwede —kabedo maleng.’ Kany aye cako me tim tic me lok me poko ma Kristo owaco. “Ci gibibot ki atye me pala, ci gibikwalo ka jeo ka jo me twero i rok weng, ci Jerusalem gibityeko ka tuny tuny i cing jo lobo mukene, NIO KARE ME JO MA PE JO Yuda OTYE KAKAKO NIO KARE MA GITYE OTUM.” Luka 21:24.” David Arnold, Review and Herald, March 1850, Volume 1, Number 8.

I tyen lok man, David Arnold pwonyo ni “Daily” ma i buk me Daniel telo kacok me Yahudi i Yerusalemu, ma Rome me pagani ocayo i mwaka 70 AD.

September 1850 “Daily” obedo Tic pa Kristo i Kacok pa Lemo Maleng

Dok i dwe me ceng mar abicel ki dwe mar adek i mwaka 1850, mwaka acel kede—ka dong awoto ki lok man, ngo ma en jatelo me coyo pa *Review and Herald* i mwaka 1850? Nyinge en James White.

Ci James White, ci i dwe mwaka 1850 i mwezi me September, opwonyo lok acel ma Crosier ocoyo, ma opwonyo ni “Daily” kelo tic pa Kristo i Kacoa Maleng.

Kare, James White pe pe pwonyo gin man atir, ento dano moko cako tyeko i ngeyo ma tye kany ka waco ni en aye pwonyo man. Kadi dong an awaco man pi ngo? Awaco man pi tyen lok ma en bene: I dwe mar Abicel mwaka 1850, Daktala White owaco ni aa mwaka 1844 ka oo anyim, neno mapol mukene i kom Daily gitye ka giyamo i mudito, dok balbal pa tam ki yalara otye ka olubo.

Neno magi aryo [Arnold ki Crosier] pe gin kabedo me Lujwaki ma cako ni “Daily” obedo Paganism.

Kadi i pot buk me 7 itye ka inongo paragraf aryo ki i coc pa Crosier, kama en tye ka keto adwogi ni “Daily” obedo tica pa Kristo i Gang Kal me Ler.

“—Ka kabedo me Abic me Kakare doko i ngom;” Daniel 8:11. Ityeko me coco man obedo i nino gi ki kit ma teko me Roma tye ka tic kwede; omiyo Abic me Kakare ma tye i coc man pe obedo Lobo, onyo Palestine, pien me mukwongo ocako i ngom i kare me lgoro, myaka doko 4,000 acel, dok me aryo i kare me poj, myaka doko 700 pien pe rac me jami ma tye i but passage man, dok pe acel ku acel obedo ki tic me Roma.

“Karama ma Obwol me ler odoko piny en pa En ma Roma oywako kekene ducu i wang, ma obedo Kacung pa zast zast, Yesu Kristo; kadi Paulo pwoyo ni Karama me Obwol me En tye i polo. Doki, Daniel 11:30–31, —Pien yec me Chittim bino tedi i komye; pi meno obibedo ki cwerwiny, kadi oduro cen doki, kadi obibedo ki woro marac (lutino me twero me cato cwer) i kom cik maleng, (Kristiano), ci obiketo kit man; obidoko doki kadi obiyubo kubo ki gin mapwodho cik maleng piny, (ladit kereke ki bishop). Kadi lweny (me gavumenti ki me dini) obitwero me cing ne, kadi gin (Roma ki jo mapwodho cik maleng piny) obimedo Karama me Obwol me teko brud.’ Man ngo ma Roma ki lukwena me Kristiano gubedo ka medde ka jamo? Kubor man gubiyubo i kom —cik maleng’, kadi en Karama me Obwol pa cik meno ma gujamo; ma gubedone me timo romo kede jamo nying Katonda; Yeremia 34:16; Ezekiel 20; Malaki 1:7. Man obedo acel kede tyeko maleng onyo yele nying En. I yo man, lee man —me politika ki dini’ ojamo Karama me Obwol, (Niyabo 13:6), kadi okwero en woko ki kabedo ne i polo, (Jabuli 102:19; Yeremia 17:12; Ibru 8:1–2) ka guluongo Roma ni dal ma maleng, (Niyabo 21:2) kadi gubiketo Pope kuno ki nying ma —Ruoth Katonda Pope’, —Wonwa Maleng’, —Wic Kereke’, ki mapol mukene, kadi kuno, i —ot me Katonda’ ma me lwongo, ma pe en ada, en oyebo ni timo gima Yesu timo ada i Karama me Obwol me En; 2 Thessalonika 2:1–8. Karama me Obwol gubutyeko tyero piny ki poto, (Daniel 8:13), acel kede kit ma gucwalo Wod Katonda piny ki poto. (Ibru 10:29.)” O. R. L. Crosier, —Karama me Obwol’, Review and Herald, September, 1850.

Ryemo me James White

Anga ngo James White opwoyo coc man ka en ngeyo maber twero? Kwan ma omiyo en otimo kit man obedo “The Logic of James White” i buk nyig coc mamegi.

Gin ma ocoyo me agiki i kare ma olwongere Kucwero Tye ma opi nying ne *A Word to the Little Flock*, dok dano adek ma ne gin lukwena i coc man ne gin James ki Ellen White, kacel ki Joseph Bates. Gin ma ocoyo me acel nyuma pa October 22, 1844, ki dano magi ma ne pod tye ka lubo yo, ne en coc man; dok i coc man, Nyako White ojo meero nying Crosier, pe tamo pire me *the Daily*, ento tamo pire me Kristo ma oloko aa i Kabedo Maleng dok odii i Kabedo Maleng Atye keken.

Nen itye Siista White. Man aye ma omiyo James White obedo atera me tito coc pa Crosier, en owaco ni,

“Atye ni Abaro Maleng ma gibedo me pwonyo i agiki me nino 2300, en aye Tempel pa Yerusalemi Manyen, ma Kristo obedo jatic ie.”—man en Ellen White—“Lacoo onyaanya ni i nying wange, mwaka acel ma odoko anged, ni Omero Crosier tye ki lyel adier, i kom pwonyo me pwonyo Abaro Maleng, ki man acel; ci en bene obedo dwogo pa en ni Omero C. ocoyo piny tam ma omiyo wa i Day-Star, Extra, February 7, 1846. Atye ka winyo ni Acwiny pe kato, ki twero ma oa bot Lacoo, me rwako Extra man bot lakwena ducu.

A lega ni nyero lokke magi obed guro me mwolo botwu, kede bot lutino ducu ma pire tek ma romo kwanone. A Word to the Little Flock, May 12, 1847.

Pi, naka oo i kare-ni, jo moko me kwena i Adventism me kare-ni pe loyo ka waco ni, “Nen kong ka. Ellen White tye ka miyo cikke ma doko dul ki dul i kom coc pa Crosier; ci pi man, gin ma Crosier owaco i kom Daily ni tye tic pa Kristo i Sanctuary ducu myero obed ada.” Ento ka giwaco kumeno, gitye ka golo kwena i yo ma pe opore; pien, coc pa Crosier nongo tye ki bute aboro, kadi ki ki i acakki ne, jo Adventist guwinyo ni bute angwen i dye calo macol tutwal, ci pe gicako, pe, pe, pe kong gucopo go me doko gucoo ite i Adventism.

Calo ngo lacim me nyutu, acel ku twero tamme i iye coc man obedo ni ka Yesu dok bino, bino bedo mwaka alufu acel me kuc. Baadiventi pe gitye ka ye ni man atata, kadi pe giyewogo nunca. Meno nged acel ma William Miller okwero, ma adwogi keto William Miller i yoo ma atir me niang adwong’ mar adier. Pwony man acel ku pwony ma tye ka kato ryel i yoo marwate bot niang pa baMillerite.

Enen, ka Crosier okwanyo lok man i kaboro aboro, gin ngeyo cawa acel ni kaboro angwen i kin gi pe romo dok tyo ki gi me coyo manyen.

Ento, James White opwonyo but apwola ma Crosier iye yelek ni “Daily” obedo tice pa Kristo i Gang Kakwalo ma Ler; ento, en tye ka dok opwonyo nyig coc angwen keken. Pe tye ka dok opwonyo angwen mukene. Ento, pi meyo James White dok opwonyo nyig coc angwen pa Crosier, myero opwonyone i namba aryo. Omye opwonyone tyen aryo i dwe me September 1850.

Kabedo pe obedo rom i kin cing lok me *Review and Herald* ne i dwe me September 1850, ci opoto *Review and Herald* aryo i dwe me September 1850, wek obedie ka otwero keto lok weng pa Crosier i kom Kristo ma olokke ki i Kabedo Maleng dok odonyo i Kabedo Maleng Atyet.

Kombedi i bino, ibiro i Gerard Damsteegt ni tye ka miyo ngeny me yore me gin ma obedo i kare ma anged, ni ba Adventist dong bene dong gitye ka ngeyo ni tye i but papula pa Crosier kabedo mo ma pe atir, dok pe onongo romo me culu gi dok.

En owaco [Ellen Harmon] ni: —“Rwot onyuta an i wang tic, mwaka acel dok kato acel anged, ni lakwena Crosier obedo ki terang ada, ikom pwony me pwolo Kacoa Maleng, ki mapol mukene; kadi bene ni obedo dwong Jami me dano ni lakwena C. ocoyo pwony ma en omiyo wa i Day Star Extra, February 7, 1846. Acako ni acung matek i nying Rwot me tic kwede, me moko Day Star Extra meno bot jolela duto.” (Waraga. E. G. White bot Curtis, Word to the Little Flock, 12). Jo Seventh-day Adventists i kare mapol gin dong ginyuto lok man ni nyuto ni pwony pa Crosier pe obedo ma pe ki bal duto, ento ni yubo ne me tyen lok me kit me neno jami ma rwate ki nyig coc

obedo atir i lok mapol. Coyo dok pa coc meno gibalo woko bute tung ma giwaco ni pe atir. P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 125.

Pe onwongo twero cako ki dakino dok pe olokere gin acoya ne me doko ducu.

Kombedi, i pot buk ma olubo mitye ka W. A. Spicer omiyo cwiny me cing bot jami acel no: Gicaa dong ni gik ma i ndiko pa Crosier gitye ki bal, ci pe gicako dok tito anyim kit acel ki ngat onyo kwena angec acel magi angwen.

“Ki cwer cwiny me nyuto ni, Crosier ma nywaloni owot i lyel me ada pa Sabato pi kare matin tutwal. I anyim en okwero dok pwony me kaco maleng ma en kene ocoko i yubo me cako dang. Okwong wa me kwena ocako kun tye ka doko kwano nyig cocce ikom kaco maleng tyen mapol i papula gi me mukwongo, ento pe gukwanyo romo doko kwano dok twon cocce ducu. I iye en omedo i nyut me kaco maleng tam mogo ikom kare ma bino—mileniyum me cing pa lobo, ki kare me ducu ma oyot atir i lobo man i kare me Dwogo me Acel pa Kristo. Gin magi okwong wa pe gujuko ka keto iye. Pwony magi me kare ma bino ne gupong ka yabei i nino mago ducu. Pwony meno pe oromo ki kwena me adwent ma otyeko cakke maber; ci pe twero kwero ni ka mugati man me bal ocwako cing me telo jo matino ma woko ki ada pa Sabato ki pa kaco maleng. Ceng acel pe lacen en odok i kwero marac tutwal i kom tic wa me mukwongo.” W. A. Spicer, *Review and Herald*, December 14, 1939

Lok obedo ni, tye jo mogo i kare-ni ma giiye ka Mino White omiyo twero ne cik Crosier i loko ne i *A Word to the Little Flock*, jo macalo Heidi Heikes, Heidi Heikes ki buk ne ma pe tye ki ngec i kom *Daily* ni obedo lutic pa Kristo i Kacel Maleng ne. Man obedo acel ikin yubu ne.

Lwak ma timo man pe goro gin me ada ma gubedo i kiromo. Pe onongo twero dwogo tito coc pa Crosier ducu. Kadi bedi, jwoko me Ellen White i *A Word to the Little Flock* ni tye ka moko gucung pa Crosier ducu, obedo ni iye ni jo-Adventist myero gengi ni bine bed yik-kacel pa mwaka alufu acel me kwo ma leng. Man obedo twero me lok ma peke i yub.

En aye peko me loko lok me gin ma otimme con i kit ma pe atir, ka tye ka timo pi wowi jo, dok pi cako piny me balo tam ki mudu.

Ingo, itye ki joracik akwana me lok me kare maabor aryo, Spicer ma oto dok Damsteegt ma pud tye ka kwo; ento, acako ni, Spicer onyo Damsteegt, pe acel mo kany ki gin, bino twero ye ki an i kom gin ma apwonyo. Ber, pe gibino ye. Omiyo, itye ki joracik akwana me lok me kare maabor aryo ma pe gitye ka rwatte acel, ento gitye ka ye ki gin ma awaco botu. Pe tye gin mo amiya pwoc me keto kwena pa Ellen White i kom cako me Crosier manyen ni nyuto ni gin ducu ma tye iye ne atir keken ma pe tye ki bal mo.

Advent Review—Volumu 1, Auburn NY, Namba 3

Advent Review—Volum 1, Auburn NY, Namba 4

Advent Review—Voliyumu 1, Auburn NY, Namba Miyo Patpat

Ka James White ocako tye ka cako guco pwony pa Crosier i dwe me September mwaka 1850, i The Review and Herald, man obedo Volume 1, Number 3.

Ento, pe pe obedo pe twero keto ducu i Voliumu 1, Namba 3; pi meno, en tyeko coc i Voliumu 1 me *The Review and Herald*, Namba 4. Kadi en timo man karacel? I dwe me September me mwaka 1850.

Ber, ngo ma otimme i dwe mar September mwaka 1850? Nyako White nongo nyutu ma waco ni, “I nino 23 mar September, 1850, Rubanga onyisa an . . . Ka rwate bene tye, mapwod pe odok i 1844, tye ka iwang adwong pire tek dong gitye keken i wang ngec ma atir i kom —‘Daily;’ ento chak i 1844, i kin ywak, ngec mukene giyubo, ci mudho kacel ki ywak olubo. The Review and Herald, November 1850.”

Dako ne obedo cwara ne? En obedo jamedo wa i *The Review and Herald*.

Ngotye, en aye otimo ngo ikare ma dakone owaco ni, “Itye ni ngeyo ngo ma an atye ka pe aponyo ki bot Rubanga, James? Aponyo ni wan pe myero wabedo ka nyuto tam pa Daily ma pe rwatte ki ngec pa Pioneer ni Daily en Paganism, pien tye ka kelo mudho ki bal pe ngene.”

Ngot me James White timo ngo? I dyer dwe mar Abicel mwaka 1850 en gucoyo Review and Herald mukene, adek i dwe acel. Gin kicuo ni Volume 1, Special Edition.

Kadi en atye awot kede ngo? En okwanyo coc pa Crosier dok opoto woko gin ma Crosier owaco ikom Daily!

Omwony owote ki nyaro owote, man en adwogi me kwena ni James ki Ellen White nongo gitye ka ngeyo ni tam pa Crosier ikom “Daily” pe obedo atir, kadi ni obino ki mudwong ki bal-bal.

Kadi obedo ngo tye me Crosier ikom “Daily”? Ni obedo tic pa Kricito i Dyer me Ler.

Kare, i *Early Writings*, 74, ka en aye waco ni, “I dye 23 Septemba, Rwot onyaanya ni jo Millerite gu nongo ngec ma tye atir me *Daily*,” cik me gin ma otime ka lacen tito ni jo Millerite gu neno—

Kombedi ki Wony lutino, kombedi ki Wony lutino, pe ugwok yubo gin man: Man en aye ngo: I dwe mar September 1850, nyare White ki nyutu ni kacel ki mwaka 1844, wang acel mukene ikom “Daily” dong gujolo; i dwe mar May 1850, Arnold onyuto “Daily” calo ot yat me joda; i dwe mar September 1850, tung acel me 1 ikin 2 me coc pa Crosier onyik ka iyaa, ka tye iyie konyone me “Daily” calo tic pa Kristo i ot yat; i dwe mar September 1850, tung me 2 ikin 2 me coc pa Crosier onyik ka iyaa; i dwe mar September 1850, coc pa Crosier dong gucako tito dok, ento rwom pire ikom “Daily” gucayo woko? Gin ngo ma tye ka timore?

Waneno mwaka acel acel ma kaat 1850 man ocako timo Chart man, dok Chart man waco ngo i kom Daily? “Loc Pagan onyo THE DAILY ma gikwanyo. Dan. 11:31 508.”

Ellen White ngeyo manok ikom gin ma jo ma omiyogi kwer me Cawa me Tyeko ngec iye ikom Daily. Ka en owaco ni gin bene tye ki neno ma atir, en ngeyo ni neno ma atir no obedo ni en omiyo kit me twero pa piny me peke me jajuok, aye ma ki kwanyo; Daily no onongo kelo tyen lok me

peke me jajuok.

Kadi i mwaka man, 1850, lok me gin ma otime i kare macon nyuto ni en okwero, ka cware bene okwero pwoy ni “Daily” twero konyo tic pa Kristo i Kacung me Ler, ma en aye pwoy ma Biblical Research Institute pa Kanisa me Seventh-day Adventist tye ka cako. En aye pwoy ma tic me min atir kengi, calo Heartland ki Steps to Life, tye ka cako. En aye pwoy ma kelo mudwong ki yub marac.

Kombedi kombeda man nyuto me rwom ka i kom Chart me 1850. Man tye i dwe me November me 1850. Man en dwe acel ma iye enongo omedo wang-nyut ma en cako coyo piny, ma i agiki odonyo i yot-yote me 1851, dok i 1882 opwoy i *Early Writing*, i dwe man atata, i dwe man atata, i November me 1850. Kwano ni,

“Nino Ceng wi dok cenwa i Dorchester, ka owadwa amata Ceng Nichols kacel ki odiye bedo.”

Kanya a i kome tye wic ka [ka miyo twero i Komera pa 1850, wiye me tung acel me lacuc], “Opwoy ki Otis Nichols, Dorchester, Massachusetts.” Eyo? En aye loko ikom man, tim ber? Itye ka neno, Komera man?

—“Itye i dyewor, Katonda omiya aanya weng me tic pa niang ma loyo mito, ma yom megi wa nen i karatac. Katonda onyisa an ni mite me cweyo cabic. A neno ni tye kakare, kadi ni adaja ma kikelo i yore maleng i kom cabic bino timo gin mapol dok bino kelo cuny me dano me aa i ngec pa adaja.” Manuscript Releases, namba 15, 210 November, 1850.

En oneno neno i gang Nichols i Dorchester—man dong weng tye i kaat man—ka waco ni, “I mito ni imii kaat.”

Kede en aye owaco ngo ikom cati? Atye nining ma en aye oketo lok ikome?

Dhi i Habakkuk 2, “Aneno ni obedo mite me kawo butea kalata me cako,” ci en pinyobere ngo? En obedo mite, “me kelo adaja ma gityeko bedo nono piny i kom meza.” Habakkuk 2, ayat 2, wacci, “Ka Rubanga odwoga amo ci owaco ni, Coc neno, ka iyer wek obed nono piny i kom meza,” En tye ka waco ni butea kalata pa Otis Nichols me 1850 man ocalo gicoyo i Dorchester, Massachusetts, en tyen lok me Habakkuk, calo kede ma en owaco i The Great Controversy ni butea kalata me 1843 bene en tyen lok me Habakkuk.

Ber, i neno man? I neno kare ma en otimme ni en otyeko nongo nywako man? I kare acel keken ma gin man obedo ka otimme: “September 23d, Lubanga onyisa an ni pwoy me Daily calo tic pa Kristo i Gang Maleng cwalo mudoko macol ki kuber,” ci cware odonyo cito me kidwogo goyo coc man ci ogolo paragraf aryo meno. Pe odok ogoyo coc meno dok i Adventism atata wangeyo mwaka 1931 ka Willie White odok ogoyo ne; ci, ka otyeko goyo ne, onongo tye ki testify me goba i tract keken ma en ogoyo. Romo nyutu ne.

Kombedi, atye mito kwan gin mo kany botu, buk mapol adii, ikom kare man acel eni. Man aa ki Novemba 27, 1850.

An atyeko keto tye ka acoyo botu pi kare mo. Kombedi abino miyo tyen lokana. Mukwongo, an pe atye ki kare me coc pi cabit mapol inge ka adwogo waraga me Lakwena Arabella ma obedo me kica dok amara ahinya; ka pe onongo atimo calo en oyeru ni adwog iye i dyewino aryo. Alamo waraga no ahinya. Wabeddo wa weng ka wa mito ngec i kom waraga no, dok wa geno ni akutuwana man pe obino tamo ni pe idwogi waraga man oyot cawa ka ikwano, dok an pe abino kuro kare malac kamano i kare mabino.

Kare marac pa James ki an atye maber loyo kombedi. Gang wa tye i Paris, i gang pa Lakwena Andrews, i kabedo manok cing ki kacoc pa posta dok ki kacoc pa tyeko buk. Wa bino bedo kany kare manok. Man en odiye maber tutwal, ento dong obedo can matek. Ginyuto gin ducu ma gin tye kwede i tic me konyo, ka dong gin tye kwede. Pe wapar ni en gin atir me wa bedo cente matek i kom gi ka wa tye kany. Atye ka mito me neno wun ducu matek tutwal, ki Lakwena dako Gorham ma omiyo mar.

“Konferenca wa i Topsham obedo me miti tutwal. Dano aboro ki aparo acel obedo iye; dano ducu omedo tamgi i but kwo.”

Nino, teko pa Lubanga ocobo wa calo yamo malo ma pido matek. Dano ducu gucong i wii tyeng gi, ci gumo Lubanga maber ki dwogo malac; obedo gin mo keken calo kare ma giketo kwede dogola pa ot pa Lubanga. Dwol pa yuai pe onongo twero poko ki dwol pa goyo koko. Obedo kare pa loc megu; dano ducu gucako bedo matek dok guculi cwinya. Pe aneno angec kare mo mapol teko calo man kong anyim.

“Kirica wa wa me acel ma obedo anyim i Fairhaven. Owadwa Bates kacel ki dako ne tye kany. Ne obedo kirica maber ahinya. I kare ma wa dok dano i gang Owadwa Nichols, Mukama omiya neno, ci onyisa ni adang man twero onego kinyut adwong i kom tebale, ci en obedo me keto lworo i piny me lweny pi adang man ki lutic malakwang adek, ka gin aryo ma dong gityeko anyim kinyut adwong i kom tebale.”

Man tye kwene kany kanyek, [ka nyutu kany kadit ma piny i tung cam me lacam me “1850 Chart”]. Eyo? Gitye i kom kacoc man, gin ma en okwanyo lok iye.

—“An angeyo ni bene dong obedo gin ma mite ahinya me coyo papara dok me yubo woko, calo bene obedo gin ma mite ahinya ni lutumwa odhi; pien lutumwa mito papara me tingiyo gi kwede, ma tye ki adwogi me adwok i kare man, me keto i ci lwongu ma gitye ka winyo, eka adaja pe bino bedo ka raco ki i tamgi, kadi bene papara bino doko i kama lutumwa pe ginongo romo cito. Gin mukene mapol angeyo bene ma bino nyuto i papara.”

“Utye ango weng? En weng utye ka lworo pi ngima ma pe tum? Amono dwoko me neno wun matek, matek atika, dok apwoyo ni anabedo ka neno wun ceng acel acel. Kare man en kare me yubo, dok apwoyo ni wabedo weng ka timo tic ma kikome maber pi wic ma pe tum. Kare nen calo tye manok tutwal, dok ngo ma watimo myero watim oyotoyot.”

“Ceng November 20, wiki acel angeya, Omera Henry Nichols kac an acel waot i Topsham. Waaketo ka waa ceng me cam i dye Thursday [Nov. 21], ka nyare acel pa Omera Foey oduonyo iye ka owaco ni min gi pe dong nongo ngec. Wapwodho cito bur ma i poto me atek acel, ka wagamo

Iwongwa Omera wa atera, Nyamera Foey, ka odok i too. Cwercwiny na obedo dit tutwal, pien ka agamo ni pe ongene an. Omedde kacel i can dit tutwal nino me rom kare ma iye i diro adek ki diro angwen, ka ci odwogo yamo me agiki. Oweyo cwara acel ki nyare adek me cwiny cwer pi jwang gi ma gubalo.”

I odyo tong gweno [Nov. 22], Omera Henry obino i Paris me James ogwokke yie ci obed me ocok cen me kwedo. Wan dong wabedo ki kare maleng adada, ma tye ki yub me ber. Rubanga pe oweko wa, ento okwanyo Woro me neno i kom wa. Nino ma gucako me agiki pa Nyare Foey dong pe tye ka ngom mapol, ento bene nino meno aye ma obedo ma opong ki walel me yomcwiny i kom woro, kede ma ber loyo. Omera Foey tye ki jami ma nyuto yomcwiny ni, en oto calo jaKristo. En tye ka cako can ma bino ki yweko, ento ocung ber. Rubanga mito ni omiye kuc me cwiny me cwero can meno. Aye, ber adada me bedo ki gen i kom Rubanga ma bi cungo dano i kare ducu me tem kede can. Pwoc Rubanga pi gen, gen maber. In, mo mo i kinwu ducu, dibed uwoto miyo ngo pi gen ma tye i kom wu?

Makuru adii iye ni i tic me ayica. Beduru tek i Katonda, dok iyibere i kuc i kuboko me nining ma pe tum. Kuboko meno pe biworo woko in, ento biwot in malo i tere me akec pa can duto. Ageno ni wun weng ubibedo ka medde i bedo tek dok tek i ada. Pe ucwer cwiny, ento upiny yo wun anyim ka ceto i ker me polo.”—

Wan wa. Man aye an atye ka mito ni i nen.

—“Ceng acel angeyo, i Sabato acel ma owoko, wa tye ka i kacok moro ma ber ahinya. Omera Hewit ki Dead River nongo tye ka i yoo. En obino ki lok ma obedo ni balwony pa jo maraco kacel ki anino pa jo ma oto obedo gin ma marac i ndani pa doggola ma otwero, ma nyako acel Jezebel, lakwena me Mungu, ne okelo iyie; kede en oyere ni an a nyako no, Jezebel.”—

Eyo? Omera Hewit tye ka waco ni Ellen White en Jezebel, kede ni en aye okelo balo adek.

—“Wan wa tye owaco bot i kom bal ame dong oloko i kare ma okwongo, ni nino 1335 dong otyeko, kacel ki bal ne mapol. Man pe olwongo keken tutwal. Mudwong ne onwongo otyeko kumalo i kom kwo me kacokke, dok omedo agiki.”

Kombedi, amito ni i nen man. Atye ki gin mo me waco i kom paragraf man ma amito ni i lube kwede, ka i twero.

Ka i bene dong ikwanyo kacel ki jo ma i Adventism ma doki timo cobo me kare me nekrwok i agiki me lobo, gin tye ki kwote adek keken ma gitye ka tic kwede—gin tye ka tic ki kwote mapol, ento gitye ki kwote adek ma pire tek ma gitye ka tic kwede. Man eni acel ikin gi; pien gini biro wot ieno ka dok giwaco ni, “Wa nywako ni obedo ki bal mo i kare ma okato,” eka gibiro twero keto claim ni ka en owaco ni “ni nino 1335 obedo dong atye ka tum,” meno obedo acel i kin balne. Itye ka neno kit ma itwero loko gramme eno manok: “Wa nywako ni obedo ki bal mo i kare ma okato?” Wa bene wa nywako ni nino 1335 dong otum; ento jo ma keto kare gitye ka waco ni wa nywako ni balne mo i kare ma okato, eka acel i kin bal eno obedo ni itye ka pwonyo ni nino 1335 dong otum, ka meno en bal. Omiyo, itwero yiko gi i yoo acel onyo i yoo mukene.

I kare ma acel ma an abedo ka aar twero ki Eugene Prewitt wang ki wang obedo i Oklahoma, kede en tye ka lok ni Akwan pa Gin ma otime i kare pa Millerite pe dokore i agiki pa lobo, kede an amiyo en nukuu mapol aryo i Spirit of Prophecy.

Ka en aye waco ni, “Jeff, i ngeyo ni Ellen White obedo ngat ma coc pire pe onongo otic ki kwayo maber.”

Atye abedo ni, “Itye ka loki ni ngo?”

Atye odok i kwayo man. Otye ni kwayo man nyuto ni en ngat ma kito coc; pien eneno ni ani angeno ni jo ma keto kare romo loko tic ki kwayo man, ka gi mito.

Iye kombedi, ni adwogi me ni kabedo acel calo Washita tye ki tek pa puonj ma pwonyo lutino kwan ne ni Ellen White en coo ma pe otito maber, man en gin acel; ento, kene ka, en coo ma pe otito maber kany?

—“Atye ni myero awaco lok manok. I nyim Yesu, acako aa malo, dok i wang dakika abic rwom kucokke lonyo oloyoteke. Dano ducu gujamo man i cawa acel. Wang dano ducu guwinyore ka lyel. Bed pa Katonda opong’ kabedo meno. Owadwa Hewit opoto piny i cing tunggi, dok ocako dyek ki lego. An gubwota woko i nying neno, dok aneno jami mapol ma pe atwero coo i coc. Man owot kwo madit bot Owadwa Hewit. Okwanyo ni en gin ma oa bot Katonda, dok opore i pro. Aa cawa pa kucokke meno, obedo ka coco tutwal, dok kombedi tye ka coc ki i kom mesa acel ka ogengo bal pa pwony ducu ma en ocako keto anyim. Ayea ni Katonda tye ka cako kwanyo en malo, dok en mito twero me timo ber, ka Katonda tye ka twer i iye.”

Ahera matek bot nyar owadwa amala Gorham. Waci ni obed tek. An atye kwede, dok pe enwolo iye. Ahera matek botu weng. Ageno ni lutino pe gibed ka nino tye kagi, ento gibed ki miti i ada, dok gibed gitye ka temo matek me miyo lwongo gi ki yer gi obed mapatpat maber. Cooc coc, tem ni i coyo coc, dok pe i tim calo an acwalo. Ahera wun weng, wun ducu. Cooc coc. Manuscript Releases, volume 16, 206–209. Ocoyo ki Paris, Maine, November 27, 1850.

Omege ki nyarega, jami man tye i gin angwen me dano? En acoyo man i kani? En acoyo man i mwaka 1850, i ot pa Lakwena Nichols.

I kare me acel, rwot tye ka timo ngo? En tye ka nyutu ni Pioneers gibedo ki adwogi matye kakare me “Daily,” dok en tye ka tic ki lok meno. En tye ka waco ni posho pa Kristo i Sanctuary me En aye adwogi ma pe atir me “Daily.”

Iye i kom maber man, kom maber man kekene—pe kom maber man keken, kadi pe mwaka keken, ento dwe pa mwaka ma en tye ka nongo nyut atir, dok en tye ka yubo adier man maleng me kaka jo ma gubedo pa me acakki i kom Daily; ka waco ni jo ma gubino ki Tuku me Cawa me Gwok kom gucako i nying me Daily i yoo matir; dok i paragraf acel pire tek en waco ni, “Ane aneno ni Carta pa 1843 cingi pa Ladit obedo ka twero keto i yoo, dok pe myero lokke, ka jo ma gubino ki Tuku me Cawa me Gwok kom gucako i nying me Daily i yoo matir.”

Kadi lok man owaco ngo ikom “Daily” i Chart man pa 1843? Ber, owaco ni kiwelo oko i AD508; kadi ni, i myaka 1335 ma olubo, giyubo i 1843, dok 1335 tye kare ma gupite.

Itye ni i cawa acel kede mwaka acel, ni en myero owaco ni Brother Hewit me Dead River ni mano pud obedo i anyim?

E ber, jo ma keto cawa manok manok, jo ma keto cawa manok manok, ki jo magi ma yero ni Siista White en lacoyo ma pe tye ki kwayo maber. Loke me kare pe cing kwede man.

Dong pe, amito ni i nen ni, i kube ki “Daily,” Ellen White bene onongo aniang 1335.

Ellen White pe pe keken oloko cing me cobo me yee ni Daily tye Paganism; en ngeyo ni en aye ocako porofecy me mwaka 1335, ma ogik i 1843, dok en okonyo ka rwom man i kine me piny i nying me lweny ciwiny przeciw Brother Hewit ma aa ki Dead River. Itye ka neno man?

Kadi i dwe acel kunu, ka en tye ka waco ni tic pa Kristo i Kacokke me Altar calo me Nino Doko keken tye kawo piny mudong ki par marac; dok cware, i lagam me nyuto meno, kwanyo pwonyo meno ki i Review and Herald.

I kany i buk miiwoti, kama kiwaco ni “1850 Chart,” man eni gin ma kiwaco kwede ka [tye ka moko i colum me adek ki i tung cam me “1850 Chart,” lok ma lubo Yesu i kom yat kric i mwaka 31 AD]. An amito ni omyero obed i buk miiwoti.

Ki Daniel 11:31 508

Ka dok i Kaati me 1843 kany [tito i kolom ma tye i dyer, i tere Yesu i kruc i AD31]:

Kwanyo iwang tye ki tyer me camo me ceng ducu. Dan. 12:11, 12

Ber, man pe cako mapu meyo aryo.

Min White ni ngeyo ni jo man bene tye ki neno ma atir, ci en ngeyo ni mano ocako pwony pa mwaka 1335 ma ogik i mwaka 1843; kadi bene, en ngeyo ni mano onyutu ni loc pa bapagani otyeko kwanyo woko i mwaka 508.

I tye caku aryo man me Charts, itye ka i neno citat mukene i kare me owot pa Brother Nichols, ci en aye ka lwayo lwak ni jo pe otwero keto Charts mukene pien calgi me art obedo me Satana; ento, en owaco ni art ma tye iwiye i Charts aryo magi obedo me polo. En owaco,

“An atye neno ni tic me timo chart obedo marac weng. Ocako ki Lakwena Rhodes, dok Lakwena Case otingo nyo kwede. Cente gityeko iye i timo chart kacel ki cweyo cal ma pe olengo, ma nyeko, me keto nyim malaika ki Yesu ma lyel. An atye neno ni jami magi pe omiyo Mungu yom. An atye neno ni Mungu bedo i kare me puyo chart ma Lakwena Nichols opwonyo.”

Ngat man obedo i kacoyo me kacoc man me mwaka 1850? Lubanga!

—“Anera ni ne tye”—angwen?—“cike me laneno me tabulani i Baibuli, kadi bed tabulani man olwongo pire me lwak pa Katonda, ka [en] romo me dano acel, en romo bene me dano mukene, dok ka acel pe mito tabulani manyen me culo i twero madit loyo, duto mito en acel calo meno.”

“Ane neno ni i Ikwera Case tye iye cwiny ma pe tye ki kwe, ma cwer, ma pe obedo moteme, dok ma pe pwoddo, ma onwongo mito cati mukene. Ane neno ni cati magi ma opento gikwanyo obedo

ki twero marac i kom gulu jo ma oyubo. Otyeko kelō cwiny marahrah, ma yot calo dogola, mar nywolo ka iroko i kin kacok.”—

Kombedi, man eni aye acel ma amito ni iwor tam iye maber.

—“Aneno ni cente me kit ma Katonda ociko gubedo ka gucuk ki tam pa dano maber, kata ka pe gitye ki anywola mo me pwony.”—

“A nen atye ni cako ni citaro,” me kato acel, “obedo kelo pa Katonda . . .” Citaro mene, i nying me kato acel, ma Katonda okelo? Citaro aryo magi [Citaro me 1843 ki Citaro me 1850] Katonda aye okelo.

Karte aryo adek gi nyutu atir me Habakkuk 2.

—“Tye ka mo me yot, me ber, ki me polo i yo ma giloko kwede malaika i kaati. Cwiny dano ka twero pe oneno bedo ka kiyubo gin me butu, to kikelo i kom Lubanga ki polo. Ento kaati mukene ma gityeko timo omiyo cwiny gayo, kendo omiyo cwiny bedo ka paro pi ngom makato polo. Calo ma giloko malaika kwede tye ka nen calo jwayini makato lebbe me polo. A neno ni kaati mago obeddo ka mako cwiny Lakwena Case pi nino ki cabit, ka i kare meno onongo otye ni myero oyen miyo marac me polo ki but Lakanga, kendo ni myero obed ka dongo i kica me Cwiny ki i ngec me ada.”

“Ane aneno ni ka yat ma olweny i keto yat me cawa me calo chart bene onongo ocwalo i keto adwogi me adwok adaṅa ni wang jo owote i dyer tracts, ki mukene mapol, onongo pe tye ka mito kwo me ber madwong, kadi pe tye ka gwoko dano. Ane aneno ni tic me timo chart opong dok opeyo calo two me fever.” Manuscript Releases, number 13, 359; 1853.

Nino 1290 ki 1335

A tye ki cing cako ki karatac acel ki i Review and Herald, January 28, 1858. Tyen ma omiyo atye kede i coc mii wu, en pien iromo nen ni i mwaka 1858 gin pud pwonyo ni “the Daily” obedo Paganism. Wun tye kede i cing woro wu, ka mwaka aboro dong okato nyuma pa 1850, gin pud winyo ni “the Daily” obedo Paganism.

“CAKACHA mapol me ngec pa lanebi ma pwony pa Adibenti otyeko kwo iwiye, en tye nino 1335 me Daniel 12, ma nino 1290 oyube kwede matek tutwal. Nino aryo magi kipoko botwa i kit man ni:

—“Ki aa ki kare ma kwano me ceng dyeworibere ni gikwanyo woko, ka pe gin ma amiyo kwek me lyel giketo i kama ne, ibedo ni nino aryo mia acel ki piny aryo adongwen. Ngat ma cako geno kendo oo i nino mia acel ki piny adek ki abicel dong gumiyo guceng iwiye. Ento ityi i yore ni oo agiki; pien ibiyweyo, kendo ibicung i tung me mego ni i agiki me nino.” Daniel 12:11–13.

“Penyo bene cako cweyo anyim: Myero wa nywaki ni gin matye obedo ango, ma karegi myero kikwanyo ki iye; ka dong tye atir, myero wa nywaki ni gubedo awene? Wan cako ni penyo mukwongo. Gin ango ma obedo — ‘ki nino duto’ (dyebo) kacel ki — ‘jami marac ma kelo

opwonyo ka piny ononge'? Ibineno ni lok dyebo, gicoyo ki nukta mar italiki: ma nyuto ni obedo lok ma giming omede. Gin man bene ibineno i kabedo mukene ma obedo iye i buk pa Daniel, aye, i otino 11:31 kacel ki 8:11–13. Wabi dong i kit ma okato cakke i otino ma lacen man. I ruk 13 ibineno ni opwonyo aryo ginyuto; ki nino duto (opwonyo), kacel ki bal mar opwonyo. Josiah Litch okelo gin man adwong i yo ma teretere ahinya, ma pe waromo timo maber moloyo kwanyo lokke ka twero:*

“—Kec me ceng ducu ma gin kwano kombedi i coc man; ento gin mo keken macalo kwanyo mo pe nononge i coc me acakki. Man dong giloko ni en adier ki lung wang. En obedo kwayo lok onyo yub ma jolok coc oketo iye. Kwan me adier en ni, “me ceng ducu ki bal me spoto;” me ceng ducu ki bal gikwanyo kacel ki “ki,” spoto me ceng ducu ki bal me spoto. Gin eno obedo twero aryo ma kelo spoto, ma ne gibed tye me kelo spoto i Kabedo Maleng ki i zast zast (luyot).”

“Ki gin man, tye kare me neno ni —buri nino,’ pe twero bedo ka miyo lagam i kom woro me Jo Yuda ma opiiye ki tam me macon dok ma dong pire tek loyo; ci man dok tye kare me neno pi tam man ni, ka kare magi, ka gitero gi calo lok ada onyo calo cing tic me lagam, gicako ki kare mo acel me kwanyo woro man, pe gikwanyo wa i kare me pota mo keken ma romo bedo me yero onyo me keto cwiny.”

“Tyen tic me cawa ducu ki gin marac ma kelo cwiny opong, ci obedo teko aryo ma tye ka kelo ka piny opong ma onongo bibino cwero kanisa: myero wa nongo ngec ni teko magi obedo ngo? Wa mito keken rwate ki yoo me paro pa William Miller i kom lok man wek wa oo i adwogi acel ki en. En owaco ni:”

"—Ane agii kwan, kendo pe aponyo cawa mukene mo ma i iye [jammej me nino duto] nonge, ento i Daniel keken. Ci an [ki kony me buk me yubo lok ma rwatte] akwanyo lok gweno ma tye i kube kwede, —kwanyo prec;' —en bino kwanyo jammej me nino duto'; —cake i kare ma jammej me nino duto obikwanyo'; ki mukene mapol. Akwanyo kwan anyim, ci apwoyo ni pe abino nongo ler i lok man. I agiki ne abino i 2 Thessalonians 2:7, 8, —Pien tajir me tim marac tye ka tic dong; ento en ma kombedi tye ka tamo cing dong obitamo cing, paka ka gibikwanyo en i yoo, ci ngat marac no ibinyuto.'&c. Ka an atye ka acako i lok man, ee, ada, nining ma ada ne ononge ka nen maler ki medo ducu! Tye kany! Mano aye —jammej me nino duto!' Ero kombedi, Paulo twero bedo ka lok mene ka okwanyo —en ma kombedi tye ka tamo cing' onyo ka tye ka gengo? Ki —Dano me Bal,' ki —ngat marac,' obedo ka nyutu Popery. Ero ngo aye ma gengo Popery pi pe nyute? Ada mano obedo Paganism. Ero ci —jammej me nino duto' myero nyute ni obedo Paganism.'+"

“Wa nen ka i Daniel 8, ni en tung matidi acel, ma olubo dyera, onyo bwal boma me Yunan, keken aye ogolo woko —jami me nino ducu;’ kede en aye teko acel keken ma kelo i wangwa nyuma me rwate me bwal me Alexander, tye ka oo i cawa ma Abila me Lakwena myero pwodwok kiwiny iwoko i agiki me nino 2300. Tung matidi man wa nyuto ka tye i kabedo ne ma atir ni en Roma ma kigamo calo acel, ma rwatte ki bwal me angwen i nyuth me Daniel mukene. Kombedi en adwogi ni loko onongo otimme i teko me Roma aa ki i pakan pa jo piny oo i pa Pope. Pakan pa jo piny aa ki i nino pa ruot me Asiria oo i cawa me lokke ne obed pa Pope, onongo en aye jami me nino ducu, onyo calo Professor Whiting gonyo gi, —tyen lok me

tim marac ma pe gum;’ ma ki en Satana onongo ocako cing me kwero lok pa Yehova. I jo lobi ne, i kin otero kwan ne, kede i kwanyo ne me yat me tyeko, onongo obedo ki kit ma rwatte ki kibedo me Lawi i yor me lamo pa Yehova; ento ka kibedo me Lawi oloko kedo ki kabedo me lamo me Kristu, Satana, wek akwanye tic no maber i kwero, myero bene olok kit me kwero ne; pi man, ot me lamo, kin otero kwan, kede cal pa pakan pa jo piny kibatiso gi i lok me yela pa Pope.”

“Ento me gin ma tye ka dyew, ba jo peka, ka kikobo i poya, ni obedo ki kari abila, kadi ka kabedo me kari abila ne myero otyek piny. Ni kari abila pol kare ki lube me ba jo peka ki me jo mogo ma pe ngene Katonda, calo kabedo me timo legi ki me woro, man atye ka nen i lok pa Cik ma rwate ni: Isaiah 16:12; Amos 7:9, 13, margin. Ezekiel 28:18. Ikom kari abila me gin ma tye ka dyew i Daniel 8, wa miyo gin man magi aa i Apollos Hale:”

“—Gin ngo ma twero bedo kit ma ipwonyo ki —abiro maleng’ pa Paganism? Paganism, kacel ki bal mo tyen lok mo doko ducu, tye ki abirogi maleng, calo adwong’ tye ki me ada. Eni aye ot abila onyo kama gwoko ma kimiyo piny pi ticgi. Ci tye ni, iromo paro ni ka gin tye ka lok ikom abila acel ma pire tek kandi ma ngene matek i Paganism. Abila mene i kin abila ducu mapatpat ma cwalgi tye, bedo ni en aye? Celu acel ma ber matek i kit me gedo ot me kale kacel ki me jo ma i ceng macon, ki lwongo ni Pantheon. Nyingne tye ka nyuto ni —abila onyo kama gwoko pa lubaale ducu.’ Kama en tye iye en Rome.+ Cal pa lubaale pa rok ma jo Roma onyeko lweny i komgi, ne kigwoko gi i yoo maleng i kabedo mo acel onyo i kabutu mo me abila man, ci i kare mapol doko gin ma jo Roma kengi bene ne pinyo. Ka wa twero nongo abila me Paganism ma nyuto lok man i yoo ma tedo tek loyo, ni en aye —abiro maleng ma pire?”

"Ka wa dong wangeyo ni “jamme me ceng ducung” obedo Paganism, ci “timo bubi ma kawo kwedi,” onyo—“gin ma maraco ma kelo kwedi”—obed Paapa, kacel ki ni santuwari ma pire tek me Paganism obedo Pantheon, dok ni “kabedo” pa kare ne obedo Roma, wa peno dok anyim.

“1. Ba gwoko Paganism —‘ki goloko woko’— ki teko me gavumenti pa Roma? Tyen lok magi me tye ma pire tek dok ngene maber i historia pa kanisa ki pa wi lobo, wa tamo ni dwoko prapet ni. Lok man tye ka cako ku Constantine, omonene me acel ma obedo emperor me Kricitayo, dok owaco ni:”

“—Tic me rwom pa loc ma en acaki me cwal buk me cik i tung piny ducu me lworu, ka tye ka pwonyo jo ma en oloyo ni gikwany Kricitayo.”++

“2. Rome obedo taon onyo kabedo me iye kacel pa kare mere maleng, (Pantheon,) ma rwom pa gavumenti omwoko piny? Kwat ma lubo man dwoko:”

“—Too pa dyere ni obedo atela me agoba wa me Constantine ceng ociko kuc pa bwola me twon. Roma dok dong obedo lwak me rok mapol ma pe tye gi twero me piro kwede. Ento i kare ma tye me ceto i malo ki me ber maleng, en otingi wa i dongo me got ma twero me tufo tye iye. Tamo me acel ma olwongo obedo me poto piny, ka pe dok twero me dwogo. Lokke pa rwom me gavumenti i Constantinople pud tye ka twongo i cing jatit cing me kwena. Man obedo tim ma tye ka kwanyo ka twere i yo me cente weng pa par marac me kare macon, mapore, ki ma omede i cwiny pa jo Roma. Pe obedo tic pa ngat Asia ma lony, ma ocwalo kene i yot pa kit me kwede pa ceng me kwan me

abic ki pa kabedo me anyim; ento obedo tic pa lagwok ma dongo calo nywal acel, onywal i kabedo me potu ceng, ka tye ka lek lek, calo jo Roma weng, kit pa jo anyim ceng; obedo tic pa japolitik ma ngeyo jami matek, ento bene obedo pe tye ki yot pa politik i rwom ma nen ayela. Ento Constantine ojuko Roma, kal citadel maduong ki tron pa jo Caesar, pi tung acel ma pe ngene i Thrace, kadi opwonyo kare weng ma odwonge i lyeto ki i mito me dongo i tic marac aryo: me yubo koloni me bedo kapital pa bwola me twon, ki me nywalo kapital me bedo i wor mapeke ki i tek ma okelo wolo pa koloni.”*

“Coc manok man aa ki i cing lakwan awobe me kare mukato man tye kacel me anyim ma pe mito ni omiyi lok me acakki. Kabedo pa kabaka wi kaabedo maleng ne ocak piny, waci wanoro; dok i ngec me gin ma otimo calo ma kombedi malo, dano ma gengo matek i lok me niang noro me wanoro myero obed ma ojwok ki yubo me tic kwede.”

“Ki cawa ma gin okelo woko jami me ceng ki ceng, dok gin keto ikare acel gin marac ma kelo ka tono, cengibed nino alufu acel mia abicel wangwen. Ngat ma oryemo ki otoyo oo wa i nino alufu acel mia adek abicel ki abicel, en gilwong gire maber. Ka wa niyo ni jami me ceng ki ceng en pageni, ni gin marac ma kelo ka tono en Papacy, ni ki obedo loko ki i me acel ma onongo tye ka dano i me aryo ki i teko pa Roma, dok ki twero pa gavumenti, pe dong wa mito ento penyo keken dok maber ni gin man otime awene i yoo ma tye ka juko prufesi; pien ka wa twero ngeyo man, wa nongo ka acakki ma kare me prufesi i coc ma tye anyim wa kede mito kwanyo ki iye. Pi meno,”

“3. Ngo atirwone ma kikobo i lagam apoc ni otimme? Wek gunen maber ni, penyo pe en ni, ngo atirwone ma jo maleng odiyogi i cing Papa; ento ngo atirwone ma lok pa dini olokke ki i Paganism dok i Papa ma obedo atir twero ma pe tye piny me orwako Papa calo dini pa lobo, kede keto ne i kit ma twero cako yot me ticce. Man, calo lok ducu me lokke madit, pe obedo tic pa kare acel. Cakone onenore kare mapol ma pud pe obedo atir. Pawulo owaco ni ata i nino ne, taj pa tim marac, Dano pa Grik, —‘gin marac ma kelo ket marac kacel ki bal’— onongo dong tye ka timo tic. Kede en i terang pa coc man ma myero wanwiny lok pa Ladit wa i Matayo 24:15, ma kwede gin marac pa ket marac, ka okwanyo manyen Daniel 9:27 i ngeye. Pien ento ka mwaka 70, ma Yerusalemu otyekke ki jo Roma, Paganism pud pe oloko weko Papa oyube ka iye, wa niang ni twero ma onenore i kare meno, kadi bed olokke manok i nying ki i kite, en aye twero acel ma myero, calo gin marac pa ket marac, otyek jo maleng kede kelo marac i kanisa pa Ma Atye Malo Madit.”

“Nyaka i kare me loko cwiny pa Clovis, kabaka pa France, ma obedo i mwaka 496, jo France ki wii lobo mukene pa Rome me atwon cen gin bene jo poga; ento nyuma pa gin man, temo me loko jo ma lwongo calo nyame ni obi i Kristo opwod ki lonyo madit. Giwaco ni loko cwiny pa Clovis omedo kama i kit me lwongo kabaka pa jo France ki nying magi: Most Christian Majesty ki Eldest Son of the Church.+ I kin kare meno ki A.D. 508, ki “alliances,” “capitulations” ki lweny me lojo lobo, “the Avborici,” “Roman garrisons in the west,” Brittany, jo Burgundians ki jo Visigoths, gicako keto piny i tecgi.’++”

“—Paganism i Ker Roman me apol, ento kata bed ni ma pe kitwero kwedo dwong wi i yubu me Dini pa Kristo, maber loyo i kin lwak mogo ma onongo gityeko peko, calo i kare pa England, ki wtolo me dul jami me timon ma pe gityeko cweyo tic me jo pa kwo marac, pien gubedo ka lwongo

kit ba ba ba me baal, ki i kare man anגע pe dong obedo ki twero, ka bed ni obedo ki miti, me kwanyo Dini Katolika onyo me kwedo dong me rwom pa Pontiff me Roma.”

“Ki cawa man, marac me Papal dong obedo lawot, i kine ma i kato i peko me Paga. Lweny ame doko anyim ne obedo ki diini mukene ma pe tye ka Katolik, ma kare ducu ne iwaco ni gin jo herezi; dok ki rwodi, ma kare ducu ne iwaco ni gin jo mwak onyo jo tye ka pye ka ngec pa kom Kristo. Teko mapat me Europa ojuko marac me lwongo ki Paga keken pi mede ki maracge i kit mukene; pien Paga ne mito keken lwony me batija wek obed Kristiano i ngec me Katolik; dok ka miti onyo awot me liloc pa jatela ma loyo ne oyito, mwonygi ki tronigi,—twon atwero ni kwo gi bene,—myero iketo i wang otero me altari. SS”

* Anyuta me Agiki me Laneno, Dul 1, 127.

+ “Universal Hist. me Goodrich, kacel ki Geog. me Gutherie.”

+ Mosheim Christian History, Volume 1, 132, 133.

“Ingland, Arthur, kabaka mukwongo ma Kristo, ocalo pwoy ki lega me Kristo i kom kacokke me jo Pagan ma obale piny.* Rapin, ma owaco ni en loyo dok tye ka bedo atir i yot me mwaka ki tim mapol i bukke me historia, owaco ni guwero en obed kabaka me Britain i mwaka 508. Buk 2, 129.

“Dong nining ma obedo kit pa See me Roma i kare man? —Symmachus obedo Pope aa ki 498 onyo 499 wa i 514. Obedo pa pontificate ne opwodde ki gin manok man ma dit, ki jami man ma otimme:

“1. En —owoko piny jo pakan’ ka en oduonyo i —kanica me Roma.”

“2. Enongo yo neno yore me dong i kom dit pa Papa kun otingo lweny gi mukwongo ngat ma onwongo opoto kwede, wa i rem; Du Pin.”

“3. Itye kulu me pwoyo ma gimiyo ne en calo lakwong me St. Petero.”

“4. I kitwero me kwanyo omiyo Kacung acel Emperor Anastasius.”+

“—Dii adii,” Mosheim owaco, “tam ma tami me dogmat me jo mukene bene pe iye kan cente i twero me rwot me Pontiff me Roma, romo parore ayot ki lok acel pa Ennodius, ngat marac kede ngat ma omwonyo pire tek i pwoy maraco me tito Symmachus, ma en obedo praelat ma nyingone tye i kin lok ma pe gengo. Ngat man ma otito poch i yo me parasit, i kin lokone mapol ma pe tye ki lagam, osiko ni Pontiff kiketo ka ngat me tero bura i kare pa Lubanga kene, ma en opongere calo Jami pa Malo Dano Ducu.”++

“Ki i tic matek ma ojwokere bot cako pa Katolika i abic, ki nkec mo ma gucako oloyo, kadi gi tic pa vikara, ki lutic mukene pa Stul pa Roma, gurup pa Papa i Constantinople gu—‘keto’ i kabedo ma nywone me gwoko lweny ma pat-pat iwang cing pa Ladit gi ma i Roma. I mwaka 508, yamo marac pa bwot wiye ki lweny dom-cil owot ki mac ki remo i yot-yot i yoo me gang kapitala pa ci kabedo me anyim.”

Gibbon, i mwaka 508–514, ka lok ikom tumul-tumul ma obedo i Constantinople, owaco atye —Cal cal me kabaka pe poto, dok dano ne ogwoko kom ne i gang me bwo ma tye ka i apii, nio ka i agiki me nino adek, okwanyo cing me keto cwiny piny ka kwayo kica ki bot jo pa ne. [Popery tye ka loc.] Kun opokke ki diadem pa ne, dok i kito me ngat ma tye ka kweyo kica, Anastasius onyutu i kom kom me loc i kom kabedo me circus. Jo Katolika, i wang ne, odokore Trisagion ma ada; ne gineno yom i mic ma en ocako cawa ki dwon me lacwalo, me weko rwot me purple; ne giwinyo pwony ni, pien peke lwak duto ma twero loko, omyero guting kong i akero me rwot acel; dok giyabo remo pa minista aryo ma pe ne giyero gi, ma rwot gi, kun pe otam iye atir, okwanyo ni gimi bot labongo. Tumul-tumul mag anywola man, ento ma pe odiyo, ne gikelo adwogi ki lo ma Vitalian oyubo, ma en, kacel ki mony pa ne me Huns ki Bulgarians, ma polgi ne lutwal baala, ojuko kene ni en lawot me wiye me wiye me yat me jo Katolika. I i buntu man ma gilwongo ni me woro Lubanga, obalo Thrace wa, opongi Constantinople kede lweny, obalo jo Kristo lawot 65,000 i kin jo mukene, nio ka oyabo dok me biskop, kuc pa Pope, ki keto cing i wiye me kacokke me Chalcedon, kacokke me cing ma odok i rwom me orthodoxy, ma Anastasius ma tye ka too otyeko cing iye kun pe cwiny ne tye iye, dok won Justinian otiyo kwede ma nongo. Dok man aye agiki me lweny me dini me acel i kin lweny mag dini ma gitye ka lweny i nying, dok ki cing lutel pa, Lubanga me Kuc." SS

“Ki wa wa tye ka wa tyeko caden ikom gini man ki lok me Appollos Hale: — Kombedi wa lwongo Gamaliel wa me ceng-ni me ginywak kwede wa ka i kare me kakare me kacel pa Paganism (ma dok gitye ka twero ni obedo “mwolo pa Lakica Petero”) i mwaka 508. Wa nen nino manok ma odok i nyuma, ci Paganism me tek ma lalar pa barbarians me anyim polo north tye ka oculi i kom imperia pa Roma me Kucok me Ceng-ceng ma ka nyuto ni obedo Christian — ka loyot ka loc i kabedo ducu — ci tyeko me loyotgi ducu gitye ka nyutere ki okec ma pire tek adada me tim marac. . . . Imperia poto piny ci opokore obedo tanga-tanga. Lacen acel acel, me rwot ki jo ma loyo i but tanga magi, weko Paganismgi ci giyubi ni gitye ki ywec me Christian. I but dini, jo ma gulo lweny tye ka cako kelo piny bot jo ma ginywal. Ento pud Paganism tye ka loyot. Ikin jo ma konyogi tye iye laco acel ma tek, ma pe ilok, ci ma lweny ne otum. (Clovis.) Ento ceng manok odok, en bene okobe piny i nyim nguvu pa ywec manyen ci odoko lakony ki lacedo pa yo man. Pud en tye ka loyot, ento calo bohatera ki lagulo lweny, ochako i wi atika me dul matidi ma wa tye iye, i A.D. 508.”

— I mwaka acel onyo i dye mwaka acel, kabedo ma dok gudo adwong me ngom ma opoto tye ka kitwero ngat weng ngeye, kede i yo me rwate me keto okor i wic laloc ne ma owino, ka kikrucitano-ne.

“—Pope pi kare ma wa tye iye kombedi en pagen ma onyuto lokke manyen. Lweny ma opongi ki remo ma oketo en i kom ker maraca no gityeko gikwanyo kwede ki kony pa kabaka Arian. Gikoto cing iwiye dok gimiyo en wor calo ma en tye ka neno —kabedo pa Lubanga i lobo.’ Senate bene dong obedo i bwo teko pire romo, mwaki ma gitye ki paro ni yub pa See of Rome mito, gicwalo kara ka lwongo emperor ni gikwanyo en ki i ekalesia. . . . I mwaka 508, cing marumu kigolo piny i bwo tron pa Eastern Empire. Adwogi pa yamo kacel ki lweny ma miyo, en poni pa rwot me ada. Kombedi penyo en ni, i kare mene pagen onekke romo tutwal me yubo kabedo pi gin ma ocako

bedo i kare ne dok olubo en, abomination pa Pope? Abomination man oketo i kabedo me cako yo ne mar bluok me loka piny pire Lubanga kacel ki remo awene? Tye nino mukene mo pi lok ni en “oketo,” onyo “keto malo” i kabedo pa pagen, konye 508? Ento ka nyako ma obalo wi dano ma piny ma piny maitye man pe pud obwolo lwakane weng i bwo teko ne, dong oketo kabedo ne, dok mukene dong ocweyo me yie i teko pa lurembe ne.”

“Jo mukene tyeko kelo i bwo cing-ging, —ki rwodi, ki lwak, ki woro mapol, ki rok, ki dul mogo me lok, gin kelo piny i twol ma tye ka yubo gin, wa ma gin —otamo pi remo pa jo ma gu tye lacung pa Yesu,’ me —paro ni gin tye ka timo tic me Lwak,’ kede me pako kengi ni gin keken aye lubele me polo, ento ka gin tye ka bedo cam ma yot dok ma mwol me kwan pi potho pa gehena”**

“Wanongo kare. *‘Daily’* onongo gikwanyo woko, dok giniemo abomination ma timo desolate i 508. Ka kwanyo kare ki i kabedo man, nino 1290 onyo mwaka gityeko i 1798, kama, calo onongo kityeko poka gi nyuto, teko pa civil onongo kigoyo woko ki i Pope gi bat pa Buonaparte. Nino 1335 gikwanyo wa i nyima pa gin man mwaka 45 mapol ducu.

“Ngo ento dok mogo twero waco ni, Dano ano nining ma imedo ni kare mago tunyo agik i kare ma dong oloto? Pe coyo ni Daniel myero oyot, kede ocoo i bute i agikki me nino? Eyo, adwong; kede waamin ni en adier. Ento bedo ni Daniel ocoo i bute, twero ni gin ngo? Lok man waabineno ka wakato i nywako me kato me kare, kede i nonyo me tim ma ne otimme i agikki me nino. Ikiny, ka wa tye kany wa tie kongo waikore nio i ceng moro acel me kwer.” Review and Herald, January 28, 1858.

Bal mapol ki jokobbe me Prescott ki Daniells; Miti ma myero otii iye Bwire dong oo ni lok angeya ma atito ni i Komiti me Confelens me General pe ilongo kwede piny keken, to ilok piny me lubanga weng. Ka pe itwero memo lok me Mukama ma gitye i nyig coc, cingu ma pe tye me dano bino keto ka me tic ikom jami ma pe otime maber. Iyte ka temo me nongo rwom pa dano i ka me tye keken, ka pe ilubo rwom pa Lubanga. E yo eni tye iye bal mapol ki jokobbe madit. Prescott ki Daniells gitye ka cako dongo cing gi me twero i kom jo me tic ki i kom kabedo pa kwo me kereke, calo ni gi dano ma myero otelo nyo ocalo loko jami i kabedo pa Lubanga. Gitye ka keto tero me dano i ka me tero pa Lubanga. Gitye ka cako gwoko kendgi i yo ma pe rwate, ka gitye ka cobo jami i nying me twero ma pe obedo magi. Jo ma kitgi eno pe myero oyubwongo ka jotel me piny pa Lubanga i yo me ceng. Ka gitye ka cako yube me rwom me dano me gwoko jami pa Lubanga, jokobbe madit bino timore. Miti myero otii iye. Obedo pe ka keken me keto cing i kom otela ma tye ka timo tic i kabedo acel. Miti myero oromo. Jo me tic myero odwogi i miti, myero odongo tic me lando lok me adwogi, me poko lok me kwena, me penyo jo i gangi gi i but piny. Pe myero oyik kereke keken i kabedo mapatpat ka miti piny pe obino poro kwede lok me kwena. I piny me miti tye jo mapol ma pe gunongo yot me winyo adwogi me kare-ni. Gegi myero obed jo ma kimedogi. An atamo ni ni, ka jo ma tye ka teli pe gibedo ka yubo dano wek gibed lumon me twero pa dano, to gibedo ka yubo jo me tic me bedo jo ma kwo gi i peko, i lwor me Lubanga, i yot me cwiny, ka gilubo cik pa Lubanga gi tero pa Yecu Kricito, to tic bino cito i nyim maber. Ento ka rwom me dano kiketo i ka me rwom pa Lubanga, to tero me cwiny bino gengo, ka Kricito pe obino miyo yot i yo ma pe gilubo iye. An acako keto cik ma kwo i kwena me lok pa Mukama: pe iket twero me dano i ka ma twero pa Lubanga myero obede. Pe iwaro cing i kom tic pa jo ma Lubanga olwongo

ka obedo ni onyuto ni pe gitye ka lubo yo pa Lubanga. Kwo me kereke pe myero obed i cing pa jo manok ma gitye ka twero ka kit ma gino tero dano. Kwo me kereke myero obed i cing pa Kricito. En aye Wic me kereke. Prescott ki Daniells, ka gipeko cwinygi i nyim pa Lubanga, myero gineno ni tye i yo ma opong ki jokobbe. Ka gitye ka tero jo me tic i yo me rwom pa dano, ka gitye ka gengo tye me Yecu me tic i yo ma En oyero, to gibino tero onyo me peko i kom kereke. Pe lwak pa Lubanga myero oyubi i yo me twero pa dano. Gegi myero oyubgi peke i yo me Lok pa Lubanga ki tero pa Cwiny Maleng. Miti, miti, miti—eni aye tic ma myero odoko i nyim wa. Miti me piny me kakare ni myero openy. Miti madit i miti ma tye ka dongo myero oyube. Jo me tic ma gitye ka yot i lok me adwogi myero ocul i kabedo ma pe onongo kwena. Jo me gang ma gitye i miti myero otye ka yubi me tero tic i yo me cwiny maber. Ot me gwoko jo mapol ma tye i miti pe gitye ka nyutu ni gubedo i tam pa jo ma tye ka telio. Pe itim jami i yo me cente keken, pe itim jami i yo me gwoko kabedo ma tye ka i neno ni opong. Itye ka neno miti mapol ma pe otii iye. Itye ka neno jo mapol ma pe gunongo kwena me kare-ni. Ka pe itye ka cako tic iye, ka pe itye ka yube jo me cito iye, to tye peko ma iwot i komi. Lubanga penyo pi tic ma pe otim. Obed ni lwor pa Lubanga obed i kom jo weng ma tye ka mako tic me tero. Obed ni gik ma gitye ka timo pe obed me gwoko kendgi nyo me dongo twero pa dano, to obed me dongo loc pa Lubanga. Ka eni pe otime, to bal mapol ki jokobbe ma an aloko kwede bino dongo, ka tic me kwena bino cano.

(A. G. Daniells kiketo i tic me prezdent pa General Conference i mwaka 1901. Mano nyuto ni dokumenc man ki coc i mwaka 1910, kare ma Nyako White bene obedo ka tye ki cwercwiny matek i kom kwo me Daniells me wekyo gangi madongo ki bene rwom me tye kwede i lweny me lok i kom “Daily.”)

Kombedi nyo, Steve Wohlberg bene tye ka waco ni pe mito me keto rwom i kom “the Daily” pien Ellen White pe onongo tye ki rwom mo i kom “the Daily,” ci ka obedo maber me lakwena-nabikedo me keto rwom acel kumeno, dong obedo maber bene pire.

Eyo, Ellen White bene tye ki ka cwiny iye i kom “Daily.” En okwanyo ni jo Millerite bene gitye ki nying mo ma atir iye, kadi en onongo ni “Daily” obedo Paganism. En onongo ni ka Paganism gikwanyo woko, 1335 ocalo; dok en onongo ni tam mukene ma pe obedo eno keken, cwalo piny i mudoko macol ki balbal.

Kadi gin ma iromo nyuto ki i lok me yik 1850 ni atira onongo kikwanyo peke calo gin ma pe tye ka cako mudho ki tam ma okwong, obedo yub pa Crosier ni “Daily” onongo tye ka nyutu tic pa Kristo me gang lela; ci, aparo ni en onongo tye ki ngec me gin ma “Daily” obedo, pe ango keken ma obedo, ento bene gin ma onongo tye ka nyutu, pien ka iweko kabedo meno, idwogo i mudho ki tam ma okwong.

Ento, i mwaka 1910 Ellen White bene ogengo lutela pa General Conference kacel ki W. W. Prescott pien guciko bedo gi cwinyo me poyo pwoy man acel ki pa Crosier.

Kadi pe lakwena mo me lok pa dano pe bino tye ka pyeto ni Prescott ki Willie White ki A. G. Daniells, ka gin oneno tye ka cweyo lok me “the Daily,” gin oneno tye ka cweyo pwoy ni “the Daily” tye ka nyutu tic pa Kristo me kwaya i Kaceng Maleng. Weng ngene man.

Ento, inongo ni i kany ka dano ducu me coc man ki i Manuscript Releases, volume 20.

Mani eni ma gikwanyo kede? Ber, gikwanyo kede i mwaka 1988; pi meno, tye ka cano ne lutino me kwan pa Adventism me paro ikom iye i 1988.

Ango nino Willie White ki Prescott ki Daniells otwero cako me tero adwogi me baibuli marac pi “Daily” i Adventism? I mwaka 1919 wa i 1931 gin pe dong otimo ticgi. Ka otyeko mwaka 1931, wek iwilo woko cing kwede!! Adventism obedo me pwonyo ni “Daily” nyuto tic pa Kristo i Lakalatwe me Polo pien gityeko keto iye lapeny me Lok pa Katonda ma aa ki Protestantism ma odwong ki Catholicism. Ki aa i kabedo man nywal ni, “Daily” dong gimoko en ka tic pa Kristo i Lakalatwe me Polo.

Ee, tye lok manok ma tye ka kwero man, ma ngeyo maber loyo, ento ki cawa meno wa acel, kibedo ka lok ocako loko ne tyeko.

Kadi ci i mwaka 1988, Ellen White Estate owuoyo wan lok man ma oa i mwaka 1910, i kare acel ma Daily ne tye ka kelo nywako atematemo ki Prescott, Daniells, ki Willie White.

I kare-ni pa wat wa, pe myero wangole jami ma waa-tyeko wa ni kikelo iye ni wawek twero me para i kom terang me poko ma kimiyo [wa] me parone i coko maduḡ ma pire tek pa konferens wa. Kede dano acel, Lakwena Daniells, ma cwin mon pe tye ka tiyo iye;

Mano tyen lok man nyuto ngo? Tyen ne ngo ni won piny tye ka tic ki i tamu? Tyen ni Cwalo Maleng pe tye ka tic ki i tamu.

“...ki tamu pa itye kacel ki tamu pa Jatend Mukulu Prescott onongo jo malayika ma ki cwalo woko ki i polo pe ikelo tic iye...”

Awot pa Satan obedo me loko tamu woko, wek gin manok-manok ci gin matino atika dong kikiyubo iye, ma Lubanga pe otyeko kanyutowu me kelo iye. Gi pe dong gin ma mite. Ento man onongo tye ki tic madwong bot cing me ada. Ka tamu wa twero yubo woko i kom gin manok onyo gin matino atika, man obedo tic ma Satan oyubo. Inwaco ni ka irecto gin matino i buk ma ocoyo, dong ibedo ka itimo tic madwong. Ento an acik ki lok ni, Ling pe acel ki gonyo.

Gin dong mito donyo i buk pa Uriah Smith, *Thoughts on Daniel and Revelation*, ka gikwanyo gin ma en owaco ikom *Daily* ni obedo Paganism. Mano aye pingo i kare man, acel ikin jo ma tye ka lweny ki Willie White ki Prescott ki Daniells, obedo dano ma nyinge Larry Smith.

Ngat aye Larry Smith? En en nyara Uriah, kede en ngeyo ngo ma gin mito timo, kede en tye ka cako kwede wonne: Tyen Ceng Dyang obedo Paganism.

“An atye me waco ni, Jukwu yubo bita. Ka kare ni gin ma ajwaka tye oyot me timore, ci [gin] tye ka nyutu botwu [ni] ticwu onego omyero neno calo gin ma twero i tam mada ber matek. Man obedo cwak pa mojkwok me tero weng gin ma pire tek ma gitye ka paro ni pe orwate, i kabedo ma dul pa tam weng pe gikwanyo kacel.”

“Dok dong en angwen? Tic acel ma mit omio diabololo yom myero obed adwong. Kakae twero cako keto anyut ne lwak ma pe i wang ticwa pa yeke, pe i lok me yeke wa, gin atika ma ibedo

rwate botgi, ma myero cako yubo kit pa cwiny ma myero”

tim ber ngo? “kel yub me peko madit.”

Neno mukene me “Daily” bene kiyubo iye cing mapatpat ma kelo bal mar ngec ki mör.

“ki dok tim kwede kare me woro ma myero tii kwede ma tek me kawo kwena madit i twolo dano. Tero lok i kom gin mo keken ma wa cako tic iwiye pe twero bedo i rwom acel doku ducu, ci adwogi me eno obedo me balo tam pa jo ma oyie ki jo ma pe oyie. Man aye gin tye atir ma Satana ocweyo ni myero obed—gin mo keken ma twero kelo me nen calo pe rwom acel.”

Ka Wecu oywolo, ka wanibedo ka cako pwonyo doktrin magi ki i adwogi wa me Pii Baibul, wabibino i Ezekiel 28; pien, Ezekiel 28 aye kabedo ma i tyen lok manok pire tek me Daily onyuto iye. Ezekiel 28 obedo i kom yelo pire me Lucifer, dok en tye ka keto cing i kom; pien, ka gin tye ka temo waco ni Daily otye ka nyuto tic me Kristo i Kacung Lakwena, pe ni keken gin ganye nen ma adieri me Daily, ma en kit nyut me yelo cinge kene, ento bene gin tye ka nyuto yelo cinge kene man eni i ngec gi ma gin nongo i komgi. En omedo tek ni gibikelo gum marac i kin wa.

“Kombedi, eni tye tic madit, ma tipo marac romo tye iye. Ento Rubanga tye ki tic ma myero otimre me jwayo wang ceng ma tye ka lal; ci kama Satana, ka oloko kit ne me piny, twero donyo iye, ka kelo pinyngweno i kin wa, en bicobo tic meno maber tutwal, ci pe tic matidi-tidi magi ducu bibedo madongo, maleng i wang dano.”

Kadi ma tye ni gin man “Kadi anyisa”? Lubanga owaco man botu kikome.

“Ka an atye kanyutu me acel ni i Twon, Mukama pe ocwalo ni Elders Daniells onyo Prescott gubedo ki twero me tic man. Ento balo pa Satani kik cobo iye; ento ‘Daily’ man obed gin matye dit adwong tutwal pi kelo iye me balo tam pa dano ki gengo mede pa tic i kare man marac ma pire tek? Pe myero obed kamano, gin mo keken amito. Woko man pe myero kikelo iye,”

Nyar wa White onongo ni ngeyo “Daily,” kede onongo ni ngeyo ni pwonyo ni “Daily” obedo tic pa Kristo i Kacok pa Abila me Wol, en gin ma otimme ki malaika ma iwangikwede ki ka otwero keken kelo mwooc ki oscuriti; kede, en onongo ni ngeyo tic me Pioneers ni “Daily” nyuto Paganism, kede ni ka “Daily” oyee woko, adwogi me cawa me myaka 1335 oako. En onongo ni ngeyo man. En onongo ni ngeyo kweri i kin gi aryo, pe ki twero ni coo magi mito waco ngo.

“Pe pe onwongo bene dong pe ber, gin mo keken ma obedo. Lok man pe myero kiwot iye, pien tipu ma obedo ka kiwoto iye bi bedo ma kigengo kwede, dok Lucifer tye ka neno rwate acel acel. Jok mar Satana gibibedo ka cako ticce, dok balbal ki zam bi kikwanyo wa i kin wa. In pe itye ki lwak me yenyero poke me tam ma pe obedo penyo me temo; ento miling ni en lok ma tye ki teko. An aneno gin man ducu ka pego bedo ayaba i wangena. Ka dyabol romo keto ngat mo i kin lwak wa iye i lok magi, calo atemotemo me timo, cing mar Satana dong obi loyot. Kombedi tic ma pe kiwot iye ki bol manok myero kikwar cito, dok pe myero kinyuto [poke] me tam mo.”

"Satana obino kewo jo ma odok ka wa wek rwatte ki malaika marac, dok wek otam tic wa i kom penyo ma pe tye pire tek; ci yom mabor aye obedo i gang mony mar ngom marac. Cunguru kanu, cunguru kanu. Wek pok opok duto ikome. Tic wa kombedi en aye me cweyo teko wa duto me kom, ki teko duto me tamo mar wa, me kwanyo opok man woko i yoo, wek duto okonyre i rwatte acel. Ka obedo ni Satana, ki rieko ne madit ma pe opuc, omiye twero me mako kadi manok tek, [en obino yom]."

"An aye, ka aneno kit ma itye katic kwede, tam na oneno ber rwom me ginwoto ducu kacel ki adwogi, ka ibedo odiyo nyime kendo imiyo jo ma gucako wa wek guye tic me kelo balbal i kin wa. Kwer ma pe iromo gi twero me ngeyo obedo anyim ma Sitani mito. Lok mamego ma idoko ka ilando pe onongo tye i twero me cuko pa Tipu Maleng. Acako pwonyo ni myero awacci ni yero bita i kiyo me coc pa jo ma Katonda otero pe obino ki cuko pa Katonda. Kacel ka man aye ngec ma Jatend Daniells myero omi jo, pe ki kit mo keken myero omi en rwot tic me kilala, pien pe twero paro ki cako i kare me achoo i adwogi. Mileng pa in i kom lok man aye ngec pa in. An aye, gin ducu ma calo yero bita i buk ma gucoyo pa jo ma pe dong gitye kacel wa pe aye tic ma Katonda omiyo mo keken i kinu wek otim. Pien ka jo man—Jatend Daniells ki Prescott—onongo gubedo gilubo cik ma gumiye i tic me yubo gang me kom, onongo romo bedo jo mapol, mapol tutwal, ma guye i adier kendo guwok i marac, jo ma twero tye [kombedi] i kabedo ma pe gibikelo ngec i kin gi dok."

"Piny ducu myero oger calo ot me dano acel maduong. Kadi nining, ka iwinyo ni i tye ki ka wot me ngene ma ber tutwal me ywayo iye, angwen ma uwaco ni uwoto piny obale pi mwaka mapol ka i caden ma Wodwa Yesu Kristo omiyo? Adwogi me dini me adier pwonyo wa me neno cwara ki mon ducu calo dano ma wa romo timo ber botgi.

"Mano eni obedo i buk pi mwaka mapol: —Atekere ma Atir, caden bot Jatend Andrews. Atekere romo tic kwede me bedo teko me ngeyo awene ma opore me lok kede gin ango ma onego idwogi iye ka ibedo ikwanyo kede ikwanyo cing iye, pien Christo en Japuonj mamegi. Kacel ki meno, amyot tutwal pire [ka aneno ni] iwyelo yat mamegi dok ilubo yo me kawo i kino peko pa tam. Lubanga oloyo lwak pi jo ma riyel ma romo gwoko kwegi ka bedo yat meg i me tic kumeno. Ka in ibedo dano ma gucung maber ducu, mite ni iyer ngol ki kwede Yesu Christo. Kombedi tic acel dong ocako, dok yat obed ni onen i jaminista ducu, i prezedent ducu pa konferensi. Ento dong obedo tic ma in onego iyabe cing i iye mwaka mapol mukato ka gang ma in kimito iye obedo ni iyer lwak me yuk dwoni pi tic eni keken. Christo omino lwak meg i ducu cik ma pego me ginyutu ngo ma gityeko me tic kede ngo ma pe gityeko me tic. Dok kare matidi dong odong onyo wa me tic me nyutu tim ber pa Lubanga. Iromo ngeyo yo pa Lubanga. Aneno yub mamegi me rwate gin calo iyer ayub mamegi keken i kare ma kiketo i kom prezedent. In itamo ni ibedo me tic gin mamwonya, ma obedo tic ma Lubanga pe oketo i cingi me itic. Kombedi, tic mamegi pe me ucwiny, ento me weko peko mo keken obed ma onongo ka romo, ka Lubanga oyer o in me tic. Ento i kare ma tek ma dong mukato, inyuto caden ni yat kede tam ma oleng ka ngol pe onen i komi. Iwelo lok mogo me doko mapol ma pe gityeko me rwate ka pe Lubanga omiyo terang."

"An amito ni ok myero pe atimo tye me piny atir calo man me kwanyo in obed prezdent me conference ningo mwaka mukene. Ento Lubanga ojuko tye mapol calo man woko oo wa ka

cing lok eno i wang Lubanga i lega; dok pien kwena obino botu ni tic me Lubanga ma tye i kom prezdent en atero maber matek dok maleng ahinya, pe ibedo ki twero me rwot ma kare me ryemo calo ma i ryemo iye i kom lok pa ‘Daily’ dok iparo ni teko me cingi beromyero gonyo me yubo lok eno. Nongo tye Elder Haskell, ma okelo cogo me atero canggung mapol matek, dok tye Elder Irwin kacel ki jo mukene mapol ma an atwero nywako, ma bene gin gi canggung mapol matek.”

“Woro mar iyese ikome laco me myaka bene tye kwene? Twero mene ma iwinyo ni inongo atimogi, ka pe i keto coo laco ducu ma tye ki kwena me paro ngo mar me tedo lok man? Ento kombedi dong wa nonge lok man. Kombedi myero wa dok wa tam dok ka man obedo kwanyo pa Ladit i wang tic ma kiweyo, me nyuto par maru me cako tic tutwal wa mwaka mukene. Ka ibed ni itwero cako tic mwaka mukene ki kony ma bino rwate kwedi, myero bed lok ma loko i komi ki i kom Elder Prescott. Kadi dong, opwony iworo komu ki cwinyu me bedo piny i nyim Lubanga. Ladit myero onen i kinu nyut me ngene mukene pa yub me dongolo kit ma i tye kwede, pien ka teri obed ni jo mo pe tye ki mito me lokore kendo kombedi [cawa man], en [Elder Daniells] ki Elder Prescott.”

“Omiyo myero giyer dyere aparwiyo me jo ma tye ki ngic, ci ki dong tic pa kica pa Katonda [gimi] pwony [me] dwoko dok cen. Ka dong jo mo gubedo ka wanggi otyeko tutwal me kit ma pe ginyero paro ki twero me ngeyo gin ma peko kelo ki adwogi, ma gubedo ka pe gibalo ijo jo ma gubedo ka giwoto ki gwoko cwak me tic, ki jo preziden pa konferens man, [ni] jo [ma] gubedo ka gicwalo tic pi mwaka aryo ki malo myero pe gilwonggi calo gin ma twero pe tye kwede, ci adwogi ma pe tye ki yot me paro otimme me kit ma jo gibedo ka gilego tic ma onongo gitye ka gigwoko i wanggi pi mwaka mapol—tic me tic i dye kabedo—ki pe, onyo matidi tutwal, kicako bedo ki iwang tye me winyo tyer ki tam ki ijo lupwonye ma dong gucako bedo ludong, ento gibedo ka gipwalo gin ma gitye ka giyer me miyo lwak, man twero cako loko pwony pa en kikome me nyuto ni jo man pe ber me keto i cinggi tic madit dok ma yom marac man.”

"Kristo pe oto. En pe bino cwal atwal loko ni ticce otime i yo man ma pe watye kwede. Wek buk gubed keken. Ka lok mo me loko mite atir, Katonda bicwalo rwatte i loko meno ma rwatte ki gin ma opore, ento ka kwena mo kimiyo i cing dano ka tic madit ma tye iye, [Katonda] twero amin ber me ada ma bitiyo ki mar dok pucelo tipu. Jodong Daniells ki Prescott weng gitye ki mito me lok dok. Tic ma pe nyutu ni nen onwongo odonyo iye, dok pe rwatte ki tic ma Kristo bino i dunia wa me timo; dok lwak weng ma gin lokke ada gibitiyo tic pa Kristo."

“Wan wa weng [me] timo tic ma bi miyo Woro dego. Otye wa i kare me atematema—onongo wa rwate ki kit pa Yesu Kristo kare man me ryeko, onyo pe wa tem [me rwate kwede]. Jatela Daniells, [i pe myero] i nge ni itye ki twero me miyo dwoni winy i malo calo ma itimo i kare mapol ma rwate. Kadi bed ni, nge ni, predit pa conference pe en latwonye. En tye ka timo tic kacel ki jo marwate ma tye i kabedo me bedo predit, ma Katonda otyeko yeegi. Pe atye ki twero me rwako i coc ma i buk ma gucoo ki pen pa jo ma Katonda otyeko yee. Pe dong gibed ka twero rwot, ento ka ginyutu ni tye i gin tic manok me twero me rwot ki me loyo jo mukene. Kare me atematema otyeko oo, pien Katonda bi yelwe.”

“Nininga Ladit nenyo kakare mape tye ki tic i tyen lok? Kristo tye i polo. Kombedi nyuto meyo myero obed ni,—Pe tye cobo me rwot. Kadi kombedi man aye kare me tek pa lobo man. Kombedi An aye Mucung me gwoko onyo me balo. Kombedi aye kare ma cingena tye ki cing me loso gengi pa dano ducu. Acwalo kwana me gwoko lobo. Kadi ‘An, ka ginyika maluwo i polo,’ kica me gwok ma Atye ka mito miyo bino nyuto ni dano ducu ma gibedo ka gilosi calo kit me cwiny pa Lubanga, kadi gibino bedo acel kweda, gibino timo tic calo An atimo ki twero me kica ma cwalo cemo.” Ngat mo ma mito, [wek obed] oyut rwatte kacel ki lutino kwena me timo tic ma giyubbe ni gitye me timo ka gitye i kabedo me kwor, i bwo tam ma Ladit miyo, kadi omed ka yenyo matek adada me timo i rwom me rwatte ducu ki En ma omaro lobo kit ma no, omiyo kwene obed kacung me tyeko ducu pi gwoko lobo. Aloko lok bot lutic wa me cawa, ni ka gitye ka donyo i tic i tyen lok wa, wek bed kot me kuc kadi maleng ma lubo poso me Lok. Pe watwero keto cwiny me dano i kit ma myero ka wa . . . [Bum me pototo man me gang acel gileko piny.]”

A kopo ki i cawa me aco. Adanja calo tye i Yesu—waco, lega, kwo i lok acel acel ka tye i yor ne me mwonyone. Ngo ma ibedo ka iromo nongo ka balo gityeko kel ne anyomaco me dano ma gukato woko ki i wiye me ye, dok gucako timo it gi cwiny me loku me yubo, dano ma pe dong lacen gubedo kacel kwed wa i ye? Itye ka iye bedo i but ladoŋ me diabololo? Ket tama ni i pototo ma pe gitiyo iye. Tic ma ogobe lobo ducu tye i anyim wa. Amina nyuto me John Kellogg.

“Ngat acel ma ocalo wot maber matek ne tye ka nyutu tam ki pwoc ma oyot me yubo ma en ne tye ka cako, tam ma pe rwate ki ada me Biblia. Kadi piny, jo ma tye ka cwer cwiny gi ka dano ma tye ka amaro gin mo manyen ne tye ka telo tam [ma oyot me yubo atata] ma ne keto Cwod Prescott i twero marac madit. Cwod Daniells bende ne tye i twero marac madit [me] bedo ka otye lapok i ryek me lok marac ni ka twero me lok tam man pe i kabedo weng, dong obedo calo piny manyen.”

Ee, onongo obedo kumeno, ento ka tamo gi obedo otimo ni i piny, anyisa ni Lakwena Daniells ki Lakwena Prescott tye ka lobo i yo me ngat gi yub mapat ma tye ki kit ma nen calo me cwiny [spiritualistic], ka tye ka tero lwak wa i yub mabeco me lok ma romo bwolo, ka bed ni rwateke, nininga pe, i kine me lulam me yero.

Jo ma ki yero adier pe bi ba luba, ento bino bedo ni tye dano ma cungo kacel ki jo ma ki yero adier ma bi ba luba. Jo ma ki yero adier gin nyira ma rieko. Nyira ma pe gi rieko bino ba luba, ada?

Kadi calo nyako apari ma ryeko i kare man, ka temo tye ka miyo ngat oba me ba ceng me yweyo nongo ka ceng me yweyo, calo nyako apari ma ryeko tye ka rwomo pwony pa Cwiny Maleng, nyako apari ma pe gi ryeko tye ka rwomo ngo? Yweyoweyo matek ma i 2 Thessalonians. Wan wabedo ka kwanyo lok man bene, i wat ki Daily.

—“ne gityeko twono i yubo megiti tam ma onongo tye ki kit me cwiny [spiritualistic], ka gityeko tero lwak wa i tam mabeco ma romo bwoko, kacel ka twero bedo, nining piny pire tek peke, nongo onongo iromo bwoko ento wa ma ki yerogi me ada.”

Gin ma en adita me agiki i ngec me tipu?

Ka ma obino i kom lok pa Kabaka Saulo, Samuel owaco ngo ango? “Bunt i wang Lubanga tye calo guro mar ajwaka.” Bunt en guro mar ajwaka.

Saulo gudo i kwene?

KIBOT I KAREL: Kede larwot ajwaka me Endor.

Ki ija mar Endor.

Ngo ma Oba Sault otimo me keto rwom me jami man ma omwaki dok otyeko kwede i lwak me Endor? En oketo lok pire atika lok pa Lubanga. Gityeko kwano ni ngo ma en myero atim, ento otye anyim dok otimo gin ma en cwinye mito me tim.

Gin ma twero adii i kom spiritualism en keto loki malo iwi Lok pa Lubanga. Kanyo aye gin duc cako iye. Man en ajwaka.

Abaro marac en aye nyuto kit ma Satano keto i bwo teko ne. Kit ma en timo ni i donyo i bwo weko ni i bedo ka ocwecweno pire, eno lok me marac ma rwatte ki yubo me marac.

Ka i tye ka kilwongo ciro, ngat mene ka ocalo bedo ka kilwongo ciro dong dano ma olwongo ciro. Duc weng ocalo ka an atweyo lok-na i wi Lok pa Lubanga. Man en olwongo ciro, man en kwero wic, kadi an aye dano ma dong kilwongo ciro. Kede man aye gin ma otimme ne Daniells ki Prescott.

Kadi adwogi mene ma Daniells ki Prescott bene tye ka temo cako donyo ka man tye ka timore? Ngene marac i kom Daily.

Kono tam ango neno ma ada ikom “Daily”? En aye peke paganism, ci paganism en dini me cul atena ken. En dini ma ocalo i ot gwok me Polo ka Satan, ka Satan, oketo lokke malo i kom Lok me Lubanga kadi ocwalo i lok me kwena pa dano ngec me mung me tim marac.

Tajem me tim marac en tic pa Satana i yubo wa ki guro. En tic pa Satana i tero wa me keto lok wa onyo lokke malo kato Lok pa Katonda.

Itye ka ilubo pwona na?

Nen iyim cing mar tim marac. En obedo ka nyutu tim marac i Strong’s Concordance. Kadi i kelo en piny i nyig lok ma obedo pud, nyig lok ma obedo pud pi tim marac en ngo? Alpha, alpha. Man en Alpha Apostasy.

Daniells ki Prescott bene tyenyo tic i piny me tam marac man karon? I kare me Alpha Apostasy.

Nio, pe pe ilwong gin ma Siista White tye ka waco kany ikom balo roma me ba Lwongo ma Gilwongo kacel ki me kwano Ezekiel 28. En onongo ngeyo gin ma tye ka time. En onongo ngeyo ni lok man me “Daily” pe obedo gima balo i pwony keken, ento bene twero ni joma gibedo ka keto pwony ma pe atir me “Daily” myero giketo lokgi malo i kom Lok pa Katonda, ci man keto gi i kabedo ma gicako kwanyo i yore me ba bwola; ci pi mano, gitye calo gitic i cing pa Sitaani me balo lwet pa jo mukene ki kwanyogi i ngolo me buntu kacel ki kwero.

“An atye ki mito me cako kwero ki kalam na [gin ma] lutino-wadgi magi obibedo ka nen bal i tamgi me bwola ma obedo me keto ada i can me pe ngene; kadi bed [eno] gin [bibedo ka] cako kelo gangi woko calo [ka gin tye ki] ngec me cwinya ma dit ahinya. Kombedi an atye me tito botgi [ni] ka anyisya ni jami man,”

Lwak moko tye ka waco ni, “Oo, Ellen White, en pe tye ki ka ma en cako iye i kom Daily.”

“ka an anyisa gin man, i kare ma Elder Daniells tye ka rwomo dwone calo turumpeta i kwanyo wi iye tamme me —‘Daily,’ adwogi ma obedo i ngeye onyisa ne an. Dano wa bene tye ka bedo i peko me puk. An oneno adwogine, ci ka dong onyisa ne an dong tye ka ciko an gonyo ni ka Elder Daniells, ma pe otamo pi adwogi me gin man, obedo ka ye ni kuc pire owoto i yo man dok owaco ni en tye i te neno me Mungu,”—

Man pe spiritualism. En okwanyo lok ne malo kato Lok pa Katonda. En tye ka ye ni obedo ka nywalo cing ki i kom Katonda.

“ka kacel ka Lakwena Daniells, pe ka atye ki paro ikom adwogi ne, oneno ni cwinye omako i kit man dok oyiko cinge me yero ni en tye i bwo nongo pa Lubanga, ibedo ka okelo pwoc me akalakala i kinwa i kabedo ducu, dok wa bineno wa kany ka Satana obino kwelo kwede lokke. Kwo me pe yero ki pwoc me akalakala bi konyo i piny i tam pa dano, dok nyig lok me tim marac ma pe ngene bibedo ka rwatte ka loko ada. Ms 67, 1910, 1–8. Manuscript Release, volume 20, 17–22.”

Yat marac me tim marac dong tye ka dongo i kabedo me Adibentisimo i kare-ni.

Ellen White ocako apwony me jo mukwongo i kom ngec pa 2520.

Ellen White omiyo cako cwiny me yee ki niang me Pioneers ni “Daily” i Kwan me Daniel kwayo Paganism.